VOL. 6.

FOR THE WEEK ENDING SATURDAY, SEPT. 27, 1884.

NO. 311

CLERICAL

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Bishop's Palace, London, Sept. 20th, 1884.

We beg to call the attention of the revd. clergy of the diocese to the Encyclical Letter which our Holy Father Leo XIII. has recently addressed to the uni-VIII. has recently addressed to the dar-versal Church, a copy of which will be found published in the present issue of the Catholic Record. In this encycli-cal letter our Holy Father decrees that mediocri consolatione leniisse profitemur, mediocri consolatione leniisse profitemur, secrated to the devotion of the Rosary in the same manner as last year. The very same causes that induced the Supreme Pontiff last year to appeal with the united prayers of Christendom to the powerful protection of God's holy Mother in defence of the Church and her menaced rights and liberties, are still in active and destructive operation, and have impelled him, this year also, to exhort the faithful to "persevere in that method and formula of prayer known as the Rosary of Mary, and thereby to merit the powerful patronage of the great Mother of God." The Holy Father decrees and makes order that (1) "from the 1st of October to the 2nd of November following, in all parish churches, curialibus templis, and in all public churches dedicated to the Mother of God, five decade of the Rosary, together with the Litany of Loretto, to be daily recited.

2. The Rosary and Litany may be recited either in the morning at Mass or in the evening at Benediction of the Blessed Sacrament.

3. The Holy Father grants the follow ing indulgences to the faithful on the prescribed conditions :-

(a) To all those who on the appointed days shall have assisted at the public recital of the Rosary and have prayed for the Pope's intentions; and to all those also who from legitimate causes shall have been compelled to recite the Rosary and Litany in private, is granted for each occasion an indulgence of seven years and seven times forty days.

(b) To those who in the prescribed time shall have performed their devotions at least ten times, either publicly in the churches, or from just causes in the privacy of their homes, and shall have worthily received the sacraments of Penance and the Blessed Eucharist, is granted a Plenary Indulgence.

(c) A Plenary Indulgence is also granted to those who, either on the feast of the Holy Rosary or on any day within the following eight days, shall have worthily received the sacraments of Penance and the Blessed Eucharist and shall have prayed in any church to God and His Most Holy Mother for the Holy Father's intentions.

4. In virtue of the authority of the Holy See we hereby extend the time for gaining the aforesaid indulgences to the months of November and December in favor of the faithful in country missions, who, owing to legitimate and sufficient causes, such as their agricultural labors, have not been able to attend the devotions and to receive the sacraments during October.

The foregoing observations, together with the authorized translation of the Encyclical which we append, shall be read by the revd. clergy in the churches of the diocese on the first Sunday after + JOHN WALSH, their reception.

Bishop of London.

SANCTISSIMI DOMINI NOSTRI Leonis DIVINA PROVIDENTIA Papae XIII EPISTOLA ENCYCLICA
PATRIARCHAS PRIMATES ARCHIEPI

SCOPOS ET EPISCOPOS CATHOLICI ORBIS VNI VERSOS GRATIAM ET COMMVNIO-NEM CVM APOSTOLICA SEDE HABEN TES. VENERABILIBVS FRATRIBVS PATRIARCHIS PRIMATIBVS ARCHIEPISCOPIS ET EPIS-COPIS CATHOLICI ORBIS VNIVERSIS GRATIAM ET COMMUNIONEM CVM APOSTOLICA SEDE HABENTIBUS.

Venerabiles fratres
Salutem et Apostolicam Benedictionem. Salutem et Apostolicam Benedictionem.
Superiore anno, quod singuli novistis,
per litteras Nostras Encyclicas decrevimus, ut in omnibus catholici orbis partibus, ad caeleste praesidium laboranti
Ecclesiae impetrandum, magna Dei
Mater sanctissimo Rosarii ritu, Octobri
toto, coleretur. In quo et indicium
Nostrum et exempla sequuti sumus
Decessorum Nostrorum, qui difficillimis Ecclesiae temporibus autco
pietatis studio ad augustam Virginem
confugere, opemque eius summis preciconfugere, opemque eius summis preci-bus implorare consueverunt.—Voluntati vero illi Nostrae tanta animorum alacritate et concordia ubique locorum obtem-peratum est, ut luculenter appar-uerit quantus religionis et pietatis ardor exstet in populo christiano, et quantam in caelesti Mariae Virginis

imo animum addidisse ad graviora quoque si ita Deo placeat, perferenda. Done enim spiritus precum effunditur super domum David et super habenim itatores Ierusalem, in spem certam adducimur, fore ut aliquando propitietur Deus, Ecclesiaeque suae miseratus vicem,

officii Nostri duximus, Venerabiles Fra-tres, hoc quoque anno hortari populos christianos, ut in huiusmodi precandi rati-one et formula, quae Rosarium Mariale dicitur, perseverantes, sibi validum magnae Dei Genitricis patrocinium demerean tur. Cum enim in oppugnatoribus chris-tiani nominis tanta sit obstinatio propositi, in propugnatoribus non minorem esse oportet constantiam voluntatis, ubum praesertim caeleste auxilium et collata nobis a Deo beneficia, perseverantiae nostrae saepe soleant esse fructus.—Ac revocare iuvat in mentem magnae illius Iudith exemplum, quae almae Virginis typum exhibens stultam Iudeorum re-pressit impatientiam, constituere Deo vol-entium arbitrio suo diem ad subveniendum oppressae civitati. Intuendum item in exemplum Apostolorum, qui maximum Spiritus Paracliti donum sibi promissum expectaverunt perseverantes unanimiter in oratione cum Maria Matre Iesu.—Agitur enim et nunc de ardua ac magni momenti de inimico antiquo et vaferrimo in elata potentiae suae acie humiliando; Ecclesiae eiusque Capitis libertate vindi-canda; de iis conservandis tuendisque praesidiis in quibus conquiescere oportet ecuritatem et salutem humanae societatis. Curandum est igitur, ut luctuosis hisce Ecclesiae temporibus Marialis Rosarii sanctissima consuetudo studiose pieque servetur, eo praecipue quod huiusmodi

tum comparatae. Et ad Italiam quod attinet, potentissimae Virginis preesidium nunc maxime per Rosarii preces implorare necesse est, quum nobis adsit potius, quam impendeat, nec opinata calamitas. Asiana enim lues terminos, quos natura posulsse videbatur, Deo volente, praste vecta, portus Gallici sinus celeberrimos, ac finitimas exinde Italiae regiones pervasit.—Ad Mariam igi-tur confugiendum est, ad eam, quam iure meritoque salutiferam, opiferam, sospitat-

preces cum ita sint compositae ut omnia

ex ordine salutis nostrae mysteria recolant,

maxime sunt ad fovendum pietatis spiri-

meritoque salutiferam, opiferam, sospitatricem appellat Ecclesia, uti volens propitia
opem acceptissimis sibi precibus imploratam afferat, impuramque luem a nobis
longe depellat.

Quapropter adventante iam mense
Octobri, quo mense sacra solemnia Mariae
Virginis a Rosario in orbe catholico aguntur, omni ea, quae praeterito anno prae-cepimus, hoc anno iterum praecipere statuimus. - Decernmus itaque et mandamus, uta prima die Octobris ad secundam con sequentis Novembris in omnibus curiali bus templis, sacrariisve publicis Deiparae dicatis, aut in aliis etiam arbitrio Ordinarii eligendis,quinque saltem Rosarii de cades, adiectis Litaniis, quotidie recitentur: quod si mane fiat, sacrum inter preces peragatur; si pomeridianis horis, Sacramentum augustum ad adorandum propon atur, deinde qui intersunt rite lustrentur Optamus autem, ut Sodalities Sanctissimi Rosarii solemnem pomam, ubicunque per civiies leges id sinitur, vicatim publicae religionis causa ducant.

Ut vero christianae pietati caelestes Ecclesiae the auri recludantur, Indulgentias singulas, quas superiore anno largiti sumus, renovamus. Omnibus videlicet qui statis diebus publicae Rosarii recitationi interfuerint, et ad men-

tem Nostram oraverint, et his pariter qui legitima causa impediti privatim haec egerint, septem annorum itemque septem quadragenarum aquid Deum in-dulgentiam singulis vicibus concedimus. Eis vero qui supra dicto tempore decies saltem vel publice in templis, vel iustis de causis inter domesticos parites eadem perceprint, et criminum confessione exde causis inter domesticos parites eadem peregerint, et criminum confessione expiati sancta de altari libaverint, plenariam admissorum veniam de Ecclesiae thesauro impertimus. Plenissimam hanc admissorum veniam et poenarum remissionem his omnibus etiam largimur, qui vel ipso beatae Virginis a Rosario die festo, vel quolibet ex octo insequentibus animi sordes eluerint et divina convivia sancte celebraverint, et pariter ad mentem Nostram in aliqua sacra aede Deo et sanctissiruae eius Matri supplicaverint. Iis denque consultum volentes qui ruri vivunt et agri cultione, praecipue

Iis denique consultum volentes qui ruri vivunt et agri cultione, praecipue octobri mense, distinentur, concedimus ut singula, quae supra decrevimus, cum sacris etiam indulgentiis octobri mense lucrandis, 'ad insequentes vel novembris vel decembris menses, prudenti Ordinariorum arbitrio differri valeant.

Non dubitamus, Venerabiles Fratres, quin curis hisce Nostris uberes et copiosi fructus respondeant, praesertim si quae Nos plantamus, et vestra sollicitudo rigaverit, iis Deus gratiarum suarum largitione de caelo afferat incrementum. Procerto quidem habemus populum

largitione de caelo afferat incrementum. Procerto quidem habemus populum christianum futurum dicto audientem Apostolicae auctoritati Nostrae eo fidei et pietatis fervore, cuius praeterito anno amplissimum dedit documentum. Caelestis autem Patrona per Rosarii preces invocata adsit propitia, efficiatque, ut sublattsopinionum dissidiis et re christiana in universis orbis terrarum partibus restituta, optatam Ecclesiae tranquillitatem a Deo impetremus. tranquillitatem a Deo impetremus.— Cuius auspicem beneficii, Vobis et Clero vestro, et populis vestrae curae concred-itis Apostolicam Benedictionem pera-manter impertimus.

Datum Romae apud S. Petrum die XXX Augusti MDCCCLXXXIV, Pontificatus Nostri Anno Septimo. LEO PP. XIII.

ENCYCLICAL LETTER OF OUR MOST HOLY LORD LEO XIII., BY DIVINE PROVIDENCE POPE.

TO ALL OUR VENERABLE BRETHREN THE PATRIARCHS, PRIMATES, ARCHBISHOPS AND BISHOPS OF THE CATHOLIC WORLD IN THE GRACE AND COMMUNION OF THE

APOSTOLIC SEE. LEO PP. XIII.

Venerable Brethren, Health and the Apostolic

Benediction: Last year, as each of you is aware, We decreed by an Encyclical Letter that, to win the help of Heaven for the Church in her trials, the great Mother of God should be honored by the means of the most holy Rosary during the whole of the month of October. In this We fol-lowed both Our own impulse and the example of Our predecessors, who in times of difficulty were wont to have retimes of difficulty were wont to have re-course with increased fervor to the Blessed Virgin, and to seek her aid with special prayers. That wish of Ours has been complied with, with such a willing-ness and unanimity that it is more than ever apparent how real is the religion and how great is the fervor of the Chris-tian peoples and how great is the trust and how great is the tervor of the Christian peoples, and how great is the trust everywhere placed in the heavenly patronage of the Virgin Mary. For Us, weighed down with the burden of such and so great trials and evils, We confess that the sight of such intensity of open wister and faith has been a great consolar. that the sight of such intensity of open piety and faith has been a great consola-tion, and even gives Us new courage for the facing, if that be the wish of God, of still greater trials. Indeed, from the spirit of prayer which is poured out over the house of David and the dwellers in Jerusalem, we have a confident hope that God will at length let Himself be tou and have pity upon the state of His Church, and give ear to the prayers com chosen to be the dispenser of all heav-

enly graces.

For these reasons, therefore, with the same causes in existence which impelled Us last year, as We have said, to rouse the piety of all, We have deemed it Our duty to exhort again this year the people of Christendom to persevere in that method and formula of prayer known as the Rosary of Mary, and thereby to merit the powerful patronage of the great Mother of God. Inasmuch as the enemies of Christianity are so stubborn in their aims, its defenders must be equally staunch, especially as the heavenly help and the benefits which are bestowed on us by God are the more usually the fruits of our perseverance. It is good to recall to memory the example of that illustrious widow, Judith—a type of the Blessed Virgin—who curbed the ill-judged impatience of the Jews when they attempted to fix, according to their own judgment, the day appointed by God for the deliverance of His city. The example should also be borne in mind of the Apostles, who awaited the supreme gift promised unto them of the Paraclete, and persevered unanimously in prayer with Mary the Mother of Jesus. For it is, indeed, an arduous and exceed ing weighty matter that is now in hand it is to humiliate an old and most subtle enemy in the spread-out array of his power; to win back the freedom of the Church and of her Head; to preserve and secure the fortifications within which should rest in peace the safety and weal of human society. Care must be taken ing for the Church, the most holy devo tion of the Rosary of Mary be assiduously and piously observed, the more so that

this method of prayer being so arranged as to recall in turn all the mysteries of our salvation, is eminently fitted to toster

our salvation, is eminently fitted to toster the spirit of piety.

With respect to Italy, it is now most necessary to implore the intercession of the most powerful Virgin through the medium of the Rosary, since a misfortune, and not an imaginary one, is threatening—nay, rather is among us. The Asiatic cholera, having, under God's will, crossed the boundary with in which nature seemed to have confined it, has spread through the crowded shores of a French port, and thence to the neighspread through the crowded shores of a French port, and thence to the neighbouring districts on Italian soil.—To Mary, therefore, we must fly—to her whom rightly and justly the Church entitles the dispenser of saving, aiding, and protecting gifts—that she, graciously hearkening to our prayers, may grant us the help they besought, and drive far from us the unclean plague.

We have therefore resolved that in this coming month of October, in which

We have therefore resolved that in this coming month of October, in which the sacred devotions to Our Virgin Lady of the Rosary are solemnised throughout the Catholic world, all the devotions shall again be observed which were commanded by Us this time last year.—We therefore decree and make order that from the 1st of October to the 2nd of Normalor following in all the perish that from the 1st of October to the 2nd of November following in all the parish churches [curialibus templis], in all public churches dedicated to the Mother of God, or in such as are appointed by the Ordinary, five decades at least of the Rosary be recited, together with the Litany. If in the morning, the Holy Sacrifice will take place during these prayers; if in the evening, the Blessed Sacrament will be exposed for the adoration of the faithful; after which those present will receive the customary Benediction. We desire that, wherever it be lawful, the local contraternity of the Rosary should make a solemn procession Rosary should make a solemn procession through the streets as a public manifestation of religious devotion.

That the heavenly treasures of the Church may be thrown open to all, We hereby renew every Indulgence granted by Us last year. To all those, therefore, who shall have assisted on the prescribed days at the public recital of the Rosary, and have prayed for Our inten-tions—to all those also who from legititions—to all those also who from legiti-mate causes shall have been compelled to do so in private—We grant for each occasion an Indulgence of seven years and seven times forty days. To those who, in the prescribed space of time shall have performed these devotions at least ten times—either publicly in the churches or from just causes in the pri-vacy of their homes—and shall have ex-piated their sins by confession and have received Communion at the altar. We received Communion at the altar, We grant from the treasury of the Church a Plenary Indulgence. We also grant this full forgiveness of sins and plenary provided the state of remission of punishment to all those who, either on the feast day itself of Our Blessed Lady of the Rosary, or on any day within the subsequent eight days, shall have washed the stains from their souls and have holily partaken of the Divine banquet, and shall have also prayed in any church to God and His most holy Mother for Our intentions. As We desire also to consult the interests of those who live in country disc ests of those who live in country districts, and are hindered, especially in the month of October, by their agricultural labours, We permit all We have above decreed, and also the holy Indulsences gainable in the month of October. be postponed to the following months

f November or December, according to he prudent decision of the Ordinaries. We doubt not, Venerable Brethren, that rich and abundant fruits will be the result of these efforts, especially if God, by the bestowal of His heavenly graces, bring an added increase to the fields planted by Us and watered by your zeal. We are certain that the faithful of Christendom will hearken to the utter ance of Our Apostolic authority with the same fervour of faith and piety of which they gave most ample evidence last year. May our Heavenly Patroness, invoked by us through the Rosary, graciously be by us through the Rosary, graciously be with us and obtain that, all disagree ments of opinion being removed and Christianity restored throughout the world, we may obtain from God the wished-for peace in the Church.—In pledge of that boon, to you, your clergy, and the flock entrusted to your care We lovingly bestow the Apostolic Bene-

Given in Rome, at St. Peter's, the 30th of August, 1884, in the Seventh Year of Our Pontificate. LEO PP. XIII.

LECTURE

DELIVERED BY HIS GRACE THE ARCH BISHOP OF TORONTO, IN ST. MICHAEL'S CATHEDRAL, SUNDAY, 14TH SEPTEMBER,

"Blessed are you when men shall say

all manner of evil against you falsely for my sake."—Matt. v., Ch. ii v. Whilst we enjoy a certain amount of this blessing pronounced by our Divine Redeemer, yet we grieve that our faith is misrepresented, and that our fellow-citizens, with whom we wish to live on terms of friendship and commercial sociality, are often tempted to mistrust our friendship and commercial reliability on account of our alleged faith. It is sad commentary on the culture and civi lization of civic life that party spirit tol-erates lying, misrepresentation, distorting of facts, evil intentions attributed to the opposite party. Alas in Ecclesiastical affairs we fear that there is too much mis-

representation!

We have found in our pleasing intercourse with our Protestant fellow-citizens a great misapprehension of our doctrines A very respectable Protestant gentleman

lieve that he was to be lost as a heretic. He was under a false impression. We will return to this subject in proper

Now what do Catholics not believe? In the first place they do not believe that any saint, angel, archangel or even the mother of God can save them as of themselves. All salvation must come from the merits of Our Divine Saviour, through whose sacrifice on the cross we were redeemed. Saints may help us, through their intercession with God, but grace and mercy must come from Christ. There is no other name under Heaven whereby we must he saved, but in the name of our Lord Jesus Christ.

Catholics do not adore images or relics of the Holy Cross or Saints. They ven-erate them and hold them in greater re-spect than other so-called profane things. We hold churches and the Bible in We hold churches and the Bible in greater respect than our own houses, or our own scientific books. We hold our parents in greater respect than other people. 'Honor to whom honor is due,' When we bow or kiss the cross or the images of the Blessed Virgin, or Saints, we pay them the same token of relative reverence and affection as others do to the photographs or likenesses of their

reverence and affection as others do to the photographs or likenesses of their loved ones.

The child of a loving mother's heart was taken from her by death. Her grief was inconsolable. Every week on a cer-tain day the desolate mother found a sweet solace in her grief by a visit to her dear child's wardrobe, taking out even the little playthings and kissing one after the other and laying them by rever-ently until next week. The mother after the other and laying them by reverently until next week. The mother could not give up this melancholy pleasure. Leave the mother alone. She has her peculiar instincts and affections known only to mothers. So, good friends, on Fridays, especially in Lent, and on Good Fridays, leave the good and pious Catholic to indulge in a loving sorrow over the image of Christ crucified, and call him not an idolater. The mother's love and grief would be the more intense in kissing the relics of her child, if that child had lost its life in rescuing her from a watery grave. So ought the love from a watery grave. So ought the love of a Christian be the more intense on the

recollection of the death of the Son of God suffered in rescuing us from eternal Catholics do not believe that a priest, Catholics do not believe that a priest, or any man, by his own power can forgive sins committed against God. We can and ought, as far as we are concerned, forgive the injuries received from our fellow-creatures, as we hope for forgiveness of our own transgressions against God. But God alone, directly by Himself, or indirectly through the Sacrament of Penance, administered by the Priest, can forgive sins. God blessed ment of Penance, administered by the Priest, can forgive sins. God, blessed be His name, acts through agencies, and this must not be overlooked. He gave the ten commandments through the ministry of angels. He protected His own chosen people in the desert through the ministry of angels. He priests each and their enemies and His through the ministry of angels. istry of angels. He protects each and every one of us through the ministry of angels. He has given His angels charge over thee to keep thee in all thy ways,— Psalms. So in the Sacrament of Penance the grace of forgiveness passes through that channel. It is falsely supposed that a sinner can say to a priest,
'Father, forgive me my sins,' and forthwith the priest can say, 'I forgive, and
immediately God must forgive.' This is a false notion, altogether, of the Sacrament of Penance by which sins are for

Catholics do not believe that an indulgence means the forgiving of sin or a permission to commit sin. It simply means a remission or commutation of a severe sentence of punishment to a less severe one, as a commutation of a death sentence to the incarceration for life. When the sin is forgiven as to its guilt and the eternal punishment there is often at temporary punishment enacted, as in the case of King David. He was assured by the Prophet that his sin was

forgiven, yet as a temporary punishment on the father's heart and affections his child must die. The Drunkard may obtain, in the morning, through sincere repentance forgiveness for the sin of a night's debauch, but, yet, the money illspent will not return to him, or his headache be cured. Catholics do not believe that all who die apparently outside their communion are lost. Catholics do not believe that all are Protestants who are named so. They believe that all who live and die protesting against the truths revealed by our Lord, which they could have known by using ordin-ary diligence, and who live disobeying his commandments, are lost. From this category are excluded: 1st, All baptized children who die before they embrace error, and are free from other sins. 2nd. All baptized adults, who are in good faith, and free from mortal sin, and who believe in the principal doctrines of Christianity, but through no negligence, indifference or malice, had not sufficient means of knowing the whole truth, which they would have embraced, could they have discovered it. These, though apparently attached to some sect, in reality belong to the soul of the true Church. But persons who, through human respect and worldly motives, do numan respect and worldly motives, do not embrace the true Church are not of their number. Many belong merely to the body of the Catholic Church and are counted as members, but do not belong to its soul. To belong to the soul of the Church one must be, besides being baptized free from mortal sin and believe tized, free from mortal sin and believe implicitly at least all the doctrines of Christ. When occasions present themselves, we exhort all Christians to make an act of Faith in all the revealed truths said to us the other day, that though we were personal friends, still we had to be-

sense of erring man; and to pray in the language of the Apostles, 'Lord increase our faith.' (Luke xvii, 5.)
Catholics do not believe the Pope is impeccable. He can sin like any other child of Adam. They believe that he is infallible only under certain restricted conditions. Too many people believe in their own infallibility when they are interpreting the Bible.
Catholics do not believe that any man, or number of men, has power to divorce

or number of men, has power to divorce a lawfully married man and wife. What Christ forbids we cannot sanction. For Christ has said, "Whom God has joined together let no man put asunder." And again, St. Paul says of a woman, put away by her husband, "He who marrieth away by her husband, "He who harbent the woman so put away commits adult-ery," which he could not do if the mar-riage tie was broken by the divorce. Catholics do not believe that everyone

Catholics do not believe that everyone has the right to pronounce upon his own predestination, or to be sure of his own salvation, because he thinks so himself, "No man knoweth whether he is worthy of love or hatred." So says the Book of Ecclesiastes, (ix. 1); and St. Paul advises the Philippians to work out their salvation with fear and trembling (Phil. ii. 12.), which a person need not do, if he could be sure of his salvation. God does not usually reveal this to anyone

not usually reveal this to anyone.

