he Catholic Record.

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

VOLUME 9.

LONDON. ONTARIO. SATURDAY, OCTOBER 30, 1886.

Health and Enediction in the Lord. DEARLY BELOVED BRETHREN: --Whilst enjoying all the blessings and privileges of this Jubilee year, granted by our prayers and supplications for the needs of the Church, with all faithful Chris-tians on earth during the month of October, we should not lose sight of the debt of charity indicated by the Holy Father. You are aware that he has ex tended the prayers and indulgences of the month of October to the second of November inclusive, to remind us that whilst we pray for the Church militant, we should cherish a loving and salutary remembrance of the Church suffering, in which doubtless are to be found the souls of many dear departed friends, souls of many dear departed friends, whom we once loved with all the intensouls of many dear departed friends, whom we once loved with all the inten-sity of pure affection. At no other sea-son of the liturgical year does this duty come so forcibly before us, as at this time, when we celebrate the triumph of all the Saints, and commemorate the sufferings of the faithful departed. As we hope that amongst the Saints now reigning with Christ in Heaven, there are many with whom welived and worked, so also we may reasonally conclude that amongst the suffering souls there are to be found some, to whom we were bound by bonds of blood and affection, and the love and charity we have for them dares to imitate the charity of God Himself. For, dear Brethren, when we pray for the souls in Purgatory, we exercise an act of the love of God, for we shew thereby that we love those whom He loves, and we love them because He loves, and we love them because He loves, and nagnify His praises. At this season of the year, the Church presents the rare instance of uniting undes one solemnity two of her greatest festivals. While she assembles us on the feast of all sants, proclaiming with the Paslmist, "how precious in the sight of the Lord is the death of His Saints," (Ps. 115), her joyful accents so suitable to the occasion Lave hardly ceased, when

loves, and we love them because He loves them, and to further His glory, and magnify His praises. At this season of the year, the Church presents the rare instance of uniting undar one acloannity two of her greating with the Psalinit, "how precious in the site festivals. While she assembles us on the feast of all Sants, proclaiming with the Psalinit, "how precious in the site to the corasion Lave He dottine of Purga-to fits a the death of His Saints," (Ps. 115), her joyful accents so suitable to the occasion Lave hardly ceased, when we hear the first note of her plaintive requiem for her suffering dead. In sol-emnizing the memory of the Saints, we rejoice at the consummation of the atome-ment of the Cross in their persons, and learn to aspire to that holiness of life, by means of which they have attained ther are still surrounded by the snares of a sensual world. Let us lift up our hearts and their prayers in our behalf; for while and their prayers in our beakif; for while and their prayers in ou

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 PASTORAL LETTER ON PURGATORT BY THE
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 MARACE OF GOD AND FAVOR OF THA ADOSTOLIC SEE, BISHOP OF HAMILTON,
 TARLY BELOVED BRETHEN :--Whilst of the induction in the Lord.
 DEARLY BELOVED BRETHEN :--Whilst of this Jubilee year, granted by our provident in the counted me as His enemy. He has the ounted me as His enemy. He has the counted me as His enemy. He has the counted me as His enemy. He has the counted me as His enemy. He has the ounted me as His enemy. He

Catholic country. But our lot is cast amidst a thousand sects of religionists, amidst a thousand sects of religionists, who, hardly agreeing on any other point, are yet found unanimous, and as it were by a curious accident, in rejecting the Catholic doctrine of purgatory, and the consequent Catholic practice of pray-ing for the dead. Under these circum-stances, it becomes a positive duty of the Pastor to vindicate this doctrine, greatly misunderstood as it is, and by so many and after. For not all that die are con demned to eternal fire, what is not expited in this life is remitted in the next." (Lib. XXI.) Again he says (Lib. XXIV.) "the prayers of the Church and of some Pastor to vindicate this doctrine, greatly misunderstood as it is, and by so many, in whose salvation we are bound to take a charitable interest. We find that duty expressly enjoined by St. Peter, and he tells us to discharge it at once, with firmness and moderation, "being locar radar to satisfy everyone who good persons are beaution and of some good persons are beaution have of those Christians, who depart this life, not so bad as to be deemed unworthy of mercy, nor so good as to be entitled to immedi-ate happiness. So also at the resurrec-tion of the dead, some will be found to how mease will be reunberged having tion of the dead, some will be found to whom mercy will be vouchasfed, having gone through the pains to which the souls of the dead are liable. Otherwise it would not have been said of some, as it was by our Lord in the XII Chap. of St. Mat., that their sins shall not be forgiven, neither in this world or the world to come; unless there are some sins, the remission of which will not be obtained in the world to come." Such is the testimony of St. Augustine: and in with firmness and moderation, "being always ready to satisfy everyone who asketh the reason for the hope which is in you; but with modesty, having a good conscience, whereas they speak evil against you; that they may be shamed who falsely accuse your conversation in Christ." I. Peter, c. 3. Brethren, it is in this spirit that I am avrious to treat the subject before us

one another." (Hom. XLI. Hom. XXI in acta Apoet.) St. Augustine, in speaking of the Christian usage of burying the dead in the cemetries of the Martyrs, tells us that it is done to the end that the sur-that it is done to the end that the sur-the Lord, in aid of the deceased. De cura mort. He treats in another place the case of a man engrossed in worldly pur mort. He treats in another place the in subjection, and adding to his other case of a man engrossed in worldly pur-suits, rather than the great business of salvation. Such a man not only leads a troubled and unblessed life on this suffer either the pains of Purgatory or the pains of hell. (Lib 2 in Genesis.) What does he tell us in his work on the City of Call effective the tast indemnet it was discovered on examining the dead. City of God? "Before the last judgment some undergo temporal punishment in this life; some after death, others before this life; some after death, others before

bodies of the shain, that their avarice had tempted them to retain on their persons certain articles of gold, which they had lately seized, whilst destroying one of the idolatrous temples of the enemy. By this act they had undoubtedly transgreesed against the law of Moses. But their countrymen, knowing the sin-cerity of their faith, were persuaded their conduct had not been influenced by any leaning towards idolatry; and that, although they bad acted unlawfully and sinfully in this instance, yet, that sin was such a one as might find remis-sion in the next life. And, accordingly, with the intent to help the deceased in obtaining that forgiveness at the hands of God, the high priest and the nation of God, the high priest and the nation which this passage refers. Such were the circumstances of that memorable the circumstances of that memorable transaction. In examining the infer-ences which it warrants, I will for argu-ment sake, take the books of the Maccabees as mere history. They are, however, not only an authentic piece of history, but one of the highest character, for veracity; since we find the great Jewish historian Josephus using them invariably throughout his work, as a re-cord of undoubted authority. Now, if the offering of sacrifice and prayer for the dead that they might be loosed from sin, was not one of the received rites appertaining to the Jewish worship; if the avowed principle on

worship; if the avowed principle on which that sacrifice was offered in the instance here related, was not one of the received and familiar tenets of the national faith : if this whole passage was Judas Maccabeus, and on the memory of f the people of his time, it is manifest

And therefore their conduct, in relation to the practice of offering up prayers and sacrifices for the dead, that they may be loosed from sin, must be con-sidered as warranted by divine inspiration. It is therefore not a novelty, nor a superstition that the Catholic Church maintained this day, as she has ever maintained—namely, that it is a holy and a wholesome thought to pray for the

This conclusion is irresistible even for those who are unwilling-because of their unhappy prejudices—to receive the books of the Maccabees, in any other character than that of an authenother character than that of an authen-tic history : but for us Catholic Chris-tians, who receive them as a portion of the Holy Scriptures, it is quite decisive of the present controversy. With us the principle is still sacred, even as it was of old with God's chosen people-that it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins. Believing as they did in a future state and judgment. they did in a future state and judgment, and knowing as they know, from sad experience and observation, how few go forth to eternity out of this world of peril and temptation, so pure as to ente at once into the mansions of the blessed we are consoled by the assurance, that there is still reserved beyond the grave a place for penitence and remission. a place for penitence and remains. And therefore it is, that no man deeply religion; though, perhaps, not yet a Catholic, ever loses a dear friend or relation by death, without feeling the impulse struggling in his heart, to be seech the God of mercy in behalf of the

Thus, brethren, it is evident that the Catholic Church, so far from broaching a novelty in maintaining the doctrine of Purgatory, has but preserved that doc-trine, and its consequent practice known to the faithful under the old law and to the faithful under the gospel, from the very days of the Apostles of our Lord. Woe to him, who had spurned this inexhaustible source of Charity and con-solation for the faithful of Christ in their journey through this life, saddened as it is from hour to hour by the ravages of death. Has death suddenly removed from amidst the engrossing pursuits and distractions, and exciting caus-s which must involve even the just man, suddenly cut off in midst of a thousand imperfections, do you not doubt that-that spirit was entitled to enter at once into Heaven? And if you must thus doubt, you must come next, and of necessity, to the conclusion that it is doomed to hell; denying as you do, that doomed to hell; denying as you do, that there is, in the next life a place for peni-tence and remission, for without penitence there is no remission of sin. This is indeed a sad alternative; and no wonder that they should be "sorrowful concerning those who are asleep, even as others who have no hope." I. Tnessal, IV 12 IV. 12 I now willingly take leave of this por-tion of our subject, to renew for a moment the appeal to your sympathies at this season, in relation to those who are yet suffering in the middle state of the dead; and concerning whom, your faith assures you, that they may be helped by your prayers and good works. I have already expressed my own fears that we are too justly liable to reproach in this respect. Yet it is not to the more humble IV. 12 are too justly hable to reproach in this respect. Yet it is not to the more humble classes of our communion that the charge will apply. Every dole extracted from their poverty by the passing beggar, every contribution to a work of charity is con-secrated to the relief of their deceased heathrap in Chait. brethren in Christ. Every prayer that ascends to heaven from their lips, con-cludes with the ardent recommending of the souls in Purgatory to the mercy of God. They are themselves too intimate God. They are themselves too intimate with pain and sorrow to be able to dis-card their sympathies even for the dead, who are still in the communion of love and faith with the Church of Christ. It is chiefly the properous and happy of this world that appear to have forgotten altogether, the many over whom the grave has closed. True it is, that they sellom neglect to procure the solemn offices of the Church on the decease of a near rela-tion. The custom of the country impels them to make a large expenditure on an them to make a large expenditure on an ornamented casket or coffin to satisfy the geze of a curious world, and display van-ity even in death. And this casket, after a short parade to the cemetery, is put into the earth to rest. Again, modern usage requires that floral tributes be laid on the remains, and this is done to mani

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 LONDON, UNTARIO, SATUKDAY, ULIUBER 30, 1866.
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 Isamed amongst the Holy Pathers of the fourth century, referring to it in his come isolatory letter addressed to Paramaching the isone of the middle state woman of distinggished virtue. Other and the doctrine of the middle state woman of distinggished virtue. Other and the doctrine of the middle state works, strew with various fiber of the doctrine of the middle state works, strew with various fiber of the doctrine of the middle state works, strew with various fiber of the doctrine of the middle state works, strew with the were and an source of charity. Knowing that an wite quenchesh the, so do almas-ded to be strew to the streme the strew of the doctrine of the middle state works, which appears to have for the is sing, that the streme and science of charity. Knowing that am stree during the streme of the science and the streme the s convictions that you, who could assist them, have forgotten them. Do you ask—who are they ? the parents whose anxieties for your advancement in this life drew them aside but too much from their higher duties :—the children who are explaining their sins occasioned by your culpable neglect. It is these you have forgotten. No wonder they should exclaim in the language of Job "why do you also persecute me as God doth i" you also persecute me as God doth?" I will forbear to press with too heavy a hand on the many sad and tender recol-

lections, which this anniversary must renew in every heart still alive to the charities of religion and nature. To the salutary influence of both I commit the claims of the dead. May they find rest this day in that

Heaven which suffereth the violence of prayer and charity; having been aided by the intercession of their brethren already in heaven; and by the prayers already in neaven; and by the prayers and good works of us, their brethren, who are yet lingering in this troubled and uncertain life. Amen. Given at our residence, in Hamilton, this first day of November, 1886 + JAMES JOSEPH, Buben of Hamilton

Bishop of Hamilton.

E CARRE, Secretary. This Pastoral is to be read in all the Churches and Chapels of the Diocese, on the Sunday before Ali Soul's day. It is also to be read in all religious com munities.

BENZIGER'S "CATHOLIC HOME ALMANAC.'

