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The Catholic Record.

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

VOL. 6.

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### CLERICAL

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PASTORAL LETTER

RIGHT. REV. JAMES VINCENT CLEARY, S. T. D., BISHOP OF KINGSTON,

To the Rev. Clergy of His Diocese, THE CHURCH, THE BIBLE AND THE POPE.

James Vincent Cleary, S. T. D., BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE, BISHOP OF KINGSTON .-TO THE REV. CLERGY OF HIS DIOCESE.

DEAR REV. FATHERS :-

Addressing you upon the subject of Christ's Spiritual Kingdom and the monarchy of the Pope, let our exordium be the carticle of the Prophet Dan-

iel:
"Blessed be the name of the Lord for wisdom

Church, the Messiah's everlasting King-dom, in the fulness of time. It was given him to see the predestined succession of the four most glorious monarchs of anti-quity, symbolized respectively by gold, silver, brass and iron, each of them origin-ating in blood and ending in blood, all devoted to idolatry, and all made instrumental by divine arrangement in preparing mankind for the advent of the greatest ing mankind for the advent of the greatest of all kingdoms, to which none shall succeed, because it shall never have an end. The Chaldean kingdom of "gold" was doomed to destruction by the armed hosts of Cyrus, the Mede; the "silver" kingdom of the Medes and Persians was destined in turn to parish by the sword of subject peoples, not excluding the true God of Israel or "the Unknown God" of the Athenians. Acts 17, chap. PROPHETIC VISION OF THE KINGDOM OF

on that shall never be destroyed; and his kingdom shall not be delivered up to another people; and it shall break in pieces and shall consume all these kingdoms; and itself shall stand for ever."

(44. v.)
Five distinctive characteristics of the Messiah's kingdom are here specified. 1st. All former kingdoms were founded by men, slaughterers of their fellow-men; the Messiah's kingdom shall be "set up by the God of heaven." It shall be divine in its origin. 2nd. The former kingdoms, each of them built upon the rains of its predecessor, ended in terrible destruction, the vengence of blood in expiation of blood: vengeance of blood in expiation of blood; vengeance of blood in explation of blood; the kingdom set up by the God of heaven "shall never be destroyed," says the prophet. It shall be absolutely indestructible. 3rd. The nations composing the former kingdoms passed in succession under the lomination of strangers; the kingdom of God's foundation is divinely guaranteed that it "shall not be delivered up to another people." It shall maintain its sovereign autonomy throughout all time, independent of all and every nationality. 4th. The former kingdoms bound many nations together by iron chains of military despotism and laws of ruthless oppression, regardless of the natural rights and liberregardless of the hatthra lights and host-ties of men: the kingdom foreshown to Daniel "shall break in pieces and shall consume all these kingdoms;" that is, it shall wage war upon the olden system of civilization based on force, and shall conquer and bring under its world-wide dominion the whole territory of Imperial Rome. It shall be a Catholic kingdom proclaiming a new and peaceful civilization. 5th. This God-created kingdom shall not share the fate of kingdoms founded by human agency. The political

world shall suffer endless change. States shall rise and fall. Monarchies, oligarchies and republics shall supplant one another, as internal sedition or the chances of war feit the allegiance of its people; it shall continue unchanged and unchangeable, ever the same. "Itself shall last for ever." It shall be Indefectible in its unity and divine constitution. CHRIST IS THE LIVING ROCK ON

WHICH HIS SPIRITUAL KINGDOM IS IMPERISHABLY FOUNDED.

The origin of the Messiah's kingdom is described by the prophet Daniel as fol-

out hands, and broke in pieces the clay, and the iron, and the brass, and the silver and the gold, the Great God hath shown what shall come to pass hereafter." (45 v.) This mysterious "stone" deserves our most attentive consideration. It was foreshown not to Daniel only, but, before his day, to the Royal Psalmist, Psalm 117., and the prophet Isaias, 28 chap. 16 v., and subsequently to the prophet Zachary, 3 chap., 7 v. It is manifestly symbolical, as the prophetic revelations generally are, and might not be easily explained, had not Jesus Christ, his Evangelists and Apostles, unfolded its meaning.

times and ages, taketh away kingdoms and establisheth them; giveth wisdom to the wise and knowledge to them that have understanding. To thee, O God of my fathers, I give thanks and praise thee."

(Dan. 2. chap.)

Such was the fervent outpouring of the prophet's soul in praise and thanksgiving to God for the revelation made to him respecting the foundation of the Catholic Church, the Messiah's everlastical and the Messiah's everlastical and the same who had announced to Daniel that seventy weeks of years, or seventy times seven years, should elapse before "vision and prophecy should be fulfilled," visited a priest, named Zachary, in Jerusalem, about thirty years before the expiration of that term, and announced the near advent of the Saviour-King and the miraculous mission of his Precursor, who should be bern of Elizabeth, the venerable in months law. months later, the same heavenly messen-ger announced to the Virgin Mary that the Holy One, the Son of God, should be onceived and born of her by the advent of the Holy Ghost upon her and the over-shadowing of the Most High. "He shall be great," said Gabriel, "and shall be called the Son of the Most High;

and the Lord God shall give unto him the throne of David, his father; and he shall reign in the House of Jacob for eyer, and of his kingdom there shall be no end.

(Luke 1 chap.)
Here is the beginning of the kingdom foretold by Daniel to be "set up by the God of heaven." Its King and Founder of Cyrus, the Mede; the "silver" kingdom of the Medes and Persians was destined in turn to perish by the sword of Alexander, of Macedon; the Macedonian kingdom of "brass" should next arise and flourish and rapidly dissolve into petty principalities that shall be reduced to subjection by the valiant warriors of Republican Rome; and the Roman, "the fourth kingdom," said the prophet, "shall be of iron. As iron breaketh into pieces and subdueth all things, so shall that break and destroy all these." 40 v. Even so it came to pass; and Rome, having transformed itself into a monarchy, and attained the zenith of its power, became the unconscious instrument of God's mysterious design in preparing the way for the establishment of the new kingdom of universal sovereignty by the union of all the nations of the known world under one shall be, not man in mere humanity, sent of God, with powers borrowed of God; he shall be "the Son of the Most High," God unconscious instrument of God's mysterious design in preparing the way for the establishment of the new kingdom of universal sovereignty by the union of all the nations of the known world under one central government, with one law and one central government, with one law and one central government, with one law and one central government, and any classic states of the complete the nations. central government, with one law and one language common to all, and an elastic State Religion that tolerated all forms of worship, false and true, and inscribed on its roll of Imperial Deities the Gods of all subject peoples, not excluding the true Cod of Israel or "the Lichneym God" of Israel or "the Is dwelleth in heaven shall laugh at them, and the Lord shall deride them." Psalm 2, Thus it is, and thus it shall be. When every monarchy and every government now playing its part in the public affairs "In the days of those kingdoms," said Daniel, expounding the "mystery revealed to him in a vision of the night:"
"The God of heaven will set up a kingdom that shall never be destroyed to the days of those kingdoms and the wreekers." ruin, Christ's indestructible kingdom shall stand unshaken amid the wreckage of the world of politics; yea, "heaven and earth shall pass away;" Mark 13 chap. 31 v. but the divine word spoken to the Virgin concerning her Son's kingdom, "shall not pass away." "Of his kingdom there shall be no end." It shall pursue its mission to the day of the world's doom, and having "fought the good fight" and gathered ing "fought the good fight" and gathered in the last of the elect, it shall be trans-

> God in eternal peace.
> All the supereminent greatness of Chist's kingdom is derived from the Incarnation. The divine life of its Founder shall energize and inform it with the Godlike attributes of indestructibility, universality, absolute sovereignty and indefectible unity. Herein we find the counterpart and explanation of Daniel's prophetic "stone cut out of the mountain without hands," to which he makes repeated emphatic reference, as the prin ciple of vitality and development in the foundation of the Messiah's Kingdom. It is the Eternal Word, the second Person of the Trinity, descending from the heights of the heavenly mount by His Father's invisible mission, and made Incarnate in the Virgin's womb by the operation, wholly spiritual and Godlike, of the Holy Ghost, without the agency of man. The "stone," humble of dimensions in its excision from the mountain, became a great mountain, and filled the whole earth;" for the Son of God in his Incarnation humbled himself to the extreme of littleness and abjection, a babe in the manger, a malefactor on the cross, a morsel of food for men's mouths in the Sacrament of the altar; but his inward possession of the power of the Godhead displayed itself to the eyes of mankind in the marvellous diffusion of his kingdom

erred wholly to heaven, to reign with

over the whole earth after he had ex-changed the humiliation of the grave for the glory of his risen life and the triumph of his Ascension. Three of the four described by the prophet Daniel as follows:

"A stone was cut out of the mountain without hands. . . . The stone became a great mountain and filled the whole earth. . . . According as thou sawest," said the prophet to the Chaldean King, "that the stone was cut out of the mountain without hands, and broke in pieces the clay, and the iron, and the brass, and the silver leaves to be the stop at the mystic "stone," as familiarly understood among the Jews to be the type of the Messiah, and bolly declared "the Lord Jesus Christ, whom you crucified, he is the stone, rejected by you, the builders, which is become the head of the corner." Acts 4 chap. In his first Papal Encyclical, addressed from his Primatia. See of Rome to the Churches of the East, St. Peter again quotes the prophets in proof that Jesus Christ is "the chief corner-stone" of the Church; whence he draws the stone" of the Church; whence he draws the lesson worthy to be taken to heart by every Catholic, that, if we would "grow unto salvation," we must "approach the living stone," and be ourselves also "living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I Peter, 2 chap. What a noble conception of our dignity, as members of the Catholic Church, is set forth in these solemn utterances of Christ's first Vicar! What a stimulus to holiness of life! Every What a stimulus to holiness of life! Every "stone" in the living edifice of faith, be it great or small, be it placed conspicuously in honor upon the front portals, or concealed from human notice amidst the colid mass rosts on Christ, is sustained in solid mass, rests on Christ, is sustained in its place by Him, and cemented into unity its place by Him, and cemented into unity with Him by supernatural faith. If we "approach the living stone" by holy desires and righteous dispositions according with our faith, we also shall become "living stones," vivified by His grace and quickened to the practice of good works, whereby we are "built up, a spiritual house;" we are made also partakers of His eternal Priesthood, and, by consequence, all whatsoever we do from morning to night, our prayers, our masses, our quence, all whatsoever we do from morning to night, our prayers, our masses, our alms, our mortifications, our every act of charity or mercy, even "a cup of cold water" given to the wayfarer; Matt. 10 chap., 2 v., yea "whether ye eat or drink or whatsoever else ye do," 1 Cor. 10 chap. 21 v., shall bear the character of "spiritual sacrifice, acceptable to God by Jesus Christ."

A twofold office of Jesus Christ, each

A twofold office of Jesus Christ, as the fundamental "stone" of His Church, is here distinctly pointed out: Firstly, on him the whole edifice rests, every stone of Ephesians he delivers the following

enthusiastic address:
"Now, therefore, ye are no more strangers and foreigners; but ye are fellow-citizens with the Saints, and the domestic of God, built upon the foundation of the Apostles and Prophets, Christ Jesus Him-self being the chief corner-stone; in whom

self being the chief corner-stone; in whom all the building, framed together, groweth up into a holy temple in the Lord." Eph., 2 chap.

And, writing to the Corinthians, he identifies Jesus Christ with the Rock from which water "in great abundance" issued miraculously for the refreshment of the miraculously for the refreshment of the people of God in the desert. He calls that material rock a "Spiritual Rock," and its water "spiritual drink," by reason of their typical character, as representing by divine intent, the Rock, Jesus Christ, and

divine intent, the Rock, Jesus Christ, and the living waters of grace ever flowing out from Him upon the Church and her people. "All these things," said he, "happened to them in figure." Therefore he declares emphatically, "The Rock was Christ." 1 Cor. 10 chap.

If, dear Rev. Fathers, a momentary glimpse of this God-created kingdom, indestructible, Catholic, sovereign and indefectible, having its origin in the "stone cut out of the mountain without hands," thrilled the heart of the Prophet in his Captivity, and moved his tongue to utter Captivity, and moved his tongue to utter sublime words of praise and thankfulness to "the God of his fathers," how much more should we be joyful and gratoful, and ever ready to "bless the Name of the Lord for eternity and for evermore." What he saw dimly foreshadowel in the dark and distant future, it is given to us to behold in noon day brightness, the Mes-siah's everlasting kingdom in all her majestic reality, the kingdom of king-doms, exercising her peaceful sovereignty over manking of "every tribe and tongue, and people and nation," Apoc., 5 chap and receiving? their hearty allegiance by and receiving! their hearty allegiance by title of her divine origin and continual manifestation of her divine attributes, guaranteed to her "unto the consummation of the world," Matt. 28 chap, by the promise and abiding presence of the Lord Jesus Christ, the "living stone" of her foundation. We behold her, not as "strangers and foreigners," gaze upon her

sceptre and grateful for her protection—
"fellow-citizens with the Saints," whose priceless inheritance of soul-saving faith has been transmitted to us with the assured of his Ascension. Three of the four Evangelists, Mathew (21 chap., 42 v.) Mark (12 chap., 10 v.) and Luke (20 chap., 17 v.) relate how the Lord Jesus Christ quoted the prophecies of this "stone" as having had fulfilment in Himself whom the High priests of the Synangeur erjected, but whom God the Father, the Supreme Architect of religion, had selected for the primary stone of the edifice, to be set "in the head of the corner." St. Peter atso, standing before the Supreme Court of "Annas, the High Priest, and Caiphas, with the rulers and ancients and scribes" cited the prophecies of the mystic "stone," as familiarly understood among the Jews to be the type of the Magrish, and halls it leads at the Moral Magrish and halls dealerd "the Countless sects of heretics exist in our day who, boasting of their knowledge of Jesus Christ are unharpful." who, boasting of their knowledge of Jesus Christ, are unhappily "strangers and foreigners," at open war with the kingdom of His Church. They repudiate her sovereign authority to rule and govern mankind in the spiritual order and guide them to salvation in His Name. Not alone do they deny His own real, true, substantial presence within the tabernacles of the Church, but likewise His representative Presence and Power in the person of His Vicegerent. Loosed from the Rock of unity, they are "tossed to and fro, and unity, they are "tossed to and fro, and carried about by every wind of doctrine, in the wickedness of men, in crattiness." Eph. 4 chap. 14 v. God alone, who "searches the reins and hearts," Apoc. 2 chap. 23 v., can know how far individuals among them are responsible for resistance to Light, and accordingly come under the judgment of the Saviour, "if a man will not hear the Church, let him be to thee as the heathen and the publican." Matt. 18 chap. 17 v. It is our duty of charity, as the heathen and the publican." Matt. 18 chap. 17 v. It is our duty of charity, as it is also the tendency of our earnest good will, to believe that great numbers are thoroughly sincere in following this sect or that, notwithstanding the absurdity of or that, notwithstanding the absurdity of their tenets, thinking, as they possibly may, that differences of religion are a matter of choice, or that it is lawful for each one to abide by the religious profession of his parents—a principle of reasoning, however, that would justify the Jew and the Mahometan in them denied the Mahometan in their denial of Jesus Christ. But such persons, be they ever so sincere in their prejudices or convictions, and possessed of great natural virtues, (which may certainly consist with the want of divine faith, and have shone out resplendently in the lives of many out resplendently in the lives of many ancient Pagans), are unhappily bereft of soul saying faith; their virtuous actions, not being supernatural, do not, so faith assures us, conduce to the future glory; they live outside the Caurch, the Ark of salvation, which alone has the promise of the Redeemer and the treasures of His grace, and whose ministry alone can efficacionally apply the means of sanctification grace, and whose ministry alone can ellicationsly apply the means of sanctification—sacrificial, sacramental and disciplinary, to the souls of men. We should pray for them frequently, that God would be pleased to open their eyes and lead them into His holy Church. We should also give unceasing thanks to His Mercy for the predilection He has shown to us, without any meric of ours, in calling us at our out any merit of ours, in calling us at our birth to the heirdom of His promise and membership with His mystic body, whilst He has allotted for millions of others to be born of the womb of heresy and reared

inherit the Patriarchal promise, in preference to his elder twin-brother Esau; and to us likewise applies the lesson deduced therefrom by St. Paul, "So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy," Romans, 9 chap. Praise and thanksgiving, therefore, be offered continually to God by all Catholics for the unmerited preference. all Cathones for the unmerited preference
He has shown them! and the great purpose of each one should be to correspond
with the Divine Goodness by faithful observance of the rules of the life and connot prescribed by the holy Catholic re-tion. "Rejoice and give praise, O thou habitation of Sion, for great is He who is in the midst of thee, the Holy One of

Israel" Isaias, 12 chap.
THE BIBLE IS NOT THE ORGANIC MEDIUM OF COMMUNION BY FAITH WITH JESU CHRIST, THE "CHIEF CORNER-STONE

OF HIS KINGDOM.
The idea formed of the Uhristian Church by modern heresy divests it of all the at tributes of a kingdom, not to say an indistructible, universal, sovereign and inde-fectible Kingdom in the likeness of the Messiah's Church sketched by God in Messiah's Church sketched by God In Heaven and exhibited to the Prophet Dauiei "by a vision in the night." Starting with the anti-Christian assumption that the Church founded by the Redeemer was constitutionally defectible, despite all His assurances to the contrary, the apologists of heresy insist that, hardly was she emanof heresy insist that, hardly was sine eman-cipated from the Catacombs, after having borne the ten persecutions of imperial Rome and poured out her blood without stint for Jesus, His honor and His law, when she was abandoned by His Spirit and perverted to the service of idolatrous superstition by the wickedness of men and the artifices of the "gates of hell." No one undertakes to show when, where, how, or by what universal soul-destroyhow, or by what universal soul-destroying agency this fatal change was wrought
in her constitution, her public dogmatic
teaching, her ritual of worship, and her
world-wide system of government and
discipline, all at once and everywhere,
without indignant reclamation from the
rulers of her Provinces or reproach from
her watchful enemies. Nevertheless they
will have it that Christ's Kingdom lapsed
and was lost in manifold error and sunerand was lost in manifold error and superstition. Hence they have withdrawn from her, and planned new foundations on Bib-

Rev. Fathers, they have begun to build many centuries too late. Neither is it allowable for any man even though he of faith. Thus they weary the firm, they allowable for any man even though he were an inspired Apostle, yea, an angel from heaven, to change a single stone of the original doctrine laid by the commissioned preachers of the Gospel once and forever in the primitive church of Jesus Christ. St. Paul pronounces anathema against every author of such impious Reformation. "Though we, or an angel from heaven, preach a Gospel to you beside that which we have preached to you, let him be anathema; Gal. I chap. This was his absolute insistence upon the inviolability of the Church's Traditional teaching, which no inspired Preacher, no inspired Writer, no inspired Preacher, no inspired Writer, not even inspired Angel, must ever dare to alter or call in question. "Therefore, brealter or call in question. "Therefore, bre-thren," said he also to the Thessalonians, "stand firm, and hold the Traditions which "stand firm, and hold the Traditions which you have learned whether by word or by our Epistle. 2 Thess. 2. chap, 14 v. In like sense the Apostle St. Jude, in his Catholic Epistle, warns all the faithful against the erroneous innovations of the Gnostics, Reformers of Christianity in the first age. "Dearly beloved," said he, "I was under a necessity to write to you, to section! carnestly for the faith once developed the seeds of the same doctrine, as new ones daily continue to do. Now to know what the Apostles taught, that is, what was under a necessary for the faith once de-livered to the Saints," Jude 3v. the words in the original Greek text signifying Traditional delivery of the faith to the Church "once" and for ever, Modern heresies may disapprove of some of the teachings of the Gnostics; but they imitate that sect in principle by rejecting the primitive Tradition of the Church, which the Apostles and the early Fathers vehemently proclaim to be the unchangeable standard of orthodox belief.

of orthodox belief. of orthodox belief.

This is my covenant with them (the Church), saith the Lord; my Spirit that is in thee and my words that I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed, saith the Lord, from henceforth and forever." (Isaias, 49 chap. 21 v.) "Go, teach all nations to observe all things whatsoever I have commanded you; and teach all nations to observe all things whatsoever I have commanded you; and behold, I am with you all davs, even to the consummation of the World," said Jesus Christ to the pastors of His Church. (Matt. 23 chap.) And previously he had said to them, "I will ask the Father, and he shall give you another Paraclete, to abid with you forever the Spirit of truth:

he shall give you another Paraelete, to abide with you forever, the Spirit of truth: he shall abide with you, and be in you; he shall teach you all things, and bring all things to your mind, whatsoever I shall have said to you." (John, 14 chap.)

Notwithstanding these most distinct pledges of the Son of God not to allow His Spirit of truth ever to depart from His Church, hereay scorns her as an apostate, and prefers to frame a fanciful faith of its own by extracts from a silent book, written in a tracts from a silent book, written in a great variety of dead languages which one great variety of dead languages which one in a thousand cannot translate, and fewer still are able to interpret; which bears testimony of itself that it is "hard to be understood," and the "unlearned and unstable wrest it to their own perdition"; 2 Peter 3 ch., which, moreover, had no existence, as regards the Christian part of it, when the Church went forth on her wiscient to the nations nor was it contennations to the nations nor was it contennations. mission to the nations; nor was it contemplated by her divine Founder in determining her constitution; nor, in fine, did it receive the genuine stamp of Canonicity, on which its character as a compilation of of Pope Innocent the First. Oh! it is an awful crime to set aside the divine authority of Carist's Church, and build 'tp modern religions upon all sorts of con-flicting interpretations of a book which itself depends on the infallible authority of that same Church for its claim upon the faith and veneration of christian How abhorrent to the principles of the early Fathers and Doctors this course is Let a few, selected from among numberless testimonies, suffice.
St. Ignatius, the Martyr, an intimate disciple of St. John the Evangelist, admonishes the faithful to guard themselves

against rising heresics by "adhering with the utmost firmness to the Tradition of the utmost immess to the Tradition of the Apostles"; and again, "Whoever be-long to God and Jesus Christ, these are with the bishop." Origen, the most learned Biblical scholar of his own or any age, writing in the early part of the Third entury, says, "As there are many who think they believe what Christ taught, and some of these differ from others, it becomes necessary that all should profess that doctrine which came down from the Apostles, and now continues in the Church. That alone is truth, which in nothing differs from ecclesiastical and Apostolical Tradition," Homil in Levit. St. Basil, of Cosarca, whose name has ever been held in supreme reverence by mankind, even by the Schismatics of the East, in his Book on the Holy Ghost, writes, "There are many doctrines pre-served and preached in the Church, deserved and preaction in the documents, partly from Apostolic Tradition, which have equally the same force in religion."
And St. John Chrysostom, orator and saint, Patriarch and Confessor, expounding II. Thess. 2 ch. 14 v., says, "It is plain ing II. Thess. 2 ch. 14 v., says, "It is plain the Apostles did not deliver to us every-thing by their Epistles, but many things without writing. These are equal-worthy of belief. Such and such a doc trine is a Tradition: seek no further."
Those shining Lights of Antiquity exhibit the faith of the primitive Church, or say the least, of the Churches of the

Let us turn to the ancient and glorious Church of Africa. Tertullian, the first Latin writer of the Christian period, and foundation. We behold her, not as "strangers and foreigners" gaze upon her beauteous form with jealous admiration or carping criticism, but as her cherished subjects, ardently loyal to her spiritual strangers of the exclusion of her olden that thinker, in his decidedly independent thinker, in his decidedly independent thinker, in his adecidedly independent thinker, in his decidedly independent thinker, in his adecidedly independent thinker, in his adecidedly independent thinker, in his adecidedly independent thinker, in his are decidedly independent thinker, in his are

tend they ought not to argue upon any other ground than the written documents of faith. Thus they weary the firm, they catch the weak, and fill a middle class with doubt. We begin, therefore, by laying it down as a maxim, that these men ought not to be allowed to argue at all from scripture. In fact, these disputes about the sense of scripture have generally no other effect than to disorder the stomach or the brain. It is therefore the wrong method to appeal to the scriptures, since these afford either no decision of the controversy, or at most, only a doubtful one. Let the inquiry be rather, who is it that possesses the faith itself? to whom does the Scripture belong? From whom, and through whom, and at what time, and to whom was that Tradition delivered by which we became Christian? For, where the true Christian teaching and faith are found, there will be the genuine scripture, there the true interpretation of it, and

the seeds of the same doctrine, as new ones daily continue to do. Now to know what the Apostles taught, that is, what to Christ revealed to them, recourse must be had to the Churches which they founded, and which they instructed by word of mouth, and by their epistles." A more lucid exposition of the Catholic rule of faith could not be given. The writer, Tertullian, was born in the year of our Lord 160. St. Augustine, who lived two centuries later, affirms the same faith of the Church of Africa in many forms. It is enough to cite his trenchant principle, "I would not have believed the Gospel if the authority of the Catholic Church and the did not led me to do so," Lib. contra Ep Fundam 2 ch.

dam 2 ch. From Asia and Africa let us direct our attention to those countries of Europe, where Christianity had gained ground in the first centuries of the Church's mission. the first centuries of the Church's mission. No more universally respected witness can be produced than St. Ireneus, the Martyr-Bishop of Lyons, in France, the pupil of St. Polycarp, of Smyrna, one of the devoted disciples of St. John the Evangelist. Combining in his own person the traditional teaching of the East, where he grew and studied, and of the West, where he exercised the Episcopal office with an eclat of learning and sanctity that attracted the whole world's retity that attracted the whole world's respectful attention to his every utterances, this "Light of the Western Gauls," as Theodoret styles him, and "most dligent searcher of all doctrines," as Tertulian proclaims him, referring in his "Treatise againt Heresies," to the inveterate error that would substitute the Bible for the Traditional faith of the Church, writes, "The tongues of nations vary, but the force of Tradition is one and the content of the content o the same everywhere; nor do the Churches in Germany believe or teach differently from those in Spain, Gaul, the East or Lybia." We appeal to the faith and Tradition of the peal to the faith and Tradition of the greatest, most ancient and best known Church, that of Rome, founded by SS. Peter and Paul; for, with this Church all others agree, because in her is preserved the tradition which comes down from the Apostles," Book 3 ch. 2. "In explaining the Scriptures, Christians should attend to the Pastors of the Church, who, by the realizate of Call have received the inbe born of the womb of heresy and reared in ignorance of His one true Catarch and her one true faith, "without which it is impossible to please God." Hebrews, 11 chap, 6 v. It is with us, as with Jacob of old, whom God chose before his birth to imposit the Patriarchal promise, in prefering the Pat the ordinance of Tradition, which they consigned to those to whom they entrus-ted the Churches? It is this ordinance of Tradition which many nations of barbar-ians believing in Christ follow without the use of letters or ink." TO BE CONTINUED.

