#### ECCLESIASTICAL CALENDAR.

November, 1878.

November, 1878.
Sunday, 10—Twenty-second Sunday after Penticost, St.
Andrew, of Avelliaus, confessor, double.
Consecration of Bishop Walsh.
Monday, 11—St. Martin of Tours, Bishop and Confessor,
Tuesday, 12—St. Martin, Pope and Martyr.
Wednesday, 15—St. Stanislaus Kostka.
Thusday, 14—St. Didacus, Confessor.
Friday, 15—St. Gertrude, Virgin, double.
Saturday, 16—office of the Immaculate Conception.

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

St. Peter's Palace, London, Ontario, Sept. 22, '78.

WALTER LOCKE, ESQ.-

DEAR SIR:

Having been informed that you intend to publish a Catholic newspaper in this city, I beg to say that I approve of the project, and earnestly commend it to the encouragement and patronage of the clergy and laity of this diocese. Although we have no reason to complain of the secular press of this city, which as a rule treats Catholic affairs in a just and friendly spirit; still we are convinced that there is room in our midst for a good Catholic Weekly, and if conducted as it ought to be in an efficient manner and in accordance with Catholic principles, it could not fail to be productive of much good throughout the diocese. Of course whilst giving a general approbation to the contemplated journal, we must not be anderstood as even implying that we should hold ourselves responsible for its utterances and views, much less that it should be considered as our official organ. Indeed we do not believe in church organs unless when conducted by elergymen under the immediate supervision of the Bishop. But apart from this, reasonable and necessary reserve, we accord a hearty sympathy and wish

a God Speed to your laudable undertaking. Believe me dear sir,

> Bishop of London. A VOICE FROM AFRICA.

+ JOHN WALSH.

To the Editor of the "Weekly Register and Catholic Standard," England.

\*\*Now in despair, sad contemplation weeps, The bitter change in tawny Africa's shore; Where ignorance her firm dominion keeps, Where virtue, science, fell to rise no more; With pity future ages shall deplore The sorrows shed o'er this lift-fated land, Where whirlwinds rise and native monsters roar, Where force and tyranny alone command, And fading emblems of its ancient glory stand."

Thus sadly, too sadly and too despairingly, writes the poet of Africa, a land in which civilization and religion once flourished before the haughty Roman, the ferocious bandit and Saracen, and the barbarous Turk had overrun her territories and trampled her glories in the dust.

So little known so attack descended when her

So little known, so utterly degraded when known, so rich in all things, and yet so poor; so fertile, and yet so unproductive; so savage, and in parts so brutalized; is this vast continent, that until lately,

slavery and infidelity."

If, indeed, any known part of Africa deserved more than another these heart-sickening descriptions, that part would be Dahomey, where even today the lives of human victims are freely offered in sacrifice to the demon, where the graves of sovereigns are washed with the gore of courtiers, where kings are worshipped as divinities, and subjects are treated as rentiles, where those virtues, that are the treated as reptiles, where those virtues that are the charms of civilized society and the brightest ornacharms of civilized society and the originest orna-ments in the corona of religion are partly unrecog-nized and partly despised. Not the least distin-guished of modern Catholic missionaries, the Abbe Borgero, wrote in 1863: "When we seek the cause of the moral degradation in which the people of Africa are plunged, we must trace its origin to the Africa are plunged, we must trace its origin to the curse of Cham; otherwise, so lamentable a state would be inexplicable. Experience teaches us that the African negro has no natural deficiency, and the climate alone could not possess such influence over morality. We seek in vain the natural reasons for such does degradation. In latter a reasons for moranty. We seek in vain the natural reasons for such deep degradations. In latter years, and es-pecially now, a spirit of more than barren sym-pathy has, however, been invoked in both Church and State in favor of Africa, and the nations are resolved to explore these extensive regions and endeavor to civilize their millions of people.

This is shown not only by the onward march of intrepid travellers, but still more by the formation of several societies of a scientific character, aided not merely by universe garaging. But a travel by merely by private generosity, but sustained by em-

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perors, kings and parliaments.

Foremost in this philanthropic enterprise is Belgium, and conspicuous in its kings, who is not only patron but president of a society which will yet fur-

gium, and conspectious in its kings, who is not opported by the period of a society which will yet furnish to the world splendid results.

Some time ago a society was inaugurated in Belgium called the "International Association for the Exploration and Civilization of Africa," in which France, Germany, Italy, England, America and other great Powers are represented. His Majesty the King is President. One expedition has already gone forth in the name of the society, and from its efforts, I need not say, great results are exalready gone forth in the name of the society, and from its efforts, I need not say, great results are expected. The starting place is Zanzibar, on the East, and the goal probably Matiannyo, on the West. This, however, may be supposed to be little more than an incipient movement. It will bring the party of exploration into the tenth degree of south latitude, and the latter incodes improved difficulties and and will doubtless involve immense difficulties, and necessitate great prudence, caution and care. Fevers and dysentery will have to be warded off by antidotes of every proper kind, otherwise the whole party might be cut off. Subsequently, the exploration of that vast territory lying between the tenth degree of latitude north must take place. Here the exploring party will find themselves in the regions of the Equator.

I need not observe that every school will be respected. Thus, goalow, princeploys, botany, as necessitate great prudence, caution and care. Fevers

presented. Thus geology, mineralogy, botany, as-

tronomy, all may find a vast field for the exercise of talent, from which the intellectual world shall after-wards draw grand results.

But the International Association of Belgium is

not to be alone, for, while it represents all Powers, collectively, each Power appears determined to make also a separate effort. Hence, as I read in a recent number of *L'Exploration*, a French journal, Germany has voted 25,000 marks to make the necessary initiatory steps for the organization of a new so-ciety for the exploration of Africa. Its operations will be devoted in the beginning to the West coast; while the International Society will open its mis-sion on the East. It is stated that what Germany sion on the East. It is stated that what Germany desires is to open a new market for commerce and industry, so as to advance the material wealth of "Fatherland," but, it is also known, is afraid that England, which is already in the field, may obtain England, which is already in the too great territory in Africa. This proposition was not actually proposed in the General Assembly, yet it is known that it exists.

it is known that it exists.

Hungary has also a separate association, which will shortly send out its own party, but of its movements I know little at present beyond that a Catholic archbishop holds a prominent place in the society.

There is also an Italian society, which is prosecut-

On the French Society, M. de Lesseps, the famous hero of the Suez Canal, holds a pre-eminent position.

At a meeting held on the 1st of August, under the presidency of M. Lavasseur, M. de Lesseps annuaged his intention of a grandling for lesseps annuaged his intention of a grandling for lesses. nounced his intention of appealing for large sup-

In the face of so many and such powerful organi-In the face of so many and such powerful organizations, it is searcely possible that Africa can any longer remain a scaled book to the world. I am glad to perceive that at the last meeting of the International Society great stress was laid on the necessity of adopting kindness instead of the old system of brute force, by which Pagan races were wiped out of systems. out of existence.

nt of existence. However, mere material civilization would avail However, mere material civilization would avail the savage Africans little if religion, which is the only basis of true civilization were left out. It is the province of material civilization to mould the animal man, while religion gives direction and force to the powers of the soul. In days gone by, when a people was to be civilized, the Catholic missionary formed an essential element of the expedition, and the Catholic Church became the grand civilizer

of Europe.

The Catholic Church, which once possessed in The Catholic Church, which once possessed in Africa not only material edifices of grandeur, but holy anchorites, saintly bishops, and vast congregations, was ruthlessly expelled by the destructive march of the Mahometan power—the common enemy of civilization and religion; but she never relinquished her claim. Hence we find in every age Catholic missionaries in some part or other of this cathole missionaries in some pair of other immense continent preserving the embers of faith from total extinction. One of the last places to enlist in its fayor the zeal of holy souls and the genuine spirit of missionary enterprise has been Dahomey—a land of deep misfortune, which has been and still is a sink of moral turpitude, where inbeen and still is a sink of moral upractice, which is a sink of moral translation in the utter murkiness of barbarism, and the moral faculty to do good is slowly yet steadily swept away by the fetid waves of wicked example into the stagnant pool of moral

The work of the Foreign Missions is a sacred phalanx which is inherent to the constitution of the Church, which has formed itself around its cradle, priesthood, and must continue whilst the Church has conquests to gain. Its spirit is that fire which our Lord came on earth to enkindle, and the Spirit a sigh of despair, but spoke of her as beyond redemption.

A Catholic writer of the present age thus despondingly approaches the subject: "We are," he says, "now approaching a land of maledictions. After the lapse of 4,000 years the curse of the patriarch seems still to weigh upon it, and the inheritance of Cham has never ceased to be a land of slavery and infidelity."

If, indeed, any known part of Africa descent

Rome suggested to him the foundation of a society, and by a Brief dated 20th August, 1860, erected and by a Birli Dahomey into a Vicariate Apostolic, and confided it to the care of the Society of African Missions, At present there are in the seminary, convent, and lay brothers' noviciate, representatives of several nalay brothers novicately is not national, but Catholic. It's work is not political, but religious. It's members are called upon to soar above the sentimentality of are called upon to soar above the sentimentary of a national idea, to adopt Africa as their home and country, to espouse the interests of Africa as their own, and to view the conversion to Catholicity of the African as their mission on earth.

the Bresslan, undertook the fornation of this enter-prise, which has been signally blessed by God, which is under the sanction of the Holy See, and has already achieved, especially in Dahomy, to which its main efforts are directed, a large harvest of souls for the Church of God.

In a future letter I shall enter into greater de-In a future letter I shall enter into greater details on the society and its good work; but, in closing this, allow me to say that I am authorized by the Superior-General of this society to adopt students, lay brothers, and postulants for the convent. The training establishments are in France, where all preparations for the Missions of the society are carried out. Lay brothers are an important element in such Missions, and canacially trades. tant element in such Missions, and especially trades-men and laborers, who, while the missionary father does the spiritual duties of his office, may aid in training to industry the natives. But in all is required a spirit of total self-denial—one object, only one, nothing besides being their aim, viz., God and souls. Let merchants barter for ivory, gold and grain, but let us work for the eternal salvation of grain, but let the African.

195, Phibsboro-road, Dublin, Ireland.

Father Roderburg, of Linnick, Germany, ha been fined 100 marks for refusing to give Holy Communion to Dr. Beck, an excommunicated

A French engineer named Monchot has contrived n apparatus in which a system of mirrors is used to concentrate the rays of the sun in such a manner as o generate steam in a boiler to be applied as a mo-ive power, thus doing away with the necessity of

Herr A. Blum, the well-known baritone, who returned to Europe a few months ago, after making the United States his home for many years, and was so indiscreet as to visit his native village, is now a private soldier in the second regiment of the Prus-

PROPERTY OF THE RELIGIOUS ORDERS IN ITALY

It will be remembered that one of the early results of Italian unity was the legislative suppression of the Religious Orders throughout the Peninsula, and when Rome was occupied in 1870, the same measure was extended to the communities still remaining in the Eternal City and the remnant of the Pontifical States. The property belonging to the suppressed houses was sequestrated and sold, often at prices far below its value, and the proceeds constituted into a fund out of the interest of which the surviving members of the several houses were to be maintained. Similar proceedings were subsequently applied to various kinds of property left by the piety of former ages for "Pious Uses," and even to a considerable portion of property directly devoted to the maintainance of public worship and the support of the ordinary ministers of religion. The fund constituted out of the sale of these latter descriptions of Church property was charged with assisting, and if necessary maintaining, poor and infirm clergymen, the sick and helpless poor, etc. The capital of all those funds was in every case declared to be the property of the State; it was the interest only which was to be employed for the purposes indicated, and for them only. The administration of the fund was intrusted to the Government, and a Commission of nine-three Senators, three members elected by the Chamber of Deputies, and three nominated by the Government-was to

For some time past reports have been current in the Italian papers, that the fund was being mismanaged, that there was a deficit of several millions, and that really no control was exercised. It now appears that this story is only too true. The Spectulors, of Milan gives the following account leads in control the management. of Milan, gives the following account, declaring that it possesses absolutely certain information for that it possesses absolutely certain information for whatever does not rest upon published parliamentary documents! The Commission of supervision has exercised its functions for several years only pro-forma, and left the entire management of its enor-mous funds to its secretary, who was always one of the nominees of the Government. Every year a formal report of the proceedings of the Commission was communicated to both Houses of the Legisla-ture, but no one seems to have ever taken the was communicated to both Houses of the Legisla-ture, but no one seems to have ever taken the trouble of looking into it. At length one day, it happened that a Deputy made a thorough examin-ation of one of the reports of the Commission. He observed that there were great irregularities in the management of the fund, and he suspected that there was worse behind. He called the attention of the Chamber to the matter and the Wiston. Chamber to the matter, and the Minister promised that it should be thoroughly inquired into answer of course stopped all comment for the time, and, it is scarcely necessary to add, nothing further was done. At the beginning of the last session, the three members of the Commission had to be elected by the Chamber of Deputies, and among them a certain Signor Merzario was elected. This gentleman seems to have regarded his duty of supervision as serious, and he soon found out that he had to deal not only with a deficit of many years' standing, but with one steadily increasing. He gave in his but with one steadily increasing. He gave in his resignation, assigning this deficit as its motive. A complete exposure of the scandal was now imminent;

that a great portion of the substance plant of the funds went into other pockets than the legitimate ones. It was not the poor starving members of the Religious Orders that received this assistance. It was not poor elergymen or sick priests who had been deprived of their benefices, nor were any of the deprived of their behences, the monies applied to repair the tottering fabries of some half-ruined churches. They went to persons who had no connection with the public worship, but who are well known on account of their revolutionary sentiments. Whenever a Minister wished to assist any person, no matter of what class, and nothing more feasible occurred to him, he was always referred to the religions fund. That could find "bread for all." It is not easy to conceive a more terrible charge against any Administration than this f wholesale malversation, on an enormous scale, of of wholesale marversation, on an element of funds destined to maintain poor helpless men and women, who were first robbed in the name of nationality, and are then left to starve that pro-fligacy may flourish.—London Tablet.

# THE CITY OF DUBLIN.

From the Baltimore American.

Irishmen may well be proud of the city of Dublin. It has improved wonderfully during the past twenty years. For twenty miles around the city there are bright little towns and smiling villages, and as we approach it, pleasant country seats, good roads and handsome houses make the landscape most beauti-In the city itself the change and improvements are no less marked. There are no longer any of the thatched cabins, with the pig wallowing in the mud at the doorsill in the suburbs, nor are there any more beggars on the streets, as in the days of yore, except some superannuated old women, whose age and decrepitude appeal to the sympathy the passer-by stronger than their words though they shower the most profuse bless ings on those who heed their appeals, and rumor says they are equally fluent in their curses on those who fail to respond with a penny. Dublin has but few furnaces or manufactories about it, and, consequently, the heavens are not blurred, nor is the sun a stranger, as in Glasgow, Birmingham, Manchester and London. Dublin is subject to sudden attacks of gloomy weather, but when the heavens are all favorable, few places look handsomer, brighter, or livelier.

MGR. FREPPEL'S REPLY TO GAM-BETTA'S SPEECH AT ROMANS.

A GBAND LETTER.

Translated for the Watchman. Angers, Sept. 29, 1878.

You have just pronounced at Romans a speech in which you attack the clergy with a violence which goes beyond all bounds. You will not take it ill that you are immediately replied to, were it only to show those who may have still been able to cherish some illusion in regard to your sentiments, to what extremes you intend to bring reli-

cions affairs in France. It appears that it is to your words we must look to find the programme of the future. How humiliating soever such a thought may be to every Frenchman who cares for his country's honor, we must really be resigned to reading you in order to prepare ourselves for battling against you. Now, what you announce to us for a near future, as the sum total of your designs is, let us say the word-per-

And what moment did you chose for declaring war against us? The moment when hopes of peace are springing up all around us; when governments taught by experience, are beginning to understand that it is not too much to have all moral forces combined for the preservation of modern society from

Just at that moment you try to re-open a campaign which has been successful nowhere, and to hoose Catholic France for the theatre of a conflict which Protestant states themselves are trying to banish from them. If you really had political understanding, you would understand how opposed is such language to the ideas and dispositions of the present hour. From you we learn there exists a "clerical question; that is, the question of the relations of Church and State." By your leave, sir, this question does not exist; it was solemnly disposed of, at the beginning of this century, by a concord at which all governments have respected, and which is amongst us the basis of public peace. The day that you break that fundamental compact you will throw everything into doubt, and you will let loose upon your country misfortunes of which, per

haps, neither you nor I will see the end. To make your complaisant hearers believe that there is a "clerical question" you evoke phantons. You dare to speak about "exploitation d'ignorance" on the morrow of the day when the Journal Official showed that we have filled France with centres of instruction, that secondary instruction has more pupils in our colleges than in those of the State. However numerous your occupations may have been, you must have had leisure enough to learn, been, you must have had leisure enough to ream, what all the world knows, that from the schools of the Brothers up to the high schools of the Government, the pupils cared for by the clergy and the religious orders do not occupy an inferior grade in the public examinations. What sort of audience religious orders do not occurs in the public examinations. What sort of audience then, is this of Romans where you speak in such style without a man sufficiently acquainted with the affairs of his day being found to meet such asertions as they deserved?

sertions as they deserved?

But you yourself, sir, have you not been the pupil of a petit seminaire? Did you ever perceive that in it was tried upon you what you call exploitation d'

It becomes you well to speak of "general enslavement," you who proclaim in your speech your formal intention to keep out of the functions of the formal intention to keep out of the functions of the magistracy, the administration, and the army, every one who would not think as you. Behold the despotism you would inaugurate in France. And you dare pronounce the word liberty! That word has no meaning in your mouth. As for the clergy, where do you see the least tendency to enslave any one whatever? Are you not free, you and those who follow you, to go to mass or, not to go to who follow you, to go to mass or not to go, to make your Easter duty or not to make it, to frequent the sacraments or keep away from them You will answer for it to God; that is all. But ere do you perceive the least desire on the part of men to coerce you to any religious practice? And is it not trifling with public credulity for you to feign any oppression whatever, where no one seeks to dispute the slightest particle of your liberty?

I find it impossible, I must confess to you, to agine that you intended speaking seriously v agine that you intended speaking seriously when you alluded to the "incessant usurpations which Ultramontanism is practising, and the encroachment which it is every day making upon the province of the State." To listen to you, one would really think that the members of the clergy fill the city councils, the councils-general, the Scuate, and Chamber of Danutics. The touch is that the concity councils, the councils-general, the Senate, and Chamber of Deputies. The truth is that the ecclesiastical element is not represented at all, or very little. There are thirty priests in the German Parliament; one single bishop sits in the French Senate to defend the interests of religion (Bp. Dupanloup, since dead. R. I. P.) Never, at any period, did the clergy take less part in the affairs of the State; in no place, no nation, did they ever keep more aloof clergy take less part in the almost expensive aloof no place, no nation, did they ever keep more aloof from public concerns. And you come before a prejudiced or inattentive audience to represent the

judiced or inattentive audience to represent the clergy of France as ready to encroach upon the entire province of the State! What word would you have me use to qualify such excesses of language l.

"It is always," say you, "when the fortunes of the country descend, that Jesuitism rises." An imprudent expression, sir, and one which no one has less right than you to utter. For, no one forgets that when the fortunes of France were cast down, you ascended; that when France was in the dust, you made on her ruins a pedestal to lift yourself into power. An Alsatian, I would have a right to depend of you, in the name of my native land, an account of the proof of your in the name of my native land, an acto power. An Alsatian, I would have a right to demand of you, in the name of my native land, an account of those fatal follies which put the finishing stroke to our misfortunes and changed a defeat into an irreparable disaster.

But let us lay aside those sad memories with which the limit of the properties of the large strong the large strong the form

you have linked your name, to look upon the fu-ture which you intend to prepare for us. It is indeed persecution which you promise us, and that without much delay. For what other name can we apply to the suppression of religious orders, the sup-pression of freedom to teach, the suppression of cc-The Diocese of Columbus mourns the loss of its beloved Vicar-General, Very Rev. J. B. Hemsteger, who died on the 18th inst. R. I. P.

The Diocese of Columbus mourns the loss of its beloved Vicar-General, Very Rev. J. B. Hemsteger, who died on the 18th inst. R. I. P.

The suppression of freedom to teach, the suppression of eclesiastical vocations? This is open, violent persecution, with whatever semblance of legality you may ever it. In words which you would have made witty and which are only impolite, you speak in memory of his deed.

of those "thousands of multi-colored priests who of those "thousands of multi-colored priests who have no home." Those priests, sir, are in the service of your fellow-citizens; from morning to night they are teaching children, taking care of the sick, comforting the poor. You have no more right to bother yourself about the color of their garb than they have intention of looking into yours; they are citizens by the same title as yourself; like you and your friends they have a right to meet together, to live together, to pray and work in common. Their country is France, and their nationality is certain. What more do you want, and what right have you to intrude your hand between their conscience and

After the freedom of religious association, the After the freedom of religious association, the despotism of which you are the mouthpiece is, according to you, to apply itself to the destruction of an other liberty not less precious, that of teaching. And this, say you, under the pretence that "We must not allow our history to be blasphemed in our schools." What, is it you and the violent party of which you are the head that constitute yourselves the guardian and defender of our national history; weakly data that history from '89 or '93, and who. you who date that history from '89 or '93, and who, beyond that, see only a series of horrors and in-famics! you whose sole occupation has been to names: you whose sole occupation has been to sully our centuries of greatness and glory, to insult our kings, to defame our great men, to vilify and blacken our ancient institutions, and to speak of France of old, of its clergy, its nobility, its political and social condition, as though it had, for fifteen centuries, presented the spectacle of a Mongolia or Tartary!

And it is under this pretext that the despotism whose programme you enunciate is preparing to take away from us the little freedom which we derive from the law! For it is a minimum of freedom. sir, is that participation, so subordinate, so re-stricted, so narrow, not even in the conferring (collation) of degrees, as you falsey assert, for that remains entirely in the hands of the State, but in the simple examination of students. So, when it the simple examination of students. So, when it shall please you to bring these things into discussion, we in turn shall reclaim a right which seemed to be relinquished, and we shall ask our country if it is right, if it is equitable, if it is beneficial, that 108,605 pupils belonging to French families should be submitted to tests for degree of bachelor of science and bachelor of arts without a single one of their vertex represents the graph well to sit in the borness of science and bachelor of arts without a single one of their professors being allowed to sit in the boards of examiners (jurys d'ixamin.) We shall confidently await you on that ground if ever it suits you to

ummon us thither.
But where the despotism to whose threats you have given expression breaks out most glaringly is in the obstacles you are laying in the path of re-cruiting the French clergy. By subjecting the pucruiting the French clergy. By subjecting the pupils to the service of arms, you wish, sir, to close up the very source of the priesthood. For, do not speak to us of the obligation of serving one's country; that is a word you fling to the masses to deceive the unthinking. There are many ways of serving one's country. The teacher, the professor, who exhaust themselves in teaching their pupils, the priest who consumes himself in the labors of his ministry serve their country as usefully as the soldier. nistry, serve their country as usefully as the soldier. These are great public services, necessary, indispensable, and which, in fatigues as in results, are of a

much account as that of arms. The simplest good sense is sufficient to understand The simplest good sense is sufficient to understand that social necessities impose and justify such equivalents. Although your tastes and your antecedents can hardly have allowed you to appreciate these things, you are not without knowing that the discipline of the barracks is not a preparation for the discipline of the seminary, that the Church requires the first force privileges and aggregate of qualities of her future ministers an aggregate of qualities which are acquired and developed only in the ilence of prayer and recollection, and that the da when such exigencies will be added to the duties and the sacrifices of priestly life, there will be an end of ecclesiastical vocations amongst us.

But what matters that to you, and is not that exactly the result you would like to attain? In any case, we are forewarned; and, from this moment, case, we are forewarned; and, from this moment, you authorize us to turn to Catholics and say to them, "See what awaits you! These men, who speak of clericalism and Ultramontanism to mask their designs—it is religion itself they want to destroy, by taking away, one after another, all its powers and all its institutions. Your liberties they will tear into shreds; your rights they long only to powers and all its institutions. Your liberties they will tear into shreds; your rights they long only to suppress. Religious orders, teaching or hospitaler, Christian schools of every degree, nothing will escape their measures of oppression, from the moment they find no legal obstacle in their way.

"Finally to complete the work of destruction, they will put a stop to ecclesiastical vocations in their very incipience, by the obligation of military service, and, for want of priests, parochial ministra-tion will become impossible. And all these iniquition will become impossible. And all these iniqui-ties they reckon upon affecting under the cloak of legality. Oh! great God! was there ever in history regardy. On: great God: was there ever in history a single religious persecution which was not clothed with that name? The Convention, too, called itself legal order; and our public squares still remain to show how it applied it. Once on the inclined plane of violence, and, in a country like ours, who can foresee where the end will be? Let all Catholies, therefore, reflect carefully upon the situation which is laid out for them, and that seriously and

in time."

