

The Catholic Review

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

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CATHOLIC PRESS.

Catholic Review.
 Our free thought friends are always harping about the "religion of the future." Ignoring present wants and present difficulties, they love to dwell in the future, and they are always talking about what is going to be. With them the religion of the future seems to be a kind of charitable refuge from the evils and perplexing problems of the present time. But why can they not see that they forestall the very possibility of any definite system for the future by their present principle of doubt? If it is right to doubt now on all subjects, sacred and profane, how are they ever going to reach a condition in which doubt shall give place to faith? Of course, a religion based upon doubt is absurd. A religion to be of any value must be based upon the truth. But if, after so many ages, we have not been able to discover truth sufficient to form the basis of faith, what reasonable ground have we for believing that the future will be more propitious in that respect? If it be right to doubt now, even of the existence of God, as they insist, why will it not be right to-morrow? And if right to-morrow, why not right indefinitely for all future time? They surely do not expect another revelation, since they deny not only the possibility of a supernatural revelation. And as for expecting any greater natural light on the great questions that lie at the foundation of religion, how can they reasonably look for it when they insist that the being of God cannot be demonstrated, and on that very ground claim the privilege of doubting that very important and fundamental principle of religion?

CARDINAL MANNING has written these beautiful words to Canon Brown, supporting his efforts to raise a suitable O'Connell Memorial Church in Cahirciveen, County Kerry: "You have wisely decided to raise a memorial to Daniel O'Connell in the most sacred form, by building a church in which the Divine Presence shall dwell. The intense and practical love of the Irish for Ireland will ever plead with the love of an Englishman for England. Too true it is that an Irishman loves Ireland not only with the natural love of a son to a mother. The sorrows, wrongs, afflictions, the patience, dignity and martyrdom of Ireland for the faith, all mingle with his patriotism to purify and elevate it to the supernatural order. These are old words of mine written fifteen years ago. They are to my mind a true description of Daniel O'Connell, who in the Cathedral of Canterbury knelt down and kissed the stone where our greatest martyr, St. Thomas, received his crown, declaring him to be the greatest patriot that England ever knew. You have done well to mingle his memory with the undying faith of Ireland and with the Holy Sacrifice, which has sustained the people of Ireland in their fidelity to God and to His laws. I wish I could help you largely, but I rejoice to put even one stone into the wall of the church at Cahirciveen, by the birthplace of Daniel O'Connell, to whom we, Catholics of England, also owe so much."

Among the ideas which John Wesley is said to have—indeed, we say—stolen from the Catholic Church, is that of Confession. Not, however, the sacrament—not auricular confession, but class confession—that is, confession in what they call class meetings, where the brethren and sisters meet in the bonds of fraternal affection and confess their sins, "one to another," as they think, after the scriptural injunction. It is said that the scenes at these confessional meetings are oftentimes very funny. Of course they are usually couched in the most vague and general terms of self-deprecation: something, we suppose, after the style of the graceful and euphonious plaudits of the Episcopal prayerbook: "We acknowledge that we have erred and strayed from the way like lost sheep; we have followed too much the devices of our own hearts; we have left undone those things which we ought to have done and we have done those things which we ought not to have done and there is no health in us;" a very easy confession to make, by the way. It so happened, on one occasion, that a rather weak brother, who had the reputation of being sharp and hard in his dealings and a little loose in his morals, got up in a class to make his confession. "Well, brethren," he said with the true nasal twinge, "I must confess that I am a great sinner. I know that I am very weak and that of myself I can do no good. I oftentimes do what I ought not to do and I feel the necessity of a constant struggle and warfare with the flesh, and I hope you will all pray for me that I may be enabled to grow in grace and lead a better life." He sat down with the "glittering" confession that he had made an excellent confession; when a rather astute, plain-spoken brother, who had listened with signs of impatience to his manifestly perfunctory utterances, arose and said he was very much pleased with the candor of his brother's confession. For his part, he was ready to endorse every word he had uttered, and he presumed there was not a

brother or sister present who would dissent from a single statement he had made, and he thought he could assure him of the sympathy and prayers of all for his reformation and general improvement in the divine life. The brother saw the point, and, with flashing eyes, rose to his feet and demanded to know whether the brother meant anything personal, for if he did he would have him to know that he was as good as any of them, and he did not thank any of them for their prayers. Whether that confession was good for his soul our informant does not say.

The controversy, if a question which has only one side can be called a controversy, still continues, whether Catholics have a right to feel insulted because anything which Walter Scott has written in "Marmion" is a summary way of quickly disposing of the whole subject. First, Walter Scott was a poet and of course must be allowed "poetic license." Consequently he is under no obligations to pay any attention to historic truth, nor we suppose, according to Webster's second definition of license, to truth under any of its forms or relations. Secondly, Catholics have no feelings that can be outraged. It is impossible to insult them on the same principle that the old fish woman as a bystander that eels do not feel pain when she skinned them alive, "they were so used to it that they did not mind it." Yet if Catholics were not "so used" to misrepresentation of everything connected with their religion and Church, perhaps it would be possible to point out some passages in the poem referred to which Catholics might naturally regard as objectionable. Some of these have already been pointed out in our Catholic exchanges. One, however, and the one most open to objection, seems to have been overlooked. In Walter Scott's version of "Sir Hugh the Heron's" reply to Marmion's request to be furnished with a guide to the Scottish Court, and not being able to spare a "survivant," Sir Hugh falls back on the priests within reach. The description of them, one by one, is a libel on the Catholic Clergy as scandalously insulting. But, as we have already intimated, it is so much the custom to say all manner of things about Catholics, heedless of their truth or falsehood, that the non-Catholic public is surprised when any one of them manifests any sensitiveness on the subject, or expresses or exhibits indignation. We had a personal illustration of this the other day in the case of a simple-minded old Protestant gentleman, who inquired whether we had noticed the discussion on this subject. On our replying that we had and explaining to him what there was in "Marmion" to which Catholics could reasonably object, he replied that he could scarcely understand why they should be offended at that. When we asked him whether Sir Scott had so described Episcopal ministers he thought it would not be offensive, he agreed with us that it would, but thought descriptions of the Catholic Clergy like that of Scott's were so common that it was foolish and impolitic for Catholics to make any ado about them. Thus it is. Because slanders and misrepresentations of the Catholic religion and Church abound in history, in fiction, in poetry, in modern newspaper literature, therefore Catholics should permit the slanders to go forth and continue in circulation uncorrected and unresented. And secular newspapers which profess impartiality between Catholics and Protestants act on this. They are very careful not to admit into their columns what may offend Presbyterians or Methodists, or Episcopalians, Lutherans or Baptists, because they know that the adherents of these sects would resent it. But they exercise no such care as regards Catholics. They are supposed to be so accustomed to insult, as regards their religion, that they have no feelings which should be so much offended. Naturally there is a ground of truth in this. Catholics will continue to support newspapers which daily misrepresent and publish slanders respecting the Church, the Clergy, and the holiest practices of the Catholic religion without a word or an act of protest or indignation, and without withdrawal of their support. Catholics, therefore, have no right to complain. Their remedy is a simple one and it is in their own hands, but they will not employ it.

London Universe.
 FUNNY stories come to us from Paris about the doings of English "missionaries" working among the Catholics of France. Meetings which are designated by the name of conferences and reunions are got up in a hall situated in a backyard, and a tent is posted outside with handbills, asking passers-by to "come and be welcome," somewhat after the fashion in which these things used to be carried on in London, in Grafton Street, Soho, and in other places. A few inquisitive folk who allow themselves to be drawn into the place are set down as "anxious inquirers" and "intending converts." A man called Brown, who does not know a word of French, delivers an address which is translated into French, by a special interpreter, and two premiums are offered to those who allow themselves to be "converted," viz., English lessons gratis and free treatment by an English doctor in case of illness. The reporter makes rather a cogent remark; he says: It seems strange that French members of religious Orders should be turned out of their houses and homes, despite their characters of Frenchmen and Frenchwomen; whilst a set of foreign Chabadims and Stigginses are allowed to come over and build schools and chapels for the purpose of taking the religion of those away from them who have got a religion. It may be added, however, that the net result of all these attempts is utterly disproportionate to the amount of sound and fury expended on

them. There is plenty of what is called sowing down, but reaping seems to be out of the question.

Buffalo Union.
 Now is the Communion of Saints, more than ever real and tangible to the truly Catholic heart. Yesterday the Church bade us turn eyes and hearts heavenward, and rejoice in the glory of the redeemed. It was a feast of utmost joy and thanksgiving, and her hymns and chants were echoes of the triumphant anthems of the sainted hosts. The great heroes of sanctity seemed near and familiar, "our elder brothers and of one blood;" and among the heavenly multitude, our spirits' sight discerned many a dear departed one, who still loved us and prays and yearns for our immortal weal, more fondly even than in the days of earthly life. Death stretches but does not break the bond of true affection. But there are other holy ones in the great Christian family, another realm of the spiritual world which claims our tender interest and solicitude. The last glad strains of the glorious Te Deum melt into the mournful sobs of the Miserere. It is All Souls' Day, and we turn from Heaven's meridian sunshine to purgatory's pathetic twilight and patient pain. Voices sadder far than the plaintive wail of the November breezes fill the air. They pierce even through the din and tumult of the day-time; but are loudest and mournfullest in the lone watches of the night. What say they to the ear of faith? "Have pity on me, at least you, my friends, for the hand of the Lord is heavy upon me." They are the voices of the suffering souls—our neglected, our forgotten dead. They went out of life loving us, trusting us, believing all our pledges of deathless friendship; and it is not the least part of their purgatory to find on what frail props they lean their faith. Dead but a year or two, it may be, and already forgotten. Forgotten in the heart, ere the emblems of mourning are laid aside; or if remembered, it is not with prayer. Hands are reached out in fruitless, passionate yearning; but they are void of help or comfort, they bear no balm of Gilead, no refreshing draught for the souls athirst in penal spaces. How little we think of Purgatory, how lightly when we think of it all. Yet there a great multitude of the redeemed have tarried, and are still tarried. There one day, doubtless, shall our selves abide, until we have paid our every debt to the divine justice. We are curious for hurtful or profitless knowledge, we spend much time in planning against future temporal ills or discomforts; but we have scant interest in what concerns the life hereafter, and take no trouble to ward off by timely prayer or penance the spiritual consequences of infidelities,—or by charity to the dead, to provide ourselves with potent friends and intercessors against the day of need. Let us comfort our dead by tokens of our re-awakened tenderness and pity, especially on this All Souls' day, and all through the month of November, which is specially dedicated to merit anything, or to abridge even by one moment's space the days of their expiation. But we can merit for them, and by our pious suffrages hasten their entrance into the palace of refreshment, light, and peace. By prayers and alms, but more especially by the Holy Sacrifice of the Mass, and devout communications, we can ransom these patient prisoners, glorify God in a way most acceptable to Him, and exceedingly further our own salvation, since everyone whose exile has been shortened through our endeavors will remember us when he comes before the king.

Berlin Letter.
 On Tuesday last His Lordship Bishop Crillon, accompanied by Rev. Father Cleary, visited this town to administer the Sacrament of Confirmation. His Lordship was received with hearty welcome at St. Jerome's College by the students and many of the parishioners. At 9.30 a. m. on Wednesday, the Feast of All Saints, was the time set aside for confirmation, and consequently at the appointed time the small but exceedingly beautiful Church of the parish was thronged. A procession, composed of His Lordship and attendants, and children for confirmation, was formed at the school house, whence it moved to the church. Upon arriving there the bishop proceeded immediately to give confirmation, after saying a few choice words of instruction. There were about seventy children and many adults, all of whom seemed filled with heavenly joy upon receiving the sevenfold gifts of the Holy Ghost, and being made true and faithful soldiers of Christ. After confirmation was chanted Solemn Mass, at which His Lordship assisted in mitre and cope, attended by Rev. Father Cleary and Mr. T. B. O'Connell. The celebrant was Rev. P. L. Funcken, C.R., D.D., and assisting were Father Kloefer and Mr. M. S. Holm as Deacon and Sub-Deacon respectively; and Mr. John A. Lally served as master of ceremonies. After the Gospel the Right Rev. Bishop addressed the large congregation assembled, the subject of the sermon being the veneration of the Saints. His Lordship touched on a very common error entertained by many ill-instructed persons, that is, that Catholics by honoring the Saints rob God of the honor due Him. But he explained and proved clearly the falseness of the charge, and moreover showed that by honoring the Saints, Catholics not only do not rob God of His honor, but honor Him. After Mass the bishop retired to the college, whence he took his departure for Hamilton, but not without giving the students a holiday, which was of course gladly accepted by them.