ALMANAC." The "Catholic Home Almanac" (Benziger Bros) opens with a superb oleograph of His Eminence Cardinal Gibbons. Miss Eleanor C. Donnelly contributes a few pretty lines, "Our Baby Boy." Then follows a great array of prose and verse, appropriately illustrated. There is enough good reading here to keep the family busily engaged around the cheerful hearthstone for many winter evenings:..." The Angel of the Prison," adapted from the French of Raoul de Navery: "St. Francis d'Assisi," "In a Tenement House," by Maurice F. Egan; "St. Leo IX, and Hugo von Egisheim: A Legend," "The Children's Hour" (Long-fellow); "The Lost Pearl," "The Seven Angels," "Canute the Dane," "Monsieur the Cure," "The Discovery of the Missis-einsi," ba Box. B. S. Deven

and their prayers in our behalf; for while yet on earth they prayed with effect for their brethren, as the apostle tells us— "you helping withal in prayer for us, that this gift being obtained for us by means of many persons, thacks may be given by of many persons, thanks may be given by many in our behalf." (II Corinth.

Brethren, it is a tenet of Catholic faith, that those Saints having since passed into Heaven, do still continue to pray for their fellow-Christians in this life. and that their pravers are still life, and that their prayers are still acceptable to that effect. And it is to incite us to call for their intercession, that the Church has appointed the an-nual commemoration of their departure from this world, which we solemnise on the 1st of November. But there is another class of our deceased brethren, of whom also she would have us to be mindful at this time; and in whose behalf she would this time; and in whose behalf she would fain incite us to become intercessors in our turn. It consists of her faithful children who have passed out of this life; not indeed involved in the guilt of mortal sin, and there-fore not liable to everlasting con-demnation; but stained nevertheless with the suilt of many imparfections which the guilt of many imperfections, which they must explate in pain and sorrow, before they can attain that king-dom. of which the Evangelist St. John assures us that nothing that is defiled can ever enter it. Apol. XXL.

Such are the festivals of this season the commemoration of the Saints who are already united with Christ in Heaven, and the commemoration of the departed faithful, the full remission of whose sins has been seen and the second whose sins has been reserved for the world to come, in spite of our Re-deemer's declaration in the 12th of St.

It was indeed a magnificent concep-tion that suggested the union of these festivals, for it presents a sublime illus-tration of that Communion of the Saints, tration of that Communion of the Saints, so emphatically proposed in the Apostles creed as a dogma of Catholic Faith ; that communion, which unites in one bond of love and active benevolence, the faithful now dwelling in Heaven with the faith-ful here on earth ; and unites with both those departed members of the Church, who are departed from there the who are debarred from Heaven by the rigorous justice of God. For their relief, special intercession is made at this time

special intercession is made at this time both in heaven and on earth. No wonder that the apostle should de-scribe this Communion of Charity which binds us, whether living or dead, to Christ

own doctrine of Purgatory, as we find it n the words of the Council of Trent: 'Whereas the Catholic Church, instructed by the Holy Spirit, has taught in her Councils, from the sacred writings, and the ancient traditions of the Fathers;

the ancient traditions of the Fathers; and this synod now recently declared that there is a Purgatory, and the souls there detained are helped by the suf-frages of the faithful, but principally by the acceptable sacrifice of the altar; therefore this hely Council enjoins it on all the Bishops, that they be particularly careful that this doctrine concerning Purgratery are delivered by the Help careful that this doctrine concerning Purgatory, so delivered by the Holy Fathers and Councils, be taught, and held, and believed, and everywhere preached." Ses XXV. Here, we have the true extent of the doctrine of Purgatory as a document

doctrine of Purgatory, as a dogma of Catholic Faith. And so anxious was the

doctrine of Purgatory, as a dogma of Catholic Faith. And so anxious was the Council to guard it from missonception and abuse, that it expressly forbids the agitating of any abstruce speculations on the subject, as well as the following of any practices which might savor of super-stition, or sordid gain. You will per-ceive that in laying down the doctrine of Purgatory, the Church abstains from requiring our assent to any opinions or conjectures touching the nature, or the duration of the sufferings in the middle state of the dead, by which sufferings the souls therein detained are made to expiate their several imperfections, before they can enter into Heaven, ac-cordingly, no Catholic is bound to believe as a tenet of faith that these souls are suffering the punishment of fire; but simply that they are suffering in some way known to God; and again, that He is pleased to accept our devout prayers and other good works for their help, but more especially our offering of the holy sacrifice of the mass. Now, there is one point quite manifest more especially our o sacrifice of the mass.

sacrifice of the mass. Now, there is one point quite manifest from all these premises, namely : that believing in this doctrine, we are bound by every tie of Christian charity to aid our departed brethren who may thus be shut out from Heaven. Our predeces-sors in the faith from the earliest ages acknowledged this Christian duty, and endeavored to fulfil it by the constant practice of praver, and every other good

the heretics—sufficiently in the Church, as his great work—the prescriptions against the heretics—sufficiently proves : yet, this very Tertulian tells us, when he speaks of the practice of praying for the dead and making oblations, that this practice existed in the Church from the days of the first Apostles. He second days of the first Apostles. He accord ingly inculcates it, and in the most earn est manner, as a great Christian obliga-tion. Lib de Corona. Lib de Monog. Now let us listen to Eusebius, Bisnop of Cæsarea—the father of Ecclesiastical history—the intimate friend and councillor of the first Christian Emperor, Constantine. In describing the funeral obsequies of that celobrated man, he tells us—that after the militere and the ells us—that after the military and other onors which his son and successor, Constantius, rendered to his remains, the Priests of God, accompanied by multi-tudes of the faithful, advanced into the

tudes of the faithful, advanced into the middle space in order to perform divine worship; when having extolled the deceased with many praises, the people joined with the Priests in offering up prayers for his soul. The historian adda, that by this act they rendered a most acceptable service to this truly religious prince. In truth, Brethren, the unanimous

In truth, Brethren, the unanimous voice of antiquity; the monuments of every Christian age; the liturgy of every national Church, bear testimony to the doctrine of Purgatory as a Christian dogma, and to the concurrent practice with Christians of prayers and oblations for the dead. And so certain is this fact, that we find it distinctly admitted even by the well known Calvin, in the 3rd book and 39 sect, of his institutes. He tells us that having carefully examined by the well known calvin, in the 3rd book and 39 sect. of his institutes. He tells us that having carefully examined the writings of the ancient fathers, he found them unanimous in their belief of the doctrine of Purgatory; and he admits that the practice of prayer for the dead can be traced even back to the time of the Apostles of Christ. But then he tries to extricate himself from the consequences of this admission by insin-uating that those Apostles connived at this practice, whilst they must, as men inspired, have known it to be nothing better than a rank superstition, to which their countrymen, the Jews, had been long addicted. Such is the frantic excess to which the pride of private judgment could transport even the

only safe course of inquiry for men really disposed to find the truth. Now listen to her own statement of her thing like novelty in the Church, as his people, as a precious national record never have been preserved by the people, as a precious national record. But in point of fact these Books were so preserved by that nation; and therefore it is certain that the sacrifices in ques-tion had been offered as these books testify. And now the argument stands thus. Was the sacrifice thus offered for the dead an act of rank superstition, as the reformers would peruade them. the reformers would persuade them. Was Judas Maccabeus a man likely to

perpetrate a rank profanation on the national worship, and at such a crisis, whilst the best blood of the nation was daily and profusely shed in martyrdom for the vindication of that worship, throughout a contest in which he himself was the leader and hero, and in which he eventually persevered until he nobly fell 1 The High Priest, Judas Maccabeus, he who had just wreated the scentre of e who had just wrested the sceptre of Juda from the grasp of an idolatrous alien_he who had so lately purified the temple and altar of Jerusalem so long lesecrated by that usurper; an event which the Jewish church continued to

which the Jewish church continued to commemorate by a solemn religious festival, from year to year even down to the days of our Divine Redeemer; is this the man who is to be charged with the crime of a renewed profana-tion of that altar, by an act which Calvin would fain characterize as a rank superstition ? No, Brethren, that charge is as absurd as it is wicked, when applied to this great and good man, to whose exalted virtues his own nation never ceased to render just homage; so never ceased to render just homsge; so that we find the great historian, Josephus, that we find the great historian, Josephus, thus summing up his character, more than two centuries after his death : "He earned for himself an imperishable nan.e; not only as the champion of his country's freedom and religion, but by his pure administration in his office as the high priest of that religion." (Hist. 3 book) Such was the man, whose pure and ex-alted reputation we should be required now, after a lapse of two thousand years, to consign to infamy, if the cflering of prayer for the sins of the dead were to deemed a rank superstition. Bu this is ed a rank superstition. Bu this is not all.

I have stated already that the solemn their countrymen, the Jews, had been long addicted. Such is the frantic judgment could transport even the acute mind of Calvin in his rage to cry down the Catholic Church. Indeed it is

Angels," "Canue the Dane," "Monsienr the Cure," "Chuet the Dane," "Monsienr the Cure," "The Discovery of the Missis-sippi," by Rev. R. S. Dewey, S. J., with a full page historical illustration ; "Radolph of Hapsburg," by Miss Mary M. Meline ; "Through Peace to Light," with an ex-quisite picture ; "Most Rev. Michael Augus-tine Corrigan, D.D." with portrait ; "A Pilgrimage to Lourdes," "Roselle's Prayar," by Christian Reid, "Most Rev. William H. Elder, D.D.," "The Centennial of St Alphonsus de Liguori," by a Father of the Coogregation of the Most Holy Redeemer; "The Damb Singer," by Maurice F. Egan; "Cardinal Taschereau," "Columbus and the Egg," full page picture, "Scala Santa," by Eliza Allen Starr; "The Heart of an Augustinian Eestatic," "Only a Maid of All-Work," "Archbishop Croke," with por-trait; "Some Notable Events of the Year," illustrated with portraits of Very Rev Jos. Heiler, S. J., Cardinal Mozella, Daniel O'Connell, Charles Stewart Parnell, and William E. G'adstone. The editor of the "Home Almanae" has spared no pains or expense to secure con-tributions from woll bergers (a) during

spared no pains or expense to secure con-tributions from well-known Catholic tributions from well-known Catholie writers. In giving so much entertaining reading matter in small space he has struck a popular vein.—New York Free-man's Jonrnal. We are now prepared to fill orders for this excellent annual. Price, free by mail, 25c. Send postage stamps or scrip. Ad-dress, THOS. COFFEY, Catholic Record Office, London, Ont.

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ST. ANTHONY'S CATHOLIC YOUNG MEN'S SOCIETY, MONTREAL.

RESOLUTIONS OF CONDOLENCE ON THE DEATH OF OUR LATE FELLOW MEMBER, THOMAS E. DONOVAN, ADOPTED FRIDAY, OCT. 15, 1886.

Whereas, It has pleased the Giver of Life to take from our midst a dear friend and valued member of our Society, Mr. Thos C. Donovan, Be it Resolved, That while we how with

submission to the will of our Heavenly Father, who does all things for the best, we must always regret the loss to St. Anthony's Catholic Young Men's Society of a worthy member and to his family of a loving son and dear brother, Be it Resolved, That we tender our heart-

felt sympathy to the family of deceased in their bereavement. Bait further Resolved, That these Resolutions be