Perhaps, sir, you may have contributed, by your assault and your threats, to the re-establishment of a most desirable union amongst those who consider eligion as the chief foundation of social order. In electing it as the chief object of your attacks you indicate beforehand the true ground upon which men of good faith and good will should meet to join hands and work for the salvation of their country. This is at least a service you will have done us by your speech, and for which I am almost tempted to

Thave the honor to be, Mr. Deputy, your very humble servant,

CH. EMILE, Bishop of Angers.

It happned in the days of yore, when the enemy were pillaging the Danish country, that a battle had been fought and won by the Danes, and many killed and wounded lay on the field of battle. One of these, an enemy, had lost both legs by a shot. A Danish soldier, standing near by, had just taken out a bottle filled with beer, and was about to put it to his mouth, when the badly-wounded man asked him for a drink.
As he stooped to hand him the bottle, the enemy discharged his pistol at him, but missed his shot. The soldier drew his bottle back again, drank half of it, and gave the remaining half to his enemy, only say-You rascal, now you will only get half of it.

Como, and the beautiful banks of the Brenta, re

ceived their visitors not from neighboring cities only, still less from wanderers of Germanic origin, but rather from the inhabitants of the imperial capital.

It was to one of these "tender eyes of Italy," as Pliny calls its villas, (Orelli Halio) because forming its truest beauty, that Fabiola had hastened, before

the rush on the road, the day after her black slave's

mirror in an embossed and enamelled frame, relieved by the white sun-lit sails of yachts, galleys, pleasure-

by the white sun-lit sails of yachts, galleys, pleasure-boats, and fishing skiffs; from some of which rose the roaring laugh of excursionists, from others the song or harp-notes of family parties, or the loud, sharp, and not over-refined ditties of the various

oot their home, sheltered, as it was, equally from

spot their nome, sheriered, as it was specially sultriness and from frost.

Fabius, for reasons which will be explained later, seldom paid more than a flying visit for a couple of days to this villa; and even then it was generally because respect of Roman fashion.

on his way to some gayer resort of Roman fashion, where he had, or pretended to have, business. His daughter, was therefore, mostly alone, and enjoyed

a delicious solitude. Besides a weil furnished library always kept at the villa, chiefly containing works on

agriculture, or of a local interest, a stock of books,

ome old favorites, other lighter productions of the season (of which she generally procured an early opy at a high price), was brought every year from

with a companion—and that a slave!

We may imagine how amazed she was when, the

cases, in as many countries, of love, compared with the daily ten thousand ones of hatred around her?

Yethere was a clear and palpable one at hand, and

Yet here was a clear and palpable one at hand, and it struck he forcibly. She waited a time, and watched her maid eagerly, to see if she could discover in her conduct any airs, any sympton of thinking she had done a grand thing, and that her mistress must feel it. Not in the least. Syra pursued all her duties with the same simple diligence, and never betrayed any signs of believing herself less a slave than before. Fabiola's heart softened more and more; and she now began to think that not quite so difficult which, in her conversation with Agnes, she

difficult, which, in her conversation with Agnes, she

had pronounced impossible—to love a slave. And she had also discovered a second evidence, that there was such a thing in the world, as disinterested love, affection that asked for no return.

Her conversations with her slave, after the memorable one which we have recounted, had satisfied her that she had received a superior education. She was

that she had received a superior education. She was too delicate to question her on her early history; especially as masters often had young slaves highly educated to enhance their value. But she soon dis-covered that she read Greek and Latin authors with

case and elegance, and wrote well in both languages. By degrees she raised her position, to the great annoyance of her companions: she ordered Euphro-

syne to give her a separate room, the greatest of comforts to the poor maid; and she employed her

could perceive no change in her conduct, no pride no pretensions; for the moment any work presented itself of the menial character formerly allotted to

her, she never seemed to think of turning it over to

any one else, but at once naturally and cheerfully

or deep thought, or superiority of education. For

and behaviour, yet the books and doctrinnes which

she was reading now, were evidently new to her. But there seemed to be in her maid's mind some latent but infallible standard of truth, some master-

key, which opened equally every closed deposit of moral knowledge, some weil-attuned chord, which vibrated in unfailing unsion with what was just and

right, but jangled in dissonance with whatever was

wrong, vicious, or even inaccurate. What this secret was, she wanted to discover; it was more like an in-

tuition, than any thing she had before witnessed.

She was not yet in a condition to learn, that the

meanest and least in the Kingdom of Heaven (and

To be Continued.

Victoria's twenty-sixth grandchild

though she saw traces of this in Syra's words, idea

near herself as a secretary and reader.

FRIDAY, N

On Sunday,

Burke, O.P., pr

Lower Dominic

Street Orphan

large congrega

Hon, the Lord

the eloquent 1

and preached t

After the

the name o

Slow staggered through the dusty streets, Beneath the flery, summer sun, The yellow-clouted, cursing "beats," With fife and drum and hidden gun. Within each heart the demon, Hate, With midnight murder linked, arose, And urged each tongue to cry hell's fate On men of peace and murder's foes.

They passed beneath the maple trees, Which seemed to shudder at the cries That floated on the gentle breeze And filled the air with blasphemies! And yet the shade of green leaves fell On each dark brow with kind relief, Eclipsing 'neath their magic spell. The howling mob with cool reprief.

The one, who had forgotten there
The lesson culled from bloody fray,
That none amid, those ranks, may dare
To be a man upon that day,—
Stooped down and took a maple leaf
And held it in his faithless hand.
Nor thought he grasped the emblem chief
And motto of a gallant land.

"Throw down that leaf!" the marshal cries,
"That's not the color for to-day!"
Then howls assault the pitying skies
And trumpets roar and fifers play.
A thousand surly looks are cast,
Upon the branded son of Cain,
Who, weakly ere the day was past,
The cause forgot, to be humane.

Aye, east the maple leaf, away,
Nor let its lovely form be seen,
"Twas out of place on such a day,
For God had dressed the leaf in green,
But, millions guard the maple leaf,
And Gaul and Gael stand side by side;—
Let foes beware!—they'll come to grief
Who dare insult a nation's pride!

The maple leaf and shamrock, too,

Brave men upon their bosom bore;
Fair emblems of the leat and true,
Free from the stain of human gore.
They never doomed a brother's life,
Whithin some oath-scaled den of crime;
They never flashed the torch or knife,
Nor blackened Truth with serpent slime.

More men have fallen since the day—
In Memory's annals ever rank—
To celebrate old Tredagh's fray,
Than died upon the Boyne's red bank.
More blood has flown from human veins
Than water through that fatal river;
Nor could its wave wash out the stains
Stamped on its bloody hand forever.

The Maple Leaf with pride we'll wear, And, with it, too, its Shamrock brother; If fight we must, we'll fight, boys, fair, The Gaul and Gael for one another. No base assassins serve our cause,

# FABIOLA;

THE CHURCH OF THE CATACOMBS.

BY HIS EMINENCE CARDINAL WISEMAN.

"Fulvius, be not rash in what you say; but re member that two persons may be on a very different footing in a house. Yet not even the longest familiarity, still less a one dinner's acquaintance, can authorise or justify the audacity of your bearing towards the young mistress of this house, a few moments ago

"Oh, you are jealous, I suppose, brave captain!" eplied Fulvius, with his most refined sarcastic tone. "Oh, you are jealous, I suppose, brave captain!" replied Fulvius, with his most refined sarcastic tone. "Report says that you are the acceptable, if not accepted, candidate for Fabiola's hand. She is now in the country, and, no doubt, you wish to make sure for yourself of the fortune of one or the other of Rome's richest heiresses. There is nothing like having two strings to one's bow."

This coarse and bitter sarcasm wounded the noble officer's best facilities to the onick; and had he not

This coarse and officer's dest feelings to the quick; and had he not long before disciplined himself to Christian meekness, his blood would have proved too powerful for

"It is not good for either of us, Fulvius, that you remain longer here. The courteous dismissal of the noble lady whom you have insulted has not sufficed; noble lady whom you have insulted has not sufficed; I must be the ruder executor of her command."

Saying this, he took the unbidden guest's arm in his powerful grasp, and conducted him to the door. When he had put him outside, still holding him fast, he added, "Go now, Fulvius, in peace; and remember that you have this day made yourself amenable to the large of the state by this inproperty conduct. to the laws of the state by this unworthy conduct. I will spare you if you know how to keep your own counsel; but it is well that you should know, that am acquainted with your occupation in Rome; and that I hold this morning's insolence over your head, as a security that you will follow it discreetly. Now,

as a security that you will romay reactly again I say, go in peace."

But he had no sooner let go his grasp, than he felt himself seized from behind by an unseen, but evidently an athletic, assailant. It was Eurotas, from whom Fulvius durst conceal nothing, and to whom he had confided the intended interview with Corriging that had followed and watched him. From vinus, that had followed and watched him. From the black slave he had before learnt the mean and coarse character of this client of her magical arts; and he feared some trap. When he saw the seeming struggle at the door, he ran stealthily behind Sebasstruggle at the door, he ran steatthiy benind sebas-tian, who, he fancied, must be his pupil's new ally, and pounced upon him with a bear's rude assault. But he had no common rival to deal with. He attempted in vain, though now helped by Fulvius, to throw the soldier heavily down; till, despairing of success in this way, he detached from his girdle small but deadly weapon, a steel mace of finished Syrian make, and was raising it over the back of Sebastian's head, when he felt it wrenched in a trice from his hand, and himself twirled two or three times round, in an iron gripe, and flung flat in the

middle of the street.
"I am afraid you have hurt the poor fellow, Quadratus," said Sebastian to his centurion, who was coming up at that moment to join his fellow Christian in the control of the contro coming up at that monthly the trans, and was of most Herculean make and strength.

"He well deserves it, tribune, for his cowardly assault," replied the other, as they re-entered the

The two foreigners, crest-fallen, slunk away from the scene of their defeat; and as they turned the corner, caught a glimpse of Corvinus, no longer limping, but running as fast as his legs would carry him, from his discomfiture at the back door. However often they may have met afterwards, neither ever alluded to their feats of that morning. Each knew that the other had incurred only failure and shame; and they came both to the conclusion, that there was one fold at least in Rome, which either fox or wolf would assail in vain.

#### CHAPTER XV. CHARITY RETURNS.

When calm had been restored, after this twofold disturbance, the work of the day went quietly on. Besides the distribution of greater alms, such as was made by St. Laurence, from the Church, it was by nade by St. Laurence, from the church, it was by no means so uncommon in early ages, for fortunes to be given away at once, by those who wished to retire from the world. (We have it recorded of Nepotian, that on his coversion he distributed all his property to the poor. St. Paulinus of Nola did the same). Indeed we should naturally expect to find, that the noble charity of the Apostolic Church at that the noble charity of the Apostolic Church at Jerusalem would not be a barren example to that of Rome. But this extraordinary charity would be every species of vehicle, from the huge wain carry-

most naturally suggested at periods when the Church was threatened with persecution; and when Christians, who form position and circumstances might look forward to martyrdom, would, to use a homely phrase, clear their hearts and houses for action, by removing from both whatever could attach themselves to earth, and become the spoil of the impious soldier, instead of having been made the inheritance of the poor.

Nor would the great principles be forgotten, of making the light of good works to shine before men, while the hand which filled the lamp, poured in its oil in the secret, which only He who seeth in secret can penetrate. The plate and jewels of a sold for the days were not more smooth-tongued than those of ours, we may imagine what confusion and hoise and squabbling filled the public ways. Nor was there a favored one among these. Sabine, Tuswas there a favored one among these. Sabine, Tuswas there a favored one among these. Sabine, and as the best roads were not more smooth-tongued than those of ours, we may imagine what confusion and hoise and squabbling filled the public ways. Nor was there a favored one among these. Sabine, Tuswas there are favored one among these. Sabine, Tuswas the favored one a

in its oil in the secret, which only He who seeth in secret can penetrate. The plate and jewels of a noble family publicly valued, sold, and, in their price, distributed to the poor, must have been a bright example of charity, which consoled the Church, animated the generous, shamed the avaricious, touched the heart of the catechumen, and draw blessings and prayers from the line of the near drew blessings and prayers from the lips of the poor.

And yet the individual right hand that gave them remained closely shrouded from the scrutiny or consciousness of the left; and the humility and modesty of the noble giver remained concealed in his bosom, into which these earthly treasures were laid up, to be returned with boundless and eternal

And such was the case in the instance before us. And such was the case in the instance before us.

When all was prepared, Dionysius the priest, who at
the same time was the physician to whom the cure
of the sick was committed, and who had succeeded
Polycarp in the title of St. Pastor, made his appearance, and seated in a chair at one end of the

ance, and seated in a chair at one cha of the count, thus addressed the assembly:—
"Dear brethren, our mereiful God has touched the heart of some charitable brother, to have compassion on his poorer brethren, and strip himself of much worldly possession, for Christ's sake. Who he is I know not; nor would I seek to know. He is some one who loves not to have his treasures where rust consumes, and thieves break in and steal, where rust consumes, and thieves break in and steal, but prefers, like the blessed Laurence, that they should be borne up, by the hands of Christ's poor,

into the heavenly treasury.

"Accept then, as a gift from God, who has inspired this charity, the distribution which is about to be made, and which may be a useful help, in the days of tribulation, which are preparing for us. And as the only return which is desired from you, join all in that familiar prayer, which we daily recite for those who give, or do, us good."

During this brief address, poor Paneratius knew not which way to look. He had shrunk into a cornection of the control of t

not which way to look. He had shrunk into a com-ner behind the assistants, and Sebastian had com-passionately stood before him, making himself as large as possible. And his emotion did all but be-tray him, when the whole of that assembly knelt down, and with outstretched hands, uplifted eyes, down, and with outstretched hands, upinted eyes, and fervent tone, cried out, as if with one voice, "Retribuere dignare, Domine, omnibus nobis bona facientibus, propter Nomen tuum, vitam æternam. Amen." ("Be pleased to render, O Lord, eternal life to all

who for Thy Name's sake do unto us good things."

The alms were then distributed, and they proved unexpectedly large. Abundant food was served out to all, and a cheerful banquet closed the edifying scene. It was still early: indeed many partook not scene. It was still early. Indeed, as a still more delicious, and spirital, feast was about to be prepared for them in the neighboring titular church.

copy at a high price), was brought every year from Rome, together with a quantity of smaller familiar works of art, such as, distributed through new apartments, make them become a home. Most of her morning hours were spent in the cherished retreat just described, with a book-casket at her side, from which she selected first one volume, and then another. But any visitor calling on her this year, would have been surprised to find her almost always with a companion—and that a slave! When all was over, Cacilia insisted upon seeing her poor old cripple safe home, and upon carrying for him his heavy canvas purse; and chatted so cheer-fully to him, that he was suprised when he found he had reached the door of his poor but clean lodging. His blind guide then thrust his purse into his hand, and giving him a hurried good day, tripped away We may imagine how amazed she was when, the day following the dinner at her house. Agnes informed her, that Syra had declined leaving her service, though tempted by a bribe of liberty. Still more astonished was she at learning, that the reason was attachment to herself. She could feel no pleasurable consciousness of having earned this affection by any acts of kindness nor even by any decent gratitude for her servant's care of her in illness. She was therefore at first inclined to think Syra a fool for her pains. But it would not do in her mind. It was true she had often read or heard of instances of fidelity and devotedness in slaves, even towards oppressive masters; (such as are given by Macrobius in his Saturnatia lib. i., and by Valerius Maximus) but these are always accounted as excepand giving him a hurried good 'day, tripped away most lightly, and was soon lost to his sight. The bag seemed uncommonly full; so he counted carefully the contents, and found, to his amazement, that he had a double portion. He tried again, and still it was so. At the first opportunity, he made inquiries from Raparatus, but could get no explanation. If he had seen Cacilia, when she had turned the corner, laugh outright, as if she had been playing some one a good trick, and running as lightly as if she had nothing heavy about her, he might have discovered a solution of the problem of his wealth.

# CHAPTER XVI.

THE MONTH OF OCTOBER. The month of October in Italy is certainly The month of October in Italy is certainly a glorious season. The sun has contracted his heat, but not his splendor; he is less scorching, but not less bright. As he rises in the morning, he dashes sparks of radiance over awakening nature, as an Indian prince, upon entering his presence-chamber, flings handfuls of gems and gold into the crowd; and the mountains seem to stretch forth their rocky heads, and the woods to wave their lofty arms, in eagerness to catch his royal largess. And after careering through a cloudless sky, when he reaches his goal, and finds his bed spread with molten gold careering through a cloudless sky, when he reaches his goal, and finds his bed spread with molten gold on the western sea, and canopied above with purple clouds, edged with burnished yet airy fringes, more brilliant than Ophir supplied to the couch of Solo-mon, he expands himself into a luge disk of most benignant radiance, as if to bid farewell to his past causes but soon sends back, after disappearing, course; but soon sends back, after disappearing, radiant messengers from the world he is visiting and cheering, to remind us he will soon come back, and gladden us again. If less powerful, his ray is certainly richer and more active. It has taken months to descript of the sound certainly richer and more active. It has taken months to draw out of the sapless, shrivelled vinemonths to draw out of the supless, shrivelled vinestem, grst green leaves, then crisp slender tendrils, and last little clusters of hard sour berries; and the growth has been provokingly slow. But now the leaves are large and mantling, and worthy in vinecountries to have a name of their own; (Pampians, pampino) and the separated little knots have swelled up into luxurious bunches of grapes. And of these some are already assuming their bright amber tint, while those which are to glow in rich imperial purple, are passing rapidly to it, through a changing opal hue, scarcely less beautiful.

It is pleasant then to sit in a shady spot, on a hill side, and look over and anon, from one's book, over the varied and varying landscape. For, as the breeze sweeps over the olives on the hill-side, and turns over their leaves, it brings out from them light and shade, for their two sides vary in sober tint; and the sun shines, or the cloud darkens, on the vineyards, in the rounded hollows between, the

rer and anon, from one's book, over the rarying landscape. For, as the office of the olives on the hill-side, and eaves, it brings out from them light heir two sides vary in sober tint; s, or the cloud darkens, on the e rounded hollows between, the heir stade of its delicious green. The picture, from the dark cypress, the rich chesnut, the reddening at stubble, the melancholy pine—to the tree is to the East—towering of the arbutus, the laurels of villas, and the arbutus arb vineyards, in the rounded hollows between, the brilliant web of unstirring vine-leaves displays a yellower or browner shade of its delicious green. Then, mingle with these the innumerable other colors that tinge the picture, from the dark cypress, the duller ilex, the rich chesnut, the reddening orchard, the adust stubble, the melancholy pine—to leab what the wall these is to the Fast towards. Italy what the palm tree is to the East—towering above the box, and the arbutus, the laurels of yillas, and these scattered all over the mountain, hill and plain, with fountains leaping up, and cascades gliding down, porticoes of ghttering marble, statues of bronze and stone, painted fronts of rustic dwellings, bronze and stone, painted fronts of rustic dwellings, with flowers innumerable, and patches of greensward, and you have a faint idea of the attractions which, for this mouth, as in our days, used to draw out the Roman patrician and knight, from what Horace calls the clatter and smoke of Rome, to feast his eyes upon the calmer beauties of the country.

And so, as the happy mouth approached, villas were seen open to let in air; and innumerable slaves were busy, dusting and scouring, trimming the hedges into fantastic shapes, clearing the canals for the artificial brooklets, and plucking up the weeds from the gravel walk. The villicus or country

from the gravel walk. The rillicus or country steward superintends all; and with sharp word, or sharper lash, makes many suffer, that perhaps one

NEWS OF ALL SORTS.

Absentees are getting impatient to return, but are advised to remain away until the 15th. The wife of General Fitzgerald died at Bolton yesterday. The subscription opened by the late Bishop of Orleans for a memorial window to Joan of Arc in

the cathedral of that town, and to restore the monu-ment of that heroine, now amounts to 98,797 francs. A boy visiting the grave of his mother yesterday afternoon took the fever during the night. It is reported a very bad case. The wife of Mr. Hummel, of the Home Journal, is reported dying.

Five yellow fever cases on Nov. 3. It is estimated by 15 000 places on Nov. 3.

of the Tiber, along the coast by Laurentum, Lanuvium, and Antium, and so on to Cajeta, Bajæ, and other fashionable watering-places round Vesuvius, a street of noble residences may said to have run. Nor were these limits sufficient to satisfy the periodical fever for rustication in Rome. The borders of Benacus (now the Lago Maggiore, north of Milan), Como, and the beautiful banks, of the Brenta, remated that 15,000 absentees have returned within the past week. Many merchants find it difficult to fill all the demands for goods, so numerous are the

Lord Beaconsfield speaks of she conversion of Dr. Newman as "a blow from which the Church of England still reels." The English Church has no stability in it, or it wouldn't be shaken by the loss of any man, even as great a one as Dr. Newman. Corkey won the London walking tournament, walking 521 miles in six days; Brown, second, with

walking 521 miles in six days; Brown, 505; Vaughn and Weston, who early dropped out of favorites at the start. The the rush on the road, the day after her black slave's interview with Corvinus. It was situated on the slope of the hill which descends to the bay of Gaeta; and was remarkable, like her house, for the good taste which arranged the most costly, though not luxurious, elements of comfort. From the terrace in front of the elegant villa, could be seen the calm azure bay, embowered in the richest of shores, like a mirror in an embossed and enamelled frame, relieved the contest, were the favorites at the betting was five to one against the winner. The Bishop of Chichester, in his annual charge at

Chichester, referred to the recent "perversion" to Rome of several of his Brighton clergy, and said that distress and grief at such unfaithfulness had bowed down many hearts, but none more than his own. Poor bishop! At the Dublin Police Court, a woman who At the Dubin Police Court, a woman who was most respectably dressed and described herself as Edith Shaw, has been charged with having stolen a box containing jewellery to the value of £40 from the Midland and Great Western Railroad terminus. She was in the habit of meeting mail trains, and getting the porters to put other persons' luggage in her cal.

sharp, and not over-refined ditties of the various ploughmen of the deep. A gallery of lattice, covered with creepers, led to the baths on the shore; and half way down was an opening on a favorite spot of green, kept ever fresh by the gush, from an outcropping rock, of a crystal spring, conflued for a moment in a natural basin, in which it bubbled and fretted, till, rushing over its ledge, it went down murmuring and chattering, in the most good-natured way imaginable, along the side of the trellis, into the sea. Two enormous plane-trees cast their Negotiations between the Vatican and Germany Negotiations between the Vatican and Germany are progressing slowly. Both sides are anxious to arrive at a prompt settlement concerning the dioceses of Alsace and Lorraine, which are still administered as when they belonged to Trance. The Vatican will take advantage of the recent defeat of the Radicals in Switzerland to repostablish relations of the sea. Two enormous plane-trees cast their shade over this classic ground, as did Plato's and can will take advantage of the recent defeat of the Radicals in Switzerland to re-establish relations with that country. The exiled Swiss Bishops have al-ready been notified to return.

On November 2nd the New Orleans Board of Cicero's over their choice scenes of philosophical disquisition. The most beautiful flowers and plants disquisition. The most beautiful flowers and plants from distant climates had been taught to make this

On November 2nd the New Orleans Board of Health passed a resolution, that the epidemic being at an end, the President be requested to call upon the Governor and ask him to withdraw the proclamation of the 13th May, establishing quarantine. President Choppin stated that the resolution is not passed to be used to advise people to return to the city, as it is not safe to do so yet, but for the purpose of having the inland quarantine removed.

The Regions the following appropriate the purpose of the proclamation of the proclamatic forms of the

pose of having the inland quarantine removed.

The Bee gives the following summary of the work of the Catbolic clergy during the epidemic, and their losses by the scourge: The Diocese of New Orleans lost its Vicar-General, 15 priests, 19 Sisters; that of Natchez, including Vicksburg, 6 priests, 5 sisters; that of Nashville, 9 priests, 3 sisters; that of Mobile, 1 priest, 1 sister—making a total of 32 priests and 28 nuns who have fallen victims to the vellow fever in the discharge of their duties. The Catholic Relief Association has given aid already to the extent of \$86,000 from total receipts of \$90,000.

Rev. Father Weninger, S. J., who lately celebrated the golden jubilee of his priesthood, received on the occasion the gift of a precious gold stole from the Catholic negroes of Savannah, Ga., where the good Father once gave a very successful mission. T poorest of the negroes were anxious to have a sha in this present, if it could only be a "cent's worth," in this present, if it could only be a "cent's worth," so great is their gratitude to the veteran missionary for his devoted labors among them. The children of St. Ann's School (colored) at Cincinnati, O., which was established by Father Weninger, gave him a splendid reception on the same occasion.

# "FOUR GATES OF HELL."

Maximus) but these are always accounted as exceptions to the general rule; and what were a few dozen

Brooklyn, Oct. 28.—Rev. T. DeWitt Talmage continued his series of sermons on the wickedness of New York yesterday, before an audience that of New York yesterday, before an audience that filled all the available space in the Brooklyn Tabernacle. As usual a large number of ladies were present and eager to hear the discourse. Talmage described four gates of hell through which he took a peep. He said that at the gambling houses business doesn't actively commence until the theatres are dismissed. Of the frequenters some had served in State prison, some were bankers and shipbrokers, some were going the first rounds of their vicious career in cambling processes wherin \$100,000,000 career in gambling processes wherin \$100,000,000 changed hands every year.

