

The Catholic Record.

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NO. 366

CLERICAL.

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DIOCESE OF KINGSTON.

Bishop Cleary's Pastoral Visitation.
CONTINUED JOURNEY THROUGH THE PARISHES—ROUGH ROADS AND TEDI-
OUS WORK.

On Monday, the 21st, the Bishop left Carleton Place and proceeded by the C. P. R. to Kaladar station, where His Lordship was met by the Rev. Fathers Hogan and John Twomey. The party at once set out for Flinton, the most northern point of Kingston diocese and seven miles distant from Kaladar station.

The road is one of the worst in the country, rough and rutted and through the barest and bleakest stretch of land on this side of the Rocky Mountains. Flinton was reached late in the evening and despite the wearisome journey the Bishop spoke a few words to the people and arranged the order of proceeding for the day following. Mass was celebrated at 9.30 by Rev. Father Davis, who met the Bishop at Flinton, and at the conclusion of the Holy Sacrament, during which the children and most of the parents communicated, the Bishop commenced the examination of the children. This section is composed of French and Irish, so that the examination was necessarily long, in consequence of the children speaking different languages. Of the 90 confirmed 33 were girls and 27 were boys. His Lordship, before leaving, distributed a number of rosary beads and medals which had been blessed by the Sovereign Pontiff to the congregation. The Bishop with the clergy who accompanied him were entertained by a French gentleman named Lessard, who did all in his power for the comfort of his guests. About three in the afternoon the Bishop began the laborious journey over the Bald Mountain to Erinville, a distance of 23 miles.

The road, seven miles of which he had travelled the previous day, is fearfully bad, being nothing more than a ruck track through the rocks, and the surrounding country is so wild and bleak that there is nothing whatever to relieve the weary tediousness of the long and difficult journey. The examination of the children in Erinville church, the next day, Wednesday, was not, however, a work of much fatigue, owing to the perfect knowledge which the children displayed of their prayers and catechism. His Lordship expressed his commendation publicly the next day in the highest terms; congratulating priest and people upon the careful preparation, evidenced by the children's ready answers in their examination. There were 174 confirmed: boys 86; girls 88. On Friday the Bishop drove to Read, under the charge of Rev. Father Mead, a former class-fellow of the Bishop in Maynooth College. Here the Bishop administered the Holy Sacrament of Confirmation to 246 persons, of whom 139 were males, and 107 females.

On Monday morning the Bishop blessed and created a new set of stations in Father Mead's church; and explained the nature and advantage of the holy exercise of the Way of the Cross. Subsequently His Lordship interviewed the School Trustees, and transacted much important official business. On Wednesday the Bishop proceeded to Gananoque, taking the Grand Trunk at Mayville. The Rev. Father McDonnell, pastor, accompanied by Father Corbett, St. Andrew's, and Father McRae, met His Lordship at Gananoque Junction, and a numerous body of people with the children for Confirmation gave a hearty welcome to the Bishop when the train arrived at the town. The children were examined next day and received a deserved tribute of praise for their good answers in the Christian Doctrine, and 140 boys and 139 girls were confirmed the next day, Friday, 2nd.

This number includes the children of Lansdowne and Howe Island. On Saturday morning the Bishop, accompanied by his Secretary and Fathers McDonnell and McRae, paid a visit to the Howe Island Church. The island congregation met His Lordship at the ferry landing, and forming a procession behind the Bishop's carriage, proceeded to the Church, which is situated about five miles from the landing place. After the recital of the Rosary, the Bishop addressed the congregation, and expressed his great pleasure at seeing them, and their Church, and their island home. He encouraged them by wise words, to be more careful to sanctify their homes than persons nearer to the priest and his holy influence; and bade them watch vigilantly over their children, and as a means to these ends he exhorted all parents to establish family prayers, particularly at night, so that the God of the family, the Father in Heaven, might watch over and sanctify every household. After giving them a brief word of advice concerning the method of sanctifying those Sundays on which their pastor is unable to give them mass, His Lordship gave his Episcopal Benediction, and promised to pay a special visit to Howe Island, early next summer. The Bishop shook hands with every member of the congregation, and bade them an affectionate farewell. He proceeded by the afternoon Express to Mallorytown, where Father Wm. Walsh met him and

drove him to St. James' Church, Yonge, where His Lordship examined and confirmed 106 children after 11 o'clock mass on Sunday. This is a new mission which the Bishop has established, and is, at present, under the zealous care of Rev. W. Walsh, assistant in Brockville. The people have just completed a neat residence for the priest, who expects to reside entirely with them next month. The Bishop expressed his approval of all things in the new parish and wished them a prosperous career in the future. The Bishop returned to Kingston on Monday, having completed the second visitation of the entire diocese, which, owing to His Lordship's visit to Rome, was necessarily interrupted for a long time. During his second visitation, now finished, His Lordship administered the sacrament of Confirmation to all the young people of his extensive Diocese. We congratulate our Bishop on the happy conclusion of this important and laborious duty of his office, and hope that His Lordship will now be enabled to spend a long time in his own city, from which his unavoidable absence has been felt by his faithful children in Kingston.—*Kingston Freeman.*

CONFIRMATION ADMINISTERED IN THE DIOCESE OF KINGSTON BY HIS LORDSHIP BISHOP CLEARY.

His Lordship, the Bishop of Kingston, has administered the Sacrament of Confirmation in all the Missions of his diocese during his second circuit of visitation, which he completed last Monday. The number of persons confirmed is 7,310, as shown in the following list—

Name of Place.	Males.	Females.	Total.
Alexandria and Kenyon.....	152	212	364
Bellefleur.....	70	101	171
Brewer's Mills.....	65	55	120
Brockville.....	117	131	248
Camden and Chippewa.....	108	102	210
Carleton Place and Fergus Falls.....	40	44	84
Chesterville.....	60	80	140
Cornwall and Dickinson's.....	140	172	312
Crysler.....	193	150	343
Frankford.....	40	38	78
Stirling.....	14	14	28
Gananoque, Lansdowne and Howe Island.....	140	189	329
Hungerford and Tweed.....	87	79	166
Kemptville and Mountrail.....	138	158	296
Kitley.....	51	56	107
Phillipsville.....	68	72	140
Kingston and Chesham.....	149	215	374
Lochiel and Greenfield.....	84	114	198
Lobroro and Ballton.....	47	48	95
Madoc, Marmora.....	49	38	87
Queensboro.....	49	38	87
Moose Creek.....	77	78	155
Morrisburg and Iroquois.....	34	55	89
Napanee and Deseronto.....	73	81	154
Perrin and Burgess.....	148	150	298
Pictou and Wellington.....	59	55	114
Prescott, Troutport, Cardinal and Spencerville.....	167	218	385
St. Andrew's.....	154	118	272
St. Margaret and Dalhousie.....	82	93	175
St. Raphael's and Munroe's Mills.....	81	76	157
Erinville.....	86	88	174
Flinton.....	33	27	60
Smith's Falls.....	64	65	129
Merrickville.....	54	68	122
Trenton.....	113	121	234
Tyendinaga North.....	139	107	246
Tyendinaga, South.....	39	55	94
Tyendinaga and Bedford.....	147	137	284
Wolfe Island.....	91	97	188
Williamstown and Lancaster.....	40	79	119
Yonge.....	57	49	106
Total.....	3486	3824	7310

The foregoing table represents a vast amount of spiritual and moral good effected throughout the diocese of Kingston, and those alone who have been witnesses of the solemn proceedings that went before and followed the administration of the Sacrament in each parish can estimate the enormous labor undergone by the Bishop in this work of sanctification. Previous to his commencement of the course of Confirmation, His Lordship issued a Pastoral Instruction to his clergy, directing that all children should be taught to recite from memory the Lord's Prayer, the Hail Mary, the Doxology, the Apostles' Creed, the Confiteor, the Acts of Contrition, Faith, Hope and Charity, the Salve Regina, the Angelus and the Litany of Loreto, and should be prepared to answer the questions in every chapter of the Catechism. The examination of the candidates in these several forms of prayer and in the Catechism occupied the Bishop everywhere one or more days preparatory to Confirmation. In this city of Kingston he continued it from Monday morning to Saturday night. Addresses to parents respecting their duties towards their children were given invariably by the Bishop with great earnestness and practical application both before and after Confirmation in each parish. The principles of faith have been stirred into activity among the congregations, and the valuable rules of domestic piety inculcated by the Bishop have been fervently accepted by the heads of families, who in many places raised their hands aloft in the church for a token of their resolve to practice them henceforward in their homes. It is confidently expected that the course of visitation just completed by the Most Rev. Dr. Cleary will be fruitful of blessings throughout the diocese for many long years.—*Kingston Freeman.*

In the course of a sermon upon Unbelief, preached in the city of Manchester, England, September 6th, by Rev. Bernard Vaughan, S. J., he remarked that this class of unbelievers, though seeing every day evidences of the works of God, the Creator, are yet so bent upon money-making, place seeking, and popularity hunting that, like men engaged in a race, they think and dream of nothing else.

Correspondence of the Catholic Record.

DIOCESE OF HAMILTON.

A VISIT TO FORMOSA, AND CONSECRATION OF A CHURCH.

In one of my rambles through this beautiful and fertile province of Ontario, my good fortune brought me on the 12th of September to the charming county of Bruce, where, having learned that the solemn and unusual ceremony of the consecration of a church was to take place at Formosa, on Sunday, the 15th, I betook myself thither to witness this rite of the Church, of which I had often heard, but had never seen. I was hospitably entertained by a good friend in the neat village. On a knoll overlooking the village and overlooking the principal avenue leading to Formosa is built the Church of our Immaculate Mother, which forms the most attractive feature in this beautiful sylvan scenery. Its lofty tower and spire, outtopping the woods in the neighborhood, attracts its cross-crowned summit to draw attention as it flashes in the morning the sheen of its splendor from the rays of the rising sun. I learned from my host that the ceremony would commence at an early hour, as the bishop is an early riser and never sleeps over the work he has to do. On further inquiry I was informed that the great celebration would commence soon after six o'clock a. m. Having made my morning ablutions and got myself in readiness and wended my way to the church-capped hill, to my utter amazement I found in this remote and secluded district a magnificent church built in ashlar and cut or dressed limestone.

It is truly a stately edifice worthy of the ages of Faith. On inquiry I learned that it is built from designs originally furnished by Joseph Connelly, Esq., the distinguished and accomplished architect of Toronto.

The style adopted is the early English Gothic, which, though severe, is always beautiful in its lines. This fact is verified in our Lady's Church of Formosa. It consists of a nave, aisles, transept and apsidal choir or sanctuary, with tower and spire and two vestry rooms, one for the clergy and the other for the boys and laity. In the tower are three bells, which sent their sweet chimes from an early hour of the morning over the surrounding plains, calling the faithful people of this German settlement to unite with their zealous and devoted pastor in witnessing the fulfilment of his and their hearts' dearest aspiration, the solemn consecration of their church.

At half past six o'clock the procession emerged from the humble residence of the pastor, dear Father Elena. There was the cross-bearer with his scythes and thurifer, followed by the youths with red cassocks and surplice. After them came the clergy and then, under a canopy borne by gentlemen, the venerable Bishop, Monsignor Carbery, robed in cope and mitre, with crozier in hand, accompanied by the pastor. This indeed was to me a most unlooked-for sight; how I felt myself carried back again to old Catholic Europe. The Bishop proceeded to the front entrance of the church, where, before the door, which was firmly closed, he seated himself on a faldstool placed over a rich carpet. He then began the great rite by reciting prayers and psalms with the clergy, after which the whole procession, led on by the cross-bearer, made many circuits of the church, the bishop the while sprinkling with his scythes and thurifer, and then was made another entrance of the church, he knocked with his crozier at the great door asking admission, to which a deacon inside replied, until at length at the fourth call or knock the door was opened and the bishop with the procession entered. I was fortunate enough to get in.

The interior of the church was perfectly destitute of furniture in the shape of pews. After some time and the recital of many prayers and invocations, the assistant deacon laid a line of ashes through the diagonal of the church, from N. W. to S. E., on which the bishop inscribed the letters of the Latin alphabet with the end of his crozier, and then was made another line of ashes from S. W. to N. E., on which he inscribed the letters of the Greek alphabet with the end of his crozier. With this mystic ceremony I was deeply interested, though I could not, at the time, understand its significance, until I was afterwards informed it signified the union of the Greek and Latin church on the great foundation of faith. After many ceremonies and prayers the bishop proceeded again to the front door of the church, which he anointed, and coming outside resumed his seat on the faldstool and addressed the assembled multitude still remaining outside of the church. The substance of the address was to announce that the church was solemnly consecrated and set aside forever to the worship and service of God. He announced the terrible penalties inflicted by the Church on all or any who should dare to do it any violence or injury. He enjoined on all the great duty of supporting the public worship in that church and the necessity of supplying a decent maintenance for the clergy who are to minister in it. After this the Archdeacon read the decrees of the Holy Council of Trent enforcing ecclesiastical immunity. Then as the Bishop with the clergy re-entered the church, he told the people that all could follow and enter. Straightway the vast edifice was filled to its utmost capacity by the faithful people of the mission, and the wide-spreading neighborhood; there must have been at least four thousand persons present.

The bishop then commenced the ceremony of consecrating the high altar, which is a solid stone structure. During the course of this majestic ceremony there

was another procession of the relics of the holy martyrs, enclosed in a silver shrine, which was borne on a litter richly draped with red satin, and carried by priests with lighted torches around the exterior of the church, and followed by the vast congregation; this was one of the most impressive passages in the ceremonial. It gave occasion to a fervent outburst of the faith of this good people. The ceremony was resumed on the return of the procession, and after some time was witnessed the thrilling scene of five brazes of fire sending forth perfumed incense from the five crosses on the altar and sepulchre in which the relics of the martyrs were enclosed. Meanwhile the bishops and clergy were all prostrate in prayer and the entire congregation were filled with awe and reverence. Afterwards the twelve crosses on the walls of the church were anointed by the bishop and the ceremony of consecrating the altar terminated.

Immediately after the great ceremony the altar was prepared with the cloths and other ornaments, all which the Bishop had blessed, and then he celebrated a low mass at the newly consecrated altar, attended by the clergy.

When the Bishop had terminated his mass, all things being ready for the high mass of the day, the Very Rev. Father Elena, attended by Dean Lausie as deacon and Father Wey as sub-deacon, and Father Kloefer as master of ceremonies, began the high mass. The music all through was Gregorian, under the direction of Mr. Mueller. After the gospel a sermon on the solemnity was preached in German by Very Rev. Dr. L. Funken, in which he displayed his great oratorical power and profound ecclesiastical learning. He was listened to with the most rapt attention and admiration by the vast multitude present.

The Bishop presided at the mass and in the end gave the solemn blessing, after which he delivered a learned and most impressive discourse in English. Thus terminated the most memorable and important celebration that ever has been witnessed in Formosa; indeed we might add, or the diocese of Hamilton, as the church in Formosa is the first solemnly consecrated in the diocese.

The ceremony commenced at half past six o'clock and ended at one o'clock p. m. The church is 150 feet long, sixty feet in the nave and aisles and 90 feet at the transepts. The nave, aisles and sanctuary are richly groined and the arches of the aisles are supported by clustered columns with richly carved capitals. There is a large organ, with elegant gallery for the singers. The tower is surmounted by a gilt cross. The entire height is 170 feet. All the work has been paid for nor was any collection made outside the mission. The whole expenditure exclusive of haulage, stone and lime was thirty-four thousand dollars. The entire ceremonial of this day was prepared and conducted by Rev. Father William Kloefer, C. R., of Berlin.

We sincerely wish good Father Elena many happy years to enjoy this church, which is mainly due to his prudence and zeal in conducting the work and bringing it to so happy a completion.

DEDICATION OF A CHURCH IN IRELAND.

St. Bridge's Church, Kildare, Ireland, which was finally dedicated last Sunday. Archbishop Croke and Walsh, Bishops Duggan and Lynch, Mr. Parnell and the heads of various religious orders were present. In replying to an address on Saturday evening, Archbishop Walsh took the opportunity to denounce Dublin Castle, and to declare in favor of abolishing the Lord Lieutenantcy. Archbishop Croke also preached a sermon in the presence of the assembled Bishops and priests. He urged the people to remain steadfast in their religion, but not to forget their duty to their country. The sermon moved deeply the large congregation which had assembled from a wide area. Mr. Parnell, as a Protestant, did not attend the service, but on a conclusion was shown through the church. His presence gave rise to an extraordinary scene. Men and women clambered on seats to catch a view of the Irish leader, but though the excitement was great people observed decorous silence. Parnell was then conducted to the Convent, where lunch was served. The Irish leader sat between Archbishops Walsh and Croke. After lunch Parnell repaired to a platform erected outside the church to receive addresses from local bodies. He began his speech by recalling his arrest a few years ago, and by congratulating the people upon the changed position of the national cause. He went on to point out the significant union of priests and people against British misrule. In these few years you have jumped over coercion and shattered landlordism, he exclaimed, and the question which is the absorbing topic and root of all other questions is that landlords are standing upon the brink of a precipice, and are doing their best to get pushed over while endeavoring to get blood out of a stone. During last year land has not earned judicial rents. Irish landlords are about to enter into a conspiracy to exact judicial rents, which are not more sacred than others. We never compromised our position by accepting the Land Act of 1881, or judicial rents, nor have we given away the right of the people to turn on judicial rents if they should be unable to pay them. The Land Act will be amended in the very near future, either by an English or an Irish Parliament, so as to bring about a further reduction of judicial rents of at least 30 or 40

per cent. The new Democratic English Parliament will not be so tender of the rights of landlords as the last one was. The new Democratic Parliament, elected by household suffrage in England, will not continue to go on paying twelve thousand Irish policemen for the purpose of extracting rack-rents for Irish landlords. Would it not be a wise thing for Irish landlords to recognize this situation in time to see that if they are not reasonable they will be thrown overboard altogether. Parnell concluded with an earnest appeal to the people to avoid outrages and violence, but he claimed for tenants the same privileges of boycotting obnoxious persons as is possessed by English workmen when combined against an unjust employer in a strike.