Berlin, Oct. 4, 1882

MARMION REVIEWED.
 Bishop Cleary Joins in the Controversy—He Sustains the Archbishop's Opinion.

Kingston Whig, Nov. 3.
 Last evening His Lordship Bishop Cleary, at the evening devotions of All Souls' Festival, addressed the congregation of St. Mary's Cathedral in continuation of the subject of English anti-educational penal legislation against Catholic Ireland. He remarked that the preservation of Ireland's faith throughout three centuries of the direct persecution the world has ever witnessed, was a miracle of God's right hand. Human causes could never adequately explain it. The father is compelled to look upon his lovely boy—his bright-minded, talented boy—stunted in his intellectual stature, his faculties undeveloped, every high and honorable career of life closed against him, because there was no university, no college, no high school, no grammar school, no school of any kind open for Catholics or tolerated throughout the Island for Catholic children's education in conformity with their faith. The Catholic school master was hunted down like a wild beast and the same price set upon his head as upon that of a wolf. The temptation was terrible, ever present, universal; yet Ireland's faith and constancy bore up against it by the help of God's mercy.

RELAXATION OF THE LAWS.
 The Bishop then proceeded to detail the steps of gradual relaxation of the anti-educational code. At first Catholics were allowed to open private schools for instruction in the laws of morality and the first rudiments of secular knowledge on condition of a permit from the local Protestant Bishop from out his Consistorial Court. Then after Catholic emancipation was granted in 1829 the national system of primary education was projected and offered to the Irish people, but it was not to be Catholic education for the Catholic poor, who had been impoverished to the last degree by the operation of the penal laws. It should be mixed, unconfessional education, hampered by a variety of vexatious restrictions and suspicious conditions. Moreover, the entire working of the system was to be delivered over to the Board of Commissioners appointed by the Government, ten in number, seven to be Protestant and only three Catholic, for the mental and moral training of school children. No more was to be done by the Catholic clergy against the system everywhere. The Bishops, in order to maintain their strength and unity, referred the question of its acceptance or rejection to the Holy See, and the Pope, after two years of deliberation and enquiry, decided to leave every bishop to his own discretion as to the fitness of the form of education for his own diocese, leaving the greatest obligation upon his conscience to keep a most jealous watch over the books to be used in the schools and the character of teachers, because on these two points would depend the safety or danger of education under the Board. In the practical working, however, it was found that with the connivance of the Commissioners justice was in many parts especially in Ulster, done to the poor Catholic children, whose poverty did not enable them to erect schools of their own, and who were, therefore, compelled to attend the mixed schools under Protestant patrons and teachers. Parliamentary investigations revealed the shameful fact that godly Protestant teachers availed themselves of their position to enforce upon the poor Catholic children their Protestant bible and their own peculiar interpretations of it. The Bishop also mentioned the fact related by Archbishop Whately's daughter, in her father's biography, that he, who had been one of the Commissioners, and in fact the very soul of the Board—confessed (and in his own hand-writing, authenticated by his own daughter) that his own aim and object in the working of the National System of education was to undermine the vast fabric of Popery in Ireland. The result of the exposures has been a complete stoppage to the system of proselytism in the schools, and the practical conversion of what is legally termed the united secular and separate religious education into thoroughly denominational teaching in most parts of the country. Thus far the action of priests and people, with their Bishops and the unity of the Bishops under direction of the Pope, has saved the poor Catholics of Ireland from the danger of perversion in the primary schools.

HIGHER EDUCATION.
 His Lordship then passed to the advanced education in model schools and Queen's University. These formed no part of the first project of national education, but Archbishop McHale and others foretold from the beginning that if the Government should get hold of the children in primary schools the next step would be to establish colleges without the guarantees against proselytism which had of necessity been granted in the primary schools. The prophetic words of the Queen's University, consisting of three colleges richly endowed, and offering to Catholic youth tempting bribes in the form of scholarships and prizes, were established on the principle of Godless education, no guarantee whatever being given to Catholic parents that the text books might not be irreligious or immoral, or that the professors might not be (what some of them avowed themselves to be) ardent infidels. This system was likewise referred to Rome, and was condemned as intrinsically dangerous to faith and morals. The Bishops of Ireland were strictly forbidden to take any part in the formation or working of those Godless institutions. The result is their absolute failure, despite the hundreds of thousands of pounds ex-

pendent upon the buildings and the immense annual revenues by which they are fed from taxes of Catholics and Protestants alike. The next project of the Government for undermining the Catholic faith of Ireland was the creation and endowment of model schools in the cities and large towns, and the same principle of peremptory denial to the Bishops and parents of the children of the right of the title to examine the character of the text books or to have a voice in the election or dismissal of the teachers. These institutions were therefore condemned by the Holy See, for the same reason that led to the condemnation of the Queen's University.

THE "MARMION" QUESTION.
 After calling particular attention to the two points of distinction between the primary system tolerated by the Church and the system of High Schools and Queen's University condemned by the Church the Bishop applied them to the controversy recently raised in this Province concerning the rights of a bishop to censure bad books in the schools frequented by Catholic boys and girls and supported by Catholics as well as Protestant taxes. He had been for two weeks past travelling in the United States without the knowledge of the cause the controversy was taking. On his return journey last Friday he purchased on the cars a copy of a Toronto journal which is supposed to reflect the sentiments of the great Conservative party in the Dominion. Now he (the Bishop) had, since his arrival in Canada, carefully abstained from interference by word or act with political affairs. He knew no party but his own people and their spiritual interests. He confessed, however, that he entertained the highest respect for the Conservative party and from individual members within it he had received nothing but courtesy and kindness, impressing upon him the conviction that their principles and high social character guaranteed that they would not willfully trespass upon the religious rights of the Catholic people or offend their feelings by words of insult. What, then, was his surprise upon reading in the paper supposed to be their organ an editorial article abounding with insult and

against the highest ecclesiastical dignity in the provinces. And what for, because forthwith he dare to exercise the first and most important duty of his office by respectfully expostulating with the Minister of Education against the introduction into the schools frequented by Catholic children of a book extremely offensive to the Catholic religion, its discipline and conventional institutions. On this ground he has been attacked as an intermeddler and a dictator, and vituperation in all forms heaped upon him. Here is war proclaimed against a first principle of Catholic religion, a paramount right of the Episcopate, a right which no bishop can renounce under any threat or any penalty. The chief pastor must guard his flock against being seduced into poisonous pastures, and above all the little ones of the fold must have their innocence protected by the special vigilance of him to whose care they were entrusted by the Pastor of Pastors.

WHAT "MARMION" IS.
 The preacher next came to the consideration of the book, and here he stated the outset that he did not regard Sir Walter Scott as an enemy of Catholicity. Scott did not profess religious zeal in any form. His religion was what may be called a political religion—he followed the views of his party. His writings were directed chiefly to the illustration of the manners of society and had regard generally to the middle ages, the times of feudalism and chivalry. If "Marmion" offends our Catholic feelings, we readily condone the offence, because of the many beautiful pictures of Catholic life, animated by lofty Catholic inspiration, and developing in the formation of noble characters with which the same author's elegant writings abound. "Marmion" was not composed by him with any special spite against us, but the traditional prejudices of English society, carefully fostered by the holders of the Abbey lands which Henry VIII. confiscated, and pretence of immoral practices among the holy inmates, had thoroughly imbued the mind of the poet; and the wonder is that Scott, living in the midst of this fog of English prejudice and having been straightened by financial difficulties, did not indulge more frequently in that species of writing calculated to gratify the moral taste of anti-Catholic society in England in the last century.

QUESTIONS TO CONSIDER.
 Is "Marmion" offensive to Catholics? Is it immoral? Is it irreligious? Is it historically unjust?
 Is it not exceeding offensive to represent to the youth of this Province the Catholic institutions of superior sanctity as dens of abominable vice—sacred virginity espoused to Christ in voluntary poverty, chastity and obedience, represented as fallen and dishonored women who had led the world to hide shame—the priests and friars, represented as men addicted to swearing, stabbing, brawling, going about to towns and castles wherever the wine and ale flowed freely, and violating the rights of hospitality by the most atrocious of all crimes, the foul dishonoring of the host's wife? Is it not an offensive picture of Catholic life that was set before the mind of pure boys and girls in Canada, when the whole plot of the poem is an impure and scurrilous intrigue between a voluptuous young chieftain and a consecrated nun, resulting in this weak creature's abandonment of herself to his lust, her flight from the convent, her companionship with him, for the three years in this loathsome turpitude of life, her sex all the while disguised by her dressing in male attire? Is it not offensive to our dearest religious feelings to have the convent, the homes of holiness, represented as places where murder was practised in dungeons 100 feet below the surface of the

ground, where neither light nor air could enter? Are we to take no offence for abbots of the great benedictine monasteries for civilization, for the conversion of the pagan, and the sanctification of Christian society, whose life long labors in the intervals of prayer were devoted to the transcription and preservation of the glorious classic writings of ancient Greece and Rome—that these self-sacrificing men, these benefactors of society, are represented as the natural foes of mankind, filled with spite and envy and driven by despair into the cloister, or again as men whose life was marked by some foul crime and were driven by remorse of conscience to the penitential life of the convent. He asked of any man pretending to believe these descriptions of Catholic life inoffensive, what will he think of his neighbor, going back to the gossip of fifty or sixty years ago, had discovered that a woman of his family had fallen from virtue and disgraced his escutcheon, made it his business to inform her children and her associates of this dishonor of his family's name? Let him remember that Catholics are the children of the Church, and her

HONOR IS IDENTIFIED with ours, and is more sacred to us than personal honor.
 Again what would such a man think of the guardians of education in the province of Quebec appointing as a text book for the high schools and university Dryden's poem of "The Hind and the Panther," or Collet's "History of the Reformation," or to make the case more nearly parallel, suppose that instead of the scene of the plot being laid in the Middle Ages it were laid in the sixteenth century and for precision's sake in the year 1525, that it was not in northern England but in Germany, not a fiction of the poet's brain but an incontrovertible historical fact, and that the two principal characters portrayed were not Marmion and Constance but Martin and Catherine, would any Protestant gentleman, lay or cleric, patiently listen to a Catholic clergyman solemnly assuring his congregation that it was wholly inoffensive, and was exactly the book to be placed in the hands of male and female children of Canada?

THE IMMORAL QUESTION.
 Is "Marmion" immoral? No, not in intent. Is it of its nature likely to awaken impure emotions in the readers' minds? No, if the reader be a man of a sound feeling and a well-balanced judgment, and that the well-disposed. But for boys and girls, arrived at that critical period of life when nature has awakened a new sense within them and they have begun to recognize an order in society and relations between the two great classes in human life, viz., man and woman, by a wise Providence, and as yet their feelings and ideas have not been definitely brought under the control of self-denial and the chastening of the imagination, will any parent say that the picture of a turbulent and unchaste life, placed in the hands of boys and girls, is not so much from any sensuous coloring of the poet's pen, as from the attractive dress in which vice is disguised, the glamor of romance and chivalry surrounding the infamously pair, the picture of beauty, the elevation of spirit with which the fallen female of man of sin, the dishonor of her sex, is presented to the unsteady and easily fascinated youthful mind. As to the

RELIGIOUS AND HISTORICALLY UNJUST CHARACTER OF THE POEM, His Lordship declared the foregoing remarks enabled everyone to form a judgment. Whatever tends to weaken in the youthful mind the tendencies of religion or the honor of virtue, whereby alone the innate corruption of the human heart is to be checked and counteracted is decidedly irreligious. To offer to the public of Canada the poem of "Marmion" at a faithful history of Catholic life in the convents and institutions of piety, whether in the Middle Age or of any age, is one of the foulest of historical injustices ever done to a religious body. That human nature may have sometimes, though the 1800 years of the Church's history, been impaire of passion in one or more of her elect children from amongst the hundreds of millions of holy men and women she has consecrated to God under religious vows, is quite possible, not improbable. But that she has never been in any age of general or frequent occurrence, and has not been so exceptional that an event of the kind did not create a shock in the moral world and a sense of profound horror of the same, is equally certain.

