

The Catholic Record.

"CHRISTIAN'S MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME.—St. Paulin, 4th Century.

VOL. I.

LONDON, ONT., FRIDAY, NOVEMBER 8, 1878.

NO. 6.

ECCLESIASTICAL CALENDAR.

November, 1878.
Sunday, 10—Twenty-second Sunday after Pentecost, St. Andrew, of Avellano, confessor, double.
Monday, 11—Feast of St. Martin, Bishop and Confessor, double.
Tuesday, 12—St. Martin, Pope and Martyr.
Wednesday, 13—St. Martin, Confessor.
Thursday, 14—St. Martin, Confessor.
Friday, 15—St. Gertrude, Virgin, double.
Saturday, 16—Office of the Immaculate Conception.

LETTER OF HIS LORDSHIP THE RT. REV. DE 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 appellation to the contemplated journal, we must not be understood 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 clergymen 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,
Sincerely yours,
JOHN WALSH,
Bishop of London.

A VOICE FROM AFRICA.

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

SIR—
Now in despair, and contending weeps,
The bitter change is passing o'er my head;
Where ignorance her firm dominion keeps,
Where virtue, science, faith, and hope, are dead;
With my future, I am left to you,
The sorrow shed o'er this ill-fated land,
Where whithering winds and native monsters roar,
Where force and tyranny alone command,
And falling 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 Arab, the Turk, and the European, and the barbarous Turk had overrun her territories and trampled her glories in the dust.

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 yet so civilized, so brutalized; is this vast continent, and until lately, even the African negro, not merely viewed as a being of a lower order, 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 millions, and after the lapse of 4000 years, we are to find the patriarch Noah, who never weighed upon it, and the inheritance of Adam has never ceased to be a land of slavery and infidelity."

If, indeed, any known part of Africa deserved more than another these heart-sickening descriptions, that part would be Dahomey, where every day the lives of human victims are freely offered in sacrifice to the deities of the country, where kings are worshipped as divinities, and subjects are treated as reptiles, where those virtues that are the charms of civilized society and the brightest ornaments in the corona of religion are partly unorganized and partly despised.

It is not, however, the missionaries, the Abbé Bergeron, who in 1823, "When we seek the cause of the moral degradation in which the people of 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 inferiority, and the climate alone could not possess such influence over morality. We seek in vain the natural reasons for such deep degradations. In latter years, and especially now, a spirit of more than human sympathy has, however, been invoked in both Church and State in favor of Africa, and the nations are resolved to explore these extensive regions and to endeavor to civilize their millions of people.

This is shown not only by the onward march of inland travellers, but still more by the formation of several societies of a scientific character, aided not merely by private generosity, but sustained by emperors, 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 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 Francis efforts, I need not say, great results are expected. The starting place is Zanzibar, on the East, and the goal probably Matamoras, 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 north latitude, and will doubtless involve immense difficulties, and necessitate great prudence, caution and care. Fevers and dysentery will have to be ward off by antidotes of every proper kind, otherwise the whole party might be cut off. Subsequently, the exploration that vast territory lying between the tenth degree of latitude north and the equator, and the exploring party will find themselves in the regions of the Equator.

I need not observe that every school will be represented. Thus geology, mineralogy, botany, astronomy, all may find a vast field for the exercise of talent, from which the intellectual world shall afterwards 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 society for the exploration of Africa. Its operations will be devoted to the beginning to the West coast; while the International Society will open its mission 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 too great territory in Africa. This proposition was actually proposed in the General Assembly, yet it is known that it exists.

Hungary has also a separate association, which will shortly send out its own party, but its movements are not so general as those of a Catholic archbishop holds a prominent place in the society. There is also an Italian society, which is prosecuting its work in Africa with success.

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. Lavassure, M. de Lesseps announced his intention of appealing for large support.

In the face of so many and such powerful organizations, it is scarcely possible that Africa can longer remain a sealed 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 existence.

However, there 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 that the Catholic Church became the grand civilizer of Europe.

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 sequestered 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 maintenance 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 these 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 control the management.