### Concert in Victoria Hall.

The concert in Victoria Hall on Mon-The concert in Victoria Hall on Mon-day evening in aid of the Cathedral Organ Fund, proved a splendid success. The ladies and gentlemen sustaining parts in the programme acquitted themselves with very marked distinction. The hall was crowded and the financial result satisfac-tory. The elegy present were Rt. Rev. crowded and the financial result satisfactory. The clergy present were Rt. Rev. Mgr. Bruyere, Fathers Tiernan, Walsh and Cornyn of London, and the Rev. Father Coffey, of Ottawa. The ladies whose energetic work and skilful management brought the concert to such a success deserve hearty congratulations. The fol-

owing is the programme:
Quartette   Come Where My Love   Foster   Lies Dreaming.
White Squall
Once Again Sullivan
MISS GRAHAM. Old TimbertoesPercy Mr. Seinner.
The Moon is Sleeping on the   Giannetti
Wave, Miss Roche.
The Meeting of the Waters
Scene and Cavatina from ErnaniVerdi Mrs. Petley.
SongMuldoon  Mr. W. J. Reid.  PART II.
Quartette-Tyrolean Ducks Drepler
Waltz Song Pinsuti Miss Graham.
Song—Kerry Dance,Milloy Dr. Sippi,
I'm Sitting on the Stile Lady Dufferin Mrs. Petley.
Song MR. W. J. REID.
Waiting Millard Miss Roche.

Secret kindnesses done to fellow crea-

In Catholic countries on the Continent th Holy Viaticum is carried to the sick under acity Viaticum is carried to the sick under a rich canopy in solemn procession. The bells of the church give notice to the public; the priest, vested in his holy robes, is accompanied by acolytes bearing lighted torches; one rings constantly a little bell to admonish the people that Jesus is passing by, and crowds of the faithful, especially members of the Confraternity of the Blessed Sacrament, join the procession and carry lights.—The Dove of the Tabernacie.

Waves of holy sound are floating Through the vesper, Belgian dell; "See! the Priest is bearing Jesus," Sweetly sings the silver bell.

Rays of gold fall down from Heaven, Crowning acolytes and Priest; Wells of illies pure are springing Up to cheer the Last, Grand Feast.

Roses line the pathway, sighing As the Savior passes by; 'Neath the grass the violets humble Strive to meet their Maker's Eye.

Peasants kneel, with burning tapers, Burning hearts and loving eyes; "Mercy, Jesus, on the dying— Mercy Thou dost highly prize!"

Lo! the cot, so poor and lowly, Where a parting child doth dwell: "Comfort, dear one, here is Jesus," Softly sings the silver bell.

Jesus loves the simple cottage, Where no pride can ever be; There He thinks of His dear Mother, And His Home in Galilee!

"Welcome, Jesus! Welcome, Master!
"Cleanse my heart," the sick boy sig"
"Jesus, Jesus, I adore Thee,"—
Breathes the child in Paradise! -Treacy in the Boston Pilo

#### THE WIZARD OF SAINTE MARIE.

Wm. Seton in The Catholic World. CONTINUED.

"Look!" said Weepanee, after he had kissed her-"look! I have brought you some pounded corn and a fish which I caught myself to-day. I should have come sooner, but there is a medicine-man who watches all my movements; I was afraid lest he might follow me, and I could not get away until now." "Not the pale face, I hope?" said Atsan. "Oh! no, indeed. I like Father Daniel ever so much; he never annoys me; for do you know, dear boy, he says that we Hurons must love your nation—aye, love those who wage constant war upon us." "Well, I am sure there is one Iroquois who you do not hate," said

Atsan, smiling.

"I hate you so little, you who saved my mother's life," continued Weepanee, "that I will not pray to the God of the save and the god of t "that I will not pray to the God of the pale-faces, although my father does, and although the Blackrobe in the kindest manner urges me to be like my father. But I wish in all things to be like you." Here Atsan again pressed his lips to hers and said: "When my nation sweeps down like a hurricane upon Ossossane, Weepanee shall be spared; she shall be adopted and become an Iroquois."

become an Iroquois."

At these words the maiden bowed her and on his shoulder and heaved a sigh. head on his shoulder and neaved a so.
"Do you believe that your nation will so attack us?" she asked presently, with tearattack us?" she asked presently, with tearful eyes. "I know not how soon we may be on the war-path," replied Atsan. "To-night I must leave you for what will seem an age to me. I am going away for the space of one moon in order to obtain fresh tidings of what my people are doing."

ing."
"And then you will hasten back and tell
me?" "Indeed I will." "O my beloved! me?" "Indeed I will." "O my beloved! if I could only feel sure that my father would survive the last fight, that he would not be put to the torture and die in the "Ontitarho will kill many an Iroquois ere he chants his death-song." "If they burn him I will never, never, become a member

of your tribe," pursued Weepanee. "Oh!
why cannot all red men love one another,
as Father Daniel says that they should?"
"Would you have the Huron and Iroquois braves turn squaws? Would you
have them do nothing but plant corn?"
said Atsan.

tainty."

For about a minute Atsan remained silent. Her last words had moved him deeply, and he, too, Iroquois though he was, felt a strange yearning for peace, lasting peace and quiet, which he had never experienced before. Presently turning toward the hollow oak, he pointed to a figure cut deep in the bark about five feet from the ground. "Very early this morning," he said, "I heard somebody at work on the outside of the tree. Look what an odd figure he has cut. What means it?"

"That any thanked her warmly and said: "I hope one of these days to see you praying with us in the chapel. Many of your friends have been baptized. Why do you hold back?"

Weepanee sighed. "Pray tell me what the difficulty is," continued Father Daniel. "The fireflies are now all ready to ham gup before the altar. Look! look! how beautiful they are," said Weepanee, handing him the fantastic, flashing wreath of light. Then, before he could do more than express anew his thanks, she turned and walked rapidly and said: "I hope one of these days to see you praying with us in the chapel. Many of your friends have been baptized. Why do you hold back!"

Weepanee sighed. "Pray tell me what the difficulty is," continued Father Daniel. "The fireflies are now all ready to ham gup before the altar. Look! look! how beautiful they are," said Weepanee, handing him the fantastic, flashing wreath of light. Then, before he could do more than express anew his thanks, she turned and walked rapidly.

"That is a cross," answered Weepanee.
"Father Daniel calls it the sign of salva-"Father Daniel calls it the sign of salvation; he has such a totem, made of two big sticks, stuck on the top of his prayer-house. He likewise wears a small one round his neck. It must have been he cut that cross yonder." "I hope to meet him again some day," said Atsan. "Although we were only a few hours together, we parted excellent friends. The words he spoke were so different from the words of our medicine-men: and I no words ne spoke were so different from the words of our medicine-men; and I no longer wonder that he and the other Blackrobes who have come to preach among your nation have succeeded in winning the hearts of so many Hurons."

"Could Father Daniel win a certain Ironeis" heart he'd win wins with it."

quois' heart he'd win mine with it," said Weepanee.
"Well, what the pale-face medicine-man

teaches may be true—it may," pursued Atsan, after reflecting a moment. "Yet to love our enemies is something beyond my wits to conceive. I find a delight, a rapture in the war-path which all the sunny days of a long life of peace could not equal."
"Not even if you spent that life with

me?" said Weepanee, gazing fondly at Atsan's breast heaved, but he made no

by the time the fireflies appear." "Dear fireflies! may they come very soon," mur-mured Weepanee. And with these fare-well words she turned and walked sadly

back to her home.

For more than six weeks Weepanee saw

For more than six weeks Weepanee saw nothing more of her Iroquois lover, and during this time Father Daniel did good work among the Hurons of Ste. Marie and its neighborhood, just as other Jesuit missionaries were doing in the Huron country further east. The zealous priest's heart was filled with holy joy as he pictured to himself the whole of this heathen land preserved and redeemed the land penetrated and redeemed before many years by the light of the faith. Nor was there a more edifying member of his flock than Ontitarho. But Weepanee, much as she loved her father and esteemed the missionary, always shook her head whenever the latter spoke to her about being baptised. Yet near the sachem's corn land she had diligently tilled another piece of ground and sown it with wheat wherewith to make for the Blackrobe sac-ramental bread. Needless to say that the ramental bread. Needless to say that the wizard was greatly pleased to see Weepanee hold aloof from Christianity. Nevertheless her conduct in some things puzzled Okitori. "She retuses to have water sprinkled on her head and to make the sign of the cross," he muttered. "Nor will she enter the prayer-house and pray with her father. Yet she labors industriously to raise wheat for the pale-face magician. raise wheat for the pale-face magician, and whenever she hears me flinging gibes at him, and trying to confuse him when he talks about his God, she turns on me

like a wild cat."

But if Weepanee often saved Father Daniel from Okitori's insults, the wizard at night would have his revenge. Rising from his couch when all the others were from his couch when all the others were asleep, he would wander about among the houses, crying aloud in a voice which raised the soundest sleeper: "Awake, brothers, awake! Be watchful, brothers, be watchful? The Blackrobe preacher is in league with the Evil Spirit; the crosses which he cuts on the trees are meant to woo the demons of the forest. He bids us love the Iroquois, who have never spared a Huron. One day the Iroquois will rush out of the forest and spring on you like wild beasts. O men who have turned squaws! be braves, be warriors again. Awake! awake! awake!" And these words, uttered in shrill accents, these words, uttered in shrill accents, which sounded shriller and more unearthly for its being night-time, always wrought a baneful impression on Ontitarho, who for an hour afterwards would lie awake rean nour atterwards would lie awake repeating the prayers which Father Daniel
had taught him, and try sincerely to say:
"I love my enemies." But his prayers
did not always bring relief, and then,
jumping to his feet, he would curse the
Iroquois and cry out: "If my tongue
says that I love them it lies, it lies!" Between the chief and the wigned a collecween the chief and the wizard a coolness had naturally sprung up, and now they seldom exchanged a word. Indeed, Oki-tori secretly hated Ontitarho, for only for his influence Father Daniel would not have had so pleasant a time in Ste. Marie. "But the day may come," murmured the wizard, "when Ontitarho will crouch at my feet and beg me to be merciful." For Okitori remembered that the missionary

Oktion remembered that the missionary had seen an Iroquois journeying hither-ward; nor had he forgotten the dead pan-ther which he had once found by Wolf Spring, and he remembered Weepanee's plood-stained moccasin and her confusion when she had seen him suddenly rise up out of the bushes. Every man, young and old, in Ste. Marie he had questioned about that panther. Not one said that he had killed the beast. "Who, then, did kill it?" was a question which Okitori had often asked himself. But, shrewd as he was, it was not until he had long meditation." Wesperger's odd behavior that he when she had seen him suddenly rise up ted on Weepance's odd behavior that he could bring himself to believe that his first suspicion was correct, and then he chuckled and said: "The sachem's daugh-

"Would you have the Huron and Iroquois braves turn squaws? Would you have them do nothing but plant corn?"

"Well, I begin to think that Father Daniel may be right," pursued Weepanee. "If we buried the hatchet for ever my heart would be at ease, and you and I might have our wigwam together immediately. But, now, alas! all is cruel uncertainty."

"Well, I begin to think that Father Daniel found Weepanee engaged in tying together a number of fireflies. "Look!"

"These are the first fireflies of summer. Oh! I am so happy, so happy. And I am going to weave them into a shining festoon to hang before your altar, where you say God is ever present." The mission-thickled and said: "The sachem's daughter is at my mercy."

hang up before the altar. Look! look! how beautiful they are," said Weepanee, handing him the fantastic, flashing wreath of light. Then, before he could do more than express anew his thanks, she turned and walked rapidly away.

"Strange, tender-hearted maiden! where may she be going?" thought the priest when, a quarter of an hour later, he saw her passing through the main gate of

saw her passing through the main gate the town. It was growing dark. moon would soon be up. Might she be going into the forest?

The full moon was just rising when Weepanee got to the hollow oak. She gave a peculiar cry, and in a moment Atsan crawled out of the dark cavity at its base. "How true you are to your promise, dear boy!" she said, as he caught her in his arms. "The fireflies are flashing this evening for the first time, and here you are.'

"I might have arrived a little sooner. replied the Iroquois, "only that I wanted to obtain better information as to what the warriors of my nation are meditating." "And what have you learnt?" in-

"And what have you learnt?" inquired Weepanee anxiously.

"That before the snow falls deep enough to track a rabbit they will be on the war-path." "Alas! falas!" sighed Weepanee. Then for more than a minute she did not open her lips, but leaned heavily on his shoulder.

It was with no intention to spy Wee-

panee's movements that Father Daniel in a little while entered the forest too. The Atsan's breast heaved, but he made no response.

At length, running his fingers through her long, black hair, "No Iroquois maiden had ever hair so beautiful as yours," he said. "I could toy with it all day and never grow tired. Oh! would that I might carry it with me." "What a fine scalp mine would make to grace an Iroquois war-feast!" answered the maiden. "By the great Manitou! never—never," exclaimed Atsan. Then, pressing her to his heart, "But I must now bid my love goodby. I must depart. Look for me

Scarcely had Father Daniel begun again to tell his beads—which he did facing the venerable tree in whose bark he had carved the deepest cross of all—when he was startled by a hand clutching his many though the discount of the startled by a hand clutching his arm, and, turning, whom should he discover but the young Iroquois that he had met three months before, while behind him stood Weepanee.
"I am delighted to meet you again," spoke the priest, shaking his hand.
"You have found out our love secret, but my dear Weepanee assures me the."

"You have found out our love secret, but my dear Weepanee assures me that you may be trusted," said Atsan. "Implicitly," said Father Daniel. "Well, I once told an untruth," spoke Weepanee, stepping forward. "I once said that I did not love any Iroquois. I now ask forgiveness for telling an untruth."

not love any froquois. I now ask forgiveness for telling an untruth."

"Would that your whole tribe might do
as you are doing; would that every
Huron loved an Iroquois!" answered the
missionary. "For then would reign unbroken peace, and our missions would
flourish everywhere in this benighted
land." Then, addressing Atsan, "Why,"
he added, "do not you red men bury the
tomahawk? Why do you exterminate one ne adea, do not you can hen bufy the tomahawk? Why do you exterminate one another? Think how much happier you all would be if Hurons and Iroquois lived like brothers."

"Ay, how much happier!" murmured

Weepanee, gazing with tender eyes on her lover. "You speak golden words," said Atsan. "But the Happy Hunting-Ground is not in this world; it is somewhere far, far amid the stars." "Father where far, far amid the stars." "Father Daniel preaches peace and good-will to others," said Weepanee. "He is not fond of bleeding scalps and tortured prisoners, like our loathsome wizard, Okitori. O Atsan! if we were all like Father Daniel -and we might be, if we tried-then the Happy Hunting-Ground would not be so

Encouraged by her words, the missionary now went on to speak in fervent ac-cents of the holy Catholic religion, while the Iroquois listened without interrupt-ing; until, at length, warned by the height ing; until, at length, warned by the neight to which the moon had risen, he was obliged to stop, for it was time to go back to the mission-house, where his flock were no doubt waiting for him to say the even-

ing prayers.
"May I return to-morrow?" he said. "Yes, indeed; come and talk to us again to-morrow," said Atsan and Weepanee at one breath

The following morning Ontitarho found his daughter sauntering alone by the edge of the lake. Ever and anon she would pause and cast her eyes over the sparkling water; then she would frown, for she saw Okitori watching her from a canoe a little distance off. "Why are you canoe a little distance off. "Why a not at work?" inquired the chief. there no weeds in my corn to weed out? Have I no moccasins which need mend-

"A heavy weight presses on my spirits to-day," answered Weepanee, "and the fresh breeze from the lake soothes me. "Tis why I am here." "A weight on your spirits!" exclaimed Ontitarho. "Ah! my daughter, why do you not become a Chris-tian? Why do you not let Father Daniel baptize you? Then you would never be melancholy.'

melancholy."

Weepanee made no response.
"Is it the wizard," he continued presently, scowling at Okitori—"is it that plaguing, devil-worshipping, wizard yonder who has persuaded you to remain a heathen? Why has he more influence over you than your father?" "Okitori has no power over me for good or evil," answered Weepanee in a firm voice, affects him. Look at him cronching in "I detest him. Look at him crouching in his canoe like a wild animal. I can see his eyes glistening from here. I believe there a demon in him." "Well, I wish with a demon in him. Marie," pursued Ontitarho. "He never ceases to annoy good Father Daniel. Did you hear him last night howling through the city and crying out that the priest was in league with the devil?" "I never knew better man than Father Daniel," Weepanee. "And I always take his part against Okitori, who calumniates him. But, dear father, while we may love our nes, as he bids us to is it wise to de vote so much time to prayer? Oh! I be-seech you, do not forget how to use the tomahawk and war-club; our warriors must not become squaws. The Iroquois must not become squaws. Ine frequents may appear before many moons, and we should be ready for them. Let the palisade be strengthened; let our warriors practise with their arms. Let them pray practise with their arms.

but at the same time they must not forget how to fight." "Verily, you presume to address me as if you were old in wisdom," answered Ontitarho somewhat harshly. "It is not thus that you used to speak to your father. How dare you insinuate that I pray too much?" At these chilling words Weepanee bowed her head and began to cry. The sachem, whose heart was easily moved, bowed her head and began to cry. The sachem, whose heart was easily moved, and who loved her dearly, was trying to calm her when Father Daniel approached and asked what fault she had committed.

to the God of the pale-faces, if they will,

"I do not find her at work this morning as usual," answered Ontitarho. "But sh s a good girl and will now go to work. There are some weeds in my corn, Wee

panee, are there not?" "Well, methinks Weepanee is a pretty good worker," said the priest. "She is raising for me as much wheat as I shall need; she keeps me well supplied with fish and Indian meal, and every evening she has promised to make me a fresh wreath of fireflies to hang before the Blessed Sacra-

"Thanks for taking my part," spoke Weepanee, smiling through her tears. "I like you ever so much even if I am not one of your flock."

An hour later Weepanee might have been seen in the school-room of the mis-sion-bouse, where Father Daniel had invited her. "I have been praying for you a great deal to-day, my child," said the

"Your prayers will do me good," answered the maiden. "You comfort me; Atsan likes you, too."
"I wish that your Iroquois lover would

"I wish that your Iroquois lover would listen to my instructions for a few days—or rather nights, for 'tis only at night we can meet. He might then become a Christian," continued Father Daniel. "If he does, then so will I," said Weepanee. "The faith which you preach has much in it that is consoling To love the Iroquois seems less difficult for me to do now than when I first heard you say we ought to when I first heard you say we ought to love our enemies." Every word of this conversation, which lasted for half an hour, was overheard by Okitori, who had you have never been to the shrine of good St. Anne, my child? Why it is only twenty miles away. You can see the hour, was overheard by Okitori, who had you have never been to the shrine of good St. Anne, my child? Why it is only twenty miles away. You can see the hour, was overheard by Okitori, who had

sneaked into the house a few minutes be fore the priest and concealed himself under a pile of beaver-skins, a gift to Father Daniel from Ontitarho. "Ha! ha!" Daniel from Ontitarho. "Ha! ha! chuckled the wizard, "my shrewd suspic ion turns out to be quite correct; Weepaned has an Iroquois lover." And so elated was Okitori at what he had heard that he could scarcely keep quiet in his hiding

As soon as Father Daniel had finished As soon as Father Daniel had finished evening prayers this evening—which he always said aloud in the midst of a throng of fervent neophytes, of whom none were more prayerful than Ontitarho—he bent his steps toward the forest, not expecting to be back until morning; for all night he would instruct Atsan if the Iroquais would listen to him.

night he would instruct Atsan if the Iro-quois would listen to him. His face wore a bright smile when he approached the moon-lit trysting-place where Weepanee and her lover were awaiting him. But presently his counten-ance fell, for he discovered the young

ance fell, for he discovered the young woman was in tears.

"Atsan says he must depart ere the moon wanes," sobbed Weepanee. "Why, he makes you a very fleeting visit. What has happened?" said the priest, who was chagrined, too. "Another Iroquois, a spy sent in advance of the war-party, is hovering about Ste. Marie," answered Weepanee; "and Atsan does not wish this spy to find him holding converse with a Huron maiden; otherwise it might fare ill with my lover."

It had been well had Atsan departed ear lier than he did, before the moon had risen so high; for the guileful wizard, who seemed never to sleep, had spied both Weepanee and Father Daniel quit the town, and immediately seeking Ontitarho, he had said: "O chief! I know that the friendship which you once had for me is dead; no Huron in your eyes is so detestable as Okitori. But if I have refused to become a Christian like yourself, if I am bitterly opposed to the Blackrobe medi-cine-man, who has turned the once warcine-man, who has turned the once war-like Ontitarho into a praying squaw, 'tis because I dearly love my tribe and wish not to see the Hurons destroyed by the Iroquois." "What mean you?" exclaimed Ontitarho. "Father Daniel bids us to love our enemies, but he goes no further; we may defend ourselves if they attack us. He is not partial to the Iroquois. We have no truer friend than Father Dan-

At these words there spread over Okitori's ugly visage a demoniac grin. Then lifting up his hand, he merely answered "Follow me."

And now behold the wizard leading Ontitarho with cautious stealthy step toward Wolf Spring. You could hardly hear a leaf rustle as they made their way through the trees and underbrush. At length Okitori paused and whispered "Look! yonder in the moonbeams are three persons—your daughter, an Iro-quois brave, and holding each of them by the hand is your darling Blackrobe."