In conclusion, the Bishop said that many persons believed that a political motive underlies the scurrilous attacks upon the Metropolitan of Ontario, for interference on behalf of the morality of our schools, as well as the audacious declaration of war against the inalienable right, to the Episcopate in the matter of the religious and moral education of the youth entrusted to them by God. All he would say was this, (pointing to the abominable and lifting his right hand to Heaven) if there be such a motive, that seeks to gain its ends by such unworthy means, he invoked the Heavenly Father, by the merits of His eternal Son and the grace of His Holy Spirit, to send forth His wisdom and His power from the highest Heavens to frustrate that motive.

The Bishop spoke for an hour and three quarters. It is understood that he will return to the subject on Sunday evening.
 The Churchman makes the following candid admission: "The Christian World" finds fault with one of the Bishops for saying, "there is but one Holy Catholic Church in this land." The bishop might have gone farther, and said: "There has been, and there is, and there will be, but one Holy Catholic Church in the world." How many universal churches does our contemporary believe in? The one Lord has but one Mystical Body. To say that He has seventy, or even seven would be to make Him the author of something worse than "confusion"—even of a monstrosity.

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St. Teresa's Thorns.

ELEANOR C. DONNELLY.

Written for the Tri-centennial of St. Teresa, October 15, 1882, and dedicated with reverent regard to her devoted children, the Holy-caled Carmelites of New Orleans, Louisiana.

In a quaint old Spanish city, Neath the sunny Spanish skies, In a shrine of gold and crystal, Set with gems like angels' eyes,— The heart of St. Teresa

And around it from the pilgrims, Who from far rise to see it, Come to venerate the relics, Of that valiant Spanish nun, And to muse upon the wonders, Which that little heart hath done.

That little heart, yet mighty, Incurrupt and pure and sweet, As when, of old, at twilight, The rapture of the spirit Of a burning, yearning heart In its pulses bravely beat.

From its flesh (where once an angel Pierced it through with shining spear), From the sacred wounds, once glowing With a mingled joy and fear, The mystic thorns are growing, Which the kneeling throng revere.

Oh! see—the sunlight glimmers On those thorns! How came they there? Mark those streaming eyes, and listen To that cry so like despair! "Hear thy thorn-pierced heart, Teresa! Hear thy children's pleading prayer!"

And the heart behind the crystal, Seems to beat and burn and glow, And, from out the deep recesses, Where the thorns mysteriously grow, Seem about to overflow.

And a wailing voice and tender, Floats above the golden shrine; Over all the jeweled tapers shine— A tearful voice and tender, Drifts along the list'ning line:

"O my children! O my people! (Soft the lovely accents come) "All the earth is drunk with evil, All the world is drench'd with crime; And the nation of the devil Brims the bitter cup of Time!"

"On the apex of the ages, They have named the Crucified; And before Him and His angels, They assault His Church, His Bride; They renew His dying anguish, And His chosens ones deride!"

"O my people! O my children! Do ye marvel that the thorn, That thorn stupendous, thorn tremendous, Thro' my sorely-outrag'd heart, In these days of sin and scorn, Almost rending it apart?"

"Lift your eyes a little higher; Look above this brilliant shrine; There are thorns about my heart, But they are the Heart Divine. O my glowing love's Desire, Shall that crown alone be Thine?"

"Shall that Heart alone, my Fairest! By those cruel thorns be rent? Shall we sit among our pleasures, In our selfish sins content, Till the last drop of blood is troken, Bruised and bleeding veins be spent?"

"God forbid! O my children! Let me share my Master's crown, Let me share His agonies and pain; Let me share His crown of thorns, And His crown of glory and renown; Let me pierce my heart with His, Anguish pent it firmly down!"

"And if burning love, my Jesus, With Thy Heart and Thorns can share; If a sinless, deep devotion, Can enwrap Thy heart in mine; Then Teresa's Thorns shall blossom Into roses fresh and fair."

In the quaint old Spanish city, Neath the sunny Spanish skies, From its shrine of gold and crystal, Set with gems like angels' eyes,— The heart of St. Teresa Gives its answer grave and wise.— Ave Maria.

PURGATORY.

A Leaf from the Note Book of an old Theologian.

(From the Irish Ecclesiastical Record.)

1. The following paper is in no way controversial. Putting aside therefore the question as to whether Protestants and Catholics as to the existence of a purgatory, I purpose to touch only those points, the consideration of which should be the attention of us more vivily on our own future, and quicken our charitable sympathies for our departed brethren.

2. Every sin committed by us leaves after it in the soul two evil effects—the guilt or stain of sin ("reatus culpæ," "macula peccati"), as an offence against God, and the debt of punishment ("reatus pœnæ") due to the divine justice for that guilt. The punishment due to venial sin is purgatory, lasting but for a time; the punishment due to mortal sin is eternal, the everlasting torments of hell. When mortal sin is forgiven, the eternal punishment is also forgiven. But it is an article of Catholic faith that, after the remission of the guilt of sin and of this eternal punishment, there may remain a temporary punishment of which should be the attention of the Council of Trent (sess. 6, ch. 14; sess. 14, ch. 8, can. 12), that God does not "always remit the whole punishment together with the guilt."

3. This temporary punishment may be wholly, or in part, redeemed and cancelled in this life by pious works, prayer, works of mortification, etc. Until it shall have been entirely cancelled, the soul cannot enter heaven. So, if not cancelled in this life, it must be suffered in the next.

4. Purgatory, then, is a place of suffering, in which souls departing in grace pay, before entering heaven, the debt of punishment due for past sins.

5. On the subject of purgatory only two doctrines are solemnly defined as of faith. First, that there is a purgatory in which the debt of temporal punishment due to sin is discharged. Secondly, that the souls detained there are relieved by the suffrages of the faithful, but especially by the Holy Sacrifice of the Mass. Besides these two points there are several others of deep interest, on some of which we have absolute certainty, moral certainty, though not the certainty of faith. On others we have a strong probability; on others we are left completely in the dark, and cannot form any opinion.

6. According to the common doctrines of theologians, the prison of purgatory is subterraneous, situate somewhere in the bowels of the earth; but in what definite place, whether close to hell, as some theologians hold, or remote from it, is also utterly uncertain. In the ordinary providence of God ("secundum legem com-

muniæ," St. Thomas), the souls in going through the term of expiation are confined to this prison. It is not, however, very improbable, at least it is a perfectly free opinion, that by a special ordinance of God, for special reasons known to Him, some souls undergo their purgatory in certain places on the earth.

7. THE PAINS OF PURGATORY. These pains, like the pains of hell, are, two-fold—the pain of sense ("pœna sensitiva") and the pain of loss ("pœna damnativa"). That the souls in purgatory, as in hell, suffer the torture of real and material fire, though controverted by the Greeks in the Council, has been always the firm and unanimous doctrine of our theologians. This doctrine, though not defined as of faith, is nevertheless absolutely certain. The denial of it, I have no doubt, would merit at least the theological censure of "temerity."

8. The pain of loss arises from two sources, two privations of supreme felicity. The first privation is that of the joys of heaven, especially of the beatific vision, which constitutes the essential happiness of that realm of bliss. All theologians hold that in the damned this pain of loss is greater than the pain of sense ("pœna miseria damnatorum," St. Thomas). Though this, as regards the souls in purgatory, is by no means certain, yet their pain of loss is unexpressly excruciating. It is immensely more than any such pain that can be felt in this life, felt even by souls most holy and most ardently united to God and most longing "to be dissolved with Christ." This in the present life, eaged as we are in our prison-house of clay, we cannot comprehend, we cannot realize to ourselves. The soul sees now only through sense, "in a dark manner," disembodied, it sees things of the spiritual order as they are.

9. The second pain of loss arises from a consideration of what is wasted from a consideration of the innumerable and daily occasions, on which, without trouble and almost without effort, works of merit might have been performed—work, that is, producing in the soul a constant increase of sanctifying grace and a constant right to an ever-growing addition of glory and beatitude in heaven, lasting for all eternity—a short prayer, a silent aspiration, a little alms, a slight mortification (see below, n. 29, 30.) In the times without number, in which these easy things might have been done, were thoughtlessly and carelessly allowed to pass away, and the golden fruits that might have been garnered from them lost for ever more. Suarez, with great probability, holds that this pain of loss is the more galling of the two. The former loss will soon be repaired, and the reparation will last eternal, ever fresh and new; but this loss is irreparable, will never be repaired.

10. Lessius ("most learned," as did St. Alphonsus justly call him) holds as very probable that not all the souls, who after death are for a time detained from the beatific vision, suffer also the punishment of fire. This may be well supposed of saints afterwards canonized by the Church, and of others who, after leading very holy lives, have no fully deliberate venial sins to atone for, but only a few of those venial imperfections, from which, according to defined doctrine, even the holiest are not altogether exempt. Private revelations to this effect are quoted by theologians. A very remarkable one is recorded in the beautiful life of St. Mary Magdalen de Pazis (F. Faber's Oration Lives), page 119.

11. There is a moot question, which I leave untouched, as to the comparative severity of certain purgatorial pains and the pains of this life. But at all the theologians are agreed that the smallest pains in purgatory are severer than the severest pain we are capable of suffering in the flesh.

12. It is the common opinion of theologians, after St. Thomas, and a most correct opinion it is, that the souls in purgatory are not, like those in hell, tormented by devils; that the spirits of evil are not permitted to enter that abode, which, though an abode of exquisite suffering, is also a perfectly pure and sinless, who love God with an intense and enduring love, and will so love Him for all eternity.

13. The following propositions are certain. 1. After the last judgment purgatory will cease to exist. 2. No soul is ever released from purgatory until it shall have paid the "last farthing," until it shall have fully satisfied the requirements of divine justice, either by its own suffering or through the intercession and suffrages of others (as below, 5). 3. Every soul, on the instant in which this debt is fully paid, passes at once into the enjoyment of heaven. 4. The period of suffering in purgatory is shorter, for some it is longer, for others shorter. 5. Many souls have, before their death, and are transferred to heaven. 6. Beyond these points nothing is certain. Some souls may suffer there for years, some for generations, some for centuries. What may be conjectured, what may be considered as more or less probable in the case of one who had led a simple, in the case of one who had led a very holy death, it were idle to speculate. Only on the saints formally canonized by the Church, or worshipped by the Church, have we an infallible certainty that they are in heaven.

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15. The following propositions are certain. 1. The souls in purgatory are so perfectly confirmed in grace that they are incapable of sinning. They cannot commit even the least venial sin. 2. On the other hand, as the time for meriting terminates with this life, they can no longer acquire any new merit. 3. They have an absolute and undoubted certainty of their own salvific clouded certainty of their own Christian vity.

4. They exercise acts of charity. 5. Their wills are always perfectly conformed to the will of God. 16. In reference to this last proposition, it is true that these souls ardently long for the day of their deliverance. But it is an error, as an act of charity, appear smaller than giving a cup of water? Yet "whoever shall give you a drink, a cup of water in my name, because you belong to Christ. Amen, I say to you, he shall not lose his reward." (Mark, ix, 40.) All such works are, as has been said, expiatory as well as meritorious. Now, all the in-

duelings contained in that wonderful treasure, the Raccolta, are applicable to the souls in purgatory. Several, very many indeed, of these indulgences are attached to short prayers, some of which may be recited in a minute; some in a few seconds. I will give a few examples, as they lie in the American translation, published by the Jesuit College of Woodstock in 1880; this translation having been expressly "authorized and approved by the Sacred Congregation of Holy Indulgences."

30. Every time the sign of the cross is made with the invocation, "In the name of the Father, and of the Son, and of the Holy Ghost," an indulgence of 50 days. Every time the sign is made with this water and the same invocation, 100 days (n. 5). Every time the ejaculation, "My Jesus, mercy," is said, 100 days (29). Every time we say the ejaculation, "Jesus, my God, I love Thee above all things," 50 days (n. 31). For saying the ejaculation, "Jesus meek and humble of heart, make my heart like unto Thine," 300 days, once a day (n. 85). For every time we say the prayer of St. Bernard, "Memorare," etc., 300 days (n. 98). The same for every time we say the ejaculation, "Sweet heart of Mary, be my salvation," (n. 112). Let these examples suffice.