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 *Speziatore*, of Milan, gives the following account, declaring that it possesses absolutely certain information for which it 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 enormous funds to its secretary, who was always one of the nominees of the Government. Every year a formal report of the Commission had to be presented to the Chamber of Deputies, and the Minister promised that it should be thoroughly inquired into. The 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 members of the Commission had to be elected. 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 resignation, assigning as his motive, that the Commission was unable to discharge its duties, and friends persuaded Merzario to withdraw his resignation, and he was appointed Secretary to the Commission. He was, however, too honest to be bought off in this way. He set about making an investigation, and soon satisfied himself of the existence of a deficit of over thirty millions of lire (12,000,000).

The *Speziatore* says: "It is positively established that a great portion of the subsidies paid out 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 clergymen or sick priests who had been deprived of their benefices, nor were any of the monies applied to repair tottering fabrics of some of the 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 Religious fund. That could find a bread for all." It is not easy to conceive a more terrible charge against any Administration than this of wholesale malversation, on an enormous scale, 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 profligacy may flourish.—*London Telegraph*.

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, which marched always abreast with the Christian priesthood, and must continue whilst the Church has compass to gain. Its spirit is the fire which our Lord came on earth to kindle, and the Spirit of God has never ceased to fan. Thus, we find in every age, God calling into action religious and missionary societies to meet special wants. Such societies may be looked upon as reserved battalions which God draws forth when it pleases Him, that they may cross the battle-field of the Church, or enter the dark recesses of unbelief with the lamp of eternal light, to illumine those that sit in the shadow of death.

So it was that a holy Bishop, Marin de Bressilan, twenty years ago conceived the idea of devoting himself to the most abandoned of God's, the Dahomey. Rome suggested to him the formation of a society, and by a Brief dated 20th August, 1859, erected 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 nations. The society is not national, but Catholic. It's work is not political, but religious. Its members are called upon to sacrifice above the sentimentality 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.

Indeed with this noble spirit, the founder, Marin de Bressilan, undertook the formation of this enterprise, which has been signally blessed by God, which is under the sanction of the Holy See, and has already achieved, especially in Dahomey, 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 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 especially tradesmen 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 the African.

JAMES O'HARE,
105, Phibsboro-road, Dublin, Ireland.

Father Roderburg, of Limick, Germany, has been fined 100 marks for refusing to give a Holy Communion to Dr. Beck, an excommunicated Catholic priest.

A French engineer named Monclot has contrived an apparatus in which a system of mirrors is used to concentrate the rays of the sun in such a manner as to generate steam in a boiler to be applied as a motive power, thus doing away with the necessity of fuel.

Herz A. Blum, the well-known Briton, 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 Prussian Guards.

MGR. FREPPEL'S REPLY TO GAMBETTA'S SPEECH AT ROMANS.

A GRAND LETTER.
Translated for the Watchman.
Angers, Sept. 29, 1878.

MR. DEPUTY:—
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 religious 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—persecution.

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 direct calamities.

Just at that moment you try to re-open a campaign which has been successful nowhere, and to choose 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 council 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, perhaps, neither you nor I will see the end.

To make your complaints bearers believe that there is a "clerical question" in France, you have to speak about "exploitation d'ignorance" on the morrow of the day when the *Journal Officiel* 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 not have been able to learn, that all that you know, 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 then, is this of Romans where you speak such stilted, without a real motive, accompanied with 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, you authorize us to turn to Catholics and say to them: "See what awaits you? These men, who speak of clericalism and Ultramontanism to make 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 suppress. Religious orders, teaching or hospitalier, 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 infancy, by the obligation of military service, and, for want of priests, parochial instruction will become impossible. And all these iniquities they reckon upon affecting under the cloak of legality. Oh! great God! was there ever in history 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 Catholics, 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 religion as the chief foundation of social order. In selecting 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 thank you.

I have the honor to be, Mr. Deputy, your very humble servant,
CH. EMILE,
Bishop of Angers.

It happened in the days of yore, when the enemy were pillaging the Dutch 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 saying, "You rascal, now you will only get half of it."

The king afterward hearing of this, granted the soldier and his descendants an armorial bearing of nobility, on which was painted a half-filled bottle, in memory of his deed.

The Diocese of Columbus mourns the loss of its beloved Vicar-General, Very Rev. J. B. Hemsteger, who died on the 15th inst. R. I. P.

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 beautiful houses make the landscape most beautiful. 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 door sill 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 of the passer-by stronger than their words, though they shower the most profuse blessings 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 factories or manufacturing establishments, 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.