Ontitarho's straining eyes rested with Onttarno's straining eyes rested with savage glare on the group a little distance ahead, and he discerned, sure enough, the priest and Weepanee, the latter greatly distressed at something, while beside her was undoubtedly an Iroquois. Scarcely breathing, Okitori and the chief now crawled nearer. crawled nearer. TO BE CONTINUED.

### ARNOLD'S LANE.

A Tale of the Shrine of St. Anne Do Beaupre.

BY JOAQUIN MILLER.

"The cannon balls tore the corner of that house off, sir." Down from under my feet came a cracked, piping little voice, and oddly enough in English, too, from the swarm of children there. And of all the extended hands, imploring pennies, her thin hands were not seen except to crutch nervously about the little child, but the face was old. The little cripple held on to the side of a low bench with one hand as she looked up at me with her great pitiful eyes from under the most wonderful growth of hair ever seen. It looked as if this child, buried here in this place, had stopped growing long, long before, and that her hair had kept on growing as it is said sometimes of person buried in a grave.
"What, you will not take a penny like

the others, my child ?"

"No, because I ain't a beggar, if I be a cripple."

"Then sit here on the low bench with don't be ashamed to do it either, for I shall write it all out for a paper, and I shall sell it and get 100, may be 1000 sixpences for it. Yes, I work; I am poor, too. I must go in queer places all over the world like this and get stories, and sell them to pay for bread for my little kids, left alone, like you are, while I work and wander." and wander.

On to the bench she clambered instantly. I, too, was poor, and so we were on a level, looking each other pitifully in the face. The dogs lazily crept away into the face. The dogs lazily crept away into their corners, the children looked at us curiously and then slid away to spend their pennies. The wash-boards kept up their muffled sounds, and the coopers charged away like a far, faint echo of the roar of musketry more than 100 years ago, here in Arnold's Lane. And what a history was hers! She had been born away up at the top on the heights of away up at the top on the heights of Quebec. Then her father lost his ship, and went away around Cape Horn as mate. The mother then died, and then she began slipping down, down, down, till this little cripple, with no legs to speak of, no shape or form, only the great big soul that was in her little body to help ner, till she slid down, down, down, into this

"But papa will come from around the Horn; and he will take me down to St. Anne's, to good St. Anne's." And here she touched her brow, her breast, left, right, crossing herself devoutly on the mention of the good saint's name, and however her breast of the good saint's name, and however here here.

looking away down the St. Lawrence to the dim little white dot on the bank, which is the distant shrine of St. Anne, a place that has been visited by cripples for 250 years; a shrine which more than 100,000 people sought last year. Crutches that have been left behind are piled up in little pyramids. Such, in brief, is the shrine of St. Anne, which this little cripple, now

praying silently at my side in the carriage, so longed to see.
"I feel lighter and better than for a long time, ah, good sir, and good St. Anne"—brow, breast, left, right—"and when my papa comes from around the Horn I know he will take me all the way down to the shrine of St. Anne"-brow breast, left, right-"and she will make my

breast, iert, right—and she will make my legs long, and strong, and straight like anybody's."

But for all her faith, it was clear to me, as I took her back at sunset and set her down in the darkness, amid the roar of washboards and mallets, that she was sorely disappointed. Her voice was feebler than before, as she told me in a whisper that it before, as she told me in a whisper that it was all her own fault that she had not was all her own fault that she had not been out of this dark place for so many years. She could not help looking at the sunshine and the great big houses, and the clean people, and so could not keep her mind and her eyes and her heart all the time on the shrine far away down the bank of the river

"But when my papa comes back from around the Horn he will take me in his arms and lay me down in the little bed on the boat where they lay crippled chil-dren when they take them to good St. Anne's"—brow, breast, left right—"and I will hide my face in my hands and hair and pray all the way down. Then he will carry me on shore and into the church, and I will lay down at the feet of good St. Anne"—brow, breast, left right—"and pray, and pray, until I am as light as a feather, and I raise right up and my legs are long, and strong, and straight, like anybody's.

Then I asked her all about her father. Then I asked her all about her father. She told me all she knew, and that was so little. However, I got the name of the ship and the date of sailing. It was long before. The child seemed to have no idea of the lapse of years down there in the darkness. And as for Cape Horn, she seemed to think it was only some bend in the river a little distance off. I kissed her, crowded a shilling into her bony and unwilling hand, as I hurried away, and unwilling hand, as I hurried away, and unwilling hand, as I hurried away, and left her there in the damp and darkness with her crutch. I went to a good lady whom I know—we all go to women somehow when we wanta good deed done—and told her about this little girl with her boundless faith in the miracles of St. Anne.

"There will be a miracle; there shall be "There will be a miracle; there shall be a miracle!" cried this stout-hearted Protestant lady, with tears in her eyes, as I told her how eager the child was to go down to the shrine of St. Anne. "But," continued the Protestant lady, "It will not be such a miracle as these faithful Catholics believe in; but I will tell you what it will be;" and here she lowered her head and whispered slyly: "Her father shall be found. Yes, her father will come to her, and that will be the miracle. Oh, do not fear me, or doubt for an instant that there is a good God. We will take this little girl. good God. We will take this little girl, take her to-morrow, to the shrine of St. Anne, and my word for it, her father will come for her from his long voyage around the Horn; for this is the only kind of miracles we have now.'

"Then sit here on the low bench with me and tell me all about yourself, and I will give you a whole bright sixpence all for yourself. Oh! don't be afraid; and don't be ashamed to do it either, for I shall write it all out for a paper, and I bench reserved for cripples, before the bench reserved for cripples, before the bench reserved for cripples, before the lamp burning at the feet of good St. Anne. The good Protestant lady, lean-

Anne. The good Protestant lady, leaning over her, said:
"My child, pray for your father to come to you. I know he will come for you soon, may be to-day, and he will be your legs, and that, my darling, will be the miracle."

"If my papa comes to me from around the Horn," yield the side! for the said.

the Horn," piped the pitiful, failing voice from down there in the white pillows and from under the clouds of black hair, "if my father comes for me after I have come to the shrine of St. Anne"—brow, breast, left, right—"why, he won't have to carry me at all, for I will run at his side as light as a feather, ma'am, and my legs will be long, and strong, and straight as any-body's."

And so I carried her ashore and into the church, and laid her praying at the pitiful feet of the mother of the Holy Virgin, full of faith, and hope, and peace; of bound-less belief that a miracle should restore her, and make her strong and straight like

others.

An hour later we came back. She still lay there before the shrine between the two tall pyramids of crutches, left there by the thousands who had been healed. by the thousands who had been neared. But her little crutch still peeped out over the little shoulder through the clouds of hair. It was time to go, and leaning over, I took the little one again in my arms.

from around the Horn, and will take me to good St. Anne's—brow, breast, left, right,—"and there will be a miracle, and my legs will be straight and strong, and long like anybody's."

"And you have never been to the shrine of good St. Anne, my child? When the little one again in my arms.

"Oh, I am as light as a feather," she head and I passed out of the church, "and I know that my papa will come from around the Horn, like the good woman said, only I shall rise up and be straight and strong, with legs like anybody the straight and strong the straight and strong the little one again in my arms.

"Oh, I am as light as a feather," she head and I passed out of the church, "and the straight and strong the straight and stro around the Horn, like the good woman said, only I shall rise up and be straight and strong, with legs like anybody's."

We laid her down on the little bed in the boat as before. She was, indeed, as light as a feather. Her faith was not shaken. She assured the good Protestant

"No, no, no, and if only I could get up lady that we would not have to carry her

"No, no, no, and if only I could get up there and see it away off, may be that would straighten my legs and make them strong and long like anybody's. Ah, if I could only get up there and look at the shrine of good St. Anne"—brow, breast, left, right, and a bowing of the little head till hidden in the black mantle of hair. "Oh, if I could only get there and see out and look once down on the shrine, I know my legs would be strong and straight like anybody's."

I took her in my arms after much coaxing, for I did not care to talk much now, and carried her out to the light of the sun. Then, climbing into a carriage, in half an hour we were on the summit of the heights looking away down the St. Lawrence to way out of it all. The father has not been lost at sea, but he has returned from around the stormy cape, and is waiting for

The boat ground against the wharf, and The boat ground against the wharf, and we went in to get our little charge, after looking in vain among the crowd for one who might possibly be her father. The woman approached, held back the sheet, touched the clasped hands, and drew back with a cry of pain and terror.

The Father had indeed come to take His child to shore, to that better shore beyond the stormy cape of earth's

shore beyond the stormy cape of earth's unrest. She was dead.—Texas Siftings.

### The Trappists.

The following observations by a Trap-pist will give the reader some idea of the austerities practiced by this great order: Silence is perpetual. It is allowed when necessary, to speak to the superior or novice-master with regard to spiritual matters. Guests speak to the porter; the teachers and laborers make themselves teachers and laborers make themselves understood at their work by signs. The transgression of the rule of silence is severely punished: novices may be dismissed for transgressing this rule.

Manual labor takes the place of discip-

line; it is, of course, in proportion to the strength of the individual.

The food is strictly vegetarian; it consists principally of rye bread, beans, peas, potatoes, vegetables, milk, without fat, fish. The drink of the Trappists is beer, and wine in wine-growing countries, in

small quantities.
Seven hour's sleep is allowed by the rule; the hour for rising is 2 a. m., on working days, at an earlier hour on Sundays and feast days. The bed of the Trappist is simply a straw sack, with a bolster and cover. They all sleep in a common dormitory.
The clothes are all wool.

Vows.—Poverty is strictly observed. Not even a picture can be called one's own property. Modesty serves as a guard to chastity, and the simple fare asguard to chastity, and the simple fare as-sists in observing the vow. We also make the vow of stability, i. e., to remain in the same character till death, the great-est and most difficult of all vows. Obedience is strictly enforced

The novitiate lasts two years, after which the postulant is admitted to simple vows. The solemn vows are taken after three years. A condition for reception is that one makes no conditions, but simply places himself at the disposition of the superior. It is allowed to wish for Holy Orders and to exercise one's trade; but this may not be demanded. He who makes conditions about the disposal of himself does not offer himself entirely to God.

### Mother of the Sullivans

When the sturdy Irishwoman to whom the Sullivan family may well look back with pride was crossing the Atlantic on with pride was crossing the Atlantic on her way to the new country, and was asked, "Why do you come to America?" she answered, "To raise Governors for them," little dreaming that she would live them," little dreaming that she would have to see one of her sons Governor of New Hampshire and another Governor of Mas-sachusetts, though I am sorry to say the third did not do much honor to his family, third did not do much honor to his fa and was known as "Devil Jim." story goes that soon after John Sullivan rose to be Governor of New Hampshire he desired to give a grand dinner to a number miracles we have now."

And so it was agreed that we two should take the child to the shrine together. Meantime, the practical Protestant, who did not believe in miracles of to-day, busied herself in trying to get track of the poor absent father. It was nearly a week, however, before we got off, for the days were wet and dreary, and the child was hardly strong enough to make the journey there and back on a bad day. We got off at last. It was a great occasion for family at the same time was his mother the dinner table. Approaching the matter as gently as possible he soon succeeded in making the quick-witted old lady under-stand the drift of his diplomatic talk, and in convincing himself that he had miscalculated the pride of the mother of the Sullivans. Rising, in all the majesty of her Irish wrath, "John Sullivan," exclaimed the old lady, "I have hoed potatoes in the field with the Governor of New Hampshire at my breast, the Governor of Massachusetts at my side, and the devil tugging at my skirts, but never yet have I allowed one of my sons to be ashamed of me—order the chiase and send me home." Remonstrances were of no avail, and home went John Sullivan's mother in all the majesty of her righteous indignation.

> A Catholic friend of ours, in traveling A Catholic friend of ours, in traveling recently, fell in company on the railroad car with an inquisitive Yankee, who, on learning incidentally that he was a Catholic, seemed quite disposed to have a talk on religion. But our friend very candidly told him there was no use in their discussing the subject of religion, because they could not do so on equal terms. "Why not?" said the Yankee; "what do you mean?" "Why," said our friend, "the difference between you and me is that I have a settled fixed faith and know exactly what I believe, while you have no fixed faith and don't know what to believe. Now, is it not so?" The Yankee hung his head for a moment with a puzzled air, and then looking up with the utmost frankees. his nesd for a moment with a puzzled air, and then looking up with the utmost frank-ness, exclaimed: "Darned if it ain't!" And he at once became a docile pupil and learned a number of things he never knew before.

ANSWER THIS .- Is there a person living Answer thus.—Is there a person living who ever saw a case of ague, biliousness, nervousness, or neuralgia, or any disease of the stomach, liver, or kidneys that Hop Bitters will not cure?

Jacob Loockman, Buffalo, says he has been using it for rheumatism. He had

been using it for rheumatism. He had such a lame back that he could do nothing; but one bottle entirely cured him.

Though numerous causes may operate to turn the hair gray, all that is needed to to turn the nair gray, all that is needed to restore the natural color is Hall's Vegetable Sicilian Hair renewer. For more than twenty years its sales have been enormous, but we have yet to learn of its first failure.

"Rejoice, Virging troyed every heres Though the mal the Church of God same, yet its mani ized by an unlim

OCT 26, 188

ROSAR

of the power that plate, and endowe intelligence, he fit ends he aims at visdom and endl one point he renew driven out from a and wearing new c When after three struggle the faith blood of martyrs paganism by which troy the work of

troy the work of with stirred up a heresies, each of malicious purpose tunity and power these heresies app hateful and revolti natural laws of me the universal conanother, they put piety, professing than to reform a pristine purity and lowers of Christ. form or profession, in their hearts the and the basilisk, an to undo the work Sometimes these from the world fo they suddenly can life and refreshence heresy which appear adherents went by was confined mostly These heretics not the Church, but gainst the civil au one: it was almost the Manicheans, w tellect of St. Aug under the influer became afterwards successful antagoni In the very co heresy had its new great saint to com The saint's name w heresy of the Albige intended to frustra carnation of the So

God's providence is ness and defense of tery of Christianity out all eternity. was the cause of t devout servant. S rosary, instructed 1 to teach it to other ence of this devo heresy melted away Mary as the unfai wondrous favor an fraternities of the r in one place after a

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tion became as uni This was early in tury, and as time v them to win new a the Christian cause the Sixteenth centr rosary was the mea which was then be of Christian Euro known under a ne of Christians.'

St. Pius V., who sal Church at the of Victory, and fix the first Sunday in which was fought battle of Lepanto. TWO YE

Gregory XIII. ch festival substitution tory." In 1716, on triumph of the Ch this devotion of the as the "Solemnit Rosary of the Bless our present great just issued a speci that the feast be c unwonted pomp a devoted to Our Bl ary, granting, bes special indulgence ply with his inten-is the history of the stitution of to-day

The essential pra the Our Father Glory be to the I peated each fiftee Mary or Angelic times. No other neither the apost usually serve as a the Hail Holy Qu wont to terminate The number of tir peated in the ros number of psalms the devotion is psalter of the Ble ever, in this coun from one or oth of the psalms, the

IN WHAT THE

tute the rosary in The 150 Hail are divided into as the word indica Marys. The Oubeginning of each be to the Father cade ought to be tation on one of the life of our

Lady. These mysterie equal parts, eac mysteries; and t Sorrowful and

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#### ROSARY SUNDAY.

REV. J. P. RYAN.

"Rejoice, Virgin Mary, thou hast destroyed every heresy in the world." Anti-

Though the malice of the devil against Though the malice of the devil against the Church of God is ever essentially the same, yet its manifestations are characterized by an unlimited diversity. Possessed of the power that is fearful to contemplate, and endowed with a super-human intelligence, he fits his means to the evil ends he aims at with a most masterly wisdom and endless variety. Foiled at one point he renews his attack at another; driven out from among men in one form. driven out from among men in one form, he quickly returns under another shape and wearing new colors.

and wearing new colors.

When after three centuries of terrific struggle the faith of Christians and the blood of martyrs had triumphed over paganism by which he had striven to destroy the work of redemption, he forthwith stirred up a succession of direful heresies, each of which worked out his melicious purpose according to its oppormalicious purpose according to its oppor-tunity and power for evil. At one time these heresies appeared under a form hateful and revolting, attacking even the natural laws of morality, and outraging the universal conscience of mankind at the universal conscience of mankind at another, they put on garb of pharisaic piety, professing to have no other aim than to reform abuses and to restore pristine purity and piety among the followers of Christ. But whatever their form or profession, they always nourished in their hearts the poison of the snake and the basilisk, and their real object was to under the work that Christ had done and the basilisk, and their real object was to undo the work that Christ had done. Sometimes these heresies disappeared from the world for centuries, and then they suddenly came back with renewed life and refreshened vigor. Such was the heresy which appeared in Europe during the twelfth and thirteenth centuries. Its adherents went by the name of Albigenses, and the scene of their operations was confined mostly to France and Spain. These heretics not only rebelled against the Church, but they drew the sword against the civil authorities as well. The heresy of the Albigenses was not a new one; it was almost identical with that of the Manicheans, which 800 years before had entangled in its meshes the great intellect of St. Augustine, who, however, under the influence of God's mercy, became afterwards its most strenuous and

successful antagonist.

In the very country where this old heresy had its new birth, God raised up a great saint to combat and confound it.

The saint's name was Dominic, and as the heresy of the Albigenses, like all others, was intended to frustrate the effects of the Incarnation of the Son of God, he naturally turned for assistance towards her, who in God's providence is destined to be the witness and defense of this fundamental mys tery of Christianity in time and through-

out all eternity.

THE CAUSE WHICH DOMINIC DEFENDED was the cause of the Church and Mary's was the cause of the Church and Mary's cause as well, and she hastened to aid her devout servant. She revealed to him the rosary, instructed him how to say it and to teach it to others, and under the influence of this devotion, the Albigensian heresy melted away, while the eyes of the faithful were turned more than before to Mary as the unfailing channel of God's wondrous favor and grace to man. Con-fraternities of the rosary were established in one place after another until the devotion became as universal as the church it-

self.
This was early in the Thirteenth century, and as time went on, Mary increased the devotion of her children by aiding them to win new and signal victories for the Christian cause. Towards the end of

St. Pius V., who governed the Universal Church at the time, instituted a new feast in her honor, the feast of St. Mery of Victory, and fixed its celebration for the first Sunday in October, the day on which was fought and won the celebrated battle of Lepanto.

TWO YEARS LATER TWO YEARS LATER
Gregory XIII. changed the name of the festival, substituting "Rosary" for "Victory." In 1716, on the occasion of another triumph of the Christian cause through this devotion of the rosary, Clement XI. made the celebration of the feast universal as the "Solemnity of the Most Holy Rosary of the Blessed Virgin Mary," and our present great Pontiff, Leo XIII., has just issued a special encyclical requiring that the feast be celebrated this year with unwonted pomp and devotion, and that the whole month of October be especially devoted to Our Blessed Lady of the Rosary, granting, besides, most ample and special indulgences to all those who comply with his intentions. Such, in brief, is the history of the Rosary and of the in-

stitution of to-day's feast.
IN WHAT THE ROSAR CONSISTS.
The essential prayers in the rosary are The essential prayers in the rosary are the Our Father or Lord's Prayer, the Glory be to the Father or Hoxflogy repeated each fifteen times, and the Hail Mary or Angelic saluation, repeated 150 times. No other vocal prayer is essential, neither the apostles' creed with the Our Father and three Hail Marys, which usually serve as a sort of introduction, nor the Hail Holy Ouer, with which we are the Hail Holy Queen with which we are wont to terminate this form of prayer. The number of times the Hail Mary is repeated in the rosary corresponds to the number of psalms in the psalter, and hence, the devotion is sometimes called the psalter of the Blessed Virgin, and when-ever, in this country, priests are unable from one or other cause to recite the divine office, which is made up principally of the psalms, they are allowed to substi-

tute the rosary in its stead.

The 150 Hail Marys of the rosary are divided into 15 decades, each decade, as the word indicates, consisting of 10 Hail Marys. The Our Father is said at the beginning of each decade, and the Glory be to the Father at the end, and each decade ought to be accompanied by a meditation on one of the leading mysteries in the life of our Lord and our Blessed

Lady.
These mysteries are divided into three

these mysteries form a real compendium of the Gospel, proceeding as they do with increasing interest from the joyful event of the Annunciation, through the humble life of our Lord and His Blessed Mother, and the sorrowful scenes of the Passion, to the crowning of our Blessed Lady in Heaven, where she sits in glory at the right hand of her Eternal Son.

These mysteries accompanying the reci-tation of the resary give to the vocal prayers a constantly fresh and new mean-IN ORDER TO GAIN THE FULL ADVANTAGE

of this devotion we ought to couple with each mystery the acquisition of some special virtue for our-selves, as, for instance, humility in medi-tating on the Annuciation, charity towards our neighbor in the Visitation, etc., etc., and we ought, besides, to fix on some poor soul in Purgatory to whom we may apply the immense indulgence at-tached to this devotion. The form of prayer used in the rosary is very simple, but we must bear in mind that the form comes to us from heaven itself. The first part of the Hail Mary is made up of the identical words used by the angel who came down from heaven to announce to Mary that she was chosen by the Blessed Trinity to be the mother of God, while the parts made by St. Elizabeth and the church were certainly composed under the the parts made by St. Elizabeth and the church were certainly composed under the direct inspiration of the Holy Ghost. The Our Father, as anybody knows, was taught by our divine Lord himself. No one, therefore, would be so impious as to make little of the rosary by reason of its simplicity of form. Mayhap there are some, however, who think it

A TIRESOME AND MONOTONOUS TASK to repeat the Hail Mary over and over so many times, yet the prayer of our Lord during the terrible hour of his agony in the garden was much shorter and he re-peated it over again, and surely in the matter of praying right the disciples of the Master may well afford to take a lesson from the Master's example. The Hail Mary, indeed, is short and oft repeated in the rosary, but let us bear well in mind

the rosary, but let us bear well in mind that there is no form of prayer dearer to the hearts of Our Lord and his Blessed Mother than this one.

A Bishop of the order of St. Dominic tells the following story:

An old soldier came one time to a certain monastery of the Cistercians and applied for admission to the order. He was received as a matter of course, for the Cistercians close their doors against no man Cistercians close their doors against no man

who is willing to follow their manner of However, the dress does not make the work, and the old soldier quickly discover-ed that his life in the camp and field had lone little to prepare him for his new profession.

THE NAMES OF BATTLES of military movements and warlike instru-ments were indelibly fixed in his memory, but no form of prayer had left any trace there. The good monks found their aged novice ignorant of religious matters to such an extent that he was unable to reeite even the Lord's prayer, and what was still more deplorable, no effort of theirs combined with all his own good will, could enable him to learn it.

The monks were almost in despair, but

as a last resort they tried to teach him at least the Hail Mary. To this prayer the old warrior took with unwonted affection, and he very soon knew it and repeated it over and over again, and as he dwelt upon it in his own mind he felt his heart filled with a heavenly joy and sweetness. Time went on, and he who had never learned a single form of prayer other than the Hail Mary, died and was buried as the Cistercian monks bury their dead brethren. Some them to win new and signal victories for the Christian cause. Towards the end of the Sixteenth century the devotion of the rosary was the means of rolling back the tidal wave of the Mahomedan invasion rosary was the means of rolling back the tidal wave of the Mahomedan invasion which was then beating against the gates of Christian Europe, and Mary became known under a new title, that of "Help of Christians."

St. Pius V., who governed the Universal of the old soldier who had turned monk, a bush covered with the most beautiful flowers, and of a kind altogether unmore wonderful still, they saw inscribed on the flowers in golden characters these words, which the dead man was so fond of

"HAIL MARY FULL OF GRACE." This wonderous phenomenon was reported to the Bishop in whose diocese the monastery was situated, and he ordered an investigation to be made. The grave was carefully opened and when this was done the flower was discovered to have its roots in the mouth of the dead and ancient

No sooner had it fulfilled its mission by manifesting how pleasing to God and our Blessed Lady is this beautiful salutation than it withered and disappeared in pres-

ence of all those looking on. THOUGH WE MAY REASONABLY BELIEVE there is no Catholic so uncatholic in heart and mind as to make light of the rosary, still, judging from remarks we hear from time to time and from the manner of peo ple, we find attached, in this country at least, to confraternities of the rosary, it is very hard to resist the conviction that in the minds of many so-called good Catho-lica there is a notion that though the rosary is an excellent thing in itself, it is nevertheless a devotion fit only for those who cannot read and for ignorant old

who cannot read and for ignorant old women generally.