Catholics do not believe that it is lawful to break faith with heretics or those

Catholics do not believe that it is lawful to break faith with heretics or those opposed to them in religion.

Now let us say in a few words, what it is the Catholics believe. They believe that there is one God, and three Persons in God; and the second Person of the most adorable Trinity took flesh by the operation of the Holy Ghost in the womb of the Blessed Virgin Mary; that He suffered and died on the cross for our salvation: that He rose from the dead: that He established His Church on earth, which was to last till the end of time, against which the gates of Hell or error could not prevail: that He conferred certain rights and privileges upon His apostles for the salvation of the people: that they were to go forth to preach His doctrine to the whole world, and as they could not personally go to all parts of the world, and to preach the gospel to the end of time, He empowered them to ordain successors with the same powers and privileges which they had received from Christ. This is called the Aroestolic and privileges which they had received from Christ. This is called the Apostolic Ministry, which holds the place of Christ on earth. "He that hears you, hears Me." That this Church is one, with one faith, one Lord and one baptism: that Christ established seven sacraments in His Church, as means of combatting the world, the devil, and the flesh, and of securely arriving at eternal reward.— Baptism, by which original sin and all actual sins are remitted, and sanctifying grace infused into the soul with the right to receive other graces at proper times, when imploring help. Confirmation, by which the gifts of the Holy Ghost are infused into the soul, conferring the grace of spiritual manhood. These graces are Wisdom, Understanding, Counsel, Forti-tude, Knowledge, Piety and Fear of the The sacrament of Reconciliation or

The sacrament of Reconciliation or Penance by which sins, truly repented of with change of heart and morals, with a firm purpose of amendment, with res-titution of ill-gotten goods, or of character; moreover, with a condign penance on the part of the penitent, and absolu-tion on the part of the priest, sins are forgiven by Almighty God. The Sacrament of our Lord's body called the Holy Eucharist. Catholics believe that in this crament there is truly, really, and substantially, the Body and Blood of our Lord Jesus Christ, in their glorified state, together with His soul and Divinity; and that receiving it under one kind or species alone, Christ is received whole and entire in His glorified state. Catholics believe also with St. James the Apostle, that the sacrament of Anointing the Sick confers grace and remits sins. See St. James, fifth chapter.—that Matrimony is a sacrament giving grace, as also Holy Orders. The Catholics also believe that there is a transitory state after this life called Purgatory, where souls not pure enough to go to Heaven from the imperfections and miseries of this life, nor wicked enough to go to Hell, are purified, so as to be worthy to be engulted in the infinite sanctity of God, and fit associates to the Immaculate Mother of God, and the angels and saints of Heaven. Were there not a temporary place or state of purification after this life, God would not be just, for He will render to every one according to his works done in the flesh. Some are less sinful than others. That there is a state of life, neither Heaven or Hell, is amply proved by the descent of Christ after His death amongst those who had died in certain favour with God, but who could not enter Heaven before Christ could not enter Heaven before Christ had redeemed them. This place or state is called Limbo, Hades, or in the shady. We should trespass too long on our audience to mention other points of faith, and to prove all our doctrines by Sacred Scripture and tradition, but we hope God will permit us to address other audiences as respectable and intelligent as the present.

An anti-Masonic league has been founded under the patronage of Our Lady of La Salette, and recently a number of Parisian members joined in a devotional pilgrimage to the patronal shrine. At various shrines on the route from Paris special services were held and blessings upon the object of the league prayed

The number of colored Catholics, children and converts, confirmed in St. Mary's County, Md., alone, this last spring, was 480. There were confirmed in St. Francis Xavier's Church, Baltimore, 108 colored persons, of whom 37 were adult converts from Protestantism.

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WORTH. LORS. CŒUR

T. ANADA. G INSTITU-ed in the Capi-plete in all its

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exertion to ren-tive and happy neces voke and rect principles, d manners. sed with recita-n weekly in the ming charming accentuate the hool. in abundance of ments through-diated and well

PERIOR.

The morning's golden splendor
Through the chancel window strear
Till like masses of precious jewels
The radiant colors seemed.

But around the central picture Of the Carist upon the Rood, It shone like a wondrous halo As the priest upgazing stood

The prayer of Consecration Began he low and clear, And at the mystic sentence Bowed down in holy fear,-

Bowed lowly over the Paten, As he took in his hands the Bread; And likewise the mystic sentence Over the Cup he said.

When lo! in the golden Chalice, Distinct in the purple wine, He saw reflected the image Of the Crucified Form Divine.

Filled with a sudden tremor, His eyes deep fixed on the sight, Scarcely the prayer he followed. Or knew if he said it aright.

And still when the Chalice he lowered, Distinct in the purple wine, From the chance; windows reflected, He saw the Image Divine.

Did he hear in the hush that followed The words of his Lord anew, Brought down by the Church thre' the The mystical charge, "This do"?

Did he hear from the Holy of Holies, The s-cret, eternal shrine, The Priest who is Priest forever Renew the assurance divine?— "Le! I am with you alway, Biessing the Cup that you bless; Under the Bread you have broken, My Presence proclaim and confes

"Lo! I am with you alway, Mine own command to fuifil. I am the Sacrifice offered, The Friest and the Victim still.

"Lo! I am with you alway, Feeding the flock that you feed: My Fiesh the manna unfailing, My Blood the drink indeed."

O blessed, O wondrous commission! It seemed to the lowly priest Like a precious new revelation, As he shared with his flock that Feast.

And ever enshrined in his bosom, He treasures with holy awe The memory of the vision That, veiled in the Challee, he saw. HARRIET MCEWEN KIMBALL, in The Inde-

PHILISTA.

Maurice F. Egan in Catholic World.

It was Sunday in Philista. Philista is a town in one of the Middle States. It contains several flourishing pottery-works, a caual, and numerous first families of intense respectability. The first families are very aristocratic and exclusive. They know who their grandfathers were; and in Philista, given a grandfather, a genealogy of radiance is easily constructed. Of late a genealogy has become so necessary a part of every well-regulated household in America that the familytrees of the Philistans are much regarded by visitors; and the old graveyard, which dates much beyond the time when Washington crossed the Delaware, has lost one or two of its tombstones, so great is the rage of our generation for memorials of its ancestors. The Stokes, of Beverly, of its ancestors. The Stokes, of Beverly, Del., for instance—whose family congress is held in September of every year—have in their parlor, between the spinning-wheel of their alleged great-grandmother and a suit of armor bought in New York, one of the tomb stones of Philista neatly framed in gold. What can be more convincing of the antiquity of a family than this? Gossip may maliciously say that the Stokes had no grandfather. But even

has been dissipated, when the baked pota-toes are cold and mangled, and the "help" in the Philiston kitchens softly clatter the dishes and murmur, "I know a happy land," only rising to high C when she breaks anything.

It was a drowsy and wretched hour.

Dinner was done; the younger Philistans had, on August Sundays, nothing to look forward to. There was not even the mild diversion of the cold-weather Sunday-school or Bible-class. All the books permitted to be read were of the kind that the young Philistan despised—"memoirs" of holy Methodists and pious Baptists, the doctrine of predestination arranged in an attractive primer for the use of the young, and school books about consumptive little boys who would not play on Sunday, and who died young. To add to the hor-ror of this time, when the sweet hope of dinner that had buoyed up the young soul through the long sermon of the morning had been lost in fruition, the parlor organs and melodeons in Jackson Street were let loose. To whistle would have been profanation; to draw a violinbow across the strings sacrilege; to touch a piano, except to bring forth some sanc-timonious tune, would have made the Sunday sunshine assume a rakish and week day look in the eyes of the Philistans. But to manipulate the melodeon

or parlor organ, of which instruments of tortune each house in Jackson Street possessed one, was considered the proper thing for Sunday. And now, to such an accompaniment, voices, young, old, and middle aged, were humming the various middle-aged, we're numning the various vocal arrangements of Moody and Sankey. Heard through the hot air, "in the hush of the sunshine," there was something indescribably dreary in the sounds. It seemed as if all Jackson Street had taken to this dismal form of amusement because there was nothing else to do:

The elder Miss Catherwood sat at her melodeon in the little parlor murmuring "Beulah Land." The door was slightly ajar, kept so by a brick, in an embroidered hich was wedged between it and cover, we come cover the door was its frame. On week-days the door was open; on Sundays it was thought proper to keep it sjar. The window-shutters were "bowed," and the room was in semi-gloom. The chromo of "Washington cross-glanced quickly at the visitor, as if she door, nearr and soul, and nothing could change us. But the children aren't like us. They're among new people, in a land of Protestants; and who's don't get it in the schools? Sure, we

were always in motion; and, to mark her juvenility, she had her gray gown disten-ded by a hoop of the fashion that came in when the Empress Eugenie ruled the

world.

Miss Catherwood's slim, long hands and low voice glided from "Beulah Land" into "Almost Persuaded." It was doleful enough. An unusually big fly perched on Miss Tamar Ann's palm-leaf fan, and, being disturbed, hummed drows-ily among the green slats of the blind at the window. Miss Tamar Ann dropped her fan, ceased to rock herself, and quietly contemplated the hot brick wall across the street. There was no other occupation left for her on Sunday, except to read the bible, as she "did not play the reader oran."

parlor organ."
Miss Catherwood's voice broke on one of those particularly strained notes which the adepts in Protestant devotional sing-

the adepts in Protestant devotional singing so often use.

"I was thinking," said Miss Tamar Ann, in monotone suitable for the time, "that it was a day like this when poor little Jimmie Reed was drowned. It was an awful warning to Sabbath breakers. He would go to fish in the canal, and he fell in, you remember? It was on the 15th, the Sunday after I turned my black silk, and I remember thinking, 'I hope Jimmy put on his clean underclothing, for if he didn't his mother would be so mortified.' Dear, dear! And to think of the poor

and I remember thiname, put on his clean underclothing, for a didn't his mother would be so mortified. Dear, dear! And to think of the poor child going to perdition that way!"

Miss Catherwood had not attended to this reminiscence. Her eyes were full of tears. The dismal hymns she had been singing were very pathetic and solemn to her. They brought into her heart a yearning that almost broke it—a memory and which was nothing but a memory and which was nothing but a memory dear which was nothing but a memory and which was nothing but a memory dear we'll see you at tea."

But in order to be polite, and perhaps we'll see you at tea."

But in order to be polite, and perhaps we'll see you at tea."

But in order to be polite, and perhaps we'll see you at tea."

But in order to be polite, and perhaps we'll see you at tea."

But in order to be polite, and perhaps we'll see you at tea."

But in order to be polite, and perhaps we'll see you at tea."

But in order to be polite, and perhaps we'll see you at tea."

But in order to be polite, and perhaps we'll see you at tea."

But in order to be polite, and perhaps we'll see you at tea."

But in order to be polite, and perhaps we'll see you at tea."

But in order

alia to me, Tamar. I have heard the Romanists pray for their dead. It would be a great relief to pray for Rosalia now, or to pray to her, if she is in the 'Beulah Land.'"

If Miss Tamar Ann had been a Catholic she would have made the sign of the cross; but she detested the sign of the cross, except as an ornament for the collar or in

a patch work quilt.
"I am surprised at you, Jane!" she said, shaking her head. "Poor Rosalia married a Papist and died young; and if John O'Brien hadn't sent for a priest at the last, she'd have died a Baptist and the Catherwoods would have been spared the disgrace of seeing her buried among the Irish Catholics. I don't under-

Alice met at her cousin's in Philadel. against his going to the public-schools.

ing the Dolawara," and the oil-painting of old Mr. Catherwood in the suit he wore in the great Federal procession in Philadel phia, were carefully covered with pink gauze to keep off the files. On the marble topped table near the window was a big bible, and upon it a glass case containing a pyramid of wax fruit, supposed, out of respect for tradition, to be very natural. The wall-paper was covered with large green roses with glt leaves, and the carpet was read and green. Tidies of worsted work were arranged in a mathematical manner on the backs of the hair cloth sofa and the chairs. On Saturday very atom of dust had been ruhlessly traced to its lair by the Misses Catherwood and green that of the word and green. On Saturday traced to its lair by the Misses Catherwood and green that of the catherwood and green that of the word and green the proceeding the word and green the procession in the green that of the word and green the procession of the word and green that of the word with the green tha

disappear when the young folk had visitors.

"I hope you'll invite your friend to
tea, Alice," Miss Tamar Ann said.

"This is Mr. Blake—"
"Oh! yes," said Miss Tamar Ann, "we
know."

"I don't want to interrupt your
music," said Mr. Blake, showing a very
good row of teeth to both aunte, and
appealing to Miss Catherwood. "Do go
on with your music. I am very fond of
it."

There was an oppressive silence.

it."

There was an oppressive silence.

Music! The mention of the term in connection with the singing of bymns on the "Sabbath" seemed most incongruous to the sisters. Music, as music, was not for the Lord's day.

"I declare, Miss Catherwood," continued the visitor, with his brightest smile, thinking he had not said enough, "if I have an idol in this world—if I have an idol in this world," he repeated, fancying from

this world," he repeated, fancying from something in Miss Tamar Ann's look that she was deaf, "it is..."
"We don't speak of idols," murmured

"We don't speak of faois," murmured Miss Tamar Ann, nervously drawing closer to the young man. "It might hurt Alice's feelings. She's a Romanist."

The young man lost his smile for a moment, and then laughed.

moment, and then laugued.

"So am I!" he said.

Miss Tamar Ann gazed at his fashionable suit of clothes in amazement. The Catholics in Philista were, she said afterwards, "such a very different class of peo-

their bed rooms to read an appropriately gloomy book, "that a nice young man like that should be obliged by the Pope to end all his prayers with an invocation to the Virgin !?"

to the Virgin! "it's a good thing for young men nowa-days if they pray at all," Miss Catherwood answered. "Most of them don't."

II.

Cornelius Blake was "a promising young man." His father and mother had come over from Ireland, with a little money carned by shop-keeping in Cork, before the famine. They had settled among the Philadelphians and done well. They were

frugal, cateful people, and their six chil-dren found themselves with a snug sum to begin life with when the old folk had passed away. Cornelius was the second of the Stokes had no grandfather. But even Gossip ought to be silent in the presence of a tombstone.

It was Sunday in Philista, and it was Sunday at the Catherwoods', which is the concentrated essence of all the Sabbatarian characteristics of the Philistan Sunday.

The street was very quiet. The sunshine fell hot on the well-swept pavements; the leaves of the paper-mulberry trees rustled lazily, stirred by the ghost of a breeze. It was at that hour on Sunday when the smell of roast beef taken from the oven has been dissipated, when the baked pota-

Alice sticks to her religion who's going to marry her, I'd like to know? Not that I think she'll stick to it when she sees how very low everybody considers it."

"I don't know," answered Miss Catherwood. "I can't tell. I wish." she added with some fierceness, "that John O'Brien had never met our Rosalia. If she was right, Tamar, we're wrong. And if she's in heaven, we'll—but I want to see her again! It wouldn't be heaven, if she wasn't there!"

"Sister!"

"Miss Tamar Ann's eyes actually shaped. If!

"For my part," she said, in a voice raised above the appropriate monotone, "I'd rather go to a place where the Good Man isn't than find there's nothing in all the Bible curses against idolaters. I declar I would!"

A faint knock sounded at the door, and if was pushed open after Miss Catherwood it was pushed open after Miss Catherwood it was pushed open after Miss Catherwood it had said "Come in."

claie I would!"

A faint knock sounded at the door, and it was pushed open after Miss Catherwood had said "Come in."

The gentlewomen were very much fluttered when a young man entered. He was rather tall, with brown hair close-cropped, a wide brow, full, bright blue eyes; a thick, reddish moustache covered his lips, but the chin it left visible was too finely moulded for a man's. He smiled good humoredly at the Misses Catherwood, and fumbled with the red rose in the buttonhole of his light tweed coat. wood, and fumbled with the red rose in the buttonhole of his light tweed coat. He gave Miss Catherwood his tall white hat, which she placed on the cover of the melodeon, and then he esked if he might see Miss Adice.

Miss Catherwood said, "Certainly." And then, with a little flush on her cheeks, "Shall I tell her your name?"

"Mine? Oh! I beg pardon," the young man answered, with a crispness of accent no influence on his life.

And then, with a little flush on her cheeks, "Shall I tell her your name?"
"Mine? Oh! I beg pardon," the young man answered, with a crispness of accent and a slight trill of the "p" that contrasted pleasantly with Miss Catherwood's rather flat enunciation. "Cornelius Blake."

Miss Catherwood and Miss Tamar Ann smiled. "You are the young centlemen smiled. "You are the young centlemen and the struck to the heart by any known omission of his "duty." His brothers and sission of his "du Catholic parents. His mother—poor, ignorant old soul!—had always struggled

pma "Yes," he said. "She was kind enough to ask me to come to see her, and, as I was obliged to—but here she is."

A girl not work.

"A born crator,"

He was "smart," and, though he had come out of school with the conviction that he was literally a master of all arts worth studying, he was by no means more worth studying, he was by no means more of a fool than nine-tenths of his fellowcitizens. What he did not know—speaking of reading and study—he despised. He felt that he was well equipped for life; he was sure he was equal to anybody; he resolved to be of importance in the world. He had read a stray volume of Controversy between Bishop Hughes and Breckenridge and Smarius' book of Controversy just after a "mission," when his mind had been inflamed to a point of unusual devotion. But he had forgotten them easily. His teacher had recommended him to read Draper's Conflict of Religion and Science. He looked on that work as worthy of respect, as, indeed, he had no means of contradicting the felsehoods concerning the church it contains. He had, by dint of reading reviews and editorials of a fool than nine-tenths of his fellow means of contradicting the falsehoods concerning the church it contains. He had, by dint of reading reviews and edutorials in the daily press, acquired a knack of quoting Tyndall and Huxley against his Catholic acquaintances, as if he had read those popular authors. He had worried through Daniel Deronda and Middlemarch, in order to talk about them. He had never bought a book of any kind. He read newspapers unceasingly and "kept up" with the magazines. Once or twice a year he heard a sermon. But it made

had emigrated. He had a kind heart; good impulses

constantly arose from it. He would have died rather than have done anything dishonest or acknowledged that his Christian name was Patrick. He wanted to be good and he wanted to be well thought of. So far the facts that he was a Catholic and had a suspicion of the brogue had not gone much against him. He had felt that ne was an "outsider" when some of his friends had made social arrangements in ricends had made social arrangements in which he had participated; but he was not sure whether this had been only a feeling of his or really a feeling of theirs. Taking him altogether, he was a man of excellent possibilities warped by the atmosphere around him. He had all the best qualities of his Irish parents, tempered and strained a little, the charming facility

Celtic of the Irish.

III.

When the Misses Catherwood had left the parlor Afice untied the cord that kept the window-shutters "bowed" and let in a little more light. The young people little more light. Alice Alice "But why can't I overcome these obstationally. "be-

but I suppose you intend to will not grow the city. Your beaustalk will not grow as rapidly as Jack's in the story. If it keeps pace with Philista in growth it will be ready for you to climb when you're seventy years of age—at least."

Cornelius feit a little piqued by her cornelius feit a little piqued by her worn it. I'm a Catholic for the same reason—I've always been one."

"A Mohammedan might say that," she wonlied, with a serious look in her eyes

keeps pace with Phuista in growth it will be ready for you to climb when you're seventy years of age—at least."

Cornelius felt a little piqued by her easy tone. When a young man comes from a large city into a comparatively rural town, with all the tone of progress that raidenes in a centre of culture raral town, with all the tone of progress that residence in a centre of culture gives, he expects the simple country lass to show a sense of his condescension.

"I don't know Philista at all," he said.

"Therefore, with a serious look in her eyes and a note of seorn in her veice.

"Or a Methodict, or a Presbyterian—yes. Have you a better reas on?"

"Yes. The Church is true—is truth itself. I believe."

"That must have been the reason you came here. After all, you may find it lively—in comparison with Philadelphia.

The result is most interesting. There's an interesting is most interesting. having 'cake love feasts,' sociables, oyster suppers, and fairs, and we had a troop of negro minstrels last week. At election time the excitement is intense. On last election day twelve men passed our window."

"Is there much society?" "Is there much society?"

"Much! The churches, particularly the Methodist, are circles within circles of gayety. But I'm a Catholic, so I'm barred out of that. Our own people are mostly factory-hands and that sort of thing. Positively there are not ten Catholic young men in Philista that a nice girl could marry. Not that I ever think of that. I'm a school-teacher, you know, and we neither die nor resign."

Cornelius felt more at ease.

Cornelius felt more at ease.

"They are not fond of Catholics here."

"I should think not. The first families

Those that have travelled are broader in their religious views, but they consider it socially 'low' to be a Catholic with an Irish name. It took all the influence of the Catherwoods to get me a place as teacher in one of the schools. And I know there would have been less mourning in the best would have been less mourning in the best circles if my mother had married a negro instead of my dear, dear father. With

circles if my mother had married a negro instead of my dear, dear father. With your Irish look and that touch of the broque you'll have a hard time here." Cornelius flushed so deeply that his red-dish mustache looked yellow by contrast. "Do you really think that I talk as if I was Irish?" he asked, with an ingenuous-ness and anxiety that made her eyes twinkle.

ness and anxiety that made her eyes twinkle.

"Certainly. No man, except an Irishman, could talk with an echo of the music of the old sod in his voice." She broke off with a slight blush and a little laugh. "I wish I had it. I've the flat, semi-nasal accent of Philista, except when I speak a 'piece' or read poetry."

These young people, who had met only once before, seemed now quite well acquainted with each other. Young folk's friendships often grow as rapidly as Jack's beanstalk.

beanstalk.

Cornelius was mortified by her opinion about his "brogue," and, although he tried to conceal it, she said:

"It is a pretty accent, not a vulgar twang. Do you sing? The choir at St. Bridget's is very bad. They want a tenor. I hope you sing?" I hope you sing."

"Not at all. If I did I don't think I could stand choir-singing and going to church twice every Sunday. Once is enough. Protestants have a much pleas—

anter time. They don't go, if they don't want to."

never bought a book of any kind. He read newspapers unceasingly and "kept up" with the magazines. Once or twice a year he heard a sermon. But it made him tired to have the preacher tell him what he knev already.

Having hung out his sign with "P. Cornelius Blake" emblazoned on it, he discovered that there were too many lawyers in Philadelphis, and, hearing of a chance to enter a law-firm in Philista, he had emigrated.

Having hung out his sign with "P. Cornelius Blake" emblazoned on it, he discovered that there were too many lawyers in Philadelphis, and, hearing of a catholic wouldn't carry all the Irish voters with you. I hope you'll keep out of content of the politics."

Cornelius had come to say pretty things to this young lady, and to patronize her a little. But there she sat acting the part of monitress. She was a pretty monitress, an interesting monitress, but a man never likes a woman to teach him anything directly. If she teaches him with an had emigrated. directly. If she teaches him with an appearance of ignorance he will assimilate her wisdom and use it as his own. Alice O'Brien despised tact; she despised the male sex; she would rather have proposed marriage to a man than let him think she

was his inferior.