The first gate of hell is bad literature, and An-,

thony Comstock had seized 20 tons of it, but not one was grasped by the law Parlors and libraries one was grasped by the law Parlors and libraries were full of it, and children retire and read it by gas jets near their pillows. It exists under the guise of scientific information, and under this guise one vender in a single hotel disposed of a hundred copies vender in a single noted disposed of a numered copies of an infamous book, selling them all to women. Nobody who read them could keep either integrity or virtue. He presumed nearly 100,000 men and women in the United States to-day are reading themselves into hell. The leprous booksellers had gathered up a catalogue of girls' seminaries and boys' schools, and sent their circulars of death to

everyone, without exception.

Gate second is the dissolute dance, which is purued both in haunts of death and elegant mansions. "You know," he said, "what postures and motions are suggested by the devil," and asserted that the dissolute dancer slid into the dissolute dance over dissolute dancer sid into the dissolute and wilder and wilder, and wilder and wilder, until with the speed of light he whirled off the edge of a dissolute life into a fiery future. off the edge of a dissolute life into a fiery future. No one had a right to take a position to music which he would be ashamed to take without music. Gate third is indiscreet apparel. Mr. Talmage had been told that there was a new fashion coming from Paris which was shocking to all righteousness Multitudes of men owed eternal damnation to the

boldness of female attire.

Gate fourth is alcholic beverages. The captive of the wine cup was also the captive of all other vices, which go in flocks like carrion crows, so that when you see the beak ahead you may know that the you see the beak ahead you may know other beaks are coming. Courts and legislatures swing wide open this creaking, stupendous gate of

In the coming war to be waged against the gates of hell, Talmage said the Christian press was to be the battering ram, that pulpits were to be arranged in storming line, and that God's red-hot truth was the flying ammunition of the contest.

At the Park Congregational Church, Dr. Slicer, on the subject, "How Saint Paul Viewt Talmage's Explorations," asked, "Need a man examine sewers to find good? Need he go into a dungeon and let all the slimy reptiles of damp and filth creep over him, that he may tell what he has seen?"

what lower than a slave !) was greater in spiritual wisdom, intellectual light, and heavenly privileges, than even the Baptist Precursor. [Matt. xii. 1 1.] Why should not the bottom and back of a kettle be cleaned and polished I Because they come in contact with the fire, and (while they are covered with black soot) absorb the heat freely from the The Duchess of Edinburgh's girl-baby is Queen burning coals.

### NEWS FROM IRELAND.

ANTRIM.

Sub-Constable Patrick Delaney, who has been

Sub-Constable Patrick Delancy, who has been stationed in Belfast for the past seven years, and latterly in the Crumlin Road Barracks, has been transferred to the county Donegal.

On Oct. 17th, Mr. Wm. Campbell, one of the most highly respected citizens and merchants of Belfast, died in his residence, Windsor, in the suburbs

CAVAN.

The annual appeal on behalf of the Christian The annual appeal on behalf of the Christian Brothers institution was made in the Cathedral, Cavan, on Sunday, Oct. 13th. Pontifical High Mass commenced at twelve o'clock, the Rev. John Brady, celebrant; Rev. H. Fitzsimmons, deacon; and Rev. P. Gilchreest, sub-deacon. The Most Rev. Dr. Conaty presided, and a large number of the clergy of the surrounding parishes were also present. The sermon was preached by the Very Rev. Bernard Finegan, P. P., V. F., Kinawley. At the conclusion of the sermon a collection was taken Rev. Bernard Finegan, P. P., V. F., Kinawley. At the conclusion of the sermon a collection was taken up, when in a short space of time a sum of £160 was collected, which, together with the sale of tickets, &c., will probably reach a sum of close on £200 for this valuable institution. Benediction of the Blessed Sacrament brought the proceedings to a close, after which tha Rev. Mr. Fitzpatrick returned thanks to the congregation CORK.

Mr. Robert Scott, J. P., at the sitting of the Petty Sessions in Cork, on Oct. 24th, said that while the arrests for drunkenness in Cork during the previous few Sundays varied from six to fifteen, on the Sunday before, under the operation of the Closing Act, and the sunday before, under the operation of the Closing Act, and the sunday before, under the operation of the Closing Act, and the sunday are settled for that ofonly one solitary person was arrested for that of-

#### CLARE.

On Smiday, Oct. 20th, the new altar erected by the Rev. Sylvester Malone, P. P., at Six-mile-Bridge, was consecrated by the Most Rev. Dr. Ryan, Coadjutor Bishop of Killaloe. The consecration sermon was preached by the Rev. H. O'Farrell, P. P. Cratloe.

#### DUBLIN.

On Oct. 16th, while the steamship Lady Wodehouse was proceeding down the Liffey on her way to Falmouth, a seaman named Michael Fox, aged 38, fell overboard near the lighthouse, and although the vessel was stopped and the boat lowered, no trace of him could be found.

A fall of 22½ per cent. has taken place in the Dublin Alliance Co.'s Gas Shares, in consequence of the supposed discovery in electrical lightning by

The Irish artizan delegates at the Paris Exhibition were entertained at dinner, on Oct. 17th, by their French brethren, when speeches warmly expressive of international regard were made.

#### DOWN.

Several farmers near Newry have been summoned to petty sessions for permitting flax water to run into the Cumlough River.

A meeting has been held in Newry to take steps for the appropriate the control of the steps.

for the opening of a public swimming bath. The idea is to utilize an unused reservoir near the GALWAY.

Richard Walker, of Garafin, in the County Gal-way. farmer, and carrying on business lately, in partnership with Thomas Walter, Engineer, was, on Oct. 4th, adjudged bankrupt.

### KILKENNY.

On Oct. 17th, the parishioners of Lisdowney presented Rev. E. Nolan with an address and testi-

# KING'S COUNTY.

On Oct. 16th, Mr. John Edgel, of Kinnetty, had a barn in his farmyard stripped of its roof, the greater part of the slates and timber being removed. LIMERICK.

Mr. Dillon, manager of the Munster Bank in Lim

Mr. Dillon, manager of the Munster Bank in Limerick, is about to proceed to Drogheda to preside over a branch of the Bank in that town.

The Rev. P. Higgins, C. C., St. John's, has been appointed by the Bishop, the Most Rev. Dr. Butler, Chaplain to the Convent of the Good Shepherd,

# LOUTH.

A fire took place at the residence of Mr. R. Clinton, near Drogheda, on Oct. 12th, when a large quantity of hay was consumed.

#### Captain George Francis O'Grady, Taurane, Ballyaunnis, has been appointed to the Commission of

# the Peace. MONAGHAN.

A distinguished priest, the Rev. Phillip Connolly, parish priest of Clogher, died on Oct. 3rd. Father Connolly, although having only attained the age of fifty years, presented the appearance of a man many fifty years, presented the appearance of a man many years older, but the long and tedious chest disease, which preyed upon him since his entry into the priesthood, caused this aged appearance. During his college career Father Connolly particularly distinguished himself. His education being finished, he was appointed a professor in St. MacCartan's Seminary, Monaghan, where he became distinguished as a teacher. The duties being what might be considered too heavy for a man, in his condition of sidered too heavy for a man in his condition of health, he became attached to Enniskillen as curate. Here he spent some years in teaching and guiding the people in the true path, when in the midst of it the people in the true path, when in the midst of it he was promoted and received charge of the parish of Aughaboy, and was removed from thence to Clogher to fill the same responsable position up to the date of his death. Father Connolly was not only a good priest and a sound theologian but was also remarkable for his love of Ireland. He was approved any property by the outer priestland of are remarkable for its love of fream. He was revered and respected by the entire priesthood of the country, and beloved by the people under his immediate control. His ob equies took place on

John Kilcullen, Carrowhubbrick, South, near Enniscrone, in the County of Sligo, farmer, has been adjudged a bankrupt. ROSCOMMON.

A woman named Mulligan, residing at Dallindrimly, near Castelrae, gave birth, on Oct. 12th, to three children, boys, two of whom were dead, but the other seems to be very healthy. TIPPERARY. On Oct. 17th, a man named William Bowe,

Kiloran, was found dead at the railway bridge, Robert Keating Pendergast, Ardfinane Castle,

Clonmel, has been appointed to the Commission of Bro. J. P. Gallagher, of the Brothers of the

Society of Mary, will be principal of St. Alphonsus' school, New Orleans, the largest Catholic school in the South, to be opened after the abatement of the yellow fever.

The Sunday Closing Act came into operation in Ireland on Sunday, Oct. 13th. In not one single instance did the total closing of the public houses lead to a disturbance. Many of the towns were more quiet than usual, and there was a remarkable absence of drunkenness. In Dublin, Cork, Belfast, Limerick, and Waterford, the public houses closed two hours earlier-at seven o'clock instead of at nine.

the Holy Ghost. that time: Jesus the water, and of they brought to a bed. And Jes sick of the pal are forgiven the said within the Jesus seeing thei evil in your h 'Thy sins are walk? But the Man hath power said he to the n up thy bed, and and went into he it feared and glomen." Words On this day, de peal to your chi children—for o lished orphanag you to consider es surrounding bears on the gre plead to you to in the Gospel a he had arrive

flocked around of Eternal Tru ing well that mercy they too palsy, and the of Jesus Chris looked upon t even before H They brought the Lord, seein who bore the en, "Be of go thee," evident sin unto him his body, was and the charit truth, their fa great. Here ess, unable to charity or fa taithful men. was coming t their faith in They had no in His good on which the him, bearing without sayi their very as seem to say omnipotence we know the extend to l their faith !

> helpless cre God made Christ shou templation men? Th them. Th red on thei earth, riser God. And lay there u ease of pal his limbs, blood; his not the lig them. H was unabl to raise a His heart which it up and sh ed at a ma hand will it was a l could no single wo ing heart that cone bol ! He of our u there, tu ence, but for fou darkness on that thousand never m he was A heart

actions as power as Go wonder tha

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ah, me, great h light to higher opened start in died in in the glory a wonde huma before

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The sine are forgiven these, or to say arise and said; But that you may know that the CTR and the said is not the man side of the space. Another seems that the said feet, and f walk? But that you may know that the Son of Man hath power on earth to forgive sins. (Then said he to the man sick of the palsy.) 'Arise, take up thy bed, and go into thy house.' And he arose and went into his house. And the multitude seeing it feared and glorified God that gave such power to men." Words taken from St. Matthew ux., 1, 8. On this day, dearly beloved brethren, I have to appeal to your charity on behalf of these fifty orphan children—for one of the oldest and longest estab lished orphanages in this city of charity, and I ask you to consider the fact related, and the circumstances surrounding it in this day's Gospel in so far as it bears on the great cause which it is my privilege to plead to you to-day. Our Divine Lord is described plead to you to-day. Our Divine Lord is described in the Gospel as coming into his own city, and when not the light clearly, for the film of palsy was upon them. His hands and feet were motionless. He was unable to move or to walk—he was unable to to raise a hand, even in the supplication of prayer. His heart beat faintly, scarcely evidencing the life which it so inadequately and faintly maintained. His blood flowed but languidly through his half-dried His blood flowed but languidly through his half-dried up and shrivelled veins. Any one of us who has looked at a man upon whom the fatal paralysis has laid its hand will understand what it is. He was living, but it was a living death. His tongue was silent, he could not even speak his wants nor interpret by a single word the agonising desires of his faintly beating heart. But he lay, and had lain for years, in that condition, and of what is he the type and symbol t he is the type symbol, first of all, of our nature. bol ? He is the type symbol, first of all, of our nature, of our universal nature, touched by the fatal palsy there, tries scarcely see the light. Man had intelleg-ence, but the light of God was hidden from him, and for four thousand years he had less in a for four thousand years he had lain in the darkness. Hands and feet had he, as he lay on that wretched bed rotting under him, but they on that wretched bed rotting under inin, but they are motionless, he cannot move them, and for four thousand years man lived upon his bed of sin and never moved one step towards Heaven, for which he was created, or towards God, who made him. A heart indeed is there in that palsied body, but, ah, me, how painfully laboriously it throbs—the great heart of human nature for four thousand them. years throbbed with a thousand loves but amid them all the love of the Almighty and Eternal God found no place until He came who came in the fullness of His mercy, until He came who was light to the blind, His mercy, until the came who was igns to the offind, light to the darkened, life to the dying, strength to the weak; and in His presence, under His voice, and under His hand, our humanity was quickened to a higher and a better life—the eyes in the soul were The hands and feet that were motio opened. The hands and feet that were notionless start into the cestacy of life, of motion, and joy, when His sacred hand touched our nature. The heart that had ceased to beat, and had altogether died in the superpatural life, was quickened again in the motion of highest and holiest life when the glory and beauty of God displayed itself before the gory and beauty of God displayed itself before the wondering and enraptured eyes of man in Jesus Christ our Lord. Even so did He act upon our poor humanity as He acted upon the pagalytic. He sees before Him a man stricken with the palsy—a man diseased, in whom, from the crown of his head to the sale of his foot no vital function, acted naturally diseased, in whom, from the crown of his head to the sole of his foot no vital function acted naturally or strongly, in whom life itself was detained and re-tained by the most attenuated film that could keep soul and body together. He saw before Him the wasted and shrivelled remains of what at one time was a man, but looking upon that poor washed, wretched, emaciated form with eyes of infinite wisdom, Almighty God made Man, saw within that velled frame, a soul that was dead in sin, a soul conception of higher or holier love to stir the dead heart that was in that soul, and He, because He was the Lord infinitely wise, and at the same time inclining towards infinite mercy towards this sick in hin, and these precious sours lying there because it will not be moved, or move themselves into the presence of Jesus Christ. He who can say to the soul "Arise, take up thy bed; arise, take it in your hands, and go into that house, which is no other

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FATHER BURKE.

On Sunday, October 13, the Rev. Thomas Burke, O.P., preached in St. Saviour's Church, Lower Dominick street, in aid of the Denmark Street Orphanage. There was an extremely large congregation, which included the Right Hon, the Lord Mayor, and the Lady Mayoress. After the last Gospel of 12 o'clock Mass the eloquent Dominican ascended the pulpit, and preached the following sermon:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen. Dearly beloved brethren—"At that time: Jesus entering into a boat he passed over the water, and came to his own city. And behold they brought to him one sick of the palsy! 'Be of good heart, son, thy sins are forgiven thee.' And behold some of the Scribes said within themselves: 'He blasphemeth.' And Jesus seeing their thoughts, said: 'Why do you think evil in your hearts! Whether is it easier to say: 'Thy sins are forgiven thee, or to say arise and walk? But that you may know that the Son of Man hath power on earth to forgive sins. (Then said he to the man sick of the palsy.) 'Arise, take selves; so entirely entrusting to parental care and affection, that of all creatures born into this world. affection, that of all creatures born into this world, the child of man depends most on the hand that rears it, is least of all other little creatures born into the world provided with any natural aptitude—it dies by sheer neglect, unable to make any sign of its wants—nothing but the faint wail of its death agony. Thus did God leave the child in the hands agony. Thus did God leave the child in the hands of its parent, and how terrible is the responsibility, and grave the duty incumbent on them. Now, dearly beloved brethren, I have only to invite your attention to the love of the child who loves father and mother. The father—the earner of the daily bread—succumbs to some fell disease, he is cut off and mother. The father—the earner of the damy bread—succumbs to some fell disease, he is cut off by some accident, or is a victim of a pestilence that goes creeping through the land, and then the mother and her little brood are left together to face the difficulties of the world. The weaker vessel soon breaks—the poor mother dies of a broken heart. Overworked with unseemly, unwomanly toil, she yields to the destroying hand of death, and the child is left all alone in this world. All dependent as it is on those who are in their graves, it cannot help itself, lying there the most helpless of God's creatures upon whom the sun of heaven shines. And yet there is only one who can educate that child, there is only one that can develop its young powers unto Heaven and God—there is only one that can say to that infant "Arise and be a man," and that one is Jesus Christ; but where is the hand to take the helpless one and bear hin to the light?—where is the kind heart that will enter into the designs of God?—that God of whom it is written, "He is the judge of widows and the father of condeasy." Where is the faith in Jesus enter into the designs of God?—that God of whom it is written, "He is the judge of widows and the father of oaphans." Where is the faith in Jesus Christ that will stir up men's hearts and make them take the little child and bring it to the feet of Jesus? If the heart is not present, if the band is not strong, if the faith and love are not there, then that existif the faith and love are not there, then that existence is changed from a blessing it may be to a curse. What remains but to leave that child on the bed—the bed prefigured by the bed of palsy. That bed represents the body in which the soul lies imprisoned, the body with its gross and carnal inclinations, with the evil germ of sensuality, of selfishness, and even in the very blood that flows in its veins, that body cannot be purified unless by the action of the soul enlightened and animated by the knowledge and grace of God. Oh, dearly beloved, what does the history of the world tell us, but of noble souls, souls with splendid faculties lying helpless on the bed of the flesh, wallowing in its corruption deformed and de-filed by its sin, unable to shake off the trammels of its passions and evil inclinations. Everything that is evil, everything that is detestable, everything un-

than the heaven I have built for thee." They alone who hear these words from the lips of Christ, they alone whose souls are strengthened by Divine grace, srtengthened by Divine knowledge, built up by holy Catholic education, they alone are able not only to conquer all that is in the flesh contrary to their salvation, but to prepare the body for its ultimate destination to deserve the reward promised by our Lord to good and faithful servants. And now the orphan child lies there speechless. The gift of speech is not yet given it, and it is unable to bewail and speak of its own great necessity. Helpless he is, for even age has not given power to those young limbs; he is houseless, for those who kept a house for him are gone, alas 'into the house of their eternity; he is starving, for the hand that would feed him lies motionless in the grave; he is naked, for those who would clothe him have gone from him for ever, and he must receive all that is necessary for his young body and for his soul from Jesus Christ, and Him alone. From him alone. Physicians might touch the man sick of the palsy; they might perhaps by their human agencies brighten the sight of those dim eyes, and give a little artificial and temporary motion to that faint heart. They might perhaps by strong human appliances move him somewhat, and give him some faint sense of life and motion; but where is the man who could say, "Arise in thy strength, take up thy pallet, and go and motion; but where is the man who could say "Arise in thy strength, take up thy pallet, and g be but for the faithful hearts, the kind hands, that lifted him up and brought him to the feet of his Saviour. Oh, those men were blessed. Oh, it is a high and glorious privilege that which they exercised—namely, they put it in the power of God to show His mercy—the highest honour that can be conferred on man is to be made the helper of Jesus Collection and the property work of mercy to be associated Christ in some great work of mercy to be associated with the Eternal God made Man, to be made, as it when the Eternal God made Man, to be made, as it were, the right hand of that Omnipotence which shows itself most in that great work of mercy. And so I would tell to these children that the Lord their God with beginning the control of the control God with loving heart is waiting in that orphanage for them. I would, through you, tell to the poor, forsaken orphan child here or there in this great city, that the Lord his God is waiting for him in tha orphanage, and unless you, my brethren do your part; unless you rise to the magnificence to the dig-nity and the glory of that which the Son of God part; unless you rise to the magnificence, to the dignity and the glory of that which the Son of God suffers you to do; he says, "Bring them in, you men of faith, bring them in if there be a scintilla of charity in your hearts—suffer them to come unto me, who alone can make them worthy to inhabit the Kingdom of Heaven. Will you, then, fold your arms, and stand aside. Will you be apathetic in your action? Will you with unfaithful minds—distrusting the power or the mercy of Jesus Christ—will you with hearts cold and hard, fold your arms and say—let the orphan perish, and will you hesitate to bring that little one into the presence of his Saviour? Oh, no, my brethren, rich or poor, gentle or simple, you will not, I know, leave this church to-day without leaving something in order that these orphans may be brought in and laid at the feet of Jesus Christ. I warn you, stand not aside with orphans may be brought in and had at the feet of Jesus Christ. I warn you, stand not aside with folded arms and elenched hands. I warn you that on the great day of judgment, when we must all render an account of the works we have done, the render an account of the works we have done, the virtue He will look for in every soul predestined for His glory, is the attribute of mercy—the attribute of mercy, which is all the more Godlike—the more comprehensive—it is the attribute which indeed includes all the other attributes. To the man who feeds the hungry He will say, taking the act as one to himself:—"I was hungry, and you gave me to eat." To him who clothes the naked He will say:—"I was naked, and you clothed me." And to him who gives a shelter to the helpless one He will say:—"I was a stranger, and you took me in." him who gives a shelter to the helpless one He will say:—"I was a stranger, and you took me in." Oh, my brethren, the mercy which crowns all this is the mercy which gives to the soul—the spiritual and eternal soul—the sent of Almighty God—the clothing of Catholic education—the housing of Divine grace—if God finds this attribute upon yon, it will indeed cover a multitude of sins; and you who give, as best you can, to aid this noble orphanage, you will find that your offs will go before you holy and impure gathering and accumulating around him, and these precious souls lying there because it age, you will find that your gifts will go before you in the glory of the Lord, and you will receive an eternal reward for the charity you have extended to

those little ones, such as those for whom I this day

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

WHY WE HONOR HER.

From the Cathelie Quarterly Review.
Unlike the rest of the children of Adam, the soul of Mary was never subject to sin, even in the first moment of its infusion into the body. She alone was from the original taint. This immunity is the state of the control of t moment of its infusion into the body. She alone was exempt from the original taint. This immunity of Mary from original sin is exclusively due to the merits of Christ, as the Church expressly declares. She needed a Redeemer as well as the rest of the human race, and therefore was , redeemed, but in a more sublime manner." [Gen. xiii. 8.] Mary is as much indebted to the precious blood of Jesus / x having been preserved as we are for having been cleansed from original sin.

Although the Immaculate Conception was not formulated into a dogma of faith till 1854, it is at

Although the Immaculate Conception was not formulated into a dogma of faith till 1854, it is at least implied in Holy Scripture, is in strict harmony with the place which Mary holds in the economy of redemption, and has virtually received the pious assent of the faithful from the earliest days of the Church.

In Genesis we read: "I will put enmittee between thee and the woman, and thy seed and her seed; she shall crush thy head." All Catholic commentators, ancient and modern, recognize in the seed the ser-

shall crush thy head." All Catholic commentators, ancient and modern, recognize in the seed the serpent, and the woman, types of our Savior, of Mary, and the Devil. God here declares that the enmity of the Seed and that of the woman towards the Tempter were to be identical. Now the enmity of Christ or the Seed towards the evil One was absolute and perpetual. Therefore the enmity of Mary, or the woman, towards the Devil, never admitted of the woman, towards the Devil, never admitted

the woman, towards the Devil, never admitted of any momentary reconciliation, which would have existed if she were ever subject to original sin.

It is worthy of note that as three characters appear on the scene of our fall, Adam, Eve, and the rebel lious Angel, so three corresponding personages figure in our redemption, Jesus Christ, who is the second Adam, [1 Cor. xv. 45.] Mary, who is the second Eve, and the Archangel Gabriel. The second Adam was immeasurably superior to the first. Gabriel was superior to the fallen angel, and hence we are warranted by analogy to conclude that Mary was superior to Eve. But if she had been created in original sin, instead of being superior, she would be inferior to Eve, who was created immaculate. We cannot conceive that the mother of Cain was created cannot conceive that the mother of Cain was created superior to the mother of Jesse. It would have been unworthy of a God of infinite purity to have been been of a woman that was even for an instant under the dominion of Satan.

The liturgies of the Church being the established formulaties of her multis vegetic are averaged.

formularies of her public worship, are among the most authoritative documents that can be adduced

most authoritative documents that can be addited in faver of any religious practice.

In the liturgy ascribed to St. James, Mary is commemorated as "our most holy, immaculate and most glorious lady, mother of God and ever Virgin Mary." [Bibliotheca Max, Patrum, t, 2, p, 3.

In the Maronite Ritual she is invoked as "our holy, praiseworthy and immaculate lady." [De sac.

., p. 313.] ne Alexandrian liturgy of St. Basil she is ad-

In the Alexandrian liturgy of St. Basil she is addressed as "most holy, most glorious, immaculate." [Renaudot. Lit. Orient.

The Feast of Mary's Conception commenced to be celebrated in the East in the fifth, and in the West in the seventh century. It was not introduced into Rome till probably towards the end of the fourteenth century. Though Rome is always the first that is called on to sanction a new festival, she is often the last to take part in it. She is the first that is expected to give the keynote, but frequently the last to join in the festive song. While she is silent, the notes are faint and uncertain; when her voice joins in the chant, the song of praise becomes constant and universal.

when her voice joins in the chant, the song of praise becomes constant and universal.