20. For some it may be useful to remark here that all works performed by us in a state of grace, proceeding from grace, and being in the nature of prayers of petition, have a three-fold effect. Take for example, the Lord's Prayer. Offering up this prayer I, first of all, receive actual grace, that is, divine aid, enabling me to perform either good works in general, or particular good works for the performance of which I specially pray, or for making an act of contrition, or for overcoming a present or future temptation. Such grace I obtain by the prayer (as *impetrator*), as a prayer, as a petition, according to the promise ("ask and you shall receive") repeated in the Scripture so often and in so many forms. Secondly, I receive an increase of merit, as I am stated above, an additional sanctification, a grace here, and, if I die in grace, an additional glory in heaven. Thirdly, the prayer is a work of satisfaction, that is, I obtain a diminution of the temporal punishment due, in this life or in purgatory, for my past forgiven sins.

21. Now, these three effects are distinct each from the others, and quite independent of each other. Thus, the prayer is as much as if it had no effect of impetration or satisfaction. But this is so only in the just. A person in a state of sin cannot perform a work either of merit or satisfaction; by fervent prayer, however, he can obtain, and obtain infallibly, the grace of repentance. His prayer, therefore, has, so far, the effect, but not the second or third. The prayer of the just man has all three, and always has them.

22. Having promised thus much, I proceed to state what I consider to be useful for the simple faithful to know—passing over certain scholastic points more suited to the attention of the theologian, but for whom I am not writing, and in their own works in themselves, and in their own nature painful, such as fasting, but all works performed in a state of grace, and from grace, are works of satisfaction. That is, every work of this kind done by me, diminishes the amount of temporal punishment due to me. Some or many of these works may be in themselves agreeable and pleasant; for example, pious works done, not as a grievous exercise, not to gratify one's self or others, but as devotional acts, as a duty—there is pulling against them the heavy drag of fallen nature, which only grace can overcome. There is a similar distinction between acts of purely natural order.

23. Prayers, however, of themselves, are highly agreeable and even delightful, done under command become a burden.

24. 2d. All such works, as expiatory, as works of satisfaction, may be applied with effect, not only to the souls in purgatory, but also to the living. I can offer up such works for the diminution of the temporal punishment due for the past sins of any one. Examples of such vicarious atonement are found in the lives of the saints.

25. 3d. Praying, in doing so, I deprive myself of all the expiatory fruit thus transferred. 4th. I retain, however, the full merit of the same work. This, indeed, I cannot transfer to another; the increase of habitual grace and of future glory, to a meritorious work, is given all and exclusively to him who does the work. Nay, exclusively to him who does the work, whose merit has been thus transferred, is thereby augmented; such transfer being a work of exalted charity. So that he who thus applies his work of satisfaction, though not gaining an abridgement of his own purgatorial suffering, yet wins for himself a higher place in heaven. That is, for a temporary suffering he gains a reward to be enjoyed for eternity.

26. 5th. Prayer has been mentioned as a distinct suffrage; because, while, like other good works done in grace, it has its expiatory effect, it has also its effect as prayer, its impetratory effect. Thus when we pray for the dead, offering for them the fruits of our prayers, we gain for them a twofold relief: one by our prayer as prayer; the other by our prayer as expiatory.

27. 6th. It seems to be the unanimous and quite certain doctrine of theologians, that suffrages offered for us while living, especially for ourselves by ourselves, are of far greater benefit to us in the way of satisfaction than the same offered for us after our death. Some grave authors speak of the difference as being that the suffrages as immense, indeed quite startling.

28. Other interesting questions on this subject are discussed by our theologians. I shall, however, close here with one practical remark.

29. Every work, even the smallest, done with the conditions required for merit, has its reward. What act of ours that is an act of charity, appear smaller than giving a cup of water? Yet "whoever shall give you a drink, a cup of water in my name, because you belong to Christ. Amen, I say to you, he shall not lose his reward." (Mark, ix, 40.) All such works are, as has been said, expiatory as well as meritorious. Now, all the in-

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mouth, nor out of the mouth of thy seed, nor out of the mouth of thy spouse, saith the Lord from henceforth and for ever. And the prophet Daniel says, "The God of heaven shall set up a kingdom that shall never be destroyed, and it shall break in pieces and shall consume all these kingdoms (of the earth, which went before it)."

AND ITSELF SHALL STAND FOR EVER." That kingdom our Lord set up when He came forth on earth, and especially after His resurrection; for we are told by St. Luke that this was His gracious employment, when He visited the apostles from time to time, during the forty days which intervened between Easter Day and the day of His ascension. "He showed himself alive to the apostles," says the Evangelist, "after His passion by many proofs, for thirty days appearing to them and speaking to them of the kingdom of God."

And accordingly when at length he had descended from on high, and sent down the promise of His Father, the Holy Ghost, upon their high duties, and brought that kingdom or Church into shape, and supplied it with members, and enlarged it, and carried it into all lands. As to St. Peter, he acted as the head of the Church, according to the previous words of Christ, and still according to His Lord's supreme will, he at length placed himself in the seat of Rome, where he was martyred. And what was then done in its substance cannot be undone. "God is not as a man that he should lie, nor as the son of a man that He should change." Hath He said then, and shall he not do? Hath He spoken, and will not fulfill? And, as St. Paul says, "the gifts and the calling of God are without repentance." His Church, then, in all necessary matters, is as unchangeable as He. Its framework, its policy, its ranks, its offices, its creed, its privileges, the promises made to it, its fortunes in the world, are ever what they have been.

Therefore, as it was in the world, but not of the world in the apostles' times, so it is now, as it was "in honor and dishonor, in evil report and good report, as chastised but not killed, as having nothing and possessing all things," in the apostles' times, so it is now; as then it had the sacraments of grace, so it has now; as then it had a hierarchy or holy government of bishops, priests, and deacons, so it has now a head now. And the vicar of Christ? Who is now the vicar of the kingdom of heaven, as St. Peter had then? Who is he who binds and looses on earth, THAT OUR LORD MAY BIND AND LOOSE IN HEAVEN?

Who, I say, if a successor to St. Peter there must be, who is that successor in his sovereign authority over the Church? It is he who sits in St. Peter's chair; it is the Bishop of Rome. We all know this; it is a part of our faith; I am not proving it to you, my brethren. The visible headship of the Church, which was with St. Peter while he lived, has been lodged ever since in his chair; the successor in his hardships are the successors in his chair, that continuous line of bishops of Rome, or Popes, as they are called, one dying and another coming down to his place, when we see Pius IX. sustaining the weight of the apostolate, and that for twenty years past—a tremendous weight, a ministry involving momentous duties, innumerable anxieties, and immense responsibilities, as it ever has done.

And now, though I might say much more about the prerogatives of the Holy Father, the visible head of the Church, I have said more than enough for the purpose which has led to my speaking about him at all. I have said that, like St. Peter, he is the vicar of his Lord. He can judge, and he can acquit; he can pardon, and he can condemn; he can command, and he can punish; he can forbid and he can permit. He has a supreme jurisdiction over the people of God. He can stop the ordinary course of sacramental mercies; he can excommunicate from the ordinary grace of redemption; and he can remove again the ban which he has inflicted. It is the rule of Christ's providence that, what his vicar does in severance, that what his vicar does in beneficence, that what his vicar does in mercy upon earth, and in saying all this, I have said enough for the purpose, because that purpose is to define our obligations to him. That is the point in which our attention is fixed; our obligations to the Holy See; and what need I say more to measure our own duty to it, and to him who sits in it, than to say that in his administration of Christ's kingdom, in his religious acts, we must never oppose his will, or dispute his word, or criticize his policy, or shrink from his side? There are kings of the earth who have despotic authority which their subjects obey in deed but disdain in their hearts; but we must never murmur at that absolute rule which the Sovereign pontiff has over us, because it is given to him by Christ, and in obeying him we are obeying his Lord. We must never suffer ourselves to doubt that, in his government of the Church he is guided by an intelligence more than human. His yoke is the yoke of Christ; he has the responsibility of His own acts, not we; and to his Lord must he render account, not to us. Even in secular matters it is ever safe to be on his side, dangerous to be on the side of his enemies. Our duty is not indeed to mix up Christ's vicar with this or that party of men, because he in his high station is above all parties, but to look at his formal deeds, and to follow him whither he goeth, and never to desert him, however we may be tried, but to defend him at all hazards and against all comers as a son would a father, and a wife a husband, knowing that his cause is the cause of God. And so as regards his successors, if we see to see them, it is our duty to give them, in like manner our dutiful allegiance, and our unfeigned service and to follow them whithersoever they go, having that same confidence that each in his turn and his own day will do God's work and will, which we felt in their predecessors, now taken away to their eternal reward.

Workingmen will economize by employing Dr. Pierce's Medicines. His "Pain-ant Purgative Pellets," and "Golden Medical Discovery" cleanse the blood and system, thus preventing fevers and other serious diseases, and curing all scrofulous and other humors. Sold by druggists.

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THE PERVERSION OF "GOOD WORDS."

We wonder if the time will ever come when Protestants will be fair and just towards Catholics, as such, for we find them constantly using not argument but misrepresentation, appealing only to ignorance and prejudice. We find Protestant writers constantly going out of their way to perpetrate false impressions about Catholics and everything Catholic. This seems to show some innate weakness in their own cause. If the Catholic Church is all wrong, prove her to be so by logical and theological argument; this would be but fair; but such is not the mode of attack, it is the least Catholic Church, such as her enemies would have her to be, and not the real, living Church, as she is, upon which the Protestant fire usually is directed.

We were struck with the false ideas in regard to His Church expressed in a recent article in Good Words (alas, that words should be so perverted!), in a sketch of the life of Frederick Chopin, the great musician.

This master was the son of a French father and a Polish mother, and by the latter he was brought up to be, like herself, a sincere and pious Catholic. He left his happy home for the great world of Paris, where, unfortunately, he fell under the baneful influence of a very brilliant but bad woman, "George Sand," and her influence was for a time very detrimental to his faith and morals. Finally, however, he returned to the Church of his good mother and died a penitent Catholic Christian. So much for his mother.

The bigot of Good Words expresses himself in this fashion: "That one of so high wrought and excited a nature should have fallen readily under an influence so powerful and so fascinating can hardly appear surprising when we see how little support he seems to have derived from the only true safeguard—a firm and high Christian principle. He was brought up in a healthful and pious family atmosphere, and excellent and affectionate parents, and his mother is described as a woman of real and sincere piety. But, unhappily, an education conducted by the most honest and devout of Romanists (even if really possessing sincere Christian motives of action) is deprived of that greatest of props and safeguards—the only true safeguard indeed, in the training of the young—the intimate knowledge of the Holy Scriptures, and constant reference to them as a guide to daily life. . . . 'Alas! poor Chopin had no such talisman. His religion was one which can be followed without any inner principle of action whatever. Thus undefended, we can hardly wonder that he was an early prey to the baneful influence of one who, though richly gifted with intellectual powers, had thrown aside all the restraints of higher principles."

Here is a great deal of assumption without a basis of fact. How does the writer know that Chopin was not conversant with the Holy Scriptures? As a well instructed Catholic, we venture the assertion that his acquaintance with the Scriptures was quite as complete as his critics', and the critic has nothing but his own surmise to the contrary.

Familiarity with the Bible is neither a safeguard against the seductions of dangerous women, nor yet against unbelief. In Germany, Scotland and New England, where Bible reading and exercises have been most professed and most free, men are not proof against designing women, nor are they firm in faith, which, according to the most aggressive Protestantism, was deemed the all-efficient virtue. Mr. Beecher surely knows the Bible as well as Mr. Whately (the critic), but Mr. Beecher's faith does not appear to be a safeguard for himself nor for any one else. Colonel Ingersoll probably knows the Bible as well, if not better, than Mr. Whately, but what does it avail him?

We believe as a general fact not only that Catholics have more implicit faith in the Bible than Protestants, but that their general acquaintance with its tenets and truths is greater, though they be not so ready with texts ingeniously gotten up for ready use in controversy. They read it with more humility, seeking rather truth than argument.

Where did Mr. Whately learn that the Catholic religion "can be followed without any inner principle of action?" From what Catholic books or teacher? Did he learn it from the "Imitation of Christ," by A. Kempis, or from the works of St. Francis de Sales, or from Fenelon, or from what exponent of Catholic doctrine? Are such men as Cardinals Manning and Newman so biased in faith, which, according to the most aggressive Protestantism, was deemed the all-efficient virtue. Mr. Beecher surely knows the Bible as well as Mr. Whately (the critic), but Mr. Beecher's faith does not appear to be a safeguard for himself nor for any one else

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LETTER FROM HIS LORDSHIP BISHOP WALSH.
London, Ont., May 23, 1879.
DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principle that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests.