Cornelius, listening to her, felt as if a breeze, laden with moisture, had touched

m.
"You seem to have studied the political situation, Miss O'Brien."
"I have. Being a Catholic and half Irish, with a name that all the Cather-

woods dislike, I have been a 'looker on in Vienna.' Besides, I have always wanted "Why? I assure you, if you were a man, the world would lose a great deal

"Ob, yes, of course! Being a girl, I've On yes, of course! Being a girl, I've no chance of doing anything better than teaching the primary class in a public school. If I were not a Catholic, I might rise to be principal of Hypatia College, for instance, where they would like to have me, if it wasn't for that. If I were a man I could, I would, surmount all the obstacles in the way."

cles?"
"Oh!" she answered impatiently, "be-"Oh!" she answered impatiently, "because you are a man. They're coming from Vespers at St. Bridget's," she added pushing the shutters open. "Look at' them? Servant-girls and factory-hands Look at the clothes of the men and the bonnets of the women! And yet we are of those people; we can't escape them. I am a Catholic; I have stuck fast to the Church in spite of all jeers."

am a Catholic; I have stuck fast to the Charch in spite of all jeers."
"Why?' he interrupted maliciously.
She turned towards him with a startled look in her deeply-shaded eyes.
"Why?' she echoed. "Why?"
"Don't ask me," he returned. "When somehody asked me, the other day when somebody asked me the other day why I wore a scapular I couldn't tell. It does seem like nonsense. All I know about it

and my aunty never liked me to see the priest much. And the Catholic books I have happened to find among the people here have been silly things in awfully bad taste and more Irish than Catholic. But believe—I sometimes wish I didn't; should have a better time every way!'

"Well," he said, "you are frank. For myself, I am a Catholic through inheritance and habit. It seems to me that America has outgrown religions—I don't call Protestantism a religion—and I have never, in all my reading" (he said this quite seriously), "found any reason why I shouldn't be abreast of the country. Men are about alike, no matter what religion they profess."

they profess."
"That's a mistake," Alice O'Brien said.
There was a pause. "I wish," she continued, "there were no such things as mixed "I should think not. The first families are generally Presbyterians, who talk of one. You think that's too strong? The food. It strengthens the Catholics as Aunt Tamar Ann talks. Ah! but you don't know. I'm separa.

ted from the people I love best. I suppose I'll be separated in the next world, too. I don't know whether I ought to pray for the souls of so many dear relatives who on earth hated the church and the Blessed Virgin with all their hearts. And yet I loved them and they loved me. Here I am—a Catholic among Protestants, like a fish out of water."

Cornelius laughed. It was an ill-timed

a fish out of water."

Cornelius laughed. It was an ill-timed laugh. She showed she thought so by silence. The drone of the reading in the room above broke the quiet.

"Well," he said, with a light air that seemed frivolous to her, "as we can't give reasons for the faith that is in us, what reason have we for sticking to it? Life

reasons for the faith that is in us, what reason have we for sticking to it? Life would be much pleasanter and longer, perhaps, if religion did not demand sacrifices."

"I intend that my life shall be pleasant, and I think it will be long. I can never imagine myself dying."

"I never try to," he answered, with a laugh. At this moment the little servant-maid announced that tea was ready. Cornelius talked a great deal. The impression he made may be judged from a snatch of dialogue which Alice happened to overhear.

snatch of dialogue which Alice happened to overhear.

"I must say," Miss Tamar Ann said, "that, for a Romanist, he is very liberal."

"Yes," replied Miss Catherwood, "but just a little—limp. I like to see a man stand up for his principles."

Alice herself was divided between a vague digdin of his principle and a listing this is a vague digdin of his principle.

vague disdain of him and a distinct liking. And he said to himself that if a man wanted a clever wife who would help him to rise in this world, he could not do better than choose Alice O'Brien. CONCLUDED IN OUR NEXT !

HINTS TO OUR YOUNG MEN.

Catholic Review. The circular recently issued to the Bishops of the Church by the Roman Inquisition has the following:

"It will be exceedingly advisable in the

"It will be exceedingly advisable in the interests of young men to promote among them associations under the patronage of the Blessed Virgin, or any saint in heaven. In these associations, especially if priests or laymen gifted with experience and tact are at the head, young men will imbibe a liking for the practice of virtue, undismayed by the scoffs of irreligious men, and will also habituate themselves to the dislike of whatsoever is removed from the dislike of whatsoever is removed from Catholic truth and holiness."

The italics are our own, and we call attention to them because they seem to hit a tender spot in the young men's societies which have prevailed among us up to

this time.

We have had all sorts of experiments in the formation of these societies, and all sorts of theories have been ventilated and sorts of theories have been ventrated and practised in them. The military idea, the literary idea, the pool-table or amusement idea, have all had their share in working out the indirect salvation of the young men, with the result that the first two have been ridiculed out of shape, if not out of existence, and the last has been utterly reproduced. They were made the reasons why the societies should live, and they proved insocieties should live, and they proved insufficient. When the glitter of the uniform and the excitement of the pool table
failed to please, when the literary exercises grew stale by custom, the societies
dwindled to nothing, and pastors and
papers falling upon the miserable and
good-for-nothing remnant, destroyed
them to make room for the healthier stock
which is now starting out on its career.

which is now starting out on its career.

The failure of this generation to establish a permanent and powerful young men's organization is established in fact. Luckily, we yet have time to better our record, and the reasons of our first ill-success will prevent a repetition of our blunders. These seem to be mainly that we made the means the end, with the good intention of rejecting them when we had the ear of our young men. We dazzled their eyes with uniforms in order to bring them regularly to religious instructions; we tickled their fancy with the glories of the literary display before large audiences, or drew them from the saloen pool-table to its counterpart in the religious hali. Unluckily, in the majority of instances, ous standard was not raised, or the religious idea was not cultivated. The young men did not imbibe a liking for the practice of virtue. In consequence came weakness, then ruinous failure.

In forming our societies there is no need of disguising the end for which they are formed. Side issues do no harm, but the one object of every Catholic organization is simply that its members may be enabled to reach the exalted Catholic standard of virtue. The plainer this object is made to them the better for the society. Each member must know why he has become a member, and if he does not choose to act up to the spirit of his position, better that he should go than be held to his allegiance by some gewgaw.

We do not think societies will suffer

we do not think societies will suffer from adherence to this plan. It is truth-ful. It has no equivocation. It will re-quire more tact on the part of directors and officials, more energy and fidelity on the part of members. It will have its period of sharpstruggles, of despondency, of apparent failure, out there is no reason to fear that it will fail in the end.

One virtue it will generate which does

not take kindly to American self-sufficiency-that is, confidence in God. run our societies too much on business principles. We clothe them in tinsel, we blow our trumpets in the streets; we spend much money and time and make much fuss, and then we are disappointed if we do not draw a crowd. Certainly, a public Communion, a reasonable time devo-ted to saying the Rosary, would do more good to our societies.

Unless the Lord builds the house we have labored in vain! Business methods are commendable, but not when they count out God. We have followed this practice too long, and have taken it for granted that the spiritual constitutions young men were too weak to stand much spiritual food. We have now the chance to take up the forgotten prin-ciple and test it for all it is worth.

Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites.—In General Debility and Emaciation.—Is a most valuable food and medicine. It tends to create an appetite for food. It strengthens the nervous

Forget Thee,
Ope' not our
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On the Sunthe See of Phi Archbishop Rathe Cathedral, the Cathedra, there, expect preach. They to disappoint appear in the day of Septe Sunday service summer sea theoretically, ing the past w the year. Bu great heat man vast congregat filled every inc the great edific was represent His Grace asce end of his disc

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The extract

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Sermon on the admiration of t turies, and whi young Jewish should soar at o of morality—!
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Response to "Pleadings Sacred Heart."

MISS HUGHES.

Forget Thee, Lord! nor heed Thy pleading. Ope' not our hearts to Thy fond cry? Ah Jesus sweet! behold us kneeling Before Thy throne with contrite sigh! Forget Thee, Lord! ah dear loved altar! Thy peace we'll seek what ere betide, Our love for God will ever lead us, Where He-love's Prisoner—doth abide!

Forget Thee, Lord: our dearest Brother,
Who gave Thy life that we might live!
Thy woes we love, Thy wrongs we cherish,
Though seeming cold—dear Lord forgive
Again we say in love's fond language,
When on Thy Heart we rest in prayer.
Or at Thy shrine: "we'll love Thee ever!"
Dear Heart! record our fond yow there!

And in the peace of Thy dear Presence, That fills with bliss Communion hour, When Thy loved blood our lips enpurple, Oh Jesus! dear, dear Passion flower! We'll pledge Thee: that when sorrow trie us
Or sin's dark shafts assail the soul,
Thy Swored Heart shall be our refuge;
Thy touch, dear Lord, can make us whole

Forget Thee, Lord! oh nail-pierced Monarch That deigned to tread a world like this, Thy wounded feet in heart-rent homage We bathe with tears and fondly kiss! And Lover mid the lilies straying. That bloom by thrones where pare souls rest.

rest How sweet to know each day declining, But brings as nearer to Thy breast!

NOT TWO MASTERS.

SERMON BY ARCHBISHOP RYAN.

Philadelphia Standard, Sept. 13.
On the Sunday after the installation in the See of Philadelphia of the Most Rev. Archbishop Ryan, many persons went to the Cathedral, to attend the late Mass there, expecting that he would then preach. They were doomed, however, to disappointment. His Grace was not to appear in the pulpit before the first Sunday of September. Then the Solemn Sunday services would be resumed, the summer season being closed,—only theoretically, we may remark; for during the past week or ten days we have Philadelphia Standard, Sept. 13. ing the past week or ten days we have had some of the very warmest weather of the year. But in spite of last Sunday's great heat many persons from all parts of the city flocked to the Cathedral. In the vast congregation which at the late Mass filled every inch of space in the body of vasi congregation which at the late Mass filled every inch of space in the body of the great edifice every parish in the city was represented. From the time that His Grace ascended the pulpit until the end of his discourse the closest attention was paid by every one to every word he

was part uttered.

Solemn High Mass coram archiepiscopo was sung. In the procession of the sacred ministers from the Sacristy to the Sanctuary the Most Reverend Archbishop was accompanied by the Rector of the Cathedral, Rev. John J. Eleock, who attended him at the throne during the Mass. The Celebrant of the Holy Sacrifice was the Rev. Daniel A. Brennan, Chancellor of the Archdiocese, who was assisted by the Rev. James P. Sinnott as Deacon, and the Rev. Alexander A. Gallagher as Subdeacon.

THE MOST REV. ARCHBISHOP'S SERMON. After the singing of the Gospel His Grace knelt in front of the high altar while the "Veni Creator" was being sung by the choir. Then he made his way to the pulpit. Having read the Gospel of the day, taken from the sixth chapter of St. Mathew warms 24 to 33 he reported it for taken from the sixth chapter of St. Mat-thew, verses 24 to 33, he repeated its first and last sentences, which are: "No man can serve two masters." "Seek ye, there-fore, the kingdom of God and his justice, and all these things shall be added to you." On these words, which form a part of Christ's wonderful Sermon on the Mount, Archbishop Ryan based a beautiful and clearly reasoned discourse on man's duty to God, of which we here give a necessarily

imperfect report :
The extract which forms the Gospel of ould soar at once to such sublime height of morality—heights which neither Plato amongst the Gentiles nor Moses himself amongst the Jews ever attained—that h should do this without an effort, and announce his doctrines with magisterial authority united with such wonderful humility, is a phenomenon which philosophers have vainly endeavored to explain Those words on the mountain of Beati-tudes were followed and confirmed by the sermon of deeds on the mountain of Crucifixion, when He, poor in spirit, clean of heart, merciful, sorrowing, hungering and thirsting—suffering for justice sake, reviled and persecuted—placed the stamp of divinity and immortality on the first Sermon on the Mount on purely human grounds.

That sermon is still addressed to the audience of all humanity, and is, if possible, more necessary and sanctifying in the nineteenth century than in the first. The declarations of our Lord, "No man can serve two masters—God and Mammon" "Seek ye first the kingdom of God and His justice and all these things shall be added to you"-are the key notes to th whole Christian system of ethics, and they are the emphatic warning that must rise above the din of commercial gambling and boisterous revelry, if the society of our century is to be saved from the anarchy threatens it. Let us consider to which threatens it. Let us consider to-gether this morning, my dear brethren, the lessons inculcated by our Divine Teacher in this admirable Gospel, espec-ially that of our undivided allegiance to the service of our God, and trust his Pro-

vidence.
No matter how much men may differ on ethical and religious questions, there are a few points on which they generally agree, and on which the whole system of religious morality is really built. The first fundamental point is, that there are some things right and some things wrong, that right things are not wrong, and wrong things are not right. There are indeed cases when it is not easy to distinguish right from wrong, but this fact does not destroy the great distinction, as there are moments between day and night when it not their right hand and their left hand, and many beasts." Oh how good is our properties and many beasts. The pities not only man, but the there is no difference between day and night. Another point universally agreed upon is, that there exists within

and contend-that this battle commences and contend—that this battle commences with the consciousness of good and evil on the part of the child and cods only with our last breath. Conscience and passion contend, and our life is a waftre. Now the tendency of man is not to reject entirely either of these masters, but to make a compromise and serve both. To entirely reject God is desperation—to serve Him is a sacrifice, to half accept Him without entirely renouncing passion, is temporary entirely renouncing passion, is temporary peace. Now our Divine Lord settles this question by the declaration that such tem-porizers belong to His enemy, not to Him.

porizers belong to His enemy, not to Him.
"You cannot serve two masters." "He
that is not with me is against me, and he
that gathereth not with me, scattereth."
If I serve passion, conscience troubles
me; if I obey conscience, the passions
annoy me. I must, therefore, select one
or the other; to serve both is to belong
to passion alone. "Why do you halt
between two ranks?" cried Elias to the
hesitating Jews; "if the Lord be God,
follow Him; if Baal be God, follow him."
You remember, brethren, it is narrated You remember, brethren, it is narrated that on one occasion during the reign of King Solomon, two women had a dispute which was referred to the king for adjudition. cation. Each claimed to be mother of the same child. The king said, "Bring me a sword and let the living child be divided and each one have a portion." To this one of the claimants consented, but the one of the claimants consented, but the other woman cried aloud in terror, "O my Lord, give this woman the living child, and in no wise slay it." "This woman," cried Solomon, "is the real mother," the fact which he wished to ascertain by pretending to slay it. So, brethren, the devil, indeed, is willing to have half our allegiance, is willing that the soul should devil, indeed, is willing to have half our allegiance, is willing that the soul should be divided, but God cries out. "No! it must be wholly mine or wholly separated from me. No man can serve two masters, from me. No man can serve two masters, for he must hate the one and love the other, or love the one and hate the other, "Hence, my dear brethren, you must give to God an undivided heart—pay him an undivided allegiance. Our Divine Lord clearly, of course, foresaw and as clearly answers an objection to this position. It is this: If I am to renounce everything for God, what is to become of my temporal welfare and that of my family? I have duties to myself and them, as well as to my Maker. What are we to eat and to drink, and wherewith shall we be clothed? The meaning of our Lord's reply to this is, that whilst we use the means, which reason points out, whilst we should be industrious in providing for temporal wants, we should not be solicitous, that is, we should not allow anxiety and care to interfere with our duties to God, but simply, having done our duty, trust in Cod for the means the control of the contro and care to interfere with our duties to God, but simply, having done our duty, trust in God for the rest. In the same spirit our Lord spoke to Martha, the sister of Lazarus. She was engaged in preparing a meal for Him. He did not tell her to desist from this good work, but He told her that she was solicitous and disturbed, and that Mary had chosen the better part. Now, brethren, God would have us serve Him as the only one Master, and even in the temporal con-

have us serve Him as the only one Master, and even in the temporal concerns which belong to our state of life, we should look up to Him to supply what our own industry cannot accomplish. To do this effectually we must have unbounded confidence in Him.

His own express declarations, and the history of His relations with mankind in general and our individual selves, are sufficient to produce and to sustain such unbounded confidence. What are His unbounded confidence. What are His words—words of the great eternal God? words—words of the great eternal God?
"Can a woman," He asks, "forget the child which she bore?" Observe you, He appeals to the tenderest, most sacrifice-producing and detailed love on earth—the love of a mother for a child. Other loves may be diminished by time or frozen by neglect or completely torn out of the heart by some act of treachery; but a mother is always a mother, whether her son rules from a throne or stands a Stronger, deeper, tenderer and more last ing than mother's love is my love for the creature which I have made after My own image and likeness" If it should seem strange to you that the great, omnipotent God should so regard a worm of the earth like man-and each individual manremember that God from the very nature of His being must love what is most per fect, and therefore must love Himself, and therefore whatever bears His image and likeness. Man is great and Godlike. "Thou hast made him," says the psalmist. "little less than the angels, with glory and honor thou hast crowned him and pla him over the works of thy hands." T is the magnificent scriptural conception o our humanity. We are not, as a false and degrading philosophy would have us, the descendants of the beasts of the field, but the glorious offspring of our God. And even were we but the irrational creatures of His hands, we should still have on Him of the hands, we should still have on Him the claim which our existence gives us. In this day's Gospel our Lord appeals to His care for the flowers of the field and the birds of the air. Consider the lilies clothed with a beauty greater than that of Solomon's apparel. "If God so clothes the grass that is to day and tomorrow cast into the oven, how much more you of little faith?" He feeds the birds of the air which have on Him the claim of existence, for He made them. The Scriptures in another place tell that "the young ravens cry out to God for their food," and the Pallmist represents God in creation as the farmer surrounded by the fowls of his farmyard, that look up to him for food, as he opens his hand and scatters the corn to them. "The eyes of all hope in Thee and thou givest them food in exercise the corn to the givest them

God who pities not only man, but the very beasts of the field! And if He so cares for these beasts, how much more for his children! every man a contest between these two powers of good and evil—that every heart is a battle-field on which they daily meet merciful, He seems often almost cruel.

food in season—thou openest thy

and fillest every living creature with thy

blessing." When the prophet Jonas com-plained that God did not carry out His threat to destroy the Ninevites in forty

days, as he was commanded to announce to them, God replied to his complaint by

the question, "Shall I not have mercy on the great city of Nineveh, in which there are a hundred thousand men that know

We must always remember, brethren, in looking at the attributes of God, that He is infinite in each, and to our limited capacity and within our small field of vision one attribute might seem to exclude another. But in truth it is not so. God is just as well as merciful. He has more than the tenderness of human love, but none of the criminal weakness of human love, which often forgives without change or repentance on the part of the object

or repentance on the part of the object loved. We must also remember that God often appears to abandon us in our wants in order that we may fully realize misery and entire dependence on Him.

He created man free, but did not create him independent. Dependence on Him is what—as a Father—He most loves. is what—as a Father—He most loves.

"You shall be as gods, having knowledge of good and evil," whispered the tempting demon to Eve; "you shall be independent of your God." "I shall be like unto the Most High," said the same demon to himself before his independence of God, was a cry that cursed the universe; and now looking at the result of this proud effort and seeing its impress on man and creatures, we are tempted to ask in wonder, "Is this the world over which the morning stars sang together, and all the sons of God did shout with joy?"

To hope in God, to depend on God in spite of His apparent neglect of us, is the highest tribute we can pay to Him. Who could have been treated with more apparent injustice and neglect than that gentile saint fold. Existing the service of the spite of the result of the service of the

could have been treated with more apparent injustice and neglect than that gentile saint, Job? Faithful always to Goo, he is yet left friendless, homeless, dishonored and alone! Yet he cries out, "If God should kill me, I will yet hope in Him."

That cry went up to the Heavens, and arrow-like pierced the very heart of God. God looked down from His throne on Job on the dung-hill, and no praising angel nor adoring domination nor trembling power did He take more complaisance in. Soon He showed His divine face to the patriarch

He showed His divine face to the patriarch again and rewarded his dependence.

Therefore, brethren, from what I have said to you to day, let us trust in our God said to you to-day, let us trust in our God that He will supply our necessary wants, and not make these wants a pretext for the service of Mammon. Let us select our one Master, and serve Him in all love and sweet dependence. And if men say to you that this kind of gospel will impede the acquisition of wealth, and therefore stop the wheels of progress, tell them that this Gospel will make men more honest and more happy and therefore more really and more happy and therefore more really progressive—tell them that if they need a basis and motive for commercial confidence in each other, they must first seek the Kingdom of God and His justice.

But heathern he you local to our Great But, brethren, be you loyal to our Great God—do not strive again to serve two masters, but having faithfully discharged the duties of your state of life, rest in peace under the shadow of the wings of His Providence.

A WORD TO FATHERS.

PROTECT YOUR DAUGHTERS-"THERE IS NO PLACE LIKE HOME.

Catholic parents have often been advised to keep their daughters at home—away from large cities. It becomes necessary to repeat this warning. Large cities are destructive of morality in the cities are destructive of morality in the young, and unsuspecting girls from country homes, away from the eyes of parents and friends, easily fall a prey to the designing scoundrels who infest such centres of population. St. Paul and Minneapolis form no exception to the rule. Heart-rending cases of sin, desertion and shame are of almost daily occurrence in each of these cities, and the rence in each of these cities, and the victims, when Catholics, are almost without exception young girls who left their good homes in the country to seek employment in the country to seek em-ployment in the city, where good wages and better opportunities for enjoyment are supposed to counterbalance the dan-gers to virtue. Careless or avaricious parents often realize when too late that The extract which forms the Gospel of this Sunday is a portion of that marvellous Sermon on the Mount which has been the admiration of the world for so many centuries, and which itself is a proof of the divine origin of Christianity. That a young Jewish teacher, himself untaught in the schools of philosophy and theology, she forget, I will not forget thee should soar at once to such sublime heights.

Stronger deeper tenders and work last the child which is a large marked from the parts of the counterbalance the damare supposed to counterbalance the danare su St. Paul, and many more are following course of conduct which cannot but end in disgrace. An evening stroll along Seventh street, the great thoroughfare of this city, will convince the observer that female modesty is rapidly disappearing and the saddest feature for a Catholic to contemplate in the general moral decadence, is that a large number of the young women who walk the streets after nightfall with evil intent are those who have been sent by foolish parents from happy country homes to fall the victims of corrupt city life. Parents, if you wish your daughters to remain virtuous, keep them at home on the farm.

A Boy's Wit. Dr. Busby, once the master of a high school, was celebrated for severe discip-line; but, though severe, he was not ill-natured. It is said that one day when he was absent from his study, boy found some plums in his chair, and at once began to eat them, first waggishly saying: "I publish the banns of matrisaying: "I publish the banns or machine saying: "I publish the banns or machine mony between my mouth and these plums. If any here present know just plums. If any here present know just not be united, you are now to declare it, or ever after hold your peace." The loctor heard the proclamation, but said nothing till next morning, when, calling the boy up he grasped his well-known instrument, saying: "I publish the banns of matrimony between this rod and of matrimony between this rod and this boy. If any one knows any just cause or impediment why they should not be united, let him now declare it or ever after hold his peace." The boy himself said: "I forbid the banns." "For what cause?" asked the doctor. "Because," said the boy, "the parties are not agreed." The boy's ready wit pleased the doctor, and the union was indefinitely postponed.

Prominent Butter Makers.