Now, perhaps those who are inclined to talk in this wise may give weight to the opinion of such a man as Father Faber; so just listen to what he has deliberately written on this point: "I cannot," he writes, "conceive a man being spiritual, who does not habitually say the rosary." There is so question of ignorant old women here—he speaks of "a man," any man, and he declares he cannot form to himself the idea of a man being spiritual himself the idea of a man being spiritual that is living habitually in the grace and favor of God unless he say his rosary habitually. Father Faber is not a rigorist. He belongs to what is styled the mild school

of theology.

THERE IS NO ROOM FOR DOUBT that this beautiful devotion of the rosary is most dear to the hearts and minds of the poor and holy and ignorant in God's Church, but we must bear well in mind that these same poor people have frequently a much keener appreciation of spiritual things than their intellectually proud superiors. To say, however, that the devotion of the rosary is fit only for the poor and ignorant, in a word, for old women generally, would be to offer a base insult to the Church of God and would betray a most lamentable want of the true spirit of faith and piety.
St. Pius the fifth, who instituted the

every Christian household.

ST. VINCENT DE PAUL,
who, like our Divine Lord himself, combined the sympathy and tenderness of a
mother with all the force and character of
true manhood, dearly loved this beautiful
devotion of the rosary, and St. Francis of
Sales, who is sometimes called the gentleman saint, wore the beads constantly at
his girdle. Bossuet, styled on account of
his great learning and the sublimity of his
eloquence, The Eagle of Meaux, deemed
it an honor to belong to the confraternity
of the Rosary. St. Thomas of Aquin, the
prince of philosophers and of theologians,
was a member of an order to whose
founder the Blessed Virgin revealed the
devotion of the rosary, and whose disciples
wear the rosary as a part of their religious
dress, and who are especially commissioned
by the Church to defend and propagate it
among the faithful. mong the faithful.

among the faithful.

Daniel O'Connell after his great speech which burst open the doors of the English parliament, which for three hundred years had been shut in the face of every Catholic, whether English or Irish, retired quietly into a corner of the hall and began to say his heads. In the days when kings gloried his beads. In the days when kings gloried in the name of Catholic they also gloried in being members of the confraternity of the rosary.

when every royal child of France was enrolled in the confraternity of the rosary on the day of its baptism, two Dominicans being commissioned to say the rosary in its stead until it was able to say it for itself. When St. Stanislaus, the young nobleman and Jesuit, was dying, he held his rosary in his hand, when a priest beside his bed asked him what was the use of his keeping it there since he was unable to recite it, the dying saint made answer in a manner worthy of Mary's child: "Let me keep it," he said—"it serves to comfort me, for it is something belonging to my mother."

belonging to my mother."

Now surely what Popes and saints and kings, and scholars and statesmen have re-

kings, and scholars and statesmen have regarded as most holy, and what they so loved to practice, may not seem too lowly for the little high-school education we possess in reality or in imagination.

Let us remember that Father Faber tells us that "the rosary is a standing monument of an event whose importance can never again be equalled in the world's history—an event which, when once understood and received by faith, makes all other wonders of God's providence towards his creatures easy of acceptance. The rosary keeps Jesus and Mary constantly before our minds and imprints on stantly before our minds and imprints on our hearts a true Catholic spirit. It is a devotional compendium of Catholic the-ology and one of the chief channels of the traditions of the Incarnation among the faithful.

IT SHOWS THE TRUE REASON OF DEVOTION to our Blessed Lady by constantly display-ing her relationship to Jesus. It realizes in a most special manner the communion of saints, by uniting us with our brethren all over the world through its confraternities, and making us feel at home in strange lands, and among people who, by reason of the difference of language and of manners, would be otherwise strangers to us even if we lived among them. It unites us, still closer even, with the poor souls in Purgatory, for it is the queen of indulgenced devotions, and every one of

its indulgences, without exception, can be applied to the souls in Purgatory.

It is one of the strongest defences against the enemies of the church, as its institution clearly proves. Its form is a complete abridgement of the Gospel, and expresses the three great phases of the work of Redemption, Joy, Sorrow and

Glory.
ITS AIM IS TO MAKE US LOVE JESUS
AND SALE SALE AND MARY for ITS AIM IS TO MAKE US LOVE JESUS for His own dear sake, and Mary for His sake, and it is a constant hymn of thanksgiving to the Most Holy Trinity for the great benefit of the Incarnation. It combines in an easy manner mental and vocal prayer, and is a devotion that suits all times, and all places, and all persons. We can say our rosary when we can say We can say our rosary when we can say no other prayer—when we are sleepless at night; when waiting on others; while making a journey. Belonging to its confraternities has nothing but priyileges attached to it, and imposes no obligations under any sin, whether mortal or venial. It is approved by the Church, and most a problem of the property of the church, and most apply applied from the transverse and the church of the amply enriched from the treasure-house of her indulgences. It is sanctified by the use of saints, by the conversions of enriched from the treasure-house sinners, by revelations and by innumerable miracles." Finally, let us remember what Father Faber warns us not to forget: That the last mystery of the rosary is the coronation of the Blessed Virgin in

CONCLUSION.

Fitting, indeed, is it that the last mystery of our rosary should leave us looking up longingly to that place where, through its means, we hope to one day find an entrance. Truly, this is a sad old world at best. We say this when we are young, we realize it fully as we grow oll.

People in our day are looking around

them at the misery and crime with which the world is filled, and many weary hearts are asking themselves and others the terri ble question: "Is life, as we see it and know it, worth living?" The answer to this question, where faith is lacking, is almost generally, I think, in the negative. If we had not the faith of the Son of God o enlighten our hearts, we, too, might easily answer that anxious question of tired souls in the negative. Apart from the life to come this life, as we see it and know it, is not worth the living. Its sothow it, is not worth the living. Its so-called goods and pleasures are not worth the having. This, indeed, is a world of few joys and many woes, 'Tis a place where joy and sorrow fitt across our pathway as sunshine and shadow chase one another across a mountain landscape—'tis a place where fond ties are formed to be some day rudely snapped as under—a place where sunshine is suddenly changed into

time the character of an old woman. St. Charles Borromeo was no old woman, yet he had the rosary said daily in his seminary and its confraternities established in every parish of his great archdiocese of Milan. The bitterestenemy of Rome and the papacy does not venture to call our present great pontiff, Leo XIII., an old woman, for he stands before even the infidel world as one of the greatest living statesmen, a theologian, a scholar and a poet, yet his late encyclical shows in what esteem he holds the rosary and how anxious he is that it should be recited "unceasingly" in every Christian household. if when it is all over, we may carry the little crowns of roses we have woven here in our Lady's honor, to lay them at her feet there—there in heaven, where she is queen—there to receive from her hand instead, an immortal crown of glory that we shall wear for all eternity.

### ARRIVAL OF THE SISTERS.

Antigonish Aurora, Oct. 3.

shall wear for all eternity.

The Sisters of the Congregation of Notre Dame take possession, this week, of the new Convent in Antigonish. About a year ago, the Protestant editor of the Newburyport Valley Visitor had occasion to note a similar event in that town of Massachusetts, and the following are

among the appropriate remarks he made upon the "arrival of the Sisters":—
The Catholic Church everywhere seeks unity from diversity, and aims at the establishment of order as a primary virtue. They have one head, and each division of the Church, male or female, has its superior, as has each subdivision to the last de gree. This convent will have its superior; and all of the order to which they belong acknowledge one Mother Superior at the great central head convent. The nuns of most of our cities are easily recognized on the streets by their black habits and white bonnets. We are glad to witness the ad-vent of the "sisters." THE POLICY UPON WHICH OUR MASSA-

CHUSETTS SCHOOLS are run, and is being borrowed from us by other States, popular as it is, has never been to our liking, and in 30 years at least we have not failed in season

and out of season, to point out what seemed to us fatal defects. It is never out of place to impress upon youth the value, the virtue, the duty, of truth, justice, honor, honesty, sobriety, industry, respect for age and station; personal purity in thought and deed; obedience to law; respect for what men deem sacred and holy, and reverence for God. It can never fail of good to teach the ten commandments, recite the teach the ten commandments, recite the ten blessing, or know the Lord's prayer. No child will be worse by being led to kind acts and affectionate feelings for his fellows; to avoid arrogance and irritation, not to say abuse, of his companions; to be told that he is frail and erring, and as he hopes to be forgiven his own offences so should he forgive others offending. But WHERE ARE THE DUTIES OF PRACTICAL LIFE TAUGHT IN THE COMMON SCHOOLS? It does not answer to say, "There are Sunday-schools for this." To one-half the

Sunday schools for this." To one-half the children there are no Sundays, leave alone Sunday schools. It does not answer to say, "This belongs to preaching," for where only one-third of the people attend church, what is to be done for the twothird? It does not answer to say, "That is the work of parents." Our labor system has destroyed in a great measure the homes of our people—such homes as our fathers established. Once, years ago, being on a school committee, we inquired in writing—and so received answers—to several questions relating to the moral condition of the schools; as what proportion of the pupils were truthful; what, refraining from profane language; and how many, if any, drank intoxicating liquors. THE RESPONSES WERE SHOCKING

and we will not repeat them; but fro that day we have never been surprised at the prevalence of juvenile offences, or at the array of young criminals in the docks of the courts, when arraignments take place. We may be told that parochial schools will afford no relief. Possibly, then so much the worse for us; but it certainly can be tried, and if it fails it will only leave us where we were, while, if in a single instance it succeeds, it will do much good of itself and have the best influence on other schools. We have faith in it, because we have faith in the To us personally they are teachers. nothing. We have never seen them, and in their religion they are to us as are all cther religionists. Years generally bring every man charity and liberality for others, and with us it has given increased others, and with us it has given increased faith in humanity and its steady, unending progress. Without stopping to inquire into their tenets, we do not doubt that true to all their vows, they devote their lives to the duties that devolve upon them, and that they will die in the ser-

PEOPLE DO NOT PUT ASIDE THE WORLD and shut out all its allurements and ordinary pleasures, the hopes of wealth and participation in the gay scenes of life—themselves educated, refined, and above reproach—to fail where success is possible to them. It is not for wages they labor; it is not upon any hour measurements they work; it is not of vacations they dream; it is with no thought of marriage to relieve them from tasks they hate that they bear their burdens, but from a lifelove dedicate themselves to holy employments, and to such there never comes a thought of failure, or a fear of sacrifice of self in their calling. All their pay is at the end, when life is done; all their reward is reserved for heaven; all the praise they seek is of Him who at last shall say, 'Well done, good and faithful, enter into the joys of thy Lord.'

### De Not be Daped.

A recently advertised and highly puffed remedy for deafness has lately been exposed as an unmitigated fraud. Not so with Hagyard's Yellow Oil; none name it but to praise. John Clark, of Millbridge, testifies that it cured him of deafness.

Mr. John Magwood, Victoria Road, "Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure is a splendid medicine. My customers say they never used anything so effectual. Good know its value from personal experience, having been troubled for 9 or 10 years with Dyspepsia, and since using it digestion goes on without that depressed feeling so well known to dyspeptics. I have no hesitation in recommending it in any mysteries; and they are termed Joyful, Sorrowful and Glorious. Altogether title, does not wear in the history of his

stomach." Sold by Harkness & Co., Druggists, Dundas st.

### ARCHBISHOP O'BRIEN'S WESTERN

VISIT. Antigonish Aurora, Oct. 3.

The Yarmouth Times gives the following account of Archbishop O'Brien's visit to Yarmouth and Digby counties, with interesting items concerning the progress of the Church in that section of the coun-

try:
"His Grace the Archbishop of Halifax visited this county this week, as per pre-vious announcement. On Wednesday afternoon His Grace visited Eelbrook and was present at the picnic, being received by the people with enthusiasm. In the evening a grand display of fireworks was

given.
"On Thursday His Grace visited Tusket "On Thursday His Grace visited Tusket Forks, and blessed the new church there. There was a large gathering from all parts of this county and Digby county present. His Grace was assisted by Revs. Fathers D'Homme, Manning, Ellis, McCarty, McLeod, Daly and Parker. After the ceremony of blessing the church, mass was celebrated and then a public open air dinner was given. The new church is a nice little edifice, 70 by 35 feet, and was built and paid for within the present year built and paid for within the present year by the Catholics at the Forks, who number about fifty families.

His Grace next proceeded to East Pub-nico, and formally dedicated the large new Catholic Cemetery.
His Grace in reply to the Times' repre-

sentative gave some interesting particulars of the progress the Roman Catholic Church is making just now. In Halifax the bazaar in aid of St. Patrick's building fund netted \$16,589. The total number of raid of paid entrances was 18,400. The new church on the site of the old wooden build-ing is to be a handsome brick structure. It has so far advanced that the roof will shortly be put on and the basement will be completed ready for use this winter.

In Digby County a large new church is to be built at Meteghan, not Church Point, as erroneously stated in the Halifax Herald. The people there are making the bricks themselves and now have 250,000 bricks themselves and now have 250,000 made ready to be burnt. This was the work of a portion of this summer only. The new church is to be 110 feet long. The work of the building will be commenced next spring. The late picnic in aid of the building fund netted \$1,750.

At Salmon River movement is on foot to build a new church.

to build a new church. At Saulnierville a new presbytery is to be built.

St. Croix Church, Plympton, is to be completed externally this fall and the in-terior will be finished by next year. The picnic in aid of the building fund there In this county the church in Yarmouth

town will be the chief undertaking. This is to be built on the site purchased from the Stayley Brown estate. The frame will likely be got out this winter and the building itself commenced in the spring. At Tusket Forks the new church, as above stated, has just been blessed.

At Pinkney's Point the people are getting out the frame for a new church.

At Eelbrook the picnic just over has furnished funds to fully pay for the repairs to the presbytery.

Rev. Father Parker who has been assist-

ing Rev. Father McCarthy, has been permanently appointed and will reside at

Tusket Wedge.
There are now between 7,000 and 8,000 Catholics in Yarmouth Co., with four priests, and between 8,000 and 9,000 in Digby Co., with five priests.

### A Non-Catholic Tribute.

Buffalo Union

From an article on "The Historical De velopment of modern Nursing," by Dr. Abraham Jacobi, in the current Popular Science Monthly, we make the following extract. He reviews briefly the history of the various Catholic orders of men and women, and then goes on to make this ignificant contrast: All of the orders mentioned were com-posed of Catholics. Not one of them but

was intimately associated with the Church. In this connection it ought not to be forgotten that all the culture and know ledge of the medieval period was confined within the limits of the Church. Within its fold the whole progress of mankind slow though it was toward humanistic evolution, was developed. Thus the efforts of the Catholic Church in favor of the poor and sick must be duly appreciated, the more so, as the so-called "Refed, the more so, as the so-called "Re-formation" party exhibits nothing but blank leaves in the history of ethical and humane development. The revolutionary movement prepared by powerful minds for centuries, and finally carried out by Luther, did not result in any good to the poor for a long time. Indeed, the success of the Reformation was in part due to the greed of German princes, who gained a rich harvest by appropriating monasteries, hospitals, and all other possessions of the Catholic Church. Thus the Lutheran Church, or churches, were left so poor that if they had the will they had not the power to make any pecuniary sacrifices in the interest of the poor and sick. But the interest of the poor and sick. But even that will they had not, could not have. For the first axiom in Luther's doctrine was this, that not work performed, but faith only, made the Christian. That doctrine was a long stride backward; it fired the imagination of some bigots, chilled the hearts of most men, sustained the egotist, and created dissensions. Never was there a greater failure. The poetry of the Church gone, its efficiency gone, that was the "re-formation." Not until some decades ago did we know of Protestant unions estab-lished on the plan of their Catholic pre-decessors. But the male orders never tried to imitate the useful example of the Catholics. They did not care for the sick or the poor. Their aim was and is "home-mission." They are replete with faith. mission." They are replete with faith, distribute Bibles, and glory in the conversion of that Jew who was baptized, once or often, half a dozen years ago, for ready cash. The women, as always, have done

### Tried in Toronto.

Mrs. Mary Thomson, of Toronto, reports the removal of eight feet of tapeworm by the use of one bottle of Dr. Low's Pleasant Worm Syrup. This medicine is reliable for all kinds of worms that afflict children or adults.

### THE POWER OF MARY.

The Secret of Dr. Talleyrand's Conversion.

Apropos of l'Abbe Lagrange's article on the conversion and death of Prince de Talleyrand, l'Abbe Tholon publishes the following edifying details. Bishop Dupan-loup himself, who reconciled the unfor-tunate Prince to the Church in 1838, whilst Vicar-General of Paris, told them to the writer:

writer:

Mgr. Dupanloup was in the habit of paying a yearly visit to his mother; and that very year—1838—shortly after the death of de Talleyrand, he stopped at the Seminary of Belley on his way to Savoie, where the pious old lady resided. The where the pious old lady resided. The papers were filled with accounts of the great event, and superiors and professors were anxious to hear the consoling account of the last moments of de Talleyrand from of the last moments of de Talleyrand from the lips of the one who had been the in-strument of God's infinite mercy. The Prince had signed a full retractation of all his errors, and a complete submission to the Mother Church; he had made a general confession, and prepared himself humbly for death, which he met with full consciousness.

humbly for death, which he met with full consciousness.

"To what do you attribute his conversion?" they asked of Mgr. Dupanloup.

"I put the same question to the Prince in his last moments," replied the Vicar-General. "In answer, he pointed to his scapular, which he held pressed to his heart, and which I had not previously noticed, showed me the picture of the Blessed Virgin, and affectionately kissed the livery of our Blessee Mother, which he bedewed with his tears."

Is not this a striking example of the

Is not this a striking example of the power of Mary, and of her mercy for sinners? If she thus recalled from the very limits of evil a great mind that was a standing scandal to the Church for half a century, but who had been faithful to a little secret devotion in her honor, how much confidence should we not have in her maternal protection in these days of scandal and difficulties!—C. P. M. in Ave Maria.

#### Sharp Reply by an Irish Girl.

The N. Y. Observer, a Presbyterian sheet, having made some remarks about the contributions of Catholic servant girls for the Pope, one of them sent in the fol-lowing reply:—Sir,—I take up my pen for one word. I am an Irish Catholic girl, for one word. I am an ITISH CALIBOREGIA, and I live in a Presbyterian house; one that is good and kind and hospitable. The Observer comes and I have just seen the one for the present week. The mis-The Observer comes and I have just seen the one for the present week. The mistress has shown me your attack on the Pope and the Prince of Wales. As you proceed you throw your abuse at the Catholic chambermaids of New York for contributing to the Holy Father. Now, sir, that's unmanly. Women, whatever they are in life, have a right to stand by their are in life, have a right to stand by their Church. I know some Presbyterian chambermaids; they give a little to their Church. You don't abuse these; why, then do you abuse us? Sir, the answer is found in your bigotry. But it makes only very little matter. It is the glory of Rome that it has the poor of the world; and it is the glory of the poor of the world that they have Rome. Sir, it is not manly in so dignified a hero, to make attacks on servant girls and for standing by the Church servant girls and for standing by the Church in which they hope to be saved. I put it to your honor. Excuse my heavy pen; my fingers are clumsy now from hard work. My good and noble mistress says you will print this letter. Fairness requires that. But I am afraid there is no fairness in the But I am afraid there is ...

Observer. We shall see.

My name in full,

MARY O'KANE.

### A Convert in Cleveland.

A notable conversion to the Catholic faith took place in Cleveland, Ohio, recently. Dr. J. A. Vance, Professor of surgery in the medical department of the Wooster University, and a prominent local physician, has been baptized and received into the Catholic Church. was originally a Presbyterian and latterly an Episcopalian. He was like many others; he could find rest nowhere outside the true haven of salvation. The circumstance has created considerable sensation in Protestant circles. Our separated brethren need not be surprised or distressed. Such things are happening every day. The Catholic Church does not run after its converts. They must come to her fully, freely and voluntarily, giving their allegiance and service to the only saving and protecting faith.—Albany Catholic Telegraph.

### A Minister's Lament.

It happens that just at the time when Monseigneur Capel is making his aggressive Catholic campaign in America, one of the exponents of Protestantism in of the exponents of Protestantism in America is uttering a most desponding wail. Rev. Dr. Crosby, of New York, says: "The great bulk of the Protestant Church is identified with the world. It has a name to live while it is dead. It has turned its doctrine into naturalism or rationalism, and its life into selfishness. The old landmarks are gone. Family prayer is given up. Prayer meetings are mored, worldly partnerships are formed, ocial sins are connived at, and even excused, the pulpit is made a stage on which to strut and pose before a gaping world, and religion is made one of the instruments of fashion." Surely, a more desments of fashion." Sarely, a more despairing cry has never been uttered by a Protestant minister of the Gospel. It comes, too, in the year of the Luther quarto-centenary.—Baltimore American.

### A Common Annovance.

Many people suffer from distressing at-tacks of sick headache, nausea, and other bilious troubles, who might easily be cured by Burdock Blood Bitters. It cured Lottie Howard, of Buffalo, N. Y., of this complaint, and she praises it highly.

### Caution,

We advise all who are afflicted with a cough or cold to beware of opiates and all medicines that smother and check a cough suddenly, as serious results surely follow. Hagyard's Pectoral Balsam loosens and breaks up coughs and colds in a safe and effectual manner.

THE CATHOLIC RECORD

LETTER FROM BISHOP CLEARY. I shall be pleased if my Rev. Clergy will countenance your mission for the diffusion

countenance your mission to the Record among their congregations Yours faithfully.

†JAMES VINCENT CLEARY, RISHOP of Kingston MR. DONAT CROWE, Agent for the CATHO-LIG RECORD

## Catholic Record.

LONDON, FRIDAY, OCT. 26, 1883. CONFIRMATION AT MOUNT CAR-

His Lordship Bishop Walsh, accom panied by Rev. Father Coffey, of this Europe at large. journal, left the city on Tuesday last, for Mount Carmel and on Wednesday morning administered the sacred rite of confirmation to eighty children who had spent several weeks in preparation for that solemn rite. The Rev. Father Kelly deserves hearty congratulations on the proficiency in Christian Doctrine shown by the candidates for confirmation. His Lordship addressed the children in a most feeling and instructive discourse, pointing out the signification of the sacrament of confirmation, and indicating the use they should make of the graces and gifts it imparts to lead lives of true Christian virtue.

KIND WORDS.

His Lorship the Bishop of Ottawa kindly commends the RECORD in the following cordial terms addressed to our agent, Mr. Donat Crowe :

"The CATHOLIC RECORD, published in London, Ont., with the warm approval of His Lordship, the Right Rev. John Walsh, D. D., is a journal to which I would much like to see the evidence : every Catholic family subscribe in the diocese of Ottawa.

+ J. THOMAS. Bishop of Ottawa. Ottawa, Oct. 13th, 1883.

THE SCHOOL QUESTION.

We are happy to learn from friends in all parts of the Province that the Catholic people are fully alive to the nature in it. importance of an early adjustment of the school difficulty. Our people have had just reason to lose confidence in the management of educational affairs in Ontario. Nothing but some prompt measure of justice can now restore confidence on the part of the minority in the intentions of the majority. We have heard it intimated that there are changes impending at the head quarters in the education department. We hope that there will be some changes made there at a very early date, changes which will prove a veritable acknowledgment of Catholic rights in matters of education. With a Protestant Minister and a Protestant Deputy-Minister of Education, Catholics have really no voice at head quarters. We have no objection to a Protestant Deputy exercising control over public schools, but over Catholic schools there should be a Catholic Deputy invested with powers co-ordinate with those of his Protestant colleagues. An appointment of this character would greatly tend to inspire Catholics with confidence and lead them to hope that their grievous wrongs in the matter of education may soon be redressed.