LETTER FROM MGR. POWER.
The following letter was given to our agent in Halifax by Mr. Power, administrator of the Archdiocese of Halifax.
St. Mary's, Halifax, N. S., June 30, 1882.
DEAR MR. WALSH.—It is with pleasure that I give my approval to the work in which you are engaged, as I have always considered the "Record" to be a valuable and truly Catholic paper, deserving of every encouragement and support.

Catholic Record.
LONDON, FRIDAY, NOV. 10, 1882.
THE SCHOOL QUESTION IN FRANCE.

The Bishop of Ajaccio, Corsica, has addressed to the clergy and laity of his diocese a pastoral letter on the subject of the law relating to primary instruction to which we desire to call special attention. The bishop says in substance that the new law in reference to primary instruction is designed to inaugurate a system of education from which religion will be banished. "Is it desirable, he asks, as is said, that education should be neutral, that is neither favorable nor hostile to religion. Enough has been said as to the eminently perverse and dangerous character of these so-called neutral schools. The Sovereign Pontiffs and many prelates, illustrious by their learning and virtues, have condemned them pointedly as the very foci of incredulity. Were they absolutely neutral, as it is claimed they are, their tendency would be to destroy faith and piety in the rising generation, for the sole reason, that in them no mention is made of God or of the obedience due him. Children to whom instruction is imparted, not only in the ordinary branches of learning, but who are spoken to of their moral obligations from the civic standpoint only, will understand perfectly well that if in the moral law laid down for them, God hath no place, it is because God has been set aside, and that religion is looked on as a mass of superstitions incompatible with the teachings and deductions of scientific knowledge.

"If this course of reasoning, suggested to the youthful mind itself by the very neutrality of the schools, is confirmed by facts and by testimonies, numerous and significant; if the patrons and partisans of the new system everywhere avow and declare that the essential character of that system is the containing of God and of all things in the supernatural order, pastors can no longer permit themselves to be blinded by illusions, and are bound to defend with all the strength at their command, the souls of those confided to their care."

The bishop then points out the regulations on the subject of education adopted by the French episcopate, and which he declares in force in his diocese. These regulations may be reduced to the following:
Whosoever there is established a purely state school and in the same place a free school conducted by religions of either sex, or by preceptors truly Catholic, parents must send their children to the Catholic school. Whosoever there is no other school than that of the state, neither the bishop, nor the Sovereign Pontiff absolutely forbid

the sending thereto of Catholic children. But they tolerate such action on the part of parents only on the following conditions: (1) that religious instruction be procured for the children sent there, with all the more diligence on account of the exclusion of such instruction from these schools; (2) that parents shall watch with care over the teaching imparted in the school room in its relations to Christian faith and morals; (3) that if the faith or morals of children be endangered by attendance at these schools they must be withdrawn and that parents must, rather than permit their continued attendance or their return after withdrawal, bear with seizure, fine and even imprisonment. Neither father, nor mother, nor guardian can fail in these manifest duties without exposing their own souls and the souls of the children under their care to the danger of everlasting perdition.

THE SITUATION IN RUSSIA.

Russian affairs have of late attracted very general attention abroad. This influence of Russia in European and Asiatic politics is so great that the direction of its policy, whether foreign or domestic, is a matter of very grave moment to the civilized world. One of the most important of the recent acts of the Russian government is undoubtedly the change made in the press law of 1865. This law was framed against what was termed the "dangerous tendencies" of printed publications and periodicals. When, however, the commissioners charged with the framing of the law came to define these dangerous tendencies, they found themselves greatly embarrassed. They rightly judged, on the one hand, that the number of possible cases implied in so general a term as that of "dangerous tendencies" might without careful definition very easily be stretched out to an indefinite extent, but on the other abstained from any attempt at such definition through the fear that no matter how careful they could be in this regard, incriminated journalists might easily find some loophole of escape. They, therefore, left the interpretation of the term dangerous tendencies, to the administration itself. "As it is impossible," they affirmed, "to determine fixed rules in this regard, we hold it to be expedient not to define the cases wherein journals might merit administrative correction. The term, dangerous tendencies, is a general one, and does not absolutely exclude any interpretation."

Thus was given the government a carte blanche in its dealings with the press, and the administration did not fail to make good use of the liberty accorded it. Now, however, after many years of experience, the repressive law of 1865 is found inadequate for the repression of the dangerous tendencies of the press, and more stringent provisions put in force to restrict the liberty of that powerful engine of thought and political vitality. The newly devised amendments to the press laws may be reduced to the following. (1) any journal that has received the three necessary premonitions, must, on its reappearance after suspension, submit each of its numbers to the censorial office before eleven o'clock of the night previous to its distribution, whereupon the censors, if they find anything therein prejudicial to the public safety, may order the suppression of the issue; (2) the publishers of journals which appear without having been submitted to the censors for examination previous to publication, may be compelled, on the order of the Minister of the Interior, to give the names and occupation of the authors of such articles as may call for administrative action; (3), the suppression of a journal, which entails on the publisher and editors thereof legal disability to engage in similar work for the future, is placed in the hands of a committee composed of the Ministers of the Interior, Public Instruction and Justice, together with the chief law officer of the Ecclesiastical Synod. These provisions, if rigidly enforced, and there is little room to doubt that they will, will be practically equivalent to the suppression of independent journalism. The pro-

vision made to force submission to the censors before eleven o'clock each night, deprives the controllers of newspapers of the opportunity of publishing news received during the night, and the public the advantage of being informed of the course of events in their own country and elsewhere. The power vested in the minister to require whosoever he thinks fit from the publishers of papers the names of their contributors is designed specially to prevent officials of the government from exposing administrative abuses of which there is a multitude in Russia. The power vested in the three ministers and the chief law officer of the Synod invests them with extraordinary and despotic powers over the persons and property of journalists. In case any of the latter should be so unfortunate as to criticize the public action of any of the ministers forming part of the commission charged with the right of suppressing newspapers, they could not look for mercy from such a tribunal, whose decrees can not be appealed against. In a word, the press of Russia is bound hand and foot, and completely at the mercy of the administration. But though the press at home be subjected to such despotism, nothing can prevent the circulation of attacks on the government printed elsewhere. The legitimate discussion of abuses by the press at home could not but lead to wholesome effects, attacks from abroad must end in disastrous results. A free press, in the true sense of the term, is the very best safeguard of good government and the sure promoter of popular progress.

Meantime, while such repressive measures have been taken against the press, preparations go on apace at Moscow for the coronation of the Czar in May. The Cathedral of the Assumption, wherein the ceremony is to take place, has been entirely restored. The Kremlin has been also put under repair, and will soon be invested with at least some of its ancient splendor. According to the ardent pan-Slavists in Russia, Moscow is not only the real national metropolis of the empire, but its natural centre, its very heart and soul. In their eyes St. Petersburg is simply the accidental seat of government. Built outside the limits of Russia proper, on the soil of ancient Finland, and to them practically a foreign place. They hold that since the removal of the government to the banks of the Neva, the organism and life of the state has been detrimentally affected. They also maintain that the civilization of Western Europe, introduced by Peter the Great, has in due time produced that undivided licence in thought, and corruption in morals of which Nihilism is the legitimate fruit. In the eyes of the Pan-Slavists it is only in the intellectual life of Moscow that are associated on a firm footing an exact knowledge of Russian history and the right apprehension of the true national wants of the country.

So much for Pan-Slavism. It is, however, to be greatly feared that even so important a change as the removal of the seat of government to Moscow could not relieve Russia from the evils of which it complains. The country is suffering from the natural results of irreligion amongst the educated and titled classes, and laxity of morals, and ignorance of Christian truth amongst the humbler. A Russian journal draws the following sad picture of education in the empire: "One must even involuntarily shudder in thinking of the fate awaiting the rising generation, if some change for the better do not soon take place. We speak not now of the great centres of population. In localities which till lately were considered secluded, there begin to be discerned evil signs, and the school room itself unfortunately is not sheltered from corruption. What is there noticeable is not the growth of learning, but the weakening of family ties, the relaxation of morals and the failure of all discipline."

We deeply regret to announce the death of the Very Rev. Thomas Canon Walsh, which took place at Bedford on the morning of the 2nd of November. Canon Walsh was at the time of his death sixty-two years of age. He was ordained priest on

the 18th of October 1854, by the late Archbishop Walsh, and was subsequently pastor at Prospect, Windsor, and elsewhere. He was educated at Tuam and All Hallows.

STERILITY AND USURPATION.

For one hundred years European nations have been guided by the spirit of revolution. Through its influence republics have been founded and governed, monarchies ruled. The saving power of religion having been rejected, an order of things entirely new has replaced it. It is well, therefore, to review its action and study its results as compared with those of religion. Revolution has been well characterized as both sterile and usurpative. It has never raised an enduring monument, nor established an institution that has survived the trials that spring from within itself. Never have the flowers of art taken root on its hollow soil. Never has the popular imagination animated its deeds with the pious and touching legends which are the poetry of the multitude. Never has painting or sculpture immortalized its triumphs in their masterpieces. Never have they inspired the genius of the poet or excited the curiosity of the learned.

What monument have, for instance, Rienzi or Savonarola left of their passing popularity? This artistic sterility has extended even to Protestant countries. The works of art, which are admired in England and Germany, date from the ages of faith. Heresy is cold, and has never enlivened the heart or nurtured genius. For twelve years, the Revolution has had occupation of Rome. It has laid out great open streets, empty, cheerless, and without beauty. It has destroyed much that was beautiful and has raised edifices without any marked characteristic, such as are to be seen in Geneva or Berlin. It is the same with its public policy. Its laws are not more fixed than its edifices. Each change of ministry brings about a change of laws. Every caprice of an unstable majority involves a radical change in legislative policy. There is ceaseless, never-ending change.

Behold, on the other hand, the monuments of the Popes, and the institutions of the church. These institutions are unchangeable, not only enduring, but living, living in each one of us, living in the very hearts of the revolutionists themselves, without their knowledge. Who amongst them would dare ever propose a Parliamentary sitting on Easter Day, or for which of them is not Christmas Day an occasion of veritable rejoicing? And if there remains in their souls any vestige of rectitude, in their hearts any remnant of charity, they must admit that it is the very church for which they profess so much hatred that taught them whatever they know and practice of truth, honor and right living. Popular piety has surrounded the institutions of the Church with admirable legends, and the ages have embellished them with the wreaths of poetry. For ten centuries they have animated the imagination and inspired the genius of artists. What wonderful monuments have been raised to perpetuate their origin and immortalize their memory? With such Rome is filled. There has never been a Pope who has not added many a masterpiece to the beauty of the Eternal city, and all these monuments are intact, all speak of the glory of the Church and the majesty of its government. Although it is in Rome that the wonderful fecundity of the Church is more easily perceived than elsewhere, a visit to any city, town or hamlet is sufficient to convince one of the indelible strength of works built in the name of God. What is it that everywhere first strikes the eye? The dome or turret, the visible and material prayer of man seeking to raise his soul to God. What is it that the Revolution would oppose to these eternal institutions and these imperishable monuments of faith? Theatres in feeble imitation of marble, or houses built of flashy earthenware, empty displays of vanity. When one religion succeeds another, when one civilization replaces another, the later one inherits some of

the memories and monuments of that which preceded it, and appropriates them wisely to its own purposes. Thus Christian Rome did not destroy pagan Rome. It sanctified it, because it was its lawful heir. Christianity planted the cross on the Capitol and in the Coliseum, it installed St. Paul in the place of Adrian. It purified the places consecrated to Venus, and then held up the Virgin to honor. From the day of its triumph, pagan temples celebrated the glory of Christ, and Christ, the victor, Christ the king, Christ the emperor, replaced the false gods and added to the splendor of the victory from the richness of their spoils. In a word, the treasures of paganism were merged in, transformed, transfigured, and sanctified in the triumph of Christianity. But the revolution has assimilated nothing; it made no change but in destroying that which existed. It has not the strength that perpetuates life and its memories. It knows nothing but the swiftest mode of rapine and destruction. It usurps, but founds not, and robs instead of appropriating. It confiscates the work of ages, the masterpieces of genius and the accumulated treasures of popes and kings, but knows not how to use them.

Does any one, for instance, look upon the Quirinal as a palace of Savoy? Nay, not more than the Mausoleum of Augustus is taken for a circus.