There is no dissent from the decision of candid and capable dairymen, that the Improved Butter Color of Wells, Richardson & Co., Burlington, Vt., is the best in the world. Such men as A. W. Cheeve of Massachusetts, E. D. Mason, Vermont, Francis A. Hoffman, Wisconsin, use it,

and recommend it as superior to all others.

CATHOLIC CHURCHES.

DESCRIPTION OF A NUMBER OF BEAUTIFUL AND COSTLY CHAPELS.

A Montreal correspondent of the Hartchurch rules and reigns. Not in Rome itself would one find a much greater pre-ponderance of the Roman Catholic religion and its temples, its symbols, and its constant observances. Montreal is largely built of gray granite, and the great cathedral-like churches, to say nothing of the convents and other religious establishments. or or gray grante, and the great cathedral-like churches, to say nothing of the convents and other religious establishments, are of the same impressive and fitting material. How many there are I know not; but those we have visited greatly impressed our party by their splendor and size. The cathedral is that particular church, be it large or small, in which the bishop has his chair. In Montreal the cathedral is in process of construction, and the lower part of its vast and strange-looking round tower (of grantite) can already be seen from distant parts. ite) can already be seen from distant parts of the city. But the grandest, most re-markable of all the solid church buildings of Montreal is unquestionably the great church of Notre Dame, whose grand front with its lofty granite portico, and its mas-sive twin towers, rises from Notre Dame street, one of the city's principal thoroughfares. These noble towers, suggesting the front of Westminster abbey, can be seen front of Westminster added, can be seen from the south at a distance of thirty miles. They rise to a height of 227 feet above the pavement—finely completing the grand effect of a stately front in which the portico itself is fully 69 feet high. One of these great towers has an enormous hell—"de gros Bourdon" the largest bell. I of these great towers has an enormous bell—"le gros Bourdon" the largest bell, I think, in America; at any rate it weighs 25,000 pounds, is six feet high, and nearly nine feet in diameter across its mouth. Its tongue is correspondingly ponderous. Its sound is said to be magnificent in its fullness and grandeur; but it is rarely rung. When we saw it, yesterday, a part of its weight was supported on big beams and jack-screws; but when it is rung, these of course, are removed. When this great of course, are removed. When this great bell is rung it is rung—not pounded with to ring it. The last time—not pounded with a clapper or hammer. It takes twelve men to ring it. The last time it was rung was at Easter, and curiously enough, it is to be rung again to-day, and once more tomorrow; but, unluckily for us, we shall not be heart heart. morrow; but, uniuckily for us, we shall not be here to hear it. This great bell, as an elaborate Latin inscription on it testifies, was east in London in 1847, and paid for by "the merchants, the farmers, and the mechanics" of Montreal—or "Ville-Marie," as the inscription puts it (City of Mary.)

(City of Mary.)
In the other tower hangs a chime. It far more musical. When on grand festi val days the great "Bourdon" joins its solemn tones to the chimes of its ten sisters the effect is such a concert as never is heard elsewhere on this side of the Atlantic. I should like to be here at Christmas or Easter. The Roman Catholic Church deserves honor for what it does in lifting up the heart and soul of the people by its liberal patronage of all the arts that best appeal to the religious sense—the most impressive parts of the science of a noble Church architecture, of music, of sculpture

paintings on the walls, the prevalent gildings that everywhere suggest the religious enthusiast's idea of the golden adornments of the New Jerusalem, the sculp-tured sacred images, the numerous clust ered columns in red, green, blue, and gold, and especially the enormous and bewildering blaze of gold throughout the sanctuary, where the throne-like great altar is; and, to complete the effect, the illuminated windows, filling all the galleries and all the church with Milton's dim, religious light,"-all this is well fitted to impress even a ron believer. If there is music, and service going on, the

effect is further heightened.

Think of the size of this building. The nave, including the sanctuary, is 220 feet in length. Looking up, to the points of the great glittering arches and the starstudded sky of the ceiling, we see it at a height of eighty feet above the floor. In width, the nave and side aisles measure, want, the nave and side-aisles measure, as I make it, 120 feet. The galleries, two stories of them, and the grand aisle, are softly and beautifully lighted up by fourteen side windows, each forty feet bins.

The pulpit is in the midst of the nave and the acoustic properties of the church are said to be very good. To this end the architect made his study—and for once, at least, such a study has proved successful.

A lofty organ and a large choir of male voices complete the grand effect of a service in this church.

A series of beautiful chapels erected along the outer line of each side aisle, may be the votive tributes of as many wealth and devout Catholics. They have their own tombs—one of which holds the ashes of St. Felix, taken from the catacombs of Rome. There are the chapel of the Blessed Virgin, St. Joseph's chapel, the chapel of the Sacred Heart, St. Ann's chapel, chapel of the Souls of Purgatory, and others. The first one we met on the right on entering the church, was the Baptismal chapel. The costly and beautiful marble fout rested on supports of the figures of four angels, and had a high ornamental cover of burnished copper. ornamental cover of burnished copper.

Over the altar was a large and fine painting of the baptism of Jesus by St. John
the Baptist—a copy of the original in the
baptismal chapel of St. Peter's at Rome. Another large painting was a copy of a noted original at Rome that was brought Worms often cause serious illness.
The cure is Dr. Low's Worm Syrup. It destroys and expels Worms effectually.

Secours"-our Lady of Constant Succor. We saw here the baptismal rite adminis-tered to a newly-born infant.

Along the side sistes also, are many con-

fessionals. Some bore the name of the priest there officiating, with the further ford Times writes: The real City of the confessions there could be made in

English.

At the entry of the sanctuary, resting on one of the right-hand columns, is a sculptured figure, in pure white marble of the Blessed Virgin, on a marble pedestal. From its neck hangs a small gold cross. In 1872 the cure of this church, while it because a head the Bone of the second columns.

ize, without seeing it, the crnate, lofty, and grand effect of all this beautiful interior architecture, with its wealth of bright colors shown in clustered column, resplendent sanctuary, and towering altar, and in dent sanctuary, and towering attar, and in the lofty groined arches making a maze of ornamental lines, far up above the people in the pews. One feels, before analyzing the effect of the great altar, its gleaming towers reaching to the very ceiling, and splendid in their blazonry of gold, and their scriptural figures and groups—the gilded galleries for the priests and altarboys, the special galleries for the nuns, and the altar-lamps, swung from the far ceiling, and their lights (kept ever burning, year after year) seem to be gently and slowly moving, with an almost imperceptible motion and pendulum-like effect. It is all one great blaze of rich but harmonious colors and pendulum-like effect. but harmonious colors, gold predominat-ing. The oriel sky windows, illuminated in beautiful designs and colors, are very rich and effective; while the mazes of pointed and gilded arches, springing far above nave and galleries, take the eye

above nave and galleries, take the eye captive involuntarily.

Here people are coming and going from dawn to night—some kneeling at particular shrines in various parts of the great interior, others silently saying their prayers in the pews. The noise of carpenters at work, with hammer and saw, among some of the central pews makes no interruption of the devotions. Men and women silently come in, kneel an instant, on one knee, toward the great altar with its sheefty come in, kneel an instant, on one knee, toward the great altar with its figures and groups of the crucifixion and the crowning of the Virgin, enter a pew, remain some time in silent devotion, go out of the pew, again bend the knee altarward, and silently depart. Yesterday morning a funeral mass and two other masses were seeing. is composed of ten bells, beautifully toned, and two other masses were going on and in such perfect harmony that the and in such perfect harmony that the most varied musical airs can be executed while they peal. The first bell alone weighs six thousand pounds, and has a deep and very musical tone. The ten bells make a fine chime—as we can testify, after hearing the chimes rung repeatedly. They are given with all the parts, and it is not always easy, when near by, to catch the air. It sounds something like the joy-peal of all the Fourth-of-July bells at sunrise in Hartford, but is more rythmical and far more musical. When on grand festival days the great 'Bourdon' joins its solseemingly with as little regard to the lookers-on. Such is the case in all the great Catholic churches of Europe, but Montreal seems to illustrate the custom more conspicuously than any other city of the new world.

Two other churches that we entered, one a Jesuit Church, the other the Church of Our Lady of Lourdes, differed greatly from each other in their interior effect, appear to the religious sense—the most impressive parts of the science of a noble Church architecture, of music, of sculpture and of painting. How bare and lifeless seem our Protestant churches in the comparison!

But let us enter this grand church. Its vast nave, its broad side-aisles, its spacious two-storied calleries its charms. It is a gem of a church, in its symmetry spacious two-storied calleries its charms. It is a gem of a church, in its symmetry and its charms of the latter. It is a gem of a church, in its symmetry and its charms of the latter. It is a gem of a church, in its symmetry and its charms of the latter. It is a gem of a church, in its symmetry and its charms of the latter. It is a gem of a church, in its symmetry and its charms of the latter. It is a gem of a church, in its symmetry and its charms of the latter. It is a gem of a church, in its symmetry and its charms of the latter. It is a gem of a church, in its symmetry and its charms of the latter. It is a gem of a church in its symmetry and the latter in their interior effect, and both differed strikingly from the one horrible deaths he had tried to inflict his wife and children.—Irish World.

AN ORTHODOX BANDON PROTICE. marble figure of the Virgin, copied in sculpture from Murillo's painting. She appears in a kindly attitude and with a benignant look, standing well up in a recess in the sanctuary, opposite the be-holder as he enters. The space where she stands has some unseen window, so contrived as to flood this figure with a light from above; and it so lends itself to the designer's idea that it lights up that figure All the rest of the church is in a pleasant half-light, half-shadow. effect is very striking and impressive.

Bob Ingersoll in Portland, Ogn.

A correspondent in the Northwest me tropolis states that Robert J. Ingersoll— whose infidel ravings Father Lambert has pulverized into infinitesimal small pieces
—lectured last week in Portland, Oregon, to 1,400 empty seats and 600 people The Monitor's representative says:
"Out of the 2,000 seats provided in the

Mechanics' Pavilion for "Infidel" Ingersoll's lecture, only about 600 were occu-pied. The "Infidel" finding no one sufficiently lost in self-respect to present him to the assemblage, with a temerity equal to the average 'nostrum vender,' mounted the platform and-Well! the entire aggregation in the ring of the "greatest show on earth" paled into insignificance compared with the gyrations of this jabbering jackanapes for the following three hours "on a stretch." The verdict of the audience was "As good as a circus." Robert, my boy, listen: There is coming a time-and that not very far in the distancewhen that power of speech given you by the God you so frequently blaspheme, will cease to tickle the guilty consciences of those who delight in your "No God! No Hell!" raving. Deceptive consolation! Yes, Bob, the time is rapidly advantage. vancing. Coming on the lightning ex-press, with every obstacle side-tracked, Bob, when you will, in obedience to that awful edict, "Begone, ye accursed, into everlasting fire," change thy cry from the defiant "No Hell," to the plaintive "Oh! Hell," there, Bob, to reside permanently with your earthly counsellor and ally-

to prevent the development of the disease, and continue until health is restored, as it surely will be by the use of this remedy. A cure is warrauted in every instance.

SHOCKING BRUTALITY.

Will it be believed in Dublin that since Will it be believed in Dublin that since the 12th of July no fewer than 100 Catholic workmen, who had up to that date been employed in the ship-building yard of Messrs. Workman & Clarke, Belfast, have been turned out by force of their Protestant fellow-laborers. It is perfectly true. Eight Protestant workmen were before the magistrates yesterday charged with cowardly assaults on some of the hundred. On one occasion two Catholics were thrown bodily off a bridge into the river, as though they were dors into the river, as though they were dogs that could strike out instinctively for their lives. We cannot say how the men their lives. We cannot say how the men were rescued, but that they were put in grave peril is undeniable, and that, too, in presence of a mob of two or three hundred fanatics, who looked on at the savage outrage approvingly. Nobody was made amenable for this disgraceful occurrence. The eight prisoners were accused of assaults of an altogether different character; but in every instance the offence—the only offence—of the victim resided in his being a Catholic. The conspiracy —the only offence—of the victim resided in his being a Catholic. The conspiracy was manifest; the violence was palpable; the evidence, for the sake of the credit of the town, was only too complete. Yet imprisonment for three months was the heaviest penalty awarded. The hope was expressed in court by the solicitor for one of the prisoners that an end of such outbursts was at hand—that the outrages would not be repeated. But the prompt answer of the sub Inspector of Police was, that the persecution had been persevered with to the last end. That very morning the last two of the one hundred had been turned out, and there is not a Catholic now in Messrs. Workman and Clarke's employment. Could intolerance farther employment. Could int

What Men Will Do When Drunk.

A laborer twenty-nine years old, of Wallabout street, Brooklyn, returned to his home under the influence of liquor one night last week, commenced to abuse his wife and mother in-law, who was living in the family, and ended by driving both out of the house and three of his children with them, threatening to kill them with an ugly-looking knife with a five-inch blade which he flourished about

While driving the family out of the house one of the children, a girl two and a half years old, frightened at her father, fled to the bed-room and crept under the bed to get out of danger, but without any

one at the time knowing it.

After he had ejected his family he returned to his rooms and barricaded the doors against all outsiders. He then procured a can of kerosene oil, gathered together a lot of clothing, saturating it with the kerosene. Then laying the butcher-knife on the edge of the bed, under which was his child, so as to have it handy, he proceeded to set fire to the clothe

In the meantime the screams of the women and children in front of the house brought roundsman O'Reilly, of the Thirteenth Precinct, to the spot. After a hurried recital of the case by the women the roundsman attempted to burst the door in, but failed, owing to the barricade inside.

Going around to the rear of the house to make another attempt to enter, the roundsman could see the flames from the clothes. When the roundsman rushed in upon him and had him handeuffed, the cries of the little girl then showed the danger she had escaped from, and the inebriate next day in prison learned the horrible deaths he had tried to inflict on

AN ORTHODOX BANDON PROTEST.

HOW HE KNEW HIS RELIGION. Not many years since one of those old-ashioned Protestants happened to be summoned to give evidence in a case at the Cork Assizes. He was cross-examined She the Cork Assizes. He was cross examined with a by the late Mr. George Bennett, who,

by the late Mr. George Bennett, who, amongst other questions, asked of him what religion he was.

"Yerra, Bill," quoth the witness, turning to a friend who had accompanied him from Bandon; "does you hear that?"

Bill did hear it, and indignantly told the learned counsel that he must be a very ignorant fellow not to know a Bandon Protestant by looking in his face.

Nothing daunted by Bill's rebuff, coun-

Nothing daunted by Bill's rebuff, coun-sel persevered. "How do you know you're a Protestant?"
"How do I know I'm a Protestant?" said he, repeating the words in a con-temptuous and mimicking tone, "Oh, holy Moses, for a learned man to ask such

a question as that?"
"Yes, sir; I again repeat it;" but this time it was observed that the worthy advocate's voice betrayed no inconsiderable share of irritation. "How do you

know you're a Protestant?"

"'Cause I ates mate of a Friday and hates a Papist," was the surly reply.—
Bennett's History of Bandon.

Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

Thos. Sabin, of Eglington, says: 'I have removed ten corns from my feet with Holloway's Corn Care." Reader, go thou and do likewise.

The tenacity with which people abide by their early faith in Ayer's Sarsaparilla can only be explained by the fact that it is the best blood medicine ever used, and is not approached in excellence by any new candidate for public favor.

Jabesh Show, Gunning Cove, N. S. vrites: "I was completely prostrated with the asthma, but hearing of Dr. Thomas' Eclectric Oil, I procured a bottle, and it lone me so much good that I got another and before it was used, I was well. My son was cured of a bad cold by the use of half a bottle. It goes like wild-fire, and makes cures wherever it is used.

Joseph Rusan, Percy, writes: "I was induced to try Dr. Thomas' Eclectric Oil for a lameness which troubled me for three When symptoms of malaria appear in any form, take Ayer's Ague Cure at once, to prevent the development of the disease, Thomas' Eclectric Oil in appearance and name, but in everything else they are dead

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Catholic Record. LONDON, SATURDAY, SEPT. 27,1884.

TWO SPEECHES.

The friends of the Hon. Mr. Mowat gathered in their thousands last week to greet him on his return from the old land, whither he had gone to represent the interests of Ontario in the famous boundary dispute. There were delegates from every constituency in the province. an immense procession, and a banquet attended by twelve hundred gentlemen from every part of Ontario. There was. it goes without saying, a good deal of speech making, both at the close of the procession and at the banquet. One of the features of the day was the presence of two Quebec notabilities, the Hon. Messrs. Huntington and Mercier. The speeches of these gentlemen require some attention on our part. Both are recognized Liberal leaders. Both have held office under Liberal administrations, and Mr. Mercier is at present the recognized chief of the Liberal Opposition in the Provincial House of Assembly at Quebec. Mr. Huntington is reported in the Globe

"I come from a Province where som

of us have strong sympathies with the views you express, and where some of us believe it is not at all unpopular that the view of Egyptian darkness should prevail sometimes. (Laughter). We do not have perpetual darkness in the Pro-vince of Quebec. (Laughter.) We have lucid intervals with respect to political opinion and times when rays of darkness penetrate further than just now. We have seen the time when the Liberal party had a majority, or at least when the people were nearly divided; and we have seen other times, and well you remember when the celebrated thir teen remember when the celebrated thirteen were the only representatives of the Liberal element in the Province of Quebec. There are various causes which contribute to this state of things, unhappy causes, but fortunately out are above. causes; but fortunately you are above them. We have to face the music, and sometimes it is difficult to keep the altar fires burning. We had for twenty or thirty years in Quebec a band of noble men who accepted power when it was constitutionally delegated to them, but who when sitting in the cold shades of opposition under a system of persecution to which you are here strangers, were always equal to the duty of keeping the altar fires burning and maintaining the principles they professed. And while you look with some pity, perhaps, on our present position in the Province of Quebec, you must remember that we have had great triumphs. We have won government there like yourselves; we have won great privileges as you have done, by the earnest devotion of our public men to their duties: and if the Dorions and Holton and sometimes not, the determined men. (Loud cheers) No one, except their determined enemies, ald write history now would pre tend that they were not earnestly devo ted to the success of the country as well as to the success of those principles which we desire to prevail, and under which Government is so managed as that the greatest good is conferred on the greatest number

Mr. Huntington would then have it that the Liberals of Quebec suffer from a system of persecution unknown to the Liberals of Upper Canada, Or in plainer terms he would have his hearers believe that the Liberals of Lower Canada may justly attribute all their misfortunes to clerical intervention in elections in opposition to their candidates and their principles. Mr. Huntington should have had the courage of his convictions and named the "unhappy" causes that have led to Liberal disaster in Quebec. A chapter or two from "Prof. Conant" would have sufficed to give the audience in the Granite Rink on the evening of the 16th his true view of the Liberal case in

Intimate as is Mr. Huntington's knowledge of the Liberal party in his own province, it is no closer than that of Mr. Mercier, its active and energetic leader. Yet Mr. Mercier does not speak of persecution, clerical or otherwise, as the cause of the exclusion of Liberals from power in Quebec. He stated the true cause of that fact when he pointed out that whereas the French population of the province was nearly equally divided in politics, the English element, of which Mr. Huntington is one of the representative men, casts the weight of its political influence with the Conservative party. Mr. Mercier was very pointed in this

"While engaged in these struggles for public interest and the triumph of hon-est government, I am always surprised at the indifference shown by our English population. Out of fifteen counties, ex-clusively controlled by the British element in our Eastern Townships, we can

hardly count one or two. We may say that it is that population who maintain in power the bitterest enemies of equal rights, of religious tolerance, and the natural instigators of race and creed prejudice. The fact is that our French population is almost equally divided, and if the English speaking electors had been willing to do their duty in joining those who in our Province are honestly fighting for public welfare, the political adwho in our Province are honestly fighting for public welfare, the political adventurers who have so long misgoverned our country would have long ago received the chastisement which they so richly deserve. I hope, however, that the day is not far distant when my fellow-citizens, of English, Irish, or Scotch origin, in the Province of Quebec will understand their transitions and the standard their properties. of English, Irish, or Scotch origin, in the Province of Quebec will understand their true interest, and tender their hands to their friends and natural allies, the Liberals, in order to restore in our Province a government worthy of a free and intelligent country. With their help we can put a stop to our annual deficits and to the scandals of the present Administration; we can rid the country of the political sharks who at present bear so heavily upon her; we can uproot the prejudices of race and religion so shamelessly taken advantage of, and spread throughout all classes by the Conservative party, and at the same time inaugurate an honest system of government, which will enrich the country and give satisfaction to all honest citizens. I hope you will excuse me, gentlemen, for having entered into so many details, but I thought I owed to my party and to the generous friends who so devotedly struggle with me against so many difficulties, to acquaint you with the causes of our last defeats, together with our legitimate hopes for the future. We follow the steps of those whom your leaders have known and admired; depositors of the noble parliamentary traditions left by Baldwin. Dorion Leater the steps of the second of the steps of the ste depositors of the noble parliamentary traditions left by Baldwin, Dorion, Le-tellier, and Fournier. We fight for the same cause, we are victims of the same persecutions, we contend against the same prejudices, and like them we make an appeal to all those who have at heart the interest of the same prejudices. an appeal to all those who have at hear the intellectual progress of our popula tion and the material welfare of the coun try. I know that the Hon. Mr. Mowat and his distinguished colleagues and all those who give a hearty support to his Liberal Government belong to this class, and I am sure that they cannot refuse us the help of their sympathies in this great battle which will end by our definite success in Quebec, and the final triumph of Honourable Edward Blake in Ottawa.

(Prolonged cheering.)" Who then are the persecutors of the Liberal party of Quebec? Are the priests to be blamed for its misfortunes or are the English speaking Protestants of the Province the true cause of the evil lines on which its career has run and now runs? Mr. Mercier has cut out work for Mr. Huntington. Let the latter give the priests a rest, however brief, and let him devote some attention to the Orangemen and other sections of Quebec Protestantism, that thus far have refused to follow the standard of Liberalism. Activity will be something unusual in the career of the ex-Post-Master General. But now that he has leisure, he can prove the sincerity of his convictions by giving himself earnestly and unceasingly to the work of extending Liberal views amongst un-priest-ridden sections of the Lower Canadian population.

CATHOLIC SCHOOLS.

We beg to tender our hearty congra tulations to the Catholics of the villages of Breson and Portage du Fort, in the county of Pontiac, on their establishment of Catholic schools. The establishment of these schools meets a long felt want. The Catholics in both places are well to support schools of their own and should do so. For many years the Quebec school law was so administered in the county of Pontiac as if Catholics were larely tolerated in that Province. Injustice reigned rampant at the county Board of Examiners till at last the bull was taken boldly by the horns and floored. Bigotry was the rule with many boards of commissioners where an accidental Protestant majority prevailed, and is so, we are told, in some places yet where such a majority prevails. To the Catholics of Pontiac we now repeat what we have often said to them and to others, that there is nothing to be gained by subserviency or servility. If they desire to win and retain the esteem and regard of their fellowcitizens of other creeds let them assert and exercise their legal rights. The Pontiac Equity seems to regret the establishment of the school in Bryson. That paper says:

"Dissatisfaction is felt in some quarters by both parties at this decidedly unwise move as many of whom argue that the municipality is only able to sup-port one good school, and that if it was not for the bungling of two or three sore-heads in the village, who have been inventing all kinds of little schemes, which were nipped in the bud every time, and finally drifted into this last as a means of trying to gain a little in-fluence over certain individuals, such a step would never have been taken. No doubt when the time comes for electing school commissioners these gentlemen will be replaced by competent men who will be above contemptible little schemes, and who will work for, and not against, the best interests of the peo-

Where the unwisdom of the movement comes in, the Equity does not say, We venture to tell that journal that the Catholic ratepayers of that flourishing village have done that which will best omote public interest. We have known places in the County of Pontiac where Catholics were forced to bear with great injustice at the hands of fanatical commissioners. In one place, to say

nothing of others, the attendance of Cath- November of the same prayer was for a time illegally enforced. of the Council on 17th October, Catholic province of Quebec. We again until 15th January, 1880, when he reand Portage du Fort on their wise and thoughtful course in establishing schools of their own for the Christian instruction of their children.