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Finally to complete the work of destruction, they will put a stop to ecclesiastical vocations in their very infancy, by the obligation of military service, and, for want of priests, parochial instruction will become impossible. And all these iniquities they reckon upon affecting under the cloak of legality. Oh! great God! was there ever in history 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 Catholics, 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 religion as the chief foundation of social order. In selecting 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 thank you.

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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 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 their God?

After the freedom of religions 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, you say, under the pretence that "We must not allow our history to be blighted in our school." What is to be the result of this, which you are the head that constitute yourselves the guardian and defender of our national history; you who date that history from '89 or '93, and who, beyond that, see only a series of horrors and infamies! you whose sole occupation has been to sully our centuries of greatness and glory, to insult our kings, to defame our great men, and to speak of France of old, of its clergy, its nobility, its political and social condition, as that which had, for fifteen centuries, presented the spectacle of a Mongolia or Tartary!

And it is under this pretext that the despotism whose programme you announce 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 restricted, so narrow, not even in the conferring (collation) of degrees, as you falsely assert, for that remains entirely in the hands of the State, but in 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 108,000 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 professors being allowed to sit in the boards of examiners (*jury d'examen*). We shall confidently await you on that ground if ever it suits you to summon 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 resuming the French clergy, by subjecting the people 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 exhausts himself in teaching their pupils, the artist who consumes himself in the labors of his ministry, serve their country as usefully as the soldier. These are great public services, necessary, indispensable, and which, in fatigues as in results, are of as much account as that of arms.

The simplest good sense is sufficient to understand that social necessities impose and justify such equivalents. Although your tastes, and your convictions 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 duties which are acquired and developed only in the silence of prayer and reflection, and that the men 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.

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The Diocese of Columbus mourns the loss of its beloved Vicar-General, Very Rev. J. B. Hemsteger, who died on the 15th inst. R. I. P.

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LONDON, FRIDAY, NOV. 8, 1878.

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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.

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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.

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to her which she cannot find it in her heart to dispense. Another is that of an afflicted mother, who, having sold her child, afterwards in her remorse and despair, flung herself into the river, from which her dead body was taken, when the very bank-notes acquired by that unholy barter were found secreted in her bosom!

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.

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every facility for fair debate upon the subject instead of pook, pooking it, then the Government of Great Britain would have been the most unhampered Government in Europe.

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They do just the same thing with us, Catholics, at least, have a lively illustration and evidence of the absurdity of Protestant private judgment as exercised on the Apostolic writings in the visible fact of its absurdity as exercised on themselves.

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false balance sheets, repeating the said false statements 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."

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JOHN, BY THE GRACE OF THE CHURCH, LAITY OF OBTICTION IN ST

Dearly Beloved Brethren

At the commencement of the commemoration of the martyrdom of St. Andrew the Apostle, I had the honor to be present at the service, and to witness the solemnity of the occasion.

OUR LORD MADE US

His most beautiful mind and heart. He would say, "body what you shall the air; for they who gather into barns, and store up for themselves, are not rich; but they who are ready to give, are rich indeed."

Now if the birds

field; if nature in summer can convey God, and on His God, why may not our hearts and consciences be made as clean as the morning morning he shall the evening he shall (Ps. lxxviii, 6.) a short time, and a moment forth as a shadow and a vapor (Job. xiv, 2.)

In this as in faithful to her steps of her robes and actions are laid direct here, and world, and His in the model of which hence she has been giving the martyr's angel's trumpet, God and warning.

Therefore does vantage to thought voice of nature, to convey to us dust, and that nature dies only beauty in its bodies shall be resurrection. In corruption, it sown in dishonor in weakness; it a natural body; it xv, 42, 43, 44.)

We shall enter by dwelling on the other. They departed. When principal present would be the feast. He had created were to live in the other. They for a time, and after disce; and after Kingdom of eter But our first broke the one happiness would slaken to its de lose immortality notwithstanding the decree of d words; "But the return." This is evitable. It was partially. The halls of King man. The exco through the age ability to live along on the sh people of God, of time under the knew its origin, nations from fated, or from emitted but a beyond its exist appalling misery. They could not know that it no plishes.

To them de available than it dismy, its first But have I I must rest other two; it Horror to t They consid eternal prison not only dead ed desire of h Fabiola, had could not, S but its lamp, darkness, Phil gave up the tas

ST. PATRICK'S CATHEDRAL.