NOT TO MEET.

From Copenhagen we are advised that the Czar of Russia has declined a proposition to meet the Emperor William at Kiel, not wishing to offend the King of Denmark, whose guest he is, by holding the desired conference in a city situated in Holstein. The Czar has, however, expressed a hope that the meeting may take place, and has designated the town of Swinemunde, in Pomerania, as being both convenient and

desirable. There is not now any likelihood of a meeting taking place between the Emperor and the Czar. The fact is that such a meeting would have no real purpose and serve no good end. The policy of the Czar's government runs counter to the projects of Bismarck and that is quite enough to render it inadvisable that any official meeting should take place between sovereigns who cannot be brought into agreement. Bismarck counted in the Bible are true?

has it in view to bring about the disintegration of the Russian empire for the purpose of annexing its Teutonic Provinces to Germany. He therefore encourages and urges A 1stria to checkmate Russia in the South East, and is no doubt ever ready to assist the former power to keep the latter out of Constantinople and erect in its own interest and under its own control a new eastern Empire. With all this before his eyes, for Bismarck's purpose to consolidate all Germans into one powerful state cannot be misapprehended by any one, it is not indeed surprising that the Czar is not specially desirous of having an interview with the German emperor, the purport of which might be very easily misunderstood by his own subjects and by

PRIVATE INTERPRETATION.

The evidence given in the case of Lawrence versus the Collector of Customs, Montreal, has deservedly attracted a good deal of attention.
This evidence clearly shows the light in which many cultured Protestants regard the bible. We have often heard of the happy influence of private interpretation, and the "open bible" has been frequently made to do service for Protestantism. The bringing of the matter into court may have good effects in more regards than one. The suit was brought by Mr. W. C. Lawrence to recover the value of certain volumes of Paine and Voltaire seized as being immoral works under the act. The plaintiff summoned several witnesses to prove that the works in question were not immoral. The Star gives the following report of a portion of

Mr. J. H. R. Molson, being examined on behalf of the plaintiff, testified as fol-lows:—I own Tom Paine's "Age of Reason." I have read a good deal of it at times. It is generally known as a philosophical work. Its author looks into things and tries to find out a reason for everything. Could not say from recollection that there was anything in it debasing or immoral. Do not think there is any more in it than in Shakespeare or others. I own also Voltaire's "Philosophical Dictionary." Saw nothing of a debasing

Cross-examined—I do not remember reading the "Age of Reason" through. Did not read that part referring to the Incarnation of our Saviour, Jesus Christ. I do not think that a reasoning man or a person of mature age could be offended by Paine's style, still the language is a little

Re-examined-Indecent and immoral passages from the Bible are frequently ommented upon. There are many things in the Bible that will not bear reading in the presence of young persons and women Re-cross examined—Q. Are you a believer in revealed religion?

A. Well, I do not exactly know what vou mean. Q. Are you a believer in the Bible as being the revealed word of God?

A. Do you mean all of it?
Q. Do you believe it contains the revealed word of God?

A. Well, do I understand that you ask me if I believe that the whale swallowed Jonah? If so, I do not believe it.

Q. Then you do not believe in the Bible? A. I believe that the Bible was made by man, put together by man, collected by man. It is certain, according to the judgment of man in times past, that these

ollections have been made. Mr. Geo. Martin was subjected to a long cross-examination, during which he asked :- From the remarks that you have made, I presume that you do not believe that the Bible contains the word of God as revealed by Him to man?

A. Well, if everything has come from God, of course that has come from Him, but only in a sense that I do not suppos is held by the popular mind. The will o God may be revealed to man through Herbert Spencer, Shakespeare, Tyndall, Huxley, and other great and learned men.

Q. Then, in your opinion, there has been no more revelation from God to the authors of the Bible than there has been to writers such as Shakespeare and Herbert spencer?

There are many very excellent things in the Bible, I must admit, but there are portions which, instead of being revelations from God, I would rather surmise came from the other quarter. (Laugh-

Q. Then you do not believe that this book, the Bible, contains the word of

A. I have not said that.
Q. Do you believe it or do you not, sir, that is the question?

A. I have expressed my meaning in the sense in which you or any one else can take it to be the word of God.

Q. That is to say not more than any A. No, I look upon it as a human com-

pilation, compiled in times of ignorance, times of barbarity, and carrying with it all the marks of the channel through which it has passed. Q. Then you do not think it is in

A. I have read the beautiful poems of Job; and some of the Psalms are also very

Q. Do you think it is any more inspired than Milton or Shakespeare?
A. I am not a gauger of inspiration, and

A. They may be.
Q. I suppose you have some opinion about it?

A. Well, I have read Colenso. He shows pretty clearly that a great many things in the Old Testament are erroneous. Q. Then you don't believe that some

things are correct?
A. Well, I hardly believe that the sun stood still at the command of Joshua, in order to give him a chance to slaughter

his fellow-creatures.
Q. Do you consider an oath taken on the Bible binding on the conscience?

Why? How do you reconcile that with your previous statements?

A. Because I am here to tell the truth. A. Because I an Q. That is all? A. That is all.

Q, And not on account of your belief n the Bible ? Not at all. A. Not at all.

Mr. Abbott here raised an objection to

the Court's receiving the evidence of the witness, on the ground that he was a dis-believer in the Bible. The witness—I did not say I was a dis-believer in the Bible. It is a verity; some of your most advanced Christians of the present day believe as I do.

Mr. Abbott recorded the objection that

the witness' belief prevented him from being a competent witness.
Witness considered the works in ques-

tion fairly within the bounds of free and legitimate discussion, and admitted that certain portions of the "Age of Reason" quoted might have been written in less offensive terms.

The case was closed with the evidence of Charles Stevens and judgment re-

Messrs. Molson and Martin are of course Protestants, they have read the bible with what profit our readers can see. The fact is that infidel reading is common in this country and that outside the Catholic Church agnosticism is daily growing in not at the feet of a king but before

When men stand up in open court to state that they see nothing debasing in Paine or Voltaire and that the bible is a mere human compilation written in times of ignorance and barbarity, it is indeed opportune to enquire what is the cause of an evil so manifest as such revolting declarations of unbelief in revelation. Well, we do not now purpose to enter into any lengthened enquiry into the matter. Our readers know as we know but too well indeed, its veritable cause, which is nothing more nor less than the infidel education of the day.

### LUTHER.

It is quite clear from the feslivities already held in connection with the Luther centenary celebration, that Protestantism is making an effort to invest its founder with did such barbarity and wickedness the attributes of greatness. To make the world look upon Luther as a great benefactor of the human race, is evidently the object of those who have in hand the management of the family of Germany has not hesitated to take prominent part in the cele-bration hald in honor of the so-called control of bration held in honor of the so-called esque, and well nigh irresistible, ments, but these four elements embrace reformer, whose preaching and teaching introduced so much of discord and misery amongst men already sadly enough divided, distracted and afflicted. The German emperor, unable himself to attend regretting his inability to attend. concluding as follows: "As a Protestant Christian, however,

and as chief governor of the Church, I fee the most lively interest in every such celebration, in which the Protestant con-fession finds full expression. I most fully appreciate the rich blessing that may accrue to our beloved Protestant Church from its members everywhere being reminded of the great inheritance and noble possessions which God has given us through the Reformation. I should not like to be unrepresented at such a festival, especially at Wittenberg, the immediate scene of Luther's mighty and divinely blessed work, all the more as this pass the limits of a merely local festival. I accordingly appoint your imperial and Royal Highness, my dear son, my representative at the festival proceedings.

pray to God that the coming Luther fes ival may be blessed to the awakening and leepening of Protestant good morals, and the confirming of peace in our Church .-Babelsberg, August 25, 1883. - Wilhelm."

The Crown Prince, with other royal personages, attended the Wittenberg demonstration; amongst other features of which was the opening of Luther Hall, an event graphically recounted by an eyewitness, who savs:

The Burgomaster briefly addressed the Crown Prince, thanking the Royal family for their support, and concluding by requesting His Imperial Highness to open Luther Hall. In reply the Crown

Prince said: —
"After spending some time in earnest contemplation at the grave of our great

house shall be to read the words of our Emperor and King, who has sent me to attend this celebration."

After reading the Imperial Cabinet order the Crown Prince delivered a touching and very appropriate speech, in which

"May this festival serve as a holy exhortation to us to uphold the great bene-fits of the Reformation with the same courage as was displayed in acquiring them for us. May it above all strengther us in the resolution to be ready at all times to defend the Evangelical creed, and with it liberty of conscience and religious toleration. The strength and essence of Protestantism do not rest upon any stiff form of written words, but in the striving after the knowledge of Christian truth May Luther's anniversary help to strength-en Protestant feeling, preserve the German Evangelical Church from disunion, and lay for her the foundation of lasting

We cite these words of the Emperor and Crown Pricee, not that they contain anything of special value in themselves, but as showing clearly the feeling in which Luther and his work are held by German Protestants. The existence of such a feeling in regard of a man who was neither great nor good affords a yery striking instance of the extent to which the distortion of history and the perversion of facts have been resorted to by the enemies of truth. How few men, indeed, even amongst Catholics, have a just idea of the evil influence exercised by Martin Luther. Even in his own day Henry VIII. said of him, in reply to an abject letter of Luther himself: "It is the divine majesty that Luther should bow his head; He should above all return to her convent the unhappy non whom he has seduced, and then consecrate the rest of his life in doing penance for the thousands of Christians whose death he has caused, and for the myriads of souls whom he has deprived of eternal salvation."

Such was the view entertained of Luther by Henry VIII., destined himself also to acquire sad pre-eminence as an innovator. If Luther were, as his followers claim, a veritable benefactor of the human race, he had assuredly left some trace of good influence over mankind. We look in vain for any such trace of good influence. There followed in the wake of the reformer more real misery, vice and inhumanity than ever before visited the world. Not even in the stalk through the nations. There did not create or introduce his Protestan was under Luther an upheaval against justice and truth, and for a time it did seem, amid the perturbations excited by him, that God had used it to gratify the very worst of give the anti-Papal movement shape the Luther celebration at Witten- and vigor. Dr. Brownson, speaking "We agree with Protestant historians

that society in the sixteenth century was in a most wretched state, and that, the not in their sense, there was a loud call for a reformation. The ascendency of royalism, and its anti-Papal tendency, had nterfered with ecclesiastical discipline, had favored false and dangerous modes of thought and expression, and prevented the Church from applying in the proper place and at the proper time the appropriate remedy. Rome taught one doctrine and remedy. Rome taught one doctrine and the courts another, and the latter were believed instead of the former. The people lieved instead of the former. In people to a fearful extent were taught only a mutilated Catholicity, because the temporal authority would tolerate no other, because pastors neglected their duty; bishops and priests turned against the Pope, and found in their royal masters a ready support in their opposition. The mass of people throug hout no small part of knew hardly the simplest e of the Catholic religion. They may have been able to recite the Apostles' Creed and a prayer or two, but beyond these they knew little or nothing. Even in the theological schools of Germany theology could have been but imperfectly taught, if we may credit at all Luther's own account of his doubts and scruples. His doctrine of justification by faith alone betrays an ignorance of Catholic theology as great as that which he betrays of the Holy Scripthat which he betrays of the Holy Scrip-tures. So far as Catholic doctrines are concerned, all religiously-minded Protestants to-day would pronounce them infinitely more solid and reasonable than the opposing Protestant doctrines, if they only thoroughly under-stood them. The faithful and the great body of the clergy seem to have been taken by surprise, and not to have known how to meet the Reform movement; and, notwithstanding all M. Audin says to the contrary, we cannot help thinking that the controversy, at least in the beginning,

lief in Catholicity. In Germany they were lamentably defective. Many of the bishops even suffered themselves to be a carried away with the movement, and of those who remained faithful, not one whose name has reached us proved himself equal to the emergency. In England whose name has reached us proved him-self equal to the emergency. In England all the bishops, save one, the Bishop of Rochester, yielded to the demand of the lustful Henry, and even he at first gave his assent to the royal supremacy,—an assent which every tyro in Catholic theo-logy knows could not be given without a virtual renunciation of Catholicity, a re-nunciation never for a moment contem-plated by the poble Bishop, as his subseplated by the noble Bishop, as his subsequent conduct amply proves. His asset-though subsequently retracted, shows how little even the better class of Cathohow fittle even the better class of Catholics in that age were accustomed to study the Papal constitution of the Church, and how far they were from regarding that constitution as essential to her existence, and to her unity and catholicity. The and to her unity and catholicity. truth is, the mass of the Catholics in the sixteenth century, and even long before, had cased to be genuine Papists."

Luther, recognizing the strength of the civil power in the dissemination of good or evil doctrine, sought at an early period to enlist, either by flattering or menace, the petty princes of Germany in his favor. Many joined him through hatred of the Papacy, others again through fear of the people, whose passions Luther knew so well the art of exciting. Brownson very clearly declares the true cause of the success of the reformation:

"The whole history of the Church proves that there is little to fear from heresy, when unaided or unprotected by the civil power. Every heresy that has made much progress has been a heresy that enlisted on its side either royalism or nationalism, and found some temporal prince or authority to protect it, if not nationalism, and found some openly, at least secretly. The history of the Reformation proves that heresy is for-The history of midable only when it assumes the form of royalism or nationalism, and appeals to national exclusiveness and temporal su-Nearly all heresy premacy. Nearly all neresy seems to know this by instinct, and hence the point seems to first attacked is not the Church in her dogmas, her sacraments, or her worship but the Church in her polity, as the visible kingdom of Christ upon earth, instituted by Him for the government of all men and nations in all things pertaining to eternal salvation."

"Nothing is more unphilosophical than to ascribe great events, whether good or bad, to petty causes. The effect cannot exceed the cause; any more than the stream can rise higher than the fountain There must have been operating in the sixteenth century some cause of the Pro testant Reformation adequate to its pro duction,—equal in magnitude effect produced. What was it? judgment, while the magnitude of the Reformation is not overrated, we are too apt to overrate the magnitude of the work done by the Reformers. It is a mistake to suppose that Protestantism in any of ntial features was a product of the is commonly imagined. Luther found he ism. Protestantism, if analyzed, may be reduced to four elements:—1. The rejection of the Papacy; 2. The rejection of the Christian priesthood or sacerdota order; 3. The denial of all dogmatic sacerdotal theology; and 4. The adoption of religion centenary festivities. The royal veritably abandoned the children of as a mere sentiment of the heart, called formally reject all dogmatic theology, but passions. He found his countrymen ready for a religious revolt—the reready for a religious revolt—the result of royal encroachments on Papal rights—and profited by this feeling to now, that under the New Law every believer is a priest and a king. His doc-trine of justification by faith alone is the the Luther celebration at Witten-berg on the 13th ult., addressed a Cabinet order to the Crown Prince reflections:

Dr. Brownson, speaking of the order to the condition of degmatic theology, for it is with him the essential element of the Gospel, and faith in his sense is simply a sentiment of the heart. Some Protesta sentiment of the heart. Some Protest-ants go further, much further, in the developments of Protestantism, than Luther and his brother Reformers went, but none of them go further than the four elements we have specified."

> Catholics, as the coming forth from her communion of those who had previously been in it without being of it; and we must explain the rapid and almost marvellous diffusion of Protestantism as soon as publicly proclaimed, by the occult heresy, more or less developed, with which the population that voluntarily embraced it were already infected. Whether the secret organization of the thirteenth and fourteenth centuries continued down to the sixteenth, we are unable to say; but that it did to some extent is probable, and ence, perhaps, the reason why the reform broke out in so many parts of Europe almost simultaneously. But be this as it may, the enemies of the Church certainly had not decreased in number during the wars and revolutions of the fifteenth cen-tury, and this much must be conceded, that Luther found a large part of Europe either totally ignorant of the Catholic re-ligion, or but feebly attached to it. The intelligent Catholic of to-day can see nothing in the doctrines or the practices of the Reformers calculated to make a favorable impression on a Catholic mind or heart, and he is unable to believe that they ever gained one real convert to the Protestantism promised somereform. thing to the licentious, to populations in patient of restraint, weary of fasts and vigils, of works of mortification and pen road to heaven than that of self denia road to heaven than that of self denial and the crucifixion of the flesh, or of that inward purity and sanctity, sound faith and true charity; but its doctrines, together with the arguments by which the Reformers sustained them, never could have produced any serious effect, or served any other purpose than that of shocking or dispusting the Cathelia who

understood and was attached to his re-

It will thus be seen that Luther. instead of being the author of the socalled reformation, took advantage of existing discontent and error more or less covertly held to draw the German masses into open revolt against the Papacy. He had not at first any definite purpose in view in preaching doctrines hostile to those of the Roman Church. It was only when he found princes and peoples so rife for revolt against every restraint that he grew emboldened enough to seek to lay the foundation of a purely national church. He preached his innovation as a veritable emancipation of the flesh, and sought the very sanctification of human passion.

As to the true effect of the reformation Dr. Brownson conclusively

"From the day that Luther, amid the crowd of his students and followers, burnt at Wittenberg the Papal Bull, the heart of the Catholic began to beat more freely. The class who had impeded the exertions of the Church went out from her, and sound doctrine and holy discipline became once more possible. They who would not be-come heretics were forced to take the Catholic side in downright earnest. Roy-alism itself, as after 1648, became frightened at the revolutionary character of the Reformation, as exhibited in the insurrection of the Westphalian peasants, and felt it necessary to allow the Church, for a time at least, a freedom of action which it had hitherto denied her, and to suffer her to teach the faithful a sound and unmutilated Catholicity. The holy Council of Trent, that great fact of modern history, was convoked, and a Catholic reaction commenced, and, aided by the brave and persevering sons of Loyola, continued without interruption, till checked by nationalism, represented by that unfaithful prince of the Church, Cardinal Richewho dragooned the Protestants into submission in France, and aided them with his policy and troops to subject Cath-olics in Germany, and by royalism in Louis the Fourteenth, who opened the France, and aided them way for Jansenism, infidelity, and the Revolution of 1789."

We have no need to speak here of Luther's personal defects. But we cannot fail to state that in view of his noted disregard for truth, his uncontrollable arrogance, overweening pride, and contempt for that selfdenial which must be at the basis of all Christian virtue, and of all Christian perfection, but above all in view of the miseries entailed upon the human race by the preaching of his doctrines, the wars and revolutions. with all their attendant horrors, that have since afflicted the world, not to days of Caligula, Nero, or Domitian sixteenth century. That century was by no means as Catholic in its beginning as of infidelity, directly traceable to the reformation, he cannot be classed as a human benefactor. A reformer is. to our mind, a man who, himself professing and practicing justice and truth, seeks, by both word and example, to bring his fellowmen to their profession and practice. He stands pre-eminent amongst his fellow-men by his practice of self-abnegation, and the sance tity of his life gives approval to his teachings. Thus it was with the apostles, thus it is to-day with Catholic missionaries in every part of the world. Apply this test to Luther and declare it, if any man can, that he deserves the appellation of reformer. Compare him with St. Charles Borromeo, or St. Ignatius Loyola, or with our earlier American missionaries, and how far short does he not fall from the ideal of the true reformer and benefactor of his race? "The Protestant Reformation, as we re-Those sainted and illustrious men gard it, was not so much a falling away from the Church of those who were really understood that it was not by disturbing conscience, assailing authority, and defying truth, that man was to be benefited. They made it the purpose of their lives to preach the truth and lead men to its practice. Now the truth is one and immutable. It is the very self-same at all times and in all places. But the reformers or followers of Luther understood it not so, for each preached and taught as it pleased himself to preach and teach. Hence confusion, contention, and the gradual decline of all religion among Protestants. Compare Luther, we repeat, with St. Charles Borromeo, and what a difference do we not see between the true and the pretended reformer? Luther sought to uproot, while Charles Borromeo sought the more deeply to implant respect for authority. The exalted character of the Catholic priesthood has rarely been so fully brought into view as in the case of Cardinal Borromeo. He was a pontiff in whose character were blended, with intellec-Reformer, I now enter the place where the man of strong faith incessantly laboured in search of the path upon which he joyfully and courageously advanced to his grand historical deeds. I am charged to represent His Imperial Majesty at this Festival, and my first act in Luther's how the distinct of the design, or a great want of be-lowning that the definition of the flesh, or of that inward purity and sanctity, sound faith the controversy, at least in the beginning, was to a great extent blunderingly congether with the arguments by which the Reformers sustained them, never could gether with the arguments by which the Reformers sustained them, never could and true charity; but its doctrines, together with the arguments by which the Reformers sustained them, never could and true charity; but its doctrines, together with the arguments by which the Reformers sustained them, never could gether with the arguments by which the arguments by which the arguments of the flesh, or of that inward purity and sanctity, sound faith and true charity; but its doctrines, together with the arguments by which the Reformers sustained them, never could and true charity; but its doctrines, together with the arguments by which the Reformers sustained them, never could and true charity; but its doctrines, to gether with the arguments by which the arguments by which the arguments of the flesh, or of that the tourity, and the charity; but its doctrines, to gether with the arguments by which the arguments by which the arguments by which the arguments of the flesh, or of that the tourity and sanctity, sound faith and true charity; but its doctrines, to gether with the arguments by which the arguments by

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OCT. 26, 1883

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gable. His first and principal solicitude in taking charge of the archdiocese of Milan was the reformation of his clergy. For this purpose he held both provincial and diocesan synods, convinced that there is nothing so well adapted to awaken and re-enkindle the zeal of pastors as deliberation in common on the interests of their respective flocks. These synods took into consideration the hen he best means to keep out heresy, to diffuse good books, to secure for the faithful the preaching of the Word of God, and the careful administration of the sacraments, particularly that of penance, also the making of provision for the due celebration of divine worship, and the establishment of Catholic schools. He made frequent visits to his diocese, everywhere reforming abuses by the salutary exercise of his authority,

> and out of season. Of St. Ignatius Loyola, we need, we feel, say but little. His works and his merits speak for themselves. The great work of his life was the foundation of the illustrious Society of Jesus, which first arrested the growth of heresy, and acquired new realms for Christ crucified. In Ignatius, as in Charles Borromeo, there entire devotedness to God's holy will, and unquestioned sanctity of

Of our early American missionaries, we have numbers who proved themselves true servants of Christ and veritable benefactors of their fellow-men. Of the first bishop of Mexico we have read in the American Catholic Quarterly an admirable sketch, from which we favor our readers with a passage:

readers with a passage:

"Bishop Zumarraga made frequent visitations of his diocese, and labored to reform his clergy and flock. Unworthy clergymen he subjected to severe discipline. He enforced the sanctification of Sundays and holidays, and induced the passage of civil laws for the same object. The number of Spaniards in Mexico who clergy and flock. Unworthy he subjected to severe discipenforced the sanctification of and holidays, and induced the civil laws for the same object. The Roman Pontiffer, as successors to St. Peter, possess all his Primatial Power and Prerogative by Divine Right.

8. The Roman Pontiffer, as successors to St. Peter, possess all his Primatial Power and Prerogative by Divine Right.

8. The Roman Pontiffer, as successors to St. Peter, possess all his Primatial Power and Prerogative by Divine The number of Spaniards in Mexico who had left a wife and family in Europe was productive of much vice; and regulations were made requiring them to return to Spain or to send for the wife within a cerhis flock led him to prepare suitable books and have others in Spanish and Mexican, which were printed and distributed. He is thus the founder of the printing press in America, and the first known author in America, and the first known author whose works were published here, the Church fostering the art in Mexico as in Germany and England. A catechism issued by the good bishop in 1539 is the first issue of the American press, preceding by a full century anything printed in English colonies. A Manual in 1540; a Doctrina Cristiana in 1544, written by Bishop Zumarraga, and characterized by Senor Icazbalceta as learned and eloquent; the Tripartite of Gerson as well as the Doctrina Cristiana of Pedro de Cordova, and Richel on Processions, were issued the and Richel on Processions, were issued the same year, the last published by the bishop to prevent dances and other unseemly conduct in the religious processions, especially on Corpus Christi. Other catechetical works, Spanish and Mexican followed in 1545, 6, 7, 8, 50. Of same year, the last published these, copies are actually known, but, as Senor Icazbalceta believes, there were others to show how anxious he was to see that his flock were properly instructed in the faith, and it will surprise some to learn the faith, and it will surprise some to learn that the first and a most eloquent exhorta-tion to read the Holy Scriptures printed in America was written by the first Bishop of Mexico and issued in that city in the

of Mexico and issued in that city in the first half of the sixteenth century.