It is scarcely necessary for me to add that the introduction of the Festival of the Conception after the lapse of so many centuries from the foundation of Christianity, no more implies a novelty of doctrine than the erection of a monument in 1875 to Arminius, the German hero who flourished in the first century, would be an oxidence of his recent ox Arminus, the German hero who hourished in the first century, would be an evidence of his recent exploits. The Feast of the Blessed Trinity was not introduced till the fifth century, though it commemorates a fundamental mystery of the Christian

It is interesting to us to know that the Immaculate Conception of Mary has been interwoven in the earliest history of our own country. The ship the earliest history of our own country. The ship that first bore Columbus to America was named Mary of the Conception. This celebrated navi-gator gave the same name to the second island which he discovered. The first chapel erected in Quebec,

gator gave the same name to the second island which he discovered. The first chapel erected in Quebec, when that city was founded in the early part of the seventeenth century, was dedicated to God under the invocation of Mary Immaculate.

In view of these three great prerogatives of Mary, her divine maternity, her perpetual virginity, and her Immaculate Conception, we are prepared to find her blessedness often and expressly declared in Holy Scripture. The Archangel Gabriel is sent to her from heaven to announce to her the happy tidings that she was destined to be the mother of the world's Redeemer. No greater favor was ever before or since conferred on woman, whether we consider the dignity of the messenger, or the momentous character of the message, or the terms of respect in which it is conveyed. "And the Angel Gabriel was sent from God into a city of Galilee called Nazareth to a virgin. and the virgin's name was was sent from God into a city of Galilee called Nazareth to a virgin. . . and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call His name Jesus. . The Holy

in thy womb, and shalt bring forth a son, and thou shalt call His name Jesus. The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore, also, the Holy which shall be born of thee shall be called the Son of God." Luke i. 26-35.

"Hail, full of grace!" St. Stephen and the apostles were also said to be full of the spirit of God. By this, however, we are not to understand that the same measure of grace was imparted to them which was given to Mary. On each it is bestowed according to each one's merits and needs; stowed according to each one's merits and needs for "one is the glory of the sun, another the glory of the moon, and another the glory of the stars, for that different from star in glory;" [Cor. xv. 41.] and as Mary's office of mother of God immeasurably arpassed in dignity that of the protomartyr and of Apostles, so did her grace superabound over

theirs. "The Lord is with thee." "He exists in His crea tures in different ways; in those that are endowed with reason in one way, in irrational creatures in with reason in one way, in Irrational creations of another. His irrational creatures have no means of apprehending or possessing Him. All rational creatures may indeed apprehend Him by knowledge, the best of the proof does but only the good by love. Only in the good does He so exist as to be with them as well as in them; with them by a certain harmony and agreement of will, and in this way God is with all His saints. But He is with Mary in a yet more special manner, for in her there was so great an agreement and union with God, that not her will only, but her very flesh

with God, that not her will only, but her very flesh was to be united to Him." [St. Bernard.]
"Blessed art thou among women." The same expression is applied to two other women in the Holy Scripture, viz., to Jahel and Judeth. The former was called blessed after she had slain Sisara, [Judges

v.] and the latter after she had slain Holofernes

y.] and the latter after she had slain Holofernes, Jndith xiii.] both of whom had been enemies of God's people, and in this respect these two women are true types of Mary, who was chosen by God to crush the head of the scrpent, the infernal enemy of mankind. And if they deserved the title of blessed for being the instrument of God in rescuing Israel from temporal calamities, how much more does Mary merit that appellation, who co-operated so actively in the salvation of the human race?

The Evangelist proceeds: "And Mary, rising up in those days, went . . into a city of Juda; and she entered into the house of Zachary and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leapt in her womb. And Elizabeth was filled with the Holy Ghost, and she cried out with a loud voice and said: Blessed are thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? For behold at soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord."
[Luke i. 39-45.]

[Luke i. 39-45.]
Ehe usual order of salutation is here reversed.
Age pays reverence to youth. A lady who is revered by a whole community honors a lowly maiden. An inspired matron expresses her astonishment at her young kinswoman should deign to visit er. She extols Mary's faith and calls her blessed. ner. She extols Mary's faith and ealls her blessed. She blends the praise of Mary with the praise of Mary's Son, and even the infant John testifies his reverential joy by leaping in his mother's womb. And we are informed that during this interview Elizabeth was filled with the Holy Ghost, to remind us that the veneration she paid to her cousin was not prompted by her own feelings, but was dictated by the Spirit of God.

Then Mary broke out into that sublime canticle,

the Magnificat: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior, because he hath regarded the humility of His handmaid, for behold from henceforth all nations shall call me blessed." [Luke i, 46-48. On these words I

will stop to make one reflection.

The Holy Ghost, through the organ of Mary's chaste lips, prophesies that all generations shall call her blessed, with evident approval of the praise she

should receive.

Now the Catholic is the only Church whose children, generation after generation, from the first to the present century, have pronounced her blessed; and of all Christians in this land, they alone contri-

and of an Christians in this land, they alone contribute to the fulfilment of the prophecy.

Therefore it is only Catholics that earn the approval of heaven by fulfilling the prediction of the

Holy Ghost.

Protestants not only concede that we bless the

Protestants not only concede that we diese the name of Mary, but they even reproach us for being too lavish in our praises of her.

On the other hand, they are careful to exclude themselves from the "generations" that were destined to call her blessed, for, in speaking of her, they almost invariably withhold from her the title of blessed preferring to call her the Virgin, or Mary they almost invariably withhold from her the title of blessed, preferring to call her the Virgin, or Mary the Virgin, or the Mother of Jesus. And while Protestant churches will resound with the praises of Sarah and Rebecca and Rachel, of Miriam and Ruth, of Esther and Judith of the Old Testament, and of Elizabeth and Anna, of Magdalen and Martha of the New, the name of Mary the mother of Jesus is uttered with bated breath, lest the sound of her name should make the preacher liable to the

of her name should make the preacher habie to the charge of superstition.

The piety of a mother usually sheds additional lustre on the son, and the halo that encircles her brow is reflected upon his. The more the mother is extolled, the greater honor redounds to the son. And if this is true of all men who do not choose their the content of the son that the strength may it has filtered. And if this is true of all men who do not choose their mothers, how much more strictly may it be affirmed of Him who chose His own Mother, and made her Himself such as He would have her, so that all the glories of His Mother are essentially His own. And yet we daily see ministers of the Gospel ignoring Mary's exalted virtues unexampled privileges, and parading her alleged imperfections, nay, sinfulness, as if her Son were honored by the piety, and took delight in the defamation of His Mother.

Such defamers might learn a lesson from one who

Such defamers might learn a lesson from one who made little profession of Christianity.

"Is thy name Mary, maiden fair?
Such should, meibinks, its music be.
The sweetest name that mortals bear,
Were best befitting thee.
And she to whom it once was given.
Was half of earth and half of heaven

Once more the title of blessed is given to Mary. Once more the title of blessed is given to Mary.
On one occasion a certain woman lifting up her voice, said to Jesus, "Elessed is the womb that bore thee, and the paps that gave thee suck." [Luke xi. 27.] It is true that our Lord replied: "Yea, rather (or yea, likewise), blessed are they who hear the word of God and keep it." It would be an unwarrantable perversion of the sacred text to infer from this reply that Jesus intended to detract from the praise bestowed on His mother. His words may be thus correctly paraphrased: She is blessed indeed in being the chosen instrument of My incarnation, but more blessed in keeping My word. Let others be comforted in knowing that though they cannot share with My mother in the privilege of her materanty, they can participate with her in the blessed reward of those who hear My word and keep it.

In the preceding passages we have seen Mary declared blessed on four different occasions, and hence in proclaiming her blessedness, far from paying her

in proclaiming her blessedness, far from paying her unmerited honor, we are but re-echoing the Gospel verdict of saint and angel, and of the Spirit of God

Himself. Wordsworth, though not nurtured within the bosom of the Catholic Church, conceives a true appreciation of Mary's incomparable holiness in the ollowing beautiful lines:

"Mother! whose virgin bosom was uncrossed With the least shade of thought to sin allied; Woman! above all women glorified, Our taluted nature's solitary boast; Purer than foam on central ocean tost, Brighther than eastern skies at daybreak strewn With fancled roses, than the unblemished moon Before her wane begins on heaven's blue coast, Thy image falls to earth. Yet some, I ween, Not unforgiven, the suppliant knee might bend As to a visible power, in which did blend All that was mixed and reconciled in she Of mother's love with maiden purity. Of high with low, celestial with serene."

To bong one who has been the subject of divine

To honor one who has been the subject of divine, angelic, and saintly panegyric, is to us a privilege, and the privilege is heightened into a sacred duty when we remember that the spirit of prophecy fore-told that she would ever be the unceasing theme of Christian eulogy as long as Christianity itself would

'Honor he is worthy of, whom the king hath a "Honor he is worthy of, whom the king hath a mind to honor." [Esther vi. 11.] The King of kings hath honored Mary; His div,ne Son did not disdain to be subject to her, therefore should we honor her, especially as the honor we pay to her redounds to God, the source of all glory. The Royal Prophet, than whom no man paid higher praise to God, esteemed the friends of God worthy of all honor: "To me, thy friends, O God, are made exceedingly honorable." [Ps. exxxviii.] (In Protestant version Psalm exxix.) Now the dearest friends of God are they who most faithfully keep his precepts: "You are my friends if you do dearest friends of God are they who most faithfully keep his precepts: "You are my friends if you do the things that I command you." John xv. 14.] Who fulfilled the divine precepts better than Mary, who kept all the words of her Son, pondering them in her heart? "If any man minister to me," says our Savior, "him will My father honor." [Ps. xii. 26.] Who ministered more constantly to Jrsus than Mary, who fulfilled towards Him all the offices of a tonder morter? of a tender mother?

To be Continued.

#### THE CATHOLIC RECORD,

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WALTER LOCKE,

PUBLISHER,

PUBLISHER, 388 Richmond Street, London, Ont.

# The Catholic Record

LONDON, FRIDAY, NOV. 8, 1878.

Mr. Denis McCarthy is the authorized agent and collector of the CATHOLIC RECORD for London and vicinity, to whom subscriptions and other payments due this office may be made.

On Friday, November 1st, the Feast of All Saints, his Lordship Bishop Walsh officiated at High Mass and preached an eloquent sermon upon the festival of the day. At the conclusion his Lordship asked the prayers of the congregation for himself on that day, it being the twenty-fourth anniversary of his ordination to the priesthood. Next year we presume, his Lordship will celebrate his silver jubilee. And we feel satisfied it will be done in a right royal manner. The prayers asked public credulity would be a little shaken by his Lordship will be responded to, not only by the people of London, but by every parish in the diocese, for they all claim the same key, but we love justice, and we are thereaffection for him.

# " STORY OF THE IRISH CHURCH

MISSIONS. This is the title of a book republished a few years ago, the object of which was to unveil the insidious doings of Protestant proselytizers in Ireland. Many people thought that the system of Proselytism which was carried on by wholesale during the famine year had been abandoned. This system is known and abhorred among the Catholics of Ireland by civilization. During the progress of the the slang title of Souperism. The meaning of the phrase is obvious at a glance. For a mess of pottage Esau sold his birthright. For a bowl or two of soup, these insiduous Protestant proselytizers imagined the unfortunate Irish Catholics-whom England had having been found at Kars on the morrow of barbarously allowed to be reduced to a state the night when that great stronghold was of starvation-would sell their holy religion. It appears the Souper system is being revived by their victors to Erzeroum. The unfortunand reorganized by the Irish Church Mission ate men, it seems, pleaded their wounds, the Society. As frankly as words could put it, depth of the snow, and the utter lack of prothe avowed object of those missions was, and vision for their wants on the way as excuses is, of course, to this hour, to pervert Irish Cath- for their remaining. Their supplications, olics-for a consideration. To accomplish however, were all in vain. General Lori this object no outlay whatever has been Melikoff replied, with pitiless sareasm, that grudged. Very recently, indeed, a Protest-their wants were no concern of his, and that ant paper, the Tatler, published in London, go they should and must. Thereupon these England, has been stripping the veil off many miserable wretches were driven along the of these more insidious doings on the part of public roads day after day until their strength the Protestant proselytizers in Ireland. In broke down completely. One after another one year the London Missionary Society has in rapid succession, or, rather, whole batches had the handling and disbursement of the of them at a time, died like flies, expiring on splendid income of \$124,000. These monies the very spot upon which they fell, until the are squandered broadcast by the agents of ground was strewn with their bodies. Fully the Association in all directions. Ireland 1,800 men left their bones in the snow and gets a considerable proportion of the large mud, only 200 surviving. These two hundred aggregate. The London Weekly Register researcerows arrived at Ezeroum, nearly every ferring to the subject says:—" Reverting, one of the little band in a dying conditionhowever, from India to the dark doings of frost-bitten and gaunt from the effects of the Protestant proselytizers in Ireland, it is starvation. The special correspondent of the incumbent upon us, the Catholics of England, Telegraph affirms that it was without excepto bear in mind, out of our very gratitude to tion the most horrible spectacle he ever wit-Catholic Ireland, what terrible traps are now nessed, the writer declaring emphatically being laid in all directions throughout the that it is impossible to denounce sufficiently sister island for the more impoverished of the Catholic population, there, by the promoters of this most base and cruel 'plant' for deluding them, or, in plainer terms, for swindling them out their faith through Souperism. Fully two thousand Irish Catholic children are at this present moment in the toils of these shameless proselytizers. Fully twenty thousand packets of tracts are distributed annually by post throughout Ireland in a vain endeavor to sap the faith of the Irish in Catholicism. The notorious Bird's Nest, in Dublin, and the Mission Schools established at every available opportunity far and wide throughout Ireland, are doing their evil work from day to day with the cruellest assiduity. The case of Catharine Grimeswhich was bad enough—is typical. But there are cases, readily adduceable, that are even worse than that. One is named by the Nun of Kemmare as within her own personal

to dispense. Another is that of an affleted instead of pooh, poohing it, then the Govern- olics, at least, have a lively illustration and mother, who, having sold her child, after- ment of Great Britain would have been the evidence of the absurdity of Protestant priwards in her remorse and despair, flung her- most unhampered Government in Europe. It vate judgment as exercised on the Apostolic rself into the river, from which her dead seems impossible for British statesmen to be writings in the visible fact of its absurdity body was taken, when the very bank-notes magnanimous in their dealings with Ireland. as exercised on themselves. They, as their acquired by that unholy barter were found They persistently refused to hear the unaniforefathers, the first Christians, are a living secreted in her bosom! A terrible foot-note mous appeal of the Irish people for the re- body; they, too, preach, dispute, catechize, may be found upon page xxxiii. of this for- lease of those unfortunate men, "who loved converse with innumerable tongues, saying midable indictment against Souperism, penned by the resolute hand of the Nun of Kenmare, from which it will be seen, upon the evidence of a priest who has taken special pains to investigate this matter, that nearly all the keepers of the lowest dens in Dublin are women who have sold their children to the Soupers. English Catholics are, as we have said, under simply overwhelming obligations to Catholic Ireland; and it certainly behoves us, one and all, to bestir ourselves, betimes, to the end that we may at least repay some small portion of this great debt of gratitude in an endeavor to withstand the alarming effects of this New Departure in Ireland through the Revival of Souperism."

#### RUSSIA AND ENGLAND.

When the Czar of Russia declared war against Turkey, he told the world that his only object was the amelioration of the condition of the Christian population of the Turkish provinces. But the world didn't believe him. Still, nobody was so rude as to say directly that he was telling a lie. However, England thought she might-without violating the rules of political etiquetteventure to remind Europe that, although the Czar was the Divine Figure in the North, and his word as good as his bond, it might be possible when he came southwards, that regarding his infallibility.

We have no particular sympathy for Turfore constrained to say, that the declaration of war by the Russian Autocrat, was unjust, inhuman and unwarranted. What right had he to hurl his legions against the ramparts of Plevna, more than any other Christian nation in Europe would have to invade Poland, for the ostensible purpose of ameliorating the condition of the Jewish and Roman Catholic victims of Russian tyrany?

The Czar carried on the war in the allied names of "holy" Russia, humanity, and war we read of several characteristic incidents remarkably illustrative of its holiness. of its humanity, and of its civilizing influene. One, from Armenia, for instance:

"A couple of thousand wounded Turks captured, were shortly after that ordered off such a wanton act of savage cruelty. Intense indignation is said to have been excited at Constantinople by the account of the Russians having driven these 2,000 wounded through

Yet there are men so infatuated, so unpatriotic, so perverse in upholding their Apostles and they judge of us by scraps, political crotchets that they will say that and on these scraps they exercise their wanton and brutal conflict. England's duty their assumed principles, and the process from the begining was clear, but she was too slow to act. She should have moved before Russia had obtained such a foothold in Turkey. It can hardly be denied that Russia was acting on behalf of a conspiracy between The first Christians were a living body; they the Three Powers who, in the last century, were thousands of zealous, energetic men, butchered and carved Poland, and who are who preached, disputed, catechized, and connow bent upon strangling Turkey, in the outraged names of Christianity and civilization. spoke by innumerable tongues, with one ture, now dying of a deadly disease, who in England never had a better opportunity of heart and one soul, all saying the same thing. her poverty and suffering is receiving a asserting her claim to be regarded as the All this multitudinous testimony about the years 1873 and 1878 by fraudulently pound a week as a bribe to keep her from most powerful Government in Europe. Had truths of revelation, Protestants narrow down falsifying the books of the City of Glas-\*priest nort num, neither of whom, as the the Government completely pacified Ireland into one or two meagre sentences, which wretched creature perfectly well, knows, by releasing—of its own elemency—the policat their own will and pleasure they select wretched creature perfectly well, knows, by releasing—of its own elemency—the poil at their own will and properties of the liabilities of the bank, and by repearing the liabilities of the bank, and by properties the liabilities of the bank and by properties the liabilities of the label and by properties the liabilities

"their country not wisely but too well," but the same thing, as our adversaries confess, the moment a powerful nation like America all over the earth. Well, then you would made the demand it was very soon complied think the obvious, way was, if they would with. Russia had as much upon her hands know what we really teach, to come and ask as she had strength or wealth to cope with. us, to talk with us, to try to enter Austria knew that the moment she made war into our views, and attend to our upon Turkey, the Hungarians to a man would teaching. Not at all, they do not dream declare their indpendence. Germany felt that of doing so; they take their "texts," they the moment she made a move eastwards, France would instantly recognize her opportunity for revenge. Therefore, England had hands down from generation to generation, a grand opportunity to assert her authority. Beaconsfield may have carried his point at the Berlin Conference, but Gortschakoff is better than the first Christians, so by the reported to have said that he had another little game to play with the noble Earl. According to all appearances he has commenced the game and Afghanistan is the first move

on the chessboard. In a war with Afghanistan, England would equire, at least all her available Indian rces. This would give Russia a splendid opportunity for creating another little unpleasantness with Turkey. Bismarck would wink, and Andrassy nod approval; and when Turkey would be completely strangled, they would volunteer their services to assist in the carving. It is said the Ameer of Afghanistan can put sixty thousand men in the field. If this be true, England will require a considerable force to meet them. When Russia thinks England has her hands full in Asia, she will make a move in Europe. In fact, if the telegrams are to be believed, she has already commenced to move. Bulgarians, Albanians and other peoples of dismembered Turkey are continually in insurrection. They disregard the Treaty of Berlin, and, it is said, while the Russians incite the Bulgarians to commit the most benious atrocities, the Turkish Government encourages the Mahomedan insurgents. It is also reported that the Russians are massing vast armies south of the Balkans. and actually re-occupying places which they did at one time evacuate. It is further stated that the Russians have a large force in the vicinity of Afghanistan. We need not, therefore, be surprised if hostilities are renewed on an enormous scale in the early spring. That England and Russia must fight, there can hardly be a doubt. It will be a terrible war, and its results likely to be fatal to one of the combatants.

In 1849 the late Richard Cobden in a public peech at London scornfully alluded to the raunted power of the Muscovite autocrat in the following words:-" Talk of the power of Russia! Why we could crumple up Russia as easily as I could crumple up this 'piece of paper"-suiting the action to the word and flinging it upon the platform amidst bly. The Crimean war of 1854 and 1855 proved that Mr. Cobden's expression was not mere hyperbole. It is likely 1879 and 1880 will give opportunity for another illustration of the crumpling process.

# DR. NEWMAN ON PROTESTANT

TEXT CHOPPING. Protestants judge of the Apostles' loctrine by "texts," as they are commonly called, taken from Scripture, and nothing more; and they judge of our doctrine too, by "texts," taken from our writings, and nothing more, Picked verses, bits torn from the context, half sentences, are the warrant of the Protestant idea of what is Apostolic truth on the one hand, and, on the other, of what is Catholic falsehood. As they have their chips and fragments of St. Paul and St. John, so have they their chips and fragments of Suarez and Bellarmine; and out of the former they make to themselves their own Christian religion, and out of the latter our anti-Christian superstithe snow until all but the merest remnant of tion. They do not ask themselves sincerely, them lost their lives, the miserable survivors as a matter of fact and history, what did reaching Erzeroum in a terrible state of suf- the Apostles teach them? Nor do they ask sincerely, and as a matter of fact, what do Catholics teach now? They judge of the England had no right to interfere in this private judgment, that is their prejudice and ends in their bringing forth, out of their scraps from the Apostles, what they call "Scriptural Religion," and out of their scraps from our theologians, what they call Popery

have got their cut-and-dried specimens from our divines, which the Protestant tradition and as by the aid of their verses from Scripture, they think they understand the Gospel help of those choice extracts from our works, they think they understand our doctrine better than we do ourselves. They will not allow us to explain our own books. So sure they are of their knowledge, and so superior to us, that they have no difficulty in setting us right, and in accounting for our contradicting them. Sometimes Catholics are "evasive and shuffling," which, of course, will explain everything; sometimes they simply "have never been told what their creed really is; the priests keep it from them and cheat them; as yet, too, perhaps they are "recent converts," and do not know the actual state of things, though they will know in time. Thus Protestants judge us by their "texts;" by "texts" I do not olny mean passages from our writers, but all seriously discussed, and circulars have been those samples of whatever kind, historical, ecclesiastical, biographical, or political, carefully prepared, improved, and finished off by successive artists for occasion, which they think so much more worthy of credit and reliance as to facts, than us and our word, who are in the very communion to which these texts relate. Some good personal knowledge of controversy or criticism, but what is prior are working full time; 31 are altogether -viz., in the way of sincere enquiry, in order to ascertain how things lie. Such knowledge and intercourse would be worth all the from rumors, false witnessings, suspicions, morsels of our devotional writers, morsels augmented. As regards the losses learned or intemperate, which are the "text" of the traditional Protestant view against us.

Yet any one is thought qualified to attack or instruct a Catholic in matters of his renever having seen a Catholic, or a Catholic competent to, by means of one or two periodicals or tracts, and a set of Protestant extracts against Popery, to teach the Pope his own religion, and to refute a Council.—" Preent Position of Catholics.'

# OUR MANCHESTER LETTER.

[From Our Special Correspondent.] Manchester, England, Oct. 23, 1878.

ems to weigh so heavily on people here. It is like a dark pall which is a melancholy object in itself and suggestive only of sorrow. It seems as if we were quite unable to escape from the network of difficulties which surrounds us. Our misfortunes may be truly said to come not singly "but in battalions My pen at the present time might be solely oted to the descrpition of the various crise through which we are passing. A short time since we thought Lancashire was having a full share of commercial disaster, but the thought of this now gives place to the more startling one of the failure of the City of Glasgow Bank. The particulars of gigantic fraud upon the public you will have already heard, but in some sense the minor details will not reach you. It is calculated by the accountants employed in drawing up the recent balance sheet that the loss yet to be borne by the shareholders would least £5.000,000, but even this fabulous sum has been disputed, and some believe that t'e entire loss will not be less than £8,000,000. The one great topic of conversation in business circles is the appalling misery which will ensue when the shareholders are called upon by law to cover pro rata, the losses incurred by the bank. It must mean beggary to many of them. Fearing the dire effects of the blow, some are already selling their little properties in order to leave the country and their Whatever may be thought of their conduct I very much fear that their action will be imitated, for as yet they have this liberty of action. The Board of Directors, however, and the chief officials are all in custody through the prompt and decisive action of the Crown authorities. This step seems to meet with the sanction of every one, for it seems only reasonable to suppose that every Director knew perfectly well the real position of the bank. The ages of the prisoners range from 52 to 74 years. It will only be when they are placed at the bar for trial and sentence that the charge on which they are indicted will be made known to the public, but at money as assets of the said bank which were not truly due, but were false and fictitious, madal stipend, whereby comforts are secured the demand of the Home Rulers, and given pleasure they explain and call the Gospel. the liabilities of the bank, and by preparing the sister borough

to her which she cannot find it in her heart every facility for fair debate upon the subject They do just the same thing with us. Cathstatements and submitting the same to the shareholders, concealed from the said shareholders and the public the true state of the liability of the said banking company.' course we must wait until the trial for an explanation of the fact why a dividend of 12 per cent, should be declared by the bank at a time when it was hopelessly insolvent. The failure of this bank has caused wide-spread uneasiness. I mentioned in my last letter how that one of its effects was a "run" upon one of our richest and best known building societies, and I then surmised that a panie might arise which would affect other similar societies. Such an effect has taken place. The "Queen's" Society last Thursday was called upon to meet demands for cash to the amount of £50,000, and if you take into consideration that no one could withdraw more than £50 of the sum invested you may form an idea how many persons were panic-stricken. Other societies had similar claims made upon them, and now it appears that a similar panic has seized the depositors in the Glasgow Inasmuch as it is well building societies. known that these societies only lend money on land and buildings it is impossible to imagine on what grounds the public confidence in them should be shaken. However, I am glad to say that the panic in this direction is over, but it is only owing to the Directorates insisting upon a month's notice of withdrawals, which, by rule, they can claim, that financial difficulties have been averted. I regret to state that the depression in the

cotton trade here is becoming worse. Strikes are still occurring. The cotton trade at Oldham is remarkably affected. Every class of mill in the town is suffering, but the depression is mostly felt by the spinners of low In connection numbers from 18s. to 24s. with this class of spinning a good deal of short time is being worked. Some firms are definitely working short time, and at others, lighting up is dispensed with. The question of a reduction of wages is beginning to be issued for a meeting of the masters to consider the matter. What the reduction may amount to, it is impossible to say, but it is significant that as much as 10 per cent. has been suggested. Losses are getting more numerous and heavier, and one of the leading limited companies sold yarn on the Manchester Exchange on Friday last at 1c. per lb. loss. At Bolton things are becoming gloomier each week. In the borough and immediate neighof us, and intercourse with us, not in the way borhood there are 143 mills, of these 91 only closed, 16 are running five days a week, one working four and a-half days, three, four days and one three days a week. conclusions, however elaborate and subtle, give a correct idea how trade is at Bolton, in which there are 3,000 operatives in enforced romantic scenes, morsels of history, morsels of theology, morsels of our miraculous legends, winter this number is only too likely to be from our individual members, whether un- limited companies engaged in cotton spinning in the Ashton-under-lyne and Oldham districts, much information can be gathered from the balance sheets just issued. these concerns have published the results of ligion; a country gentleman, a navy captain, the recent stock-taking's and the figures as half-pay officer, with time on his hands, any indication of the state of trade are about as unsatisfactory as they possibly could be. peremonial, or a Catholic treatise in his life, Of the 30 companies only one will pay its shareholders a dividend, and this only four and a-half per cent. Nine other companies report small profits. Twenty companies have serious magnitude.