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Firm the Messenger of the Sacred Heart Lorg sgo the Russian cohismatics, througbout their empire, forced the greater number of the Uniate—the United Greeks who are in communion with Rome—to become apostatcs. A few, indeed, are still found scattered here and there throughout the country. But there are now herdly 1,500,000 left, whereas in the reign of Elizabeth II. they numbered 9,000,000. One Emperor and one religion 9,000,000. One Emperor and one religion, and that religion the religion of the Emperor said Alexander the Czar; and his famous onaries have been sent in all dire minimizer nave been sent in all direc-tions to (flect the conversion of souls loth to acknowledge bim as their god. Often a bend of Cossacks has swept down on the unfortunate towns and willages of Poland for this starson much with solar of the solar o

 minimization the start is all directions to service of adjust is all directions to service of adjust is all directions the service of adjust is all directions that the access the service of adjust is all directions that the access the service of adjust is all directions that the access that are block of a band of Cosacts, who serve the service of adjust is all directions that the access that are block of a band of Cosacts, who serve the service of adjust is all directions that the access that the access that the service of adjust is all the access that the service of adjust is all the services of adjust is all the s five blows of the kneut, the woment of the brave peasants exclaimed; and, if in the fames. The Jecuit peddler passed from house to houre a more the series of consolation into the ears of his crast mers, exborting them to suffer cour-regee mely and to remain firm in their failb, end even at times haring the fames. The following is a synopsis by the late failb, end even at times haring the forward to the cheater has a fascination is a failb, end even at times haring the fames. failb, end even at times haring the forward to the cheater has a fascination is a failb, end even at times haring the fames. for a moment out of the bands of the parent and man him-self as a machine more or less valuable as the supreme end of man and man him-self as a machine more or less valuable as the supreme end of man and man him-self as a machine more or less valuable as the supreme end of man and man him-self as a machine more or less valuable as the supreme end of man and man him-self as a machine more or less valuable as the supreme end of man and man him-self as a machine more or less valuable as the supreme end of man and man him-self as a machine more or less valuable as the supreme end of man and man him-self as a machine more or less valuable as the commenting on this, points that they are thoroughly in accord with their "eminent confrere of the bours of labor an an end but as a means, failth, end even at times having the feature. All content as a machine more or less valuable as that they are thoroughly in accord with their "eminent confrere of the bours of labor and eccuring days of the bours of labor and so favoiding the suprement the suprement as of avoiding the suprement there suprement the suprement the suprement there supreme house among these people, whispering words of consolation into the cars of his custamens, exhoring them to suffer cour-egeanly and to remain firm in their faith, and even at times hearing their con-feesions. Above all, whenever he was able to do so withent arcuing susplicion, he offered up the holy Sacrifice of the Mass. A marchant, however, who distributes epinitual counsel gratis while he sells his articles of trade, was certainly a novely that could hardly long escape the vigil-ance of the police. The priest was in fact discovered. A traitor had denounced him, and the authorities placed a spy on his movements. This was an agent of the scare survice who followed him every-where without his knowledge. One even-ing, shortly afterwards, he stopped at an inm which, like most of the inns of Po-lard, was kept by a Jew. Early in the morning he was on his feet and unsus-pectingly set cut for the church to cele-hate Mass. The inn-keeper had mean-time been notified of their suspicions by the police. Pr fiting by the absence of the priest, he lost no time in entering his room to make an examination. PONTIFF. The following is a synopsis by the late Rev. Joseph E. Keller, S. J., of the last pastoral which Cardinal Pecci, Archbishop of Perugia, issued to the elergy and faith-ful of his diocese, a document that would have been considered remarkable even if within a year and a week its author had not been valued to the Panege as Loo within a year and a week its author had not been raised to the Papacy as Leo XIII. He took up the question, "Is the Catholic Church hostile to the progress of industry, srt and science? Is there, as her adversaries declare, a natural and irre-mediable incompatibility between the <text><text><text><text><text><text> mediable incompatibility between the church and civilization ?" These were the questions which the Cardinal set himself

soon as their money proved to the jailor how deserving they were of his kindness. A Catholic priest always makes a deep impression on the schismatics. But when to the dignity of the priesthood is added sincere piety and entire abnegation of self, nothing can resist his influence. Ere long the efficers of the prison treated the Father with the greatest respect. This did not prevent his saying all that he felt on their account. One day he heard the director threaten some peasants with trandirector thraten some pessants with tran-sportation to the mines of Siberia, unless they attended the Russian religious ser-

THE CATHOLIC RECORD.

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> passage of which G. de Mollnari says in y the debate that it makes the reader fancy r he is listening to one of Michael Cheva-lier's lectures at the college de France, the Cardinal goes on to ask whence proceed a progress and civil'zation. They come is above all from labor. Labor was deepised j by the most illustrious of ancient phil-ocophers, but "Christianity elevated, hon-e ored and sanctified it. Jesus Christ, the true Son of God, submitted Himself to a poor artisan of Galilee, and in the carpen-ter's shop of Nazareth did not disdain to set His bleesed hend to labor." The Aposiles supported themelves by their labor, and later, when the barbarian hordes swept over Europe, the monk had h tilled the soil they ravaged, and H reeuscitated industry. Still later the w Catholic republics of Italy became the m arts lowing the Bleak Sea Afeir and

ject." The Pope of 1878 will conclude the essay begun by the Cardinal of 1877. to speak loudly in the presence of strang-ers, an act of ill-breeding which we fre-quently witness in ferry-boats and cars, and which some mothers seem even to en-

THE CHRISTIAN FATHER.

courage. No wonder that the children of American families have become the betes noires of European hotels and ocean WA GOOD MAN WILL ORDER HIS HEUSE HOLD AND EDUCATE HIS CHILDREN. steamships. The father must be truthfully consist

THE VICE OF BLASPHEMY.

The priests of the Cincinnati diocese have received the following circular : REV. DEAR SIE:-The opening of our parochial schools offers an occasion for a work of good morals and religion, which will do much to bring God's blessing on them.

work of good morsis and religion, which will do much to bring God's blessing on them. First I have to congratulate you on the prospects—which I believe we may all en-tertain of seeing increased fruits to your sealous labors in this regard. I think we can perceive signs of a growing attention of parents to this mest important obliga-tion, -furnishing their children all the advantages of Catholic schooling. The recent Council of Baltimore has set forth more strougly than ever the necessity of Catholic ducation; has made some wise provisions to secure that the teaching in our schools should be more and more efficient; and has declared that wherever there are sufficient Catholic school, par-ents cannot send their children to others unless for reasons approved by the Bishop. Now the work for mora's and religion, in which I desire to engage our schools,— is a Crussie against the shameful vice of profane language. It is not necessary here to expiate on how widely it prevails —nor how much it offends God and de-moralizes our people. Every one who

-nor how much it offends God and de-moralizes our people. Every one who has at heart either the honor of God, or the decency of society-certainly deplores this disgraceful practice, and wishes to see it corrected or diminished. I desire you then to enlist all your pu-pils, boys and girls, in this Crusade. I wish them, first to utter their protests against it every day, by offering acts of reparation to the insulted Majesty of God. - And desire also that they pledge them-selves against ever initiating the bad er-ample of so many men and children who outrage God's holy name, and invoke evil upon themselves or other creatures. I direct therefore that every morning, after the usual prayers at the beginuing of

after the usual prayers at the beginning of schools, there be recited the versicles, given as an act of Reparation for profane language, and ordered by Plus IX. of blessed memory, to be recited in Rome. Following the manner of reciting used

Following the manner of reciting used there, the teacher will utter a verse aloud, and all the pupils will repeat it. This act of Reparation is found in the Raccolta of indulgenced prayers, No 170. Then, as early as practicable after the opening of school, I wish the pastor to take asuitable occasion for inviting the pupils to make of their own free will these pledges : 1st.That they will never themselves use any profane words.

use any profane words. 2d. That they will do what they can, according to their opportunities, to dis-course and to hinder others from using

them. 34. That whenever they hear such lan-guage they will immediately offer a repar-ation to God's honor, by repeating at least the first two versicles : "Blessed be God; Blessed be His holy Name." And this pledgeshould be renewel every three months, or thereabouts. It will be

And this pledge should be renewed every three months, or thereabouts. It will be best done on occarion of a general Com-munion, publicly in the church. And in order that parents and all the faithful may unite with the chultern in this good work, it is hereby directed, that this same Act of Reparation be recited in the same Act of Reparation berecited in the sante manner whenever Benediction of the Bleesed Sacrament Is given, whether of the Blessed Sacrament's given, whether in public churches or private chapels.— Following the practice of Rome, the Priest, after giving the Benediction, will set the ostensory on the altar again, and go down to the floor. There kneeling on the lowest step, he will recite the first versicle, and the people will repeat it after him; the second, third and remain-ing versicles should be said in the same way. Then he will go up and repose the Blessed Sacrament in the tabernacle. And I exhort all the faithful to adopt the practice recommended to the children whenever they hear any profane words

es the cities must be made a dear spot to the inds of Chris-tome a spot to which parents and children would nen the spot to which parents and children would turn to look for quiet and comfort when spot to which parents and children would turn to look for quiet and comfort when spot to which parents and children would turn to look for quiet and comfort when spot to which parents and children would turn to look for quiet and comfort when spot to which parents and children would turn to look for quiet and comfort when spot to which parents and children would turn to look for quiet and comfort when spot to which parents and children would turn to look for quiet and comfort when spot to which parents and children would turn to look for quiet and comfort when spot to which parents and children would turn to look for quiet and comfort when spot to which parents and children would turn to look for quiet and comfort when spot to which parents and children would turn to look for quiet and comfort when spot to which parents and children would turn to look for quiet and comfort when spot to which parents and children would spot to be shown any enemies of home e child is the Christian father to contend etra-father's whom the theatre has a fascination is a ill last. rule, cannot be a duiful father. The er sap votary of the pool room will, sooner or er sap votary of the pool room will, sooner or the cities may be a duiful father. The er sap votary of the pool room will, sooner or the indignities offered to Him in His Pas-sion, and inflames in our hearts a desire

The Smile and the Sigh. BY G T. JOHNSON.

OOT. 30, 1888.

beautiful babe in her cradle bed lay; er age might be reckoued by less than a

Two day. Two filles stood watching her tiny olenched fist, And rose-bud mouth that the angels had kinsed.

Baid one to the other. "What fairer abode Could Feaven, in its bounty, on us have betowed?" aid the other, "None fairer: I claim her my own, By right of the overy: I came here alone "

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true, Bince no one denies I'm the shadow of you," "I came here alone." "Nay I stood by your "I will bide " "In her heart I

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ONE CHURCH FOR ALL.

ARCHBISHOP RIORDAN TELLS WHY HE BELIEVES THE CATHOLIC FAITH THE ONLY ONE IN ALL THE WORLD.

Plano, Ill., Oct. 10 .- This pretty little Plano, Ill., Oct. 10.—This pretty little town is on the main line of the Burling-ton Road, fifty-two miles west of Chicago. Three thousand two hundred sre the fig-ures set opposite it under the caption "population." It is the best known out side of Kendall County at the site of a resper and harvesting works. Yet, not-withstanding its comparative oblivion, Plano is a flourishing town; it is steadily growing in population and wealth. and growing in population and wealth, and will one day undoubtedly be a manufac-turing centre of some note. Drunkenness among its inhabitants is unheard of. There isn't a bar-room in the city, and no other place where liquor can chased. be pur

To day the new Church, St. Mary's, was formally dedicated with all the pomp and ceremonial that such a service implies.

The ceremony was conducted by no less a personage than Archbishop Riordan, of San Francisco, and he was assisted by Revs. Father Riordan, Dunn, and Henne-berry, of Chicago, and Father Erhard, the matther which the bareful a contribution worthy priest who presides over this par-ish, and to whom belongs the credit of securing for Plano its s v.nth house of worship. Archbishop Riordan and Father Henneberry arrived here last night and were the guests of Father Erhard, but the

were the guests of Father Erhard, but the other clergyman did not arrive until 10.20 o'clock this forenoon, when they came in on a special train from Chicago. They were accompanied by that veteran priest, Father Carroll, who, despite his advanced age and infimities, insisted upon coming. The party was received at the depot by the Archbishop, a party of Foresters, and a large concourse of town folk, who accorded them a hearty welcome. Car-rlages were provided for the clergymen, and then a procession, headed by the Plano brass band, was formed. From the depot it marched to Main street, thence to Plain street, and thence north to the new church.

new church. Plain street is a typical country highway, skirted by tall, wide spreading shade trees and green fields which are covered with a profusion of wild flowers. In one with a profusion of wild flowers. In one of the most beautiful spots of this pastoral scenery the Catholics have erected their church. It is in keeping with its sur-roundings. It is an oblong, white frame structure, two stories high, and is sur-mounted only by a plain cross. Its ex-terior is severely plain, with the exception of a little tile work on either side. When the Clergy and their escort approached the sacred edifice fully five hundred per-sons were gathered about its doors. On either side of the road in a kneeling posi-tion were ten little girls, each arrayed in white roses. They belonged to the con-firmation class that Father Erhard had prepared in anticipation of the visit of the Archbishop. As soon as the latter and his train had passed inside the church the crowd followed, and the anditorium was soon filled to overflowing. The dedi-

OCT. 30, 1866.

and that they are thoroughly in accord with their "eminent confrere of Perugia" as to the necessity of limiting the hours of labor and securing days of rest for the artisan as well as of avoiding the exhaustion of children; they, like the present Pope, believe that charity is neces sary; they favor the widest possible spread of education, detest war and uphold the freedom of commerce, and with sorrow contemplate "the enormous number of the victims made by the privation of edu-cation, by physical infirmities, by war, and the convulsions of trade." After repelling as an odious calumny the accusation sgainst the church that "she instills into the heart a mystical contempt of earthy things," and commends an asceticism which would exclude all the Cardinal sets himself to refute the still more venemous calumny which causes the church to be considered the energy of the wich is bould not the father begin the work, the in all things pertaining to the good of the in all things pertaining to the list one set may and in all things pertaining to the lost importance.

rule, cannot be a dutiful father. The votary of the pool room will, sooner or later, become a drunkard. The club-house is fit only for the unmarried man, who has no one that misses him at home, no wife and children rendered wretched by his absence. And now I have done. Venerable, you admit, is the name of "father." We use it to express sacred thoughts, to denote what is best, most tender, most natural. What an honor to be called the father of an institute a concreation, a comised

the indignities offered to film in fils ras-sion, and inflames in our hearts a desire of atoning for the insults now given Him by profane language. Cincinnati, Feast of the Most Purs Heart of Mary, August 20th, 1886, + WILLIAM HENRY ELDER, Archhiehon of Cincinnati.