The conquerors of Rome do not feel at home in the Eternal City. The revolution has assimilated none of the traditions of the Papacy. It has profaned that which was sacred instead of consecrating that which was profane, as did the popes before the revolution was thought of. There is, however, nothing either durable or definite but what is consecrated. Profanations are easily wiped out and stains removed.

Revolution has ruled in France for nearly a century. A long time, indeed, but what is a century in the life time of a people. The English were predominant in France in the fourteenth century for nearly one hundred years. What trace have they left of their passage? Who remembers it? The French Revolution thought fit to destroy monuments, mutilate palaces and pillage churches, but has as yet erected nothing definite or durable itself. Revolution has been installed in Rome for twelve years. But what of that? Rome is yet the City of the Popes, the metropolis of the church, the centre of Catholicity. Twelve years after the conversion of Constantine, Rome was transformed from a pagan into a Christian city; and now twelve years after the Italian revolution, it would suffice to return Rome to its legitimate mistress, the Church, to prove that no lasting change has taken place, to obliterate from memory the strangers temporarily installed in the Pontifical palaces, and to cause everything to be, even as if these adventurers had never been.

OLD CATHOLICISM.

Old Catholicism is in a very sickly condition. Every day witnesses defections from its ranks. The following declaration was lately addressed by an old Catholic priest to the Väterland:

"The undersigned regrets that he caused a great deal of scandal by becoming a member of the Old Catholic church, and in co-operating in the work of certain journals written in a sense hostile to the Catholic church, and hereby declares himself firmly resolved to testify, by his future conduct, how much, by the assistance of God, he has changed in belief and in life, and that he doth call God to witness this his purpose."

JOHANN JUNGBAUER.

Krumm, Sept. 22nd, 1882. Financially the organization is in a very sad condition. At Breslau, in Silesia, some of the representative men of the schism, having met under the presidency of "Bishop" Reinkens, to take measures to supply the lack of means caused by the growing indifference of the faithful, it was decided to have recourse to the government for further help. At this meeting "Bishop" Reinkens, amongst other things, said "it was a mistake to suppose that Prince Bismarck had created Old Catholicism. The

chancellor was not endowed with sufficient power to do so. Old Catholicism was, he held, an independent organization, and it was only when it had proved its right to existence that the government allowed it the miserable subvention of 48,000 francs. It was, he thought, unfortunate that old Catholicism should have been considered a mere state organization. Thence came all these misfortunes. If freed from that false interpretation of their origin, they must have gained, in his estimation, many more adherents." At the same meeting, one Weber urged on his brethren to unite with the Protestants against the pretensions of Rome, and the Protestant provost, Dittrich, promised to speak at a coming Protestant Congress in favor of Old Catholicism.

Thus are the old Catholics reduced to the alternative of begging state aid or soliciting Protestant alliance. It is not unlikely that all their parishes will follow the example set by Zobten. In that place the leaders of the body were obliged to return to the state officials the keys of the church of St. Anne, of which the Catholics, its rightful owners, had been dispossessed. They abandoned it on the ground stated by themselves—that the number of the faithful was too limited to require even the ringing of the bell to secure their attendance.

THE CHURCH AND THE DEMOCRACY.

It is clear that the anti-social movement that we follow with the interest which is ever felt in the approach of a mighty revolution, tends to develop its strength, and that whatever may be said to the contrary, the City of the Popes is, in the minds of Italian radicals, at any rate, the real field of battle on which will be decided the fate of Christian civilization. It is just and meet that it should be so. But for us the issue is not doubtful. "Christ conquers; Christ reigns; Christ rules; Christ protects his chosen people against every evil." Thus reads one of the inscriptions graven on the base of the Vatican obelisk which the Emperor Caligula had transported from Hieropolis to Rome and which he raised in the Eternal City to the memory of his predecessors Augustus and Tiberius. Augustus, Tiberius and Caligula passed away, leaving behind them only the renova of blood and vice and transitory human glory. But Peter yet stands calm and erect, knowing that the future is with God and that God is with his church till the end of time. The Lega della Democrazia is, says Le Journal de Rome, one of the most important organs of the anti-social movement. In a late issue of that journal appeared a letter from one of the socialist leaders of Italy wherein he affirms that "the exercise of the inalienable rights of sovereignty and the development of local energies federatively grouped in certain predominant centres, are the natural products of civilization and are everywhere becoming actual necessities, as well in regard of social economy as of moral security. This is so true that monarchists of moderate means are constrained to foresee in the light of economic results and actual facts a deluge of dramatic energy proceeding from America to inundate Europe. Everywhere radical agitation declares itself in favor of a federal republic. Even the Bulgarians, the Romanians and Servians, lately delivered from slavery and barbarism, declare themselves republicans. Already the peasants of Norway, the radicals of Scotland, the Autonomists of Ireland, and the democracy of Spain, Portugal and Germany, ardently desire the establishment of republican systems on the federal plan. Australia, too, and the Cape Colony, are moving in the direction of republicanism."

The most powerful lever against monarchies is public and private economy—for monarchs, by the very nature of their system, are forced to surround themselves with courtiers, standing armies and multitudes of office bearers. Whence the necessity of excessive taxation, direct and indirect, and of accumulated fortunes which oppress labor. Hence also the helpless struggles of monarchs against republican institutions. Military and bureaucratic oligarchies

beget unnecessary intrigues, procure distinction for individuals through popular election, but to the favor of a prince work through flattery and various means of corruption.

Democratic republicans may prepare the way for the realization of their ideal, by proving, through their deeds, the superiority of their virtues. In the fourth of the African Augustin urged Christians, that is to say, the lists of his time, to practise virtues which should procure for the city of God. In the same manner, European democrats may prepare for the advent of republicanism by practising the virtues which inspire and on which it is really based. These must do themselves the favor of the They must meet monarchial risk and immobility by sin and abstinence of life themselves, without hesitation head of all institutions have objects public morality and enment, or the amelioration laboring classes, physically talented; busy themselves matters of agriculture and industries; in a word, disarfoes by toleration, dignity, and integrity."

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REWARDING INFAMOUS.

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Democratic republicans must prepare the way for the realization of their ideal, by proving, through their deeds, the superiority of republican virtues. In the fourth century the African Augustin urged the Christians, that is to say, the socialists of his time, to practise the virtues which should procure for them the city of God. In the same manner, European democrats must prepare for the advent of republicanism by practising the virtues that it inspires and on which it is essentially based. These must draw to themselves the favor of the people. They must meet monarchical hypocrisy and immobility by simplicity and abstemiousness of life, place themselves, without hesitation, at the head of all institutions having for objects public morality and enlightenment, or the amelioration of the laboring classes, physically and intellectually; busy themselves in matters of agriculture and other industries; in a word, disarm their foes by toleration, dignity, justice, and integrity.

Needless here to discuss such a bombastic and baseless manifesto. Its only importance is its indication of the ardent vitality and unjust aims of Italian socialism. It is a mark of the uneasiness now pervading all peoples and states. Everywhere the spread of ideas and the inculcation of principles hostile to religion, the organization and propagation of associations bearing various names, but all opposed to church and to truth, is indeed indicative of a coming struggle of a character truly formidable. We may, however, look with tranquility on this vast movement, and dread not its issue, for we know that everything in this world is either willed or permitted by God, and must sooner or later result in the promotion of his glory, the diffusion of truth and the salvation of men of good will. From the heights of the Vatican, the Sinai of the new law, the Vicar of Christ measures the depths of the horizon, he looks on the movements of those people who have been led into ways that are doubtful or positively wicked, he weeps over the loss of numbers of souls, but he knows that, whether willing or unwilling, these peoples will come to him, that he will bring them within the fold of Catholic unity and save them. For this reason Catholics follow with interest the anti-social movement and watch its every progressive phase. Rome, as they well know, is in the hands of the revolution, and that in the Eternal City itself are planned the projects of its more advanced adherents, and that there must be decided the fate of Christian peoples.

Everything now points to one thing as certain, viz., that the democracy will be the instrument of divine vengeance on the reign of hypocritical usurpation set up in Rome.

REWARDING INFAMY.

Under the pretext of indemnifying those who suffered through the coup d'etat of 2nd of December, 1851, the French government grants annual pensions, varying in amount from 800 to 1,200 francs, to nearly all the survivors of the Commune. What is most extraordinary and curious in connection with the matter is that the Bulletin Officiel, which publishes the lists of state pensioners, records the title "former member of the Commune" side by side with other recitals of patriotic service! Thus does the government of M. Grevy recognize the Commune and subsidize the murderers of the hostages, Archbishops, Jesuits and Dominicans. This a French journal justly stigmatizes as a national disgrace.

The cable informs us that that ingenious gentleman, Marwood the hangman, is threatened with assassination if he ventures to go to Ireland to perform an execution. The executioners of the Duke of Clarence mercifully allowed him to drown in a deliciously flavored butt of Malmsay wine, his favorite beverage. As Marwood's pet occupation is hanging other people, he should at least be allowed to perish at the end of one of his own ropes, after arranging the slip-knot and noose after his own patent method and to his entire satisfaction. It is the woolen goods

REV. FATHER FLANNERY. Banquet in His Honor.

A large number of the leading citizens of all denominations assembled at the Hutchinson House, last evening, to welcome home Father Flannery from his recent visit to the "old Sod." The large dining room of the hotel was decorated in magnificent style, and the tables presented a very imposing appearance. The menu was extensive and was furnished in Capt. McBride's best style. The Hutchinson House, since it has been controlled by the Captain, has obtained a first-class reputation on account of the many successful banquets given there, and the affair last night will add to its popularity. After the bill of fare had been discussed in an energetic manner, the cloth was removed, and the feast of reason and the flow of soul began.

Sheriff Munro occupied the chair, and Mr. D. J. Donahue the vice-chair. The chairman was supported on his right by Rev. Flannery, Mayor VanBuskirk, Dr. Wilson, M. P., and Dr. Cascadan, M. P., and on his left by A. McLachlin, Esq., Registrar of the County, Jas. Coyne, Esq., and M. A. Gilbert, Esq.

Letters of regret were read from several gentlemen who could not be present, among whom were the Rev. Geo. Grey Ballard, Rector of Trinity Church, Geo. E. Casey, M. P., and T. M. Nairn, M. P. P. "The Queen" was responded to by Mr. Jas. Carrie singing "God save the Queen," and the Marquis of Lorne and Princess Louise elicited a song—"Hurrah for the Highlands"—from Mr. Joseph McAdam.

The Chairman, in proposing the toast of "The Army, Navy, and Volunteers," referred to the recent Egyptian war, and said that it demonstrated that the ancient spirit of the Briton still lived, and English, Irish, and Scotch could uphold the honor of the nation on the field of battle as well as their forefathers. Song by Mr. Carrie, "Red, White and Blue."

The toast of "The President of the United States" elicited an eloquent tribute from the Chairman regarding the course pursued by the Americans in Alexandria during the late trouble there. Dr. Carroll, U. S. Consul, in responding, thanked the Chairman for the complimentary allusion to the American Consul in Alexandria, the President and the American people. The company present had assembled to do honor to one who was of more importance to the table than the President of the United States. Dr. Carroll spoke in a very complimentary manner of Father Flannery.

Mr. D. Bevier also responded in an able speech. The toast of the evening elicited rounds of applause from the company. The Chairman said the meeting was not a formal, heartless affair, but a meeting of the citizens who felt glad that an old neighbor had returned safe and sound from a visit to his Motherland, and they had met to greet him, and hear the story of his travels, and enjoy a pleasant hour in his company. It needed no banquet to demonstrate to the Father that he was esteemed by all classes of citizens of every creed. The speaker referred to the labors of Father Flannery in the city and the good results.