CATHOLIC PRESS.

N. Y. Freeman's Journal.

The *Christian Advocate* evidently knows the young woman who asked a question about not dancing: "If you could hear the remarks made by some of the young men who invite you to dance, after it is over, you would indignantly refuse ever to let their arms encircle you again." This is true enough. The young woman who is sufficiently careless of her reputation to let herself be embraced to walk music in a promiscuous assembly must expect to have her name uttered by her partners with disrespect. It is remarkable that fathers and brothers, who know the manners of many of these young "society clubs," who are named gentlemen by the same usage that dubs every man "esquire," do not save their daughters and sisters from the contamination of the public ball-room. A few muttered words of "introduction," spoken perhaps by a comparative stranger, gives a young man the privilege of hugging a young woman to slow music as long as a waltz tune lasts. If he makes his own comments on her complaisance to his boon companions, it must be admitted that she has given him excuse for them. If he is a "cut"—and he often is a low, degraded cub, in the habiliments of a "duke"—he has her at the mercy of his foul tongue; and, in the present state of social customs, neither her father or brother's care, nor her own self-respect, secures her from the degradation which follows promiscuous "round dancing."

LONDON UNIVERSE.

There is a "society" paper in London called *Life*, edited by an amiable and popular little Hungarian Jew, light Felbermann—we beg pardon, Doctor Felbermann. This man of discernment has made a discovery which entitles him to take rank with the worthies of his persuasion celebrated in a well-known chapter of Disraeli's "Coningsby." He has found out that the Jesuits are at the bottom of the Home Rule movement in Ireland, and like the dauntless caterer of gossip that he is, he hurls it out thusly in the last issue of his periodical: "Some Englishmen often lay the flattering unction to their souls that the Parnellites are at logger-heads with the Romanist priesthood. Others think that though the lower, peasant-born Catholic clergy in Ireland may look with a deal of favour upon Home Rule, repeal of the Union, and down-right secession, the archbishops at any rate are safe. Nothing could be more erroneous than this view. In the politics of the 'wild Irish' there are 'wheels within wheels'—as there are everywhere in matters political and ecclesiastical. But the benighted Anglo-Saxon might at last understand that the Romanist scheme to use very unceremonious language of our Teuton kinsmen—is not exactly the friend of the political connection of Ireland with England. Mr. Parnell, though a Protestant born, is mainly the instrument for the time being, of the Jesuit fraternity." If the doctor had only kept his own counsel he might have made a better market of his information; but he may look with a deal of duty to the "upper suckles" of fashion in Buckley Square and its neighbourhood, and be discharged if he had gone to those Jesuits and whispered what he knew, they would have given him a mint of money to hold his tongue. But 'tis too late now; James de la Pluche and Jimmie Hann are familiar with the machinations of Loyola. Now that Dr. Felbermann has crushed the Jesuits, perhaps he will oblige by having a go-in at the Papacy unless he prefers to lend a hand to his co-religionist, Adolph Rosenberg, at reforming the morals of the benighted Anglo-Saxon.

AVE MARIA.

A telegram in the daily papers last week reported that Mgr. Sullivan, recently consecrated Bishop of Mobile, declined to accept a purse of \$1,000 from his late congregation in Washington, advising them to present it to his successor for the benefit of the church. He said he came among them with nothing, and preferred to take nothing away with him. Such admirable unselfishness shows what a devoted pastor the parishioners of St. Peter's have lost and the Diocese of Mobile has gained.

Those who witnessed Archbishop Walsh's reception at Kingston, and his passage through the streets of Dublin, declare that no vicerey, no popular hero, no Archbishop was so received in Dublin before. The crowd was immense, and there was exultation in every heart, "Surely it is allowable," writes a correspondent of one of the English journals, "to trust that so auspicious a commencement is the pledge of a glorious and fruitful administration; and that the happy union between the pastor and his flock, so ardently and affectionately proclaimed, will last till he is called away by the Prince of pastors, to receive the reward

of good and faithful service rendered through many years to His Church."

PHILADELPHIA STANDARD.

The fools are not yet all dead and some of them are to be found among the newspaper correspondents and telegraph agents. The *London Standard* has a correspondent at Rome, or pretends to have one. Recently its correspondent informed that paper, and it was considered of sufficient importance to be sent by cable from London to the "Associated Press" of the United States, that: "The Pope reads reports of the electoral changes in Ireland. He unceasingly admonishes the Irish Bishops from supporting the Nationalists." Now none but a fool could concoct this statement, and none but a fool would believe it. Archbishop Walsh, of Dublin, is a pronounced Nationalist. He was known at Rome to be so when he was created Archbishop. He was consecrated at Rome, had repeated personal conferences with "the Pope," and returned to Ireland a more pronounced Nationalist, if possible, than ever. Some time previous to this a large number of the Irish Bishops and Archbishops visited Rome and also conferred with His Holiness, Leo XIII., and then returned to Ireland more Irish and more Nationalist than they were before.

CATHOLIC NOTES.

The towers of the New York Cathedral will cost \$190,000.

Among the persons whom Archbishop Gross has confirmed in Oregon are forty-eight Indians and twenty-seven converts from Protestantism.

The proud distinction of St. Louis, Mo., as the "Rome of America" is justified by the facts. There are forty-six Catholic churches in the city. Seven Orders of men—the Jesuits, Passionists, Redemptorists, Lazarists, Franciscan Monks, Christian Brothers, and Alexian Brothers. Fourteen Orders and Congregations of women—Sacred Heart, Precious Blood, Good Shepherd, Carmelites, Ursulines, Franciscan Visitation, Notre Dame, Loreto, Sisters of Mercy, Sisters of Charity, St. Joseph, Little Sisters of the Poor, and Sisters of Christian Charity.

The cost of restoring and completing the Cathedral of Cologne from 1823, when the work was resumed after a lapse of nearly three quarters of a century, down to April 1st of the present year was \$9,250,000. This immense sum is said to be entirely independent of gifts of valuable objects for the religious services or the decoration of the building, and of a large number of private donations and funds for pious foundations. The Cathedral is among the largest and is in many respects the most beautiful ecclesiastical edifice in the world.

In St. Mary's Cathedral, Kingston, last Sunday, grand High Mass was celebrated by the Rev. Father Twomey, assisted by the Rev. Father O'Rourke and the Rev. F. O'Brien, as deacon and sub-deacon respectively. The Rev. Father McGrath read a pastoral letter from His Lordship to the Rev. Clergy of his diocese in which the people are exhorted to attend the evening devotions during this month of the Holy Rosary. He afterwards preached an excellent and much appreciated sermon from the gospel of the day. The choir rendered excellent music on the occasion.—*Freeman.*

The little village of Knock in Ireland, which has become famous throughout the English-speaking world on account of alleged apparitions of the Blessed Virgin, St. Joseph, and St. John the Evangelist, and miraculous cures, was thronged with devout pilgrims on Lady Day and the subsequent anniversary of the apparitions. There were thousands of communicants at the early Masses, and a solemn procession followed the High Mass, which was celebrated with imposing ceremonies. Among the pilgrims were representatives of several nations, including the United States, and a number of prominent priests.

The rumor of Archbishop Trench's conversion is revived, this time with much particularity of detail. A London paper states that Dr. Charles Trench, the ex-Anglican Archbishop, had entered Milltown Park, the head house of the Jesuits in Ireland, for the purpose of making a retreat as a convert to Catholicity. Some time ago rumors of a similar nature were put to rest by an announcement from young Mr. Trench, of the firm of Keegan, Paul, Trench & Co., denying emphatically any statement that his father had gone over to Rome. Now, however, the rumors are revived and abroad, and added to them is the extra assertion that Miss Trench is following her father's footsteps by receiving instruction in the doctrines of the Catholic religion.

Catholicity in Westport.

Strangers visiting the village of Westport in Lanark Co. are astonished at the progress church affairs are making in that retired but picturesque locality. Rev. Father Staunton, the zealous and tireless pastor, has recently formed a Separate School section whose pupils have already made marked progress. He is building a handsome two-story brick school for their accommodation; he has almost completed a large convent building and has one of the best churches in the country. Evidently Father Staunton knows what is best to be done and the best way of doing it.

The Chiquity of Other Days.

Rev. Father Allain, P. P., Uxbridge, requests that those to whom the book, bearing the above title were sent would kindly make returns as soon as possible.

Legend in Alace.

Know't thou, Gr. t. then, how it happens
That the dear ones die?
God walks daily in the garden,
While the sun shines high;
In that garden there are roses
Beautiful and bright,
And he gazes round delighted
With the lovely sight.

ARCHBISHOP WALSH.

CHOOSING REPRESENTATIVES.

THE MORALITY AND COMMON SENSE OF POLITICS—AN ARCHBISHOP'S INSTRUCTION TO HIS PEOPLE—THE PRINCIPLES WHICH SHOULD GUIDE CATHOLICS IN SELECTING CANDIDATES—COUNT THEM CHOICE OF THE PEOPLE—LET US SAY OF ARCHBISHOP WALSH TO THE MEN OF WICKLOW.

On the recent visit of Archbishop Walsh, of Dublin, to Enniskerry, County Wicklow, he delivered the following notable and suggestive instruction: "I accept, with feelings of heartfelt thanks, your kind address. It is as you know, by no means the first address of the people of my diocese. Indeed, since I have come home from Rome I have done little else than receive, and acknowledge as best I could, the loving kindness of my priests and of my people in presenting to me addresses such as yours. Those addresses have come to me, I may say, from every possible source, from the clergy and laity of the diocese at large; from the inhabitants of important centres of population; from committees organized for the promotion of special objects of Catholic or of national interest; from municipal bodies, such as the Town Councils of our metropolitan and the commissioners of the neighboring townships; from religious communities; from the inmates of our charitable institutions; and from the representatives of those educational establishments in which I must ever take a special interest, whether they come to me, as they have done, from the primary schools of elementary instruction, from the more advanced intermediate schools, or from the ranks of our most successful University students. Coming to me, as they have come, from all these varied sources, they have been to me a source of deep and abiding comfort, as they are a sure guarantee of the loyal devotion which I shall stand so much in need—a devotedness which I now feel firmly assured will never fail me, unless for my own part I prove unfaithful to the trust that has been confided to me by our Holy Father the Pope. [Cheers.] I prize this all. But there is one thing in this address of yours to which none of them can lay claim—none that gives to it a special and an unquestionable pre-eminence. They all, indeed, remind me of the great responsibility to which I have succeeded. They put before me that in entering upon the duties of Archbishop of Dublin I have inherited the mitre and the crozier of a most glorious patron and patriotic saint.

But it is here in Enniskerry that I have first set foot as Archbishop of Dublin, in this county of Wicklow, St. Lawrence's own county [cheers], in which so many of the years of his eventful life were passed, and of his traditions to the true interests of his native land have ever been preserved with such loving tenderness. [Cheers.] Need I say to you then that it is with feelings of no ordinary gratification that I receive to-day this beautiful address thus presented to me here by the priests and people of this, the first parish that I have been enabled to visit in this old historic district of my diocese, consecrated by such glorious memories?

You refer to some topics of painful significance. But they are topics from which, in the providence of God, we may now look away, with calm and hopeful confidence. Circumstances, indeed, have combined to invest my appointment to the Archbishopric with an intent far beyond that which an ordinary appointment of an Irish Archbishop could possibly have possessed. But all that interest is in the past. The dangers to which you refer—

DANGERS OF LAY INTERFERENCE WITH THE HOLY SEE

in the free exercise of its supreme jurisdiction—all these have passed away, and I believe with you that they have passed away forever. [Cheers.] But while you, God—what the principle of morality, fidelity to pledges and to promises, are as applicable to men in public as well as to those in private station, and are as applicable to them in the affairs of public and political life as in matters of private duty. [Cheers.] Thus, then—I cannot repeat to you too often—these are the considerations you cannot find grounds for solid judgment that he is a thoroughly trustworthy and honest man. [Cheers.] Secondly, let him be, so far as you know of it,

A MAN OF BLAMELESS PRIVATE, AS WELL AS PUBLIC LIFE.

Thirdly, in your selection see that you secure the services of representatives who, while they protect those interests that are common to all Irishmen, will not lose sight of those that are of special importance to us, the Catholics of the country. God forbid that I should suggest to you that your choice of candidates should be confined to Catholics. [Cheers.] The records of our Parliamentary representation show that Irishmen in the past have never cared to imitate the bad example set to them by our neighbors beyond St. George's Channel by acting in any spirit of such narrow exclusiveness. Hear, hear! They are not likely now to enter upon no dishonoring a career. [Cheers.] It is, no doubt, but natural that, so far as it can be done consistently with the safety of our general interests, we should, as a Catholic people, prefer to see ourselves represented by members of our own Church. [Cheers.] But whether our members are to be Catholics or not, let us, at all events, take it as a fixed principle that no man shall be adjudged

worthy of our confidence, on whom we can rely as an honest man of religion, as well as of country, may be safely entrusted to his guardianship. [Cheers.]

Finally, but by no means the least important qualification, I would implore you to seek as your representatives in this crisis of our history, MEN Distinguished FOR THAT MODERATION

THE RESTORATION OF YOUR ANCIENT RIGHTS.

[Enthusiastic cheers.] Be faithful to those few principles that I have thus endeavored to put before you. If you are faithful to them, you may rest assured that the action of your county and of yourselves will be gratefully remembered in the happier days that are before us, when the present war of classes shall have ceased, and when the bitter memories of the past shall have been all but forgotten by the happy people of a peaceful, a contented and a truly united Ireland. [Loud and continued cheers.]

CATHOLIC vs. PUBLIC SCHOOLS.

"Why don't you send Jennie to the parish school?"

"Well, yes, it is an 'idea,' and one worthy of your earnest consideration."

"But why should I send my child to the parish school when I can do so much better for the child by sending her to the public schools, which are so much superior to our schools?"

"In what respect. In the first place the buildings are, by far, superior. They are larger, healthier and much more commodious. They are fitted with every facility and every convenience; they have every appliance that can be used to make study easy and profitable. Then the teachers are first-class in their various departments, and ladies and gentlemen of social standing that guarantees polite education, which is impossible in schools taught by teachers shut out from intercourse with the world. I do not mean to say that the Church or the priest; they must battle with the world, and therefore I wish them to be so educated as to ensure victory."

"Your intention is excellent; but are you sure that the means you use are the best that can be used for the accomplishment of your intention?"

"Certainly. What is better than a thorough education, such as is to be obtained in our public schools?"

"True faith. When we were children we read in our catechism, 'What will it profit a man to gain the whole world and lose his soul,' and 'What shall a man give in exchange for his soul?' The catechism is but an epitome of the gospel of Jesus Christ, and what it says is as true as the gospel. The one thing necessary is not and can not be taught in the public schools. We Catholics are taught that 'without faith it is impossible to please God,' impossible, therefore, to be saved, to teach religion, whose ground-work is faith is forbidden in the public schools. No religious instruction of any kind is allowed in any school supported by State funds. The State may foster secular science, it may teach the principles of Addition, Division and Sil-

ence; the State may put it in the power of a banking house or to assume a responsible position in some other financial institution, but the State can not, dare not, take upon itself the duty of laboring to make a man honest, and therefore eminently worthy of the highest confidence; the State will not teach a child religion, without which no solid motives for honesty can ever be impressed upon the human heart."

"Do you mean to say that there are no principles of honesty taught in the schools of the State? Am I to understand you as saying there are no moral principles inculcated by the teachings of the Bible school?"

"I want you to understand me correctly. I do say that there are no honest principles of honesty taught in the public schools. We often hear it proclaimed as a principle of sound morals that 'Honesty is the best policy,' but this so-called principle is no principle at all; it is the morality of a rogue, the virtue of a scoundrel, the honesty of a cheat. It is an honesty that would steal, were it not for the fear of detection; it is an honesty that trims its sails so as to catch every advantageous breeze; it is an honesty that confines its exercise to things profitable for one in such a way, that one may not trouble about a life hereafter. There are no moral teachings, there is no morality taught in the public schools except the morality of paganism. A morality without religion, without the Christian religion, is the morality of a Hotentot, which is the morality of Greece and Rome, minus Greece and Rome. There can be no true morality without true religion; you might as well expect true religion without a true conception of the true God."