HON, JOHN O'CONNOR.

We made but brief mention last week of the appointment of the Hon. John O'Connor, Q. C., to the bench of Ontario. The appointment is in all respects so fitting, and consequently so popular, that our return to the subject this week will be very easily understood. Especially so, if note be taken of the article in the Toronto News of the 15th inst., entitled "an undesirable appointment." We have rarely, if ever, read anything so clearly marked by the disreputable impress of prejudice as this effusion of our Toronto contemporary, drawn out by the elevation of Mr. O'Connor to the Superior Court Bench. The Toronto journal says that the 'appointment is about as bad as could have been made. Mr. O'Connor has no qualifications whatever for the position. He is simply a politician of shady ante cedents, and has never displayed any ability, either in his profession or in the administrative positions which he has held.

"The best proof of the unfitness of the new judge for the position into which he has been pitchforked, is that the Mail. which generally feels called upon to endorse the government's nominations, no matter how outrageous, in mentioning editorially the appointment, cannot bring itself to say a single word in favor of it. When the Mail has no syllable of praise for an act of the Dominion government, it must indeed be indefensible.

"From every point of view the nomination is a mistake. If it was intended as a compliment to the Irish Catholics it is certainly a very poor one. There are many Catholic lawyers of ability and standing in their profession, and politically in sympathy with the Dominion government, who could have been selected for the honor, and upon whose selection both the government and their coreligionists could have been fairly congratulated. But to put forward Hon. John O'Connor as a representative Catholic lawyer, is to cast an unjust slur upon that body, instead of doing them

As to Mr. O'Connor's political position, t need only be observed that he has since 1872 occupied a very prominent place in the ranks of the Conservative party, having in that year entered the government of Sir John A. Macdonald as President of the Council. His appointment to this high office was universally regarded as a befitting reward for the ong and arduous services rendered his party in the political arena for the previous ten or fifteen years. In respect of his standing as a lawyer we will content ourselves with a statement which all who know Mr. O'Connor and appreciate the extent of his opportunities will readily substantiate, that had he let politics severely alone, he might easily have amassed a colossal fortune. As a pleader

he was clear, convincing and powerful. We were not, till we read it in the News, aware that the Mail's commendation of any man was a necessary proof of his qualification. We have known the Mail to commend many men who in our judgment were far from the possession of the qualifications required in judicial or executive offices. Be that, however, as it may, Mr. O'Connor is unquestionably the equal of several of those gentlemen whose attainments reflect credit on the judiciary of Ontario. The News says that Mr. O'Connor is not a representative Irish Catholic. As the Irish Catholic body is, like all other bodies in this country, divided in the matter of politics, Mr. O'Connor never could, of course, be said to be a representative man politically, except amongst those of his fellowcountrymen and co-religionists who support Sir John A. Macdonald. With them he is certainly a representative man in the highest and best sense of that term. Mr. O'Connor's own career is the strongest proof of his representative character and of his eminent fitness for the place to which he has been raised. The new judge was called to the bar of Upper Canada in 1854. He is also a member of the Michigan, (U. S.) Bar, and was appointed a Queen's Council in 1873. He was Reeve of the town of Windsor and warden of Essex for three years, being twice elected by the unanimous vote of the County Council. He also, for 12 years, fulfilled the duties of chairman of the Board of Education of the town of Windsor. Mr. O'Connor is the author of Letters addressed to the Governor on the subject of Fenianism, published in 1870. He was president of the Council in Sir John Maclonald's Administration from 2nd July, 1872, until 4th March, 1873; Minister of Inland Revenue from 4th March until 1st July, 1873, and Post-master General

from the latter date until the resigna-

olic children at a Protestant form of He was again sworn as president And this, let it be remembered, in the 1878, which position he held really forget that the principle of reprecongratulate the Catholics of Bryson signed and became Postmaster-General. pervades all our institutions, parliamen-On November 8th, 1880, he was appointed Secretary of State and again principle on which he would have the Postmaster-General on the 20th May, government in this case act, the work-1881, holding office until May, 1882, when he resigned. Mr. O'Connor was an unsuccessful candidate for Essex in the Legislative Assembly of Canada, at ceeded, in 1863, in unseating the sitting member (Mr. Arthur Rankin) and btaining a new election, when he was returned and sat until the dissolution of Parliament in May of that year. He again contested the same seat at the general elections in 1863 when a special return was made to the House by the returning officer; both candidates petitioned to be seated, and Mr. O'Connor's petition being thrown out by the speaker upon preliminary objections, Mr. Rankin was seated.

Mr. O'Connor was returned to the Commons for Essex at the general election of 1867 and again in 1872. He conested the city of Ottawa unsuccessfully in 1875 for the Local Legislature of Ontario, but at the general election of 1878 was returned to the Commons for the County of Russell, and in a few weeks after re-elected by acclamation on his acceptance of office. In 1882 he resigned his position in the government and did not present himself for re-election. From that time till his appointment to the bench he was employed by the government of the Dominion on the boundary case and in the codification of the laws. Few men now wearing the ermine have had the same opportunities for the training required to interpret the law as has had Mr. O'Connor. We tender him our hearty compliment his elevation, trusting that he may adorn the bench of Ontario by research, his lucidity, his firmues his dignity of character.

KNOCKED ON THE HEAD.

We really feel that it should apologize to our readers for having so often and at such length trespassed on their kind indulgence by reference to the iniquitous scheme of gerrymander in regard of the wards into which the city of Ottawa is now divided. Our readers will readily understand our reason for so steadily protesting against the iniquitous designs of the plotters because of the injustice which the proposed re-distribution must of necessity inflict on nearly 20,000 Catholic people resident in the city of Ottawa Repeatedly defeated in their purpose at the City Council Board, the factionists now strive to bulldoze the government of Ontario. In the issue of the Ottawa Free Press of Sept. 17th we read a summary of the report of an interview between one of its representatives and the now far-famed Ald. Cunningham, who has permitted himself to be used as the veriest catspaw in the whole transaction. We must trouble our readers with this summary that they may see the manner of men with whom the Catholic majority of Ottawa have to contend:

"Ald.Cunningham, who is championing he scheme of dividing the city into seven wards instead of five as at present, yesthat the question was still in abevance and not knocked on the head as seemed to be the general opinion. The Ontario government, he said, had not as yet given my decision in the matter. The special committee to whom the question was referred, would stand by their actions se far. Every step taken was done at the advice of the best lawyers in the city. The members of the committee have not acted according to their own judgment in the least in their dealings the government. The committee placed the proposition before, the government The latter then asked the committee for their reading of the Municipal law. The resolution passed by the Council on the 5th May last, declaring the expediency or a re-division of the wards. complied with the law. All done after that simply to assist the Lt. Governor in-Council in the work the committee asked him to do. The vote on the 1st Septem-ber was taken in reply to that false docament sent by those six aldermen, in which it was represented that the scheme would not pass the council. The com-mittee had the full confidence of the council in their transactions. The council never wanted the committee to repor The vote of the council at the meeting held on the 1st September, ten to six, in favor of the proposed re-divi-sion gives the lie to that document sent by the six aldermen to the Ontario government. In conclusion, Ald. Cun-ningham said that a deputation would shortly wait on the Lieutenant-Governor-in-Council, and demonstrate to him that a majority of the members of the City Council were in favor of the scheme. The deputation will take with them a petition, with over two thousand signa-tures, and representing nine out of the eleven million of the city's property val-uation, and the petitioners are all in favor of the re-division.

Mr. Cunningham is wrong and very wrong when he states (1) that the resolution of May 5th complied with the law : (2) that every step taken was done at the advice of the best lawyers in the city, and (3) that the committee had the full confidence of the council in their transactions. By the way, will Mr. Cunningham tell us who are those "best law-

thousand petitioners representing nine public business mark him out as one of out of the eleven millions of the city's the coming men in the Dominion Comproperty valuation. Does the gentleman sentation by population is that which tary and municipal? According to the ingmen were placed entirely at the mercy of the rich. We commend this point to the intelligent workingmen of Victoria Ward. The fact is that the prothe general election in 1861, but suc- ject is knocked in the head, not by the government of Ontario, so much as by the stupidity of its own promoters. No one objects to a fair re-distribution, but the Cunningham scheme is too onesided, too unjust, too villainous, for even consideration,

IRISH CATHOLIC CLAIMS.

In its issue of the 8th of September the Montreal Star, speaking of the vacani Chief Justiceship of Quebec, assumes the osition of mentor to the Irish Catholica of Canada. The Star says :

"Again, we are informed that the Irish Catholics insist that one of them should be appointed, and the name of Mr. Curran, M. P., is mentioned. It is time these class cries were forever stilled. Irish Catholical Catholica class cries were lorever sented. This Cauling olics have no more or no fewer rights in the community than Scotch, German or English Catholics or Protestants. In the United States the Irish Catholics do not cry out for separate rights, and the con-sequence is, that portion of the people come much more to the front than they do here, simply because when one element do nere, simply occause when one element in the community voluntarily isolates it-self from the rest, and claims special re-presentation, the balance only accord it what it lays claim to, and it gets nothing more. If our Irish fellow-citizens would more. If our Irish fellow-cluzens would cease this eternal clamor for peculiar privileges, and throw themselves in with the rest of the community, we have enough confidence in Irish push, enterprise and ability to believe that they would get a larger share of the good things going than they now seem to secure. No than they now seem to secure. No one ever hears of an Irish Catholic physione ever hears of an Irish Catholic physician or imerchant laying claim to any special favors on the ground of his nationality and religion, and our Hingstons, O'Briens, Murphys and others are proofs that Irish Catholic ability has as good a chance of success as any other kind. In politics, on the other hand, the Irish Catholic and a state of success as any other and the state of success as any other kind. lies mark off certain constituencies and places as theirs and theirs only, the result being that they never get outside the limits which they impose on themselves. We are all Canadiane, or we ought to be, and if an Irish Catholic is the best man for any position, he ought to get it, no matter by whom it has previously been

It is time indeed that mere class cries were forever stilled, but the insistance by the Irish Catholics on their just rights in the matter of public patronage is not what we call a class cry in the objectionable sense of that term. But the exclusion of a man from place and preferment simply because he is an Irish Catholic is to us the most scandalous form of class cry that can be raised. Is the Star unaware that Irish Catholics have been and are now sufferers from the exclusiveness begotten of hatred of their race and creed ! Does not the Starknow, even if it have not the honesty to avow it, that Irish Catholics have in their midst men fitted for every class of position in the gift of the government and that they have never yet had their legitimate share of these places?

Scotchmen, Germans or Englishmen. And we may here incidently remark that the English speaking Protestant minority of Lower Canada, of which the Star is a shining light, is that body which of all others in this country has most determinedly insisted on and succeeded in obtaining the enjoyment of peculiar privileges. From out of its mouth therefore comes with very bad grace the imputation of unpatriotic motives to Irish Catholics because of their occasional assertion of right in matters so important to them as a class, as the filling, for instance, of the Chief Justiceship of Quebec. The Star's talk of Irish Catholic physicians and merchants is the veriest twaddle. There is no analogy whatever between the cases. We are happy to hear our contemporary declare that we are all Canadians, and that if an Irish Catholic is the best man for a place he should get it. How often, unfortunately, have not the "best men" been made stand aside because they were Irish Catholics. The Star concludes its lucubration with the following:

"At the same time we must confess that Mr. Curran does not strike us as the most fit person to be the Chief Judge of the Superior Court, nor do we imagine that gentleman himself would be anxious to eave the political arena, in which he bids fair to make his mark, for the seclusion of the judicial bench. But, for goodness' sake, let us have done

with these petty local cries in such matters as these!

We have a word or two to say in regard of Mr. Curran. That gentleman, the Star to the contrary notwithstanding, is possessed of every qualification required for the due filling of the position. Yet we should deeply regret Mr. Curran's appointment to the Chief Justiceship or any position necessitating his retirement from political life. Mr. Curran is, in our estimation, the representative par excellence of the Irish Catholic body of the Dominion Bishop was the Right Rev. George on the floor of the Canadian Par- Aloysius Carroll, D. D., who was conseliament. His eloquence and energy, crated November 1, 1853, and died Sep-

mons. He represents the largest and most influential body of Irish Catholic constituents in the country. And as nember for the Centre Division of the city of Montreal he enjoys a personal prestige and influence of which no other man in our national legislature can boast. His majority at the last election, though his opponent was an influential and respected gentleman, was one of the largest ever cast in a Canadian Parliamentary election. That majority was made up of citizens of all classes and creeds, eager to secure the brilliant talents of Mr. John Joseph Curran as one of the representatives of the commercial metropolis of Canada on the floor of Parliament. No. neither the citizens of Montreal nor the Irish Catholics of Canada can afford to lose the political services of Mr. Curran. The latter especially look with desire to his speedy elevation to the highest councils of the nation, as the man of all men pest qualified to present their views and uphold their rights. Of any administraion of which Mr. Curran may form part he will, we need not say, be a veritable tower of strength.

A BASE ATTACK.

A correspondent of the Irish Canadian from Kingston indulges in a base and villainous attack on this journal and its agent, Mr. Donat Crowe. The writer of this scandalous production, who signs him. self "Observer." is well known to us as an individual who had vainly sought the influence of the RECORD, to further "his own little schemes. He has not forgotten the abject and cringing letter he wrote us to secure the assistance of this "dry and newsless" journal to procure for him an appointment under Mr. Mowat. If he has forgotten it we may take very earnest steps to remind him of the tenor of that production, which is yet in our hands. As to our agent, Mr. Donat Crowe, we need but observe that the attack on that worthy gentleman by this unprincipled and cowardly writer does not at all surprise us. Mr. Crowe has the happy faculty of calling "a spade, a spade." Hence the anger of this worthy and of his abettors in the Limestone City. Some of the best friends of the RECORD are to be found in Kingston, who feel indignant at the outrageous assault of "Observer" on an honest and respectable man. We give fair warning to this scribe and his counsellors that neither with this paper nor with its agents will they be permitted to deal with the flagrant injustice characteristic of their latest effort.

BISHOP MAES.

The appointment is ennounced of the Rev. Camillus Maes, of Detroit, to the See of Covington, Ky., vacant since the death of the lamented Bishop Toebbe. To those who know Father Maes it is unnecessary to say that his appointment is one that cannot fail to give satisfaction to the clergy and laity of Covington, as well as to the Church at large in America. A contemporary informs us that Rev. Camillus Paul Maes, the Bishop elect of Covington, was born March 13, 1846, in Irish Catholics want no more and will the city of Courtnai, West Flanders, Belgium, of respectable Catholic parents, Having made his classical studies in the principal college of his native place, graduating in 1863, he studied theology at Bruges and in the American Seminary, Louvain. Ordained priest for the diocese of Detroit in December, 1868, he came to America in May, 1869. His first pastoral charge was at Mt. Clemens where he remained till 1871. Here he built a fine Catholic school which he placed in chargeof the Sister Servants of Mary. In April, 1871, he succeeded Very Rev. Edward Joos, V.G., as pastor at Munroe, where he organized St, John's parish for the English-speaking portion of the congregation. In July, 1873, he became pastor of the new church Father Soffers succeeding him as pastor of St. Mary's. His administration of St John's was marked by great prudence and energy. He was the friend of all, especially the young. In 1880 he received the appointment of secretary of the diocese of Detroit, which he has since retained. Father Maes is a tireless worker, and a close student. He has already published a life of the Rev. Charles Nerinckx, one of the early missionaries of Kentucky, and is at this moment engaged in the preparation of a history of the Catholic Church in Michigan, A secular journal says of

Father Maes: "Bishop Maes is a tall, stoutly built man, with aquiline features, florid com-plexion and black curling hair. He speaks with a French accent and gesticulates slightly when in conversation. His repuslightly when in conversation. His repu-tation for sagacity in business and admin-istrative ability is very high. Personally he is one of the most popular men in the

Of the diocese of Covington we learn that it was established in 1853, and comprises that part of Kentucky lying east of the Kentucky river, and of the western limit of Carroll, Owen, Franklin, Woodford, Jersamine, Ganard, Rock Castle, Laurel and Whitley counties. Its first tion of the Government, on the 5th yers?" Mr. Cunningham speaks of two his foresight and his aptitude for tember 25, 1868. The late lamented

Bishop Toebbe wa 9, 1870, and died these prelates adm affairs of the dioc thirty years, and many lasting mon and zeal. The Cat diocese is estimated fifty-one secular as in the diocese. T tical students is to and twenty-three number of orphan three; hospitals, tw ulations to Father M usefulness and hap for which his virtue

ently fit him. DEATH OF MR.

On the 19th inst the death of Mr. T firm of Wright and Wright, Esq., our v had been suffering take a trip east t the most eminent time caused the m his friends, as it never again see his the careful attend and the watchful a ness of his fond sis he rallied and reco to such a degree as long the old-time

On the date me passed away rather on King street, W do we pen these the death of Mr. V intimately from l all our acquaintai held as high a pla regard as this geni panion and friend painful to hear o one whose whole life our midst, but pa this grief when it h possessed of such subject of this honest in all his lovable in his eve low-citizens, a du kind and loving l such was Thomas his pure and noble the unending bliss To his relatives condolence in their

The funeral of t

took place at 9.30

inst., from St. Pet one of the largest city. High Mass Father Tiernan. Bruyere presided a the whole body of Mass Rev. Father text "Blessed are t Lord, for they are labors and their go them," spoke very subject of death a cumstance that had the bier and the al referring in most characteristics of th its peace and jo Tiernan proceede the late Mr. Wrigh Lordship the Bis regret felt by the cese at his unavoifuneral service. formed high hope was one of those y he looked to rep tion of zealous and fast passing awa God were otherwi faithful servant to been edifying, h the conclusion of cortege moved fro cemetery, where I last sad offices. join with heart a that the soul of o rest in peace an may shine upon l

CANADA'S

The Western f 22nd inst., was t hibition of the k The number of e an increase of 1,5 display in all th credit to Canada Ontario. The finest we have of good cattle say

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Bishop Toebbe was consecrated January these prelates administered the spiritual thirty years, and have left behind them many lasting monuments to their piety and zeal. The Catholic population of the in the diocese. The number of ecclesiastical students is twenty-five. There are twenty-five churches, fifty-two chapels and twenty-three stations in the diocese where Mass is occasionally said. The three; hospitals, two.

We beg to tender our heartiest congratulations to Father Maes on his deserved promotion. We wish him many long years of usefulness and happiness in the episcopate for which his virtues and talents so eminently fit him.

DEATH OF MR. THOMAS WRIGHT.

On the 19th inst., in this city, occurred respected fellow-townsman. Mr. Wright had been suffering for the past few years, and some months since he resolved to time caused the most painful anxiety to his friends, as it was feared he would never again see his native city. Through the careful attendance of Dr. Hingston. the careful attendance of Dr. Hingston, and the watchful and never-tiring kindness of his fond sister, Mrs. Thos. Smyth he rallied and recovered his usual health to such a degree as to give hope that ere recommend him alike to all classes of to such a degree as to give hope that ere long the old-time vigor would return.

On the date mentioned, however, he passed away rather suddenly in his home on King street. With feelings of sadness do we pen these few lines concerning the death of Mr. Wright. We knew him by the improvements that have been intimately from boyhood, and amongst made from time to time in the church all our acquaintances and friends few held as high a place in our esteem and regard as this genial, whole-souled companion and friend. It is at all times painful to hear of the passing away of one whose whole life has been well spent in our midst, but particularly poignant is this grief when it happens to be a person possessed of such noble qualities as the subject of this sketch. Upright and honest in all his dealings, genial and lovable in his every action with his fellow-citizens, a dutiful and fond son, a kind and loving husband and fathersuch was Thomas Wright : and we trust his pure and noble soul is now enjoying the unending bliss of the better world. To his relatives we offer our heartfelt condolence in their sad affliction.

The funeral of the deceased gentleman

one of the largest ever witnessed in this one of the largest ever witnessed in this commanding position, having a view of the most picturesque stretch of water Father Tiernan. The Right Rev. Mgr. Bruyere presided at the throne, assisted by the whole holy of the city clergy. After \$4,000, and by the united exertions of the whole body of the city clergy. After Mass Rev. Father Tiernan, taking for his priest and people was immediately freed from debt. It was for the triple purtext "Blessed are the dead that die in the Lord, for they are now at rest from their church, of confirming a number of childlabors and their good works shall follow them," spoke very impressively on the subject of death and of the special cir. subject of death and of the special circumstance that had gathered them around the bier and the altar on that day. After referring in most touching terms to the characteristics of the death of the just man, its peace and joy and happiness, and contrasting it with the awful surroundings of the death of the wicked, Father Tiernan proceeded to a brief but impressive reference to the life and merits of the late Mr. Wright. On behalf of His Lordship the Bishop he expressed the regret felt by the first pastor of the diocese at his unavoidable absence from the funeral service. His Lordship had formed high hopes of Mr. Wright. He was one of those young men upon whom he looked to replace the older generation of zealous and earnest Catholics now fast passing away. But the designs of God were otherwise. He had called his faithful servant to himself. His life had been edifying, his death saintly. At the conclusion of the sermon the funeral cortege moved from the church to the cemetery, where Father Cornyn read the last sad offices. Our readers will all join with heart and soul in our prayer that the soul of our deceased friend may rest in peace and that perpetual light may shine upon him.

CANADA'S GREATEST FAIR.

The Western fair, which opened on the 22nd inst., was the most successful exhibition of the kind ever held in Canada. The number of entries was fully 10,000, an increase of 1,500 over last year's. The display in all the departments was a credit to Canada, especially to Western Ontario. The exhibit of fruits was the finest we have ever seen-while judges of good cattle say that the display in that

The directors and officers of the Western Fair Association have every reason to congratulate themselves on the success (attending their, labors. The city was crowded with visitors through- proceedings. He carried a gleam of sun-

department was unprecedented.

out the week. At night the main 9, 1870, and died May 3, 1884. Both streets, the Crystal Palace, and the grounds were illuminated with electric affairs of the diocese of Covington for lights, while bands of music delighted those in attendance.

The success of the fair impels us to suggest that the time has come for the diocese is estimated at 43,000. There are holding in London of a Dominion Exhibififty-one secular and four regular priests tion. No other city in Canada is so advantageously situated as is the Forest City for the holding of such an Exhibition. Situated in the very heart of the finest agricultural country in the Domin ion, and at the very doors of the neighnumber of orphanages and asylums is boring republic, London offers every promise for a Dominion Exhibition the finest, not only in name but in reality, that could be organized and carried to a successful issue.