DETAILED DESCRIPTION OF THE FINEST SPECIMEN OF ECCLESIASTICAL 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, Fifth Street on the South, and Fifty-first Street on the North. Its majestic 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 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 foundations of this

THIRTY GLORIOUS BAYES. are composed of very large blocks of blue granite laid in cement mortar; so solid are they, and so excellent 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 ground-line, the first base course within and without the edifice is in granite; above this the whole exterior 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 furnished 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 Cologne, and the nave of the cathedrals of York and Exeter, and the abbey of Westminster, have been taken as the models upon which our Cathedral was to be constructed. This is another way of saying that its style is that of the decorated or geometric Gothic architecture, which, in our opinion, speaking only as laymen and as amateurs in ecclesiastical architecture, is of all others the most beautiful and elegant. The Cathedral has the form of a cross. From the earliest ages our great churches were built in this shape, and a certain biblical 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, 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 erected in order to furnish tabernacles for His dwelling place on earth, were made in this cruciform shape; their architects intended them to represent immortality, upon which the Redeemer was extended; and the faithful were they in this respect that in many of the older cathedrals, if not in all, there is in the upper, or eastern end of the nave, 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 105 feet high; the side aisles are 24 feet wide, and 54 feet high. These are the dimensions of the nave and choir, and they are the same for our great temples, and we may yet be uncompleted condition. But let us 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 to spare. Here are the dimensions of some of the principal churches in England and on the Continent, and the numbers of people they can contain, allowing the very liberal space of a square yard, or nine square feet, for every four persons:

Table with 3 columns: Cathedral, Persons, Square Yards. Includes St. Peter's at Rome (54,000 persons, 13,200 sq yds), St. Paul's at Rome (20,000 persons, 4,000 sq yds), St. Paul's, London (25,000 persons, 6,000 sq yds), St. Peter's, Bologna (21,000 persons, 6,000 sq yds), Florence Cathedral (23,000 persons, 6,000 sq yds), Antwerp Cathedral (25,000 persons, 6,000 sq yds), St. Sophia, Constantinople (21,000 persons, 6,000 sq yds), St. John Lateran (22,000 persons, 6,000 sq yds), Notre Dame at Paris (21,000 persons, 6,000 sq yds), St. Stephen's, Vienna (12,000 persons, 2,800 sq yds), St. Dominic's, Bologna (11,000 persons, 2,700 sq yds), St. Mark's, at Venice (7,000 persons, 1,500 sq yds).

In this list, which might be greatly extended, our Cathedral, would rank immediately after that of Our Lady at Paris. There has a space of 5,250 square yards, and will hold 21,000 persons; 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 seventeen such towns could find room in our Cathedral. These of us who are old enough to remember our 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. Peter's? In that magnificent temple, nearly four full regiments—two entire army corps—might find room. So, while we are proud of our Cathedral, and may justly boast 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, see our still more worthy of the approbation of God and the praise of men. The following technical description of the Cathedral,

DESCRIPTION OF THE CATHEDRAL, has been said to be quite correct by the architect, Mr. Renwick, who has secured immortal remembrance 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 230 feet. The grand doorway has its jambs richly decorated with columns with foliated capitals. The

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 transept, richly decorated with foliated carving, crosses it at the spring of the arch, while a traceried window fills the tympanum. The gable over the main portal is filled with tracery, and has a shield bearing the diocesan arms in the central panel. The label 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 pinnacles, 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 gable is a row of niches, seven feet six inches high, for statues.

THESE NICHERS ARE VERY RICHLY DECORATED with capitals and gables, with tracery and finials, and are to be filled with figures of martyrs. Above this row is the great window, the head of which is filled by a magnificent rose-window, twenty-six feet in diameter, filled with a design in stone tracery. Above this window the main gable is carried up to the roofline, and is veiled by a pierced screen of rich tracery terminated by a label cornice, crocketed. The crockets are designed upon the pinnacles, and flow up and intertwining a cross-hatched pattern. The second story is thirty-two feet square at the base, exclusive of the buttresses, and maintain the square form for a height of 136 feet, where they change to octagonal lanterns, fifty-four feet high, and then the spires, 140 feet in height. The spires are divided into three stories; in the first are the doorways, corresponding in style with the central doorway, with crocketed gables, 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 lantern.