"Bishop Zumarraga was appointed Apostolic Inquisitor, but he never organized the tribunal or used the title; one case alone is cited in which a lord of fezcoco was convicted of murder, in offering a human sacrifice, and was handed over to the secular arm.

secular arm.

The cares of his diocese and advancing The cares of his diocese and advancing age did not quench the zeal of the Bishop of Mexico. His great desire was to end his days as a missionary in China, and he actually petitioned the King of Spain and the Pope for permission to resign his mitre and proceed as a simple missionary. and the Pope for permission teargh mitre and proceed as a simple missionary to that great empire in Asia. He made preparations for this undertaking, but when he was commanded to remain in Mexico he submitted.

Mexico he submitted.

In 1546 the bishops of Mexico, Guatemala, Oajaca, Chiapas and Michoacan assembled with the heads of the religious and learned ecclesiastics. They adopted several resolutions, maintaining, 1st, the right of Indians to their property; 2d, the illegality of war made on them under the pretence of effecting their conversion; 3d, that the powers granted to the King of Spain by the Holy See were based solely on the extension of religion and not intended for their aggrandizement; and 4th, that they did nat impair the rights of the that they did nat impair the rights of the Indians; 5th, that the power involved the duty of the monarchs to maintain

the duty of the monarchs to maintain missionaries.

This episcopal assembly was the last public act in which Bishop Zumarraga took part. His duties occupied his whole time, for his church was new, his zeal great, and his flock numerous. The natives required protection and instruction, the Spaniards reformation, the clergy vigilance. His advanced age and increasing infirmities told that the close of his career was at hand; and anxious to eming infirmties told that the close of his career was at hand; and anxious to employ the short term allowed him, he redoubled his exerticns instead of seeking the repose he had earned so justly. Confirmation had as yet been sparingly besonslaught of fulsome flattery.

and devotedness truly indefati- towed on the Indians, but in April, 1548, he began to confer that sacrament, and in forty days four hundred thousand were presented. In discharging this duty he presented. In discharging this duty he would not stop to eat or rest, so that his attendants were forced to keep back the throngs and remove the mitre from his head. Many believed that his death was hastened by this excessive labor in one broken by age and sickness."

We need not speak of the Lavals, the Lallemants and Breboufs, who public character in its just light before figure so gloriously in the early, nor of the Provenchers and Taches, who shine out so nobly in the more recent history of North America. All these may justly be termed benefactors of their race. Luther can never be so termed. His life bore none of the characteristics of apostohave left nothing behind them but enduring discord and a deeply seated disrespect for authority. One lesson, however, Catholics may derive from the enthusiasm displayed in the celebration of his centenary, and it is to and leading his flock to the knowlmake it their duty to hold in still edge and practice of truth by deeper reverence the memory of the preaching the Word of God in season to imitate their virtues, that they may become worthy and dutiful children of the Church, without which there is no salvation.

BISHOP CLEARY'S PASTORAL.

We begin in this issue the publication of Bishop Cleary's pastoral letter, addressed to the clergy of his Diocese. Like all the productions of that eminent prelate, was an incomparable self-denial, this pastoral is scholarly, argumentative and exhaustive. We commend it to our readers, who will find it replete with information and instruction, sustained by powerful reasoning. The points discussed in the pastoral are: 1. Prophetic Vision of the Kingdom of Christ.

2. Jesus Christ is the "chief corner-stone" r "Rock" on which the Church is imperish-2. Jesus Christ's the Church is imperishably founded.

3. The Bible is not the organic medium of communion by faith and grace with Christ.

4. Peter is the Vicarious "Rock" on which Christ's Church rests, and as such; is the organic medium of communion by faith and grace with the Man-God, Jusus Christ.

5. The "Keys of the Kingdom of Heaven" and the Supreme Power of "binding and loosing" every Christian conscience, have been given to him in hidden conscience, have been given to him in hidden personality.

6. Likewise Supreme Doctrinal authority, and Infallibility in its excesses—Luke, 22 ch.

7. Likewise Supreme Pastoral authority to feed, rule and govern Christ's whole flock. John, 21 ch.

His Lordship concludes his pastoral with brief references to the late Encyclical of His Holiness in regard to the Holy Rosary, to his own visit ad Limina Apostolorum, and to the duty of the faithful in every Diocese and in every Parish to contribute to the support of the chief pastor.

ORANGE SAVAGERY.

From a late cablegram we learn that Lord Rossmore, styled grand master of the Irish Orangemen, says he can no longer keep his camp followers under control if nationalist meetings are not prohibited. In other words, he desires Ireland to be given over to Orange brutality and insolence. The League, while it has nothing to gain by courting the favor has nothing to fear from the anger of the Orangemen. The latter will do but little fighting unless supported by government bayonets. Will the government support this inhuman faction? If it do, then indeed there will be blood on its head.

THE NEW GOVERNOR GENERAL.

We cannot refrain from again alluding to the new Governor General on account of the despicable attempts made by some journals to place Canadians of Irish origin in a false position in his regard. Lord Lansdowne will receive fair play from the Irish in Canada, but neither his high office nor the empty menaces of the flunkeys will saye him from condemnation if his course here as a governor call for it. This journal, while ready to extend him a perfectly fair trial, has not one word to withdraw of its previous statements as to the unwisdom of his appointment.

We regret that the discussion in the Ottawa city council on the address proposed to be presented to Lord Lansdowne, on his arrival there, has been suppressed. In view of this fact, we gladly commend the action of Aldermen Macdougal and Conway in their assertion of an undoubted right, and in their efforts to guard historical truth against the

THE LUTHER CENTENARY.

We present our readers with an article in this issue on Martin Luther. In next week's paper will have often under like circumstances beappear another article, which will fore been told, that we are unreasonable seem to give our patrons a clear view in seeking for changes in the school law of the baneful effects of Luther's public career, and place the reformer's the world. Protestantism is now on the occasion of the Luther Centenary, making vain efforts to revive the deification of Luther. Catholics cannot, therefore, be too well posted on the real causes leading to the reformation; the worthlessness of character shown by its promoters lie zeal or sanctity and his works and the deleterious effects it has produced on the whole human fam-

MGR. FABRE.

On Friday, the 12th inst., His Lordship, the Bishop of Montreal, Was made the recipient of hearty deBill with certain amendments, which were monstrations of esteem from both clergy and laity. At 10 a.m. over one hundred priests of the city and adjoining parishes assembled at the episcopal residence to present His Lordship with an address. The adsaints of God, and to seek still further clergy and laity. At 10 a. m. over Lordship with an address. The address, which was read by the Rev. C. Plinquet, cire of Ile du Pads, conveyed to His Lordship the hearty sentiments of respect and devotedclergy at large. Deeply impressed the Government alone should do, namely by this manifestation of affection and esteem on the part of the clergy, the worthy bishop replied in feeling and impressive terms. Alluding to St. Edward, his patron, he trusted that like that great Confessor he might clergy, the affairs of his vast diocese. pose to amend the Bil accordingly. to extend His Lordship our hearty days in the administration of the glorious diocese over which he so worthily presides.

THE TEMPORAL POWER.

From Naples, under date the 12th nst., came the following despatch:

The Catholic congress opened here yesterday with an attendance of twelve hundred delegates. A letter from the Duke Salviati was read declaring that sixty thousand members of the Catholic church in Italy were organized and ready to strike a determined blow for the restorastrike a determined blow for the restora-tion of the temporal power of the Vati-can. The reading of the letter created can. The reading of the letter created to this measure being accepted as a final settlement of the question by the authormuch excitement and enthusiasm. The large attendance at the Constatished of that, I will do what I can to

gress and the unmistakeably clear prevent the passage of your Bill, however modified, and will urge the standing upon the settlement of the question as agreed the intentions and purposes of Italian in 1855. Catholics, will give intense satisfaction to the friends of order every-where. The Italian Catholics have of the Roman Catholic Church in Canada, every reason to feel aggrieved at the and that the Archbishop agreed to accept the Bill as I proposed, and that as the disgrace inflicted on their race and disgrace inflicted on their race and the loss to their country and to the church, by the spoliation of the Rev. Vicar-General Cazeau, and the Very church, by the spoliation of the dominions of the Holy See. There is no true Catholic to whom it is not, at first glance, clear that the temporal independence of the Supreme Pontiff is necessary for the good government of the Church. To make the Pope the subject of any succession the codesiastical representamake the Pope the subject of any sovereign is to place the government Father cannot be the free ruler of the Church and a subject of the King of Italy. The House of Savoy is now nominally Catholic, but it may at any time, as other royal houses have done, drift into heresy or agnosticism. When sovereigns nominally Catholic show such a total disregard for the rights of the Holy See as have shown Humbert and his predecessor, what might not be dreaded from professed foes of the Church? The present position of affairs in Italy is simply intolerable, and the Catholics of that country, as of every other country, understand it so. The Papacy is Italy's glory, not noisy radicalism nor sickly royalty.

OBITUARY.

We deeply regret to chronicle the death of Mr. Philip Lowry, of Ottawa, aged forty-one years. The deceased was son of the late Mr. Philip Lowry, one of the oldest and most universally respected with the promision Capital. His citizens of the Dominion Capital. His death will be mourned by a large circle of friends and acquaintances to whom we extend hearty sympathy.

THE SCHOOL QUESTION.

We will, we know, be told, as Catholics when it permits the existence of separate schools. But we desire very clearly to state that as citizens of this free country we are determined to insist upon the ful enjoyment of our conscientious rights, first amongst which we reckon freedom of education. The separate school act of 1863 gave us little if anything more than we had previously enjoyed. If passed in its original shape it might have done great good, but under the manipulation of Dr. Ryerson it could not meet and it has not met the just desires of the Catholics of Ontario. Dr. Ryerson himself supplies us with a history of the act:

"At this juncture (March 1862) a change of administration took place; the Hon. J. Sandfield McDonald formed a new administration, and an adjournment of the Leg islature for several weeks was agreed sentiments of respect and devotedness entertained in his regard by the be blessed with all prudence and modifications to assimilate them to the wisdom to administer wisely, with Common School law. In a day or two the aid and through the co-opera-tion of his venerated and devoted with the co-opera-During the day deputations from the various religious orders as well as great numbers of Catholic laymen what I considered objectionable, I would waited on His Lordship to offer him their best wishes and congratula- with the Bill, and would aid him to get it passed on two conditions:—First, that it their best wishes and congratula-tions. On our own behalf we desire should be assented to on the part of the Government, and therefore passed on their wishes for many long and happy as a final settlement of the question. On this latter point, I addressed Mr. Scott as nearly as I can recollect to the following effect: "You are only a private member of Parliament; you are not a representa-tive of the Roman Catholic Church; you may assure the House, as well as myself, that this Bill is accepted as a final settlethat this Bill is accepted as a final settle-ment of the Separate School question; so did Sir Etienne Tache, when he introduced the Separate School Bill of 1855, and even on its final passage its advocates assured the Legislature that it would put at rest the agitation of the Separate School ques-tion. Now it is said they had no author-ity from the heads of your Church to make such statements; and so it may be said in such statements; and so it may be said in

Mr. Scott called upon me again, I think, Rev. Macdonnell, who had been sent by the Bishops from Upper Canada to watch the legislation on educational matters, should meet me on the subject. I tives of the Roman Catholic hierarchy in anada, nodded assent as explicitly as did of the church in imminent danger of attack. The fact is that the Holy attack. The fact is that the Holy attack. The fact is that the Holy attack is the Holy attack. thus agreed upon, made out and compared,—the one for himself and the other for me, and proposed that we should all wait upon the Premier, and state to him the result. We proceeded to the Speaker's room, where (not I, but) Mr. Scott, informed bim of the result of our conference, and the two venerable ecclesiastics earnestly requested the Attorney General to give the support of the Government to Mr. Scott's Bill, as a satisfactory and final Mr. Scott's Bill, as a satisfactory and that settlement of the Separate School ques-tion. I think I may, without offence appeal to the Hon. J. Sandfield Mac-donald for the correctness of what I have stated, in the interview referred to with

Thus, according to Dr. Ryerson, the bill as it came from the select committee was not in his estimation in accord with the common school law. He therefore objected to its best provisions from the Catholic standpoint, and was enabled to force on Mr. Scott his objections. Atter the acceptance of these objections, he pre-

Catholic education, Dr. Ryerson would short-comings are not to be attributed to never have been found recommending it to support. The bill was never accepted by the Catholic hierarchy or laity as a final setttlement of the question for the simple reason that it could not have been so accepted. It was accepted as the best measure then obtainable, nothing more. The bill had not been in force more than a year when it was openly condemned by eading Catholics. After a twelve months trial the Toronto Freeman said :- "After a year's operation, we are beginning to ind out the advantages which our coreligionists derive from Scott's Separate School Bill of 1863. A more cruel hoax, -a more transparent deception, under the show of a measure of justice, of conferring benefits, never has been practised by a Government on a whole community." And James O'Reilly, Esq., a Roman Catholic lawyer of Kingston, and city Recorder, in an agitation meeting of Roman Catholics in that cty, declared .- "This much-vaunted Separate School Act is nothing but a sham and a fraud."

Well, the bill has now been in force for fully twenty years, and though from time to time amended in a sense favorable to Catholics, does not yet give satisfaction. | tion imparted in the Separate School, the With all the amendments made to it its defects are so numerous as to render it of comparatively small service to the Catholic defects are so numerous as to remer to standing comparatively small service to the Catholic population of Ontario. But what, we may be asked, are these defects? We shall employ no language of our own to enumerate them. We shall give their enumerate them. We shall give their enumeration as set forth by the Catholic Shield, a journal which during its brief career did much service to Catholic education. That journal, edited by the Rev. as "putting a premium upon ignorance," and open rebellion and public scandal Father Whelan, one of the very foremost ensue authorities on education in this Province, set forth the defects and inequalities of the Separate School Law of Ontario in a manner so clear and so masterly as to determine the setting of Catholics in a manner so clear and so masterly as to determine the setting of Catholics in the setting of all right-thinking Catholics. But serve the closest attention of Catholics in it fails in more than that. It leaves us

At the very base of this Law, which professes to establish Separate Schools, lies a weakness which has caused it to totter on several occasions, and will bring it tumbling down some day if not repaired. the weakness of granting to Catholics the privileges of withdrawing—with or without reason—their support from without reason—their support from Separate Schools, and turning it over to the Public, non-sectarian, godless Schools.

This is liberty of action, with a ven-geance, directed against Catholic educa-tion. Only Catholics enjoy it; and it is conceded to them for the plain purpose of

conceded to them for the plain partoes of crippling or killing Separate Schools.

A non-Catholic, so long as he remains such, cannot, under any circumstance, refuse his material support to the Public Schools. They may be a public failure— many of them are—but, as a tax-payer, many of them are—but, as a tax-payer, he cannot escape being taxed for their maintenance. He may consider the teachers morally or intellectually, or both morally and intellectually, unfit for their position; he may refuse them his moral support, and engage a private tutor for his children; but he must pay the Public School tax just the same. There is no appeal.
But a Catholic is more favored—to the

established, and that scandals may come. He has a chance, once every year, to turn his coat. If a teacher of the Separate School displease him, he may boycott cabbages to the Franco Tunisian business, he may order his name off the roll, and ipso facto become a Public School ratepayer. It is always in his power to stop the supplies—with or without cause. He can unfurl the banner of no rent or no taxes to Separate Schools, and keep it flying with impunity. The Government will not attempt to arrest and suppress him; and the Public Schools will pocket his peners without a single qualm of control of the supplies of the want of provision for an adequate inspection of Separate Schools. One Inspector, however eminent his talents, or great his usefulness, is quite unable to do his money without a single qualm of con-

What are the results of this two-faced egislation? On the Public School side there is security and steady progress; on the Separate School side, insecurity and irresolution. A Board of Public School rustees can go into the money market, offer its own debentures for sale, and borrow any sam it may require for ten, twenty or thirty years, upon the assessed twenty or thirty years, upon the assessed valuation of the taxable property of Public School supporters, as its security. A Board of Separate School trustees can-not borrow the smallest sum, for a time exceeding one year, without personal or collateral security. The taxable property factual Sangare School supporters of actual Separate School supporters counts as nothing in such a transaction, so long as all Catholics are not held by the Law rate-payers to Separate Schools, as all non-Catholics are held, as in a vice rate-payers to Public Schools

rate-payers to Public Schools.

And again:

It has become a fashion with us, when indulging in public celebrations of any kind, to boast with loud, applause of the civil and religious liberty we enjoy in this country. In magnificently rounded periods, it is proclaimed that here all men are equal before the law, and the Canadian Constitution is the most liberal and perfect in the world. No doubt it is far superior to most of its cotemporaries, but so long as we are compelled by laws enact. superior to most of its otterholders, so long as we are compelled by laws enact ed under its regis, to contribute to the maintenance of schools inimical to Catholic doctrine, and are thereby hampered its description our inhibitation. the pursuit of education, our jubilation are not altogether founded in fact. It is not to the educational disabilities of the Catholics of New Brunswick, who have been shamefully robbed of their rights that we would refer that to the classic. pared and published, at the request of the Premier, himself an enemy of Catholic education, a series of notes on the Bill, shoving its harmony with the school system of Upper Canada, and recommending its adoption. Timeo Danaos etiam dona ferentes. If the bill were one really favorable to

its promoters ) It pretends to give Catholics freedom of education, while as a matter of fact it denies it to them. A law which exempts Catholics from rates levied for the Public or elementary schools, and at the same time imposes High School rates upon them—the High School being just as repugnant to their conscience as the Public School—is a very thin measure of civil and religious liberty, and cannot, properly speaking, be called a Separate School Act. It is a treacherous enactment, calculated to deprive Catholic children of the means of acquiring a superior education or commit acquiring a superior education, or commit parents to a line of conduct opposed to the teachings of their Church. Owing to the purposely narrowed limits of the Act, the purposely narrowed limits of the Act, the position of a Separate School teacher is a most unenviable, indeed, a very humiliating one. No matter what his attainments, how long his experience, what his success, he cannot hope to rise out of the elementary school, because there is no higher grade open to him. His punits higher grade open to him. His pupils may ascend to a higher grade in another but a hostile system, and he is expected to train them for their entrance examination—to hand them over to a High School in which he knows their faith and school in which he knows their fath and morals will be imperilled. If they com-pete successfully, thoughtless Catholics receive the result with huzzas, forgetting that while it may be an evidence of the thoroughness of the elementary instruc-

And further on :

without representation in the administra-tive branch of the Education Department, without a single friend at Court, so to speak, while it tolerates the most unfair and mischievous system of inspection which it is possible to devise.

The administration of the Department sentirely in the hands of non-Catholics. is entirely in the hands of non-Catholics. Here, as in the other divisions of the puble service, a Deputy Minister is in charge of affairs, and all business is transacted through a Secretary. The Minister is responsible to the Legislature, but to the Deputy is entrusted the administrative branch of the Department. "Having to do with the administration of existing High and Public (including Separate) School Laws and Regulations, and various routine matters of the office shall be under routine matters of the office shall be under the personal supervision of the Deputy Minister, subject to such directions as the Minister of Education may from time to time give." In fact, if not in name, the Deputy Minister is Superintendent of Education for the province. Now, a non-Catholic, no matter of what persua-sion, or how well qualified in other respects, cannot be expected to superintend the education of Catholics, and administer the law regulating it, with that attention, interest and zeal, which a Catholic would bring to the office; and there can be no end that Catholic Schools may be disbring to the office; and there can be no doubt that if the application of the existing Law, incomplete and defective though it is, had been from the beginning entrusted to a Catholic Deputy Minister, it would have produced far more satisfactory results. They do these things much better in Quebec. There provision is made School displease him, he may boycott teacher and school most effectively, by transferring his money to the Public School treasury. If he find the school house, furniture, or grounds not up to the mark in his opinion, he may proceed to separate himself from Separate Schools, separate himself from Separate Schools. If he and a trustee happen to disagree on any subject, from the market price of any subject, from the market price of Schools. In this way freedom of educations of the Protestant Dissentient Schools. In this way freedom of education is secured to the minority; there is no tion is secured to the minority; there is no room for outside interference, no cause

> justice to all the Separate Schools of Ontario in this respect. Mr. White has certainly, under existing circumstances, discharged his duties in a manner beyond all praise, but it is unjust to him as it is unfair to the schools themselves to expect that he can without assistance make his office as efficient in the cause of education as he himself would desire and as the Catholics of the Province have a right to

> > DIOCESE OF KINGSTON.

ONTRIBUTIONS OF THE CLERGY OF THE DIOCESE OF KINGSTON TO THE PETER'S PENCE, 1883.

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Saint Catherine of Sienna.

Saint Catherine of Sienna.

CONFLICTS AND VICTORIES.—God, who had great designs in favour of St. Catherine of Sienna, upheld her with His graces, and she knew how to correspond therewith; but how many sacrifices and conquests were needful in her case! First of all, with respect to her parents, whom she tenderly loved and who wished to compel her to marry, although she had made a vow of belonging to God; and next, over herself, for she was exposed to great trials. Her health was impaired by the effects of herausterities; the poor whom she assisted, and the sick whom she tended, persecuted her with their calumnies; her soul, in itself may a wear of the sick whom she tended, persecuted her with their calumnies; her soul, in itself may a wear of the sick whom she tended, persecuted her with their calumnies; her soul, in her with their calumnies; her soul, in itself pure, was for a long time assailed with impure fancies. By means of humility, resignation, prayer, and perseverance, she triumphed over all obstacles. God honoured her with the gift of miracles, and favoured her with sublime ecstasies and favoured her with sublime ecstasies and revelations. Despite the lowliness of her condition, she was advanced to the confidence of the great ones of the world and the princes of the Church. The poor daughter of St. Dominic contributed to the re-establishing of peace in Italy, which had been torn by factions, and she induced Gregory XI. to return to Rome. Born in 1347, she died at the age of 33, after having been the wonder of her century and the honour of Italy.

MORAL REFLECTION—"Whomes in

MORAL REFLECTION .- "Whoever is strong in faith overcometh the world."-

Saint James.

JUSTICE.—The apostle St. James, surnamed "the Less," to distinguish him from the brother of St. John the Evangelist, was chosen by his colleagues to be the first bishop of Jerusalem. He filled this difficult position with all the greater aptitude from the fact of his having succeeded in winning esteem even from those who were not converted to the faith, and he was honoured generally with the title of "the Just." According to ecclesiastical writers, he was so constantly at prayer that the skin covering his knees had grown as horny as a camel's. During the first persecution, which occurred in the year 61, he was precipitated from the top of the temple and stunned by a fuller who the tempte and stunned by a funer who levelled blows at him with a massive club. But every one took blame to himself for this enormity and regarded the destruction of Jerusalem by the Romans, which occurred nine years after, as a consequent visi-tation of God. According to St. Clement of Alexandria, our Lord appeared to him before His ascension, as well as to SS. Peter

MORAL REFLECTION .- "In abundant justice there is the greatest strength," says the Wise Man. "And unless our justice abound," says the Saviour, "we shall not enter the kingdom of Heaven."—(Prov. xv. 5 ; Matt. v. 20.)