A WELL EARNED TRIBUTE.

It is with pleasure we cull from the Napanee Standard a graceful tribute to the good priest of that town. To those who know Father McDonagh it will not the death of Mr. Thomas Wright, of the be surprising that he has won the esteem firm of Wright and Durand, son of John to which the Standard gives expression. Wright, Esq., our well-known and highly All will, nevertheless, feel gratified that a priest in all regards so worthy holds so high a place in the affection of his own people and in the generous regard of his take a trip east to secure the advice of Protestant fellow-citizens. After a brief the most eminent physicians in Montreal. reference to Right Rev. Dr. Cleary's late While in that city his condition at one visit to Napanee, of which a report will upon the great success of the day's festivelsewhere be found, the Standard says:

"Father McDonagh was sent to Napanee as priest of the parish in 1874, and under his direction and guidance the church has the community. Under his auspices the most cordial relations have existed with other denominations, while at the same time he has maintained the entire confidence of his own people. Under these circumstances prosperity was to be looked for, and this has been evidenced property. In the first place the church has been freed from debt; in 1877 a bell tower and spire were erected, and re-cently the interior of the edifice was decorated and beautified in a manner second to no place of public worship in this district. The walls have been beau-tifully frescoed and adorned with handsome paintings, fourteen in number some paintings, fourteen in number, illustrating the way of the cross. The altar has been fitted up with richness and taste; all testifying the interest which priest and people take in spiritual matters. Nor have the outward surroundings been neglected, for the groundly have been enclosed with a past and subhave been enclosed with a neat and substantial fence. Altogether the church property is a credit to the congrega-

But the church in Napanee has not engrossed Father McDonagh's attention to the neglect of other interests. The spiritual welfare of the people of his faith in Deseronto and vicinity having been placed in his keeping, he has been protook place at 9.30 a. m., on Monday, 22nd inst., from St. Peter's Cathedral, and was one of the largest ever witnessed in this on the continent. This church was com-

FATHER MOLPHY'S PICNIC.

The Catholic picnic held at Ingersoll on Tuesday, the 16th inst., was every way you consider it, a most gratifying success. The weather, a little threatening all morning, brightened up towards noon and wore its most genial smiles all the rest of the afternoon and on towards evening, and pity indeed it would have been had the rain come down to spoil the pleasure and thwart the hopes of the zealous men and active ladies who made such earnest and expensive preparations for a day of rare enjoyment for them-selves and of gain for the church. The grounds chosen for the picnic belong to the town authorities and are used as a race course sometimes, but once in the year as a place of exhibition for agricultural produce. They are admirably suited for both those purposes, and yet more so for all the enjoyments one expects to find at a Catholic picnic. They are about twenty acres in extent, with occasional clumps of trees that afford a delightful shade, a branch of the river Thames run. ning by the whole length of its front, and an amphitheatre-like hill forming its back-ground. The buildings erected for back-ground. The buildings erected for agricultural show purposes were taken advantage of by the lady committees and did service for long dining-rooms. The tables extending about one hundred teet each, were three in number. One furnished by the town of Ingersoll was presided over by Mrs. O'Connor, Mrs. Smith and Miss T. Brady. The tables furnished by the people of Dereham township and of North Oxford were presided over by ladies of those localities who were equally liberal and profuse in their attention to their guests. The writer of these remarks never

vitnessed such an abundance or such pleasing variety of edibles at any similar gathering. Several hundred people sat down to well-laden tables, and sat there as long as they pleased, and enjoyed a most hearty dinner, and yet there was a large amount of provisions not even touched. Such would not have been the case, however, had the Reformers remained home that day, instead of running off to the Mowat ovation in Toronto: Mr. James Brady resisted the temptation. Though invited to occupy a front rank position there, he staid home and was the life and soul of the day's

shine wherever he passed. The vener able Mr. Murdock, Mr. Ryan, of Dere-ham, D. McKay and Rev. Father Flannery, of St. Thomas, ascended the plat-form about 3 p. m. The 22nd Batt. Brass Band had already been stationed there discoursing lively and national airs. A very large and orderly crowd gathered in front of and around where Mr. Brady came forward and announced the day programme, the speeches to be made by other gentlemen, the games, and the election for a gold watch; after which he congratulated all those present on the happy occasion that brought so many happy occasion that brought so many people together from various and distant parts of the country, and introduced the Rev. Father Flannery, who commended the piety of the people of Ingersoll for having contributed so generously to this sumptuous and magnificent picnic, and for being able to stave off, by their prayers, the storm of rain which all morning had been wearing so deterring an aspect. These picnics had the beneficial effect of bringing together Protestant and Catholic in social harmony, the young and the old from distant parts of the parish, and neighboring parishes, to renew acquaintance or to hold converse over the pioneer days of olden times.

The rev. gentleman then adverted to

love would soon enjoy the same, which caused a big cheer of course.

Dr. McKay was then called on, who

said: "Although a Protestant, and a Canadian of Scotch origin, he endorsed every sentiment expressed by Father Flannery and congratulated all present

Mr. James Brady then announced the election for the gold watch, which excited a good deal of keen interest all day between the friends of the fair canday between the friends of the fair candidates; viz., Miss Kennedy, representing North Oxford, who poled 1200 votes, at ten cents per vote; Miss Leonard, of Durham, whose friends gave in 1560 votes; and Miss Donelly, of Ingersoll, who poled 1575 votes, thus securing the gold watch and chain, and a husband into the bargain. The Wednesday week following she was married to a rich merchant and a good Catholic. chant and a good Catholic.
The refreshment, candy, and ice cream

under the able and polite manof Miss Ella Brady, and Mrs. ageme patronized all day long. Miss M. and the Misses O'Shea gave tiring and valuable assistance at The games, under the guid-Messrs. Frezelle and Podmore, for bicycle racing, foot-racing, potato racing, &c., &c., were fairly won and impartially distributed. Taking it all in all, Rev. Father Molphy, the respected pastor, has good reason to feel proud of his congregation and the generous spirit of their devotedness and determination to lessen the church debt.
At least eight hundred dollars were

BISHOP CARBERY'S VISIT TO

Cayuga Advocate, Sept. 19th. Wednesday last was the occasion of the visit of Bishop Carbery to this County.

Ever since his elevation to the Episcopal position he has labored earnestly and assiduously to ascertain the situation in every parish in his diocese. By his kindly counsel and inspiring example he has breathed a spirit of greater ardor into all congregations that he has visited. In conformity with this object and for the administration of the Sacrament of

Confirmation, he came last week to the County of Haldimand. He was accompanied by the Very Reverend Father Heenan, Vicar General of the Hamilton diocese. The rev. gentlemen left the Episcopal residence in that city on Mon-day evening, for Caledonia to give Confirmation to a large class prepared by Father Madigan. On Tuesday afternoon His Lordship, with the two priests, were es-corted to the residence of Father Bardou by a good number of Cayuga gentlemen, who had gone to Caledonia for that pur-

In Roman Catholic congregations, one of the distinguishing characteristics is honor and homage to Spiritual Superiors, and upon this occasion it was fully exand upon this occasion it was fully exemplified. The church was tastefully decorated with flowers and evergreens, a throne had been erected and the Altar and Chancel completely renovated, while over the door under which the procession passed on its way to the altar was the notte. "Ecce Sacerdos Magnus" signify.

motto, "Ecce Sacerdos Magnus" signify-ing "Behold the High Priest." When His Lordship was seated, Mr. John A. Murphy stepped forward and read on behalf of the congregation an address of welcome which was listened to in deep silence by the crowded church.

To the Right Rev. J. J. Carbery, D. D., O.

S. D., Bishop of Hamilton.
MAY IT PLEASE YOUR LORDSHIP:

It is with the deepest feelings of joy that we, the Catholics of Cayuga, approach your Lordship on this most happy occa-sion to bid you a cordial welcome to our mission, and, to pledge our loyalty and obedience to you, as one chosen by Divine wisdom and appointed to govern and defend His people. Honor and veneration to your learning

and virtues, as well as respect and rever-ence for your sacred office, call forth this greeting of your children of Cayuga.

From the time of your consecration as our Bishop, we fervently prayed that God in his mercy would ere long bring you safely to your children of this distant

Our prayers have been heard, our hopes have been realized, and on this auspicious day, it is our unmingled joy to congratulate you on your elevation to the high and holy office of the Episcopate. Years of labor, of sacrifice, and of self-

Years of labor, of sacrifice, and of self-denial you have spent in religion's sacred cause, not only in your native land, but also within the gates of the Eternal City.

In coming to this foreign clime to be our guide and father, you have separated yourself from all that was dear to you; from your home and the scenes of your earlier years; from the field of your labors in the world-renowned order of St. Dominic, and from many near and dear friends.

friends. Oh! may we prove faithful and grateful | Christian civilization.

children, and may the blessings brought by you make us stronger and more zeal-ous in the practice and duties of our holy religion and the defence of its rights.

religion and the defence of its rights.

Again my Lord, we cordially welcome you and piously hope that Almighty God will spare you for many years to His Church and to His people.

This is our heart-felt prayer, and now bowing down in profound reverence at your feet, we again offer you the assurance of our fidelity and our obedience to

Signed on behalf of the congregation,
J. Lynch, M. Toohey, P. Murphy, J.
Farrell, J. Murray, A. Harris, W. Collins, M. Clair, M. Brick, M. Slaven, J. A.

Murphy.

The Bishop in replying thanked the people for their warm expression of loyalty and esteem and said that though he came from a distant land to live

amongst strangers, he had ever found them kind, hospitable, and truly Christian. In exhorting them to the practice of their religion, he took the broad ground of Christian Charity, deprecating narrow-ness, bigotry and intolerance. The ex-ample, His Lordship said, was the prin-cipal argument of persuasion. over the pioneer days of olden times.

The rev. gentleman then a werted to the manifold blessings of Home Rule which we here enjoy in Canada, and hoped the land of our birth and of our love would soon enjoy the same, which

building he now stood in. It was an ex-hibition of wisdom and prudence, for as he said, the Church is the bulwark in degenerate times, the peoples' consolation and their hope.

Mass was then celebrated, after which

fifty candidates were confirmed. The sermon was delivered by the Bishop himelf, who spoke for over an hour. Want of space forbids any comment upon the excellent discourse, suffice it to say, that the Right Rev. gentleman is a fluent, logical and convincing preacher, not impassioned but always pleasing, a man of deep learning and varied experience. His presence is imposing and his

gestures singularly graceful. So impressed were the audience with his style of speak-ing that a very large and mixed congrega-tion assembled to listen to a second lecture in the serving. ton assembled to listen to a second lecture in the evening. Rt. Rev. James Joseph Carbery was born in Ireland, in 1821 and is consequently 63 years of age. He has for some time past been Assistant Prefect of the Dominican order in Rome and was selected for the Episcopal position on account of his superior learning, ora-torical powers and administrative ability. The Bishop is a man of middle height, of large physique, a benevolent cast of coun-tenance and remarkably social disposition.

THE LATEST CABLE NEWS.

Dublin, Sept. 20.— Mr. Harrington, member of Parliament for Westmeath, has written a letter in which he says, "From careful personal inquiry I am convinced that Myles Joyce, and four others, convicted of complicity in the Maamtrasna murders, were innocent. The local police share this belief." Harrington claims to be prepared to prove that the evidence was fabricated with the connivance of the

authorities.
It can now be stated that there will soon be a change in the Lord Lieuten-ancy of Ireland. It is certain that Earl Spencer will retire from that post not later than next year, and it is possible that he may resign within a few weeks. It is reported that the Marquis of Ripon, who has just resigned the Vice Royalty who has just resigned the spencer as of India, is to succeed Lord Spencer as Lord Lieutenant of Ireland. This state-Lord Lieutenant of Ireland. This state-ment is doubted in view of Lord Ripon's delicate health, but the fact that he is an ardent Catholic might make his appoint ment an exceedingly judicious of

Shanghai, Sept. 20.—The French have destroyed the police junks in the Min

Kong stating that the Chinese have destroyed the Catholic chapels in the Province of Canton, and six thousand Christians in the province are homeless. It is stated on good authority that Earl Granville, Minister of Foreign Affairs, has sent copies of the memorial adopted at the recent meeting of the Shanghai Chamber of Commerce, asking for mediation in the Franco-Chinese trouble to the United States and Germany, with a note request-ing the opinions of the Washington and Berlin authorities to the advisability of acting on the appeal.

Catholic Review.

Catholic Temperance will now have a missionary ready to do battle for the good cause and teach and preach its truths whenever the necessity demands. More than a year ago the Catholic Review announced that a liberal Catholic gentleman of Chicago had placed at the disposal of Bishop Ireland a handsome fund to be employed in securing the services of such a temperance organizer. It was not easy to secure a competent worker not otherwise engaged. The zealous priest to whom Bishop Ireland first offered the post was obliged to decline. At last Heaven has made possible the acceptance of the post by a great missionary, known far and near, one whose war record made him friends everywhere, and whose missions in time of peace have ranged from the gulf to the Hudson. The Rev. Father Cooney, C. S. C., of Notre Dame, was urged by Bishop Ireland to take up this great task. He has done so. We rejoice that he has, for he is a man whose eloquence has already done ample service to this vital reform.

During a visit to the Eternal City, the late Wendell Philips entered St. Peter's. In the vast church a surprise awaited nim, which is thus related by himself :-"I listened to the music, and as it died away, standing as I was behind a massive pillar, which obscured my view, I caught the words of a sermon, pronounced in faultless English, and moving forward to catch a view of the speaker, to my astonishment I beheld there in the pulpit of St. Peter's a full-blooded negro, preaching the Gospel of Christ; and I said-nowhere else could I have witnes sed such a scene but in the Catholic Church. All honor to such democracy; all honor to the College of the Propag-anda for its grand work in behalf of

Correspondence of the Catholic Record. MONTREAL LETTER.

EXCURSION OF THE LADIES OF ST. AN THONY'S CHOIR TO LAKE ST. PETER. Thursday, the 12th inst., will ever be

Thursday, the 12th inst., will ever be remembered by the good pastor and the people of St. Anthony's parish, on account of the excursion in aid of the building fund of the parish church.

At 2 p. m. the steamer Three Rivers, with about 900 persons on board, left the Richelieu wharf. Among the clergymen present we noticed Rev. Father McCarthy, pastor of St. Anthony's, and his esteemed curate, Father O'Donnell; Rev. Father Lonergan, pastor of St. Mary's; Charpentier, of St. Joseph's; and O'Mears, of St. Anne's. The amusements provided by the ladies were taken advantage of by all present.

sent.
As the steamer could not reach Lake St. Peter and get back to the wharf at an early hour, the turning point was oppo-site Lavaltries.

site Lavaltries.

At six o'clock supper was served by the ladies of the choir, who organized and conducted the excursion throughout.

The dining room of the steamer was beautifully decorated, and the good things provided, as well as the zeal of the ladies in attending to the wants of all, deserves much praise. After supper a vocal and instrumental concert was given, in which the following ladies and gentlemen took part as soloists: Misses Dillon, Hammill, Brennan and Drumm, Mrs. Ryan, Messrs. Kelly, O'Brien, and Hammill, and Father Charpentier. All the ladies of the choir, as well as many others present, joined in the as well as many others present, joined in the chorus.

After the concert Rev. Father McCarthy

made a few remarks, thanking all present for their attendance, and complimenting the ladies on the success of their undertaking. He also success of their under-taking. He also amnounced that a young men's society was being organized in the parish and all young men were invited to become members.

At 9:30 the steamer was again fastened

to the wharf and those on board departed for their homes well pleased with the day?

enjoyment.
IRISH CATHOLIC TEMPBRANCE CONVENTION The regular quarterly meeting of this organization was held on Thursday, 12th inst., in the presbytery of St. Ann's. Rev. D. Reilly, President, occupied the chair. It was resolved to hold a quarterly religious demonstration successively in each of the parish churches connected with the convention.

The evils caused by the pool tables so generally in use in connection with the liquor traffic were discussed and a committee was appointed to wait on the proper authorities and devise means to suppress the evil. The committee was also empowered to take whatever action necessar to prevent the sale of liquor on Sunday.

PRESENTATION.
On Thursday, 19th inst., a pleasant reunion of the ladies of St. Anthony's choir, together with a number of gentlemen who assisted in carrying out the pro gramme of the excursion mentioned above, took place at the house of the President, Mrs. W. J. Tabb.

Mrs. W. J. Tabb.

After a number of vocal and instrumental selections by Misses Dillon, Hammill, Donovan, Messrs. O'Brien and Kelly, the event of the evening took Mrs. Tabb on behalf of the ladies, ad-

dressed the Rev. Pastor as follows: REV. FATHER: You are no doubt aware that the object of our meeting here this evening was to present you with the proceeds of our excursion of last Thurs-

The success exceeded our most sanguine hopes, and I am most happy to hand you this evening the sum of six hundred dolars, in the name of St. Anthony's choir. This success is in a great measure due to your kind encouragement, and we know that with your able management we will destroyed the police junks in the Alin River. Neutral fleets will now be compelled to suppress pirates.

The Catholic missionary authorities in Paris have received advices from Hong Father, that the ladies of St. Anthony's line and the Catholic Record.

To the Editor of the Catholic Record. choir will be happy to do anything in their power for the attainment of that ob-

Rev. Father McCarthy in a very feeling reply stated that when he was called upon by his Lordship the Bishop of Montreal to take charge of the new Parish of St. Anthony he was at a loss to know how a church could be built.

But now he was certain that the sacred edifice would be finished in a very short time, and he would say that the ladies of St. Anthony's choir have laid the foundation of the house in the sacred says that the ladies of St. tion of the church in the magnificent sum of six hundred dollars, the proceeds of an excursion organized by themselves and by them carried to a most successful

issue. He knew that the zeal of the ladies was great and he also knew that as they had laid the foundation, they would also greatly assist in the completion of the edifice, which all desire at as early a date as possible. He thanked the ladies in his own name and he was sure that every member of the parish was proud to have such a noble and zealous choir as that of St. Anthony.

Rev. Father O'Donnell then made a few remarks, complimenting the ladies on the great success of their enterprise.

Mr. Lavallee also made a few appropriate remarks which showed that he was an adept in the art of paying compliments which on this occasion was most deserved Mr. W. J. Tabb presented Father Mc-Carthy with a pair of candlebra in the name of Mr. R. Beullac.

After a most pleasant evening those present withdrew, each most happy with the result of the excursion and the presentation to the rev. pastor.

JER. C. tation to the rev. pastor.

NEW CHURCH.

The Catholic portion of the citizens of Carlton Place are rejoicing over the prospects of a Catholic Church, which they anticipate will be erected in that town early next summer. His Lordship the Bishop has recently announced that the Rev. Father O'Connor, of Perth, who, with an assistant, had charge of Perth and Ferguson's Falls, will in future Ferguson's Falls, will in future have his responsibility reduced to Perth only. The Catholics of Ferguson's Falls will then be cut offfrom Perth and joined to this mission. The locality of the Church and Presbytery has not been defined, but most eyes are turned with favor towards Chiselville. The foundary in each place. The leading citispring."

zens of Carleton Piace, without excep-tion of creeds or nationalities, have ex-pressed their willingness to contribute generously towards the erection of the new church. A priest, who is expected to arrive shortly from Ireland, will take charge of the parish.

FATHER WEST'S PICNIC.

We beg to tender hearty congratula-

We beg to tender hearty congratulations to the good pastor of Wawanosh on the success of his recent picnic, at Wingham. The entire receipts were somewhat in excess of \$1,000, voting for a watch bringing in itself \$720. The candidates were Miss M'Court, 2080 votes; Miss Talbot, 1830 votes; Miss Gibbins, 1720 votes; Miss M'Cabe, 1680. The Mayor of Wingham, in a neat speech, presented the watch to the successful candidate. Father West made appropriate gifts to the defeated. The attendance at the picnic was very large, many coming from Lucknow, Blythe, Wawanosh and Formosa. One of the visitors from the latter place generously donated \$50 to the purposes of the picnic. Father West, by his successful picnic has, it may be said, effaced the debt which burdened the church of Wingham. Though but a few weeks in charge of this mission, be here sheady Wingham. Though but a few weeks in charge of this mission he has already won the respect and confidence of all with whom he has come in contact.

DEATH'S DOINGS.

Quebec Telegraph, Sept. 16.
Our esteemed fellow-citizen, M. A.
Hearn, Esq., Q.C., has the sincere sympathy
of the entire population of Quebec in the
painful family bereavements which he has
suffered in such quick succession this
year. Not more than three or four months ago, it was our sad duty to record the death and burial of his beloved and the death and burial of his beloved and estimable wife, and now we are unhappily called upon to perform the same melancholy task with regard to his eldest daughter, Marianne, the wife of S. Dalton Quirk, Esq., who died on Sunday last after a prolonged illness, and whose funeral and interment took place this forenoon. It is true that this beloved daughter's decease had unfortunately been expected for some months past and that it was looked upon as only a question of it was looked upon as only a question of time when she would follow her lamented mother to the grave, but the blow is nevertheless severe because it has been anticipated. In this instance, it has torn open a fresh wound of affection which had not even yet commenced to heal, but, though we cannot soothe them, we can at least tender to the afflicted father and family the expression of our population's sincere regret and sympathy. These feelings found to some extent an outward manifestation at the funeral this morning. Despite the torrents of rain which fell at the time, a large body of the deceased lady's friends and admirers and of Mr. Hearn's fellow-citizens, including members of the judiciary and bar, and remembers of the junctary and par, and re-presentatives of all elements and classes of Quebec society, turned out to accom-pany the remains to the grave. The body was enclosed in a magnificent casket, which was almost smothered in exquisite bot house flowers, the gifts of the family's numerous sympathizers, and was first taken to St. Patrick's, where a solemn requiem service was sung—the Rev. Rector officiating with deacon and subdeacon and with full organ and choir accompaniments. Rev. Fathers Colfer and Ernest Maguire and other clergymen also assisted. The remains were then escorted to the St. Patrick's Cemetery at Woodfield, where they were committed to the dust by the side of the lamented mother in the family lot. Requiescat in pace.

LETTER FROM KINGSTON.

the RECORD. He says upwards of two hundred Cath-olics in this city have ordered "Crow" to discontinue sending the RECORD to them

after their subscription expires, &c.
Many of the people told him the Record
was a dry, newless thing! Observer must
be a wonderful being, when he could so easily discover the intention of these two hundred subscribers. Perhaps he is one of those conspicuous oracles who imagine the wisdom of a country is perched on himself; that he is consulted by the peo-

ple, who comply with his wishes.

I expect he was dunned by "Crow" and asked to pay up his subscription, which caused his ire to boil over; as it did, by slandering the most valuable and

popular newspaper in America.

Some conceited individuals imagine that a newspaper should be sent to them complimentary, because, you see, we have a profession. The public should feel grateful for the news his sick bulletin ontained. It is too bad Mr. Crowe made such a

rumpus as to compel Observer to rush nto print to air his grievance. ANOTHER OBSERVER.

A New R. C. Church.