Archbishop of Cincinnati.

Baltimore Mirror.

Battimore Mirror. The Rev. H. R. Haweis, an Episcopa-lian clergyman who enjoys considerable reputation as a musical critic, pays the following tribute to the Catholic Church: "The great Roman Church, when she had the whole world for her, had this merit—that she was the home of the people. Her aisles were refuges, her vestibules were schools, her altars were asylums; her walls flamed with parable, her windows with allegory; her services were full of terror and joy; her pulpits rang with prophecy, her choirs with praise. Men could not do without her, could not keep away from her—patient confessor, sister of mercy, mother of con-solation." Lord Dufferin, who is at present vice.

solation." Lord Dufferin, who is at present vice-roy of India, recently uttered the follow-ing words: "What is the spectacle pre-sented to us by Ireland? It is that of millions of persons whose only depend-ence and whose chief occupation is agri-culture, sinking their past, their pre-sent, and their future upon yearly ten-ancies. What is a yearly tenancy? Why, an impossible tenure, which, if its terms were to be literally interpreted, no Christian man would offer, and none but a madman would accept." Bishop Bagshawe, of Nottingham, England—and he is a Saxon to the backbone—com-menting on these words, says: "A hor-rible system, indeed, under which in five short years, from 1845 to 1851, no fewer than two million people were either starved or driven into exile. There was plenty of food for them in those years of abundance, but their grain and cattle were carried off by soldiers for sale in England, and they, the potatoes having failed them, were left to die of famine." Lord Dufferin, who is at present vice.

was soon fuice to overnowing. The dedi-catory services were conducted by the Archbishop, and when they were con-cluded high mass was celebrated by Father Henneberry, of St. Pins' Church, Chicago, assisted by Fathers Riordan and Dunn Father Carroll occupied a seat on the altan

Father Carroll occupied a seat on the alter during the mass. Archbishop Riordan's sermon was a simple yet convincing argument in favor of the Catholic Church. He said : "This ceremony suggests different thoughts to those present, whether they are members of this or any other congregation. To the Catholic people this is a day of grati-tude and j.y. They are thankful to God because He has per-mitted them to see the completion of this wok. Their hearts are also filled with joy at the thought that they have assisted in the celebration of Mass within its walls. To you who are not members of the Catholic Church the cere-mony suggests other thoughts. You ask, perhaps, what is the good of all this? What does it mean? Why should there be religion; cannot we serve God in our own religion; cannot we serve God in our own homes? Why should there be any external manifestation of our love? These thoughts possess a large majority of those who are not members of the Catholic Church. There is this feature about this age: There is this feature about this age: Although on the surface it appears to be an age of indifference to anything that is religious it is in reality one of deep and carnest religious discussion. No man is in-different to it whether he be an enemy or friend of the Church. They take it to their minds and discuss it earnes: ly and carefully. No matter whether he belongs to a religious denomination or not every to a religious denomination or not every man is deeply affected toward religion. It is the subject most discussed in the family circle, in the counting room—everywhere. Therefore, when you open a place of worship it is natural that there are some who are not members of the Church who should have some thoughts

Church who should have come come about the ceremony. There is no more important question s than that of religion. Man has always t been affected by it, and he cannot put it down. The subject appeals to their most tender memories. A man naturally asks himself. "Am I to be content with this little every day business? Will its little himself. "Am I to be content with this little t every day business? Will its little to details occupy my whole life, and can I do e nothing but buy and sell flour and sugar and soap?" It were better that we never were born if we were thus content. d Most men ray there is something t better to think about, something t

THE CATHOLIC RECORD.

The Smile and the Sigh. BY G T. JOHNSON.

OCT. 30, 1008.

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There sir's ta bar-room in the city, and not the difference of the source of the sour "population." It is the best known out side of Kendall County at the site of a resper and harvesting works. Yet, not-withstanding its comparative oblivion, Plano is a flourishing town; it is steadily growing in population and wealth, and will one day undoubtedly be a manufacturing centre of some note. Drunkenness among its inhabitants is unheard of. There isn't a bar-room in the city, and no other place where liquor can

formally dedicated with all the pomp and ceremonial that such a service implies.

The ceremony was conducted by no less a personage than Archbishop Riordan, of San Francisco, and he was assisted by Revs. Father Riordan, Dunn, and Henne-berry, of Chicago, and Father Erhard, the worthy priest who presides over this par-ish, and to whom belongs the credit of securing for Piano its s venth house of worship. Archbishop Riordan and Father Henneberry arrived here last night and were the guests of Father Erhard, but the other clergyman did not arrive until 10:20 o'clock this forenoon, when they came in on a special train from Chicago. They were accompanied by that veteran priest, on a special train from charge. They were accompanied by that veteran priest, Father Carroll, who, despite his advanced age and infimities, insisted upon coming. The party was received at the depot by the Archbishop, a party of Foresters, and a large concourse of town folk, who accorded them a hearty welcome. Car-riages were provided for the clergymen, and then a procession, headed by the Plano brass bund, was formed. From the depot it marched to Msin street, thence to Plain street, and thence north to the to Plain etreet, and thence north to the new church

comes to me from God through this soci ety I would not take human reason for my guardian. I had rather live up to its teachings "sther than bow or stoop to the teachings of any man, who knows ro more, perhapa, than I. The Catholic view of the question is nearer right than any other. We are, each one of us, individually brought to bear the word of God. Man sinks into oblivion before it. The priest does not preach his own doctrine, his own idea; he is merely a messenger who bears the divine truth. He may be eloquent, or he may be uncouth, but behind his elo-quence, behind his harsh tones, are ring-ing the words of our Lord, "As my Faither sent me, so I send you. Go into the Plain street is a typical country highway, skirted by tall, wide spreading shade trees and green fields which are covered with a profusion of wild flowers. In one of the most beautiful spots of this pastoral scenery the Catholics have erected their church. It is in keeping with its sur-roundings. It is an oblong, white frame structure, two stories high, and is surmounted only by a plain cross. Its ex-terior is severely plain, with the exception of a little tile work on either side. When the Clergy and their escort approached the sacred edifice fully five hundred persons were gathered about its doors. On of the road in a kneeling position were ten little girls, each arrayed in white roses. They belor, red to the con-firmation class that Father Erhard had prepared in anticipation of the yist of the Archbishop. As soon as the latter and his train had passed inside the church the crowd followed, and the anditorium was soon filled to overflowing. The dedi-cetory were event with the correct instinct that if there is a great Church in the future if must be was soon filled to overflowing. The dedi-catory services were conducted by the Archbishop, and when they were con-cluded high mass was celebrated by Father inghty mountain. Its service is the same inghty mountain. mighty mountain. Its service is the same the world over. Go where you will and you will find them exactly as they are in this church to day. The holy water which you saw sprinkled about, the vest ments which the priests are wearing, these altar decorations have nothing to do with it. I might call them all matters of disci-pline, stiquette of the coremony. They might all be charged, and the truths of the religion remain. They consist of the Henneberry, of St. Pias' Church, Chicago, assisted by Fathers Riordan and Dunn. while the Common Schools can do this. The leathery countenance of the Specta Father Carroll occupied a seat on the altar during the mass. Archbishop Riordan's sermon was a simple yet convincing argument in favor of the Catholic Church. He sail : "This ceremony suggests different thoughts to those present, whether they are members scal of man. They are answers to the question which affects you and which af-focts ma, What shall we do to be saved? The Catholic Church had its beginning when the Lord said to St. Pater, for of this or any other congregation. To the Catholic people this is a day of grati-tude and j.y. They are thankful the religion remain. They consist of the gospel, of knowing God, and knowing the of this or any other congregation. To the Catholic people this is a day of grati-tude and jy. They are thankful to God because He has per-mitted them to see the completion of this wo k Their hearts are also filled with joy at the thought that they have assisted in the celebration of Mass within its walks. To you who are not The Catholic Church had its beginning when the Lord said to St. Peter: 'On this rock I will build my Church, and the gates of hell shall not prevail against it," and He sent His twelve apostles forth to teach His divine truths through the Church, and so it began to grow. It spread little by little all over the world in the fore of much encounting. It seen he within its walls. To you who are not members of the Catholic Church the ceremony suggests other thoughts You ask, perhaps, what is the good of all this? What does it mean? Why should there be the face of much opposition. It soon be-came the Caurch of all the nations of the religion: cannot we serve God in our own homes? Why should there be any external manifestation of our love? These thoughts earth, and was called the Catho-lic, or universal, Church. We do not pretend to call it the Catholic Church possess a large majority of those who are not members of the Catholic Church. There is this feature about this age: of America, as I see the Episcopals want to call their church, but the Catholic Church of the world. It is the same Although on the surface it appears to be an age of indifference to anything that is religious it is in reality one of deep and carnest religious discussion. No man is in-different to it whether he be an enemy or everywhere, and this is why the Catholic Church has been perpetuated until today. It is an endurance that it depends, not on human agencies, but on the divine power, the sustaining hand of the Lord, friend of the Church. They take it to their minds and discuss it earnes: Iy and carefully. No matter whether he belongs who founded it. Why is it that it lives under every form of government? B-cause it possesses a divine vitality, because it is heir to the divine promise the Lord made on the rock when He built His Church. to a religious denomination or not every man is deeply affected toward religion It is the subject most discussed in the family circle, in the counting room-everyon the rock when He built His Church. I want to say a word to the Catholies now, I want to say to you that you can preach the holy religion by leading exem-plary lives, by sobriety, prudence and charity. Show your neighbors that you are guided by higher motives than they, that you are lifted on the table land of divise teach and they will seen becht to where. Therefore, when you open a place of worship it is natural that there are some who are not members of the Church who should have some thoughts about the ceremony. There is no more important question than that of religion. Man has always been affected by it, and he cannot put it divine truth, and they will soon begin to follow your example. It behooves you to preach those truths by example, not on the a'tar by word of mouth. You are not conscious of the great power that a layman down. The subject appeals to their most tender memories. A man naturally asks himself: "Am I to be content with this little every day business? Will its little details occupy my whole life, and can I do nothing but buy and sell flour and sugar and soap?" It were better that we never exerts for good or evil. You are thrown into daily association with persons the and soap?" It were better that we never were born if we were thus content. Most men ray there is something better to think about, something minister never meets; you are constantly defending your principles by argument; therefore your power for good is almost beyond comprehension.

above; that there is a God above us, and that He has established relations with us as his children. Again you may ask, "How are we to know what God thinks of us?" I will answer to all to turn to the divine truths he has left for the unidrene of all more. A wood want the guidance of all men. A good many men are not able to form any fixed relig ious ties on account of the great confusio tous thes on account of the great confusion that exists in religious ideas. They can-not see their way clearly, and are not able to get past the meagre lights of their own intellects. Then they abandon reli-

nacles; when the curtain will be litter and you will be ushered into a better world to worship Him with His angels forever." At the conclusion of the Mass the Archbi-hop confi med thirty five boys and girls, preceding the ceremony with a clear explanation of its meaning. The congregation was then dismissed gion entirely. The Protestant religion says every man "TO YOUR TENTS, O INRAEL."