"But are there not people of good morals who received their education only in the public schools?"

"I do not know. But suppose I grant all you question would imply. It will not follow that you are excused from sending your child to a Christian school; that is, to a school where morals will be taught as a Christian duty and not as being a social expediency or a wise policy. It is your duty to provide a Christian education for your children, and you neglect or refuse to do that you are worse than an infidel. Society, or that portion of it that you wish to mingle with, may excuse your conduct, but the Almighty can not."

"I am a Catholic, and desire that my children be brought up in the same Faith, the faith of my ancestors, and shall do what I can to keep them from perversion; but I am anxious to give them the best education that can be had, and therefore think it a duty I owe my children to send them where the best education can be obtained, that is to the public school. You know our schools are not as good as the public schools."

"I do not know it. I can not know it, for it can not be known by me nor by you, nor by any other until it be known that these schools teach the principles of the two faiths. A merely negative teaching of correct faith, if I may so speak, will not satisfy me and ought not to satisfy you, or any Catholic parent. The duty we owe to God and our children requires something more than abstaining from teaching error to those whose education is in our hands. Our duty to God and our children obliges us to teach the

true faith, and words founded on true faith at all times, in season and out of season, as the Apostle says, and consequently, we can not, with impunity, expose our children to loss of faith and morals; but that is just the thing we do when we send them to the public schools. It is the boast of the patrons of the public schools that they are not sectarian, not religious, and it is just inasmuch as taught in them, and it is just inasmuch as these boasts are true that these schools are pernicious to all and a curse to Catholic children."

"May God direct me. I'll think this matter over when I am on my knees in prayer."

"Amen! And if you give an honest response to what God will then put into your heart, we'll hear no more fault-finding with our parish schools. If they do not teach the highest branches of what the world calls knowledge, they do give you a correct knowledge of that Faith which surpasseth all human understanding, and which is one day to be our consolation and comfort when human science can help us no more."

IRISH NATIONAL LEAGUE LIES.

PRESIDENT EGAN POINTS OUT SOME PARTICULAR ENGLISH EVILS.

In the Chicago Tribune of September 29, appeared a special telegram from London which read as follows: "Mr. Frank Hugh O'Connor O'Donnell, home rule member of parliament for Dungarvan, Ireland, has retired from the canvass for parliamentary honors to his district. He declares that the Fenianists have persistently insulted Mr. James Carille McCann, formerly home rule member for Wicklow, but some liberal candidate for Lancaster. Mr. John O'Connor Power, member of parliament for Mayo, and himself, Fenianism, Mr. O'Donnell claims, has reduced the popular organization both in Ireland and America by its schemes for obtaining money, sapped the foundation of self-government by abusing the nominees, and instead of descriptive conduct by claiming triumphs on the adoption by parliament of every worthless Irish measure. Mr. O'Donnell was vice-president and honorary secretary of the Irish Home Rule Confederation of Great Britain."

The retirement of O'Donnell from the Irish party is a very noteworthy event. Joseph Davitt, the only remaining member of the faction which, under the leadership of Charles S. Parnell, initiated obstruction tactics in the House of Commons in 1877. Mr. O'Donnell's defection also calls public attention again to the Irish discussions which seem to daily increase in importance, and in which Michael Power, who has for a long time offered a dangerous rivalry to Mr. Parnell's leadership, is quiet for the present, but a new revolt has broken out and is all the more threatening because it is within the ranks of the parliamentary party. The chief malcontents besides Mr. O'Donnell, are Messrs. James Carille McCann, John O'Connor Power, William Shaw, and Timothy Michael Healy. The correspondent had an interview to-day with Mr. Power, who said that the seeds of the present discontent had been sown long ago. In company with Mr. William Shaw and the late Mr. A. M. Sullivan he had for years protested against the Irish policy of resistance, and had declined to obey a leader or remain in a party which connived at murder and encouraged boycotting. But all who had of late years aspired to any degree of leadership in the Irish party had found Parnell too strong, and had themselves been crushed. "What Parnell needs," said Mr. Power bitterly, "is a class of men who are political Christians, and who £100 a year will make slaves."

A De reporter called upon Patrick Egan, the president of the Irish National League of America to ascertain the truth or falsity of the report. Replying to a question as to the grounds made by O'Donnell in relation to Parnell and the Irish national party, Mr. Egan said the whole thing was preposterous and ridiculous to any one understanding the Irish situation. In answer to a question as to the standing of these gentlemen who are represented as breaking away from the Parnell party, Mr. Egan said: "The Parnell party, he was accepted as a candidate for parliamentary representation at the general election of 1880, owing to a scarcity of candidates, he managed to get into parliament for Wicklow county. Nothing is known about his antecedents beyond the fact that he ran a paper called the Leant Herald in Constantinople and was accused of blackmailing the English and Irish government by turns. O'Connor Power is one of the most notorious backsliders and traitors amongst the Irish race on either side of the Atlantic. The son of a policeman reared in a poor house in Ireland, he drifted from there to England, where he first came into notice as a member of an organizer for the Fenian organization. Gift of tongue, and with considerable audacity of character he worked himself ahead amongst the Fenian element. It is notorious that he took part in the attempted raid on Chester castle, and that he was connected with the plot for the abduction of the prince of Wales about the year 1878. It is also no secret that he travelled the greater part of this country over as an organizer of the Fenian party. In 1874 he was elected a member of parliament for Mayo county, entirely by the influence, and with the financial assistance of the Fenian organization. Myself and friend, Thomas Brennan, of Omaha, Nebraska, took an active part in securing his election. He was then a member of the home rule party, led by Isaac Butt. Soon after, in order to curry favor with the Catholic clergy who had bitterly opposed his election, and with the moderates generally, he began to sneer at his former

associates in Fenianism, and sometime later on turned tail upon his home rule friends. He kept up, however, some pretense of connection with the national party until he secured his re-election in 1880, and then he brazenly went over to the English liberal government, and has since acted as one of the most contemptible government hacks. Financially the fellow is a dead beat. I am aware that he is still indebted to Mr. Parnell about \$1,000. He owes money to various other members of the Irish party; to Joseph Cowan, of Newcastle-upon-Tyne, who is one of the few honest English radicals, and he is still indebted to me about \$300."

"As proof," continued Mr. Egan, "of the truth of Tom Moore's stanza, 'Unpriced are her sons 'til they learn to betray,' Unpriced they live if they shame not their sires," this creature is now feasted and feted around amongst various members of the English nobility for no other reason than that he has turned traitor to the Irish cause."

"In regard to Mr. William Shaw," said Mr. Egan, "he was at one time a Unitarian clergyman, but cut the church for the brewing business. He became chairman of the Munster bank, and he was mainly responsible for the bursting up of a few months ago, of that magnificent concern with its thirty branches scattered throughout the south of Ireland. Mr. Shaw succeeded Isaac Butt as chairman of the home rule party in Ireland, but was displaced by Mr. Parnell after the general election of 1880, since which time he was regarded as the leader in the house of commons of some fifteen or twenty Irish members, whom Mr. Gladstone unwittingly stigmatized as 'the nominal Home Rulers.' Shaw is now utterly discredited in national politics, and neither he, O'Donnell, McCann, Power or any other one of Mr. Shaw's 'Home rulers' dare show their faces before any popular constituency in Ireland."

"To mix Mr. Healy's name with any of these men," continued Mr. Egan, "is simply an outrage on Mr. Healy, who is unquestionably one of Mr. Parnell's most able and most trusted co-workers in the national movement."

In answer to the inquiry as to the reported discussions in the ranks of the Irish national party Mr. Egan denied that any such thing existed. "Never in the history of Irish movements," said he, "have such harmony and singleness of purpose prevailed as since the land league six years ago. Nine-tenths of the entire people of Ireland are to-day united as one man irrespective of creed, in support of the national movement under the leadership of Mr. Parnell. Reports of dissension between Mr. Parnell and Mr. Healy are utterly groundless, and the only difference between Mr. Parnell and Mr. Davitt is one of theory in regard to the settlement of the land question. On the broad national question they are entirely in harmony and I know Mr. Davitt to be too much of a patriot to force his particular views on the land question at the present time to the embarrassment of Mr. Parnell."

On this side of the Atlantic Mr. Egan said that there doubtless existed some soreness arising out of the political campaign last fall, but that has entirely disappeared, and that the most of the country men who were the strongest opponents politically, are to be found side by side on league platforms, and working most harmoniously in the various branches preparing for the national convention to be held in Chicago in January next. Mr. Egan said that from the Boston papers he perceived that his friend, Mr. Alexander Sullivan, who was one of Mr. Blaine's strongest supporters, was a few days ago most warmly entertained by Hon. F. A. Collins, Mr. John Boyle O'Reilly and Mr. Thomas Flatley and other leading democrats of that city.

The De reporter asked Mr. Egan if any definite date had been decided for holding the convention. He said that the date had not yet been fixed, but Mr. Parnell was only waiting to ascertain definitely when the general election in Ireland would be held so that he could arrange for a deputation to this country from the home organization. From letters received by Mr. Egan from Mr. O'Brien and other members of the parliamentary party he had every reason to believe that Mr. Parnell would attend the convention in person, as also the Hon. T. D. Sullivan, M.P., who will then be Lord Mayor of Dublin, and some other members of the parliamentary party—Omaha Bee, Oct. 3.

Unanswered Prayers.

The great doctor of the Church, St. Augustine, says that there are three kinds of people who pray and are not heard, and three ways in which they pray. First, those who pray in a bad state of mind—that is, a state of mortal sin. Man, after being regenerated by Baptism, should always have his soul in a state of purity, instead of which he very often has it in a state of sin. When we pray we should either be in a state of grace or in one of heartfelt repentance.

Secondly: Those who pray in an unfit manner—with a heart full of distractions and a mind overwhelmed with the turmoils and affairs of this wicked world. They may be on their knees—they may be in the temple of the Almighty, but their hearts are not there. When this is the case their prayers are not heard, neither can God grant them their prayers. Lastly: Those who ask for things which they should not, viz.: things of the world, or those which would be injurious to us. God, who is all love, has created man for everlasting glory; therefore, how is it possible that he could grant us a petition which would only lead us to our own confusion and injury—Times.

A Speedy Cure.

As a speedy cure for Dysentery, Cholera Morbus, Diarrhoea, Colic, Cramps, Sick Stomach, Canker of the Stomach and Bowels, and all forms of Summer Complaints, there is no remedy more reliable than Dr. Fowler's Extract of Wild Serrawberry. Dealers who sell it and those who buy it are on mutual grounds in confidence of its merits.

Written for The Pilot.

A Coranach.

A pilled head
On the cold, cold clay,
And a lodgment independent away
Pray God the head that lies so low,
Under the mist and the shrouding air,
Has less of death and deathless care
Than the living heart
That's buried there!

For weary years
The sun has lain
Below the dreary western plain,
And I have watched with lifted eyes
To see it glide the eastern skies;
But now I know that nevermore
It'll light break on
The dusky zone!

Ah, nevermore!
Unless, perchance,
With richer, holier radiance,
It comes through clouds all untold,
The towers and towers of the City of
Oh, shall these years of rayless night
Toil my eyes!

For scenes so bright!
Cincinnati, O. W. T. W. B.

PARNELL AT WICKLOW

UNIMPAIRED TRUST IN ULTIMATE TRIUMPH FOR HOME RULE.

The following is a full report of Parnell's speech delivered at Wicklow a few days ago. When, he said, expressed my opinion that in Parliament we should be able to our platform on a single plank, and that a plank of legislative independence my declaration has been received by English press and by some, though by all the English leaders, with a disapproval, and they have that yielding to the English press to Ireland was a matter of impossibility. But nothing during this interval the slightest degree diminished confidence in the success of our cause. On the contrary, the English press the English leaders practically that Irish affairs cannot be allowed to continue as they exist, and that it is possible to keep.

AN UNWILLING PEOPLE, unwilling representatives, in force legislative connection with two other domains. They admit that there is some change, but that two can't accomplish this change. First, the separation of Ireland from England shall not be the consequence of legislative independence to Ireland, and, second, that we shall not be to protect our manufactures at the expense of those of England. Mr. Gladstone manifests declares that he is willing to consider our demand, provided that it does not involve the separation of Ireland from England. Mr. Chamberlain declares he is willing to give a legislative kind, provided it has not power to protect our manufactures against England. I have claimed for Ireland that it shall have power to protect Irish manufactures should be the will of the Irish people. I for me to say beforehand what I freely elected Irish Parliament was but I have claimed that no Parliamentary Assembly in Ireland will work factually which has not full power Irish affairs, which has not full power raise revenue for the purposes Government as shall seem fit.

for me to say beforehand what I freely elected Irish Parliament was but I have claimed that no Parliamentary Assembly in Ireland will work factually which has not full power Irish affairs, which has not full power raise revenue for the purposes Government as shall seem fit.

Government as shall seem fit. I have an opinion that we will be wise to protect our industries, at all events for a time, in order to make up for loss at that which we experienced owing to legislation of times past. Ireland never be a manufacturing nation importance as to be able to compete with England, but several could be made to thrive here, although we should be compelled to seek other than our own supply the English markets on account natural causes. But I claim for that if an Irish Parliament of that there are certain industries which could be fostered by legislation, that Irish Parliament should power to protect them. It is no to predict the extent to which power would be used, but I tell fish Radicals and Liberals it is in talk of their desire to do justice land when from motives of self they refuse to repeal the most unequal laws of all, namely, the tion of our manufactures by English times past; when they refuse justice by giving us power to these comparatively few industries which Ireland is adapted by stances to excel in. A claim put forward that some guarantee be given that the granting of independence to Ireland should be at first sight may seem fair, be preposterous to ask England to give us an engine which we will separate, but there is a difference between having such an engine and giving counter-guarantees carrying it out. It is not possible human intelligence to foresee future in such matters, but point to the fact that under the years of her parliamentary rule with England Ireland has become INTENSELY DISLOYAL and intensely disaffected, withstanding the alternate political ciliation and coercion, disaffection broadened and deepened from day. Am I not then entitled to that the root of disaffection and feeling of disloyalty is the tion by England of the management of our affairs. It is admitted present system cannot go on. you going to put in its place? To English statesmen, in consideration, would be to trust people altogether, or to trust at all. Give with free and our people power to legislate domestic concerns, and you must on one thing, the desire for tion at least will not be increased. Whatever chance rulers may have of drawing to the affection of the Irish people their destroying.

THE UNDESIRABLE SYSTEM of legislative union by coercion and freely to Ireland the right age her own affairs. We can power has been freely conceded colonies to protect their against those of England, colonies disaffection has dis And while Irishmen going to

Written for The Pilot. A Coranach.

A pillowed head On the cold dead clay, And a love and a life that died away! Pray God the head that lies so low Under the sheet of the shrouding snow, Has less of death and deathless care Than the living heart That's buried here!

PARNELL AT WICKLOW.

UNIMPAIRED TRUST IN ULTIMATE VICTORY FOR HOME RULE. The following is a full report of Mr. Parnell's speech delivered at Wicklow a few days ago. When, he said, I have expressed my conviction that in a new Parliament we should be able to form our platform on a single plank, and make it a plank of legislative independence, my declaration has been received by the English press and by some, though not by all the English leaders, with a storm of disapproval, and they have told us that yielding an independent Parliament to Ireland was a matter of impossibility.

carry with them a burning hatred against English rule and bequeath it to their children, the Irishman who goes to Australia and finds a different system of English rule, becomes a loyal citizen, and a strength and prop to the community in which his lot is cast. I say it is possible and it is the duty of the English statesman of to-day to enquire into and examine these facts for themselves, and to cease from a task they admit to be impossible, that of going forward in continued misgovernment. If these lessons can be learned I am convinced that the English statesman who is great enough and powerful enough to carry out these teachings, and to enforce them on the acceptance of his countrymen, and to give Ireland full legislative liberty and full power to manage her own domestic concerns, will be regarded in the future by his countrymen as one who has removed the greatest peril to the English Empire—a peril I firmly believe which, if not removed, will find some day, perhaps not in our time, but will certainly find, sooner or later, and it may be sooner than later, an opportunity of avenging itself by the destruction of the British Empire, for the oppressions and misgovernment of centuries." A mighty shout went up as Parnell concluded. Other Home Rule members followed with remarks in favor of independence, and Father Moylan, of Caven, presented to the great leader a magnificent watch which had been sent to him by American sympathizers.

WEXFORD'S WAY.