THE TOWERS ARE FLANKED BY MASSIVE BUTTRESSES 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 are carried up by tracery on each side, with gables and tracery over the whole terminated by cornices and buttresses. 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 tracery. The second story will be panelled with tracery, and will be terminated by a rich final 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 up in the buttresses of the towers to the organ-loft and upper stories of the west and east triforium. A chime of bells will be placed in the third story of the towers, 110 feet above the level of the street. These bells are those which were rung at

MACHINERY HALL AT THE CENTENAL EXHIBITION. The side aisles of the nave are divided into five bays, each bay pierced by a window thirteen feet six inches wide, and twenty-seven feet high, which is divided into three parts by mullions and whose tracery is of the highest and most beautiful style. The triforium is filled in with tracery. The second story will be panelled with tracery, and will be terminated by a rich final 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 up in the buttresses of the towers to the organ-loft and upper stories of the west and east triforium. A chime of bells will be placed in the third story of the towers, 110 feet above the level of the street. These bells are those which were rung at

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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 above has a central tower with colored columns, tabernacles, statues, and rich foliage, above which is a pinnacled spire of open tracery, surmounted by a gilt cross. The two flanks have niches with colored columns and gables.

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 embossed figures. The total height of the reredos is fifty feet, and the work upon it is now completed at Rome, Italy, and at St. Briens in France. Its entire cost will be \$35,000. The bishop's throne is also of marble, with a tabernacle of the same material, and is a most careful piece of carving. The general effect on entering the height to the ceiling being particularly noticeable. The double line of windows in the aisle looks rather broken. The floor will be laid in tessellated work. The space between the main buttresses on the outside has been used as alcoves for confessionals, of which there are five on each side.

THE OPENING OF THE GRAND CATHEDRAL FAIR.

Soon after 8 o'clock, Vice-General Quinn stepped forward on the platform, and said:—

"Ladies and gentlemen,—The work of preparation in which you have been engaged for several 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 to the Mayor of New York, who has kindly consented, as the suitable 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 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 continent. As a New Yorker, I have watched with deep interest its progress from the laying of the cornerstone to its present completeness. With its noble proportions, reaching to Heaven, it appears to be a temple of the highest and best elements of human genius, and incites in us the desire to increase our efforts

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."

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.

We have received the first numbers of the CATHOLIC RECORD, a new Catholic paper published at London, Ontario. It gives evidence of being under the management of able and competent editors. There has been great need of a good Catholic journal in that part of Ontario.

KING ALFONSO'S PERIL.

LATER DETAILS OF THE ATTEMPTED ASSASSINATION.—GEN. GRANT A SPECTATOR OF THE CRIME.

Madrid, Oct. 28.—The assassin who attempted the King's life fired from the sidewalk, in front of a house not far from the arch 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.

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 PAST HISTORY OF THE PRISONER. The culprit has been removed to the Salernio Prison, and the persons arrested as his accomplices have been liberated.

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.

London, October 28.—Don Carlos, in a letter to the ex-Queen Isabella, congratulating her on the escape of King Alfonso, declares that demagogues shrink 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.

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.

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 he longer than heaves usually do on his honorable board after a hard day's work.

To begin at the beginning, one of the smartest ships in the squadron detailed to cruise round the coast as a safeguard against possible enemies before a man was disembarked was the iron-clad corvette *Palma*, commanded by a distinguished Irish seaman, Captain Beamsley, C. B., a good-hearted officer as ever.

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.

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. Sallisbury, 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.

of "O's" and "Mac's"—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.

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.

Speaking upon this subject the *Evening Express* writes:—"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 constables when attending in the exercise of their duty to perform the odious task of spies on their pastors."

THE *Journal de Bruxelles* publishes an interesting communication from a personage at Munich concerning the origin of the conferences between Prince Bismarck and the King of Saxony.

BISMARCK AND THE NUNCIÓ.

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The leading clergyman at Albany is a devoted equestrian. A new horse had been sent him from the stable, and the gamin who brought it was shouting, "Whoa, Emma!"

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.

L. McDONALD, SURGEON DENTIST. OFFICE: Dundas-St., 3 doors east of Richmond, LONDON, ONTARIO.

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THOSE STRIPED STOCKINGS.

A young man, whose age might have been twenty-three, and whose red cheeks, saffron-colored necktie and innocent look proved the innocency 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 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 tickling there, when the young man asked:

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

"Yes, of course."

"Put 'em on just the same as other stockings?"

"Of course. All the ladies have worn them for three years. Would you like to look at the styles?"