The Protestant religion says every man is his own guide, and can worship God as he chooses; that he can choose his own re-ligion. That men have followed this teaching largely is evidenced by the innumerable religious bodies and sec.s that you see all around you. Therefore confusion exists in the minds of the men the follow them them the form ligion. That men have followed this teaching largely is evidenced by the innumerable religious bodies and tees that you see all around yon. Therefore corfusion exists in the minds of the men who follow them. How different it is with the Catholic religion. We do not say that each man is his own religious teacher; that men are enlightened sufficiently or possees reason enough to teach themselves each man is his own religious teacher; that men are enlightened sufficiently or possees reason enough to teach themselves their duty to God. He has revealed his truths to nobody in particular, but to great organic body, over which he pre-sides and controls. To that living organic body, which we know as the spiritual society of the Church, all men must belong if they would know the teachings of God. In ordinary every-day affairs we do not delegate men the right to follow their own instincts. In our domestic affairs we do net to the teach of the society of the church and the teachings of God. In ordinary every-day affairs we do not delegate men the right to follow their own instincts. In our domestic affairs we -Yes, like Mark Twain's story of George Washington, which did not say one word about George from beginning to end. The Spectator's article of the to end. The Spectator's article of the lith is similarly devoid of clearness, except that it is clearly prejudiced. Next he says: "It (the law) should as sume that every taxpayer is a supporter of public schools;" that is, he would have Catholics put down as supporters of schools which, as a body, directly or indirectly, inculcate princip-les contrary to Catholic doctrine, and yet he would not have a non Catholic support a school in which he believed eachings were "untrue and danger-Again, he ignores the fact that while the law simply assumes that Catholics are supporters of Separate Schools duties at hand then is the time to inculcate in him the religious principles you would have him follow. The same is true of government. We do not say to the people 'go and govern yourselves as you please.' We know that there would be no government, but that anarchy and crime would result; hence we form our great governments and build around them bulwarks of laws alike for the protection of the people and the state it compels all non-Catholics, without exception, to be supporters of Public Schools. Here is one case where the law does not unduly favor Separate Schools; on the contrary, this is their chief source of weakness, as any unpre-judiced mind will acknowledge. If the law were fixed to suit the ideas of the mighty pen tossing editor of the Spectator

the Separate Schools would soon cease to exist. Perhaps this is a consummaof the people and the state God did not leave it to me or anybody else, no matter how learned, to follow our own instincts in the matter of religion; tion for which he devoutly wishes. When "both male and the Spectator editor says but He formed a great society ihat is per-petual, and left with it the divine truths for all who are to be born in this world. That society is the great historic Church. Man must either communicate with God female members of religious orders are considered qualified to teach, no matter what their education or training," he says what is positively untrue, because the ladies and gentlemen referred to are through this great organic body or aban-don himself to the little light left to his thoroughly educated. are well trained to theorem is and are at least as successful as their secular confreres. Moreover, as the public are permitted to have evidence of their qualifications, let any competent judge enter the schools that they teach, reeson. Men scarcely know what to believe when so many doctrines are being put forth as the revelations of the divine truths. If I did not feel what I believe observe their work and how they do it, and he will leave with the impression that the Spectator editorial is a delusion and a comes to me from God through this soci

> this arrangement causes the Separate Schools to suffer; yet the Spectator editor says that it discriminates against the Com mon Schools. The boy in the fairy tal mon Schools. The boy in the fairy tale could here the grass grow; the Spectator's mental vision is apparently equally power-ful. This astute editor continues: "The Separate School Board may issue debenful.

In conclusion the Archbishop sail: "Thank God to-day that the day will come when you will have got through wor-shipping Him in these earthly taber-nacles; when the curtain will be lifted and you will be ushered into a better world to worship Him with His angels forever." At the conclusion of the Mass the timid men about the safety of the Public Schools of Ontario can exist no where except in the ink bottle of the Spectator callor. With the raising or lowering of rates I have nothing to do; the Spe tator must know that my part is to pay a tex, not to levy one. In fine, my excellent friend of the Spectator has allowed some and the joy of being alone with God. THEY REFIRE FROM THE WORLD, NOT BE alterior motive to run away with his old-time spirit of fair play. Those who know himknow also that he does not mean

what he says in the editorial quoted; so that it is only for the benefit of the uninformed that I have here placed the whole matter in its true light. Thanking you for the space kindly allowed me, I one of silence, as was Christ's, but not merely human silence; a silence in the soul, where God loves to dwell, and where God stays. In solitude and in silence the voice of God is heard in the am, sir, yours truly, Hamilton, Oct. 16. CLANCAHILL.

RELIGIOUS VOCATIONS.

LIVING FOR GOD ALONE AND FOR HIS GLORY.

A convent of the Poor Clares was A convent of the Poor Clares was recently dedicated in England at which Very Rev. Prior Vaughan, O. S. B., preached the following instructive dis-course, taking for his text the following

Scriptural passage : "Mind the things that are above, not the things of earth, for you are dead, and your life is bid with Christ in God. When To speak of it seems to degrade it; to try to express it in language would fail, and we have to remain with a secret; your life is bid with Christ in God. When Christ shall appear, Who is your life, then shall you also appear with Him in glory." Tnese words, he said, are taken from Col. iii, 2, 3, and 4, and these three verses sum up the motive power, the method, and the hope for reward of the life of these devont and holy women who this day, in the name of St. Francis and St. no one can get at it; we cannot com municate it to any one as we would municate it to any one as we would, There is no one who could understand the perplexities but Jesus Christ Him-self, Who is all wise, all loving, and fuil of compassion. It is to this One that the Poor Clares can go with their sorrows, their anxieties and their tron-bles hecause where the flesh is, and Clare, are taking possession of this beauti-ful convent. And you may ask, How is it that ladies of education and of refinebles, because where the flesh is, and where the devil is, there must occasionally be such pains. To Christ they can go, and in the silence of the heart draw from the Fountain of Life the waters of ment, persons who, perhaps, might have had at their disposal all that this world praises most, HOW IS IT THEY SHUT THEMSELVES UP

comfort and strength. Their Divine Feast is one of the sweetest and the greatest duties that they have. In the IN A CONVENT and lead a life there which is an extra-ordinary life, a life of mortification, con-trary indeed to flesh and blood; a life early hours of the morning, in that church you will hear the voices of the nuns lifted up to God; the last thing AT NIGHT THEIR VOICES WILL ASCEND TO that is without change, one continual life HEAVEN AS INCENSE.

that is without change, one continual me of mortification. You will ask how is it that these ladies are impelled to forsake the world and bury themselves in the c'oister? How is it that they can say, with St. Paul, "We are dead, and our life is hid with Christ in G d?" I may ask HEAVEN AS INCENSE. Their whole life is one of prayer; it is the very sap and strength of their life. Prayer is that which makes them bring forth fruits in good season. Their life is a life of prayer and communion with Jesus Christ It is a life of obdience. The you a question, and the question is this "How can you account for th Christ. It is a life of obedience. The nuns cannot even have so much as a needle You a question, and the question is this: "How can you account for the marvellous fatigues and labors, dan-gers and perils, which the Apostles went through for the love of Christ? nuns can ot even have so much as a needle without permission. They cannot take a step except under obedience. Their whole day is mapped out by the voice of holy obedience. Whether they go to church or to their cells, whatever they do is through obedience, so that you may say their whole life is one continued act of holy obedi-ence. They give up their own will. They came like Our Lord, "Not to do My will, but the will of Him who sent Me." And lastly, their life is a life of sarrifiee. All the powers of their soul, all the senses of How can you account for the life of the hermits who peopled the deserts of Egypt, those wonderful men who lived, some of them, on the tops of pillars, and came down on'y now and then to take their food? What is it that impelled the martyrs, tender virgins, who gave them-selves to have their limbs torn to pieces by the powers of their soul, all the senses of their bodies are sacrificed to the honor and the wild beasts? What was the power, when them? It was the motive power, the energizing power; it was the Spirit of God that had taken possession of their souls; because the Spirit of God is higher, purer, stranger than the spirit of man. That the wild beasts? What was the power within glory of God. As Jesus Christ did not allow one limb or one member of Hi body to escape the sgony of the Cross, so neither do the Poor Clares allow any to stronger than the spirit of man. That which is supernatural overcomes that which is natural; it is of a higher order, estape that same holy sacrifice. This entire, this generous, this noble and trans snit therefore has the supremacy over the lower. So is it with this wonderful Order of St. Clare Collettes that we have among us this day. The mot've power is this first sentence of my text: "Mind the condant sacrifice is that which likens then to Our B'essed Lord hanging upon the Cross. What now is the result of this extraordinary, supernatural and marvel lous life that is to be led within these things that are above, not the things of earth." cloisters ? The result is that the old Adam closters i The result is that the old Adam in them is destroyed, and the new man according to the image of J.sus Christ takes its place, so that their characters, their tastes, their desires, their aspirations, IN THESE DAYS WE ARE SO MATERIAL anything except that which they can see, feel, touch and measure. The things of the spirit are unknown to the eye of the set of the measure.

their whole life, their entire being, sou and body, becomes transformed. With regard to their body, they may say, "I BEAR THE MARKS OF JESUS CHRIST; With flesh, and the more worldly-minded we are the more our minds are taken up with the things of this world, the with regard to their souls, they may say

of Christ. Tuese devout women will rejoice with her and thank her. Another leave the world, moved by that indwell-ing power of the Holy Split, that here, within these walls, they may bury them-selves and begin to act in a practical manner the life of Christ. This, then, is class who have reason to rejoice are the thousands within and beyond the shores of the United Kingdom, who have prayed the United Kingdom, who have prayed for the noble mother foundress when she was in sorrow and in trial. And, lastly, he may rejuice whise seventh birthday we are this day keeping. I mean that dear, pure and noble child, who is the hope of the supernatural and extraordinary life that is led here, and all those who are Christians must be edified and amazed with the life which is to be led within these walls. It is a life of retirement. this glorious Catholic ducal house. He may rejpice because methinks this house is a piedge that one day, and that perhaps not long off, the words of the angel will sound in his ears. Joy be to you all. Be of good covrage, for God is at hand. He rejuices this day, and we all rejuice. It is To day we are not going to open this house, but to close it; close it against the world, to give these Sisters the privilege a day of triumph; it is a day in which all our hearts are full. When Christ shall appear, Who is your life, may God grant CAUSE THEY CONTEMN IT, but because they wish to live above it, to pray for it, sanctify it, and win it to the arms of Jesus Christ. Their life is

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that we may appear with Him in everlasting joy. IT SPITE OF TALL HATS.

N. Y. Freeman's Journal

cells of the just. There that sweet, still voice of the Beloved is heard, filling the N.Y. Freeman's Journal. Father Scully, of Cambridgeport, Mass, has solved the problem of keep-ing young men employed during their times of leisure, and healthily employed. The literary institutes founded for this purpose have not been wholly satisfac-tors. Backs dataing accidites and the soul, overflowing the heart with joy and a contentment which the world cannot know; a silence where the heart can open itself and entertain itself with Cod luit not the the the source of the can open itself and entertain itself with God. Is it not true have we not all experienced this: that sometimes there is in our heart some sorrow, some anxiety, some sentiment so deep, so obscure, that we cannot communicate it tory. Books, debating societies, and the exercises arranged by the literary com-mittees have not always proved as attractive as was expected. The billiard-table, which became an indispensible feature of the literary society rooms, also concerned been the arrange on in character obscure, that we cannot communicate it even to our most dearly beloved one? ceases to keep the young men in rooms where they will meet others of their Faith Father Scully has built a gym-nasium for Catholic young men, well equipped with all the latest inventions affected by the athletic. He charges the small price of \$10 for a year's ticket, which entitles the buyer to an the pur-leges of a first class gymnasium. Catholic young men in New York and Brooklyn have no such facilities for Brooklyn have The Young Men's

Brooklyn have no such facilities for healthy exercise. The Young Men's Christian Association has been, in these cities, quick to see the need that Father Scully has supplied in Cambridgeport. We commend the consideration of Father Scully's plan to the next conven-tion of the Catholic Young Men's Soci-cities. eties.

These societies need more sympathy from older and wiser men than those that fill their ranks. They are composed of young men without much experience of life, anxious to make the most of them selves, and not knowing how to do it. They talk a great deal, and some of them They talk a great deal, and some of them talk much nonsense with a high flown sound. Bat, nevertheless, they mean well. The fact of their gathering together under the name "Catholic" shows a desire for something that may be gained by unity and organization. The young men's societies should not be treated now with indifference. The absurd and ridiculous pretensions that make it impossible to consider them without a grim smile have been abated by common sense. The question now is :

by common sense. The question now is : Shall they be permitted to disappear, or shall they be encouraged to gain the good that can be gained by organization?