MR. WILLIAM REDMOND'S REPLY TO JOE CHAMBERLAIN. From the speech Mr. W. Redmond, M. P., made on the 11th ult., and in which he made defiance to Mr. Chamberlain, we quote as follows: Our position is simply and plainly this: We take a practical view of what has occurred in Ireland for some time gone by, and we find that eighty-five years of British—or shall I say brutish—rule in this country has merely resulted in driving from Ireland more than one-half of the population of the country. How any man, who calls himself a sane man, or an honest man, can get up and advocate the existence of a government which for the last eighty-five years has ruined this country every way, which has driven out of this country more than one-half of the population—five or six millions of people—how any one can assert a claim for the continued existence of that government is a thing altogether beyond my comprehension, or the comprehension of any man who looks at Irish politics merely from the standpoint of benefiting the whole of the country and the whole of the people as best we can. We want to substitute for this rule, which has driven our brothers, our sisters, our fathers and our mothers to other countries, a native government which will be elected by the people alone. That is our demand, and until that demand is fully and completely realized I can assure my Orange friends there are plenty of men in the South of Ireland with Mr. Parnell at their head, and plenty of men in the North who will never allow agitation to cease in this country, through one method or another, until that end is brought about. One word as to the latest statement on the question of home rule. Mr. Joseph Chamberlain, who is for one thing a millionaire, who has made his money by making screws, and giving very small screws to his workmen, who is for another thing a Radical politician, who can stretch his radicalism very conveniently; for instance, he can stretch it to voting for two coercion acts in this country, and into voting millions of money to carry on a war of British bayonets against the naked bodies of people in the Sudan who never did anything to Queen Victoria or anybody belonging to her. This gentleman has said we are not going to get home rule, and the one argument which he gives, or rather he puts all arguments, and all questions of right on one side, and the one reason he gives us for not complying with Mr. Parnell's demand is that England is 31,000,000 of people, and Ireland only 4,000,000. This is the argument of the bully and coward—I am bigger than you and I will punch your head. It is the only argument the great high priest of Radicalism can bring to bear against our admittedly just demand to exist in the right to rule our own country in our own way. We are only 4,000,000 of people! If that were so I know of many a man in England, from the prime minister down, who would sleep more comfortably to-night. We are only 4,000,000 of people! If that were so how very soon they would put their strong hands on our throat and throttle the life out of us; they would very soon carry out the suggestion made in a cold-blooded manner, by the English Times, when it said, "Soon the Celt will be on the shores of Manhattan." But how is it to-day? From those shores of Manhattan, from the glorious republic of America, beat back the voices of those men they thought to exterminate, but only expatriated, beat back their voices, and from other countries in thundering answer to the challenge of Mr. Chamberlain, to tell him if he is a wise politician in dealing with Ireland, he will not delude the English people into the idea that they are dealing with 4,000,000 unarmed peasants, but that he will place the truth before his countrymen and tell them that there are 25,000,000 or 30,000,000 of the Irish race determined as I am, and as you are, to drive British rule from this country. They will do so if they can by their votes, but if they are altogether ignored, I dare say that the day may come when the crack of Irish rifles on the shores of Great Britain will wake up lads like Mr. Chamberlain.

A Certain Result.

In all disturbed action of the Stomach, the Bowels, the Liver or the Kidneys the result of taking Burdock Blood Bitters is certain to afford prompt benefit to the sufferer. Burdock Blood Bitters cure when other remedies fail. Mrs. Mary Thompson, of Toronto, was afflicted with Tape Worm, 8 feet of which was removed by one bottle of Dr. Low's Worm Syrup.

THE PRIEST AND HIS ENEMIES.

Who are the Priest's Enemies? There is not an individual on earth, whatever position he may occupy, who has as many enemies as the priest. Soldier of the Church, minister of the dispensary of the gifts of God, he has for enemies all who want neither God, nor law, nor truth. The innumerable schismatics who reject the authority of the Vicar of Jesus Christ, enemies of the priest; those thousand sects of heretics escaped from the fold of the Good Shepherd, enemies of the priest; those thousands of unbelievers whom faith discards and thwarts, enemies of the priest; the malefactors who continually hear from the priest's mouth the condemnation of their misdeeds, enemies of the priest; the romancers, the singers of lasciviousness, low and servile sycophants of all the passions, enemies of the priest; tyrants, those scourges of mankind, who desire to oppress remorselessly, enemies of the priest; conspirators of all kinds, who are preparing in darkness, by means of which they may seize on power, enemies of the priest; despisers of the property of others, whatever title they may cover themselves with, to whatever class they may belong, enemies of the priest!

WHAT ARE THE PRIEST'S CRIMES?

There is hardly a week in which we do not hear of some fault, some crime, committed by some individual or other belonging to a more or less elevated class in the social orders. There have been bankers who were thieves; notaries have been seen in Mazas, (the prison) and physicians on the scaffold. The people, when they see these things, have more contempt than indignation. They raise a hue and cry at the wretches, and that is all. But let a monk, a priest, a brother be branded with infamy any day; little difference does it make to the people that this happens once in twenty years, than it is in the proportion of one in a thousand; then they are filled with wrath, they are beside themselves with indignation. Full of contempt and jeering for the former, for vulgar criminals, they become terrible to the latter; for these latter are not only men, they are guides, and when they have fallen they have been guilty of treachery. As for the former, the people forget the names; as for the latter they keep their names sternly in mind, they execrate them for all time; for these had a commission and were faithful to it; theirs was the duty to teach truth, and they have been deceivers.

I know that I am here touching upon a burning question; but fire purifies, I shall go to the furthest limit. It is the same feeling which has made the people hardly pay attention to the hundred of people given by lay teachers. What difference does it make to them? They are men like everybody else. They have well? So much the better. They behave badly? Well, the flesh is weak, that is all. But, on the other hand, let a newspaper suddenly happen to come across a scandal committed by a teacher wearing the religious habit, let the newspaper make this scandal public; let it be exceptional that scandal; it may be in the proportion of one to a thousand; the indifference and pity of a while ago give way to that wrath, that indignation of which I have spoken. In their simplicity, the liberal journalists, who excite these violent feelings, imagine that they are destroying respect for religious teaching in the heart of the people: they are mistaken. The contrary is the case. They are only furnishing the people with an opportunity to acknowledge themselves unconsciously but emphatically religious, since they are astonished at one guilty man among a thousand, while they accept without the least astonishment twenty other similar cases of men like him.

HOW IS THE PRIEST JUDGED?

When laymen do not succeed in satisfying everybody, what can the poor priests do in these evil days? They, at the Bureau station, I saw one get off the train. He carried in his hand a travelling bag for which three young rogues disputed. "Thanks," he said, "thanks." The interesting porters insisted; but the ecclesiastic, all the while holding his bag, continued on his way, repeating, "Thanks, my friends, thanks." Two bloused voters, who were smoking their pipes, were witnesses of this little scene. They, in the neighborhood of the railway. "Jules," said the younger to his comrade, "see that cure dragging his baggage. It's a pity that bag isn't trunk; we'd have the pleasure of seeing him carry it on his shoulders or on his head. That's the way you respect your robe and your character, Monsieur l'abbé! And that to avoid giving ten sous to an unemployed workman, that's a pity. And those people preach charity, and pretend to love the people! Blatherskite! you see, Jules."

DO NO VIOLENCE TO THE LIVER

and general system by repeated doses of mercury in the shape of Calomel and blue pill. Many persons thus dose themselves even without the advice of a physician. The best substitute for such pernicious drugs, and the use of which is never followed by disastrous effects upon the general health, is Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, which permanently tones the stomach, regulates the bowels, purifies the blood, and gives a healthful glow to the cheek. Sold by Harkness & Co., Druggists, Dundas St.

AFTER THE SPEECHES.

HOW THE IRISH PARLIAMENTARIANS ENJOYED THEMSELVES AT THE PARNELL BANQUET. The speeches over, the reporters retired, and the company gave itself up to tranquil enjoyment; and the tranquility and the enjoyment would have disgusted Irish politicians of the good old days as he saw how many glasses filled with the fizzing ginger-beer or the ghostly Apollinaris, stood before the members, who had already "taken the pledge." When the hour of festivity comes at the gatherings of the Irish party, T. D. Sullivan is always the great figure. His fine, clear, powerful voice rings out in a melody of Moore, or Lover, or Dunng Lane, or one of his own splendid ballads. Now his song is soft and pathetic and again it is full of his rollicking humor. He often comes with some composition just fresh from the poetic anvil; on the night of the banquet he sang for the first time a versified account of an "All Night Sitting," which was highly enjoyed by men who could not appreciate every humorous point and quaint touch. Mr. Healy is probably unknown to the general world as a vocalist; but he is always good for a song, and if Sims Reeves would not grow pale at him as a competitor, he might well wish for his readiness to oblige. John O'Connor has a fine baritone and the musical taste and cultivation that are habitual in Cork; and Mr. Leamy may know other things than "The Rising of the Moon"; but he is known to his colleagues as one singer of one song. Thus for a while there was a complete truce to speeches, but there was a general communication that before the night was out one or two other toasts would follow. The O'Gorman Mahon, rising straight as a pine, was hailed with "Cheers for the Grand Old Man," and spoke to a delighted audience of 1823, and Catholic Emancipation, and the sacrifice of the freshlovers as of something that happened the day before yesterday.

THE IRRESPRESSIBLE BEGGAR.

There was another toast that has now become a standing event at dinners of the Parliamentary party. It is not set down formally, it is often even excluded formally, as at the banquet; but it is inevitable, for it rises spontaneously and unannounced from the strong affections of forty men for one of their number. That toast is, "The Health of Joseph Biggar." Whenever these words are pronounced, there arises one loud, wild, undivided cheer; for Joseph Biggar is near the heart of every man in the Irish party. And then occurs another curious phenomenon. A strange glimpse of the difference between the political reputation and the inmost character of men, and between the attitude of the same man to those whom he regards as the friends and those whom he considers foes to his country's cause. If there be a man in the Irish party whom the enemies of Ireland regard as harder, tougher—shall it be said, more savage in his character than another, it is Joseph Biggar. It is his friends only who know how soft and tender and true the real man is. When his name is mentioned in terms of praise by a colleague, and is received with cheers by his friends, the real nature of the man can no longer command itself. His breast heaves; if he speaks, it is with a trembling voice; with a nervous twitch, he covers his face with his hands; and the tears have already rushed to his eyes and trickle down his cheeks. Then he gets up in stammering words, declaring that he is but a commonplace creature; very lazy—"Oh! oh!" about his colleagues—"Yes, yes!" says Joseph in a most earnest remonstrance; "the truth is, I've always been very lazy;" and winds up by declaring that he is proud to be amongst so many men so much abler and better than himself. So it was at the Parnell banquet, when Mr. Healy proposed his health. Finally, the "God Save Ireland" was led by T. D. Sullivan; was sung by all the members standing; and the historic gathering came to a close.—United Ireland.

A TURNCOAT.

Irish Fire-side. An Irishman whose first name is Anthony, and whose last, resided once at Old Kilpatrick, Dumbartonshire, and while there, had a goat that was a noted rambler. One day she was curious enough to visit the Protestant church of the village, and by means of mounting a tombstone close by the wall she managed to jump through a window right into the building. When a church officer opened the door on Sunday morning, he was surprised to find the horned animal darning and skipping in the building with as much seeming agility and grace as one of the mountebanks that preach at the Jail square, Glasgow. As a natural consequence she was arrested and put in pound, and her master was summoned before a Dumbarton magistrate and ordered to pay all damages, but Anthony in order to get clear of the responsibility replied to his hearer: "Bodad, I will do nothing of the kind, because I reared my goat up in the true faith, and now since she has thought proper to turn her coat just keep her there and let her go to perdition along with her new friends."

Mr. Alexander Robinson, of Exeter, in writing about one of the most popular articles, and one that has done more good to the afflicted than any other medicine has during the short time it has been in existence, says: "I have used four bottles of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and have been cured of Dyspepsia that troubled me for over ten years. Part of that time I had it very bad, and I was at considerable expense trying to get relief; but this excellent medicine was the first and only relief I received." Sold by Harkness & Co., Druggists, Dundas St.

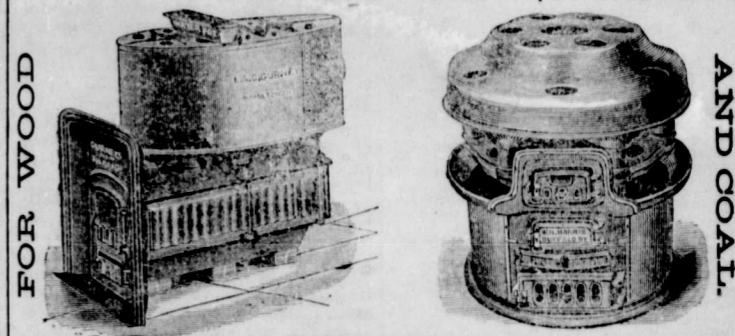
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Catholic Record. LONDON, SATURDAY, OCT. 17, 1885.

(OFFICIAL) DIOCESE OF LONDON.

The following circular has been addressed by His Lordship the Bishop of London to the clergy of the diocese:—

CIRCULAR. St. Peter's Palace, London, Oct. 6th, 1885.

REV. AND DEAR SIR: The following will be the subject matter of our next Theological Conference, which will take place in January next at the usual place:—

DOGMATIC THEOLOGY. De Romano Pontifice. MORAL THEOLOGY. De Actibus Humanis. SACRED SCRIPTURE.

St. Paul's Epistle to the Galatians: what the object and occasion of it were; an analysis of it to be given.

The day on which the Conference will be held in London and Windsor, respectively, will be announced hereafter.

No Clergyman is allowed to absent himself from Conference, except for reasons deemed satisfactory by us.

Your faithful and devoted Servant in Christ, JOHN WALSH, Bishop of London.

CARDINAL McCLOSKEY.

At one o'clock on Saturday morning last, His Eminence John Cardinal McCloskey departed this life.

For some years the illustrious prelate had been in feeble health, and within a few weeks previous to his demise began to sink rapidly as to alarm his friends and attendants.

When, a few days ago, his critical condition was made known, a deep feeling of sympathy and sorrow overpread the great metropolis.

So intense and universal was the regret felt at the approaching end of America's first Cardinal that the archbishopate on Madison Avenue was for days the centre of deepest interest, evidenced by callers from all ranks and conditions of society, among them clergymen of every denomination, all eager to ascertain the true state of the dying prelate's health.

On the morning of the ninth, His Eminence made an effort to speak, but though weakness prevented him it was quite apparent that he understood what was going on around him.

His brightness gave the anxious attendants to hope that a change for the better had set in, but as the day wore on he began to grow weaker and at four o'clock became unconscious.

At five minutes before one the solemn moment of parting had arrived, and the great Cardinal then yielded up his spirit without pain and as one sinking into a deep sleep.

He was surrounded by devoted priests and dearest relations. On one side of his death-bed were the Cardinal's nieces, Mrs. Kelly and Mrs. Cleary, and on the other side Miss McCloskey and Miss Mullen.

Behind them, standing almost in a circle, were His Grace Archbishop Corrigan, Monsignors Farley, Preston and Quinn, Doctor McDonald and the assistant priests attached to the Cathedral, reciting the prayers for the dying.

Doctor Keyes, the Cardinal's physician, anxiously watched at the head of the bed the ebbing life of his patient, till, at length, as the first hour of the day was about to break upon the mighty city, the end came, and peacefully and painlessly passed from earth the soul of the second Archbishop of New York.

No man of the present century has figured more conspicuously, and yet modestly, in the history of the Catholic Church than John Cardinal McCloskey.

He was born in Brooklyn, N. Y., March 10, 1810, of Irish parents, who were not rich, but were well enough to do to send their son to college.

Piety seemed his own by right of inheritance from the parents, whose devotion to the church led them to cross the East river in a row-boat for the purpose of attending Mass on Sunday morning in the days when there were no ferries.

As a schoolboy he avoided the rough games of his playmates, and earnestly devoted himself to study.

In the autumn of 1821 he was sent to Mount St. Mary's college, near Emmitsburg, Frederick county, Md.

During the seven years which followed, the piety and modesty of his nature, his gentle and sweet disposition, his enthusiasm for his studies, and his abilities as a student, won for him the esteem and admiration of all who knew him.

His studies were not directed with a view to the priesthood. He decided for that calling, however, and after his graduation returned to Mount St. Mary's to pursue a theological course.

return was appointed assistant priest of St. Joseph's church, in New York, and six months after became priest of the parish.

In 1841 Bishop Hughes nominated him first president of St. John's college, Fordham, but in 1843 he resumed charge of St. Joseph's.

At the solicitation of Bishop Hughes he was appointed his coadjutor, Nov. 21, 1843, and was consecrated March 10, 1844.

In the division of the diocese of New York, which took place in 1847, Bishop McCloskey was nominated first bishop of Albany, May 21.

His zeal, eloquence and popularity obtained him the means of building churches in every city and town, and of creating many institutions of charity and education.

He introduced into his diocese the Sisters of the Sacred Heart, the Sisters of Charity, the Sisters of Mercy, the Grey Sisters, Hospitaliers from Montreal, the Sisters of St. Joseph, and those of the third Order of St. Francis; also the Jesuits, Oblates, Augustinians, Franciscans and Capuchins.