Look what side we may, trade is so depressed that misery and destitution must be the inevitable lot of thousands in Lancashire this winter. One cannot help moralising or this untoward state of affairs. Some people It is impossible to shake of the gloom which seem to think that we should go on prospering from day to day, from year to year, without any check, and when a crisis comes they are powerless. To my mind trade has its ations just as the human body has its changes of health, and if matters are properly reasoned out, fresh health and vigor may arise. The painful expense we are now enduring must be ultimately for our good if we only have the sense to seize the lessons it teaches. Man is better in every sense if he has suffered affliction, so it may be that Heaven. in permitting these severe trials to afflict our people, s only taking human means to chastise and

enlighten them. I will leave these sad topics just to chronicle the fact that on Saturday after noon last, His Lordshin that that on Saturday after noon last, His Lordship the Bishop of Salford, laid the foundation stone of a school chapel in one of our suburbs—viz. Great Cheetham Street, Higher Broughton. It is to be 66 feet long and 30 feet in with, and will be dedicated to St. Thomas of Canterbury. It will be a plain brick building, and the early English style of architecture will be preserved as much as possible are to be two storeys, and the upper room is to seat 300 people and the lower room 450. Both rooms will be used for school purposes, and on the Sunday the upper storey will be made available for religious services. The cost of the building will be £2,500, services. The cost of the building will be £2,500, of which only £450 has yet been raised. If we may judge the future by the immediate past there is every reason to anticipate that Manchester will, in another generation, be a stronghold of Catholicity and prolific in Catholic Churches and Chapels. For

and profile in Cathone Churches and Chapels. For this result we shall be in no small degree in-debted to the energy and enterprise of our esteemed Bishop, whom may God long preserve to us. On Monday evening His Eminence Cardinal Man-ning, opened the (third) winter session of the Man-chester it Andersia's which are found in the Man-Academia" which was founded in imitation of the London Academia. On this occasion the meeting took place in the ante-room of the library of the Catholic Seminary, Salford. The subject of the introductory lecture given by his Eminence was "Science and revealed religion." He discussed at great length the methods and teachings of modern He said that the Divine Commission of was to rectify the aberrations and deviations of the human intellect, and that the Church need have no fear of science except in the abandon-ment by science of the intellectual system of the world which had been traced from the beginning, and which was in the custody of the Church. On present they are detained on a charge of fraud for "having on various occasions between fully at home, and to listen to his calm delivery of the most pregnant thoughts and cogent reasonings is an intellectual treat we never fail to enjoy. The special hall for the meetings of the Academia is ated in Manchester, but on certain occasions, I suppose for the comfort of the more distinguished

JOHN, BY THE G OF THE HOL THE CLERGY. LAITY OF OU DICTION IN TI Dearly Beloved Bre

At the commence the commemoratio it my duty to add tion. The Holy the relief of the so of the dead, and is of decaying natu autumn with its g ing skies, and mo withered leaves, s the heart, and pre the deepest consid the subject of deat mortal things. As in the order of grato us in the order creation speaks to His omnipotence, His children : and : lessons of the deep Our Lord made His most beautiful minds and hearts. He would say, " body what you sha

them. Are not yo And for raiment sider the lilies of labor not neither d not even Solomon one of these : and to-day, and to-mo doth so clothe : he faith?" St. Matt. Now if the bird field; if nature in summer can conve God, and on His tion, why may not our hearts and con ness of all earthly tainty of death through the mout use of nature to co portant instruction glory thereof as th

the air; for they n

gatherinto barns, a

a short time, and cometh forth as a as a shadow and a (Job xiv. 1 2.) In this as in faithful to her di steps of her celes and actions are la the model of wha giving the materi

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(Ps. lyxxix, 6.)

angel's trumpet, God and warning Therefore does voice of nature. dust, and that nature dies only beauty in its spi bodies shall be f resurrection. "in corruption; it sown in dishonor in weakness; natural body; xv. 42, 43, 44.) We shall enter

by dwelling on t on the Catholic v departed. Whe

He had created were to live in h the other. The for a time, amid dise; and after kingdom of eter happiness would shaken to its delose immortality notwithstanding the precept; dea words: "Dust treturn." This evitable. It was no partiality. ality : with y along on the sl people of God, of time under t knew its origin, nations from faded, or from emitted but a f beyond its exist appalling myste They could not

knew that it ro amiable than it dismay, its first But have I I must retu Of terror! Horror to t They conside

eternal prison not only dead l ed desires of har Fabiola, "had could not. Se gave up the ta

#### OFFICIAL.

JOHN, BY THE GRACE OF GOD AND APPOINTMENT LAITY OF OUR DIOCESE, HEALTH AND BENE-DICTION IN THE LORD. Dearly Beloved Brethren :-

At the commencement of this month, dedicated to the commemoration of the faithful departed, I deem it my duty to address you some words of edification. The Holy Church consecrates this month to the relief of the souls in Purgatory, and to thoughts of the dead, and is thus in harmony with the lessons

of decaying nature. This advanced season of autumn with its gloom and sedness, with its weeping skies, and moaning winds, its bare forests and withered leaves, speaks to us in accents that reach the heart, and preaches a solemn sermon worthy of the deepest consideration; and that sermon is on the subject of death, and the certain ending of all mortal things. As God has revealed Himself to us in the order of grace, He has also revealed Himself to us in the order of nature. Hence this material creation speaks to us of his beauty, His goodness, His omnipotence, and His fatherly Providence over His children: and it also conveys to us warnings and

lessons of the deepest import.

Our Lord made use of nature to convey some of His most beautiful and sublime instructions to our minds and hearts. "Be not solicitous for your life," He would say, " what you shall eat, nor for your body what you shall put on. Behold the birds of the air; for they neither sow nor do they reap nor gatherinto barns, and your heavenly Father feedeth them. Are not you of much more value than they ? And for raiment why are you solicitous? Consider the lilies of the field how they grow; they labor not neither do they spin, but I say to you that not even Solomon in all his glory was arrayed as one of these; and if the grass of the field which is to-day, and to-morrow is cast into the oven, God doth so clothe; how much more you, Oh ye of little faith?" St. Matt. vi.)

Now if the birds of the air and the lilies of the field; if nature in the bloom and freshness of early summer can convey to us lessons on the goodness of God, and on His Fatherly Providence and protection, why may not nature in its sadness and decay, and when clothed in its shroud of death, speak to our hearts and consciences on the vanity and nothingness of all earthly things, and on the inevitable certainty of death? And indeed the Holy Ghost. through the mouths of his inspired pensmen, makes use of nature to convey to us all this salutary and important instruction: "All flesh is grass and all the glory thereof as the flower of the field : the grass is withered and the flower is fallen." (Is. xl. 6.) "In the morning man shall grow up like grass, in the morning he shall flourish, and pass away: in the evening he shall fall, grow dry, and wither." (Ps. lxxxix. 6.) "Man born of a woman, liveth for a short time, and is filled with many miseries. He cometh forth as a flower and is destroyed; he fleeth as a shadow and never continueth in the same state." (Job xiv. 1 2.)

faithful to her divine vocation, follows on the foot-steps of her celestial bridegroom. His instructions and actions are laws that must govern whilst they direct hers, and His dealings with the natural world, and His interpretations of its meanings are the model of what she has to do in relation with it;

by dwelling on the thought of death, and especially on the Catholic views of the death of the faithful departed. When God gave to unfallen man the one principal precept, He told him plainly that death would be the fearful consequence of its violation. He had created man immortal—his soul and body were to live in happy harmony, the one subject to the other. They were to sojourn together on earth for a time, amid the delights of the terrestial parafor a time, amid the delights of the terrestial para-dise; and after they were to be transferred to a kingdom of eternal glory and unending happiness. But our first parents were informed that if they broke the one precept imposed upon them, their happiness would cease; the moral world would be shaken to its deep foundations; their bodies would lose immortality, and would die the death. But, notwithstanding this terrible warning man broke the precept; death followed as a consequence, and the decree of death was proclaimed in the awful words; "Dust thou art and into dust thou shalt return." This decree was to be universal, and inreturn." This decree was to be universu, and evitable. It was to suffer no exception, to admit of no partiality. The tramp of death was to echo in the sabin of the poor no partiality. The tramp of death was to echo in the halls of kingly courts as in the cabin of the poor man. The execution of this decree was continued through the ages with a stern, unbending impartiality; with wave after wave of humanity it rolled along on the shores of eternity. But whilst the people of God, who marched through their journey of time under the guidance of the lights of heaven, knew its origin, its reason, and its object, the Pagan nations from which the light of revelation had faded, or from whose darkened firmament are still mitted by the force of the control of the emitted but a few erratic rays, knew nothing of it beyond its existence. To them, death was the most appalling mystery. They saw it, and they trembled. They could not tell its reason or its origin; they only knew that it robbed them of life and hope and hap-

To them death could not have appeared more amiable than it did to Adam, when he beheld with

ray of blessed hope—an iron sleep that knew no waking. It is true some vague notions of the Elysian fields and abodes of happiness in another life, flitted across their minds; but they had no hold of no influences. Interest across their minds; but they had no hold of, no influence upon them, and they did not, could not, strip death of the horrors, the awful trappings with which he was clothed.

Our Blessed Lord came in the fulness of time to dissipate the thick mists of error, to correct mistaken ideas, to teach man his own history, and to the contract of the

point out the road leading to immortality and hap-piness. He came as the way, the truth, and the life. He descended upon earth: the light that alone illumine every man that cometh into the

He came to solve the deep mysteries that surrounded man, to lift up humanity from the depth of its degradation, and to plant it once more on the elevated plane of its immortal destinies. He con-descended to pass through various phases of human descended to pass through various phases of human existence, blessing as well as explaining them all. He left not death unexplained nor the grave wrapt up in its awful obscurity; for He took death and fastened it to the Cross, breaking in twain his iron sceptre. He descended into the tomb and lit it up with His adorable presence, making it a holy place. And since then the grave has ceased to be an object of horror. Thus did our Blessed Lord fulfill the of horror. Thus and our blessed Lord tunn in prophecy spoken of Him by the prophets of old: "O death, I will be thy death! O grave, I will be thy bite!" He descended into the grave in the dark of evening and emerged from it in the bright effulgence of the morning; and since then the grave has not been looked upon as an eternal prison, but rather as a dormitory where repose for a while the bodies of the faithful departed, and whence they are one day to rise in all the vigor of a new life and in the dazzling robes of a happy immortality. Our dear Redeemer called death a sleep, "Lazarus, our friend, sleepeth," said He; "but I go that I may awake him from his sleep." "But," adds the Evangelist, im from his sleep." "But," adds the Evangelist 'He spoke of the sleep of death." And on anothe occasion when Jesus was called upon to raise from death the daughter of a ruler (as mentioned in the 9th chapter of St. Matthew,) "going into the house, and looking on the damsel He said she is not dead, but sleepeth.

Thus whilst Paganism conducted its fear-stricken votary to the verge of the grave, bade him to look into its appalling darkness, and then despair, Christianity drew aside a thick curtain and let in upon that grave the light of a better world. It drew aside that grave the ight of a veil, and behold beyond the tomb there opens the bright prospect of eternal glory and unfading joy,—there glitter in the distance the golden portals of the heavenly city, "where death shall be no more, nor heaveily city, "where death shall be no more, nor mourning, nor crying nor sorrow shall be any more, because the former things are passed away for ever." (Apocaly pse xxi.) Whilst to benighted antiquity the pallid features of the dying, the cold clammy skin and the iron features of the dead spoke of everything appalling, and suggested the idea of an Almighty Power manifesting displeasure and inflicting punishment, yet this is not the language they speak to the Christian. He regards these awful symntoms as the instruments of God, as the crucible symptoms as the instruments of God, as the crucible from whose fiery ordeal the immortal soul is to come forth purified and fit for admission into that blessed kingdom where nothing defiled shall enter. Death, though in the first thought of God, not entering though in the first thought of God, not entering into the original order of the natural world, still has been made homogeneous with the laws and constitution of redeemed humanity, and has been converted into an agent of Divine mercy. In this system death is no longer a king of terrors; he is but a herald of mercy and love—he is but a messenger sent by an Almighty Father, bidding His children leave their when of exile and came home. Hence

sent by an Almighty Father, bidding His children leave their place of exile and come home. Hence death is something precious.

Pretiosa in conspectu Domini mors sanctorum ejus—"Precious in the sight of the Lord is the death of His saints." And God commanded St. John in the Apocalypse to write for our consolation, "Blessed are the dead who die in the Lord, for their works follow them." Such is the light that Christianity has thrown on death and the grave. But it is only Christianity in its integrity and nurity—that is to me moust of what she has to do in relation with it; hence she has come as it were the priestess of nature, giving the material world a voice a should a sthe archange's trumpet, in which to proclaim the praises of God and warnings and instructions to man.

Therefore does she consecrate this mouth in the voice of nature, as well as of the voice of restation, and that into dust we shall return. But as nature does only to rise again into now life and beauty in its spring time, so the death of our mortal bodies shall be followed by the spring time of the resurrection. "The body," says St. Paul, "is sown in dishonor; it shall rise in power, It is sown a natural body,; It is shall rise in power, It is sown a natural body; it shall rise a sprintual body." (I Cor. xv. 24, 34, 34, 34.)

We shall cent into the opinion of the logical presents of the control of the co not permitted to send a sigh of love across the grave, not allowed to pray God to have mercy on them. The son that follows the cold remains of his father

to the cemetery may scatter flowers on his grave or drop a tear of sorrow on it, but he may not look beyond the tomb—between him and the spirit of his dear father there yawns an impassable gulf, ove which no kind wish, no word of fond remembrance, for office of filial affection, no prayer for mercy and forgiveness, may ever pass. Cold and dismal as the grave itself is, this cruel belief, which teaches that grave itself is, this cruel belief, which teaches that sympathy is at an end when the body is shrouded in decay, and that no further interchange of friendly offices may take place between those who have gone to their rest, and us who still linger on the earth. It even teaches the doctrine that those who are gone to eternal glory cease to interest themselves in the welfare of the once dear ones of earth—that they wrap themselves up in their selfish happiness, heedless of the wants, the perils, the immortal interests of the friends they have left behind them. This is the teaching of Protestantism, for it brands as supercession of the Saints. Lather himself, the great Corypheus of Protestantism, taught that the souls of the dead are asleep, deprived of feeling—that they are buried in so ineffable and wonderful a sleep, that they feel and see less than those who This he asserts of their sleep an ordinary sleep. This he asserts of their souls; and some of his followers went so far, (as is usserted by his disciple Brentzen,) as to profess that 'the soul perishes with the body." Such is the unchristian, the worse than Pagan doctrine regarding the dead, inculcated by Protestantism. But the Holy Catholic Church carries to its perfection the doctrine of Christ regarding the dead and death. In it all is perfect and in harmony, because it reaches the complete and entire code of Divine doctrine as revealed by Christ. As through the natural order, there runs a chain of harmony binding all its parts

mystery which enrapped it in horrid gloom was yet unsolved. Hence the poor Pagans called death atra mors; black death—unillumined by a single ray of blessed hope—an iron sleep that knew no was in the Church clothes her altars in the weeds of mourning and sings the Dies Irag and the Libera, and ing sings the Dies Irag and the Libera, and the Church clothes her altars in the weeds of mourning, and sings the Dies Irae and the Libera, and offers up the tremendous sacrifice of the mass for the repose of the souls of the dead. The Egyptians embalmed the bodies of the dead, to save them from corruption; the Catholic Church embalms their memories, and makes them immortal by her soultouching offices and her sublime liturgy. And the Church teacher that the arising of friends when Church teaches that the spirits of our friends, when at home in the fruition of the beatife vision of God, pray for us, watch over our interest and welfare, and offer the sweet incense of their petitions to the mercy seat for our happiness and salvation. This is the communion of saints in the fullest sense of the as the communon of sants in the funds sense of the word; and it presents the whole world of spirits who are in friendship with God, whether they still re-main in the flesh, or are already divested of their bodies, bound together in the golden bonds of friend-ship and of love: bonds which death itself cannot rend asunder; for "love is stronger than death;" fortis est ut mors dilectio. The love of friendship fortis est ut mors dilectio. The love of friendship is not killed by death. It survives its awful ravage is not kined by death. It survives its awith invages—it smiles above the wreck of mortality, like the blessed light of hope upon a death-bed, like the rainbow of promise over the retiring waters of the deluge. Soul lives in blissful communion with soul, friend, with friend, and nor death nor the grave can

> The existence of a Purgatory has always been held is an article of faith by the Catholic Church. Thus in the profession of faith issued by Pope Pius IV. it is said: "I constantly hold that there is a Purit is said: "I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful." The Council of Trent also declares that the Church teaches "that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, but chiefly by the acceptable sacrifice of the altar." This doctrine is attested both by Holy Scripture, and by the constant teaching of holy doctors and Fathers of the Church. Thus in the 2nd book of the Machaese evil the picty of Judes Machaeus.

the Machabees, c. xii. the piety of Judas Machabe is strongly commended inasmuch as, "making a gathering, he sent 12,000 drachms of silver to Jerugathering, he sent 12,000 drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection; for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead."

It is then added in verse 46, "It is therefore a holy and wholesome thought to near for the dead that

and wholesome thought to pray for the dead that they may be loosed from their sins."

This passage fully bears out the Catholic doctrine

This passage fully bears out the Catholic doctrine of Purgatory, that some souls suffer therein for their sins, but that the prayers of the faithful, and particularly the offering of holy sacrifices for them, will shorten their period of pain.

Amongst many other passages of the Old Testament which bear out this doctrine, the following from Zach, ix. 11, is particularly clear. The prophet foretells the triumphant coming of Christ, "the just and Saviour," and says: "Thou also by the 15 od of thy testament hast sent forth thy prisoners out of the pit wherein is no water. Return to the stronghold ve prisoners of hope. I will render thee double as I declare to-day." Great suffering is expressed by the absence of water in the pit in which these "prisoners of hope" are confined. Yet by the blood of our Saviour, shed on the cross, they are redeemed from suffering; that is from the pains of Purgatory.

In the New Testameut, the existence of Purgatory is stated with equal clearness, both by Blessed Lord, and by His Apostles. Thus in Blessed Lord, and by His Apostles. Thus in St. Matt. xii. 32, our Lord says that some sins will be forgiven; but "he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come." Our Blessed Lord here evidently refers to the Jewish belief that some sins are forgiven in the world to come. And St. Augustine gives this as the interpretation recognized by the Church for this passage: "For," he says, "it would not be true to say they will not be forgiven, neither in this world nor in the world to come, unless there were some (sinners) who will be

no payment of the debt of sin. It is clear, then, that the Sacred Scriptures teach It is clear, then, that the Sacred Scriptures teach that there is in the next life "a place of punishment in which some souls suffer for a time before they can enter into Heaven." This temporary place of punishment is called by the Catholic Church, Purgatory; and the prayers and good works of the faithful on earth, particularly the offerings of the Holy Sacrifice of the Mass, assist the souls of the faithful departed who are suffering therein.

The Church of Chairt, always, foulful to preserve

The Church of Christ, always faithful to preserve the charca of Christ, always faithful to preserve the deposit of revealed truth unchanged, has constantly taught this, as well as all other doctrines transmitted to her by her divine Founder. Her practice of "making oblations for the dead on the anniversary day of the death" is attested by Territian of the Christian of the Christian of the Christian. tullian, amongst the most ancient of the Christian writers; (de corona, c. iii.) and St. Cyprian forbids less of the wants, the perils, the immortal interests of the friends they have left behind them. This is the tracking of Protestantism, for it brands as superstitious the practice of praying for the dead, and as dammble and idolatrous the invocation and interestitions of the Saints. Luther himself, the great Corphaeus of Protestantism, taught that the souls Corphaeus of Protestantism, taught that the souls Farmitanan.) So St. Cyrii, who is to this day honored as one of the principal Fathers of the Eastern Church, says: "We pray for all who have departed from this life, believing that this will be a great help to the souls for whom we pray, particularly while the sacred and most dread victim is

We know, then, by our holy faith, that we We know, then, by our holy faith, that we should, as an act of great charity, assist the souls in purgatory by our prayers and good works. We should "remember them that are in bonds, as if we were bound with them." (Heb. xiii. 3.) St. Augustine says of those suffering souls that "though this fire be not everlasting, yet it is very grievous, for it far surpasses all pains that any man can suffer in this life. Never was there yet found out so great a ratio in the last that is though wartys have suffered But have I not seen death! Is this the way I must return to native dust? O sight Of terror! foul and ugly to behold. Horror to think, how terrible to fee!!

They considered the grave a charmel house,—an eternal prison of despair,—a place where we buried not only dead bodies, but blasted hopes and unfulfilled desires of happiness. "Poetry," says the author of Fabiola, "had sought to enlighten the grave, but could not. Science had ventured to look in at it, but its lamp was extinguished in the sepulchral darkness. Philosophy had tried to explain it, but it gave up the task in despair, and admitted that the

purgatory there is a double pain, the one from the loss of God; the other is a sensible pain. And according to both these pains, the least pain in purgatoty exceeds the greatest pain of this life."

Let us, then, consider that, among the suffering souls there are some whom we'are especially bound to aid. There are some who have shared the joys to and. There are some who have shared the joys of our past life, and some who have shared our sor-rows. There are some whom we have injured by our example, harshness and includence, and per-haps we have even been the immediate cause or occasion of the sins for which they are suffering. There are some, perhaps, whose death occurred un-der such circumstances that we have reason to fear der such circumstances that we have reason to fear that their sufferings are peculiarly terrible, and that their absence from God will endure long. Perhaps, too, these suffering souls have during life been very near and dear to us. They may be our relatives, our brothers, or sisters, our children, our fathers or our mothers. God loves them and desires their speedy admission to heavenly happiness; yet He makes this depend on the amount of love we may manifest for them. He will not admit them to eternal glory, until our fervent prayers open to them the heavenly gates. That our works of charity whereby we relieve the poor on earth, performed for Christ, and raised in value by His merits, cancel many sins, is attested in Holy Scripture: for "alms delivereth from death, and the same is that which delivereth from death, and the same is that which purgeth away sins and maketh to find mercy and life everlasting." (Tobias xii., 9.) If then so great a reward is promised to those who relieve the suf-fering on earth, will not the reward be proportiongreater, if by our good works we relieve from h more intense suffering the souls in Purgatory ?

From these considerations we may infer: 1st. That we should frequently make death the subject of our meditations. The reward of virtue, and the punishment of sin should be continually before our eyes as motives of contrition for past sins, and the firm resolution of sinning no more; for Holy Scripture tells us, "remember thy last end, and thou shalt never sin." (Ecclus, vii. 40.)

2nd. We most strongly recommend to our Catholic people to cultivate a special devotion for the relief of the souls in purgatory. Let their prayers and good works, and especially the Holy Sacrifice of the Mass be frequently offered to God for this

purpose.