Father Flannery, on rising, was greeted with tumultuous applause. He said he felt highly gratified at the compliment tendered him on this occasion. The dazzling scene before him—the sumptuous viands—the many too kind words said in his praise quite bewildered him. But if his head was confused his heart was all right, for he felt that the gratitude towards all those present for such unmistakable evidences of appreciation and friendship. He would give expression to this gratitude by a brief recital of his late trip to the Emerald Isle and of the impressions left on him by what he saw and heard during his rambles. He sailed from New York on the S. S. Servia of the Cunard Line, and enjoyed a very short and very pleasant voyage. The passengers were from all nations and conditions of life. Here were members of a British and Canadian Parliaments. An Episcopal Bishop from Nassau, our own Bishop from London, several Catholic and Protestant clergymen, among whom was professor Swing of Chicago. On the morning of the eighth day after sailing from New York, Ireland came in view with its towering cliffs and heathery hills looming up in the distance. All assembled on deck to view the scene. Telescopes and opera glasses were brought into requisition. Some could descry the ruins of an old fortalice and tower. Some cried out they saw dwellings on the hill side, others saw modest chapels and the ivied ruins of ancient seats of sanctity and learning. About noon they entered Queenstown harbor, a graphic description of which was given. The city is built on a rising ground, the streets being elevated one above the other, like the benches of an amphitheatre, and the hill is crowned by one of the finest churches in Ireland. Its cross, which glitters in the sunshine, may be seen far out on the ocean by the traveller, who knows by this sign that he is approaching a Christian land. The beauty of a ride up the river Lee, and the charming scenery on the way to Cork was eloquently portrayed. The most striking and most interesting object in Cork is the life-like statue of the late Father Mathew, which ornamented the entrance to Patrick St., and which, though of bronze and though dead, yet speaketh, for the large generous hand is still reached out to bless all those who come to swear off. And the eye seems to look down approvingly on those who proved faithful to the pledges they vowed to keep while he was in the flesh. When Cork is visited, a jaunting car should be hired and a journey made to the castle of Blarney famed in legend and in song. You find this square medieval tower about feet in height. By means of a stone stairway practised through the thickness of the wall, you arrive on an open ledge near the summit just in front of the far famed stone

"That whoever kisses, oh he never misses to grow eloquent, 'Tis he may clamour to a lady's chamber or become a member of Parliament."

As the speaker had no ambition to do either, he declined the perilous venture of leaning out over the chasm to kiss the Blarney Stone. But as a minister of the gospel he felt bound in duty to kiss the nearest one to it (great laughter.) There is something more important to be seen in this locality. It is the woolen goods

and tweed factory, which gives constant employment to 800 hands, and cannot supply the demand or even fill the orders sent from England and New York. The rev. speaker had a short conversation with the owner, Mr. O'Mahoney, to whom, although he had no idea the bonus wave had struck St. Thomas, he offered a bonus of \$10,000 and freedom from taxation for ten years if he would establish a branch of his flourishing business in the Baby City (laughter). Mr. O'Mahoney declared he would take the matter into very serious consideration. A morning ride of two hours and a half on the Great Southern of Ireland and Malloy Junction takes the traveller to Killarney. Boats are secured and a visit made to the wonders of this enchanting piece of Fairy Land. The giant cliffs and the smooth glassy waters of the lakes were described, the remarkable echoes of the valleys and the gorges of the mountains, reflected by the still liquid surface of the lake are wonderful to hear. It is said that on one side of the lake which F. Flannery did not visit, however, the echo is so wonderful, that if you cry out, "how do ye do Paddy Blake?" the answer will come back, "an' I am very well, I thank you." (great laughter).

Mount Melroy was then described which you reach by the Blackwater from Youghal. Forty years ago, this place was a rocky waste, now it is a smiling garden. The Travellers who dwell here, and have wrought by the work of their hands this marvelous change, are a community of men who have taken refuge in the seclusion of this quiet home, from the snares, temptations, the sins and the tears of a false and wicked world. Gratuitous hospitality is given to all; you may remain a week or a month, and assist at the midnight devotions or not, just as you please, and you will receive the same gracious bow at your departure, whether you leave five cents or five pounds.

On the 14th Aug., Dublin was reached. It was the eve of the most memorable of the memorable days of Ireland's history, the day on which the O'Connell monument was unveiled in presence of one hundred thousand cheering spectators, and the Exhibition Hall of Irish manufactures inaugurated. Introductions to several men of celebrity, Davitt and Dillon were the most prominent. The speaker considered Alex. M. Sullivan and Mr. Sexton the readiest and ablest speakers amongst the galaxy of the brave and determined men who surround Parnell. Sexton told him (the speaker) that the traitor set to this thing blackguard of the world, do ye mane to keep out the clergy, an they all the way from Canada; arrah, open the door at wast, or by this or by that—the rough deep voices of several men here interposed to endorse the good woman's protest, and admittance was obtained. The view obtained from the stand was very imposing, the houses and mansions were covered with people, and the High Sheriff could fill it, and he there and then denounced and condemned the arbitrary and tyrannical act of his colleague, Judge Lawson, and defied impeachment. This outburst of the Lord Mayor was received with deafening plaudits by the eight hundred guests assembled.

He next visited Mayo and Connemara, where the people live in wretchedness, poverty and squalor that no government should permit its subjects to endure. In other counties, in all Leitner and Munster he saw the finest and richest land in the world with wheat fields producing six bushels to the acre. But here in Mayo the land is for the most part all swamp and bog—and is all divided up into small farms of five or six or ten acres. And yet the poor people have to pay five dollars an acre for permission to live and toil and slave on this wretched soil thoroughly unfit for human habitation.

Several times the speaker was tempted to call those people together and advise them to pay no rent but to let themselves be evicted from the wretched hovels that gave them such doubtful shelter. But there were armed constables constantly prowling round, and he might have been arrested. In his heart, however, he wished it and he honestly thought it would be a rich and permanent blessing if these people were all evicted and turned out of their miserable holdings. The lone wide prairies of Assiniboine are stretching welcoming arms to them. The fertile valleys of the Souris and the Saskatchewan are crying out for such hardy settlers of toil—for such fair, chaste and lovely daughters (loud cheers). One murderer was committed in Ireland during his journey there and that crime was perpetrated away off on the sea coast amid the wilds of Connemara. There were several commit-

ted in Canada during the same time but the murder in Ireland was blazoned forth to the world and commented on day after day, while murders in other countries barely received a passing notice. There are fifty thousand soldiers and twelve thousand armed policemen in Ireland to maintain the peace, and he ventured to say that he felt bound to say, that the whole business could be successfully accomplished by Chief Fawcetts here and detective Heenan (cheers and laughter).

He thanked the gentlemen present for their good opinion of him manifested so eloquently to-night—as on so many previous occasions—and said in future as in the past he hoped he would continue to enjoy the public esteem by acquitting himself faithfully of all his duties towards God and his fellow men (loud and prolonged cheers).

"The House of Commons" brought Dr. Wilson up and he thanked the company for the honor of being called upon to respond to the toast. After making eulogistic mention of the high character of the Canadian House of Commons, he referred to the liberty of our institutions, which he characterized as the finest upon the face of the earth. In the eloquent remarks which followed he spoke most highly of the personal worth of the Rev. Father, and of the good accomplished by him in St. Thomas, who, while doing inestimably good work in the church with which he was identified, and laboring for the good of the parish, had created a kindly feeling towards not only himself, but his church, among the Protestants, who were always delighted to do him honor, and assist him in his every effort for the advancement of religion and morality and education.

"The Legislature of Ontario" was responded to by Mr. Hugh Daly, M. P., and C. O. Ermatinger, Conservative candidate in the coming contest, and by Mr. F. Glackmeyer, Sergeant-at-arms of the Ontario Legislature.

Mr. D. J. Donahue, vice-chairman, then took up the programme and proposed the "Corporation of St. Thomas," responded to by Mayor Van Buskirk, ex-Mayor Smith and Mr. J. Donahue, M. P., and C. O. Ermatinger, Conservative candidate in the coming contest, and by Mr. F. Glackmeyer, Sergeant-at-arms of the Ontario Legislature.

Father Flannery proposed the "Bar," which called forth eloquent responses from Messrs. Coyne, Glenn and Robinson. Mr. Robinson proposed the "Press" responded to by the representatives present.

"The Medical Profession," proposed by Mr. Coyne, was responded to by Drs. Fulton and Cascadan.

"The Ladies," were ably championed by Mr. Frank McNulty; after which Father Flannery proposed the health of the chairman, Sheriff Munro, and Mr. D. J. Donahue, vice chairman, who returned thanks.

"Our Host and Hostess," elicited a happy speech from Capt. McBride, after which the company dispersed, having enjoyed one of the most pleasant evenings that ever fell to the lot of those present.

THE CALEDONIAN SOCIETY HALLOWEEN CONCERT.

At the annual Halloween concert of the Caledonian Society of Montreal, Mr. J. J. Curran, Q. C., and M. P. for Centre Montreal, delivered an eloquent address. From the Gazette we reproduce the following report of his speech.

Mr. J. Curran, Q. C., M. P., who was received with enthusiastic cheers, came forward to deliver an address. He said: "MR. CHAIRMAN, LADIES AND GENTLEMEN.—In opening my remarks permit me to thank you for having honored me by an invitation to speak before this gathering of the elite of Montreal, at the celebration of what has always been par excellence the festival of our Scottish fellow-citizens. The circumstance is all the more gratifying, when looking back for a number of years at celebrations each vying with the other in the high tone of the programme and the success of the entertainment, the speaker of the evening has invariably been one of Canada's most gifted citizens, gentlemen whose talents and attainments I have no pretensions to emulate, but in whose company I feel it no insignificant honor to have been placed by the kind courtesy of your committee. Men of different origins have addressed you; more than once poor silver-tongued McGee, who brought to your entertainments not only the eloquence of his native land, but that intimate acquaintance with your national history, your literature, more especially the poetry of your fatherland. He could carry back in spirit those who left that land years ago, making them re-visit in imagination hallowed places, scenes made famous by the songs of bards who had tuned their lyres to the glorious deeds of far-famed ancestry. (Cheers.) Eloquent speakers have honored your platform, amongst them the eminent statesmen who have successfully contended the destinies of this Dominion by the force of their Scottish genius; but if I cannot hope to soar as high as those who preceded me, I lack the knowledge of a personal acquaintance with the scenes around which so many weird traditions are conjured, if I have never laid eyes on ancient battlements and moss-grown ruins, though I have never listened to the sweet music of the waterfall over which the midnight ghost or drowned fairy was supposed to have thrown a magic spell, yet there is some appropriateness in this evening's programme; not merely because of the Irish as well as at the Scotch hearthstone this night has witnessed old and young gathering together for centuries, indulging in the innocent attempts to pry into the secrets of futurity so charmingly described by your national poet in his "Hallowe'en," not because in the distant past the days and deeds that have given inspiration to the bards of both countries found their people battling for the same lost cause.

To-day a new link of imperishable glory binds our races together. The far-distant land of Egypt has within the past few weeks been the theatre of Scottish bravery and Irish valor; the blood of our people has flowed in one commingled stream for the national honor and glory, and, boasting aside, still we may say that if ever the sun of the Empire's prestige is to set, it shall not be for the want of skill and devotion on the part of Scotch and Irish generals, or the want of the dauntless courage and headlong impetuosity of the wearers of the thistle and the shamrock. (Cheers.) To popularize and promote the many sports of your fatherland in this new country, the culture and development of a taste for Scottish poetry, is the two-fold aim and object of your association. At any other gathering than this one our subjects would not be so manifest. Here, however, as I attempt to speak of Scottish games and sports I perhaps find myself confronted by no less eminent an authority than the President of the Caledonian Curling Club, or possibly I am within ear-shot of our friend Robin, the ex-President of this Association, who, had he lived in the days of Burns, might have been the hero of that grand old elegy dedicated to Tam Samson, which has delighted millions at home and abroad. Although, until the per contra era, had been added, was scarcely rebuked by the late and hearty old sportsman, whose name the poet has made famous for all time to come. (Applause.) O, the poetry of Scotland, that deep source of intellectual wealth, shall I, a mere novice in your country's literature, attempt a dissertation? True, well I remember, in boyhood's days, how many hours have been stolen from the daily exercises, when the carefully concealed volume by Sir Walter Scott was stealthily withdrawn from its hiding place, and forgotten all around and about me, I revelled in that glorious verse or not less musical prose to the sad detriment of the morning's lessons; and though more than twenty years have rolled over my head, it seems but as yesterday since a lynx-eyed monitor captured me, un-abridged Burns, admiring though he was of Jacobite poetry, no doubt judging that I was a'er young to pursue my Scottish dialectic studies in such pleasant places as the company of "Highland Mary" or in the contemplation of the "golden locks of Annie." (L.ughter and applause.) Yet it would not be difficult to speak with a semblance of erudition on the subject of Scottish poetry. Commentators and compilers, essayists and critics furnished the materials for the ready-made discourse and led us from the days of Thomas the Rhymer and John Balfour, down through the long avenue of years studied with brilliant names whose poems are the history of their country, its glories and its sorrows, the affections and aspirations of its people. But on this night, when Scotchmen and their descendants are everywhere commemorating this traditional festival, one name is more dear than all others to the Scotch heart, one whose genius has immortalized this night, whose memory this night immortalizes—need I mention Robert Burns. (Loud cheers.) Far be it from me to attempt the eulogy of Scotland's famous minstrel. Were that name not already enshrined in the hearts of his fellow-countrymen, the perfume of panegyric by essayist, orator and poet on his great mind and noble heart, has impregnated the air wherever the English language is spoken. Let me stealthily slip my humble bouquet on the pedestal of his fame. (Applause.) Of lady fair and belted knight, of noble lord and mail-coated warrior, others may more grandly sing, but as Beranger, by his *refrains*, won his way to the hearts of his countrymen, as Moore, not by his "Lallah Rookh," the admiration of scholars, but by his simple melodies, captured the ear of his people, so Burns, by his songs, has interwoven his name and fame in the innermost recesses of his countrymen's nature; he has translated into verse every noble aspiration of their being, every pulsation of their hearts; he has engraven on the tablet of time their national glories in their own dialect, which he has raised to a classic expression of thought. And not only in the High lands and Lowlands of his native soil, but far away, across the ocean, in the remotest habitations of men, his songs will be sung in the mansion of the wealthy and in the cottage of the lowly, by the side of the cradle, as childhood's lullaby, as the solace and source of inspiration of maturer years. Shall he ever be forgotten? Let his brother poet answer: "Forget him? Did I say forget? 'Tis Scotland's bard I mean. Forget him, no, we never can, while woods and mountains, while the earth revolves and on its axis turns. Forget him, while the honored name of Burns." (Prolonged cheering.) Where is the man who understands the meaning of the words who has not heard of "Scots wha hae wi' Wallace bled?"