He began and completed the cathedral at Albany, donating to it a large part of his own income.

During his long episcopate he was in that city he purchased extensive buildings in Troy, destined to be used for a general theological seminary for the diocese forming the ecclesiastical provinces of New York, and obtained for it from the university of Louvain a staff of trained professors.

After the death of Archbishop Hughes, he was appointed to the see of New York, May 6, 1864, and took possession of it Aug. 21.

Besides a large number of spacious churches built in the city and elsewhere, the archbishop established a foundling asylum, an asylum for female delinquents at Fordham, homes for destitute children and young girls attached to St. Stephen's and St. Ann's churches, homes for aged men and women, and new orphan asylums outside of New York city.

To direct these institutions and to co-operate with the secular clergy, he introduced communities of Dominicans, Franciscans, Capuchins, Little Sisters of the Poor, and German Franciscan Sisters for the German hospital.

He also labored strenuously to complete the new cathedral begun by his predecessor, for which he gave \$10,000 from his private purse, and to procure materials for which he visited Rome in 1874.

On March 15, 1875, Archbishop McCloskey was made a cardinal of the order of priests, being the first American cardinal ever appointed.

On the death of the pope in February, 1878, he was summoned to Rome to attend the conclave of cardinals for the election of a successor to Pius IX.

Not long since a Catholic magazine said: "Vast as has been the stride of Catholicism in America during the era spanned by the life of His Eminence, in no direction has it been more remarkable than in the Archdiocese of New York, and to this advancement Cardinal McCloskey has contributed illustriously.

The completion of St. Patrick's cathedral—the noblest of modern Gothic fabrics—great achievement though it is, is but a small expression of the gratitude of faithful children for what has come to them as the fruits of never-ceasing endeavor in their behalf—a monument vastly grander in their fervor and affection and the loyalty gotten of them."

The grand cathedral on Fifth avenue, the building of which was interrupted by the civil war, was his especial care and pride.

From the time when he began his earnest efforts to push the work along in 1865, until the present day, many of the hours of his daily recreation were turned to advantage between the massive walls of the cathedral, while he examined personally the work of the builders, masons, stonecutters; the plans and specifications, even to minute details, being familiar to him.

His active efforts in church administration came to an end some time ago, the power of attorney having been executed for him by Vicars-General William Quinn and Thomas Preston.

In appearance Cardinal McCloskey was somewhat spare and thin, and apparently frail, but his chest was full and the tones of his voice clear and far-reaching.

His gentle disposition, his learning, the soundness of his judgment, and, withal, his modesty, even while bearing the highest honors and responsibilities, won him universal affection and respect.

BISHOP WALSH AT MAIDSTONE.

Last Sunday, His Lordship Bishop Walsh visited Maidstone for the purpose of administering the Sacrament of Confirmation to a large number of children who had been carefully instructed by the rev. pastor.

At ten o'clock a procession formed in front of the pastoral residence, led by acolytes, bearing the cross, followed by about 120 boys and girls of the Confirmation class, after whom came His Lordship in cope and mitre, attended by the pastor, Very Rev. Dean Wagner, of Windsor, and Rev. Dennis O'Connor, O. S. B., President of Sandwich College.

On reaching the sanctuary High Mass was at once commenced, Very Rev. Dean Wagner being celebrant. The Bishop was assisted at the throne by the Rev. Fathers O'Connor.

His Lordship preached a very forcible and instructive sermon, and then administered the holy sacrament of Confirmation to about 150 persons.

He closed the services by some necessary admonitions to the people relative to Christian life and conduct.

The singing on the occasion deserves special mention, having been of a most excellent character.

After mass a number of gentlemen, residents of Essex Centre and vicinity, and Gesto, met His Lordship in the sacristy to consult about building a church at Essex Centre.

The committee was most cordially received, and after expressing their views, His Lordship very heartily approved of their proposition, and authorized them to form themselves into a committee to ascertain and report to him the amount of money that could be raised by legal

notes or cash on hand, with location and probable cost of lot. The committee will meet to organize at Mr. P. Brady's next Sunday afternoon.

The Rev. Father J. O'Connor gives the proposition a very hearty co-operation, and the members of the committee are sanguine of success now that His Lordship has approved of the step.

THE FRENCH ELECTIONS.

For the first time in many years the Catholics of France have shown their real political strength.

In the elections held on the 4th inst. they achieved that which may be fairly called a signal victory.

True, they did not succeed in winning an absolute majority of seats in the Chamber of Deputies; but they did succeed in sending to the National Legislature a large and united body that cannot fall far short of two hundred and fifty members.

The French Catholics have long labored in their political action under great disadvantages. Divided amongst themselves on the claims and merits of the various aspirants to the sceptre of monarchical France, and as to the advisability of the continuance of the Republic, they have never been able to present a united front at the polls.

Had they done so in the election just held there is little doubt that Radicalism would have been most completely effaced.

Last year in Belgium it was shown what united and determined Catholic action can effect. That country had been for four years afflicted by the tyranny and intolerance of a small faction elevated to power through the indifference of the Catholic majority.

A school law as unjust, despotic and one-sided as masonic bigotry could devise had been by that faction imposed upon the people.

But the hour of retribution came and the Catholics of Belgium, standing shoulder to shoulder, relieved their country from the incubus under which it had labored and suffered.

The example of Belgium had, no doubt, its effect on France. The Catholics of the former country sank all differences and forgot all enmities in the presence of the common foe.

The Catholics of France have likewise made an honest effort to close their ranks against the enemy of Church and society.

To this effort, demanding as it did, great self-sacrifice and lofty patriotism, must be attributed the marked success of the first Sunday in October.

In the new Legislature there will, properly speaking, be three parties, the Catholic party being the most numerous, and the Extreme Left, or Radical section of Republicans, the weakest.

The latter will, however, by its aggressiveness and popular strength in the large towns be enabled to dictate terms to the "moderate" portion of the Republican party.

The "moderate" party, too, well-deserved defeat at the elections. Their unjust and tyrannical course during the past few years deprived them of the sympathy and support of all patriotic and thinking citizens.

Their action in reference to the school law and to the expulsion of the religious orders justly irritated the Catholics of France and off-ended the friends of Republican institutions all over the world.

Government by them in France has now been rendered an impossibility. Not alone amongst the rank and file of their supporters did the election work havoc at the polls.

Several cabinet ministers were likewise guillotined. One of the most gratifying of the defeats is that of M. Goblet, Minister of Public Instruction, who made himself particularly odious and offensive in the discharge of his administrative duties.

He seemed to think that he had been called to regenerate and redeem the French nation through the means of godless schools.

His efforts were not, however, appreciated to the extent he desired. He has been driven from the legislature and from the high office he had so tyrannically filled.

The result of the election has aroused intense mistrust in political circles in all countries.

A despatch from New York informs us that the French elections excited the keenest interest in that city.

We are told that the general opinion there is that the Republic is safe and that the Conservative gain is not a sign of change in the attachment of the people to Republican institutions but an indication of a protest against M. Ferry's policy in Tunis, Tonquin and Madagascar and a proof only that the French democracy declined to be dragged by the party in power.

The Republic may indeed be safe, but the popular will as expressed at the elections has shown that the French people will not have a Republic without religion.

The Radicals themselves clearly see the position into which rampant irreligion has driven the nation.

The Union Nationale sadly declares that the result of fifteen years patient work has been compromised in a few hours; and the Standard's Paris correspondent is confident that there will be bloodshed in the streets of Paris.

We trust that the prediction of the latter will not be fulfilled; and in reference to the statement of the Union Nationale, we may say that if Republican institutions in France stand in any danger it is due to the shortsightedness and anti-Christian intolerance of those who proclaimed themselves the most enthusiastic supporters of

these institutions. In Germany especially the result of the French elections has engaged deep and wide-spread interest.

In an interview with a Paris correspondent of the London Times Prince Hohenzollern, the German Ambassador to France, stated:—

"In my opinion, the only possible way, under the circumstances, to form a stable government is by a union of the two Republican sections of the chamber, as I am afraid the radical Left minority will not defer to the desires of the moderate Left majority regarding governmental measures.

Europe has hitherto been enabled to live on good terms with the French republic, but the republic of tomorrow may differ from the republic of yesterday.

If the Conservatives use their comparative victory solely in the interest of the country they may easily contribute toward maintaining or even improving the relations of France with the rest of Europe.

If, however, they should use their increased forces to disturb the situation, and call into question the established order of things, France would enter into a period of troubles and agitation, and would require the closest watching by foreign statesmen.

Every oscillation in France at the present time makes a sensible difference in the political calculations which now occupy the attention of Europe."

In Paris the excitement over the result of the elections is very intense. Radical bitterness and animosity have shown themselves in the demonstrations at the *Gambetta* and *Pigaro* offices.

Boche'ort will apparently be satisfied with nothing short of M. Ferry's head.

The attempt to make this gentleman the scapegoat of the Republican party will, we trust, prove a failure.

For him we neither feel nor profess admiration. He has in his time done his country grievous wrong, yet he is no worse than those who now condemn him most emphatically.

In too many of his unjust and unpatriotic actions he has been driven by the extremists of his own party. He has already been severely punished by an ignominious expulsion from office, and can never again aspire to power in France.

His reward—the universal condemnation of his people—has been that of other men who pursued a like course and followed a similar policy.

The result of the elections cannot be fully appreciated till the opening of the Chamber. It will then be seen what the full effect of the Catholic re-action in France has been.

It is our earnest and sincere hope that the Catholics of France will not fritter away their strength upon useless discussions and unpatriotic dissensions but strive by every means to bring back their country to lasting unity and enduring prosperity.

CARDINAL MANNING AND THE ELECTORS.

Cardinal Manning's article in the Dublin Review on the attitude of Catholics in the coming elections will no doubt receive very close and widespread attention.

We have before us but a summary of the Cardinal's article but from this summary can readily infer the tone and purport of this remarkable production.

His Eminence declares himself a supporter of the parliamentary system of the British constitution generally, however hostile its workings towards Catholicity.

He praises liberalism in so much as it is devoted to the care of the poor, the amendment of the law and the enforcement of local option.

He furthermore strongly denounces secular education and urges the Catholic body to put the religious question foremost by supporting only those candidates who favor the endowment of voluntary schools whereby parental rights may be protected and the conscientious feelings of all saved from insult and invasion.

The Cardinal also advocates the appointment of a commission to examine the education question in all its details.

The platform laid down by His Eminence is certainly one upon which all Catholics could unite.

We saw it some time ago suggested that there should be formed a political alliance between Irish and English Catholics.

Those who made this proposal cannot have been ignorant of the fact that the mass of the Catholics of England are of Irish origin and in thorough political accord with their countrymen in the Green Isle.

It is, then, Catholics of Irish origin who have given Holy Church whatever of vitality and strength it possesses in Great Britain.

There is, however, in the latter country an aristocratic "Catholic" minority, which for insolence, aggressiveness and intolerance towards their brethren of the faith, is without any parallel in this wide world.

It is utterly impossible in the present state of things that Irish Catholics can form any alliance with this faction unless upon terms of the fullest acceptance by it of the programme of the Irish National Party, both in respect of Catholic claims in the matter of education and Ireland's right to self government.

It were indeed most desirable that all Catholics should combine in support of the principles enunciated by Cardinal Manning.

That the vast majority of the Catholics of the united kingdom, nine-tenths of whom are of Irish origin, will so combine, we have no reason to doubt. Amongst the "Catholics," however

there will be the usual amount of carping and growling; and we need not be surprised to see the article in the Dublin Review, above referred to, strongly condemned by the anonymous scribblers of that faction which had yet been in slavery but for the energy and determination of the Catholics of Ireland.

THE NEW MINISTER TO SPAIN.

President Cleveland has appointed the Reverend James L. M. Curry, of Virginia, a retired Baptist clergyman, envoy extraordinary and minister plenipotentiary to Spain.

The announcement of the appointment created genuine surprise.

A Washington dispatch says that several prominent political leaders were in quest of the Spanish mission and that the selection of a clergyman would be considered another blow at the Democratic party.

The same despatch informs us that though the appointment was made upon the recommendation of Congressman Barbour, chairman of the Democratic state committee of Virginia, it has given rise to great dissatisfaction in that state.

Dr. Curry after a varied political experience took sides during the war with the Southern States and at the close of the great civil struggle was ordained a preacher of the Gospel in the Baptist Church.

He has latterly resided at Richmond, Va., and is the President of the Board of Foreign Missions of the Southern Baptist convention and also secretary of the committee in charge of the Peabody trust.

We are not disposed to question Mr. Curry's ability but we do think, judging from his antecedents, and from the nature of the positions he has till now occupied, a more unfit man for the Spanish mission could not have been chosen.

A Baptist proselytiser is not likely to command influence or respect in Spain. Diplomatic relations between the two countries are of a very close character.

Nor is it unlikely that the question of Cuba's annexation to the United States will before long have entered the range of practical politics.

The presence, therefore, in Madrid of a gentleman whose very character is a menace to Spanish institutions and an outrage on Spanish feelings will not certainly conduce to the peaceful solution of the Cuban problem.

When Mr. Kelly was accredited to the Quirinal American fanatics condemned the nomination as altogether ill-advised.

What will they now have to say to the appointment of the President of a Baptist board of foreign missions to the court of His most Catholic Majesty?

It does seem to us that in this case President Cleveland has struck on what may be justly termed the eternal unfitness of things.

SOCIALISM IN ENGLAND.

The recent socialistic demonstration in London proves, amongst other things, that discontent of an unquestionable character prevails amongst the masses in England.

While sympathizing with the English people in their many grievances, we cannot but regret that any amongst them should be so far duped as to embrace the pernicious errors of socialism.

They suffer now from the evil effects of monopolist despotism and of social inequality, but were the theories of socialism carried into practice they would not find themselves any better off.

They would, on the contrary, by the substitution of a tyranny more galling than that from which they now suffer, find themselves in a position more sad and deplorable.

We believe, however, that the state on both sides of the Atlantic has not done, and is not doing its duty by the workmen.

We are no advocates of spoliation or confiscation, nor have any desire to see the rights of property infringed upon.

But we do firmly hold that if capital and property have their rights, so also has labor.

It is, we maintain, the bounden duty of the state to provide that the workman shall receive equitable compensation for his labor, and that he be not housed, clad and fed as does not become a civilized man.

Who that visits any of our great cities does not see that the lot of many of our working people is one truly wretched in nearly every respect?

It is, we know, avowed that much of this wretchedness is due to the faults of the working people themselves, but there is no denying the fact that a great deal of the misery from which they suffer is directly attributable to the unjust distribution of wealth and the unfeeling despotism of heartless monopoly.

The workman, even when not receiving anything like adequate compensation for his labor, is forced to pay the very highest price for the necessities of life.

What marvel, then, if vice and crime be so frequently the companions of poverty? The workman in the great cities of Britain and the United States, who can, upon the compensation he receives for his labor, live in any manner or bring up his family to any degree that may be called respectable, is indeed rarely to be found.

The labor question is, therefore, one of vital interest on both sides of the Atlantic. It is a question now pressing with the utmost urgency for solution.

We earnestly trust that statesmanship will devise some solution of the problem

which, while not trenching on the rights of property, will extend some measure of relief to the working classes, and afford them solid and lasting amelioration.

LORD SALISBURY'S SPEECH.

The speech of the Marquis of Salisbury at the National Conservative Conference at Newport, on the 7th inst., was the great event in British politics of last week.

This speech had been looked forward to for a clear enunciation of the principles and purposes of the British Conservatives of today.

It cannot be said of the noble lord that he ever lacks vigor or lucidity in his written or spoken declarations of policy.

In neither respect was he found wanting at Newport. After thanking the Conservative union for exposing the true nature of the gaudy promises of the seductive programme of the Liberals, and urging his hearers to continue their efforts in behalf of Conservatism, which he said was growing and had a glorious future, the Premier proceeded to enunciate the policy of the Conservative party.

Referring to the disturbances in the Balkans, Lord Salisbury said:—

"It is no part of the duty of British statesmen to interfere in the affairs of Eastern Roumelia. The treaty of Berlin has not been frustrated nor has the San Stefano treaty been restored.

The policy of the Government is to uphold the Turkish empire, and wherever it is possible to do so genuinely and healthily to uphold, cherish and foster strong, self-sustained nationalities which have an important bearing on the future of Europe.

For the present, I have hopes that the powers will confine the disturbance within the limits of the Roumelian territory. Russian influence would have checked the political growth of Roumelia if the latter country had united itself with Bulgaria in 1878."

On affairs in Ireland, in answer to the question as to what extent local government should be extended to that country, he said the extension might give more facility to the minority to do justice to the majority.

He regarded the integrity of the empire above all other political considerations. He expressed approval of the imperial federation movement, but added that his plans in regard to the matter had not yet been tangibly shaped.

He believed in a closer reunion of England and her colonies for the purpose of proving the real strength of the nation in European councils, and this he declared to be one of the most important questions of the future.