3rd. For this end we exhort our people to recite the Rosary of the Blessed Virgin, with their families, for the repose of the souls of the faithful departed. We may well imagine that those souls appeal to us constantly for the help that we can so readily afford to them. We may imagine them addressing us in the words of holy Job (xix. 21.) "Have pity on me, have pity on me, you at least my friends, because the hand of the Lord hath

This pastoral shall be read in all the churches and chapels of our diocese, and in the religious commu-nities, the Sunday after its reception. Given at St. Peter's Palace, London, Ont., on All

Souls' Day, Nov. 2nd, 1878. † John Walsh, Bishop of London. Countersigned by order of his Lordship,
Michael J. Thernan, Secretary.

#### LOCAL GLEANINGS.

The residence of Father Grand, Amherst burg, was entered by a thief on Sunday afternoon, 27th October, and \$30 and a silver watch were stolen.

Father Stafford states that the \$210 sent by the Catholics of Lindsay to the Sonth were directed to be spent where most needed, without reference to race, colour or creed .- [Mail.

This is the right kind of charity, and does honor to Father Stafford. In trying to alleviate the suffer-

ilarly applied, they are the only ones that refused to do the amiable. We will have to try and get on without them.

We publish to-day an eloquent sermon by Father Burke, in behalf of the orphans of Dublin, and we would remind our readers that the earnest appeal of the learned Dominican should be taken to heart by the Catholics of this diocese. The winter season, with its concommitant hardships is approaching, and the good Sisters of Mount Hope will require all the aid we can give them.

A little cleaning in certain streets of the city, would be quite in order; and some of the crossings would not be much the worse of a little repairs. In this respect we notice our southern suburb (St. Thomas) displays greater taste and activity. There, they have clean level crossings constructed of oak strips, over which a person may venture with safety; the whole strips, over which a person may venture with safety; the whole strips over which a person may venture with safety; the whole strips over which a person may venture a person with the safety in the safety of the safety in the safe misenously, and with so little precaution against deflections, that they remind one of the rocky road to

BROUGHT FO THE ASYLUM .- An Aldborough farmer named Charles Garlick, living near Bismarck, was brought to the London Asylum on Saturday, having become insane through religious excitement. He had been attending a series of protracted meetings which have been conducted there during the past few weeks, and so impressed has he became with his mania, that he has not slept for nearly a fortnight. His particular mania appears to be a desire to sacrifice one of his children.—Advertiser.

It is about time people of common sense should set their face against such exciting forms of religious

#### BUSINESS NOTICES.

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

#### DONAHOE'S MAGAZINE.

A MONTHLY DEVOTED TO THE IRISH RACE AT HOME AND ABROAD.

With the blessing of God I shall commence, early in December, the publication of a new magazine. It will embrace the two great essentials—Instruction and Tales, the Drama, Music, Biography, Episodes

in Irish and American History, Poetry, etc.,

All presented in a light agreeable style. It is designed to afford reading for both young and

monthly visitor to the family fireside.

Of the various nationalities throughout the country, none are more exposed to the evil influences of the day than the descendants of the Irish race. For their elevation I will particularly cater. From along life I have learned the temptations and trials that beset them at every step in their journey through life. My long connection with the Pilor—the child of my young and maturer years—I know what will interest them. To preserve their FAITI—dearer to them than life—they must be taught to respect the land of their fathers—

Than the rest of the world it their sunniest hours."

The Magazine will be made up almost exclusively of carefully selected articles from the leading periodicals of the Old World; interesting selections from the monthlies of this country will, however, not escape our attention. In fine, it will be celectic in character, embracing articles, tales, etc., from every source.

A record of the events of the month, both foreign and domestic, will be given.

Notice of books, both old and new.
Each number will contain NINETY-SIX LARGE PAGPS; making two handsome volumes of five hundred and seventy-six pages per annum.

### TERMS-

TWO DOLLARS a year, postage paid. Single copies, PATRICK DONAHOE, Address Address PATRICK DONAHOE.

23 Boylston Street, Boston, Mess,
Although in my sixty-fifth year, forty of which I have
devoted to my Church and race, I re-enter the world
of journalism with renewed vigor and enlarged experi-

No. once.
Sample copies will be sent on receipt of twenty cents in postage stamps.
The Magazine will be for sale by all newspaper 6-tf

A confectioner named Chevan has been sentenced to a month's imprisonment for mixing a small quantity of arsenic with the sacred wafers employed at the First Communion in a nuns' school at La Chatre, France. Sixty persons—pupils, parents and nuns — were taken ill after the Mass, and it turned out that the confectioner had inserted the arsenic for the purpose of bringing the school into discredit and indulging his irreligious sentiments.

Martin Myers, a Catholic lawyer of Collinsville, Conn., is Democratic nominee for one of the board of school visitors, and the correspondent of the Connecticut Catholic says, "It s the first time in the history of this town that the right of Catholics to any representation in our educational board has received any recognition from either prrty.

### MARKET REPORT.

CORRECTED TO THE HOUR OF GOING

#### London Markets. White Wheat, Deihl, \$\Phi\$ 100 lbs. Treadwell "

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1	Spring Wheat	14			to	1 20
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1	Oats	**				0.85
1	Peas	+4				0.90
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1	Rye	**				0.90
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	or Gravity Parafine Oil	ľ
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# Toronto Street Market.

Toronto, Nov. 6.

Barley, 40c. to 90c. Wheat—Spring, 65c. to 82c; red
winter, 80c. to 85c.; Treadwell, 85c. to 88c; Delhl, 75c. to
92c. Oats, 20c. to 28c, Peas, 60c. to 65c. Hogs, \$1 75.
Flour—Superfine, \$3 20; Spring extra, \$3 70; extra, \$3 85;
superior, \$110. Butter, 4c. to 10c.

Toronto, Nov. 6.

#### ST. PATRICK'S CATHEDRAL.

DETAILED DESCRIPTION OF THE FINEST SPECIMEN OF ECCLESI-ASTICAL ARCHITECTURE IN THE UNITED STATES.

(From The Catholic Review.)

The Cathedral of New York, like the Church whose divine offices will be celebrated within its walls, is founded upon a rock. In digging for its foundations, the bed-rock of this great island was soon encountered, and upon this everlasting foundation the majestic walls of the Cathedral are reared. It stands upon the highest point of Fifth Avenue, below the park; it occupies the entire block which has Fifth Avenue for its west front, Madison Avenue for its east boundary, Fiftieth Street on the South, and Fifty first Street on the North. Its majestic in many of the continental cathedrals. But this was impossible; and we may be well satisfied with the situation of the Cathedral as it is. The found-

TRULY GLORIOUS EDIFICE.

are composed of very large blocks of blue gneiss laid in cement mortar; so solid are they, and so ex-cellent the superstructure that has been built upon them, that up to this not a single deflection or crevice in the walls has been detected. Above the crevice in the ground-line, the first base course within and without the edifice is in granite; above this the whole ex-terior of the Cathedral is of beautiful white marble, The quarries at Pleasantville, in our adjoining county of Westchester, which is embraced in the diocese of New York, and those of Lee, in Massachusetts, have furnisheld the dazzling white marble which has the honor of forming the walls of

THIS MAJESTIC TEMPLE OF THE LIVING GOD. The cathedrals of Rheims, Amiens, and Cologue, and The cathedrals of Inhelms, Amfens, and Cologue, and the naves of the cathedrals of York and Exeter, and of the abbey of Westminister, have been taken as the models upon which our Cathedral was to be con-structed. This is another way of saying that its style is that of the decorated or geometric Gothic architecture, which in our opinion, speaking ouly as laymen and as amateurs in ecclesistical architecture, is of all others the most beautiful and eloquent. The Cathedral has the form of a cross. From the earliest ages our great churches were built in this shape, and a certain beautiful symbolism was therein manifested. Our Blessed Redeemer, who died upon the cross, with outstretched arms, and bowed head, established on earth, after His death, His living Church, with which He became at once so united, that it was from the beginning as it shall be unto the end, His spiritual body. The temples of stone which the faithful crected in order to furnish tabernacles for His dwelling place on earth, were made in this all others the most beautiful and eloquent. an inclination to the South, representing the drooping of our Saviour's head as He uttered His last word on the cross and gave up the ghost.

THIS ARCHITECTURAL SYMBOLISM

is especially noticeable at Canterbury and York; and if we mistake not, it is to be seen in Notre Dame at Paris, at Rheims, Amiens, and Cologne. Our Cathedral, being built in the form of a Latin cross, has a nave, a choir, and transepts; and to make everything plain, even to those least versed in these terms, it will be sufficient to say that the nave is the long and lower end of the cross, the transepts are the two arms, the choir is the head of the cross above the two arms. The whole length of the building, inside the walls is 306 feet. The width of the nave and choir is 120 feet, of which space 12 feet on each side are taken up with side chapels; the transept is 140 feet long. The central aisle is 48 feet wide, and 108 feet high; the side aisles are 24 feet wide, and 108 feet high; the side alsies are 24 feet wide, and 54 feet high. These are large demensions, and we may be justly proud of our great temple, even in its yet uncompleted condition. But lest we be puffed up too greatly in our own conceit, let us remember that large as is our Cathedral, three buildings of the same size could be placed INSIDE OF ST. PETER'S AT ROME,

and still leave about 500 square yards of space spare. Here are the dimensions of some of principal churches in England and on the Contin-

and the numbers of 1	people they can contain, allow
in the year liberal s	pace of a square yard, or ni
square feet, for every	v four persons :
square feet, for ever	, tout persons .
Cathedrals.	Persons. Square ye
St. Peter's at Rome	54,000
St. Paul's, at Rome	32,000
St. Paul's, London	25,000 , 6, 25,400 6

St. Paul's, at Rome	32,000
St. Paul's, London	95 100 6.10
Antwerp Cathedral	
	99 900
St. John Lateran	5.95
Cathedral at Vienna	11 000 2.7
Cathedral at Vienna	11,000
St. Mark's, at Venice	7,000
on mark of the	
In this list, which might	be greatly extended, or
Cathedral, would rank imm	11 to les aften that of Or
Cathedral, would rank imm	rematery after that of Oc
Lady at Paris That has	a swage of 5.250 squar

Lady at Paris. That has a space of 5,250 square yards, and will hold 21,000 people; ours has a space of 5,384 square yards, and will contain 17,500 persons. That is a vast number. There is many a flourishing town which does not contain more than a thousand inhabitants. But all the people of seven-teen such towns could find room in our Cathedral. teen such towns could find room in Those of us who are old enough to remember our Those of us who are our choice of numbers which a civil war can recall the sense of numbers which a single regiment of men, with full ranks gave us. But a full regiment consisted of only 1,000 men, and seventeen such regiments

COULD FIND ROOM IN OUR CATHEDRAL.

The nominal strength of our standing army is at present 25,000 men; but its ranks are thinned from one cause or another, and we have no doubt that if all its effective force were called together, from General Sherman down to the last drummer boy, our Cathedral could hold them all. But what is this to St. Patrok 2. In that magnificant turnula fifty. to St. Peter's? In that magnificent temple, fifty to St. Peters! In that magnitudes from full regiments—two entire army corps—might find room. So, while we are proud of our Cathefind room. So, will be as of it as the largest and finest temple erected on this continent to the glory of God, we shall remember that we are still a young nation, and that, as cathedrals are never finished, we may in the course of another generation or so, make ours still more worthy of the approbation of God and the praise of men. The following technical DESCRIPTION OF THE CATHEDRAL,

has been said to be quite correct by the architect, Mr. Renwick, who has secured immortal remem-brance by his execution of this work: "The princi-

thickness of the wall here is twelve feet six inches, and the whole depth of the doorway is encrusted with marble. It is intended to place the statues of the twelve Apostles in rich tabernacles of white marble in the jambs of the portal. The width of the opening is thirty feet, and its height fifty-one feet; a transom righty described with foliated converged with foliated converged with foliated converged. feet; a transom, richly decorated with foliated carvreet; a transom, richly decorated with iohated carving, crosses it at the spring of the arch, while a traceried window fills the tympanum. The gablet over the main portal is filled with tracery, and has a shield bearing the diocesan arms in the central panuel. The label over the gable is crocketed with a running design of intestigned. panner. The laber over the gable is crocketed with a running design of intertwined grape-vine and morning-glory, with a very beautiful final. The door is flanked on either side by buttresses which terminate in panelled pinnacies, and between these and the tower buttresses are niches for statues. The horizontal balustrade over the first story is of pierced tracery. Over this and across the face of the whole tracery. Over this and across the face of the whole gable is a row of niches, seven feet six inches high, for statues.

THESE NICHES ARE VERY RICHLY DECORATED with capitals and gables, with tracery and finals, and are to be filled with figures of martyrs. Above this row is the great window, the head of which is filled and beautiful proportions would be seen to far better advantage had it been possible to plant the Cathedral in the middle of a great open space, or even to have spread out before it a plaza like that which stretches in front of St. Paul's London, and it is the proposed of the control of the flowing up and intwining a cross bearing an emblem of the Sacred Heart at the intersection. blem of the Sacred Heart at the intersection. The towers are thirty-two feet square at the base, exclusive of the buttresses, and maintain the square form for a height of 136 feer, where they change to octagonal lanterns, fifty-four feet high, and then come the spires, 140 feet in height. The towers are divided into three stories; in the first are the doorways corresponding in style with the central door. divided into three stories; in the first are the doorways, corresponding in style with the central doorway, with crocketed gablets, having tracery and shields containing the arms of the United States and of the State of New York, over which are balustrades of pierced tracery. In the second story are windows with tracery and moulded jambs corresponding with the rose-window. The third story will have four small windows on each side, and will be terminated by a label mould, cornice, and pierced buttlement.

THE TOWERS ARE FLANKED BY MASSIVE BUSTRESSES which are decorated with tabernacles at each offset, and will be terminated by clustered pinnacles which join the buttresses of the octagonal lanterns over the towers. The lanterns will have windows with tracery on each side, with gables and tracery over, the whole terminated by cornices and battlements. The spires will be octagonal and will be divided into the whole terminated by cornices and battlements. The spires will be octagonal and will be divided into two stories. The first story will have rich mouldings at the angles, and the faces panelled with traceries. The second story will be moulded and panelled like the first, and ending in a rich finial carrying the terminal crosses, which will be of copper. The first stories of the towers serve as vestibules from Fifth Avenue. Circular stone staircases are carried un in the buttresses of the towers to the from Fifth Avenue. Circular stone staircases are carried up in the buttresses of the towers to the organ-loft and upper stories of the tower, also to the triforium. A chime of bells will be placed in the third stories of the towers, 110 feet above the level of the street. These bells are those which were rung at

MACHINERY HALL AT THE CENTENNIAL EXHIBITION. the faithful erected in order to furnish taberhactes for His dwelling place on earth, were made in this cruciform shape; their architects intended them to represent immense crosses, upon which the Redeemer was extended; and so faithful were they in this repect that in many of the older cathedrals, if not in all, there is in the upper, or eastern end of the nave, we inclined the part of t inches wide, and twenty-seven feet high, which is divided into three parts by mullions and whose tympana are filled in with tracery. The transept fronts are divided into a central position, forty-eight feet wide and 170 feet high to the top of the crosses of the gables and two side portions. In the centre

feet wide and 170 feet high to the top of the crosses of the gables and two side portions. In the centre of these facades are portals corresponding to those of the front. Over each door is a large window. These two windows are twenty-eight feet wide by fifty-eight feet high, and are divided into six bays. The heads are filled in with rich decorated tracery. A row of niches crosses each transept at the line of the eaves, and above this the gable is richly panelled. The clere-story which rises thirty-eight feet above the aisle roofs, and 104 feet above the ground-line the aiste roots, and 104 feet above the ground-line to the caves, is divided into six bays in the nave, and two in either transept; three bays in the sanctuary on either side, and five in the apse, which is a half-decapon in plan. The bays are divided by buttresses which terminate in grand pinnacles rising thirty feet above the caves; each bay is pierced by a window, fourteen feet six inches by twenty-six feet high, in four bays by ribbed mullions. These windows are surmounted by panelled gables with traceries, and the walls between the gables and pinnacles are finished by pierced battlements. The ro-the nave and side aisles will be slated, and the The roofs of roof will have a cresting five feet six inches high, with a finial over the intersection of the nave and with a finial over the intersection of the nave and transepts fifteen feet high; at the east end over the apse will be an ornamental cross thirteen feet high. The cathedral has a real triforium, a spaciout passage, extending along either side of the nave, and down the transepts as well. Here will be placed the coils of steam-pipe to assist in warming the church by greating an amort straims of warm air, and preby creating an apper stratum of warm air, and pre-venting any downward draughts of cold air from the clere-story window. Over the triforium arcades the side walls are built in an artificial stone, harmoniously very well in tint with the real marble work. The windows throughout will be double glazed, and no small amount of care has been taken

to make them THE BEST STAINED GLASS WINDOWS IN THIS COUNTRY The nave clere-story windows are in mosaic, by The nave clere-story windows are in mosaic, by Morgan Brothers, as is also the great rose-window in the front gable. Some of the finished windows representing the imported work were shown at the Centennial Exhibition, and, from the windows now in tennial Exhibition, and, from the windows now in place in the Cathedral, gave promise that when finished the effect will be very rich. The north transept window is by Nicholas Lorin of Chartres, and portrays the life of the Virgin. In the south transept window, the life of St. Patrick is shown in a series of mosaics by Henry Ely of Nantes. The flanking windows in the north transept are St. a series of mosaics by Henry Ely of Nantes. The flanking windows in the north transept are St. Augustine and St. Monica (Ely), and Paul at Athens (Lorin). In the south transept, the windows are the Sacred Heart (Ely), and St. Louis with the Crown of Thorns (Lorin). About the apse and choir, the clerestory windows are all by Lorin, and run as follows: South side—1, Sacrifice of Abraham; 2, Aaron; 3, the New Law. Apsidal windows—1, Disciples of Emmaus; 2, the Key to Peter; 3, the Resurgetion; 4. the Communion; 5, Lazarus. North rection; 4, the Communion; 5, Lazarus. North side, I, Abel; 2, Noah; 3, Melchisedec. The five windows of the north aisle are, the Three Baptisms (Ely), St. Columba (Lorin), the Christian Br hood (Lorin), Martyrdom of St. Lawrence (Lorin), and St. Bernard preaching to the Crusaders (Lorin). North transept, St. Patrick (Lorin), St. Mark (Ely). North transept, St. Patrick (Lorin), St. Mark (Ely), St. Matthew (Ely), north side of sanctuary, St. Anne (Lorin), Adoration of the Magi (Lorin), and one vacancy. The five windows of the south aisle are, starting from the front, St. Vincent de Paul (Ely), St. Elizabeth, St. Andrew, St. Catharine (Lorin). The Annunciation (Lorin), St. Henry, (Lorin), Pro-

Clamation of the Immaculate Conception (Lorin). South transept, St. Charles Borromeo (Ely), St. Luke (Ely), St. John (Ely). South side of sanctuary, St. Agnes, St. James, and St. Thomas (Ely), and two Agnes, St. James, and St. Thomas (Edy), and two vacancies. All these windows are the gifts of either individuals, corporations, or dioceses. The high altar will be placed on the chord line of the apse, about twelve feet from the easterly end of building.

will be of marble, decorated with Roman mosaics will be of marble, decorated with Roman mosaics and precious stones, and will have a door of gilt bronze. The base of the reredos behind the altar will be of white marble nine feet high, with moulded bases, of colored marble, and the whole front is laid with a diaper-work of alabaster. The screen above has a central tower with colored columns, tabernacles, statues, and rich foliage, above which rises a pierced spire of open tracery, surmounted by a gilt cross. The two flanks have niches with colored columns and gablets,

WITH STATUES OF ST. PETER AND ST. PAUL

in them; over these the side towers are also crowned with pierced spires of open tracery work. The spaces between the central and two corner towers are divided into six niches containing angel figures, bearing shields with emblems of our Saviour's sion, and terminating in pierced gablets. The total height of the reredos is fifty feet, and the work upon height of the reredos is fifty feet, and the work upon it is now completed at Rome, Italy, and at St. Briene in France. Its entire cost will be \$35,000. The bishop's throne is also of marble, with a taber-nacle of the same material, and is a most careful piece of carving. The general effect on entering the nave from the main entrance is very striking, the height to the ceiling being particularly noticeable. The double line of windows in the apse looks rather broken. The floor will be laid in tessellated work. The space between the main buttresses on the outside has been used as alcolues for confessionals, of which there are five on each side.

#### THE OPENING OF THE GRAND CATH-EDRAL FAIR.

oon after 8 o'clock, Vicar-General Quinn step-

ped forward on the platform, and said: "Ladies and gentlemen,—The work of prepara-tion in which you have been engaged for several months, and by which your energies have been months, and by which your energies have been taxed, I am happy to say is brought to a termination. We are gathered for the first time in this magnificent building. Years have passed away since its foundations were laid, and in those years you have never failed to aid in the work now so near its completion. If I could speak with a voice of thunder I could not expect to be heard by this vast assembly. I have only to offer my congratulations on the work accomplished. The Honorable the Mayor of New York has kindly consented, as the suitable officer of the city, to open the great officer of the city, to open the great bazaar with an address."

Mayor Ely then delivered the following address "Ladies and Gentlemen,—I can only say that I am extremely happy to meet with you this evening am extremely happy to meet with you this evening to assist at the opening of this magnificent temple. The City of New York can boast in the possession of this edifice that she indeed possesses the most superb ecclesiastical structure on the American con-tinent (applause). As a New Yorker, I have watched with deep interest its progress from the lay-ing of the corners tone to its progress completeness. watched with deep interest its progress from the laying of the corner-stone to its prosent completeness. With its noble proportions, its soaring arches, its spacious limits, its spires pointing to Heaven, it appeals to the higher and better elements of human nature, and incites in us the desire to increase our efforts for the spreading of devotion and charity. Great credit is due to those who have erected this pile. Its refining influence upon the people cannot be overestimated. In this vast assemblage I am glad to perceive representatives of many nationalbe overestimated. In this vast assemblage 1 am glad to perceive representatives of many national-ities and creeds. It proves the cosmopolitan character of our city, and shows how truly fraternal are our sentiments, and how truly catholic are our sympathies (applause). I commend to you all and to your kind liberality this fair. In conclusion, I trust that the efforts of the ladies who are managing t may be rewarded with a success that shall exceed their most sanguine expectations."

Cardinal McCloskey then arose, and spoke as fol-

"I do not intend, my dear friends, to attempt the impossible task of making myself heard by this vast concourse assembled here before me. I rise only to express in my own name and in the name of all here present, and especially in the name of the ladies of this fair, our heartfelt thanks to his Honor the Mayor of this city, who graces this occasion with his presence here this evening, and I think that it will continue to be shown in a practical manner in the progress of this fair, in the abundant patronage ou give to the fair, upon which so much time and labor have been spent to make it worthy of the great object to which it has been devoted. This is great object to winch it has been devoted. This is not a work of mere pleasure, but a work of true charity and religion. It is proper for me, holding the position that I do, to invoke God's blessing upon this fair, upon all who come to patrenize it, upon all the citizens of this great city and country. May the blessing of God Almighty, Father, Son and Holy Ghost, descend upon you and remain with you for Ghost, descend upon you and remain with you for

"Papal Veterans," in their new uniform The "Papal Veterans," in their new uniform [which is the same as that worn by them in the service of the Holy Father], were formed in line on the platform, and were visited by Cardinal McCloskey, Vicar-General Quinn, Bishop Fabre, of Montreal, and the distinguished laymen comprising the Fair Committee. Captain Kirwan, commanding the "Veterans," was introduced by Vicar-General Quinn to the Cardinal, who shook him by the hand, thenking him for his attendance at the fair, and Vark's heat into the East River. A poor Trishman thanking him for his attendance at the fair, and congratulating him on the fine appearance and dier-like bearing of his command.

# THE TEMPTATIONS OF THE POOR.

From the New York Sunday Democrat

A true friend of the working classes writes as follows:—"The newspapers from day to day have columns of sensational descriptions of fraudulent employers, cheating clerks, or swindling cashiers. It is a very sad chronicle to read, and indicates a low tone of morality somewhere. But where is it? Are the employers entirely free from blame? They demand not merely skilled labor, but intelligence, diligence, education and integrity, at a price not one whit above that paid to a smart carpenter, or any artisan clever at his trade. know at this moment a man capable of fulfilling all the requirements I have mentioned above; and he has been offered a post of confidence and heavy responsibilities in a large city house of business for \$12 a week. His wife is a lady, in the best sense of the word, and they have a family of children. Is not this offering a premium to dishonesty? The employers say, 'Well, we can get plenty of men at that price; ' and so they can in quantity, but in places of trust quality is also desirable; and by the records of the criminal courts it is a serious problem how much money they save in the long run. Every unfaithful servant thinks that he, at any rate, can escape detection, until some day he is confronted with a policeman and the old story is told again-un homme a lamer and a family in dire distress. But do the employers recover their loss? Never, but they take another man at a low salary, and it happens all over again. I once saw a diction in some old French brance by his execution of this work: "The principal front is on Fifth avenue, and is a central gable, with a tower and spire on each side. The gable is 156 feet in height, and the tower-spires on each 330 feet. The grand doorway has its jambs, richly decreted with columns with foliated capitals. The

#### RIPPLES OF LAUGHTER.

Literary characters—The alphabet. These piping times—stove piping. A cold in the head is apt to lead to blows. The birthplace of burns-The kerosene can. The only shoe that never wears out-The rich

A woman is thoroughly interested in a newspaper article until she reaches the place where the balan torn off.