Says the Perth Courier: "Bishop Cleary of Kingston came to town on Sunday evening by way of Ferguson's Falls, and on Monday morning met a number of the local members of the church at the residence of Mr. J. L. Murphy, where he had tarried during the night. His Lordship had associated with him Vicar-General Farrelly, and Fathers Roche, of Smith's Falls and O'Connor of Perth, and designed the second services of the second second services of the second seco livered an address in the polished and resonant tones which are the distinguishresonant tones which are the distinguishing features of his utterances, subsequently introducing the question of a church for Carleton Place, which was really the object of his visit. To this there was unanimous and enthusiastic assent, and the Bishop promised to send, in about three weeks, a priest, with residence in Carleton Place, under whose direction the work of detail will be carried on, Ferguson's Falls will then be cut off from BY REV. M. RUSSELL, S. J.

member holy Mary, ras never heard or known int anyone who songht the ad made to thee his moan; ast anyone who hastened or shelter to thy care, rest abandoned, and restant to the care. For sneiter to thy care, Was ever yet abandoned, And left to his despair. No! never, Blessed Virgin! Most merciful, most kind; No sinner cries for pity. None, none, O Holy Mary!

And so to thee, my Mother;
With trusting faith I call;
For Jesus, dying, gave thee,
As a Mother to us all;
To thee, O Queen of Vigins!
O, Mother meek! to thee,
I run with trustful fondness,
Like a child to its mother's knee
See at thy feet a sinner.
Groaning and weeping sore;
An, throw thy mantel o'er me,
And let me stray no more!
No more, O, Holy Mary!

Thy Son hath died to save me, And from His throne on high His heart this moment yearneth For even such as I. All, all His love remember, And Oh! remember, too, How prompt I am to purpose, How slow I am to do. Yet score was Yet scorn not my petition, But patiently give ear. And help me, O, my Mother! Most loving and most dear. Help! help!O, Holy Mary!

A GLASS OF WINE.

A large party of excursionists, guests of the company, were on an Arkansas railway train, en route to visit the advertised lands of a famous pine district. Baskets of champagne had been provided and the excursionists, in that unrestrained conviviality which steals along so gently with the alleged juice of the grape, soon became unable to distinguish one kind of land from another or to recognize the difference between a pine log and a syca. more sapling.

At a way station a young man boarded

the train and took the only vacant seat in the car, beside a rather old gentleman who did not seem to join in the festivities

of the intoxicated occasion.
"Join us, cap'n," said a red-faced fellow, handing him a glass. "Fill'er up to the brim" pouring out the seething enemy to a clear head. "Everything goes," and he passed on in answer to the summons of an uplifted glass at the other end of the car. Just as the young man was about to drink the old gentleman

"Will you wait until I tell you a story,

me so much of something that occurred years ago in my life that I cannot refrain from speaking of it."

His earnest manner impressed the young man, and as he held up the glass and looked for a moment at the shining beads arising from its stem-like bottom,

'Yes, I will wait."

"Thank you," and in a manner still more impressive the old man began: "I had been away from home a number of years and was returning on a steamboat, when I fell in with a party very much when I fell in with a party very much like this one. Champagne was as free as water, and with that deceifful idea of hospitality which wine inspires, I was enjoined to drink. I shuddered at the thought. My father had died a drunkard and my elder brother was in a drunk-ard's grave. I had ever been sober, and ard's grave. I had ever been sober, and my mother, the gentlest of women, looked to me as the solace of her feeble years, the one embodiment of purposes, rescued from the wreck of our household I say that I shuddered in the mere con

templation of taking the wine which they insisted that I should drink, and to escape the noisy crowd I went to my state-room, but this was no safeguard against their hilarious persistency, for they beat upon the door and declared that if I did not come out they would beat it down. Thus, I was compelled to join them, but still I ed to drink. Finally, a very respectable looking and quiet old gentleman said to me: 'Take a glass or so ; it won't hurt you. A little champagne is no more hurtful than a little water. Here,' and he filled a glass and handed it to me. I drank, and soon felt that the old man had drank, and soon felt that the old man had well advised me, for I felt no inconvenience, but on the contrary, decidedly improved. I took another, and another and the crowd seemed to be less noisy. I went with the men who had knocked on my door and prevailed on another young man to drink prevailed on another young man to drink. aughed immoderately and thought that I laughed immoderately and thought that I had never before seen so gay a company. Once my mother's often repeated words, 'my son, I would rather see you in your coffin than to see you drunk,' sounded like a distant knell, ringing from away back in childbood, but they became fainter and fainter until at last I heard me to drink, came to me and said The to drink, take to he and said:

"Look here, you have had enough wine?'

I had become rich. I knew well enough
that I had but little money, but somehow
I was rich. The boat seemed to be flying down the river, and I laughed at the trees as they seemed to whirl along the bank. I had a great scheme on hand, after that was going to drink nothing but wine. I thanked the old gentleman time and again for introducing me to drink so delightful, and thought what fools men deligntul, and thought what fools men were to toil in discontent when they could drink wine and be happy. After awhile the pleasurable feelings left me, and were supplanted by sickening sens

"My head swam so that I could scarcely see anything. While I was in this condi-tion the boat reached my landing. I saw a hack, heard half familiar voices, and then I saw a face, ghastly pale. I was whiled away in the hack, and saw the ghastly face again, and heard groans of despair. In the night some one tried to arouse me, but in vain. At morning I awoke with a feverish thirst, and in that horror and shame—that feeling which convinces a man of his unworthiness to live—I crept out of bed and stole down stairs. I could not go into mother's room. I could not bear to-see the face that I had made ghastly. I went to the well to cool
my burning brow. There I met one of
the servants, an old negro who had
romped with me on his shoulders when I was a boy. The old man did not look at termir me when I approached, and turning to them.

him I said: 'Uncle Alf, don't treat me this way. I know I ought to die, but I hope to make you all forget this.' Tears were streaming down his face. Turning and pointing to the house he said in a voice of trembling emotion: 'Mars' John, 'Mars' John, may the Lawd fergib yer!' I waited for no more. A terrible dread had seized me. I ran to the house and hurried into mother's room. Great God! she lay there dead. I kissed her ghastly face and cried aloud in my anguish. The room swam before me and I fell insensible to the floor. When I regained consciousness, old Alf was sitting by the bedside. The ghastly face had gone into the ground, but I saw it still. I cursed a fate that had not sent me home in a coffin, and even now, after long years, I wish that I had been taken home dead. Now, young man you may drink your wine."

"No! my God, no!" he exclaimed, throwing the wine from the window. "I am going home to see my mother and press the warm red lips of love. Thank God, that you have saved her face from ghastliness."—Arkansas Traveler.

TAKE CARE OF YOURSELF.

S. S. M. in Catholic Columbian

The great Apostle of the Gentiles also teaches us to take care of ourselves. But warns us to care for the soul first, and then the body. Just look at the attention given to his admonition. This is a busy world of ours, and people are in the habit world of ours, and people are in the habit of repeatedly quoting one another, saying, well a person must avoid all contagious diseases and be cleanly in their habits, then there is a living to be made, and I tell you one don't have much time to spend in prayer, when these things are given the consideration required. All the laws regarding health, with the exception of dram drinking, are pretty well considered. Fashions hurt, but company in misery makes it endurable. A person misery makes it endurable. A person wakes in the morning, and the first thought is to prepare the body for the nourishment it requires. By way of pre-paration, the face and hands are washed lean from the exhalations of the body, clean from the exhalations of the body, which have taken place during the hours of repose. The hair is arranged, and then the cook is watched, until the morning's meal is on the table. These moments of meal is on the table. These moments of ventral agony cause remarks that are often not as savory as the fumes, which come from the kitchen. The father worries at the imaginary delay, and the children hop around, pretty well convinced that it wont pay to keep in reach of his hands. The meal is on the table, he takes his place gruffly makes away with his portion offer you drink that?"
The young man looked in surprise at e old gentleman.
"I won't detain you long. This reminds a see much of something that occurred behind hand with the world and is determined. mined to catch up with it.

He meets a friend on the road, and

talks a minute or so. He has time and knows it. He is always at the working place long before the time for beginning his day's work. He is pleasant with every one he meets. His unpleasantness is only known to the wife of his bosom, and the children of his own flesh and blood. The wife and children are on the move about meal time, and grow to expect from him nothing but complaints, hence when he is home, silence reigns throughout the house. He returns with the shades of the evening, after his day's toil, and nothing appears to gratify him. His supper is taken. Once in a while, he deigns to be more communicative, but like a snapper he invariably goes back into his shell. What causes all this unpleasantness is the want of love, which God gives to families that ask for it. God has no place in the heart of people, who live with the world, and do as it does. The world is just what makes all this unpleasantness in families. God made us to love and serve Him here

so that we may do so hereafter. Now apply the rules quoted and observed so well for the health of the body, to the soul. Keep clear of all contagious diseases. Do not keep company with those who curse, swear, steal, lie, cheat and disobey God's law, not from weakness of human nature, but from depravity of will. Their disease is contagious. If you mix with such companions, their habits will be contracted, and they will habits will be contracted, and they will afflict you with the corruption of their lust.

Be cleanly in the habits of your soul Don't wallow into every mire of thought or action which is presented to your soul for enjoyment. You use discrimination for enjoyment. You use discrimination in selecting habits for your body, do so for those of your soul. God has enabled you to effect this care for your soul by innumerable aids which he gives at your asking. But where and when do you ask these favors of Him. You prepare your body in the morning, for the exercise of the day's occupation. Prepare your soul for its day's work. How ? why when you wake from sleep, bless yourself and on your knees thank God for his care over you in your sleep; ask him to protect you during the day. Cleanse your soul from the stains it may have incurred during repose, by an Act of Contrition and beg God to forgive you. Call your family around you, and say with them prayers for this purpose. Do not plead want of time. God made and placed you on this earth to work out your salvation. Five minutes will do all this. Surely you can spend time enough with your family in the evening for the recitation of the Rosary.

Begin to seek the love of God, parents, for yourselves and children. Soon all complaints will cease. Children will smile pose, by an Act of Contrition and beg God

complaints will cease. Children will smile at the presence of their father. The love of the family will center around the mother, and God will bless it with the grace to seek first the kingdom of God before all things.

QUANTITY AND QUALITY .- In the Diamond Dyes more coloring is given than in any known dyes, and they give faster and more brilliant colors. 10c. at all druggists. Wells, Richardson & Co., Burlington, Vt. Sample Card, 32 colors, and book of directions for 2c. stamp.

Respect Age. Age should always command respect. In the case of Dr. Fowler's Extract of Wild Strawberry it certainly does, for 25 years that has been the standard remedy with the people, for Cholera Morbus, Dysentery, Diarrhœa, Colic and all Bowel Com-plaints.

The Signs of Worms are well known but the remedy is not always so well de-termined. Worm Powders will destroy

Drunken Women.

Men sink lower than brutes by rum's curse, but woman—woman, how low do you sink when you abandon yourself to rum's influence ?

you sink when you abandon yourself to rum's influence?

I entered the bar in time to see a woman strike another in the same condition, felling her to the floor.

"As sure as you have the longest part of your foot in h—l, I'll brain you if you don't shut up," cried a third companion; but the unfortunate woman was already stretched out on the floor among sawdust and filth. She was a batless and shawless woman, fine and bold looking, with a sucking infant hanging on her naked breast. By a sad miracle the baby had not been unhooked by the fall and long pursued his meal happily on the floor. Little attention was given to the levelled creature. "As sure as you have the longest part of your foot in h—l, I'll brain you if you don't shut up," cried a third companion; but the unfortunate woman was already stretched out on the floor among sawdust and filth. She was a hatless and shawlless woman, fine and bold looking, with a suckling infant hanging on her naked breast. By a sad miracle the baby had not been unhooked by the fall and long pursued his meal happily on the floor. Little attention was given to the levelled creature.

The public house was crowded, its staff taxed to the verge of exhaustion. Now he who does not see that it would seriously interfere with the business of a prosperous saloon were potboys to neglect the still standing customers for the floored ones, has never passed the threshold of one. This was on a Saturday night. Will not give the name of the assembly room. It is within an easy distance of Tottenham Court road.

As I was going to leave the house

will not give the name of the assembly room. It is within an easy distance of Tottenham Court road.

As I was going to leave the house the baby was raising a storm of protests by his desperate cries. These sounded strange, for they proceeded, as it were, from beneath the feet of the customers. "Turn the d——n toad out," vociferated a woman. A potboy at last hurried to the spot and picked up the infant.

infant.
"Where's the mother?" he asked. "Are your——eyes out?" put in a tramp solicitously; "you'ave the muslin

'tween your pins."

All laughed. The potboy hurled a sulphurous oath and seized the arm of the horizontal body. But the next instant he was up, pale with hideous terror.

"My God," said he, "she is stiff cold."

"Yes, she is right dead," said a Yankee confirmatively.

confirmatively.

Go ask any London policeman what is the most disgusting, the most hideous, the most heart-rending sight in all London, and he will say: "Hi don't mind haccidents, but hi ate the sight of a drunken

found his wife drinking wine he had the power of putting her to death. Under the empire we find from artists that drunkenness had the effect of destroying the high standing of women.—London

Michael Davitt and Mr. Parnell.

Mr. Davitt, in a letter to a Boston paper Mr. Davitt, in a letter to a Boston paper, denies the statement of a London correspondent which appeared in a New York paper that he is "at war" with Mr. Parnell. "No letter," he writes, "of an unriendly nature has ever passed between us, and I have never either in public speech or letter spoken of Mr. Parnell except in terms of respect. I differ with Mr. Parnell on more questions than one. It is true that such differences have been spoken of openly by me on both sides of spoken of openly by me on both sides of the Atlantic, but they have never, as far as I am concerned, degenerated into a war. I am not going to abandon my convictions in social problems and public questions because Mr. Parnell has arrived at other conclusions than mine; but I have yet to learn that this is all wrong on my part, and that I ought to accept his principles from another because he happens to be Mr. Parnell."

Hard to Believe.

It is hard to believe that a man was cured of a Kidney disease after his body was swollen as big as a barrel and he had been given up as incurable and lay at death's door. Yet such a cure was accomplished by Kidney-Wort in the person of M. M. Devereaux of Ionia, Mich., who says: "After thirteen of the best doctors in Detroit had given me up, I was cured by Kidney-Wort. I want every one to know what a boon it is. know what a boon it is.

A Cure for Cholera Morbus A positive cure for this dangerous com

of Bowel Complaints incident to Summer and Fall, is found in Dr. Fowler's Extract of Wild Strawberry; to be procured from any druggist.

GOOD THE YEAR ROUND.—National Pills are a good blood purifier, liver reg-ulator, and mild purgative for all seasons A Sad Neglect.

Neglecting a constipated condition of the bowels is sure to bring ill health and great suffering. Burdock Blood Bitters regulate the Bowels in a natural manner, purifying the blood and promote a healthy action of the stomach, liver, kidneys and Bowels.

FOR THE COMPLEXION .- For Pimples Blotches, Tan, and all itching tumors of the skin, use Prof. Low's Magic Sulphur Soap.

The great results which have attended the regular use of Quinine Wine, by peo-ple of delicate constitution and those affected with a general prostration of the system, speak more than all the words that we can say in its behalf. This article is a true medicine and a life giving prin-ciple—a perfect renovator of the whole system—invigorating at the same time both body and mind. Its medical pro-perties are a febrifuge tonic and anti-periodic. Small doses, frequently repeated strengthen the pulse, create an appetite to feel and know that every fibre and tissue of your system is being braced and renovated. In the fine Quinine Wine, prepared by Northrop & Lyman, Toronto, we have the exact tonic required; and to persons of weak and nervous constitution we would say, never be without, a bottle in the house. It is sold by all druggists.

Those Twin Foes to bodily comfort, Dyspepsia and Biliousness, yield when war is waged against them with Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. Its use also insures the removal of Kidney and Uterine mal-Dyspepure Cute.

The purity of its ingredients is another point in its favor. As a blood purifier it has no equal. It is also a great favorite with the ladies. Sold by Harkness & Co., Druggists, Dundas St.

The Wild Strawberry Plant possesses rare virtue as a cleansing, cooling, astringent, anteseptic, and healing medicine, and when combined with other valuable vegetable extracts, as in Dr. Fowler's Extract of Wild Strawberry, it is an unfailing remedy in all Bowel complaints.

CHASTITY AND PUBLIC LIFE.

We do not write on this subject for the purpose of influencing votes in the Presidential contest. The subject has entered the struggle, and in consequent discussion there has appeared and been advocated a theory that would take all

opprobrium from unchaste action and tend to demoralize public sentiment. No

cient illustration. In profane history we note wars caused by such crimes, num-berless intrigues leading to petty persecutions, oppressions and death of citizens. Any one who is at all familiar with the principal events of history, from the Trojan war in the dimness of fable, down to our own century, can easily recall facts without number that are to the point, so that it can be asserted with all probability that it can be asserted with all probability that nothing else has so changed the face of empires and caused such desolation as uncha-tity in public men. It can thus be seen that chastity in public life is a matter of grave concern, and how flippant is the talk of those who wish for partisan

purposes to create a different impression.

But this is not all. The most important

point is the demoralization of publi There is necessarily an abhorrence of known impurity because of the disgrace, misery, despair and other afflic-tions that are brought about by unchaste action. It is this abhorrence that leads so frequently to the speedy lynching of those who have had a share in such crimes. those who have had a share in such crimes. If there is one barrier, beyond the grace of God, to a deluge of impurity it is the public disrepute that attaches to those who are guilty of the crime. It can thus be seen that it is not hypocrisy and inconsistency to punish those who are publicly known to be guilty of crimes that are secretly computed by means other. secretly committed by many other per sons with impunity. It is simply regard for a barrier to immorality. Those who are guilty of such crimes feel their own are guilty of such crimes feel their degradation and seek the darkness. reasoning of some persons would take away all the opprobrium and give the criminal impunity in the noonday sun. The same reasoning carried out would take all these crimes from the penal code and let every such criminal go unpun-ished from the court-room. Everybody can readily understand what would be-come of society in such a state of affairs. Those who are acquainted with the dan-gers to youth in the general laxity of cus-toms as to associations of young types and gers to youth in the general laxity of cus-toms as to associations of young men and young women in this country, the dances and nightwalking so common, the early freedom from parental restrictions, so that in general when children attain the age of about eighteen years, parents almost as a rule do not know the whereabouts or companionship of young folks, cannot without concern see disrepute

associations .- T. F. Mahar, D. D., in Catholic Universe. "I Have Suffered!" With every disease imaginable for the

lifted from criminal actions and criminal

Druggist, T. J. Anderson, recommending "Hop Bitters" to me,
I used two bottles! Am entirely cured, and heartily recommend Hop Bitters to every one. J. D. Walker, Buckner, Mo.

I write this as a Token of the great appreciation I have of your Hop * * Bitters. I was afflicted
With inflammatory rheumatism!!!

For nearly Seven years, and no medicine seemed o do me any

do me any
Good!!!
Until I tried two bottles of your Hop
Bitters, and to my surprise I am as well
to-day as ever I was. I hope
"You may have abundant success"

Valuable medicine: Anyone! * * wishing to know more out my cure?

Can learn by addressing me, E. M. Williams, 1103 16th street, Washington,

Remedy the best remedy in existence For Indigestion, kidney "And nervous debility. I have just" Returned "From the south in a fruitless search

or health, and find that your bitters are ing me more Than anything else;
A month ago I was extremely
"Emaciated!!!"

And scarcely able to walk. Now I am Gaining strength! and "Flesh!" And hardly a day passes but what I am

complimented on my improved appearance, and it is all due to Hop
Bitters! J. Wickliffe Jackson, -Wilmington, Del.

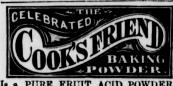
None genuine without a bunch of rreen Hops on the white label. Shun all the rile, polsonous stuff with "Hop" or "Hops" n their name. A Strong Endorsement.

The Clergy, the Medical Faculty, the Press and the People all endorse Burdock Blood Bitters as the best system-renovating, blood-purifying tonic known. work bears out their best recommend.

An Ex-Alderman Tried it.

Ex-Alderman Tayler, of Toronto, tried Hagyard's Yellow Oil for Rheumatism. It cured him after all other remedies had failed.

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Brace leaning star Repair farm buil Grub up bushes a In fattening, feed Meadows may be Harvest buckwhe Clean the cellars Topping corn t

SEPT. 27, 188

FARM AND LIV

Shape up the fo Hen coops are too A good cat is wo farm barn.

Pull up mullein new crop of seed. The game fowl cr produces a large an A suggestion kin community, may so fruitful.

Wormy orchard are by no means ba tone of the animal proved for fattening fruit is effectually d It has been obser other insects dislike nut. On this accou to plant in pastures freely hung about the animals, will save torment. Don't run a chick

down with boys an becomes frightened, not as fit for food as without running, an held still while blee Old Meadows Uny of a farm that has ture for village cow that it is almost wo this purpose. The so yield a big crop of out doubt. After a ping, if the land we pasture, the increase would be wonderful the grass becomes s ous growth is out things most needed

Fattening Fowls.

good method is as fo

fowl in a small coop

in a darkened place.

food for six or eight

a course of regular

day. Let the food boiled and crumbly

meal porridge freq and there must be Remove what is le water as soon as the two or three weeks very fat, and then it continued it will sic only fat accumulate of food and care we take longer, but then of good flesh with t not as a rule progreat value of this excellent food, and or four times as a clover possesses great unequaled as a great latter purpose some the crop is full gro-take off a crop of clover field early a come on again and wheat; still others to develop then tu times two crops ar field is plowed the n develop for seed. plant, the mechani soil is always mi

vigorous crop of c entertain the idea root in the soil is applied fertilizer, ground is harves the plant is worthy attention from all fa to have a place in er Orchard a Blanch the endive Transplant rhuba Pears should not Weed new strawl

Prune useless wo A 60 pound water The seckel pear n In planting trees two feet deep. For good celery, Manage to have fo

growing on the ta

growing on the ta year. It can be do Grapes have been gathering late in th in a box, and buryi Don't be discoura have used up you the patch, both of and of the gooseber next spring, apply made of water, wi hellebore to each easily keep free from Plant Asparagus large bed of this de

in every garden. some advantage over besides, there is mo The soil should be r up a foot and a he Should it naturall incorporate some s turf, or some coals be well underdrain of the plants, three sixty feet long, wi the roots in the row sized family well. Flowers a Order the flower

Propagation show Rats will devour Shift winter blood Seedling verbent Empress Josephi sionately. Fire heat is now

plants.
Do up flower see label them.

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FARM AND LIVE STOCK NOTES.

Brace leaning stacks.
Repair farm buildings.
Grub up bushes and briars.
In fattening, feed regularly.
Meadows may be top-dressed.
Harvest buckwheat seasonably. Clean the cellars on rainy days.

Topping corn to hurry ripening is

Shape up the furrows and ditches in

Hen coops are too often stench breeders. A good cat is worth money about the rm barn.

Pull up mulleins before they scatter a

new crop of seed.

The game fowl crossed with the brahma produces a large and delicious table fowl.

A suggestion kindly put to a thought-less neighbor, concerning the eradication of his weed patches for the good of the community, may sometimes prove rightly

fruitful.

Wormy orchard fallings fed to swine are by no means badly disposed of. The tone of the animal system is thus improved for fattening, and the larva in the fruit is effectually destroyed.