The Marquis of Salisbury further stated that the Government had received returns showing the decrease of crime in Ireland. Boycotting, he said, was amenable to the ordinary law, which would be strictly enforced.

The extension of self government to Ireland was, he affirmed, an open question, but it was desirable, as far as possible, to give Ireland the same benefits enjoyed by the rest of the British Empire.

By the press the Premier's speech has been, in general, received with satisfaction. The Daily Telegraph, a leading Liberal organ, says:—

"Lord Salisbury's speech was a masterpiece of skill, of lucidity, of arrangement, and, we must add, of candor. He does not flinch. The battle may be said to have commenced with this remarkable address, which exhibits all the high qualities of the Tory leader, as well as his defects, and must powerfully influence public opinion on more than one burning question."

The Daily News says:— "Lord Salisbury satisfies his opponents and disarms his friends. The policy of doing timidly what the Liberals would do thoroughly will please the older Conservatives more than the Churchillites.

Churchill's ascendancy on the Irish policy is still apparent. It is evidently the intention to govern Ireland during the winter without coercion. Lord Salisbury's remarks on federation will distinctly encourage Mr. Parnell to persevere.

There could scarcely be a fuller admission of a tacit alliance between the Parnellites and the Conservatives."

The Standard on the other hand, says, that while Lord Salisbury's speech was eminently practical as well as eloquent and vigorous, and his language decisive against a disruption of the empire, he might, with advantage, have been more distinct on the question of Irish self-government.

This the great Tory organ proclaims the most noticeable defect in the Premier's speech. The Times, in reviewing the speech, declares:—

"His defense of the government's past policy in Ireland is most unsatisfactory. His pointing to the recent prosecutions against boycotting is an admission that the coercion act will be allowed to lapse. Boycotting will consequently extend. His programme is not a thrilling one, but is enough to show that the conservative government is not necessarily doomed to legislative barrenness."

If the Standard and the Times, both opponents of Home Rule for Ireland, can justly blame the premier for lack of definiteness in dealing with the Irish question, the Irish people can condemn him for being, if anything, too clear in his opposition to the right of self-government.

His approval of an imperial confederation does not by any means show that any alliance, tacit or otherwise, exists between him and Mr. Parnell.

The Marquis of Salisbury has never been a friend of Ireland. His speech proves that he will to that country concede nothing that will not be forced from his hands.

His expressed determination not to revert

to coercion is due not to any friendliness of his own for Ireland, but to the dominating influence in the Cabinet of Lord Randolph Churchill. It cannot, however, be denied that the Premier's speech has on the whole produced a good impression for his party in Great Britain.

The prospects of Tory success are much brighter than they have yet been in the course of this campaign.

The Liberals are neither united nor enthusiastic. It will not, to our mind, be surprising if the Marquis of Salisbury secure a small majority in England and Scotland, leaving the balance of power in the hands of the Irish party, who, from the present outlook, are almost certain to send eighty

to coercion is due not to any friendliness of his own for Ireland, but to the dominating influence in the Cabinet of Lord Randolph Churchill. It cannot, however, be denied that the Premier's speech has on the whole produced a good impression for his party in Great Britain. The prospects of Tory success are much brighter than they have yet been in the course of this campaign. The Liberals are neither united nor enthusiastic. It will not, to our mind, be surprising if the Marquis of Salisbury secure a small majority in England and Scotland, leaving the balance of power in the hands of the Irish party, who, from the present outlook, are almost certain to send eighty-five members to the new Parliament. Whatever the Marquis of Salisbury's individual views on the subject of Home Rule, he will, there is no doubt, be forced, in the presence of so large and united an Irish delegation, to devise some plan for the adjustment of Irish wrongs, or resign the seals of office into worthier and better hands.

DONT SEND THEM.

At a meeting held recently by some Irishmen in New York it was proposed to send a delegation of Irish American orators to the old land to do service in the present electoral campaign. Never has a proposal within our memory met with such universal and well-deserved condemnation. What practical service the men proposed to be sent could render Ireland by a profuse display of oratory was not shown at the meeting. Against these gentlemen individually we have not one word to say. The names of many, we have reason to know, were placed on the list of speakers without authorization. All of them, in so far as we know, are able speakers. We may, however, be permitted to express the conviction that in Ireland they would at least do a sorry figure. There is no room in Ireland for American election oratory. Mr. Parnell's party is nowise weak in respect of eloquence. It is not oratory but substantial financial support that the Irish leader stands in need of. We feel specially gratified to notice the unanimity with which the proposal to send the oratorical contingent to Ireland has been everywhere received in America. The *Pioneer Press* of St. Paul, Minn., interviewed leading Irishmen of that city with the result that we propose to submit to our readers, to show that Ireland's friends in America propose not to be led away by clap trap proposals, but to render the land of their ancestors solid service. The following are the answers received by the *Pioneer Press*:

Adj. Gen. McCarthy—I don't think the plan of sending orators and campaign workers to Ireland feasible. They do not need them there. What they want is money, and we should send them money, not speakers. None of the prominent men who have been mentioned are willing to go, and if they did they would probably get into trouble. I am very much opposed to the plan.

P. H. Kelly—I don't think the plan practical at all. They have better orators in Ireland than we have in this country, and what they want over there is money. Campaign workers and orators from this side would do no good.

M. F. Kennedy—The idea of sending men over there disgusts me. They don't want orators, but they do want money, and that is what we should send them. Orators and campaign workers would do them no good, and it would probably do great injury to the cause.

Patrick Keigher—I am opposed to the plan. They want money in Ireland—not speakers. We would not want foreigners coming over here and mixing in our political affairs, and it is the same over there. It would do no good to send the men.

J. D. Pendergast—I have not given the matter much thought, and I am not prepared to say that sending orators over to Ireland would do any good, but if it would I am in favor of sending them over.

J. J. McCafferty—A mistaken impression has got abroad that the league has in view the project of sending orators to Ireland to speak in favor of the movement to secure independence. This is not our intention. The plan was originally proposed by one or two individual members in the East, but it has never received the sanction of the league. What is needed is money to prosecute the work. There are plenty of orators in the mother country. We are in earnest in the matter, and propose to do all we can to assist Mr. Parnell in his good work. The league is composed of the best Irish citizens in the country, men who have social position, wealth and influence. Much enthusiasm is shown by the members of the league in St. Paul. We are gratified to see the public press speak out in our behalf. The mass meeting that we are to hold soon will be a success.

Capt. M. J. O'Connor—I am thoroughly in sympathy with the movement to raise money to assist Ireland in her efforts to gain independence. So, also, are the Irish citizens of St. Paul. A liberal contribution has already been made, and the sum will be materially increased. Too much cannot be said in favor of the movement, but I do not favor sending speakers.

J. G. Donnelly—I believe every Irishman in the city is heartily in sympathy with the movement. As for myself, I am desirous that it should succeed. The mass meeting that is to be held soon will, in my judgment, be productive of the best results. Keep the orators at home, however. They would do more harm than good.

The views here expressed are those held on the subject by nine hundred

and ninety-nine out of every thousand Irishmen in America. Never before did we notice such a gratifying feeling of devotedness to the old land as we today gladly recognize amongst the descendants of Irishmen in America. This devotedness is daily taking a practical shape that must go far to strengthen the hands of the Irish leader and his followers in their efforts to secure for their country the inestimable boon of self-government.

ORANGE FANATICISM.

"Are we to have a Protestant Ascendancy in Canada?" formed the subject of an article which a few weeks since appeared in the *CATHOLIC RECORD*. The views therein expressed were called forth because of the intemperate utterances of some Orangemen in Kingston and elsewhere, who have been in the habit of raising a howl whenever a Catholic receives an appointment from the government. At a meeting in Kingston resolutions were moved by Brothers Gaskin, Adams and Marshall, and seconded by Brothers Brown, Snook and Scally. (We give the names for the purpose of showing, as far as we can judge by name, what a small claim, as a rule, these individuals have to be classed as Irishmen.) Well, at this gathering of unreasonable and unreasoning followers of William of Orange, the resolution of Brother Gaskin and Brother Brown went on to relate that "any man with his eyes open can see that it is the earnest and continual purpose of both parties to curry favor with the Roman Catholics of this province and Dominion, to the injury and detriment of the Protestant population. This preference is especially apparent in this section of country, when work is given or appointments made in the asylum, penitentiary, or other Government institutions when Protestants and Roman Catholics are applying. The facts bear out the statement that the latter are receiving more of the appointments in these places from both governments than their numbers or position warrant, plainly showing that both parties are pulling strong for their support, and this is done because political parties find Protestants and Orangemen divided and Roman Catholics when looking for emoluments a solid phalanx. This meeting pledges itself in future, as a matter of self-protection, to vote unitedly for that party which will deal out even-handed justice to the community." We have before us a table published in the last issue of the *Kingston Freeman*, giving the relative number of Protestants and Catholics occupying public positions, and also those in the employ of the local and Dominion governments.

Table with 2 columns: Position, Prot. Cath. Members of Legislatures..... 6 1 City Council..... 18 4 City and County Officials..... 38 2 Asylum..... 15 2 with salaries \$20 to 1 Custom House..... 12 4 Post Office..... 12 5 making a total of 171 to 19, or exactly NINE to ONE.

Brother Gaskin and Brother Brown desire that even-handed justice will be dealt out to the community. "Any man with his eyes open can see" that the Catholics have not their just share of public offices. They have, in truth, been ostracized by these men, who, while professing to be lovers of justice, are seeking to plant in this country the system of Protestant ascendancy which for so many years disgraced the United Kingdom. Such a system cannot ever flourish in Canada, and it would be well were our Orange neighbors to realize this fact at once. What they really desire is all the public patronage, not an equal share. And this they would call justice.

THE SACRED HEART ACADEMY.

It is indeed pleasing to note the rapid advancement being made by the good religious of the Sacred Heart in educational matters in all parts of the country. No sooner do we chronicle the establishment of a thoroughly equipped and well patronized school in one section than we are informed that steps are being taken to found another in some other place, where their influence for good amongst young ladies soon makes itself felt. For many years a highly successful house has existed in the city of Detroit. It has been, indeed, so well patronized that a short time since the establishment of another school became a necessity. For this purpose a beautiful site was purchased at Grosse Pointe, a short distance from the city named. In referring to this new school, an American paper says: "One of the best schools visited was the Academy of the Sacred Heart, for young ladies, at Grosse Pointe, near Detroit. This institution, under the direction of the Ladies of the Sacred Heart, is delightfully situated upon an eminence commanding an extensive view of the broad and beautiful waters of Lake St. Clair. Its position is unrivaled for beauty and an invigorating, health-giving atmosphere. The buildings, erected expressly for a boarding-school, are commodious and imposing, and are supplied with all modern improvements and conveniences. The grounds are extensive, affording the pupils every facility for invigorating exercise and amusement. The course of studies—as in every house of the Sacred Heart—is, in every department, thorough and of the highest grade. The aim is to make of their pupils modest, amiable and thoroughly accomplished Christian women."

THE CAMPAIGN IN IRELAND.

Mr. Parnell is pursuing his canvass with great vigor and success. The Nationalists have decided to contest every Irish parliamentary seat except twelve. In the ninety-one constituencies to be contested the prospects of success are excellent. The County conventions already held have shown a marvelous unanimity and unbroken determination amongst the people. Good candidates have in all cases been selected. In most of the constituencies apart from Ulster the contests will be merely nominal, and it may be expected that never in the history of Ireland will so many candidates have been returned by acclamation. In Ulster the struggle will be most severe. That province was especially gerrymandered to prevent national success. The people are, however, so united, determined and enthusiastic that solid victories may in many doubtful places be safely anticipated. We have never before in an acquaintance with Irish politics, noticed such unity and discipline amongst the people and their leaders. Let this unity and discipline only be maintained till the closing of the polls next November—let there be an abstention from crime, violence and intimidation for all time to come—let every man prove himself by his conduct worthy the rights and privileges of freemen—and no power on earth can prevent the realization of Ireland's hopes and aspirations. From this side of the Atlantic every phase in the struggle will be eagerly scanned and every good wish accompany the patriots in the grave and severe crisis through which Ireland is now passing.

BISHOP CHALLONER'S MEMOIRS.

Of the several excellent works of the late pious and learned Bishop Challoner, there is none of such absorbing interest to Catholics as his "Memoirs of Missionary Priests and other Catholics who suffered death in England on Religious accounts from 1577 to 1684." This was a long period, and it was one of unheard-of persecution—of persecution that was not exceeded even by that of heathen Rome. The latter, with all its cruelty, was intermittent, and sometimes allowed a little respite and breathing time to the Christian people. The former was continuous, and, so long as it lasted, never relaxed in its savage efforts to extirpate the Catholic faith. This, however, could not be done. It appeared rather to grow under the scourge that was so relentlessly applied. The blood of martyrs, in modern times, no less than in the days of heathen barbarism, was destined to be the seed of the Christian Church. This truth the persecutors of England, although they had eyes to see and understandings to understand, neither saw nor understood. A less ferocious policy would have been attended with more success. That great Protestant, Dr. Johnson, called the Scotch reformer Knox, "the ruffian of the reformation." He was less a ruffian than the proud English nation. He spent his reforming energy in furious harangues, which his adherents called sermons—preaching of the gospel. They delighted in his language, as in a low state of society the passer-by lingers on his way in order to regale his ears with the slang of the streets, so often vulgar and obscene. The English did worse, they rioted systematically in cruelty and torture. The result was such as they deserved, and their labours were calculated to produce a steady increase of the Catholic people and a load of infamy that will never cease to stain the page of history. The followers of Knox persecuted, indeed, but they refrained from shedding blood. The celebrated historian Dr. Robertson states that in Scotland not a single Catholic suffered death on account of his religion. According to other historians, however, it would appear that one, at least, did so suffer. Spottiswood endeavors to vindicate King James from having taken the blood of a priest on account of his religion, but unsuccessfully. Hence their system was attended with a certain degree of seeming success, although destined finally to fail.

As it is only by great labors that great rewards are won, so it is only by much suffering that the highest enjoyment and greatest glory are attained. In the ancient world, to the dark and dismal night of heathen persecution succeeded the bright and happy day of Christian light. The power of the world, concentrated in one vast Empire, was levelled against Him who came to be the light of mankind. Finally, He arose in His might, dispelled the darkness and made unto Himself a new and glorious world—a kingdom that could not be overthrown. The beginnings and growth of this kingdom could not be stayed a single day by all the powers of earth and hell; nor could the same powers in these latter ages, with all their ingenuity and persistent efforts, assail it with success.

Is it not quite the same whether the priest was hanged for saying mass or for giving unsatisfactory answers to the questions put to him concerning the King's supremacy and the Papal jurisdiction? This, however, is but one solitary case and it presents a striking contrast to the systematic murdering of people on account of their religious belief for more than two centuries.

Bishop Challoner's work presents a fund of most valuable information concerning the saints and martyrs of the time to which it refers. Its republication at the present day, in such an elegant form, is a boon to the Catholics of the British Dominion and the United States of America, and a source of instruction beyond all price to the youth of all English-speaking lands. The Cardinals and Bishops of the Church, both in Europe and America, have shown a lively interest in the laudable undertaking, Cardinal Manning actually causing the proofs to be read to him as the work was passing through the press.

THE IRISH PARLIAMENTARY FUND.

We have received the following letter from Mr. John P. Sutton, who is working on behalf of the Irish National League of America, an organization that is now making a special effort to send financial aid to the party led by Mr. Parnell, with a view to strengthen their hands in the agitation for obtaining Home Rule for Ireland. We intend to commence shortly the publication of the names of those who send money to us for this purpose: London, Oct. 8th, 1885.

Editor Catholic Record.

DEAR SIR:—At a time when the eyes of the world are concentrated upon the position of political parties in Great Britain and Ireland, it is needless to say that every intelligent man, no matter what his race, must feel, more or less, a certain amount of interest in the electoral contests soon to take place in England, Scotland, and Ireland. In England the combat lies between Tories and Radicals; the Whigs are dead as a party, dead from decrepitude, and a want of capacity to discern the wants of the age. Between the Tories and Radicals the battle will be fierce, ending probably in a working majority for the Radicals; that is, as between the two English parties, leaving out the Irish members. Now, on which ever side the majority may be found between these two distinctively English parties, it will not be sufficiently large to cover the English minority, combined with a solid Irish vote. On any question dividing the British parties, the decision will undoubtedly rest with the Irish party. They are thus practically masters of the situation. It is true these British members may coalesce on Irish questions, and leave the Irish in a small minority, comparatively speaking, but there are British and foreign questions on which it would be absurd to suppose the British members will not divide in proportion to the strength of their respective parties. The issue of these questions depends altogether on the vote of the Irish representatives. The threat of coalition against the Parnellites is, therefore, the silly emanation of the average English politician, whose obtuse intellect seldom soars above the brutal idea of force. Equally stupid is the menace to disfranchise the Irishmen. We laugh at the very idea, well knowing that no British statesman would dare the terrible consequences that would ensue, for we Irish are to-day a people very much in earnest in the struggle we have now undertaken for land and liberty. These wild words, idle vapors and hysterical screams from a very unintelligent British press, remind me very much of the "gobble-gobble" raised by a lot of turkeys on the approach of Thanksgiving day, or the noise made by a scared old hen cackling round a barn yard.