### Saint Athanasius.

GENTLENESS COMBINED WITH FIRMNESS. St. Athanasius, patriarch of Alexandria and doctor of the Church, by his mode of acting exemplified the enigma formerly proposed by Samson to the Philistines; the sweetness of the honeycomb dwelling in him that had strength for his inheritance. To the surging waves of Arianism he opposed a wall of brass; though driven forth from his diocese five times by the power and cabals of the heretics, he returned as often, inflexible in doctrine, each turned as often are account of feath triumph for time of return proving a fresh triumph for time of return proving a fresh triumph for the faith. St. Gregory of Nazianzen has traced this sketch of him:—"Being gentle and affable towards all, every one had access to him; his reproofs were unming-led with bitterness; his praises were like so many lessons, for he reprimanded with the kindliness of a father and praised with the authority of a master. He was forbeating without weekness and form forbearing without weakness and firm without severity; in short, his conduct was in accordance with his teachings. The unbending, and his persecutors a victim Athanasius died in 375

MORAL REFLECTION.—Thus does Holy Scripture depict Wisdom to us: "She reacheth from end to end mightily, and ordereth all things sweetly."—(Wisd. viii.

### Catholic Progress in England.

The Diocese of Plymouth, one of the largest in England, is almost the poorest in the number of its Catholic population and its resources. But it has a Bishop who is a creator and an organizer of quite unusual skill, as they know who have watched the development of the religious organization of the diocese during the last five and twenty years. We are led to these reflections by the last "surprise"—the establishment close to Plymouth of the College of St. Mary Immaculate. Who would have expected to see Plymouth adding one more to the long list of great colleges with which the Church in England is largely provided? And yet so it is. The is largely provided? And yet so it is. The Bishop continues quietly and prudently his work of organization. He has now his work of organization. He has hos brought over a community of the Congrebrought o gation of St. Basil from France. The Basilian fathers have for the last eighty years been engaged in the management of lay colleges and of lesser seminaries, of lay colleges and of lesser seminaries, educating the French youths for ecclesiastical, military, civil and commercial professions. The Fathers have now left France for the first time to come to Plymouth. They have two great colleges in Canada, and thus it may be supposed that they have experience and sympathies which embrace the new as well as the old world. But we doubt not but that the Basilian Fathers have thus secured an important position for their own work, and that the indefatigable Bishop is organizing with a view, not only to the advantage of his own flock, but also to the good of Plymouth itself, and that we shall live to see that the finest educational institution in that city is called after Mary Immaculate.

Rev. J. McLaurin, Canadian Baptist Missionary to India, writes: During our stay in Canada, we have used Dr. Thomas'

#### WHAT IS A JESUIT!

RECENT INVESTIGATION OF A BOSTON JOUR-VISIT TO BOSTON COLLEGE.

(From the Boston Herald.) "This is not such a terrible place, after all, as I shall show you." The speaker was Rev. Father O'Connor, the superior of that branch of the Society of Jesus located on Harrison avenue, and having in its immediate charge the Church of the Immaculate Concention and Rector Cell Immaculate Conception and Boston College. The genial priest was scated in a large room facing on the street, which was declared by an inscription over the door to be the office of the "Reverend Father Rector." The Reverend Father Rector." Rector addressed the remark which opens this article to a representative of the Herald, whose curiosity would not down even at Jesuits, and whose professional instincts had impelled him to explore the true inwardness of the organization of the disciples of St. Ignatius who are settled in our midst, or, at all events, to get at such of the inwardness as the Reverend Father Rector would be willing to reveal. The pious gentleman said he was willing to reveal everything, or, rather, that there was veal everything, or, rather, that there was nothing to reveal, since everything about the Society of the Jesuits was open and aboveboard, and no cloak of hypocrisy covered a fell purpose in their hearts. This was reassuring, or would have been if the journalist had been afflicted with that holy horror of all things Jesuitical which animates the Puritanical commun-

which animates the Puritanical commun-ity in which he was born and bred; but, as he had no feeling of trepidation concern-ing the members of the order founded more than 300 years ago by the devoted Spaniard, and did not fear that some horrible trap would open in the floor of the office of the Reverend Father Rector and precipitate his heretical bones into a bottomless pit, or that he would be seized and carried off by brawny Jesuits in masks to a noisome dungeon, far away from the light of the sun, or that he would be assassinated in a dark passage, or have his ears clipped in some ghostly chapel, he was not at all surprised by the priest's remarks, but took them quite as a matter of course. Added to this, the fact that of course. Added to this, the fact that he had erstwhile broken bread and eaten salt with Jesuits in holy orders, had known them in various lands and had had known them in various lands and had had them for travelling companions for 3,000 miles at a time, and had always found them courteous, highly educated and agreeable gentlemen, who were never averse to a good cigar or an hour at chess, and who never tried to convert him—probably because they never these him. probably because they never thought him worth their while, since he was but a member of "the fourth estate," had neither lands nor gold which he would

SERVICE OF THE SOVEREIGN PONTIFF. and had no intention of taking upon himself "vows of perpetual poverty, chastity and obedience," and would always perversely insist on conversing upon all subjects but those of dogmas and creeds—he was quite prepared for the declaration which he presently heard, that the Society of Jesus is not a secret order, that it has no allimity with matters temporal, but that it is a body of simple-hearted men, who devote their lives, their property, to the service of their Master, Christ, who have suffered persecution since their order first saw the light of day, who bear meekly the yoke of oppression, and whose exist-ence is a martyrdom and a pean of devotion and praise.

The office of the Reverend Father

Rector is a business room in all respects. The only attempts in the way of its adornment are a few paintings of a non-relig-ious character upon the walls; and half ious character upon the walls; and half a dozen photographs of clerical dignitaries upon the mantle. The desk of the rector denotes the working place of a busy man and a busy man he must be who rises at 5:30 o'clock of a morning and goes to bed on the stroke of midnight, giving to every hour its allatted work as regularly as the enemies of the faith found in him a soul hour its allotted work as regularly as the minute hand makes its accustomed round. insensible to their shafts. No human consideration was capable of making him turn saids in favour of injustice." St. Boston College and Superior of the Order of Jesuits, is a man of medium height and rather rotund build, suggesting, perhaps, one of the comfortable ables of the engraving which shows forth two portly clerics in a very pleasant mood. Father O'Connor, while treating his visitor as pleasantly and with as much deference as heart could wish, had about him that suppressed air—as one might say—so characteristic of men of his order, men whose lives are spent in crushing out Boston College and Superior of the Order whose lives are spent in crushing out their own wills, in submitting to a discip-

line which has not its like for severity and line which has not its like for severity and exactness.

"No," says Father O'Connor, "this is not such a terrible place, after all. You Protestants are forever mistrusting us, and you newspaper men are forever maligning us. We are a much persecuted set of men, but we expect persecution. St. Ignatius prayed for it, and asked that the society might never be free from it. the society might never be free from it. I will take you all over the establishment. You shall see that the wily Jesuit has no darksome vaults—except the coal cellars—no dungeons, no instruments of torture.

These aspersions which are cast against us are very hard to bear. Our patience is often sorely tried. Even the dictionary of the English language slanders us; its first definition of Jesuit is are very

A CRAFTY FHILLOW. Jesuit means Jesusite—follower of Jesus. Our lives are modelled upon that of the Saviour ; we sell all that we have, take up Saviour; we soil all that we have, take up the cross and follow Him; we spend our days in preaching and ministering to the wants of the poor. Our labor is as cease-less as it is great. And still we are persocuted and maltreated, and driven from country to country. Not long since our order was expelled from France, and all on account of doing good."
"But, Father, I thought it was expelled

because-

"Yes, you thought it was expelled be-use it plotted and schemed and did all cause it plotted and schemed and did all sorts of things, no doubt;" interrupted the rector with a laugh. "No sir, it was soon reached, and, standing in a central corridor, the priestly guide said: "You would never imagine that 250 youngsters were within arm's reach of you?" works they accomplished?" 250 boys and young men were never as

I mean it was the result of their influence upon the ministers of State that caused the Jesuits to be expelled from France." "Is this, then, the reason of the Catholic opposition to Freemasons?"

"No; we denounce the Freemasons because theirs is a secret society."
"But is not the Society of Jesuits a secret society."

secret society."
"No, indeed! There is nothing secret about it in the least. The Freemasons are bound to implicit obedience to the com-mands of the head of their order."

"So are the Jesuits to the head of "Yes, in all matters except sin; the code of the Freemasons does not make this exception; he must obey in all

"Do you really believe the Freemasons to be such a very wicked order?"
"Yes, and I have my proofs, if I have

occasion to use them."
"But were not the French Jesuits expelled because of the political influence they exerted or endeavored to exert?"

"No. Our order is expressly forbidden to have anything to do with politics. Should a Jesuit ever endeavor to inflame a political matter, he would be expelled from the Society. Politics we adjure, as we adjure all earthly things. The American Jesuits

can Jesuits

DO NOT EVEN VOTE,
though the right to Vote may be theirs by
virtue of their American birth. By this
sacrifice of their rights as American
citizens, they avoid any accusations that
they favor one political party more than
another. Our life is a religious one in
every respect."

"What is the daily routine of the life of your brotherhood here at Boston Col-

lege?"

'The bell summons us to rise at o'clock. From 5.30 to 6.30 the brothers are occupied in meditation upon holy things and in mental prayer. At 6.30 Mass is said in the chapel, and after that comes breakfast. Then, until 9 o'clock, the time is devoted to study or such other duties as may arise, and from 9 to 12.30 the college classes engage our attention. Then we spend half an hour at dinner, and from 1 o'clock until 2 the college again demands our time. Then there is walk and study and duties of the Church, which occupy us until supper, at 6.30; then, until 7.45, the brothers devote half or three quarters of an hour to recreation; then come further studies; then, at on ight prayers, and then preparation for the meditations of the next morning; then, at 9.30, there is an examination of conscience, and fifteen minutes after all retire for the night, with the exception of myself. I frequently burn the midnight oil here in my office, as in the hour or two after the rest have gone to bed I can read and study with perfect freedom from in-terruption. Of course, beside the routine I have named, there are many other duties, such as the visitation of the poor and the sick and the clerical functions of our adjoining church. Will you take a look through our buildings?"

The rector then led the way into the great hall of the building used as the residence of the Jesuit Fathers. Pointing to a huge clock standing in a corner, and which was loudly striking off a quarterly division of the hour upon a chime of bells, he said: "That is the handiwork of one of our lay brethren, a man who can neither read nor write. He was a mechanic by trade, but he gave up all he had to become a member of the brother-hood. The lay brothers, of course, DO NOT TAKE HOLY ORDERS.

but they devote what talents they may our cook, our doorkeeper, our engineer (all these great buildings are heated by steam) are lay brothers. In this way you see the work of our establishment is mostly done by members of the Society of Jesus, and we are thus brought into contact with those who know and sympathize with us, and we are free from the interruptions of strangers.

visitor to the library. This apartment, which is long and light and well arranged, contains apparently about 20,000 or 30,000 volumes, which treat not only of sacred subjects but profane as well. Before a bookcase, in a large chair, with the warm sunshine streaming over him from a window behind, sat an old man poring slowly over some renderous Letin tone. He way to the sleeping rooms of the priests.
"The ecclesiastical name for such an apartment as this," he remarked, "is a 'cell.'
Here is my 'cell.' Nothing very prisonlike about, is there? Nothing very luxurious, either." It was a light, good sized
chamber, decidely bare in appearance, not
over tidy, and containing only the most chamber, decidely bare in appearance, not over tidy, and containing only the most absolute necessities. "Only one of these 'cells' is carpeted, and that is for the use of a clerical guest, whenever one comes, such as a blahop, or the provincial of our order, and that is far from luxurious, as you see," remarked Father O'Connor, throwing open the door. It was certainly the more luxurious than the others, save

no more luxurious than the others, save that it was carpeted, but the carpet was not an Axminster by any means. Adjacent was the recreation room, where the Fathers meet for conversation or innocent games of chess and dominos. Perhaps the rector detected his visitor sniffing the atmosphere in an inquiring manner; at all events, he added to a remark he had just made, "They are permitted to smoke here on special occasions; not always. But they can

SMOKE IN THEIR OWN ROOMS." he continued, noticing an inquiring look on the scribe's face. The college building

ception, where he stopped with his jour-nalistic guest to listen to a rehearsal on the magnificent organ; then he high way into little rooms behind the high altar and explained to his listener's prothe magnificent organ; then he led the altar and explained to his listener's profane ears certain ceremonials of the Church, and, unlocking wardrobes, displayed the gorgeous vestments of the deacons and the clergy, explained their meanings and the things of which they were symbolical, handling reverentially the while the magnificent fabrics of velvet, satin and lace. "These beautiful things were presented to us," he said. "We never could have purchased them." Down stairs then he went to the vestry, where services are held on week days, and he showed to the writer a reclining waren image under the altar, containing the image under the altar, containing the bones of a martyr, and, beside the image, a chalice which contains the martyr's blood. Then there was the little chapel of Our Lady of Lourdes, where Mass is said at 6 o'clock every morning over the very plain altar.

very plain altar.
"This is a wooden altar," said the Reverend Father Rector, "but it is not allowed that Mass be said over an altar entirely of wood. Each wooden altar must have a stone in it, and that stone

MUST BE A SEPULCHRE.

Here under these cloths is the stone of this altar; it is not large; it is square and covered with canvas, and it contains the relics of a martyr."

of a martyr."

Then, retracing his steps to the lecture hall of the college, where he invited his visitor to be seated once again, Father O'Connor said: "Now, sir, you have seen all I have to show; as for talking, I have very little to say. What the Society of Jesus is, and why it was formed, any life of St. Ignatius sets forth. No history of the Boston order has yet been written. of the Boston order has yet been written and I am, perhaps, not as familiar with its work here in the past as some, being a more recent comer to this city. Beside we priests there are a number of scholas-tics, as we call them, members of the Society who are preparing for the priesthood, and who are engaged here in teaching in the college. Remember, that no Jesuit ever gets a cent of money for any service he may render. Our Institution here and our Church of the Immaculate Concention is supported entirely by con-Conception is supported entirely by con-tributions and pew rents. The money goes into a common fund, which defrays all expenses for our works and charities. Our instructors are all men of the highest education. They are all Jesuits, and all devote their lives to their work. Our system of education is not a system of experiments; it has been tried and approved for generations upon generations. It is the result of the studious work of the most learned Jesuits of the last three centuries; it is certain; it is thorough; it makes a man the master of his knowledge. A Jesuit priest goes through a preparatory course of 17 years, and that is after he leaves his public school or his college. We have brothers who have been through Harvard and Yale, but who have had to subject themselves to that 17-year course of study and preparation laid down by the Society of Jesus. Our discipline is more of study and preparation had down by the Society of Jesus. Our discipline is more rigid than the discipline of an army. The vows we make of perpetual poverty, chastity and obedience bind us to a life in which we never question, never murmur. We never hesitate at obeying the order of

WE OBEY AT ONCE. Ascending a flight of stairs, the rector lifted his cap as he passed a figure of St. Ignatius standing in a niche, and then opened a door which admitted himself and receive an order from the provincial of our society to start for China at once, I our society to start for China at once, should start at once, though I had not a penny in my pocket, and though I should be forced to beg or work my way. When I was appointed superior of this college I warm was appointed superior of this college I was an instructor here. One afternoon a note was left at my door, informing me that I was superior of the order, and telling me to assume the duties of the position, while at the same time a note was handed to Father Fulton, instructing him to step out of his position and to step into another in the South. It was all the way to the sleeping rooms of the prior another corridor, the rector led the way to the sleeping rooms of the prior nent as this," he dere is a superior of the order, and telling me to assume the duties of the position, while at the same time a note was handed to Father Fulton, instructing him to step out of his position and to step into another in the South. It was all the way to the sleeping rooms of the prior me and the prior to the order, and telling me to assume the duties of the position, while at the same time a note was handed to Father Fulton, instructing him to step out of his position and to step into another in the South. It was all the way to the sleeping rooms of the prior that I was superior of the order, and telling me to assume the duties of the position, while at the same time a note was handed to Father Fulton, instructing him to step out of his position and to step into another in the South. It was all the way to the sleeping rooms of the prior that I was superior of the order, and telling me to assume the duties of the position, while at the same time a note was handed to Father Fulton, instructing him to step out of his position and to step out of his position, and to step out of his position and to step out of his posit was no estentation, no red tape. Father Fulton left, but he had first to come to me and ask for money to pay his fare to Maryland; for, like all Jesuits, he had not a cent in the world to call his own, and could not obtain or spend a cent that was not sanctioned by his superior, and for purposes of the Speigty. So had that was not sanctioned by his superior, and for purposes of the Society. So he

his general.

got his fare, no more.

"Whosoever will join the Jesuit
Brotherhood must first undergo a two Brotherhood must first undergo a two years' novitiate, even if it be the Pope himself. That novitiate is to try him. If he regrets his decision he may rescind it at his pleasure, but after that two years he becomes a professed member and cannot then retract. He must go through cannot then retract. He must go through a course of training which humiliates him, which humbles him to the last degree. He must perform all sorts of menial offices, because he must learn obedience and submission—I have seen bishops of the Church scrubbing floors—he must go into retreat for days of meditation and prayer; he must do the hardest of menial tasks, must study with an Iron industry, must learn the art of unflagging applica-tion to his task. His years are years of study. He has constant term of teaching

TEACHING IS THE BEST OF STUDY.
His life is a life of self-denial, self-forget-fulness. He suppresses his individualism and becomes part of a great whole, that whole the society which Ignatius of Loyola founded, the society whose very name indicates its mission the Scienty. indicates its mission, the Society of Jesus. Here in our humble way we do our best. Our great work of Christian education is being carried on. We do not believe in Rev. J. McLaurin, Canadian Baptist Missionary to India, writes: During our stay in Canada, we have used Dr. Thomas' scelectric Oil with very great satisfaction. We are now returning to India, and would like very much to take some with us, for our own use and to give to the diseased heathen.

"Never." It was still as a tomb. Surely 250 boys and young men were never as quiet before. But there they were, as the rector demonstrated by sampling the lot—in other words, affording a peep at a room our own use and to give to the diseased heathen.

"Never." It was still as a tomb. Surely 250 boys and young men were never as quiet before. But there they were, as the rector demonstrated by sampling the lot—in other words, affording a peep at a room or two of students. There was Boston College Hall to be seen, as the good heathen.

"The Freemasons, as they have done before. But there they were, as the rector demonstrated by sampling the lot—in other words, affording a peep at a room or two of students. There was Boston College Hall to be seen, as the protestant system which divorces the heart and mind; that is not education. Heart and mind should be educated together. By your system, children go for six days out of the seven without having God laxative and tonic, Northrop & Lyman's

way to the upper regions, into the spacious hall and upon the stage.
"I would like you to see this stage," said the Reverend Father Rector. "It is quite complete in its way, and I feel quite at home upon it, because I have stagemansged so many of the boys' performances. The last play we produced was 'Henry IV.,' and that was the 41st which I had stage-managed. You see I am quite a veteran at the business. Now, sir, this way." Then he went on to the boys' gymnasium and billiard room, and then into the Church of the Immaculate Conception, where he stopped with his jourcold for us and none too hot, we do not close our churches in summer and make vacation trips to Europe; our religion is a religion for every day in the year and every hour in the day, not for state occasions only. The work of the Jesuit Fathers never ceases. The people come to us from all over the city; our priests are at the hospitals and the city prisons: they are called from their beds at all hours of the day and night to minister to the sick and dying. The religious services of conand dying. The religious services of convents and homes all around us are in our charge. Our pilgrimages are constant, the physical strain incessant, but we never complain. It is a chosen life, a life which follows as nearly as man can follow in the footsteps of the Master. That is the life of the Jesuit; that is the life of the crafty fellow, the diplomat, the plotter, the schemer, the man who wants to make the schemer, the man who wants to make the Pope king of America and torture all Protestants with the rack and thumbscrew. What nonsense? How can sensible men believe such wild rumors about us? Now, sir, I have spent all this time in taking you about and talking to you, not on account of your paper—we don't think much of newspapers, they are always slandering us—but on your own account personally, because you seem interested in the matter. Beneath what I have told you of the Jesuis, there is nothing else you of the Jesuits, there is nothing else, as I would swear upon all the Bibles that ever were printed. There is nothing concealed, there is no secret of any kind."

Man must have occupation or be miserable. Toil is the price of sleep and appetite—of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing. The whole world does not contain even a briar or thorn which Nature could have spared. We are happier with the sterility, which we can overcome by industry, than we could have been with spontaneous plenty and unbounded pro-fusion. The body and the mind are im-proved by the toil that fatigues them. The toil is a thousand times rewarded by the pleasure which it bestows. Its enjoyments are peculiar. No wealth can pur-chase them, no indolence can taste them. They flow only from exertions which repay the laborer.

### The Slavery of Debt.

Poverty is a bitter draught, but may, and sometimes with advantage, be gulped down. Though the drinker makes wry faces, there may, after all, be wholesome goodness in the cup. But debt, however courteously it be offered, is the cup of a siren, and the wine, spiced and delucious though it be an extra region. though it be, an eating poison. The man out of debt, though with a flaw in his jacket, a crack in his shoe, and a hole in his hat, is still the son of liberty, free as the singing lark above him: but the debtor, though cloth d in the utmost bravery, what is he but a serf upon a holiday—a slave, to be reclaimed at an in stant by his owner, the creditor.

New Bloomfield, Miss., Jan. 2, 1880.

I wish to say to you that I have been suffering for the last five years with a severe itching all over. I have heard of Hop Bitters and have tried it. I have used up for heart layer than the second of t Hop Bitters and have tried it. I have used up four bottles, and it has done me more good than all the doctors and medicines that they could use on or with me. I am old and poor but feel to bless you for such a relief by your medicine and from torment of the doctors. I have had fifteen doctors at me. One gave me seven ounces of solution of arsenic; a superior any more than the private soldier hesitates before the command of another took four quarts of blood from me. All they could tell was that it was skin sickness. Now, after these four bottles of your medicine, my skin is well, clean and smooth as ever. HENRY KNOCHE.

An elastic step, buoyant spirits, and clear complexion, are among the many desirable results of pure blood. The possessor of healthy blood has his faculties possessor of nearthy blood has his faculties at command, and enjoysa clear and quick perception, which is impossible when the blood is heavy and sluggish with impurities. Ayer's Sarsaparilla is the best blood purifier and vitalizer known. Mr. Henry Harding, of Toronto, writes:

My little daughter, 7 years of age, has been a terrible sufferer this winter from rheumatism, being for weeks confined to her bed, with limbs drawn up, which could not be straightened, and suffering could not be straightened, and suffering great pain in every joint of limbs, arms and shoulders. The best of physicians could not help her, and we were advised to try Dr. Thomas' Eclectric Oil, which we done, and the benefit was at once apparent; after using two bottles the pain left, her limbs assumed their natural shape, and in two weeks she was as well as ever. It in two weeks she was as well as ever. It has not returned.

A Remarkable Result. W. A. Edgars, of Frankville, errible sufferer from Chronic Kidney and Liver Complaint, and at one time was so bad that his life was despaired of. He was cured by four bottles of Burdock Blood Bitters.

Gonsumption is a disease contracted by a neglected cold—how necessary then that we should at once get the best cure for Coughs, Colds, Laryngitis, and all diseases of the Throat and Lungs,—one of the most popular medicines for these complaints is Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda. Mr. J. F. Smith, Druggist Dunnville, writes: "It gives general satisfaction and sells splendally."

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and infirm. To all whose employments cause irregularity of the bowels or urinary organs, or who require an Appetizer, Tonic and mild Stimulant, Hop Bitters are invaluable, being highly constitute their and stimulation.

Stimulant, Hop Bitters are invaluable, being highly curative, tonic and stimulating, without intoxicating.

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help.
Do not suffer or let your friends suffer, but use and urge them to use Hop Bitters, Remember, Hop bitters is no vile, drugged, drunken nostrum, but the Purest and Pest Medicine ever made; the "Invalid's Friend and Hope," and no person or family should b without them. Try the Bitters



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Uttawa, 28th Sept., 1883, {



ST. LAWRENCE CANALS Notice to Contractors.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for St. Lawrence Canals," will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 13th day of November next, for the construction of a lock and regulating weir and the deepening and enlargement of the upper entrance of the Cornwall Canal.

Also for the construction of a lock, together with the enlargement and deepening of the upper entrance of the Rapide Plat Canal, or middle division of the Williamsburg Canals.

Tenders will also be received until TUESDAY, the 27th dry of November next, for the extension of the plerwork and deepening, &c., of the channel at the upper entrance of the Galops Canal.