A little six-year-old girl, after gazing out on a oudy evening, said: "Mamma, there isn't a single ar in bloom." star in bloom. A man in financial difficulties has been compared

an ostrich in wet weather-he can't find the dust to cover his bill. A sign posted up in a Wisconsin saw mill reads:

The saws are running—no use to touch them to onvince yourselves."

"Why do you eat in the market ?" some one asked of Diogenes. "Because I'am hungry in the market," was the laconic reply. Most Christians consider the Bible more precious

than gold. Yet they lock up their silverware and jewels at night, and allow the Word to remain on the parlor table. An old granger, who came into town to purchase a piano for his daughter, asked the agent if he hadn't one with a handle in the end, "so we can all

give it a turn once in a while." Look out! Don't give it away, but the new style of stove for this coming winter will bear the following in large raised letters all around the top:

This is not a spittoon." "Is this a dagger that I see before me?" spouted the maudlin Filkins. "No, it's a broomstick that you'll feel behind you," replied Mrs. F., as she placed the proper emphasis on the initial whack.

An orator who was much in demand in political campaigns, being asked by an admirer the secret of his success, replied: "When I have facts, I give 'em; but when I haven't I yell and saw the air."

A dying man in Burlington crawled out of his bed, dragged himself to the rocking chair, pulled the tidy down, roled it up and sat down upon it, and died with a sweet smile of triumph lighting up his face.—Hawkeye. An out of town man, travelling in a Boston horse

car, pulled the bell-strap vigorously, and made the bell ring at both ends. "What are you ringing at both ends for?" said the conductor. "Because I both ends for?" said the conductor.
wish the thing to stop at both ends."

Jenkins will be so exact in his questions that it is difficult to answer him. He reads in a morning paper about a man who fell into the river—"His name was not Ascertained," and innocently inquires if his name was not Ascertained, then what was it "Who is your pastor, my dear?" asked a good

old lady from the country, addressing her daughter, who has been living in the city for a year or so. "Really, mother, I never saw him. He was away on a vacation last summer, and now he has started on his lecturing tour for the winter. I may get acquainted with him next spring." A sceptic, who was badgering a simple-minded

A sceptic, who was bacagering a simple-influed old man about a miracle and Balaam's ass, finally said: How is it possible for an ass to talk like a man?" "Well," replied the honest old believer, with meaning emphasis, "I don't see why it ain't as the like appears it is for a man ith meaning emphasis, "I don't see why it ain't as asy for an ass to talk like a man, as it is for a man, "Can't travel on that psss!" said a New Jersey

"Can't travel on that psss!" said a New Jersey railroad conductor to a sport, who tried to play off an old dead-head ticket of last year, upon the man with the lantren. "Don't want to-I get out at this station!" And he rushed off upon the platform, and then asked the conductor to "take a little something just before he went away."

"What is your name?" asked a census taker.
"John Corcoran." "Your age?" "Twenty-one."
"What nativity?" "Well, that's what bothers me. "Well, that's what bothers me. Fill tell you, and may be you can make it out. My father was Irish, my mother English, and I was born on board of a Dutch frigate, under the French flag in Turkish waters. Now, how is it?"

Dr. Johnson observed to Macklin in a sneering manner, that literary men should converse in the learned languages; and immediately addressed the learned languages; and immediately addressed the dramatist in Latin; after which Macklin uttered a long sentence in Irish. The Doctor again returned to the English tongue, saying, "You may speak very good Greek, but I am not sufficently versed in that dialect to converse with you fluently."

Smart and Honest.—, Pa' said a son to his father, What is meant by a 'chip of the old block?" 'Why, my son, do you ask the question?" "Because I was in the field this morning, and told them gentlemen while hunting I saw fifty squirrels upon one tree. They kept trying to make me say that I did not see that forty nine; and because I wouldn't say

The other day a lady fell off the Brooklyn (New York) boat into the East River. A poor Irishman dived and rescued her. When she was safe on deck again, her kusband, who had been a calm spectator of the accident, handed the brave fellow a shilling. Upon some of the bystanders expressing indignation, Pat said, as he pocketed the money, "Don't blame the jintleman—he knows best; mayhap if I hadn't avail her, he'd gave me a dollar!" of the accident, named the brave fellow saming. Upon some of the bystanders expressing indignation, Pat said, as he pocketed the money, "Don't blame the jintleman—he knows best; may hap if I hadn't saved her, he'd gave me a dollar!"

# MARRIAGE IN HIGH LIFE IN PARIS.

Paris, 6th October.—M. Arthur O'Connor, knight of the Legion d'Honneur, grandson of the late cele-brated General Arthur O'Connor, was married on

Tuesday last to Mademoiselle Marguerite De Ganay, in the Church of Chaillot, Paris.

The brave officer, now in the army of the reserve, fought gallantly with his younger brother, Captain O'Connor, of the Chasseurs, in the late war, and both was the grees on the field of battle. won the cross on the field of battle.

The family of M. O'Connor was allied to that of

Marshal MacMahon centuries ago, and it is useless to add that both descend from our Irish kings. Marshal MacMahon was present at the marriage, and the little church was literally filled with the very elite of French society, both families moving in the first circles. Royalty was represented by the Count of Paris, grandson of Louis Phillippe Among the many men of note I saw were the Duke of Fitzjames, descendant of Marshal Berwick; Colonel Count Dillon, late of the Cuirassiers; Commandant de Ganay, uncle of the bride; and several other distinguished officers

Many of the great families of France were repre-

sented by ladies, who filled up one side of the aisle of the church. The honored name of O'Connor has two worthy representatives in France, and it is to be hoped their descendants will not forget in their pros-perity that land for which their ancestors fought in ner adversity. General Arthur O'Connor died at the family chateau, Des Bignons, in the Department of the Loiret, in 1852. His name is venerated in the country of his adoption as it is in the land of his

best known in France, and its present representa-tives are among the bravest soldiers of the army and the most able statesmen.

The livery of M. A. O'Connor is green, the color

### PUZZLER'S CORNER.



"Aye! be as merry as you can."

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

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

PRIZES TO PUZZLERS,

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

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

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

26. ENIGMA. There is a certain noun of plural number.
A foe to peace of mind and human slumber.
Tis usual if a common noun you take,
That when you add an S you plural make:
But this, how strange the metamorphosis.
You singular make when you have added S.
The change effects a wondrous difference mor
That sweet becomes, which bitter was before.

The name of an important commercial centre in anada is contained in each of the following sentences. Langua is contained in each of the following sentences.

1. According to this orator, ontology is a science worthy of serious study.

2. When the sense requires a colon, do not place a somma in its stead.

comma in its stead.

3. After making Stonehenge, the Druids dedicated he monument with peculiar orgies.

4. In filling up your cheque, be careful to put the proper date.

5. Who would not wish a Milton to arise and flour-ish in our age? asn in our age?
b. Those who study Dumont, realize readily the touching character of his Church music. 28. DIAMOND PTZZLE.

1. A consonant.
2. The past tense of a verb.
3. A musical term.
4. A species of carriage.
5. A consonant.
These 5 expressions are
the same read backwards and forwards, and placed in
diamond form, each diagonal spells a musical term,
read backwards and forwards the same. 29. MATHEMATICAL PROBLEM.

An apple-woman, counting her stock, flat when the counts them by 2s, she has one over, by 3s, she has over, by 4s, 3 over, by 5s, 4 over, by 6s, 5 over; but by s, she finds no remainder. How many apples has she n stock?

30. THE FLOWER BED.

Gay flowers I saw within a garden stand, Well kept and tended by a careful hand: No weed unsightly found a footing there, But all the bed was filled with blossoms fair.

Fourteen more pinks than amaranths it bore, And than the amaranths, 8 lilles more. If from the lilles 31 you take, The numbers left the sum of roses make. Yet one suggestion more, the last and best:

Leave all the rsses out and add the rest, The sum will be, with 21 to spare, Of roses, red and white, the perfect square

Now say, if in arithmetic you're sound, How many flowers I in that garden found In what proportion stood they, do you! The rose and lily, amaranth and pink? SOLUTIONS, 14 TO 20.

14. The permutations of 6 letters are 1.2. to.6=720. But as in "London" there are 2 o's and 2 n's, 720 must be divided by  $1.2\times1.2:\frac{720}{4}=180=$  Answer.

15. Let x= the smaller odd no.  $\therefore$  x+2= the greater.  $\therefore$   $(x+2)^2-x^2=88$ . Simplify  $\therefore$  4x=84  $\therefore$  x=21  $\therefore$  The numbers are 21, 23. 17. CATHOLIC RECORD. 16, OXEN.

19. Let n=n0. of days. Now by the formulas for arithmetical progression, the last term, i=35-(n-1)=36-n, and the total no. of miles  $= |n|(a+t)=\frac{1}{2} |n|(1-n)=50$ , since the 2nd traveller walks uniformly 25 miles daily;  $\therefore 71-n=50$   $\therefore n=21$  days Ans.

20.  $\frac{1}{4}=7=$  the average of the nos. in A. P.  $\therefore$  Let the

bers negative  $\therefore x^2=4$   $\therefore x=+2$  or -2 and the common difference =4  $\therefore$  the numbers are 1, 5, 9, 13. difference = 4... the numbers are 1, 5, 9, 13.

Geometrician solves 15, 16, 17, 18, 39, 20, correctly, making 9 points. You have a good start, Geometrician, keep up to what your beginning promises, and no one will take the first prize from you.

Sphinz answers correctly, 16, 17, 18. 3 points.

Amica and Cora answer correctly from 16 to 29, making each 5) points. 19 and 29 are not mathematically solved; hence Puzzler only allows half the no, of points on these.

solved; hence Puzzier only allows halt the ho, of points on these.

Ella has done exactly the same as Amica and Cora; hence she gains 5) points. Ella asks if we will allow points for original problems. We would gladly do so, and after the first award of prizes, on St. Patrick's Day next, we shall probably do so; but to do so now would force us to change our programme too much, so that all we can promise for original problems till then is "Puzzier's" thanks. Cora and Amica will also kindly take this answer as addressed to them.

20 We have not got our mathematical type, so we must defer still longer the solution of E. We hope our contributors will excuse us.

In France and Germany they are thinking of making the word "phonograph" a feminine noun. principally from its capacity for talking back. It must be decidedly disheartening to a western

farmer to be compelled not only to clear a ten-acre lot, but to clear a six-rail fence after he has stumbled over a nest of double-barreled hornets. Great preparations are being made at Goa for

the celebration of the feast of St. Francis Xavier, which occurs on the 3rd of December. The body of the saint will be exposed for veneration. Pilgrims in great number from far and near will attend the An Elder of a church in Dundee, with a wife and

four children, recently cloped with the wife of a sailor who was absent on a whaling voyage. M. Ambrise Thomas, the composer of "Hamlet"

ountry of his adoption as it is in the land of his irth.

The family De Ganay is one of the oldest and Mile. Elvire Remuary; a sister of Mme. Montigny Remaury, the pianist.

Prince Henry, second son of the Crown Prince of Germany, is a Lieutenant in the Navy, and set out from Kiel for a two years' voyage in the Prince Adelbert.

OPINIONS

FRIDAY, NO

Brother Tobia Brothers, Toront first numbers ver the best Catholic

THE CATHOLIC I on our exchange li advance of the New and is evidently unienced hand. Deve interests of the Ron it is as yet free fro in this respect may denominational jou

The CATHOLIC ada, comes to us well edited journ judgment. It dis ment much taler has begun, we he be successful. manner in which and through. It its future. Buff We have rece CATHOLIC RECOR

lished at London of being under t competent editor of a good Cath Ontario. Local secular, although assuming to be esting and of gro of the Catholic much to teach t cuss a few abst as to expose a papers hostile t end can be mo multiplication of our young con perity.

LATER DETAILS OF GEN. GRANT Madrid, Oct. 28

King's life fired house not far from

KING

Mayor. He aime the hand of a sole side of the stree momentarily. I toward the palac pointed the crimi nd did not mak The prisoner dis-commitment. H pocket, which he a very thin ma dignation was ming the crowd t from the bazaars Attempts were geance upon the Gobicerno removed to the the crime, and to cialist and Inter to who his accor in concert with from Tarragona

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aturday aftern the Asturias, by two horse brake outrider, but w populace amor party drove from which the sludel sol, down to thence into the over which, on same Co the Princess Me repose of the so the gratitude o cent escape fro this morning at ex Queen Isabe tero, and other Hundreds of te authorities, co courts.
A solemn T chapel in the p Duke de Mor

> small edifice, a nals are active THE P. The culprit ha son, and the p been liberated prisoner. Th any accounts Paris and oth tempted region upon favorab and to sign th

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London, C the ex-Quee escape of K shrinks from the Princes and who are

# OPINIONS OF THE PRESS.

Brother Tobias, Director of the Christian Brothers, Toronto, writes:-"We like the first numbers very much. It bids fair to be the best Catholic journal in Ontario." Alvinston News.

THE CATHOLIC RECORD, published in London, is on our exchange list. In age, it is but a trifle in advance of the News. It is remarkably well edited, and is evidently under the supervision of an experienced hand. Devoted almost exclusively to the interests of the Roman Catholic Church, in Canada, it is as yet free from narrow minded bigotry, and denominational journals of Protestantism. New York Tablet.

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

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

#### KING ALFONSO'S PERIL.

LATER DETAILS OF THE ATTEMPTED ASSASSINATION.

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Madrid, Oct. 28.—The assassin who attempted the Madrid, Oct. 28.—The assassin who attempted the King's life fired from the sidewalk, in front of a house not far from the arched entrance to the Plaza Mayor. He aimed too low: the ball passed through the hand of a soldier standing guard on the opposite side of the street. The King saw the flash, and, the involvement physical by the plast of the street. with an involuntary movement, checked his hors with an involuntary movement, checked his horse momentarily. He then rode tranquilly onward toward the palace. Several women standing near pointed the criminal out. He was at once secured, and did not make the slightest attempt at escape. The prisoner displayed great coolness during his commitment. He insolently drew a cigar from his peaket which he cook hit and began to smake. He pocket, which he cooly lit and began to smoke. He is a very thin man of medium height. Terrible in dignation was manifested among the people form-ing the crowd that almost immediately gathered from the bazaars and markets in the Plaza Mayor. Attempts were made to wreak summary ven-geance upon the assassin when on his way to the Gobicerno Civil. Thence he was soon removed to the Captain-Generalcy. He admitted the crime, and triumphantly declared himself a So cialist and Internationalist. When interrogated as to who his accomplices were, he denied he had acted in concert with anyone. He said he came alone, from Tarragona, purposely to kill the King. This

was his first serious disappointment in life.

There was a great gathering of diplomats, nobles, and men of all parties at the palace to offer congratulations on Friday night and yesterday. Marshall Serrano was one of the first callers. The King continues to make light of the whole affair, but popular indignation is still extreme. The King drove yesterday to the Chapel of the Atocha as every Saturday afternoon, with his sister, the Princess of Saturday afternoon, with his sister, the Princess of the Asturias, by his side. They were seated in a two horse brake with two lackeys behind and one two horse brake with two lackeys behind and one outrider, but without escort. His reception by the populace amounted to an ovation. The Royal party drove from the palace up through the street in which the shooting occurred, across the Puerta del sol, down the Calle de Alcalda, to the Prado, thence into the Parseo de Attocha, the very route over which, on Jan. 23 last, the younr King drove to the same Convent Chapel to claim the hand of the Princess Mercedes. To the usual prayer for the repose of the soul of his bride, he yesterday coupled the gratitude of a devout and sad heart for his recent escape from assassination. The King received this morning affectionate telegrams from his mother, ex Queen Isabella II; Duke de Montpensier, Espartero, and others, congratulating him upon his escape. tero, and others, congratulating him upon his escape. Hundreds of telegrams are at hand from provincial authorities, corporations, bishops, and all foreign

courts.

A solemn Te Deum was sung yesterday at the A solemn Te Deum was sung yesterday at the chapel in the palace of San Telmo, the seat of the Duke de Montpensier. The family of the Duke were present and joined in the mass. The Madrid municipality celebrated Te Deum to-day at the Church of Santa Maria de la Alnudena. It is a small edifice, and the crush was terrible. The tribunals are actively at work investigating

THE PAST HISTORY OF THE PRISONER. The culprit has been removed to the Salanero Prison, and the persons arrested as his accomplices have been liberated. Nothing has transpired about the peen liberated. Nothing has transpired about the prisoner. The newspapers are forbidden to publish any accounts of the prisoner's antecedents or associations, for fear of defeating the ends of justice. Great satisfaction is expressed at the tone of the Paris and other French journals regarding the attempted regicide. Especially is the fact commented upon favorably that ex-King Amadeus was one of the first to incurre at the Sanish Fusicess in Paris

London, October 28.—Don Carlos, in a letter to the ex-Queen Isabella, congratulating her on the escape of King Alfonso, declares that demagogy, shrinks from nothing in its attempts to destroy even shrinks from nothing in its attempts to destroy even the Princes whom it has itself placed on the throne, and who are forced, perhaps unwillingly, to be its slaves.

One Hunter and Possible Streak Corys Bengal Fusiliers the corps is tradee. The Royal Bengal Fusiliers the corps is two hours at the Alfanda Royal Bengal Fusiliers the corps is the corps is the Royal Bengal Fusiliers the Royal Bengal Fusiliers

#### IRISHMEN IN CYPRUS.

BY A RETURNED "SPECIAL."

From our Irish exchanges of Oct. 12. LONDON, Saturday.

Whenever there is any work to be done, or privations to be endured, or dangers of bullet or climate to be confronted, the irrepressible Irishman is sure to come to the front. But he does not always get the credit of his nationality, or rather his nationality does not always get the credit of the brave duty he honestly performs. The empire swallows up the island, and the Hibernian is usually generalized as a in this respect may well be patterned after by many Briton when any good is to be scored to him; and monstrative with a black-thorn, that particular pains are taken to ticket him as speaking with an unmistakeable brogue, and Ned Furlong, in quaint rhyme, says somewhere:

So well may John Bull, when he's robbed of his bread, Call poor Ireland the land of potatoes.

But to cheat the Irishman of the honor he has fairly won is to rob him of something more valuable than bread, and something which lasts longer than loaves usually do on this humble board after a hard day's toil. The descent upon Cyprus is the latest illustration in point. Reams have been written and columns have been talked of the bold wisdom of British statemen, the abla manner in which the columns have been talked of the bold wisdom of British statesmen, the able manner in which the ex-pedition was conducted, the energy and fortitude of the pioneers of the occupation, the grand way "we the people of England" spoke, and the big things "we the people of England" did; but the merest stray word leaks out of the share Irishmen had in

corner of foreign territory, it will be interesting, to set on record how our compatroits who had to act, and "not to reason why," behaved when ordered to go to Cyprus. Not only will it be interesting, but it will help to show how deeply indebted the emission of the comparation pire is to the integral part thereof, which it is too ready to ignore when claims to civic equality are calmly submitted. Irishmen will not be allowed to calmly submitted. Inshmen will not be allowed to practice the goose-step or band themselves in military companies in Ireland; yet when an armed force has to be sent anywhere to do professional and not amateur soldiering, the Irishman is trusted with a rifle and expected to run himself in the gap of danger. They were in request at Waterloo, but they are discouraged at Wimbledon. There was discouraged at Wimbledon. There must be no Volunteers in Ireland, but their aid is welcome in Cyprus; and that they answered the call as they always do, is plain from a bald enumeration of those Irishmen, not alone military but medical, naval, and civilian, who assisted in taking possession

To begin at the beginning, one of the smartest ships in the squadron detailed to cruise round the coast as safeguard against possible enemies before a man was disembarked was the iron-clad corvette Pallas, commanded by a distinguished Irish seaman, Captain Beamish, C. B., as good-hearted an officer as ever trod a quarter-deck—kind to his men, attentive to his work, and possessed of considerable at-tainments. If I am not mistaken, he is familiar with those wild waters where the rakish Kinsale hookers sail out to their perilous fishing. He was the first governor of the district of Limasol, and by the first governor of the district of Limasol, and by his tact and acumen succeeded in detecting the knavery of some Turkish officials and preventing grevious injustice being done to the small cultivators. The British flag was actually hoisted by an Englishman—Captain Henry Rawson, of the Minotaur; but the armed force which accompanied him as escort was commanded by an Irishman, Capt. Kelly, of the Royal Marine Artillery, and its medical officer, as his name indicates was Light to company the company of the Royal Marine Artillery, and its medical officer, as his name indicates was Light to company. Kelly, of the Royal Marine Artiflery, and its medi-cal officer, as his name indicates, was Irish too—one of the McCarthys. That was a hazardous and fatiguing march of that little phalanx of two-and-fifty "jollies" through an unknown country. They had no idea how they would be received, but still they pushed on, and after a weary tramp of twenty-five miles over rugged hills and sunburnt plains, under hectic temperature, they formed up on the streets of Nicosia under their Irish captain, ready for any lot that awaited them—friendship or ready for any lot that awaited them—Intensinp of fight. Among the Indian troops which contributed the greater portion of the armada from Malta, under the orders of Sir Garnet Wolseley, Irish officers were numerous, though hardly in such numbers as Scotch and Englishmen. Jovial Yates, of that fine regiment, the Twenty-sixth Bombay Infantry, is a North of Ireland man; the active and promisin junior of the Ghoorkas hails from Cork; while O'Brien, the adjutant of the Thirty-first Punjabees, is a "raal" son of the sod, from historic Clare, There must have been many more men from the West in their legion than from the east, but for the West in their legion than from the east, but for the life of me I cannot recall who were Irish and who were not, all these officers in the Indian regiments were so Irish in their manners—cheery, frank, and

hospitable.
The chief himself, skilled in the use of the pen, The chief himself, skilled in the use of the pen, and tongue, and sword, the genial Sir Garnet, is Irish to the backbone. He is lucky, but he has earned his luck. He has not only discovered success but commanded it. He may be said to have been born in the service, for his father was major of the Twenty-fifth, and since he first put on the sash in 1852 his career has been of almost uninterrupted activity. He has assisted in the campaigns of Burnel. activity. He has assisted in the campaigns of Burmah, the Crimea, India, and China; he led in the Red River and Ashantee expeditions; he has been an administrator in Natal and now in Cyprus, and of him it is epigrammatically said that he has fewer of him it is epigrammatically said that he has fewer years and more wounds than almost any general in her majesty's army. With Sir Garnet is his fidus Achates, Surgeon Major Jackson, C. B., goodhumored, grayhaired, and with a musical Dublin accent, so soft that you could cut it with a butter-knife. Touching the knights of the lancet, Ireland, was as usual amply represented. Previous to the arrival of Sir Anthony Home, the principal medical officer was Surgeon Major Menzies, who first saw the light in rare Clonnel. He was on duty in the Crimea, India, and New Zealand; in Cyprus he was the most willing of workers, but, like most willing workers, his energies were overtaxed, and he had to be invalided. I travelled with him as far as Egypt on our way home, and when he rallied bravely in be invalided. I travelled with him as far as Egypt on our way home, and when he rallied bravely in the Alexandria hospital during our parting chat about Tipperary, I little thought the news of his death would almost precede me in London. Among other Irish doctors were handsome McSwiney, of the One Hundred and First, with his Austrian eavley woustable and his pleasant, expression of countern the first to inquire at the Spanish Embassy in Paris, and to sign the list appended to an address of congratulation opened there. General Martinez Campos has telegraphed felicitations from Havana.

Gen. Grant was standing at the window of a hotel a short distance from the attack, following with his eyes the progress of the royal cavalcade. He clearly saw the flash of the assassin's pistol. The General had already booked for Lisbon by the night train. To Senor Silvera, Minister of State, who accompanied him to the railway station, General Grant expressed his sympathies and regrets. He was unable to postpone his journey that he might personally call upon His Majesty.