A common and pitiable object in the large cities is the young man whole only "home" is a boarding-house or an hotel. He may not seem to be an object of pity, but he is; for he is lonely, cut off from but he is; for he is lonely, cut off from his kind by the barrier of circumstances, thrust into acquaintanceships, which are more likely to be degrading than eleva-ting, by the force of oircumstances. He has the choice of a panding his ovenings in a desolate room, lounging in the "par-lor" or reading room with a missellan-cous crowd, or sauntering through the streets. There is the theatre; but the influence of the theatre, as it is, is not a good influence.

good influence. Few of us are so strong in the faith of the Catholic Church and in the practises that spring from that living faith, that we cannot benefit by the example and conversation of other Catholics. Young

men may be apparently careless, all-sufficient for themselves, self reliant, and

water tor's statement is worthy of the proverbial canal horse. In my letter of the 11th to the Spectator I did not intimate that "the taxes of companies must go to the Public Schools." What I stated was this in offect : The Separate Schools cannot claim the taxes of such corporations as the Grand Trunk Railway, the insurance com-School supporters, all tol I. I have long been acquainted with the contents of sec 53 of the Act of 1886. It these companies wish to give any portion of their taxes to the Separate Schools, they can only do so by a resolution of their directors; otherwise they are assumed to be supporters of the Common Schools and must be entered as such. This is the true construction of the section referred to. In view of the fact that these corporations derive their revenues from the public at large, it would be both legal and just that they be required to pay, say, one fifth of their school tax to the Separate Schools. All you who have exclamations prepare to utter them now, for the Spectator

editor says : "Any man, no matter who he may be, may declare himself a supporter of Separate Schools"-and he refers to section 41 of the Act of 1886. refers to section 41 of the Act of 1886. No keener piece of deception was ever practised on a confiding public. Come, ladies and gentlemen, Christians, Jews, Pagans and infidels, come pay your taxes to the Separate Schools, but remember before you can be exempted from paying Public School rates you must "give to the clerk of the municipality notice in writing that you

nuce the harder to carry but ese words of St. Paul, "Mind the ings that are above, not the things of rth." The centre of the life of the por Clares, the pivol on which their it the more the mind the mind the second xistence turns, is the mystery of the Incarnation of Jesus Christ. By bap-tism the Holy Ghost comes and takes the holy Ghost comes and takes pessession of the soul of the infant, the mitiging waters of baptism makes the switch and Crist comes and kees possession of that soul—it is His; tat child is a Christian; it is the pro-erty of God, and His redeeming hand strong with love upon it. The conse-the descent and the character is the constitution of the soul error of God, and His redeeming hand strong with love upon it. The conse-the descent and the constitution of the soul of the soul error of God, and His redeeming hand strong with love upon it. The conse-the soul of duifful and supernatural fe, which remains and endures until y mortal sin it is destroyed. That the soul of the soul of the soul if the soul and the source of t liately, through the waters of baptism, a principal of dutiful and supernatural if, which remains and endures until by mortal sin it is destroyed. That principal is a principle of real life. It is no fiction, it is no fancy, it is no creature of the imagination; but it is an actuality;

Schools, but remember before you can be exempted from paying Public School rates you must "give to the clerk of the municipality notice in writing that you are Roman Catholics." This is how sec-tion 41 reads; compare it with the Spec-tator's statement above given, and then agree with me that that copper plated statement of the Spectator to believe that he was first cousin to a brass foundry. The Com mon Schools are denominational-be bouse in Nazareth. It was alfirst it was first of all a life of the business of the world, and apart in the bouse in Nazareth. It was alfire of the world, and apart in the bouse in Nazareth. It was alfire of the life of Christ? It was first of all a life of retirement. Out of the thirty three statement of the Spectator to the contrary notwithstanding; because the regulations require the use of non Catholic religious exercises. Also, the schools of the minority m

more thoroughly we are in ignorance of this transcient scene, so much the more are we cogressed in it and so much the more difficult it is to realize the things that are not seen; so much the harder to carry out these words of St. Paul, "Mind the things that are above, not the things of earth." The centre of the life of the Nazareth, where Jesus and Mary and morarca with St. Paul : "I live now, not I, but it much is Christ that liveth in me." Christ in Nazareth, where Jesus and Mary an Joseph will live and live and live. He

going to close this convent, which we may call the Garden of Gethsemane. H H

is of the imagination; but it is an actuality; it is something which pervades the entire being of a Christian, and renders in him really the child of God. That prin-tiple is sustained by the grace of God, by the Sacraments of the Church, and when the H bly Spirit inspires the pure and holy soul to give herself to God entirely, that spirit takes greaters and stronger possession of the soul. And THIS IS WHAT WS MEAN BY A VOCATION. If then you see the Poor Clares among us, it is because the spirit of God is in them; because God has selected them out of thousands to be His own Divine Per-not the things of earth, for you are dead and your life is hid with Christ in God." I said that the contral devotion of the life of the Poor Clares is the mystery of the Incarnation of Jesus Christi is that beautiful truth. Wat was an inpariation the Incarnation of Jesus Christ is that beautiful truth. Wat was an inpariation the Incarnation of Jesus Christ is that beautiful truth. Wat was an inpariation which was been part accounted for by the noble foundress of this beautiful, sweet convent. The idea of bringing the Poor Clares to this lovely, sectuded epot in the which way be in part accounted for by which may be in part accounted for by which may be in part accounted for by which way be in part accounted for by which may be in part accounted for by which may be in part accounted for by which may be in part accounted for by which was an inspiration Such is the motive power, the method more easily led if they can be arranged in and the reward of the life of these holy groups. They need, most of all, good nuns of this glorious Order of St. Clare leaders not leaders chosen from smorg tion of Heaven. It was an in-piration which may be in part accounted for by the fact that the Cifton family have no

sufficient for themselves, self reliant, and seemingly not in want of suprathy. Nevertheless, they do want it. A warn-ing word, an honest protest against the opinions on faith and morals that fill the social atmosphere, uttered by one in sympathy with the struggles of these seemingly self-sufficient young men, have changed the whole course of lives from evil to good, Because a young man wears a tall bat, issues into the street arrayed as glorionaly as his tailor can make him, talke dogmat-

have fancy that it would lower their many dignity to associate with these people. In truth, this imaginary is the great, if impalpable enemy, assest effort among Catholis lay-

The young men will drift with the cur-st of public opinion if they are not ight to steer themselves by the light of tholis principles and Catholic examples. of them read," "They don't read," bey won't read," and because they do i and will not read good books it is adiuded that they are drifting away m the Church and dangerously near procks threatening them on every side. ading, after all, is not the most neces-y thing.

ang. esstern papers are full of Father success in drawing and keeping men in the right path. He has y the power of sympathy what zeal rould not have accomplished.

Catholic Record, LONDON, SATURDAY, OCT. 80, 1886. THANKFUL FOR SMALL MERCIES.

Messrs. Kane and Smith have beer writing words of gladdest satisfaction to their brethren in Ireland. They are seemingly pleased with their mission and its success in America. If their declaration of gratification at the reception accorded them be taken as genuine what must they really have expected before landing on America's sacred soil. Was it vollier of aged eggs, or a vesture of tar.sparsely ornamented with feathers Belfastian legates really expected ? They could not, surely, have waited loud and enthusiastic acclamations or they would not write in terms of grateful joy for the tame and indifferent welcome accorded them. This, unlike Shankhill lane, and other Orange purlieus of Belfast, is a land of free peech. The crank, the bigot, the fantie and the fool, all here soon find their level. Messrs. Kane and Smith were not long finding theirs, and yet Dr. Kane sees fit to write the Belfast Weekly

"Many of your readers will be inter "Many of your readers will be inter-ested to know of the great success of the visit of the Anti-Repeal Union Delega-tion to Canada. Time does not permit me to write more than a few lines; but these will suffice as an assurance that in city after city we are met with the atmost cordiality and with an exhibition of loyalty to the British Crown and to the interests of the Empire of the Queen as intense and as intelligent as can be found in any part of the world. We began in Toronto, and shall never forget the enthusiasm with which a resolution of sympathy and prof-

which a resolution of sympathy and prof fered help was carried by an audience such as we are accustomed to see in the Ulater hall. In Hamilton a similar meeting was held and like enthusiasm manifested, and the next evening the Orangemen of Hamilton honored us with a special reception, which was of a very cordial and, indeed, elaborate kind, very cordial and, indeed, elaborate kind, companies of men, in brilliant uniform and with drawn swords, headed by bands, escorting us through the crowded streets. Very similar scenes occurred in St. Oatharines, County of Simcoe, and in London, where the climax, one might suppose, was reached. But here last night in Ottawa, cspital of the Dominicn, we seened to have reached another cli-max. Through the crowded and decor-ated streets we drove at once from the railway atation to the place of meeting, which was densely filled by an audience in the most hearty sympathy with us. In short, Canada can be counted upon

with sold to do the like again. Hen Mesers. Kane and Smith, though expected by their few adherents in this city, and by their few adherents in this city, and fully intending themselves to return, fought shy of London on their journey to Clinton and Walkerton. They know in their hearts that they did not even momentarily touch the feelings of the nation, except in contempt for them-selves and the constituency they repre-sent. sent.

TWO PASTOBAL LETTERS.

We publish in this issue two pe etters that will, we know, be read with avidity not alone in the respective dioceses of London and Hamilton, but throughout the Dominion. Catholic Canada has ever been pre-eminently haracterized by a deep, all-pervading overflowing devotion to the holy souls in purgatory. To no unfeeling or unsym-pathetic auditory then do the Bishops of London and Hamilton speak in the documents we have thus the plasaure of iving Christian Canada. The Bishop of Hamilton, sussive, exhortatory and devotional, irresistibly carries the heart of the faithful to the end he seeks. The Bishop of London, luminous, pious and profound, with equal force bears his readers onward to the goal. Our pages were never before enriched with literature so benignly humane, so sweetly melodious, so sublimely Catholic. With this reading our friends and patrons will well and worthily enter on the month of November, the month of charity, the charity of the Lamb whom Holy church thus invokes at its very inception: Lamb most holy ! King most lowly ! Golden chalice at thy side, Blood is flowing red and glowing For the church thy Holy Bride, Church bells ringing, mortals singing, Hail These on thine altar Throne; At Thy Feet, and Thine alone !

Mary Mother, knows no ther Joy but that of loving Thee, In her sweetness and completeness, Pearl of light and purity. Saint of Freachers ! guide of Teachers ! Jehn the Baptist, great and true, Hear him calling to the failing, "Jesus Christ hath died for you." With thoughts grave indeed, but com

forting is it meet that we should begin and spend this month of November as the chief pastors of the Church, whose will they convey in . these letters, indicate. Every day before our minds should be upheld the reflection of the holy man Job : "Man that is born of a woman is of a few days and full of trouble. He cometh forth like a flower, and is cut down : he fleeth also as a shadow and continueth not."

JUSTIN M'CARTHY'S TRIUMPH.

Derry, the historic stronghold of Orange ism, has at length fallen into line with the nationalist constituencies of Ireland. Today it is as devotedly and irrevocably pledged to Home Rule as Wexford, Water. ford or Kildare. Its member in the House of Commons is Mr. Parnell's trusted lieutenant now in America, Justin McCarthy. By the declaration of the courts of justice unseating Mr. Lawis and seating Mr. McCarthy for Derry, not alone does this constituency fall into line with the National party, but Ulster itself, dissociating herself from the Separatist Loyal minority, stands to-day 17 to 16 in the



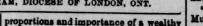
ST. JOSEPH'S CHURCH, CHATHAM, DIOCESE OF LONDON, ONT.

THE CRURCH AT CHATHAM.

We gave our readers last week a full report of the important ceremony which took place at Chatham, the flourishing county seat of the great and populous county of Kent, on Sunday, the 17th inst. A great day indeed was that for Chatham and for Kent-a day of joy and peace and happiest promise. The Chatam Planet says of the new structure :

ham Planet says of the new structure : "It will be pure Boman in architecture, 74 feet in width by 190 feet in length, width of transept 110 feet, height of towers 175 feet, with clere storey and side roofs and 62 windows. The interior height will be 70 feet, central nave and two aisles, on each side of the nave will be eleven stone columns 2 feet in diam-eter tapered, and 20 feet high with bases and caps. Two special columns, each 2 ft. 6 in, in diameter and 28 feet high will be placed at the sanctuary. All columns are to be tapered and ornamented with elegant Corinthian caps; eight large stone columns will be placed in front of the portico, whose dimensions will be 11 feet by 19 feet. There will be a main and two side entrances; seating capacity 1200.

by 19 feet. There will be a main and two side entrances; seating capacity 1200. The interior will be finished in a manner quite in keeping with the magni-ficent exterior, every attention be ing paid to its acoustic proper-ties. There will be no galleries, with the exception of a small organ loft. Fire altars are to be erected. On the west side, in line with the transept, will be the morning chapel 22 ft, by 36 feet, capable of seating 200 and provided with a sep-arate entrance. In the basement of this chapel will be placed the furnaces and fuel bins.



civic community. No longer a mere appanage of the Catholic mission of Sandwich, it is now the centre of a progressive and prosperous parish. The growth of Chatham, in a Catholic sense, has been truly wonderful. In 1861 there were in that town but 875 Catholics, with 326 in the Township and Gore of Chatham; in 1881, there were, on the other hand, 1506 in the town and 544 in the Township. The sympathetic multitude of non-Catholics that assisted at the laying of the corner stone on Sunday, the 17th, emphatically attests the growth of good feeling towards the Church, and the readiness of those outside her fold to hear her doctrines expounded. The Bishop, who is specially happy, because as well of his kindliness and delicacy of sentiment as of his scholarly attainments, in addressing non Catholics, was never more impres-sive than in his masterly and exhaustive discourse at Chatham. We have, we must say, never beheld a more deeply fraternal, broad hearted and religious assemblage than that gathered upon that memorable occasion. The whole popu-lation of Chatham and vicinity was fully represented. Among the lay notabiliies present, besides the members of the Church Committee, composed of Messrs. J. J. Hanratty, Secretary, Thos. Brady, A. McDonell, C.J. O'Neill, James Dillon. John J. Doyle, H. J. Murphy, M.D., and J.