"Yes," whispered the stranger, as he glanced furtively around.

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

"Is them more'n 85?" 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 cents! Why, I'd take 'em in a second! I was afraid you'd say 87. How many pairs can a feller—feller—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 ain'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 laid the stockings aside.

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

"Kin I trust a haint seen one of 'em in our town yet, and I'll bet they'll raise more excitement than a circus?"

"Why, yes," replied the wondering clerk.

"You won't go back on me?"

"No."

"Honest Injun—hope to be struck dead if you do."

"I hope."

"Well, them stockings are for my girl—in Bucks county—engaged to be married—going to Camden 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 suit 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 dreamt of."

"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 do to send my name."

"How would it do to say they were from a friend?"

"That's kinder good, but it would leave 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:

HOW TO KEEP AN UMBRELLA.

"Lend me your umbrella a minute?"

Such was the exclamation of Jones, as he rushed into the office of Squire Licksblague.

"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 gingham 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 tying a hard knot in his countenance and undoing 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 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 order, within fifteen minutes. He faltered: "Why, squire, I only want to borrow your umbrella, to run across the street with. I'll fetch it back in two seconds."

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

"You only want to run across the street. You'd return it 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 squire who came to borrow umbrellas 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 fortune. 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 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.

Jones thought of his wife and babies, and the pleasant home that was all his own. Then looked at the rain that was pattering 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 thousand 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 men suffering for food that eat what is called a 'silo-hen 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."

"What time do they sing the sweetest?"

"At night, 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 or other 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 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?"

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 "obstructionist" members of Parliament held this morning to arrange a plan of campaign for the winter months. All the large Irish populations of Great Britain 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, however.

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 until Home Rule for Ireland is granted or they compel Parliament 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 constituents 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?"

HOUSEKEEPERS!

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Mr. McKenzie further invites the attention of his numerous friends and the public generally to his LARGE AND WELL ASSORTED STOCK

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EDY BROS., 280 DUNDAS ST., LONDON, ONT. London, Oct. 25, 1878.

VOL. I. ECCLESIASTICA

November Sunday, 17—Twenty-third St. Semidouble office. Epistle (Phil. iii), Gospel (Matt. ix).

Monday, 18—Dedication of St. Paul, double. Tuesday, 19—St. Elizabeth, v. Wednesday, 20—St. Felix of N. Thursday, 21—Presentation of double Major. Friday, 22—St. Cecilia, Virg. Saturday, 23—St. Clement, P.

"Our Daily" A beggar stopped at a rich man's house. He said the beggar boy, as the text says, "Down his thin cheek, blanching." "Oh! give me a crust from you. To help the beggar boy on his way." "Not a crust or a crumb, but be of and work for your daily bread."

The rich man went to the poor man's house. He saw the beggar boy as the text says, "Down his thin cheek, blanching." The service began; the chorists arose and swelled through it. The rich man knelt and the poor man said, "Give us this day our daily bread."

ANOTHER LETTER OF RT. REV. DR. W. OF LONDON. Walter Locke, Esq., London, O.

DEAR SIR,—On the 22nd proved of the project of Catholic newspaper in this city that you have succeeded in this project, in the RECORD. The RECORD is and in a thoroughly Catholic no doubt that as long as it will continue to be stamped with a vast amount of good, and conducted as it has been, commend it to the patronage of our diocese.

I am yours, Sincerely I. J. O'Connell.

LETTER OF HIS LORDS DR. CRINSON, BISHOP OF TORONTO.

DEAR SIR,—Your agent on me yesterday to proffer the circulation of your willing grant it, and enterprise will meet with of the priests and people is well written, and con Catholic news, and what a truly Catholic spirit; when rebellion against rampant. I am glad the political parties, and the approve of wise legislation, contrary. Wishing you colation, I remain, dear Sir, Yours very truly, Bro. Tobias, Director

Toronto, writes:—"We the CATHOLIC RECORD is the best Catholic journal."

OPINIONS OF Lechport O.

We are pleased to see new paper, the CATHOLIC RECORD, Ontario. Walter Locke large well printed sheet. We wish the RECORD success.

"The CATHOLIC RECORD new religious weekly which was found to be a of Western Ontario. To October 4th last, and is able appearance and devoted to editorial merit charge of that department prosperous career."

The CATHOLIC RECORD on our exchange list, to say that it will be the able manager in through and through, for its future.

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