A map of the head or upper entrance of the Rapide Plat Canal, together with plans and specifications of the respective works, can be seen at this office, and at the Resident Engineer's office, Dickenson's Landing, on and after Tuesday, the 30th day of October next, where printed forms of tender can be obtained.

A map, plans and specification of the works to be done at the head of the Galops Canal can be seen at this office and at the lock keeper's house, near the place, on and after TUESDAY, the 13th day of November next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless

TUESDAY, the 13th day of November next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted Bank cheque for the sum of Trugarthousand Dollars must accompany the Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,

A. P. BRADLEY.

Dept. of Rallways and Canals, to the contract of th

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Costello, died at Belleville, Oct. 9, 1883. Dear friend : a friend in holier climes than these, Beyond life's cold-clad purple seas; Beyond life's cold-clad purple seas; Thy sun is set, thy day is done, And oh, we pray thy crown be won; Thy sun is set but from its coal, shine forth the virtues of a soul. Ennobl'd with God's grace and love,—A twoe of holiness above.

Thine was the heart so kind and true;
Pure as the heaven-blest morning dew,
Thine was the hand that freely gave.
The poor to feed, the weak to save.
OhFaith! that works in deeds of love,
Sweet Charliy that reigns above,
And Hope that e'er our steps has led,
Give peace unto the holy dead!
THOMAS O'HAGAN.

Chatham, Ont.

### LATEST CABLE NEWS.

London Oct. 21.—A correspondent at Insterburg, on the Russian frontier, telegraphs the following:—"Night before last the Russian police at Kertch made an attempt to arrest the chief of a band of pirates, whose lucrative exploits have can set a sect. whose lucrative exploits have cau ed a sort of panic along the whole northern coast of the Black sea. The chief pirate escaped, but evidence has fallen in the hands of the but evidence has fallen in the hands of the authorities disclosing the astonishing fact that not only the great bulk of the seafaring population on the Sea of Azof, including the Government pilots, are in cluding the seafaring population on the seafaring population on the Sea of Azof, including the Government pilots, are in active complicity with the pirates, but that several of their boldest opera-tions were directed by one of the highest functionaies of the Crimea, and suspicion even points to the complicity of one of the consuls resident About twenty Crimean merat Kertch. chants are also compromised in the affair. The method usually adopted by the pirates was to exhibit fake signals, so as to lure vessels straight on to the dangerous reefs vessels straight on to the dangerous rees of the Taurenian coast. The crews were then left to perish on the rocks or mur-dered. After the vessel had been pillaged, and the pirates had helped themselves to and the pirates had helped themselves to what they reeded, the cargoes were transferred to other vessels, placed at the disposal of the pirates by their silent partners at Kertch and elsewhere, and conveyed to Constantinople, Varna, and Odessa, where they were sold in open narket.

London, Oct. 20.—Twelve bodies have been recovered from the Whameliffe. Carlton colliery. The searchers worked all night removing the debris.

all night removing the debris.

A despatch from Messina states an avalanche at Catania buried six men. Five were killed.

Several Jews have been arrested and placed on trial at Albertin, charged with having fired their synagogue for the pur-pose of obtaining the benefit of the insur-

A Rome despatch states that in an interview to day Cardinal Jacobini said the Pope had decided to adopt the views of rope had decided to adopt the views of the bishops generally with regard to the location of the proposed Catholic College in England, without reference to the opposition of Cardinal Manning to its establishment at Oxford.

establishment at Oxford.

A Berlin despatch says that the Red Cross Socialist arrests continue. The police say members will be hunted down by the Russian authorities who rever found on Russian territory. The Government has been especially active in hunting them in the Polish provinces, and a great number of arrests have been made at Warsaw. Ar Sadsei, a town which has been made

A Constantinople despatch states that is now understood that Midhat Pasha, been in confinement in Arabia, and who was reported to have been re-leased, simply escaped, and is at Medina in defiance of orders of the Porte. It is said he is in possession of important State secrets, and announces his intention of making his way to England at once.

The Dublin Freeman's Journal demands that the Government shall prosecute the eaders of the Orange meeting at Roslea.

It states they were armed.

A Dublin despatch states that Mr. Parnell has accepted an invitation from the promoters of the Parnell testimonial fund attend a banquet in his honour on Dec. 10.

A number of Irish League meetings an A number of Irish League meetings anounced to be held in the county of Cork to-morrow have been prohibited by the authorities. Earl Spencer, Lord Lieutenant, has left for England to remain a considerable time. He will visit Gladstone and Gen, Sir Evelyn Wood.

At the Irish League meeting last night

resolutions were passed expressing pleasure at the tenor of Lord Coleridge's speech at the reception given him by the New York State Bar Association. The resolution also expresses the hope that the principles enunciated in that address will be applied by the British Government to Ireland, and that the American tour of Lord Colerridge will serve to enlighten his views and enable bim to advocate self-governmen

A Paris dispatch says it is reported that the Extreme Left will, upon the assembling of the Chambers, demand the expulsion of the Orleans Princes.

### FIRST CATHOLIC SUNDAY SCHOOL.

CONVENED IN THE CHAPEL ON DEER ISLAND LAST SUNDAY-REV. FATHER BRIC'S RELIGIOUS INNOVATION.

For the first time in the history of the city institutions on Deer Island, the Roman Catholic boys there harbored were gathered in a Sunday school for instruction in their religion last Sunday. The innovation was brought about through the efforts of Com-mon Councilman John W. Fraser of Ward 6, and has now the sanction of the directors of public institutions. Through a misunderstanding of the spirit of the statu es governing religious instruction in pubstitutions, Roman Catholics heretofore been compelled to attend the Protestant service. This has been set Protestant service. This has been set aside by a recent opinion of Corporation Counsel Nettleton, which was in accordance with the spirit of the law. The result of this opinion has been that inmates of public institutions are given freedom in matters of conscience, and may attend a religious service of their own choosing.

The cocasion was the least of Ste. Theresa, after whom the well known Superioress of the convent is called. There were present, besides the scholars, quite a good in member of ex-students, who are now ornaments to society here and elsewhere. In witations were a so issued to Rev. Fathers vitations were a society here and elsewhere. In the convent is called. There were present that such convent is called. There were present to the convent is called. There were present that such computations are given freedom in matters of conscience, and may attend a religious service of their own choosing.

Rev. Father Bric, S. J., the Roman Catholic spiritual director on Deer Island, has organized a Sunday school, which is supplied with teachers from the city. Last Sunday a party of thirteen ladies and gentlemen left Battery wharf on the police boat Protector, accompanied by Rev. Father Bric and Mr. John P. Santry, director of public institutions. The boat arrived at the Island a little before 3 o'clock, and the party walked to the Rev. Father Bricand Mr. John P. Santry, director of public institutions. The boat arrived at the Island a little before 3 o'clock, and the party walked to the chapel in the main building. There were gathered in the chapel 150 boys and a dozen girls. The boys were in their military jackets and the girls disported plaid dresses, with white edging about their throats, and a bow of blue ribbon where the edging met and another blue bow nestled prettily in their hair. The small number of girls is owing to the fact that there are very few sent to the Deer

### LUARD MUST GO.

There is a strong consensus of opinion that Gen. Laurd must go. He was never, in any case, required take an extract: in this country, and the sooner he is pitch forked into his native obscurity and vulgarity the better. The Can adian peorle cannot afford to waste money and patience on such a petty

The Montreal Gazette cites from the Port Hope Times the narrative of Luard's recent onslaught on Col.

The Times says:

"What really occurred was this:—An officer at the table was speaking to Col. Williams in a spirit of pleasant banter of the small value which had been placed upon the patriotic efforts of members of the House of Commons, at the late meetthe House of Commons, at the late meeting of the Dominion Rifle Association; and Col. Williams replied deprecating the remarks which had then been made. General Luard then in a loud tone of voice and in a very offensive manner made an attick on the members of the House of Commons which Col. Williams indignantly resented, and said that he was satisfied the members of the House of Commons would place even a smaller value upon the opinion of the highest Commons would place even a smaller value upon the opinion of the highest military authority in the country on such a matter, and that it was to their constituents that they looked for appreciation of the value of their services. The conversation was joined in by others at the table, and the General continued his offensive recovery and tone." manner and tone."

on Russian territory. The Government has been especially active in hunting them in the Polish provinces, and a great number of arrests have been made at Warsaw. Ar Sadsei, a town which has been made the centre of the agitation, about 75 miles from Warsaw, members of the third section claim to have abundant evidence of treasonable acts.

A Constantinople despatch states that to the Minister of Militia, so that an en-quiry into the facts must be made. We militia of Canada is a volunteer organization which confers upon the country much greater favour than it receives from

t. Its officers are men who make sacri-tees both of time and money to keep up he force. We do not remind our readers making his way to England at once.

Three shocks of earthquake in quick succession were felt shortly after midnight at Gibraltar, and another at two o'clock this morning. The direction of the should be tolerated. A strict discipline, should be tolerated. A strict discipline, of invalidation of the control of the should be tolerated. A strict dess of distinct of the should be tolerated. A strict dess of distinct of the should be tolerated. A strict dess of distinct of the control of this morning. The direction of the movement was north. The duration of the shocks was 10 to 20 seconds each.

The Dublin Freeman's Journal demands

The Dublin Freeman's Journal demands

The direction of the shocks was 10 to 20 seconds each.

The Dublin Freeman's Journal demands

The facts, as obtained by a Sun reporter was complete well as the spirit of the regulations, is last evening, are very few and simple.

When the facts are the facts are the cure, however, was complete well as the spirit of the regulations, is last evening, are very few and simple.

The Dublin Freeman's Journal demands essential to an efficient force. But the conditions at least entitle the volunteers to respectful treatment at the hands of the Major-General. This they have not received at his hands. On the contrary, the boss of a gang of shantymen could hardly be more violent, more insulting, more profanely bullying in his tone than General Luard has, on occasions when his temper is excited, shown himself to be. It is impossible that this kind of thing can It is impossible that this kind of thing can go on without the most serious conse-quences. The fact that the Major-General is an Imperial officer, selected by the Imperial authorities, makes the evil consequences of such conduct on his part all the more mischievous. In plain terms he is not fit for the position he occupies, and the somer he is recalled the better it will be not only for the volunteer force, but for the maintenance of that kindly feeling between Canadians and the Imperial authorities which every loyal man desires to see permanently maintained.

Flunkeyism is the curse of Canada. It has inflicted on us many a nuisance before; but Luard is simply intolerable. The fact is, Canadians are getting tired of their country being made a refuge for reprobate politimade a refuge for reprobate politi-cians and an hospital for dilapidated until she became too great a tax upon a adventurers. Let us have done with Luard at once.

### A PLEASANT RE-UNION.

#### Feast of St. Theresa in Notre Dame du Sacre Cour Convent.

The convent of Notre Dame du Sacre Cœur, more familiarly known as Rideau street convent, in Ottawa city, was on the 15th is st. the scene of one of those pleasant re mions which are among the brightest as d most joyful incidents of conventual life. The reunion took place in the large-recreation hall of the institution and the occasion was the feast of Ste. Theresa,

those mentioned were present last night. An impromptu programme of vocal and

those mentioned were present last night. An impromptu programme of vocal and instrumental selections were gone through with. The opening overture, which was executed on six pianofortes, was entitled "Invitation a la Valse," and the instrumentalists were Misses Garrity, Hagan, St. Jean, Auclair, Finley and Pinard. The playing of these young ladies was of a high order, and very creditable. A trio from "ill Trovatore" was nicely rendered by Misses Cartur, G. Kavanagh and M. Ryan. Misses A. Hagan and L. Smith followed with a duo on harps. Miss M. Ryan played the accompaniment on the piano, played the accompaniment on the piano, and the three young ladies proved themtheir throats, and a bow of blue ribbon where the edging met and another blue bow nestled prettily in their hair. The small number of girls is owing to the fact that there are very few sent to the Deer Island institutions. The boys were divided into classes and the first Sunday school formally opened. The school will hereafter hold its session from 3 to 4 o'clock every Sunday afternoon. After the close of last Sunday's session the teachers were shown through the new nursery by Superintendent J. G. Whiton, and at 4:30 left the island on the Protector for the city.—Boston Globe. selves to be very efficient instrumentalist executed a duet on the pianoforte. Mesers. Smith and Boucher (by request) again favored the audience with instrumental selections. The entertainment came to a close by Miss Dollie Smith, a graduate of the institution, reading a nicely worded address to Sister Theresa, from which we

"Angel of home! There is something sweet in the very words, they picture to us, not spiritual beings of heavenly beauty, not winged messengers flying on errands of love from heaven to earth, but beings like love from heaven to earth, but beings like ourselves. Angels whom we can see, converse with, who seem to possess the magic power of dispelling the dark clouds of sorrow and of pouring a healing balm on the wounded heart. Their gentle hand smoothes the wrinkles from the weary brow of care, their bright smiles bring a glowing supplying into the dark bring a glowing sunshine into the dark depths of misery, their loving words weave starry blossoms of Hope for the

although still unconscious of her surroundings, was with difficulty prevailed upon to accompany her mother to the Mission at St. Peter's church, Portland, and though present at the whole of the service, she failed to comprehend what was taking place. No apparent change occurred on her return home that evening, neither did anything occur on the following day to receive a helief that any henefit had accompany to the service of the service weave starry blossoms of Hope for the gloomy crown of despondency.

Honor and titles may gratify pride, learning may bring praise, but to touch a sweet lingering chord in the heart, to leave a deep lasting peace in the sout, to crown with rejoicing the whole life, we must, like the revered mother we honor this evening, merit the title of Angel of Home. Home.

### RESTORED TO REASON.

### A Miracle Wrought at the Roman Catholic Mission, Portland.

AN INSANE WOMAN CURED BY THE BLES-

Daily Sun, St. John, N. B., Oct. 16. It has within the past week became apparent that the minds of some of the deyout members of the Roman Catholic Church have been profoundly exorcised by the ministrations of the Redemptorist Fathers located in St. John and Portland.

Diocese of St. John.

Mrs. William Gillespie, who is a daughter of E. Galanagh, of Long Wharf, Portsincerely trust that the enquiry will be both prompt and thorough. The active thanks for the blessings that have been bestowed upon her through the spiritual in-tercession of one of the priests of the Church. She, however, is not alone in the expression of her gratitude, for her husband, father, mother, brothers and

was prognosticated on the 10th March last it unfortunately happened that Capt. Gillespie was absent on a coasting cruise and his wife's mind was wrought up to such a pitch of frenzy at the imaginary danger he was incurring that it completely gave way. The hail and rain storm that took place on the eventful night of Sature 10th of March, absolutely unhinged what little reason remained to her and she failed to recognize any of her relations, becoming morose, untractable and subject to violent fits of hysteria. When her husband returned safe and

ound from his trip she failed in any way sound from his trip she failed in any way
to remember him, treating him as a complete stranger. The grief of the whole
family at this unexampled affliction can
be well imagined; the best doctors were
called in for the purpose of ascertaining if
something could not be done to restore intellect to the torpid brain, but all medical
advice failed to accomplish a cure, and the

About a month ago, after consulting with three medical men, it was decided to remove Mrs. Gillespie to the Lunatic Asylum, as it was found that she was gradually getting more feeble, and her sorrowing husband and relatives saw her enter that habitation which all regard with feelings of awe and pity. During the time she was an inmate of the Asylum her condition did not improve, and she failed to recognize any of her relatives when

they visited her. The family at length determined to take her from there, and on last Tuesday she was removed from Dr. Steeves' care and restored again to her parental roof. No doubt there were two reasons that conduced to this end-one was the expense which was being incurred, and the which was being incurred, and the other was the hope of Mrs. Galanagh (who is a most devout Roman Catholic) that if her daughter could only benefit by the religious ministrations of the Mission, she would not only receive spiritual but bodily benefit.

On last Tuesday evening, Mrs. Gillespie,



The above is photo-engraved from a piece of penwork by C. Maring, a pupil of the Canada Business College, Chatham, Ont. The above is photo-engraved from a piece of penwork by C. Maring, a pupil of the Canada Business College, Charham, Ont. and is but a fair sample of his everyday work. Sample pieces fresh from the pen will be sent on receipt of 25 or 50 cts., the work will be done in proportion to the amount received.

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although still unconscious of her surround-

she is), and on the well-estay high asked her daughter to accompany her to the church, but the spirit of obstinacy was again rampant within Mrs. Gillespie's breast and she would not consent to go. Mrs. Galanagh, however, attended that

evening's service and long and heartfelt were the prayers she offered up for her

occurred on Thursday evening last. Mrs. Gillespie had throughout the day been more tractable, and in the evening she

consented to go with her mother to church. At the time Mrs. Gillespie went to service she was unable to recognize any

of her relatives and all her actions were

anagh induced her daughter to retire to the vestry with her, so that she might be blessed by one of the Rev. Fathers. After

waiting some time to see the rev. gentle-

command and remained standing. The mother, auxious that her daughter should receive the blessing of Holy Church, forced Mrs. Gillespie into the position of worship and the priest then solemnly

being the first household work she had done since her attack. Every day subse-

several years was cured in the same way,

ome six years ago. They are both earnest

Church, bringing up a large family to fol-

OBITUARY.

The death is announced at the Ursuline

monastery, Quebec, on the 15th instant, after a long and painful illness, borne with Christian fortitude, of Mary Louise O'Sullivan, in religion Revd. Mother St.

Josephine, aged 43 years, and 20 years of

religious profession. Deceased was the youngest daughter of the late Captain Owen O'Sullivan, and Marie Louise Pla-

mondon, of La Jeune Lorrette, and sister to Messrs. John and Henry O'Sulliyan, Provincial Land Surveyors. Also to

NAME BOOKS.—THE LIFE OF MARTIN LUTHER, by Rev. Wm. Stang; 12 mo., 112 pp. Price, free mail, 20 cents.

SHORT MEDITATIONS to aid pious souls in the recitation of the HOLY ROSARY, 24 mo., 388 pp. Price, bound, free mail, 50 cents. FR. PUSTET & CO., Publishers, 52 Barclay St., New York.

faithful members of the Roman Cath

low in their footsteps.

purely mechanical. During the progress of the Mission that evening Mrs. Gal

daughter's recovery.

THE WONDERFUL CURE

### D. McLACHLAN, Principal.

### C. M. B. A NOTES.

Amherstburg, October 13th, 1883. S. R. Brown, Sec. Canada Grand Council

bership of her late husband, Bros. C. W. O'Rourke, 1st. Vice.-Pres. of Branch No. 3, P. J. Fleming, Joseph Reaume and myself, waited on Mrs. McIntyre this afternoon, and paid her the \$2000.

The payment of this beneficiary is exceedingly prompt, being paid nearly four weeks sooner than the time allowed by the regulations. It is very gratifying to have the regulations. the regulations. It is very gratifying to know that assessments are paid now more promptly than ever before; which of course enables the Supreme Council to pay the beneficiaries in less time than formerly. The C. M. B. A. is progressing astonishingly; its membership begins to increase rapidly; its death-rate is diminishing; assessments are less numerous than formerly, and its management is a model formerly, and its management is a model one, for promptness, fidelity, and in-tegrity to the spirit of Catholicity upon which the Association is founded. Really the Catholic men of Canada and the United States who hesitate to become

members do not appreciate or recognize the C. M. B. A. as the society from which the C. M. B. A. as the society from which
they can derive the most solid comfort
and assurance; it is in fact a widow and
orphan's co-operative protective society.
I enclose you a letter and the receipt of
Mrs. McIntyre for publication.
Fraternally yours.
H. W. Drang Ree, Sec. man, he was fortunate enough to gain an audience and in true motherly tones she explained the fearful affliction that had explained the learner and blighted her own life. The priest, after receiving an explanation that the malady was a recent one, signed to Mrs. Gillespie to kneel, but she was unconscious of the command and remained standing. The

H. W. DEARE, Rec. Sec. Amherstburg, Oct. 13th, 1883.
To the President, Officers and Members of Amherstburg Branch No. 3 of the C. M. B. A. in Canada.

GENTLEMEN-Allow me to express to you my sincere gratitude and thankfuless, and through you to the officers of th Supreme and Grand Councils having these matters in charge, for the very promp benediction, the beneficial results do not seem to have become at once apparent, for her brain remained clouded during the bership in your Branch. I must also thank you for the many kind expresher brain remained clouded during the remainder of that evening. On Friday also thank you for the many kind expres-sions of sympathy tendered me by resolu-tion of your Branch; and also through you please thank my kind friends of Windsor Branch for similar regards; and I also particularly wish to thank those officers and members of Branch No 3, who so kindly relieved me of all trouble and anxiety in procuring the Beneficiary for me, as well as for kind services rendered in many other ways.

Believe me yours sincerely,

EMILY MCINTYRE Amherstburg October 13th, 1883.
Received of Henry W. Deare, the Recording Secretary of Branch No 3 of the Catholic Mutual Benefit Association of quently she has been able to get out and about alone and is regaining the physical Amherstburg, Two Thousand Dollars, payment in full for the amount of Benefit due upon the death of John J. McIntyre, my late husband, and a member of said Branch.

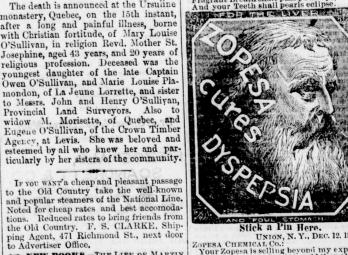
EMILY MCINTER, strength she lost.

The belief of Mrs. Gillespie and also of both Mr. and Mrs. Galanagh in the efficacy of the Church to work miracles is very dd Branch. EMLY McIntyre,
Widow of the late John J. McIntyre.
Mr. Deare, E. M. O'Rourke, Joseph great. Mr. Galanagh is confident that an attack of rheumatism he suffered from for

They are rich who possess God, but

they are richest who possess nothing but God. All creation belongs to him to whom God is his sole possession,-Faber.

Old and young should use "TEABERRY, Then your laugh may be quite merry; Fragrant Breath shall pass your lips, And your Teeth shall pearls eclipse. - J



Stick a Pin Here,
UNION, N. Y., DEC. 12, 1881.
ZOPESA CHEMICAL Co.:
Your Zopesa is selling beyond my expectations. After a trial bottle is sold they always get a large size, and not one of them but fays it helps them more than any medicine they ever took. Some who have had Dysrepsia for years are almost cured already. The doctors are beginning to prescribe 4..
H. L. WHITNEY, Druggist,

### LOCAL NOTICES. Visit to London.

From the International Throat and Lung S. R. Brown, Sec. Canada Grand Council
C. M. B. A.:

Dear Sir and Dro.—Having received from you by to-day's mail the draft to pay Mrs. Emily McIntyre, the Beneficiary due her on account of the memficiary due her on account of the mem treatment of catarrh, catarrhal deafness, bronchitis, asthma, consumption, and all the diseases of the head, throat and lungs, using the spirometer, the wonderful inven-tion of M. Souvielle, of Paris, ex-aide surgeon tion of M. Souvielle, of Paris, ex-adesargeon of the French army, which conveys the medicines directly to the diseased parts, Consultation Free. For information write, enclosing stamp, to 173 Church street, To-ronto, or 13 Phillip's square, Montreal.

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ent monument f the clergy and Wishing you ever I am, Rev. Yours very si

VOL. 6.

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N. Wilso

136 DUNE

DIOCESE OF

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announce to you that iastical retreat will

Mount Hope on M November, and wil following Saturday.

time of special grawhich every good pavail himself in or work of his salvation

In the midst of the responsibilities of the especially of the pa exposed to neglect affair of our own states.

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HOUSE OF PRO LETTER FROM The following in all Catholic ch

ST. MICH As next Sunda is the day to take tion for the support House of Provide selves called upor manner the claim tion has upon the and diocese. There are near

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the poor of this appeal to every A great many land come out w cannot support the House of children for a ti able to procure temporary relief value to many of dened with child would have to Protestant home had to be given t usual during the

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others of royal h There are 68 l phan girls, and be fed, clothed Two hundred