"The site, which is probably the finest in Chatham, is that occupied by the old church, erected in 1847, and razed to the ground last spring to make room for its more pretentious successor. In the old church Catholic citizens of Chatham and vicinity worshipmed for fort search heit in the second for the second for fort second fort second for fort second fort se The of M well, arrived in the course of the afternoon. The last named reverend gentleman delivered at Vespers, to a very large congregation, an instructive and edifying sermon on the Holy Sacrifice of the Mass. On Monday morning, the 18th, His Lordship proceeded, accompanied by the Rev. Fathers O'Connor, Sand wich ; William, Chatham: and Tiernan London: to Paincourt, where he receive a glad welcome from pastor and people. His Lordship here gave Benediction of the Most Holy Sacrament, and on Tuesday morning administered the sacred rite of confirmation to eighty candidates. In a discourse delivered in the French language, with remarkable grace and persuasiveness, His Lordship recalled to parents and children their Christian duties and forcibly urged on them the constant practice of God's holy law. At Big_Point, a newly crected mission six miles from Paincourt, His Lordship on Wednesday morning gave confirmation to thirty three candidates, making in all, since Rosary Sunday, 702 persons confirmed. Here again were the good French Cana dian people highly pleased and gratified to hear their first pastor address them in their own tongue. His Lordship at this mission also blessed a new bell for the parish church. After the solemn ceremonies of the day, His Lordship, with the attendant clergy, assisted at a sumptuous Edward Reardon, collector, John Rearbanquet prepared and provided by the kindly forethought and generous hospikindly forethought and generous hospi-tality of the priest and people of Big Point. This, we may here remark, is a new parish, in charge of the Rev. Father Carriere, an energetic young priest from the diocese of Montreal. A very fine presbytery is now in course of completion, and everything promises for this parish, in whose welfare and progress the Bishop takes an especial interest, a very bright and prosperous future. they all grown with a rapidity truly mar-

OOT 30, 1886.

VILLE. Mr. Blaine, invited by the Republicans

of Pennsylvania to take part in their state campaign, has been, from the masses in the Keystone state, made the recipient of an ovation resembling in its resistless and for themselves and constitute an appeal an ovation resembling in its resistices and for themselves and constitute an appeal overwhelming enthusiasm the triumphal marches of the mighty conquerors of old. The great commonwealth, of of our patrons are not, we know, blessed old. The great commonwealth, of Penn and of Franklin, and in later days of Buchanan and Stevens, for a time Christian hearts, which cannot remain ubtful, besitating, and irresolute, has Christian hearts, which cannot remain now, under the talismanic voice of Maine's favorite son, wheeled steadily, strongly, invincibly into the republican be it ever so small, by the church of line. Mr. Cleveland has been scarce two years in office; but his administration has outlived its usefulness and long survived its popularity. The American nation has already irrevocably declared, and this declaration Pennsylvania now emphatically endorses, that "Cleveland must go ?" The Boston Pilot, one of the Dunnville, Ont, October 22nd, 1886

BLAINE OF MAINE.

"Please don't. If we had a man-of-war there some Bluenose policeman would capture it and wipe his boots on the American flag, and Mr. Bayard would have to apologize for the whole affair. "We entirely agree with an esteemed Mugwump contemporary, that unless some definite settlement of the fisheries dispute can be arrived at, 'complications may arise which will be of a really serious character.' As the outraged citisen said to his aggressor, 'You have insulted my wife, alapped my face, pulled my nose and kicked me out of my house, but be-ware how you go too far and rouse the sleeping lion in my bosom!"" Had Mr. Blaine of Maine been in 1884 the people's choice for President, he had.

the people's choice for President, he had, with all his faults, and he has faults, fearleasly maintained the honor of America and made her name respected from Cape Sable to Chill. We endorse not the claims of New England on the fishery question, but we respect firmness and lignity in government, whenever and wherever met with. The very worst point of Mr. Cleveland's foreign policy was his appointment of a third-rate Vermontese lawyer to the British mission, a mission above all others calling for foresight, prudence and respectability. Min-ister Phelps is already more British than the British themselves, as his correspondence with Mr. Rice, a distinguished American litterateur, to whom he refused a presentation to the Prince of Wales, very pain fully demonstrates. Mr. Rice lost nothing by the refusal. Mr. Phelps had nothing to lose, but Messrs. Cleveland and Bayard have lost heavily in genuine American esteem because of their foolish and timeserving minister's servility. Here is how Mr. John Boyle O'Reilly deals with this tory, replete with humiliation :

ST. MICHAEL'S CHURCH, DUNN-

We feel it a duty to call the attention Dunnville. Catholics who are wealthy cannot find a better means of pleasing God, and procuring His blessing for them-selves and families than by giving of their means to help repair the dis-mantled and well nigh ruined church of

must go " The Boston Pilot, one of the ablest of the journals that two years ago called for a change of administration, and opposed Mr.Blaine's election is now death upon the government that Mr. Cleveland has given the American people. Two pungent paragraphs from the pen of Iriah America's most brilliant writer and profoundeet thinker will serve to demonstrate the Pilot's attitude to Secretary Bayard, Cleveland's "Premier."
"It seems as though a cruiser would be handy in Canadian waters, even if for nothing but to keep the American flag afloat. - Providence Journal.
"Elease don't. If we had a man-of war there some Bluences policeman would have to apologize for the whole affair.
"We entirely agree with an esteemed Mugwump contemporary, that unless some definite settlement of the fisheries dispute can be arrived at, 'complication reach priest would enable.
Wugwump contemporary, that unless some definite settlement of the fisheries dispute can be arrived at, 'complication reach priest would enable.

Our good Bishop, Rt. Rev. Dr. Carbery, Our good Bishop, Rt. Rev. Dr. Carbery, has given his sanction and blessing to my appeal, and headed the list with a generous subscription. Even a dollar from each priest would be a help. Any subscription sent to Very Rev. T. J. Bowling, V. G., at Paris, or to His Lordship the Bishop of Hamilton, will be thankfully acknowledged by Your humble servent, L. C. CENTON

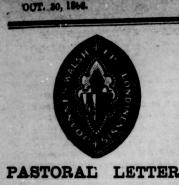
J. E. CRINION, Pastor of Dunnville. Hamilton, Ont., Oct. 19th, 1866.

Hamilton, Ont., Oct. 19th, 1866. MY DEAR FATHER CRIMICS: I am greatly distressed at the account of the injuries done to the new Church by the storm. I highly approve of your appeal to the clergy of the Diocese and Province, and I pray God to amply re-ward the charity of all who co-operate in this good work.

ard the charity of the second work. I am, dear Father, yours faithfully, † JAS. J. CARBERY, Bishop of Hamilton,

THE NO-POPERY FIZZLE

The Montreal Herald, one of the most vigorous and powerful papers in Canada, says of the silence of the Catholic press in regard of the "No Popery" cry that a few disappointed men are seeking to raise : "The attacks upon the church . . . have been left unanswered; a dignified silence has been maintained ; and Protestants equally with Catholics humiliating incident in a diplomatic his. have been impressed with the silence which spoke more loudly than a tempest of words." The Herald adds that, "the



JOHN WALSH. BY THE GRACE OF GOD, AND THE AP-POINTMENT OF THE HOLY SEE, BISHOP OF LONDON.

To the Clergy, Religious and Laity of the Diocese, Health and Benediction in the Lord.

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the Lord. DEARLY BELOVED BERTHEN: The approach of the month of Novem-ber, with its "All Sould' Day," is for us an appropriate occasion for addressing you on the consoling and salutary doc-trine of Purgatory and on the duties of plety and charity towards the failthful departed, that spring from it. The Church, in consecrating this month to special de-votion for those who have died in Christ, seems to have formed an alliance with nature in order the better to attune our minds to solemn thoughts of death and to graze. The withered, fallen leaves; the maked trees; the hush and silence of the-year. The withered, fallen leaves; the maked trees; the hush and silence of the-woods; the dark, short, melancholy days; the moaning winds, that seem like the-and fallen."—Is xi, 6. They tell us that, in the words of the Pealmidt, "In the morning man shall grow up like grass, in the morning he shall fall. grow dry and wither."—Pealms Ixxix., 6. The-Holy Church takes up these voices and warnings of nature, and, blending then-away; in the evening he shall fall. grow dry and wither."—Pealms Ixxix., 6. The-Holy Church takes up these voices and warnings of nature, and, blending then-the season of the year, they should occupy themeelves with salutary thonghts con-cerning death and the dead; ithat, mindful of the certainty of their own death one day, they should not forget those who have does of have one before the ream bard the dead; ithat, mindful of the certainty of their own death one have some before them. but should how the season of the year, they should occupy themeelves with salutary thonghts con-cerning death and the dead; ithat, mindful of the certainty of their own death one have some before them. but should how have some before them. but should how the season of the year, they should occupy themeelves with salutary thonghts con-cerning death and the dead; ithat, mindful of the certainty of their own death one have some before them. but should how have some be themelves with salutary thoughts coordination of the series when it cleares that mindful of the certainty of their own death one day, they should not forget those who of the intermel research and series of the holy sacrifice of the holy sacrifice of the not car admitti the holy sacrifice of the not car admitti the holy sacrifice of the not car events, and the series and everlasting light and un-ending and perfect happiness which are enjoyed in the Kingdom of God. For there is a place of punishment in the next life, where some souls and there good works. There us Catholics there can be no doubt about the detained for a time before they reach their immonial and happy destiny, their is useful to show that this, like a l the other doctrines of the Church, is in strict accord with sight reason and in strict accord with sight reas

venial, and do not destroy grace and charity; and it is to such the Scripture prefers when it declares that the just man falls seven times. Hence, the just can fruly use the words of the Lord's prayer: "Forgive us our tre-passes." St. John declares that if we say we have no sin, we deceive omselves, and the truth is not in us. (1st Epis. St. John, 1st chap.) Our Lord even assures us that "for every idle 19), w word we speak, we shall render an account on the day of judgment." (Matthew, chap. 12) Would it to the monstrous, for instance, to assent that the telling of a jocose lle were equal in gravity to the horrible crime of particide, or the shame-ful sin of adultary, and that it deserves a like punishnent? Hence, St. Augustine says that, "for those daily, transient and wenial offences, without which this life is not lived, the daily prayers of the faith-ful satiafy." We must, in the second place, premise that, even when God pardons the truty penitent the eternal punishment due to mortal sin, He does not always forgive certain temporal chastisements which remain to be endured or expiated by the forgiven sinner. Our first parents di obeyed the com-Termin to be endured or explated by the forgiven sinner. Our first parents di obeyed the com-mand which God gave them—they sinned. God pardoned their sin, but oh! how terrible were the temporal punishments inflicted on that in! They were banished from Paradise and were condemned to ant e in M terrible were the temporal punishments inflicted on that in 1 They were banished from Paradize and were condemned to death, and that sentence of death com-prised all their posterity. By their sin there came into the world peetilences, famines, plagues, wars, sickness and death. Moses and Aaron, for having sinned at the water of contradiction by want of confi-dence, were never permitted to enter the promised lard ; and though Moses feasted his eyes upon its beauties, yet, as a temporal punishment of his sin, he was never allowed to set his foot upon its soil. David, than whom there was never a greater penitent, offerded God. The prophet of the Lord was sent to him. He confessed his sin, exclaiming, "I have sinned against the Lord." The prophet said to him, "the Lord also hath taken the enemies of the Lord to blaspheme, for this thing the child that is born the shall surely die." There remains, there-for, a temporal punishment due even to forgiven ain. We should also understand that no sin, according to God's ordinary providence, can or will be forgiven without satisfying, as to all the punishment due to it, the laws of divine justice. Now, it can tappen, and it too often shall sin sl

In short, Canada can be counted upon as with the Irish Loyalists to the heart's core in the present conflict."

There was not at any one of the meet ings so referred to by Dr. Kane a repre sentative man of real standing in the community. A few obscure members of the local legislature of Ontario, sn Orange "Boodle" member or two of the House of Commons, the Ballykilbegian editor of the Oltawa Citizen, an apostate Frenchman who sits in the senate, a few weak-minded preachers, and an ignorant rabble, constitute the body which in Canada welcomed and applauded the anti-Repeal delegates. What have we, on the other hand, on the side of Irish Home Rule? The unanimous declaration of the Canadian Parliament in 1882, reaffirmed in 1886. The unanimous declaration of the Parliament of Quebec at its very last session, and the resolutions of large and representative gatherings in all our great centres of thought, population and industry. We have in truth the solid sentiment of this self-governing community expressed in every manner that a constitutionally governed country can express itself, in favor of the extension of self-government to Ireland Messrs. Kane and Smith have, without desiring it, done this cause the greatest service, by bringing into the full light of day the feeble and contemptible character of the Canadian opposition to Home Rule, Of the London reception to the delegates, with which Dr. Kane seems so very well pleased, our esteemed contemporary the Advertiser says :

"Rev. Dr. Kane is writing to the Belfast Weekly News an account of his pil-grimage through Canada, and he says the climax of cordiality was reached in this city. If that is the way in which it atruck the rev. gentleman, his receptions elsewhere must have been flat enough to bla builtarde on " play billiards on,"

Never was a meeting held in London of which the citizens at large felt so be which the cilizens at large felt so heartily ashamed as that which here greeted the delegater. Many of its promoters could not now be bought

government. The victory achieved by Mr. McCarthy is a great one, his triumph truly overwhelming. Derry's redemption is Ireland's liberation.