His poetry is not merely Scottish poetry, his noble effusions are not merely the outpourings of a great Scotch bard, they are the echo of the noblest sentiments of mankind. How universally accepted is not his vanity-withering wish—"Oh, wad some power the giffie gie us to see 'ourselves as thers see us." How grand his plea for the struggling multitude, "A man's a man for a' that." (Cheers.)

His contempt for cant, his valiant stand for the people and the pure, make him the poet of the human race. Poor in this world's goods, needing the protection of the great, he never demeaned his talent by a truckling servileness. He wishes to give the world a picture of his country and his countrymen that will bear the scrutiny of posterity. He seeks it not in the turretted castle but in the humble "Cotter's Saturday Night." Would that I possessed the talent of our friend Professor Andrews to render those verses with all the tenderness every line implies. Little need for an artistic analysis of that noble poem, sublime in its simplicity. How charmingly he describes the cotter and his surroundings, as he quits his labors and returns home from his week's toil—his happy greeting at his doorstep, the joy of the little children, the filial piety of those more advanced in years, the anxious solicitude of the mother who discovers the new love budding in the daughter's heart—what a noble apostrophe to that pure flame in two hearts! what a

scathing rebuke to those who would destroy the happiness of confiding purity! how he describes the evening meal and the sincere return of thanks to the great Provider for all his bounties! Well might the poet, transfixed by the beauty of the word-painting he has so admirably drawn, in the ecstasy of his contemplation, exclaim— "An honest man's the noblest work of God." (Prolonged cheering.) Well, sir, may your Society feel proud of its aim in seeking to promote the healthy and elevating influence of such productions, and the transplanting on these shores of the manly and invigorating exercises that have given grit and endurance to your race will help to build up a hardy and vigorous manhood amongst us; whilst the inspiring strains of good Scottish poetry must elevate the soul, purify the heart and enoble the mind. On kindred occasions the descendants of our race speak with pride of the noble deeds of their ancestors. French Canadians boast of their missionaries, statesmen and litterateurs. The sons of Saint Patrick may be pardoned if, on the 17th of March, they speak exultingly of the strong arms and bright intellects of the "First gen of the sea" has contributed to old Canada's new Dominion. You can boast that if we have a Dominion, a Scottish-Canadian laid its corner stone. (Cheers.) No need to confine your gaze to the hills and valleys of the Old Land for intellectual greatness and noble deeds—the statesmanship, the commerce, the industries of this new country bear on each of them the imprint of Scottish genius and the triumph of your indomitable perseverance, and, to crown all, not content that the destinies of the country should be swayed by Scottish talent, that the corner of every bank note should bear the sturdy countenance of some son of St. Andrew; the patriotism and generosity of another Scotchman has endowed the land with one of its proudest monuments, and in the little valley at the foot of our beloved Mount Royal we have a seat of learning that will send the name of McGill echoing through future ages as one of the greatest benefactors of his adopted country. Such is the glorious record of your people here. May they continue to prosper, and with their prosperity increase the progress and true greatness of our common home. May a generous rivalry ever exist amongst the different sections of our Canadian people, for the benefit and the glory of this the happiest spot on earth, and may we meet again, year after year, in pleasant intercourse and in the future as to-day May the sunshine of liberty gladden our Free free war's deadly turmoil and battle. While the red blushing rose and green shamrock unite. (Prolonged cheering.)

ADDRESSES TO BISHOP JAMOT.

On the occasion of his first episcopal visit to the parish of Emismont, His Lordship Bishop Jamot was the recipient of an affectionate welcome from the good people of that mission. In an address presented to the Bishop the people gave expression to the following sentiments: It is the pride and boast of our nationality to have been faithful to virtue, religion and God's Holy Church, the world over, and true to the instincts of our race. We now promise fidelity, and implicit obedience to your ecclesiastical authority. It is our highest gratification that one should be placed as our chief spiritual guide with the well-known zeal, learning and piety of your Lordship.

We tender your Lordship that dutiful homage which your sacred dignity demands, and gladly assure you of our warmest sympathy and cordial co-operation in your designs, and with heartfelt earnestness we pray the Giver of all good gifts, that you may enjoy a long and prosperous career, that wisdom, righteousness and fortitude may abound in you, and that all your works may be so ordered as to rebound to the glory, honor and benefit of God's Holy Church.

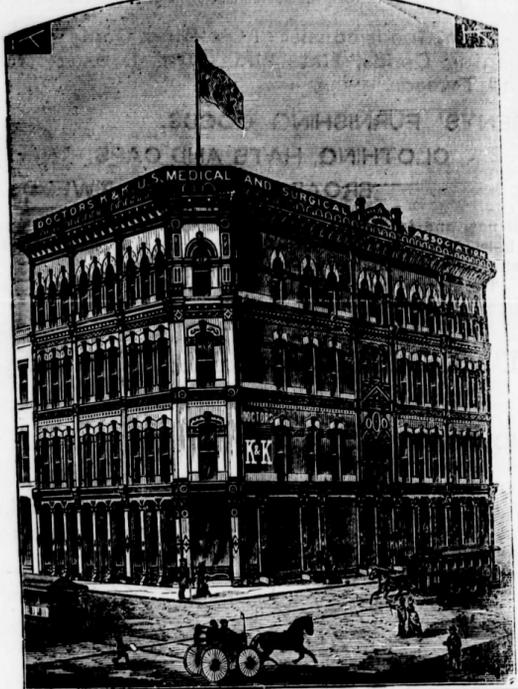
His Lordship replied in suitable terms referring to his former visits to this parish with pleasure. He praised the people for the generous manner in which they responded to all charitable requests, and for the zeal they exhibited for religion, which was attested by the beautiful Presbytery they had erected. On Sunday His Lordship administered the

"SACRAMENT OF CONFIRMATION to 117 children and lectured them on their duties in life, warning them to shut immoral books. He cautioned parents to keep a strict watch over the books read by their children, and characterized immoral literature as one of the chief causes of the destruction of the plant minds of youth. In the evening His Lordship lectured again, chiefly

on TEMPERANCE, and referred with pride to the fact that no intoxicating liquor was sold in the township. On Monday he visited the schools and expressed himself well pleased with the condition in which he found them. On Monday evening His Lordship departed for Peterborough.

Previous to his final departure from Bracebridge, Bishop Jamot was presented with an address, accompanied by the gift of a magnificent gold watch and chain. On the watch was the following inscription:—"Presented to the Rt. Rev. J. F. Jamot, D. D., by the members of St. Brice's Church, and the residents of Bracebridge." His Lordship delivered a brief address, reviewing the more important acts in connection with the church in Bracebridge, and exhorting the liberal Christian spirit which on all occasions prompted the people of Bracebridge to make voluntary sacrifices when required with cheerfulness. His departure from Bracebridge gave him both pleasure and pain—pleasure to give a ready and cheerful obedience to the mandates of his spiritual superiors—pain in breaking the ties that bound him to the many warm friends he was leaving behind him. He returned most cordial thanks for the beautiful gifts bestowed on him. His Lordship invited the party to partake of a rich collation prepared for his friends. After luncheon the party departed with uniform and hearty expressions of good will.

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MAILS AS UNDER.	CLOSE.		DUE FOR DELIVERY.	
	A. M.	P. M.	A. M.	P. M.
Great Western Railway (going East—Main Line, For Places East—H. & T. R., Buffalo, Boston, Eastern States.)	5:00	1:00	8:00	1:30
New York, Ac. (Thru Days, Kingston, Ottawa, Montreal, Quebec and Maritime Provinces, For Toronto)	5:30	1:00	8:00	1:30
For Hamilton	5:30	1:00	8:00	1:30
G. W. R. Going West—Main Line, For all places West of London, Detroit, Western States, Manitoba, etc.	5:00	1:15	8:00	2:45
Thru Days—Windsor, Detroit, Western States, Thru Days—Chatham, Mt. Brydges, Newbury, etc.	5:00	1:15	8:00	2:45
Sarnia Branch, G. W. R., Thru Days—Petrolia, Sarnia, Watford and Wyom.	6:30	1:15	8:45	2:45
Railway P. O. Mails for all places West.	6:30	1:15	8:45	2:45
Strathroy	6:30	1:15	8:45	2:45
Canada S. R., L. & P. S., St. Clair Branch Mails.	7:30	1:15	9:00	2:45
Canada Southern East of St. Thomas, and Pt. Bruce and Orwell.	7:30	1:15	9:00	2:45
Asylar	7:30	1:15	9:00	2:45
C. S. R. West of St. Thomas, Essex Centre, Ridgeway and Amherstburg.	7:30	1:15	9:00	2:45
St. Clair Branch Railway P. O. Mails—Courtwright to St. Thomas, etc.	7:30	1:15	9:00	2:45
St. Thomas	7:30	1:15	9:00	2:45
Port Stanley	7:30	1:15	9:00	2:45
Port Dover & L. H. Mails.	7:30	1:15	9:00	2:45
London, Huron & Erie, Chertsey Grove, London, Wincham, Hyde Park, Clinton, Seaford, White Church, Ripley, Kincardine & Lucknow.	7:00	12:15	8:00	1:30
At Craig	7:00	12:15	8:00	1:30
W. G. & B. and Southern Ex. of W. G. & B.	7:00	12:15	8:00	1:30
Between Harrisburg and Perth.	7:15	12:15	8:15	1:30
B. L. H. West of Stratford.	7:15	12:15	8:15	1:30
B. L. H. between Paris and Stratford.	5:00	12:15	8:00	1:30
B. L. H. between Paris and Buffalo.	7:15	12:15	8:15	1:30
G. T. R. between Stratford and Toronto.	7:15	12:15	8:15	1:30
Georgetown Bay and Lake Erie Division.	7:15	12:15	8:15	1:30
St. Mary's and Stratford.	7:15	12:15	8:15	1:30
Thru Days—Georgetown and Mitchell.	6:50	12:15	8:00	1:30
Belton, Thornton, locally, Chertsey Grove, etc., Tuesday and Friday.	7:15	12:15	8:00	1:30
The Groves, Clinton and Seaford.	7:15	12:15	8:00	1:30

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ST. PATRICK'S BENEVOLENT SOCIETY.—This Society meets every Wednesday evening at eight o'clock, in their rooms, Albion Block, Richmond Street, in their objects of the society are many, the principle ones being to cultivate a literary taste among its members, and to grant pecuniary aid to those who may be taken sick. The rooms are open every Monday, Wednesday and Friday evenings, and the society has provided all kinds of games and amusements to enable its members to pass a pleasant evening. Every Catholic young man in the city should belong to it, as it is worthy the approbation of all. CHAS. HEVLY, Pres. THOS. GOULD, Sec.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the Albion Block, Richmond St. Members are requested to attend punctually. CHAS. HEVLY, Pres. ALEX. WILSON, Sec.

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