This is pure unmitigated folly; the Irish question has to be looked fairly and squarely in the face, and the dose of Irish legislative independence must sooner or later be swallowed by our noisy friends, so there is no use in their increasing the quantity of leek they will have to season it with.

There is but one hope left to the enemies of Ireland, and that is, that Parnell will not be properly sustained by the Irish race. It is a slender reed to lean upon. The Irish in Ireland are solid, to a man, in their allegiance to their leader. The Irish in the United States have sprung to Parnell's assistance with all their old time energy and generosity. Noble Chicago the other day cabled her splendid subscription of ten thousand dollars to the Irish cause. A glorious rivalry in filial generosity to old mother Ireland has sprung up from Maine to Texas. The Irishmen in the Australian Colonies but lately remitted the munificent sum of £2000 sterling as a first instalment of their support to the Parliamentary Fund. Away beneath the Southern Cross, by the waves of the broad La Plata, the Irishmen of the Argentine Republic are preparing to prove their fealty to the traditions of their fathers. *Canada and Newfoundland alone are dead to Irish National feeling.* It is true, the men of Quebec have done, and are doing yeoman's work; they are second to none on the broad continent of America. Montreal gives a feeble sign of life. It is also true, that after my visits to Toronto and Hamilton, the movement was set on foot in those cities, and it would be premature to pass judgment on the result. The beginning has been good and I must hope the end will be satisfactory. But I must say it with sincere reluctance, that I could not imagine there was such a want of Irish national feeling as I have discovered in Ontario. If the Irishmen of

Ontario and their descendants are afraid to identify themselves with the constitutional efforts of their kindred in Ireland, they pay a poor compliment to the free institutions of this Dominion, and are only fit to be the serfs they were before they came to be free citizens of a country, the Legislature of which plainly informed the British Government, that the sympathy of Canada was with the Irish people in their legitimate efforts to obtain for Ireland those rights and privileges that have made Canadians happy and contented.

If they are ashamed, then let them change their names, and cease to be vile excrecences on the fair fame of a brave old race. Let them crawl on to the grave, types of those whom Byron calls "Vipers that creep where man detains to climb."

Surely it must not be said that Ireland appealed in vain to her children in Canada. Surely, there must be some homes in Canada that cherish tender memories of old times and old faces beyond the sea. There must be some that still sing the songs they heard by the Shannon or the Suir. The weird tales and traditions of wild mountain glen, crumbling castles, and moss-grown cromleachs, are not all forgotten by the Irish in Canada. All have not turned away from the mother that bore them, all are not deaf to her pleadings, all are not callous to her fate. To these, then, I appeal in Ireland's name for help in this her hour of need. Though feeble she is able to grasp the cup of health and happiness. Help her to raise it to her lips, and to quaff of its life-giving waters, and old Erin will grow young again. Her face will regain its beauty, and every Irish heart will be proud to hail her again as "Queen of the Sea."

I cannot meet all those who sympathize with Ireland face to face, but through the medium of the *CATHOLIC RECORD* I ask them to club together and send their subscriptions to the editor of this journal. If ever Ireland needed help, and if ever self-respect urged every Irishman to toe the mark, with his kith and kin throughout the world, now is the time and now is the hour.

JOHN P. SUTTON, Organizer I. N. L. A.

COLLEGE OF OTTAWA.

On Monday morning a Solemn High Mass was sung in the Church of the Oblate Fathers, Ottawa, for all the benefactors of the College. The celebrant was Rev. Father Ferron, O. M. I., assisted by Rev. Fathers Cousineau and Constantineau as deacon and sub-deacon respectively. The Rev. Director, Father Tabaret, and the Faculty of the College were present in the sanctuary.

ASSUMPTION COLLEGE.

Friday last being the feast of St. Denis was celebrated with great *ecceit* in Assumption College, Sandwich, in honor of the patron saint of Rev. Denis O'Connor, the President of that institution. Their Lordships the Bishops of London and Detroit were present to do honor to the college, as well as a large number of the clergy of both dioceses. We are glad to note the fact that this excellent College is in a most flourishing condition.

AMHERSTBURG CONVENT.

We are informed that a large wing is to be added to the Amherstburg Convent to enable the good sisters in charge to accommodate the increasing number of pupils in their select school.

EDITORIAL NOTES.

—The *Western Watchman*, of St. Louis, Mo., comes to us this week in an enlarged form. We wish our excellent contemporary every success in its new venture.

—We direct special attention to the masterly address of Archbishop Walsh, of Dublin, in this issue. It is just the expression of opinion which we would expect from such a noble prince of the Church. It breathes forth the warmest love of country, combined with sage advice to his countrymen to do no wrong while battling for their just rights.

—A farmer saw an advertised receipt to prevent wells and cisterns from freezing. He sent his money and received the answer: "Take in your well or cistern on cold nights and keep it by the fire." We would advise our readers to take a lesson from this incident when they feel like sending money to unknown and irresponsible persons who promise to give them an opportunity of making a fortune by sending a few dollars to their address.

—Advices from London, England, bring us the intelligence that quite a sensation was caused in the Church Congress by a proposal to erect a figure of Christ upon the cross of Westminster Abbey to redeem the pagan aspect of the place. The assembled clergymen became much excited over the proposition, which was applauded by the Ritualists, but bitterly denounced by some others as a sinister attempt to revive "popery." The execution of the project is doubtful, but it is said that a huge crucifix has been ordered to be placed in St. Paul's cathedral. A statue of Her Majesty, or of Beaconsfield, or of even Gen. Booth, would most likely be tolerated, but a statue of our blessed Redeemer—no, never! That would be "Popery."

—Werner, the great German dramatist, at the age of forty-two became not only a Catholic, but a priest. His writings show he regarded the religion he embraced as the chief blessing of his life, and that he clung to it as the anchor of his soul. In

reply to a rumor that he intended returning to Protestantism, he said: "It is as possible that a soul in bliss should return into the grave, as that a man who, like me, after a life of error and search, has found the priceless jewel of truth, should, I will not say give up the same, but hesitate to sacrifice for it blood and life, nay, many things perhaps far dearer, with joyful heart, when the one good cause is concerned."

—Among the many graduates of the University College of Ottawa who have secured prominent public positions, we are happy to see Mr. Christopher A. Evans, formerly of Portage-du-Fort, and now assistant city editor of the *Pittsburg Dispatch*. After a brilliant classical course he graduated with distinction from the class of '83, and was declared next in merit to the winner of the Papal medal for the best thesis in philosophy. He was not long connected with the *Dispatch* when his accurate and brilliant reporting attracted the attention of Monsignor Capel, then lecturing in Pittsburg, who called in person at the office and complimented the young and talented reporter. Whether Mr. Evans' future lot be cast in Leadington, Mich., where his family at present reside, or in the thriving and populous city of Pittsburg, where his ability and integrity are already well known and appreciated, his many friends in Canada and the United States wish him success.

—The *New York Freeman's Journal* of last week contains an item from the Holy Land which is of interest to all Catholics. "Everything connected with the Eastern Church," says our contemporary, "is interesting to us at present. The attitude taken up by the Holy Father has very evidently touched the hearts of the schismatics. Lately a new mission was founded at Hossou, in Palestine, by the Greek-Catholic patriarch, Mgr. Bracco. A group of forty families immediately asked for a priest to instruct them in the Catholic catechism. The patriarch, according to instructions received from Rome, permitted them to join the Catholic Church without giving up their own rite. But the converts insisted on becoming 'Westerns,' as they called it. Their prayer was granted. A chapel was opened, and a Latin missionary sent to them. Their zeal is great, for many of them have to travel miles for Sunday Mass, yet they are never absent. In a short time two schools are to be opened for them. As the West falls away, the East returns."

—Even in papers which have not ever been actuated by any particular friendliness towards the cause of Ireland we now find statements which tend to show the outrageous procedure of the English press in treating of matters in the sister isle. The *Toronto Mail*, a few days ago, received from its Dublin correspondent the following despatch, which throws much light on the "Irish Outrage" business of the cable man: "The *Mail* says: 'The London Liberal papers continue publishing lists of outrages committed by moonlighters in this country. As pointed out some time ago, there is a suspicious vagueness about the reports of these outrages, the names of the criminals and the localities of the crimes being invariably omitted. There are occasional cases of threats and intimidations, it must be admitted; but just at present there appears to be a desire on the part of the landlords to provoke their tenants to violence, and then the English press is worked for all its worth, with a view of coercing Lord Salisbury to adopt one-sided legislation in their favour. The Liberal papers, which, under ordinary circumstances, would be fair to this country, now lay stress on these outrage fictions, so as to embarrass the Government, and this accounts for the divergence between newspaper reports of agrarian crime and the facts as revealed by constabulary reports and criminal statistics.'"

HYMENEAL.

The *Detroit Free Press* of Oct. 11 contains the following: "At St. Aloysius cathedral, by Rev. Father Ernest Van Dyke, on Wednesday at 7 a. m., Miss Mary Adams, of this city, and Mr. Adolphe J. McLaughlin, of London, Ont., were united in marriage. The wedding, although a quiet one, had all the pleasant adherences that make such occasions life-long remembrances. The bride was attended by her sister, Miss Belle Adams, and the groom by Mr. Edward J. Carlin, of London, Ont. The bride was given in marriage by her father, Mr. M. A. Adams, and after the ceremony an elegant wedding breakfast was served at the residence of the bride's parents. The happy couple left on the evening train for their future home in London, Ont., and with them went the best wishes of many friends, who will regret the loss of one of Detroit's prominent society ladies.

In connection with their many friends in London, we desire to extend our congratulations to the newly wedded couple and sincerely hope that every joy and happiness may be theirs in their journey through life.

The scheme submitted by the authorities of Montreal Seminary to the Holy See for the establishment of a Canadian Theological College in Rome has been approved of, the Superior of the Seminary having received word to that effect a few days ago. Rev. Father Leclaire, P. S. S., will leave shortly for Rome to make preparations for the establishment of the new Seminary.

NEWS FROM IRELAND.

Dublin. Archbishop Walsh received an address on September 15th from the Dr. Cahill Memorial Committee. Dr. Walsh, in replying, said that in Ireland the line between religion and politics was by no means easy to draw. He had had some experience in such matters, and he had never known the feat to be accomplished with perfect success. There, it seemed to him, had made the most signal failures in attempting it who had been the loudest proclaiming that it was a matter so easy of accomplishment—that to do it and to do it thoroughly was the first duty of them all. It seemed very plain to him that what was really objected to by those critics of so many of their prominent ecclesiastics and public men—though he was willing to assume that it in no way presented itself in that light to their own minds—but what really was objected to by them was the contact of religion with politics of any kind or shade but one—the exception of course, being in favor of that which happens to coincide with their own personal views.

Kildare. Another great national demonstration was held at Monastererev, county Kildare, on Sunday, Sept. 13. Mr. Leahy, M. P. for the county, occupied the chair. Mr. J. J. Clancy, M. A., the selected Nationalist candidate for Dublin county, represented the Central branch of the National League on the occasion. Mr. Leahy advised his audience to scout land-grabbers from their midst and to use the terrible weapon of boycotting with justice.

Kilkenny. On Sept. 13, at Knockree, about four miles from Kilkenny, some two thousand people assembled to condemn the recent attempt at eviction in the Mullinavat district. Father Holohan, C.C., Freshford, was in the chair; and the chief speakers were Mr. Marum, M. P.; and Father Walsh, C.C., Tullaraun; and Mr. C. J. Kenaley, Kilkenny Journal. Groans for the police and for the agent, Hamilton, were loud and plentiful.

Wexford. At Murrinstown, on Sunday, Sept. 13, there was a magnificent gathering of Wexford men to express abhorrence of land-grabbing. About half a year back a meeting that was to have been held in the same place for the same purpose was proclaimed by Earl Spencer, and about a hundred policemen were sent there to prevent the people of the district from assembling. The men of Wexford would not allow themselves to be beaten, so they held four meetings in the vicinity, and left Murrinstown in quiet possession of the Constabulary. No proclamation was made of the meeting at Murrinstown. Where would have been the use of another batch of four meetings should have been held instead?

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The strongest feeling with these unfortunate people is of course their superiority over their fellows, a feeling not at all confined to the new rich, but quite prevalent among those who have an ancestry of blood or refinement. It urges them towards one of two courses when called upon to do their share in church work: they may, either be allowed to conduct an affair of their own, or to contribute money alone and stand aside from the crowd of workers. They could not risk contact with their poorer brethren. It would destroy their social standing to be found associating with the sons and daughters of mechanics and laborers in a work of charity. Not finding suitable Catholic society, they turn to their Protestant neighbors. There they meet with that refinement to which they are accustomed, and quickly and easily surrender themselves to their crooked influence. Their children find confidants, friends and companions among heretics, infidels and sporting aristocrats. They are sent to Harvard, Yale, Vassar, and to the convents, since it is fashionable with Protestants so to do. They come out fashionable Catholics, who go to Mass out of custom, and are never seen at any other Catholic gathering.

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What is this Disease that is Coming Upon Us? Like a thief at night it steals in upon us unawares. Many persons have pains about the chest and sides, and sometimes in the back. They feel dull and sleepy; the mouth has a bad taste, especially in the morning. A sort of sticky saliva collects about the teeth. The appetite is poor, there is a feeling like a heavy load on the stomach; sometimes a faint all-gone sensation at the pit of the stomach which food does not satisfy. The eyes are sunken, the hands and feet become cold and feeble. After a while a cough sets in at first dry, but after a few months it is attended with a greenish colored expectoration. The afflicted one feels tired all the while, and sleep does not seem to afford any rest. After a time he becomes nervous, irritable, and gloomy, and has evil forebodings. There is a giddiness, a sort of whirling, sensation in the head when rising up suddenly. The bowels become constipated; the skin is dry and hot at times; the blood becomes thick and stagnant; the whites of the eyes become tinged with yellow, the urine is scanty and high-colored, depositing a sediment after standing. There is frequently a spitting up of the food, sometimes with a sour taste, and sometimes with a sweetish taste; this is frequently felt when the patient is lying in bed. The vision becomes impaired with spots before the eyes; there is a feeling of great prostration and weakness. All of these symptoms are in turn present. It is thought that nearly one-third of our population has this disease in some of its varied forms. It has been found that medicinal men have mistaken the nature of this disease. Some have treated it for a liver complaint, others for kidney disease, etc., but none of the various kinds of treatment have been attended with success, because the remedy should be such as to act harmoniously upon each one of these organs, and upon the stomach as well; for in Dyspepsia (for this is really what the disease is) all of these organs partake of this disease and require a remedy that will act upon all at the same time. Seigel's Curative Syrup acts like a charm in this class of complaints, giving almost immediate relief. The following letters from chemists of standing in the community where they live show in what estimation the article is held.

AN OBVIOUS DANGER. Catholic Review. With working Catholics, earnest and zealous in all things concerning the Church, it might be a reasonable wish that poverty would continue to be the portion of their brethren in this country. If we wish to have upon the property of the Church, an influence which has had upon the few, it is a well-known and sorrowful fact that our wealthy Catholics are worth very little in any way to Catholicity or to Catholics. The wealth, position and refinement have become barriers between them and their fellow Catholics. Every generation of the children becomes weaker and more harmful than the preceding. If they do not drift altogether from the faith it is because a ridiculous family feeling holds them to the ancient mooring.

The strongest feeling with these unfortunate people is of course their superiority over their fellows, a feeling not at all confined to the new rich, but quite prevalent among those who have an ancestry of blood or refinement. It urges them towards one of two courses when called upon to do their share in church work: they may, either be allowed to conduct an affair of their own, or to contribute money alone and stand aside from the crowd of workers. They could not risk contact with their poorer brethren. It would destroy their social standing to be found associating with the sons and daughters of mechanics and laborers in a work of charity. Not finding suitable Catholic society, they turn to their Protestant neighbors. There they meet with that refinement to which they are accustomed, and quickly and easily surrender themselves to their crooked influence. Their children find confidants, friends and companions among heretics, infidels and sporting aristocrats. They are sent to Harvard, Yale, Vassar, and to the convents, since it is fashionable with Protestants so to do. They come out fashionable Catholics, who go to Mass out of custom, and are never seen at any other Catholic gathering.

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Evans Bros. & Littler PIANO MANUFACTURERS

Of the above firm stands at the head of all Canadian Pianos. It is celebrated for power, tone, and brilliancy in the upper notes, with a continuous, ringing tone. By its construction, or an equal distribution of the strain of the strings upon all parts of the frame, thus insuring the maximum of durability. The instruments are made of a quality of wood, by the use of which the piano will remain in tune four times the ordinary period. All lovers of a fine instrument are invited to inspect these pianos and judge for themselves. They are the most extensively constructed in the Canadian market, and can be bought on very reasonable terms and at manufacturers' prices. Call or write for catalogue and terms. Pianos repaired by competent workmen. Tuning by Mr. John Evans.