It has been observed that flies, fleas and other insects dislike the odor of the walnut. On this account the tree is desirable to plant in pastures for shade. Branches freely hung about the stables and stalls of freely hung about the stables and stalls of animals, will save them a good deal of

animals, will save them a good deal of torment.

Don't run a chicken, that is to be killed, down with boys and dogs. Such a bird becomes frightened, and heated up, and is not as fit for food as one caught in a pen, without running, and then afterwards, is held still while bleeding.

Old Meadows Unprofitable.—We know of a farm that has been kept up as a pasture for village cows so many years, that that it is almost worthless now, even for this purpose. The sod plowed under would yield a big crop of most any kind, without doubt. After a change in the cropping, if the land were to be reseeded for pasture, the increase of the grass yield would be wonderful. In an old meadow, the grass becomes so crowded, that vigorous growth is out of the question. The new setting of grass plants is one of the

would be wonderful. In an old meadow, the grass becomes so crowded, that vigorous growth is out of the question. The new setting of grass plants is one of the things most needed in such a case.

Fattening Fowls.—Where it is desirable to do this in the shortest space of time, a good method is as follows: Shut up each fowl in a small coop or box, and place it in a darkened place. At the start give no food for six or eight hours, and then begin a course of regular feeding three times a day. Let the food be corn meal, well boiled and crumbly, with barley or oat meal porridge frequently for a change, and there must be water in the coop. Remove what is left both of food and water as soon as the bird is satisfied. In two or three weeks the bird ought to be very fat, and then if the fatting is not discontinued it will sicken. By this method only fat accumulates. If the same amount of food and care were bestowed on young shishows auraning fear the fatting and the stripe. of food and care were bestowed on young chickens running free, the fatting would take longer, but there would be an increase of good flesh with the fat. Arrange for more Clover.—Farmers do

not as a rule properly appreciate the great value of this crop. As hay it is excellent food, and makes a manure three or four times as rich in nitrogen, as manure from feeding straw. For pasture manure from feeding straw. For pasture clover possesses great value, and it is also unequaled as a green manure. For the latter purpose some turn it under when the crop is full grown in June; others take off a crop of hay, or pasture the clover field early and then allow it to come on again and turn it under for wheat; still others allow one large crop to develop then turn it under. Someto develop then turn it under. Some-times two crops are taken off, and the times two crops are taken off, and the field is plowed the next season, and sometimes the second crop is allowed to develop for seed. Being a strong rooted plant, the mechanical condition of the soil is always much improved by a vigorous crop of clover. Some farmers entertain the idea that the decay of the root in the soil is conjugate to good root in the soil is equivalent to a good applied fertilizer, even if the crop above ground is harvested. However used the plant is worthy of receiving increased attention from all farmers. Clover ought to have a place in every rotation.

Orchard and Garden. Blanch the endive. Dry onions in a cool place. Transplant rhubarb in the fall. Pears should not ripen on the tree.

Weed new strawberry beds clean. Prune useless wood from young trees. A 60-pound water melon is reported. The seckel pear makes a delicious mor-

In planting trees, first work the soil two feet deep.

For good celery, the soil must be moist

Manage to have fresh fruit of your own growing on the table every day in the

year. It can be done. Grapes have been kept over winter by gathering late in the season, putting them in a box, and burying it beneath the frost

Don't be discouraged because the worms have used up your currants. Increase the patch, both of this wholesome fruit and of the gooseberry, and then, early the next spring, apply a wash to the leaves made of water, with one ounce of white hellebore to each gallon, and you can

easily keep free from their depredations.

Plant Asparagus.—There should be a large bed of this delicious early vegetable in every garden. Once planted and the thing is a permanency. Fall planting has some advantage over spring planting, and besides, there is more time for the work. The soil should be rich, and if it is worked up a foot and a half deep, all the better. Should it naturally be stiff and clayey, incorporate some sandy loam, or rotted turf, or some coal ashes with it. It should be well underdrained. A bed of six rows of the plants, three feet apart and fifty or sixty feet long, with nine inches between the roots in the rows, will supply a good sized family well.

Flowers and the Lawn.
Order the flower pots.
Propagation should go on.
Rats will devour carnations.
Shift winter-blooming alyssum.

Seedling verbenas are the sweetest. Empress Josephine loved flowers pas-

Fire-heat is now acceptable to tropical

Do up flower seeds in neat packets and label them.

Mealy bugs on stephanotis or other plants should be washed off. Saw down any dead branches of trees, before they fall down to hurt some one. If any pot ferns show signs of mould or damping off on the leaves, the ailment may be overcome by keeping the foliage

dry.

Protect the Altheas.—These beautiful fall flowering shrubs are not as common, especially in the double varieties, as they deserve to be. One reason why, is because the latter sorts sometimes winter-kill when they are young. This may be easily prevented by covering over the roots with hay or leaves for several years after planting, and until the roots can reach pretty well downwards.

Pot up some Bulbs.—Those who asnire

well downwards.

Pot up some Bulbs — Those who aspire to have a fine show of window flowers during mid-winter should not fail in getting some hyacinths, tulips and other Dutch bulbs potted directly now. No other flowers are half as certain of doing well in the house as this class are, and a small outlay of imported bulbs will secure the best of material to work with. The bulbs may be potted at any time now. See to having good earth for them. If it contains some sand, all the better. One bulb in a four inch pot, or three in a six inch one, is about right for hyacinths and tulips as to accommodations. Plant firmly, water once thoroughly, and set tulips as to accommodations. Plant firmly, water once thoroughly, and set pots away in a cool dark place. Putting them on the cellar floor and inverting an empty box over them would be good treatment. In about six weeks the bulbs will be well enough rooted that they may be brought to the light and warmth for growing and flowering.



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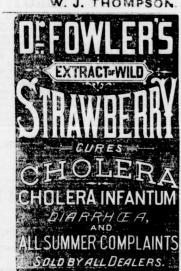
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33.1y

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RISH BENEVOLENT SOCIETY CATHOLIC MUTUAL BENEFIT Benefit Association, will be held on the first and third Thursday of every month, at the hour of \$6 o'clock, in our rooms, Castle Hall, Albion Block, Elchmond St. Members are requested to attend punctually. ALEX. WILSON, Pres. C. HEVEY, Rec. Sec.

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Will not tear or wear out the clothes. No labor or fatigue caused by using it. NONSUCH: Once tried commands the approval of all and gives satisfaction in every case.

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Received from the Supreme Council of Catholic Mutual Benefit Association

ough the Recording Secretary of Branch
. 6, Strathroy, Ont., one thousand dollars
due me on the death of my father, William
Henderson, late a member of said Branch.
HENRIETTA HENDERSON

GEORGIA HENDERSON, mother.
Jno. S. Henderson, guardian.
H. B. Koppelberger, P. O'Dwyer, wit-

on September 18th, D. J. O'Connor, C. M. B. A. Deputy, organized a Branch of the Association at Hamilton, Ont. This Branch organizes with 31 charter members, the best start yet made in Canada. All the members are quite enthusiastic about the C. M. B. A. and no doubt before the end of this year their number will be doubled. This makes 37 Branches in Canada. The following is the list of its first officers:—

first officers:—Rev. J. Keough.
President—Rev. J. F. Lennon.
lst Vice-Pres.—John Ronan.
2nd "—Thos. Lawlor. 2nd "-Inos. Jawon.
Rec. Sec. —John Byrne.
Asst. "-Joseph F. O'Brien.
Fin. "-Geo. L. Stanton.
Treasurer—Patrick Arland.
Ches Mooney.

Marshall—Chas. Mooney.
Guard—Thos. Murphy.
Trustees—one year—Michael Murphy,
Michael Dunbar, Robert Clohecy.
Two years—Patrick McGovern, Thos.
Chancelles.

Chancellor pro-tem.—Rev. J. J. Craven

Chancellor pro-tem.—Rev. J. J. Craven.
SUPREME COUNCIL CONVENTION NOTES.
ELECTION OF OFFICERS.
On motion of Eugene Bertrand, jr.,
seconded by J. C. Todenbier, of Mich.,
Rt. Rev. S. V. Ryan, D. D., Bishop of
Buffalo, was unanimously elected Supreme
Suistreal Unicator.

Buffalo, was unanimously elected Supreme Spiritual Director.

Bro. Coffey, of Canada, nominated W. C. Shields, of Pennsylvania, for Supreme President. The nomination was seconded by Keena, Mich., McGeary. Pennsylvania, and Franklin, New York. On motion of Mr. J. Hickey, of Michigan, the Secretary was authorized to cast a ballot for Supreme President. He did so and for Supreme President. He did so and Mr. Shields was declared unanimously

elected.

Wm. Look, of Michigan, nominated
Capper J. Drescher, of New York, for first
vice-President, seconded by Bro. Bourke,

of Canada.

Daniel J. O'Connor, of Canada, put in nomination Bro. Thos. Coffey. On a ballot, Bro. Drescher received 15 and Bro. Coffey 14 votes. On motion the nomination was made unanimous. Mr. O'Dontion was made unanimous. Mr. O'Don-nell, of New York, nominated Bro. Bourke, of Canada, and Mr. Thos. O'Neill, of Canada Bro. Coffey as candidates for second Vice-President. On a ballot, the vote stood, Bro. Coffey 18 and Bourke 10. On motion the nomination of the former

was made unanimous.

Moved by Bro. Hickey, of Michigan

Moved by Bro. Hickey, of Michigan, that the salary of Recorder for the ensuing year be fixed at \$800. Carried.

Chancellor J. T. Keena, of Detroit, nominated for Recorder C. J. Hickey, of New York, seconded by D. J. O'Connor, Canada; Wm. Franklin, of New York, nominated Eugene Bertrand, of New York, nominated Eugene Bertrand, of New York, nominated John A. Lambing, of Penn. On a third ballot C. J. Hickey received a majority. Bro. Bertrand moved that the nomination be made unanimous. C. J. Hickey, of New York, nominated James M. Walsh, of New York, for Treasurer. The nomination was seconded by O'Connor, of Canada, Todenbier, of Mich. and Geary, of Penn. Mr.

Brisseem to nave Dased said arguement, and from which they arrived at said conclusion, does not apply to the case at all.

RIGHT REV. DR. O'MAHONY AT SMITHVILLE.

Bishop O'Mahony visited Smithville to who were carefully prepared by their pastor to receive that Sacrament. His Lord ship examined the children carefully and dound them well instructed in Christian dound them well in

But the position coming to me as it did by a unanimous vote of this council is an

assurance of the confidence and support of its members. To my Brothers of Canada who first presented my name as a candidate before this Council and set forth in eloquent words their reasons for such; to my Michigan Brothers, who though personally, comparative strangers, and who have known me only through our noble organization, yet who so heartily endorsed my candidacy; to my New York friends, many of whom have labored with me in the Supreme Council of the C. M. B. A. from its very first inception till the pres-ent time—and last but not least to my ent time—and last but not least to my Pennsylvania co-workers, many of whom I meet in the daily intercourse of life and I meet in the daily intercourse of life and who are well acquainted with my private character as well as my record in this council—to all I tender my heartfelt thanks and fraternal gratitude, not so much for the honor they have conferred upon me as for the kindly and generous anner in which it was bestowed. And in conclusion I can only say that I will en-deavor to merit a continuance of their support by following in the footsteps of

honored predecessors. In motion of John J. Hynes, seconded by Eugene Bertrand, the following was unanimously adopted:

in regard to official organs. The Grand Council of Canada at its last convention designated its official organs, and the Supreme Council, according to our con-stitution, has not power to otherwise

direct.

Also, regarding Supreme Council officiel notices, we consider a mistake was made, and an injustice done to our Canadian brothers, in not naming the CATHOLIC RECORD, as well as the Union and Times, as an official organ of Supreme Council. The Union and Times is all right for the members in the United States, but it has little or no circulation among C. M. B. A. members in Canada, therefore notices appearing therein would not be seen by one out of every hundred of our Canadian members.

The President appointed the following committees.

Laws and Supervision—Eugene Bertrand, jr., New York; W. V. Woods,
Pennsylvanis.

Finance and Mileage—C. B. Freidman,

Finance and Mileage—C. B. Freidman, Pennsylvania; Jos. Cameron, New York; J. A. Lambing, Pennsylvania.
Credentials and Returns—M. Geary, John Clifford, James Moore.
Printing and Supplies—James Martin, E. Bertrand, Thos. O'Neill.
Appeals and Grievances—D. J. O'Connor, John Heffron, W. P. Rattigan.
In Supreme President Riester's address we find the following in regard to Canada:—

ada:"The Grand Council of Canada has
"The Grand Council request-"Ine Grand Council of Canada has sent a petition to this Council, requesting us to amend section eleven (11) of the beneficiary article, so as to allow them to have a separate beneficiary, regardless of their numerical strength. And to authorize them to pass the necessary laws for the collection and disbursement of said fund, in conformity with the laws of Canada. in conformity with the laws of Canada. I can see no objection to granting said peti-tion, under proper restrictions and guar-

antees.

Canada has gone beyond all our expectations. It is our duty to encourage them by granting their reasonable demands. Some provision should also be made in regard to the printing for said Council. At present the duty and Customhouse is a source of much annoyance to their officers. As differences exist between the laws of the United States and Canada, it is our duty to arrange ours, so as to it is our duty to arrange ours, so as to allow the C. M. B. A. to extend into

allow the C. M. B. A. to extend into both countries."

We have been informed by several members of the Supreme Council, that the great majority of the members were in favor of granting the petition of the Grand Council of Canada, but that as one member, who happened to have a vote, stated that he would vote against granting the petition, and that in order to have the petition granted, the vote should be unanimous, therefore, it was arranged to not have a vote taken, in order that the Supreme Council could hereafter call a special session and grant said petition.

said petition.

If one vote were sufficient to hinder the granting of the petition, the Supreme Council adopted the best plan; but we cannot see how such a conclusion can be arrived at with our present constitution as our only guide. Section 1, Article xix, upon which the Supreme Council members seem to have based said arguement, and from which they arrived at said constitution which they arrived at said constitution.

seconded by O'Connor, of Canada, Todenbier, of Mich. and Geary, of Penn. Mr.
Walsh was unanimously elected. J. A.
Hickey, of Michigan, was unanimously elected Marshal. Chas. Fornecorn, of Penn., Guard; J. B. Todenbier, of Mich., Wm. Franklin, of New York, and R.
Mulholland, of New York, were elected Trustees for ensuing four years.

Dr. J. T. Kinsler, of Bradford, Pa., was chosen Supreme Medical Inspector.

President Elect Shields on taking the Dr. J. T. Kinsler, of Bradford, Pa., was chosen Supreme Medical Inspector.

President Elect Shields on taking the chair spoke as follows:

GENTLEMEN AND BROTHERS—In assuming the duties as chief executive of this Supreme Council I am fully sensible of my incompetency to discharge the duties it imposes, and were it not for the well known partiality of the members of the council in overlooking the short comings of its officers, I would shrink from assuming the responsibilities of the office. lieving these truths and observing His Commandments. In the evening there was Commandments. In the evening there was benediction of the most Blessed Sacrament at 7 o'clock, when his Lordship preached another eloquent sermon on the "gospel of the day" in which is described the death of the widow's son at Naim, and the miracle which our Lord wrought in raising the dead man to life. His Lordship proved that the Church of God could also raise a dead man to life in the sense that she raises a sinner who is dead in sin to a life of grace. The words our Lord address life of grace. The words our Lord addressed to the young man were "arise young man," and the young man came to life as the gospel says. So does the Church of God say to the sinner who humbles himself at the feet of the priest, "arise young man" and come to life, and as there was joy in the heart of the widow on seeing her son who was dead now alive. as there was joy in the heart of the widow on seeing her son who was dead now alive, so is there joy in heaven and on earth when the sinner comes to life. His Lordship proved conclusively that the Catholic Church has the power of forgiving sin, and that the greatest blessing and mercy that God could confer on us was to enable us to make an act of perfect contrition, that is to say to love God with our whole heart, our whole soul, our whole mind, and to be sorry for our sins because they and to be sorry for our sins because they have offended Him. This is almost im-

BLESSING THE BELL.

CHURCH.

Napanee Standard.

On Saturday evening the Right Rev. Bishop Cleary, accompanied by his Secretary, Rev. Father Kelly, and Rev. Father Shea, of Waterford, Ireland, arrived in town for the purpose of performing certain interesting episcopal duties at the St. Patrick's church on Sunday. The principal of these was the blessing of the new bell recently purchased for the church by a number of members and friends of the congregation. The event had been looked forward to with interest for some time past, the ceremonies connected therewith being usually among the most imposing ones of the Roman Catholic Church. There was, therefore, a very large congregation assembled in the sacred edifice on Sunday morning to take part in or witness the ceremonies.

Grand High Mass was celebrated by

witness the ceremonies.

Grand High Mass was celebrated by Very Rev. Vicar-General Farrelly, of Belleville, at 10.30 o'clock.

Before the last gospel Bishop Cleary ascended his throne and gave the congregation his blessing.

Immediately after mass the new bell was blessed by the Bishop, assisted by Monsignor Farrelly and Fathers Kelly and McDonagh.

The bell was tastily decorated with

The bell was tastily decorated with palm and natural flowers. To the top of the bell were attached sixteen ribbons, eight green and eight white, about two yards long, each of which was held by one of the sixteen sponsers during the long and imposing ceremony. The following are the names of the spon-

Mr. and Mrs. A. McNeill, Mr. and Mrs. J. P. Hanley, Mr. and Mrs. D. J. Hogan, Mr. and Mrs. M. Butler, Mr. and Mrs. P. Slaven, Mr. and Mrs. J. Phelan, Mr. and

After the bell had been blessed His Lordship preached a lengthy and eloquent sermon taking for his subject the ceremony just performed, which was fully combined. explained.

explained.

The bell is a very handsome one, weighing 1,600 lb., and was made by the Jones Troy Bell Foundry Co., of Troy, N. Y. Moulded on it is the following inscription:

—"James John, St. Patrick's, Napanee, Ont. Most Rev. J. V. Cleary, S. T. D., Bp. of Kingston. Rev. J. H. McDonagh, pastor. Gloria in Excelsis Deo."

The bell was placed in position on Monday, and will hereafter be rung three times a day—at 6 o'clock a. m., 12 o'clock noon, and 6 o'clock p.m.

Besides the blessing of the bell a beautiful new baptismal font was placed in pos-

ful new baptismal font was placed in nos-ition. It is of carved granite, about four feet high, with a handsome walnut top which is surmounted by a carved walnut

which is surmounted by a carved wands cross.

The church was beautifully decorated with natural flowers and colored holy oil lamps, and presented a very handsome appearance, reflecting great credit on the ladies who had charge of this part of the arrangements—Mesdames A. McNeil and J. P. Hanley and Misses Walsh and Phelan.

place.
On Tuesday morning His Lordship administered the rite of confirmation to about 160 children in St. Patrick's Church, Napanee. Included in the above number were about 50 from Deseronto and 25 from Richmond.

His Lordship left for Tyendinaga on

Wednesday morning to hold confirmation. He was accompanied by Father McDonagh.

It may not be uninteresting to note some of the improvements that have some of the improvements that have been made during the past year at St. Patrick's church, through the exertions of the popular pastor, Father McDonagh. The roof has been newly shingled, the interior of the church has been handsomely frescoed, new gasaliers have been placed in the building, which has also been enlarged by an alteration of the interior arrangements, handsome chairs for the priests have been provided, besides a property of the property of the provided by the pro for the pressure have been provided, be-sides numerous altar decorations, a new fence has been erected around the grounds, and lastly a new bell in the tower and a new baptismal font make about as complete a church as is to be found anywhere in a mission of the size and strength of Napanee. To accomplish so much in so short a time indicates that there must exist the most cordial rela-tions (with resulting co-operation) between pastor and people—relations that are creditable to both, and that all concerned, with numbers outside the church, hope may be prolonged for many years.
BISHOP CLEARY DEDICATES THE NEW R. C.

BISHOP CLEARY DEDICATES THE NEW R. C. CHURCH AT DESERONTO.

The handsome new church recently erected by the Roman Catholic residents of Deseronto and vicinity was dedicated with the usual ceremonies on Monday last by Right Rev. Dr. Cleary, Bishop of Kingston. His Lordship left Napanee about 9 o'clock, accompanied by several of his clergy and a number of friends, to drive to Deseronto. About three miles out he was met by a large number of residents in carriages, and later on by the Deseronto Cornet Band who joined the procession and played a number of selections. At and played a number of selections. At the church a large congregation, repre-senting all denominations, had assembled unanimeusly adopted:

Resolved, That the Catholic Union and fimes is hereby designated the official organ of this Council and the Buffalo Volksfriend be the official organ for the benefit of our German speaking members.

Resolved, That all official notices of the Supreme and Grand Councils with any information of benefit or interest to the members of the C. M. B. A. are hereby directed to be published in the same.

The Supreme Council exceeded its power in adopting the second resolution

Walsh, Twomey, O'Shea, Brennan and Kelly. The church looked very pretty and had among other decorations a large number of boquets of rare flowers. The clergy having entered the church, the Bishop advanced to the altar rail and in-Bishop advanced to the altar rail and informed the congregation that it was necessary for all, both cteryy and people, to vacate the edifice. This done, a procession headed by the clergy was formed at the front of the church, which proceeded around the sacred edifice, repeating the prayers of such occasions, and having completed the circuit again entered the church, which was soon filled by the congregation. The usual services were then said and sung and high mass was subsequently celebrated by Father Brennan, of Picton. The walls of the sacred edifice were afterwards sprinkled by the Bishop with holy water. This done, the Bishop delivered an excellent address to the congregation.

gregation.

All the services were impressive. Several ladies and gentlemen of the Napanee choir assisted in the musical part of the service, the singing being led by Miss Shannon. Miss Walsh, of Napanee, presided at the organ. The day will long be remembered by the Roman Catholics of Deseronto, who must feel no ordinary gratification at such a happy consummation of their ardent hopes and self-denying labors.

OBITUARY.

With feelings of deep regret we chronicle the death of Miss Jane Wright Dawson, daughter of R. J. C. Dawson, Esq., our respected Postmaster. The young lady had been ailing for a couple of years, and passed peacefully away on the 17th instant, in the 23rd year of her age. By her friends and companions she was greatly and deservedly admired. Her amiability, her nobleness of character, her stirling worth, all combined to make her society much coveted, and her loss will be keenly felt by hosts of friends as well as by her fond parents and relatives, to whom we offer our sincere condolence

PERSONAL.—We were very much pleases with a visit this week from Mr. Richard Brown, brother of Messrs. S. R. and James Brown, of this city. In company with his amiable wife he is spending a few with his amiable wife he is spending a few weeks vacation amongst his London rela-tives. It is most gratifying to us to note that his success in the American republic is commensurate with his rare ability and



and cannot be sold in competition with the multitude of low set short weight, alum or phosphate rowders. Sold only ans, ROYAL BAKING POWDER CO., 106 Wall Street New York. 393 RICHMOND ST

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POST OFFICE, ETC. ORANGEVILLE, OAT.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Post Office, Orangeville, on and after Monday, the 6th day of October next.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, equal to her per cent. of the amount of the tender, which will be forfetted if the party decline to enter into a contract when called upon to do so, or if he fall to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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Notwithstanding our success in the past, we are determined to put forth a greater effort and make the season of '84-85 the most successful one since the college was founded.

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