London, October 28.—Don Carlos, in a letter to the ex-Queen Isabella, congratulating her on the escape of King Alfonso, declares that demagogy, of the One Hundred and First, with his Austrian cavalry moustache and his pleasant expression of countennace; and Craig, of the Army Medical Department, crack shot and accomplished musician, who is as welcome in society as he is watchful and unsparing of self at the pallet of the dying soldier. A batch of young Irish surgeons, Messrs. Keyes, MacNamara, and others, were landsome alexwiney, of the One Hundred and First, with his Austrian cavalry moustache and his pleasant expression of countennace; and Craig, of the Army Medical Department, crack shot and accomplished musician, who is as welcome in society as he is watchful and unsparing of self at the pallet of the dying soldier. A batch of young Irish surgeons, Messrs. Keyes, MacNamara, and others, were landsome alexwiney, of the

of "O's" and "Macs"—ay, even in the ranks of the famed "Black Watch" many a stout so-called Highlander wears a petticoat in his manhood to-day who wore it in his childhood in an Irish valley. The One Hundred and First have lost many men— The One Hundred and First have lost many men— most of them Irish—and so has the fleet, which is full of Irish sailors. The first man of the Transport Marine to die at Larnica was Adrian, from Newry a carpenter on board the Fankin. He fell a victim to consumption and was reverently dropped into the sea off the storied Cape Krio. When the adthe sea off the storied Cape Krio. When the admiral was asked should they bury him ashore, he said no, for the only man he had lost so far had been buried at sea. Grim joke! That man had been drowned and his body had never been recovered to the said of the said that had been found in the said that the said that the said that had been the said that th been drowned and his body had hever been recovered. In the transport fleet there were four Irish captains—Kindly Kelly, of the *Hospodar*; Magee, of the *Citadel*, who used to frighten the sea-birds by the way he skimmed the waters in his improvised it is only when Pat commits a little mistake, waxes too jovial over his cups, or is too humorously detoo jovial over his cups, or is too humorously deRichard MacNab, of the mammoth St. Osyth, who made the fastest voyage from Melbourne to London ever accomplished by steamer before or since. With this manly and broad-minded son of Antrin, prince of good fellows, tender to women and children, but tough in the storm, the list of Irish worthies in Cyprus may fitly be closed.

#### GALWAY.

Considerable excitement has recently been caused, in Galway, by the extraordinary conduct of the constabulary authorities of the town, in sending members of the force to note down anything they might deem objectionable in the sermons at the Catholic churches, and report to the officials. The Bishop of the Diocese, the Rt. Rev. Dr. McEvilly, has found it necessary to send an indignant protest to Dublin Gastle against this outrage on his clergy and people, but as yet no explanation has been made, and the Bishop, very properly, declines to discuss the matter with the local Inspector, until he hears from the Lord Lieutenant. The outrage is all the more aggravated by compelling the Catholic con-stables when attending in the exercise of their faith

to perform the odious task of spies on their pastors.

Speaking upon this subject the Freeman says:
We hope that the delay in dealing with the Lord Bishop of Galway's remonstrance against the em-ployment of Catholic constables as spies upon their own clergy, is to be attributed to the absence of the own clergy, is to be attributed to the absence of the Lord Lieutenant from Dublin. His grace's good sense would, we feel satisfied, make short work of the nuisance. The ingenious person who first con-ceived the notion of making this odious use of Cath-olic policemen would have been a valuable agent of English power in times when the object of State policy was to worry and outrage the Papistry. Indeed, those devoted servants of the crown, who in deed, those devoted servants of the crown, who in '98 used to hang one Croppy by the help of another, might have envied the Galway police authorities the petty refinement of insult which by the one happy stroke Catholic policemen are forced to do the hate-We live in days, however, when services of this sort We live in days, however, when services of this sort are not esteemed at their proper value; when, indeed, they are ungratefully set down as blundering and criminal stabs at British rule. Even tenth-rate English statesmen have learned by this time that the policy of insult is a mistake; and it would be hard to say how Catholic feeling could be more bitterly wounded in its tenderest part than if our clurrehes were to be treated like the resorts of habitual aringingly and Catholic nedicemen instructed to use criminals, and Catholic policemen instructed to use their notebooks instead of their prayerbooks, and to pounce upon whatever falls from the lips of the preacher without even the "caution" vouchsafed to professional thieves. An outrage of this discrip tion is not to be cushioned by the "explanation" of a subordinate official. Sub-Inspector Cameron may be a great personage in Galway; but we think the Most Rev. Dr. McEvilly acted as became his dignity Most Rev. Dr. McEvilly acted as became his dignity when he declined to enter into diplomatic pourpar-lers in reference to a complaint which possibly touches the ambassador himself pretty closely. Irish Catholics will await with considerable anxiety

# BISMARCK AND THE NUNCIO.

The Journal de Bruxelles publishes an interesting The Journal de Bruxelles publishes an interesting communication from a personage at Munich concerning the origin of the conferences between Prince Bismarck and the Nuncio. Some time since the same journal published a communication from the same source about the progress of those negotiations, and the authenticity of the information then given has been established from various quarters. The personage referred to recently had an audience of the Nuncio, Mgr. Masella, and he writes as follows: "I was especially desirous of knowing lows: "I was especially desirous of knowing whether the assurance, so often repeated in the Journal de Brucelles, that Prince Bismarck had taken whether the assurance, so often repeated in the Journal de Braxelles, that Prince Bismarck had taken the initiative in the Kissingen negotiations, was exact or not. His Excellency declared to me that this statement was founded on fact. The following is a short history of what preceded the Kissingen interview: 'Already, at the beginning of June, some personages in high position at Munich had given Mgr. Masella to understand that he might go to Berlin in order to confer there with Bismarck about putting an end to the ecclesiastical conflict, for the Chancellor (so it was expressly stated) entertained very conciliatory sentiments towards the Holy Sec. The Nuncio, however, believed that, under the circumstances then existing, he was obliged to decline to go to Berlin. Then came June 17, on which day the King and Queen of Saxony celebrated their silver wedding. Mgr. Masella was present at the festivities. On this occasion he was invited, through a minister, and at the special request of Prince Bismarck, to a conference at Berlin. But the Nuncio, declared that, to his great regret, he was unable to GROCERIES, WINES, LIQUORS, PROmarck, to a conference at Berlin. But the Nuncio, declared that, to his great regret, he was unable to go to Berlin. He returned to Munich, and sent word to Rome of what had passed in connection with this invitation. The Holy See approved of his conduct. A few days later Prince Bismarck made a new proposal. Kissingen was this time suggested a new proposal. Kissingen was this time suggested by him as the place of the interview, and the Holy Father commanded the Nuncio to go to Kissingen." The preceding account differs in some slight particulars from previous statements of the German Conservative paper. But there is every reason to believe that the narrative of the Brussels journal is in all respects authentic."

The New York Sun states that a discovery has been made which will revolutionize the old methods of manufacturing glass and iron. The discoverer, Mr. S. C. Salisbury, demonstrated by a series of experiments a few days ago, at the navy yard in New York, that an intense heat can be maintained in a furnace by keeping a small stream of peculiarly prepared petroleum continually flowing into it. No coal whatever is required. The heat is so great it will melt pig iron in ten minutes instead of two hours, and make glass liquid in two hours instead of sixteen, as now required. It is claimed that it can be used to great advantage on ocean steamers for generating steam, as being far cheaper and safer than

The leading clergyman at Albany is a de- A GLOWING TRIBUTE IN THE U.S. TO voted equestrian. A new horse had been sent him from the stable, and the gamin who brought it was shouting, "Whoa, Emma! The reverend gentleman, in all innocence, asked if that was the animal's name, and was told yes. Riding through the park, the bystanders were convulsed to hear the good dominie repeating in excited tones, "Whoa, Emma! whoa, Emma!"

The Legion of Honor has now about 100,000 members. A majority are chevaliers, or knights; next in order are officers, then commanders, then grand officers, and lastly grand crosses.

Mr. Gladstone, on his arrival in Liverpool from the Isle of Man, was beset by such a throng that he could hardly make his way to the railroad station, after yielding twice to the clamor for a speech.

William Ohmann Stafford, a clerk of the Liver-pool branch of the Bank of England, recently absconded with £14,000 of the funds of the bank. A reward of £500 has been offered for his apprehen-

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### IRELAND BY A PROTESTANT CLERGYMAN.

In an old copy of the Memphis (Tenn.) Avalanche is published an interesting lecture delivered by the Rev. David Walk to the congregation of the Linden-Street Christian Church in that city. The lecture was the result of a tour through Europe, and the reverend gentleman thus speaks of his feelings when he first beheld the coast of Ireland :-

"The coast of Ireland! How the words thrilled me! I no longer heard the angry rush of the waters; I no longer noted the rolling and tossing of the ship; I ceased to think of the laboring, groaning engines. I thought only of the blessed, solid earth on which my eyes were feasting. Yes, there could be no mistake; those are the towering hills of Ireland. There she stands like a dear mother, stretching forth her arms over the stormy deep, inviting her children to her breast. Rising up from the ocean like a goddess, she is the first to offer rest to the weather-beaten mariner, and to give the traveller from the New World a welcome. Long live old Ireland! Green be her fields, bright be her skies, and happiness be the portion of her sons and daughters," Alluding to Catholic and Protestant Ireland, he said—"My business is to state facts-not to make them. Of course, I had ever been taught-in fact I had read it in the Sunday-school book-that the North of Ireland, which I supposed to be Protestant, is greatly superior to the South of Ireland, which is supposed to be Catholic. Now, I have been through Ireland, from the extreme South to the extreme North, and I aver, upon the honor of a gentleman and a Christian, that a greater fraud than the assumed superiority of the Protestant over the Catholic population of Ireland was never palmed off on an innocent and unsuspecting public. It is pitiful when men attempt to coin religious capital out of such material. On the other hand, I saw more squalor, more abject misery more poverty and wretched-ness in Glasgow and Edinburgh than in the whole of Ireland put together. Scotland is Protestant, Ireland is Catholic. I say it is my duty to state these facts as I see them, and not to allow religious prejudices to blind my eyes to the truth. The sun of heaven shines on no fairer land than on the South of Ireland. From Mallow on the Blackwater to Cork on the Lee, it is pure and beautiful as a dream in the heart of a sinless maiden. I saw just two cities in Europe which I should care to live in. One of these is Dundee, in Scotland; the other, Cork, in Ireland-with a decided preference for Cork. Everywhere in Ireland I was treated like a gentleman. Never for a single instant was I maltreated by a human being.

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275 NOTRE DAME STREET, MONTREAL.  A young man, whose age might have been twen-ty-three, and whose red cheeks, saffron-colored necktic and innocent look proved the innocence of his heart and good bringing up, yesterday made three different attempts to enter a Second Street dry goods store before he got in to stay, although he had for a straight half hour been looking at the had for a straight half hour been looking at the array of striped and embroidered stockings in the window. When asked what he desired to look at he blushed like a girl and skulked toward a pile of bed-ticking. The clerk asked him what price he desired to pay, and was going on to say that the Governor always bought his ticking there, when the young man asked: young man asked :

"Do women wear them ere stockings in the winder?"

Yes, of course.

"Yes, of course,"
"Put 'em on jist the same as other stockings?"
"Of course, All the ladies have worn them for three years. Would you like to look at the styles?"
"Y-e-s!" whispered the stranger, as he glanced footisely are and the stranger. furtively around.

A dozen pairs were thrown down, and he reached out carefully, lifted each one, and carefully laid aside a pair of hose with red stripes chasing each other over a brown ground-work.

"Is them mor'n \$5?" he whispered as he looked

up.
"That pair of stockings will cost you only 80 cents, sir. They are the best bargain in town."
"Eighty certs! Why, I'd take 'em in a second!
I was afraid you'd say 87. How many pairs can a

I was afraid you'd say \$1. How many pairs can a feller's—feller's—mother wear out in six months?"

"Oh, I'd take about four pairs," replied the clerk.

"Here are four different colors of the same size."

"I'll take 'em. I hain't seen one of 'em in our town yet, and I'll bet they'll raise more excitement

than a circus."
"Is their anything more?" asked the clerk, as he

The young man suddenly grew red, then pale, and in an entreating voice he asked:

"Kin I trust you with a secret !"

"Why, yes," replied the wondering clerk.

"You won't go back on me !"

'Honest Injun-hope to be struck dead if you

"I nope."
"Well, them stockings are for my girl—up in Bucks county—engaged to be married—going to Canden to borrow some money—want to send 'em by mail, and I want it done so she won't know it

was me. Some fellers would get a harmonicon or some jewelry, or a bunch of pink envelopes, but I know them stockings will scoot her right up to the head of society, and she'll have more bang-up invitations to call on the high-toned than she ever dream of." 'Shall I send 'em by mail?"

"Shall I send 'em by mail?"

"Yes, but wrap 'em up in about four papers, so
the post office fellers can't spill ink on 'em."

"Shall I enclose any writing?"

"Well, you see, I kinder want her to know I'm
the person who sent 'em, and I kinder don't. I
don't want her to think some of the other fellows in
town is this sweet on her, and yet it won't hardly
de to send any name."

do to send my name."

"How would it do to say they were from friend!" That's kinder good, but it would leaves her too

much in doubt."

"You might sign your first name, then!"

"That would be too much," replied the young man, as he leaned over the bed-ticking to reflect.

There was an awful silence for a minute and a half, and then he suddenly remarked:

"I'll sign my plump full name—l-anged if I don't. I've been thinking it over, and I don't believe no sensible girl will go back on a fellow for presenting her with four pairs of striped stockings—do you?"

"I should'nt think so."

"Then I'll write it out and sign it same as in my

"Then I'll write it out and sign it same as in my letters; 'Deth can't stop my luv.' Gimme that

He wrote as he said, the package was made ready He wrote as he said, the package was made ready for mailing, and after being thrice assured that it would go out by first mail he left the store, saving: "I'd like to see her sailing into the meeting house Sunday morning with them stockings on! Whew! But won't she promenade right up the middle aisle to the very highest pew! Well. I guess not!"—[Troy Whiq.

# A NEW REMEDY FOR RHEUMATISM.

From the Antioch Ledger.

Tharry Stanley, a sesident of Antioch, has suffered severely since June last with rheumatism. From a strong, robust man he was reduced to almost a skeleton; the joints, especially of the knees, were stiff and swollen, the cords and ligaments contracted, and the case was altogether a serious one. Some one of the butcher boys suggested to Stanley the idea of bathing in and drinking blood. He was taken to McMaster's slaughter-house and treated accordingly, with most astonishing results. Placed in position to receive the warm sunshine, his limbs were bathed in warm blood, fresh foom the slaughtered animals. As soon as the blood had dried upon From the Antioch Ledger. were bathed in warm blood, fresh foom the staught-ered animals. As soon as the blood had dried upon his legs they were wrapped in a fresh sheep's pelt, another being bound across the back. He also drank freely of beef blood. In two days after commenc-ing this treatment Stanly discarded the use of his crutches, and is apparently, a sound man. He has the full use of his limbs, the swelled joints are in a natural state, and he daily gains rapidly in strength.

This is to us a new remedy, and whether like results would follow in all cases of rheumatism is a matter of conjecture, but it has accomplished wonders for

#### A FIGHT FOR LIFE WITH A FULL-GROWN MALE BABOON.

Mr. John Pringle, of Kantam, went a little time back in search of a stray sheep, taking his double-barrelled shot gun with him. While climbing a mountain he suddenly came upon five full-grown male baboons, and thoughtlessly fired and disabled one of the number, the others beating a retreat. Pringle then went up to the disabled animal in order to put it out of its misery, when two of the others made a rush to the wounded comrade's assistance. Pringle saw them coming when only twenty yards off, and fired the remaining barrel, in his hurry missing both, but scaring one of them away. But the other made for his human antagonist, and sprang upon him, gripping him by the shoulders with one of his hands and holding his wrist with the other. In a jiffy the animal had torn off Pringle's upper clothing, and was gnawing at his throat, which was fortunately protected by several folds of a silk hankerchief, but the animal's teeth being very long prevented him from opening his mouth wide enough to get a good hold. A struggle ensued, but Pringle could not get rid of his assilant until he (Pringle) tripped and fell on his side, when, as he lay, he caught the baboon by the throat with right hand and succeeded in getting him under. He then seized a stone and battered the animal's head until life was extinct. Fortunately for him the remaining three held aloof, or the constituencies represented by Mr. Butt's imperial "conciliation." Mr. Butt's imperial "conciliation." Mr. Parnell, M. P., doclared his intention to ask the opin or constituencies should be constituencies throughout Ireland in regard to "obstruction," with which object in view he will make a political toar through the entire island. He declared that he had a resolution which he should put before these constituencies, binding their representatives to stop all Parliamentary business if any "obstructionist" should be suspended or imprisoned to the main and an analysis of the continuous properties. animal's head until life was extinct. Fortunately for him the remaining three held aloof, or the consequences might have been very serious. Mr. Pringle, who is a strong and active man, standing several inches over six feet in his stockings, says he has had several times to struggle hard with strong men, but he never had a tougher job than to master that here?

HOW TO KEEP AN UMBRELLA.

"Len' me your umbrella a minit?"
Such was the exclamation of Jones, as he rushed into the office of Squire Lickshingle.
"Certainly, certainly," said the squire, laying down his newspaper and taking a fresh chew of fine cut; "glad to accommodate you." And he opened a drawer and began rummaging through his legal form and blanks

Jones darted in the corner, seized the green gingann relic and was prepared to fly with it.

"Stop! stop! stop!" said the squire, raising his hand majestically; "not too fast, young man. Wait till I make out the necessary papers."

Jones dropped the umbrella. On his corn, of course. After bumping his lame foot up and down, and tring head high tip tip his countrague, and undo.

and tying a hard knot in his countenance and undo-ing it again, he echoed;

"The necessary papers!"

"Yes," said the squire, sternly, "the necessary papers!" and he continued his search among the blanks. The right one found, he filled it out in a jiffy, and anded it to Jones to sign.

handed it to Jones to sign.

As Jones read the paper his knees knocked together. It was a mortgage on his house and lot as security that he would return the umbrella in good control of the property of the control of order, withir fifteen minutes. He faltered: "Wh-why, squire, 1 only want to borrow your umbrella, to run across the street with. I'll fetch it back in

The squire shoved his spectales up over his bald spot until they formed two sky-lights in his intel-lectual roof, and looking Jones full in the face, said:

"You only want to run ccross the street. You'd return in two seconds. Young man, that's what they all say. I take stock in it. Man wants but little here below, but when he wants his umbrella he wants it. I have known people in my time who have listened to the voice of a syren who came to borrow umbrellas to the voice of a syren who came to borrow unbreilas until she had transformed them into a people without an umbrella between them and the pelting storms. I am not one of that kind. I have accumulated a fortunc. Why? For the simple reason that I have not spent my substance in buying umbrellas. That umbrella, which you hold in your hand, is certainly not of uncommon beauty, nor is it of great raths. It is simple a disclosure unbrella. tainly not of uncommon beauty, nor is it of great value. It is simply a gingham umbrella. A green one at that. But it answers the purpose for which, etc. I have had it since I was a boy. Why? Because no man has ever taken it beyond the range of my vision without first signing over his estate that he would return it in good condition. It may not seem neighborly, but it's business. Here is the mortgage; there is the umbrella; without beats the rain of heaven. You have your choice." And the old man resumed his newspaper.

resumed his newspaper.

Jones thought of his wife and babies, and the pleasant home that was all his own. Then looked at the rain that was pounding at the door and windows, the rain that was pounding at the door and windows, at his resume the rain that was pounding at the door and windows, at his resume the rain that was pounding at the door and windows, at his resume the rain that was pounding at the door and windows.

as if to get in out of the wet. A glance at his new overcoat and Jones was decided.

"I'll risk it," he said, and stepping to the desk with measured tread and slow, he clapped his name to the mortgage and went off with the umbrella.

CATS.

Detroit Free Press.

" What is this?" "This is a cat. Do you see the beautiful curve to his back? If you continue to be a good boy you shall some day have a thous and cats.

"Are cats a useful animal?" "Yes, very. If it wasn't for the cat every

house would be overrun with canary birds.

"Are cats very brave?"
"Yes. They'll hang around a corner for hours to get their claws into a poor little mouse not one fortieth part their size."

"What food do cats prefer?"

"A twenty dollar mocking bird is their first choice. If the family are not able to keep a mocking bird they must put up with an oriole or a German canary. It is only when suffering for food man canary. It is only when suff that acat will accept of a sirloin steak.

"Cats can't sing, can they?"
"No, but bless 'em! they keep trying to learn how! They have got so they can sound the first four notes on the scale, and they are determined to get the rest."

get the rest."

"What time do they sing the sweetest?"

"At might, between the hours of 11 p. m. and 4 a. m. You have probably read items about bold, bad men flinging boot-jacks, sticks of wood and orher missiles at singing cats. Don,t ever associate with such people. Cats have as much right in America as any body else, and it is only the mean kind of folks who will try to keep 'em from rising up in the world."

"How long do cats live?"

"Nobody knows, as no cat ever had a fair show to

"How long do cats live?"

"Nobody knows, as no cat ever had a fair show to see how many years he could put in. After he has hung around one neighborhood for fifteen or twenty years some one murders him in cold blood."

"Does the fur of the cat contain electricity?"

"Yes, and it is a great wonder why some of these scientific men did not make use of the fact in searching for the clue to the telephone. There isn't much doubt that the day will yet come when a cat in Detroit, connected by a clothes line with one in

much doubt that the day will yet come when a car in Detroit, connected by a clothes line with one in Chicago, will form a perfect telegraph line." "Do cats suck children's breath?" "They do. Mothers should let their children eat mions as a preventive. Plug tobacco will answer the same purpose."

# THE HOME RULE MOVEMENT.

A "NEW DEPARTURE"-PARNELL AND "OBSTRUC-TION" IN THE VAN.

Dublin, October 23, 1878.—The three days conference of that wing of the Home Rule party opposed to Mr. Isaac Butt's policy concluded this afternoon. The delegates who came from all parts of Ireland, declared unanimously for "obstruction" instead of "constitutional conciliation." Mr. Butt's incomply declared the constitutional conciliation.

unite with the Parnellites at the polls. The Mr. Home Rule organizations, under Parnell's policy, are to de revived at once. Mass meetings in favor of "obstruction" are to be held throughout all the counties and at all the large towns.

The Butt party is much dejected, and Mr. Butt is called on by his friends to issue an address to the people on his "policy."

There was a private meeting of "obstruc tionist" members of Parliament held this morning to arrange a plan of campaign for the winter months. All the large Irish populations of Great Britian are to be appealed to for a declaration in favor of the Parnell policy At a mass meeting last night the Buttites were thrown out. There was no row, how-

John O'Connor Power, member for Mayo, challenges Mr. Butt to fulfill his declaration made against the English Parliament in 1867. The "obstructionists" expect fifty members in the next Parliament, and intend to act as one body to block business untill Home Rule for Ireland is granted or they compel Parlia-ment to expel them. Their policy is to meet in Ireland and advise the people to denounce the authority of the English Parliament. Mr. Butt, it is said, will address his consti-

tuents soon, opposing this policy, At the next election the question for the Irish people will be narrowed down to—"Who will lead Ireland—Butt or Parnell?"

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VOL. 1.

ECCLESIASTICA

Novembe November Sunday. 17—Twenty-third Semidouble offic Epistle (Phil. iii Gospel (Matt. ix. Monday, 18—Dedication of and Paul, double Tuesday, 19—8t. Elizabeth, www.dnesday, 20—8t. Felix of Thusday, 21—Presentation of double Major.

Friday, 22—St. Caecilia, Virg Saturday, 23—St. Clement, Postaturday, 23—St. Clement, Postaturday, 23—St. Clement, Postaturday, 23—St. Clement, Postaturday, 24—St. Clement, Postaturday, 25—St. Cl

"Our Daily

A beggar stopped at a rich m
"I am homeless and friendle
Said the beggar boy, as the te
Down his thin cheek, blanch
"Oh! give me a crust from y
To help the beggar boy on h
"Not a crust or a crumb," it
"Be off and work for your d The rich man went to the pa His face grew grave as he tr And the thronging poor, the Drew back to let the rich m The service began; the chora Arose and swelled through t The rich man knelt and the Were, "Give us this day our

ANOTHER LETTER OF RT. REV. DR. V

WALTER LOCKE, Esq. -

DEAR SIR,-On the 22

proved of the project of Catholic newspaper in this

OF LOY

St. P London, C

sure that you have succes tion this project, in the pu RECORD. The RECORD is e and in a thoroughly Cat no doubt that as long as i will continue to be stamp tics. Such a journal cann a vast amount of good, an conducted as it has been

commend it to the patrons

of our diocese. I am yours Sincerely

LETTER OF HIS LORD DR. CRINNON, BIS

WALTER LOCKE, ESQ.— DEAR SIR,-Your age on me yesterday to pro for the circulation of you willingly grant it, and enterprise will meet with of the priests and people is well written, and cor Catholic news, and what a truly Catholic spirit; when rebellion against E rampant. I am glad th

political parties, and t

approve of wise legislat contrary. Wishing you 1 remain, dear

Yours ve

Bro. Tobias, Director Toronto, writes :- "We the CATHOLIC RECORD V the best Catholic journa

OPINIONS C

Lockport ( We are pleased to no new paper, the CATH Ontario. Walter Lock large well printed sheet We wish the RECORD ST Hami

"THE CATHOLIC REC

new religious weekly

which was found to be a of Western Ontario. T October 4th last, and is able appearance and devoted to editorial ma charge of that departme prosperous career. New THE CATHOLIC REC comes to us this week, journal, conducted w displays in its editori

and, if it continues as to say that it will be the able manner in through and through for its future. THE CATHOLIC REC on our exchange list.
advance of the News.
and is evidently under
lenced hand. Devote

interests of the Roman it is as yet free from in this respect may we in this respect may we denominational journ