THE DOMINION SOCIETY

SAVINGS AND INVESTMENT LONDON, ONT. To Farmers, Mechanics and others wishing to borrow money upon the Security of Real Estate. Having a large amount of money on hand we have decided, "for a short period," to make loans at a very low rate, according to the security offered, principal payable at the end of term, with privilege to borrower to pay back a portion of the principal, and any instalment of interest, if so desired. Persons wishing to borrow money will consult their own interests by applying personally or by letter to F. B. LEYS, MANAGER OFFICE—Opposite City Hall, Richmond St. London, Ont.

NEW YORK CATHOLIC AGENCY

The object of this Agency is to supply at the regular dealers price, any goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the wholesale trade of the metropolis, and is completed such arrangements with the leading manufacturers and importers, that it is able to purchase in any quantity, at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence— 2nd. No extra commissions are charged its patrons on purchases made for the Agency, giving them besides, the benefit of its experience and facilities in the actual prices charged. 3rd. Should a patron want several different articles, embracing a large number of goods, or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders, and there will be only one express or freight charge. 4th. Persons outside of New York, who may not know the address of Houses selling a particular line of goods, can get the goods all the same by sending to this Agency. 5th. Clergymen and Religious Institutions are given special consideration, and are allowed the regular or usual discount. 6th. Everything new coming into this market can be secured by us as early as any other house can supply it. 7th. Orders, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent whenever you want to buy anything, and your orders will be filled.

THOMAS D. EGAN, NEW YORK CATHOLIC AGENCY

CARRIAGES, W. J. THOMPSON

King Street, Opposite Revere House, Has now on sale one of the most magnificent sets of

CARRIAGES & BUGGIES IN THE DOMINION.

Special Cheap Sale During Exhibition (Week). Don't forget to call and see them before you buy.

W. J. THOMPSON, CHURCH PEWS, SCHOOL FURNITURE.

The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogue and prices before ordering. We have lately put in a complete set of Pews in the Brantford Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of delivery. We have also been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing Pews for new Churches in that country and Ireland. Address: Bennett Furnishing Company, London, Ont., Canada. References: Rev. Father Bayard, Sarnia; Leonard Brantford; Molloy, Ingersoll; O'Connell, Markham; Kingdon, and Rev. Fr. Arnold, Montreal.

W. J. THOMPSON'S PURELY VEGETABLE BALSAM

CURE OF COLIC, COLIC, AND ALL AFFECTIONS OF THE BOWELS.

RETIRING FROM BUSINESS—Ends of Brussels carpet, tapestry carpet, wool carpet, oilcloths, etc., at cost.—R. S. MURRAY & CO.

CELEBRATED COOK'S FRIEND BAKING POWDER

Is a PURE FRUIT ACID POWDER. It contains neither alum, lime, nor ammonia, and may be used with perfect safety in all situations with perfect safety. Its great success arising from its being intrinsically the BEST VALUE FOR MONEY. It is as well as thoroughly adapted to the wants of the Kitchen, has excited enormous interest, and its name and appearance, wherever it is used, is a guarantee of its purity. No addition to or variations from the simple name: COOK'S FRIEND BAKING POWDER. Trade Mark on Every Package.

The Footsteps of Decay.

Oh, let the slow slumbers break—Arise its senses and awake To see how soon Life, and its glories, glides away, And the stern footsteps of decay Come stealing on.

THE FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers. Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York. NINETEENTH SUNDAY AFTER PENTECOST. "Wherefore, putting away lying, speak the truth every one to another" (Eph. iv. 25). St. Paul teaches us that truthfulness of speech should be a mark of those who profess the truth. He speaks of the darkness of understanding, the ignorance, the blindness of heart of those who are alienated from the life of God "but you," he says, "have not so learned Christ. You have been taught the truth as it is in Jesus. You have been taught to put off the old man who is corrupted according to the desires of the flesh, and to put on the new man, who according to God, is created in justice and holiness of truth, therefore, putting away lying, speak ye the truth every man with his neighbor, for we are members one of another."

Yet, even without these supernatural reasons and motives, the duty of truthfulness is plain to every one by the light of natural reason alone. The gift of speech which so strongly marks the distinction between man and the low animals, enables us to clearly communicate our thoughts to each other. Then, we make it a means of deceiving others, we perjure ourselves against the sense of which is God's law. In every relation of life we are obliged to depend upon the statements of other men; we have a right to the truth from them, it is, therefore, our duty to tell the truth to others. We can have no feeling of security if we cannot trust the words of those with whom we are brought into contact. If there is a common in our community, it creates a spirit of distrust and uneasiness instead of mutual confidence which should prevail. A high sense of honor in men of world will often make them strictly truthful. Such men despise a lie, as something base and mean and utterly beneath the sense of their own dignity. They will keep from lying, how much more should fault be avoided by those who claim to be serving God, and who are constantly assisted by His grace. Our hearts told us that liars are the children of the devil, "for he is a liar and the father of the lie." But we are called to be children of God, who is the Eternal Truth, we have been given the light of the faith. We glory in the certain truth of our religion; should we not then be true even for the cause of truth in all things? Absolute, unswerving truthfulness in speech should, therefore, mark the true disciple of Christ. "But," some may say, "his is a ven



NICHOLAS WILSON & CO. 186 Dundas Street, Tailors and Goods Furnishers. FINE AND MEDIUM WOOLLENS A SPECIALTY. INSPECTION INVITED.

THE TRAVELLER TO HIS HEART. Do not lose thy courage, heart! Thou canst not lose the tangle deep: Ere on the mountain height thou canst breathe free, The path most steep. Behind thee lies the music of sweet birds: With the clear spring the sun above the shadowed air. Above thee thou shalt cleave the unshadowed air: The eagle's wing. With each step stairer grows the voice of streams: Art thou athirst? By the clear spring the shine on Alpine slope: Their life is nursed. Seem unto thee the great woods easily filled: With the rare, above the mountain. Move above the trees: shall thy silence deep: No more oppress. Art tired, poor heart! and find it hard to breathe: The rare, above the mountain. It feeds the fairest flowers of the heights: And keeps them fair. Do the grey mists that sweep the barren hills: Thy warm blood chill: In heaven the sun, above the wind-blown wreath: Is shining still. Best softly, heart: not swiftly to the east: The shadows creep: Patience not less than our desire, shall win: What great heights keep. Take courage, heart: the night will come at last: And thou canst rest: Soft is the pillow of the moss that lies: On high the stars.

CARDINAL MCLOSKEY. THE FUNERAL RITES PERFORMED OVER THE DISTINGUISHED PRELATE. New York, Oct. 15.—The funeral of Cardinal McCloskey took place this morning. The doors of the Cathedral were opened at 8:45 and the waiting throng invited to enter. As the hour for beginning the service was reached the crush without the Cathedral became greater. The streets for several squares in every direction were blocked with carriages and masses of people. There were many distinguished services in a mahogany coffin, heavy drapery of purple velvet, bordered with bullion fringe, hung about the coffin. A golden crozier, the symbol of a Bishop's authority, rested by the side of the Cardinal. The body had been placed so that the head was raised in a mahogany coffin, and was easily seen from below. Thirty wax candles threw a soft glow over the interior of the cathedral. While the throng was waiting the opening of the solemn requiem services in the Royal Tombs, the organ pealed forth a voluntary in positions about the catafalque. A moment later the doors of the sacristy were flung open and a long procession of robed priests and acolytes filed down the steps to the seats directly in front of the high altar. The priests chanted the OFFICE OF THE DEAD. Then came the singing of Psalm xciv. It was not, however, till the priest came down the aisle that the full richness and beauty of the well-trained voices of the model choir were brought out. In all probability nothing like the singing of the choir and boys has ever been heard in the city. While the office for the dead was being chanted, Father Anacleto, a Capuchin Friar, assisted by Rev. Father Farley, passed around the catafalque singing a censer, from which perfumed smoke arose. When the chanting came to a short period of waiting followed. A great organ pealed forth a voluntary, lighting the mass, and now two acolytes, being slowly out from the sacristy and moved before the high altar. THE HIGH DIGNITARIES' PROCESSION. Then came the Bishops in their embroidered garments, and finally the Monsigniors and the Archbishops. When all were ready the choir chanted the requiem. This choir numbered over 100 voices. Monsignor Corrigan was the principal deacon, and Father McGlan, deacon. Fathers McDonnell, Kelly, Slatery, and Mulhern, of the industrial household, were masters of ceremonies. THE SERMON WAS PREACHED by Archbishop Gibbons, of Baltimore. The subject of the sermon was 'The Dignities of the Priesthood.' He made an availing covenant with him and gave him the priesthood of the nation and made him blessed

ROYAL BAKING POWDER Absolutely Pure. PAY YOUR Water Rates BEFORE THE 15th INSTANT, And save 20 per cent. discount. P. J. BURKE, SECRETARY. Patten & Flannery Merchant Tailors. 361 Richmond St., Hunt's Block.

OUR LATEST PUBLICATIONS. THE LIFE OF FATHER JOGUES, S. J. Slain by the Mohawk Iroquois, in the present State of New York, Oct. 15, 1646. By Father Martin, S. J. Translated from the French by John Gilmary Shea. With a Portrait and a Map of the Mohawk Country by Gen. John S. Clark. 12mo, cloth, \$1.00. ONE ANGEL MORE IN HEAVEN. With letters of condolence and of consolation by St. Frances de Sales and many others. From the French by M. A.M. White marquette, gilt side, 50c. ALETHEIA: OR, THE OUTSPOKEN TRUTH on all the important questions of Divine Authority, Teaching, with a Full Explanation of the Whole Question of Infallibility, by the Right Rev. J. D. Richards, D.D. Dedicated by permission to His Eminence Cardinal Manning. 12mo, cloth, net, 80c. Postage 11c. extra.

BENZIGER BROTHERS. Printers to the Holy Apostolic See. New York, 36 and Barclay St.; Cincinnati, 12 Main St.; St. Louis, 26 S. Fourth St. BLUE, BRONZE AND BROWN Elysian Overcoatings. New Shades in Melton Overcoatings. New Shades in Cheviot Overcoatings. IRISH FRIEZES, Plain and Fancy. Call on us and we will show you the best assortment of Suitings and Overcoatings in London.

PETHICK & McDONALD. 393 RICHMOND ST. PIANO NEW FROM FACTORY. FIRST-CLASS INSTRUMENT. For Sale Cheap, On Easy Terms. APPLY AT THIS OFFICE. -EXCURSIONS- -VIA- CANADIAN PACIFIC BOATS TO THE NORTH-WEST.

THOMAS R. PARKER. Agent, London. Office—402 Richmond St., W. G. VAN HORN, D. McNICOLL, Vice Pres. & Gen. Man., G. P. A., MONTREAL.

LOCAL NOTICES. All-wool Blankets, Flannels & Underclothing; best makes; all sizes; selling cheap at J. J. GIBSON'S. For the best photos made in the city see EDW. BROS., 280 Dundas street. All and examine our stock of frames and paper-ants, the latest styles and finest assortment in the city. Children's pictures a specialty.

DIED. In Belleville, on Friday, 2d October, 1885, MARGARET, wife of F. P. Lynch, aged 51 years.

LONDON WATER - WORKS.

Table with columns: Disbursements, Receipts. Disbursements: Labor per pay sheets, Hy. Taylor (lead pipe), Collectors of Customs, etc. Receipts: Cash on hand, Water rates, Service extension, etc.

RECEIPTS. JUNE, JULY, AUGUST, 1885. June 1, Cash on hand, \$40 79; Water rates, 120 31; Service extension, 48 00; etc.

DISBURSEMENTS. Bank of Commerce over, \$63,823 31; Printing and advertising, 31 15; House service account, 50 10; etc.

AGENTS WANTED TO SELL THE 'British-American Hierarchy' The Finest Lithograph in Colors ever produced in America.

ARTISTIC PORTRAITS. Of all the members of the Catholic Episcopate of British North America and the West Indies. Every Catholic family will buy one.

MARKET REPORT. LONDON. Wheat—Spring, 1 1/2 to 1 3/4; Delat, 1 1/2 to 1 3/4; etc.

IRISH NATIONAL LEAGUE, Quebec. Rev. Dr. O'Ryan delivered a splendid lecture in St. Patrick's Hall, Quebec, in aid of the Parliamentary Fund on the 2nd inst.

IN MEMORIAM. JOHN CLIFFORD, who died Oct. 11th, 1884. Gone from the friendship he cherished, his soul and his God!

IN LOVING MEMORY OF FATHER SHERIDAN. 'Pure in heart,' no earth-born sorrow disturbs his low and quiet rest; 'Pure in heart,' he sleeps serenely, With folded hands across his breast.

Correspondence of the Catholic Record. MONTREAL LETTER. ST. ANN'S BAZAAR. A most successful bazaar in aid of the funds of St. Ann's Parish closed on Friday evening, the 9th inst.

Correspondence of the Catholic Record. FROM HAMILTON. A large and influential meeting of Irishmen and others in sympathy with the cause of Ireland, assembled in Larkin Hall, Hamilton, on the evening of Monday, 5th inst.

Correspondence of the Catholic Record. A national convention for nominating candidates for Parliament from County Cork assembled at Cork to-day.

NEWS NOTES. A starving laborer took three apples from a garden, and was sentenced by Judge Hunter, of Dundee, Scotland, to forty days' imprisonment.

Correspondence of the Catholic Record. A Barin despatch says the report that Germany and Spain had effected a settlement of the Carolines difficulty is confirmed.

Correspondence of the Catholic Record. AFFAIRS IN IRELAND. John Dillon, presiding at a meeting of the National League at Dublin on Oct. 7th, warned tenants who contemplated an immediate purchase of their land, not to pay more than the amount of ten years' rental of the same.

Correspondence of the Catholic Record. The Freeman's Journal, of Dublin, speaking of the Wicklow convention, says: 'The convention in every respect a model to the rest of Ireland to be followed as an example by convention party going into the electoral battle absolutely unanimous, thoroughly organized and having selected its best and truest man to represent national demand in Parliament.'

Correspondence of the Catholic Record. The Nationalists' Convention of the County of Meath selected Dr. K. O'Doherty and Edward Sheil as candidates for Parliament at the coming election.

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OFFICIAL ORGAN. C. M. B. A. Supreme Recorder's Office, Allegheny, N. Y., Sept. 20, '85. Annual statements of Supreme Recorder, of moneys received from Grand Councils and Branches under his jurisdiction since report submitted at meeting of Supreme Council:

Table with columns: Bal. not transmitted, last report, Rec'd from New York, Pennsylvania, Canada, Michigan, etc.

We, the undersigned, composing the finance committee of the supreme council of C. M. B. A., hereby certify that we have this day examined the books and accounts of C. J. Hickey, supreme recorder, comparing the same with reports from grand council and branches under his jurisdiction of moneys paid to him since the last session of the supreme council; also the books of James M. Welch, supreme treasurer, and found the accounts of those officers correct in all respects, fully agreeing, one with the other, and showing evidence of careful and systematic discharge of duty.

C. B. FRIEDMAN, JOHN A. LAMBERG, JOSEPH CAMEBO, Finance committee of supreme council, C. M. B. A. STATEMENT OF THE TREASURER'S ACCOUNT. Balance in hands of P. Walsh, held by order of the court according to report submitted at Supreme Council session. Membership in good standing about 11,200.

Table with columns: Oct. 1st, 1884, Paid to Mrs. Fitzpatrick, Balance in hands of P. Walsh, Rec'd from Sup. Rec., Disbursed, Balance, Overdrawn, etc.

Net gain during year, 2,200, the largest increase since the organization of the association. In submitting this annual statement I desire to congratulate the officers and members on the prosperous condition of the association in all respects. Since January 1st all other mutual co-operative associations doing business in this state have had an increased death rate, requiring at least 15 assessments to date, to pay their liabilities, while our death rate has materially decreased, requiring only 11 assessments.

The Members of Branch No. 13, Stratford, at their last regular meeting, Wednesday evening last, had a pleasant surprise by their recording secretary, Mr. D. J. O'Connor, in the shape of a large water pitcher, tray and goblets, which they presented to him on the occasion of his marriage.

Assessments Nos. 12 and 13 have been issued to pay the beneficiaries of the following deceased brothers: Thomas Fitzsimons, Tonawanda, N. Y.; W. J. McCann, Stratford, Ontario; J. F. Girard, Detroit, Mich.; Hugh McManis, Ellicottville, N. Y.; Joseph Engel, Detroit, Mich.; John Schira, Niagara Falls, N. Y.; Bernard McCaffrey, Buffalo, N. Y.; John Burley, Erie, Pa.; Adam Reiser, Erie, Pa.; John Hart, Meadville, Pa.; George Yochune, Danville, N. Y.; Patrick Keleher, Corry, Pa. Making 68 deaths from Jan. 1st to Oct. 1st.

Cholera has appeared in San Benito Lunatic Asylum at Barcelona, which has seven hundred inmates. Seven cases and four deaths are reported in the Asylum.