FUNERAL OF THE LATE JOHN WRIGHT, ESQ.

The funeral of the late John Wright, Esq., which took place on Wednesday, the 20th inst., was one of the most solemn occasions of the kind that has ever taken place in London. There was an immense attendance of the friends of the deceased. The celebrant of the solemn Requiem Mass was the Right Rev. Mgr. Bruyere, V. G, assisted by the Rev. Father Doherty, S. J., Guelph, as deacon, and the Rev. Father Walsh, London, as sub-deacon. The Rev. Father Kennedy was master of ceremonies. The other clergy present were the Rev. Fathers Brennan, St. Mary's; Coffey, London; Cornyn, Strathroy; Coffey, London; Coffryn, Strathfy, Duuphy, London; McGee, Corunna; and Rev. Father Tiernan, of this city, who, after the absolution, preached a touching discourse on death, making special allusion to the sad circumstances of Mr. allusion to the sad circumstances of Mr. Wright's demise, and the void it created in the community in which he was so highly and justly estcemed.

A MEMORIAL CHURCH.

On Thursday last the dedication of the eautiful new church, raised in comnemoration of the twenty-fifth anniversary of His Grace the Archbishop of Toronto's episcopal consecration, took place under circumstances of special solemnity and imposing grandeur. There was a large attendance of the Bishops clergy and faithful. The celebrant of the solemn Pontifical Mass was His Lordship the Bishop of Hamilton, and the preacher at Mass the most Rev. Dr, Walsh, Bishop of London. At Pontifical Vespers, His Lordship the Bishop of Kingston filled

more pretentious successor. In the old church Catholic citizens of Chatham and vicinity worshipped for forty years, being presided over in turn by the Jesuit, Basilians and Franciscans. Within this brief period how many have been ushered into life to pass away again, and how many whose silvery locks have passed from view. There are a few who saw their labors rewarded by the completion of the old building, and having spanned the bridge of its usefulness, now awaits the opening of the new edifice, wherein to praise their God during the waning days of life; while others, sgain, full of the vigor of youth, with hopes of a lorger lease of life, see in its erection the hope of many graces and blessings beneath its roof."

We have been privileged with a copy of all that remains of the original act of the ceremony of the laying and blessing of the corner-stone of Chatham's former church. It reads, in so far as we can decipher it, as follows : "The 30th day of May, 1847, being Holy Trinity Sunday was most solemnly blessed the cornerstone and foundations of this new Catholic church by the Right Rev. P. P. Lefebre, Administrator-Bishop of Detroit, in the absence of the Right Rev. Michael Power, Bishop of Toronto, in Europe. It was Mr.

Ju. Jaffre, Jesuit-missionary in Sand-wich-that induced all the population, Catholic and Protestant, to subscribe for it, and led a Catholic committee composed of the following : Robert Hebert and after him Alex McDonell, Chairman William Baby, Treasurer, Patrick Keley, ollector, Daniel McDonald, collector.

don, Secretary". Forty years constitute a comparatively short period in the life of an old, but is an epoch lengthy and eventful in that of a new community. How Chatham and Kent, and Ontario, and Canada, have grown in that time? Politically, socially and religiously have

vellous and a solidity truly enviable. The town of Chatham, then a remote and town of Chatham, then a remote and Africa has a Catholic population of obscure village, has now assumed the 2,656,000.

No. With Blaine of Maine in the Ezecutive Mansion at Washington no such outrage on American self-respect could have been perpetrated as the appointment to and maintenance of the narrow Vermontese Phelps in the British mission unquestionably involved. Mr. Cleveland's pro-British foreign policy has been, needless to say,

of no service to Ireland in the Home Rule struggle that began with Mr. Glad stone's Bill of April the 8th last. It is at the ballot box that the Irish in America can render the old land the greatest and most signal service. There, then, at the next election, let them do her that service by driving from power a weak incompetent, nerveless administration, and installing a government whose hear will be thoroughly American, that is to say, soundly, earnestly, immoveably devoted to liberty and equality the world over, and whose head will be a statesman of constancy, courage and patriot. ism-say James G. Blaine of Maine.

BOOK NOTICE.

Dominion Day, Caractacus, Malcolm and Margaret. Poems by Rev. Æaeas Mc. Donett Dawson, L L. D., F. R. S. Ottawa: C. W. Mitchell, Printer, Free Press office, Eigin St., 1886. Father Dawson's latest contribution to Canadiant literature is thankfully received. There is a pleasure in reading

tory, replete with humiliation : "That was a finely-turned compliment of Minister Phelps, when he told Mr. Rice that the Prince of Wales was 'a prince whose sense of the proprieties of personal conduct is as exalted as his rank.' Fancy the contamination that would come to 'Jumbo,' or Tumpy' as he is variously styled by his female chums, if by any accident he should have to receive an American to that sacred and spotiess presence." No. With Blaine of Maine in the Ezperpetuated and would have no hand in the ruin of the country through civil war. And this being the fact, it is the duty of every journal to voice the public sentiment." This is not the country in which a No Popery cry can be raised with profit to its authors, as some people now gone found out to their cost, and some people still living will soon again be made learn.

EDITORIAL NOTES.

His Lordship Bishop Cleary last week installed two new pastors in their charges, Father Lynch at Centreville, and Father Hogan at Gananoque. In the latter parish the Bishop, besides opening a mis-sion, went to St. John's Island, and confirmed 36 persons,

THE project of the building of an Irlsh National church in Rome, under the patronage of St. Patrick, the blessed Apostle of Erin, has assumed definite shape, and is certain to be crowned with success. We purpose in next issue to deal with this important manifestation of Irish faith and fidelity to the Holy See.

Among the donations acknowledged at the meeting of the National League, Dublin, on Sept. 29th last, were those of the parishioners of the Rev. Martin Kelly, P.P., Mount Carmel, Offa, Ontario, Canada, per Rev. Patrick Neary, P. P., Mullinavat, £85 7s 6d.; of M. J. Gorman, Father Dawson's verses, because of their virility, originality and harmony, not always derived from the perusal of mod-Mass., £92 12s, and of the Central ern poetry. We commend this little League, New South Wales (Australia) work to popular favor. £1,000.

OUT. 30, 1866.



PASTORAL LETTER

JOHN WALSH, BY THE GRACE OF GOD, AND THE AP-POINTMENT OF THE HOLY SEE, BISHOP OF LONDON.

To the Clergy, Religious and Laity of the Diocese, Health and Benediction in the Lord.

DEARLY BELOVED BRETHREN :

the Lord. DEARLY BLOVED BRETHERS : The approach of the month of Novem-ber, with its "All Soule' Day," is for us an appropriate occasion for addressing you on the consoling and salutary doc-trine of Purgatory and on the duties of plety and charity towards the faithful departed, that spring from it. The Church, in consecrating this month to special de-votion for those who have died in Christ, seems to have formed an alliance with nature in order the better to attune our minds to solemn thoughts of death and to touch and move our hearts with the sacred memories of those who have gone before us. November is the graveyard of the year. The withered, fallen leaves; the maked trees; the hush and silence of the woods; the dark, short, melancholy days; the moaning winds, that seem like the dirge of nature over its departed glories and lat present sad desolations—all these characteristics of our November strongly impress the mind with thoughts of decay and death. They remind us that, in the inguage of Scripture, "All fields is grass and dath. Expressing with the start of the morning he shall flourish, and pass way; in the evening he shall fill, grow dry and wither."—Pealme larxir., 6. The Holy Church takes up these voices and with her own, teaches her children that, at this seeson of the year, they should occupy themselve with salutary thoughts on erning desth and the des ; that, mindful of the certainty of their own death one have grow holes the set of the rest in the start with salutary thoughts on erning desth and the des ; that, mindful of the certainty of their own death one have grow holes then in the set one have grow holes then in the set one have grow holes then in the set one have grow holes then in the tone when have grow holes then in the door in the set of the have grow holes then in the set one have grow holes then in the set one have grow holes then in the set one have grow holes the set one death one have grow holes the form the set one have grow holes cerning death and the dead ; that, mindful of the certainty of their own death one day, they should not forget those who have gone before them, but should, by prayers and alms-deeds, and especially by the oblation of the holy sacrifice of the Mass, seek to bring them aid and refresh-ment and to hasten their advent into that eternal rest and everlasting light and un-ending and perfect happiness which are enjoyed in the Kingdom of God. For there is a place of punishment in the next life, where some souls suffer for a time before they can go to Heaven, and these souls may be helped and relieved by prayers, alms-deeds and other good works. For us Cathol'cs there can be no doubt about the dectrine of Purgatory, for it is

For us Catholics there can be no doubt about the doctrine of Purgatory, for it is a defined article of our faith that there is a middle state in the next life, where some souls are detained for a time before they reach their immoi tal and happy destiny, but it is useful to show that this, like a 1 the other doctrines of the Church, is in strict accord with right reason and in perfect harmony with the revealed word of God.

of God. In treating this question we must, for the proper understanding of it, lay down certain preliminary propositions : We will premise by stating that every sin is not mortal, and does not deserve eternal punishment, according to the laws of divine justice; but that there are less grievous sins which are, from their nature, venial, and do not destroy grace and charity; and it is to such the Scripture refers when it delayes that the inst the man

happens, that the just depart from this life still stained with venial sins, or bound by the debt of the temporal punishment yet due for mortal sins forgiven, as to their guilt, and the eternal punishment due to them. Men die euddenly in many ways-

due to them. Men die suddenly in r avy weys-come by heart disease, others by apoplexy ; come are found dead in their beds ; others are killed by accident on trains or steam-boats-and thus have not time to repent of venial sins, and die stained with their gu'it. It is centain that the number of souls who thus die in venial sin, or who have not discharged the temporal punish-ment due mortal ain forgiven. Is very great. No ain shall go unpunished ; un-less it be punished by the sinner himself, by penance, it must be punished by God, who is offended. Divine mercy does not violate the rights of eternal justice, but respects and conserves them. Hence, whilst it forgives the guilt of sin and the eternal punishment due to it, it does not abeolve from the debt of temporary punishment to be undergone in order to satisfy justice. Now, as nothing defiled can ever enter the kingdom of Heaven, and no debt of punishment due to sin can co exist with eternal beatitude, it necessarily follows that, before the imperfect can enter Heaven, they must be purged from the stains of venial sins and from the debt of temporal punishment due to forgiven grievous sine. But, since this does not always take place in the next, and hence the necessity of Purgatory, or a place of punishment in the other life, where some souls suffer for a time before they cang oto Heaven. We now come to the Scriptural proofs

it must seesentiy Taxs place in the nurs, for the deal in Christ, and the benefits of the deluge. Soull result motions with soull-friend here with departed friend-and nor dealth or the sould be more convincing than this holy precise. No communitor with soull-friend here with departed friend-and nor dealth or the sould be more convincing than the sould be more convincing than

been without meaning or purpose. It must, therefore, have been that middle place in which the souls of the just of the old law were detained until after the death and resurrection of Christ. (xvi., 22) Again, in the First Epistle of Peter (ii, 19), we read : "Christ died for our sins, being put to death in the flesh, but en-livened in the spirit, in which, also, coming, he preached to those spirits that were in prison." Now, what was this prison ? It was not surely the hell of the dammed, but that hell or prison of which the Apostles' Creed speaks, in which were detained the souls of God's servants who died before Christ, and to whom the Saviour came to announce the glad tidings of their liberation and of their eternal salvation. It is of those spirits the scripture speaks when it says of Christ that, ascending on high, he led captivity captive (Chap. 4, v. 8), that is, he freed from the captivity of their prison the patriarchs, prophets, and just of the old law, and led them in triumph-ant entry into Heaven on the day of the ascension. Again, in the First Epistle of Peter (iii, ant entry into Heaven on the day of the ascension. Our blessed Lord and teacher tells us in Matthew, (chap, xii, 32) "That he that shall speak against the Holy Ghost the sin shall not be forgiven hin, neither in this world nor in the world to come." These words manifestly imply that sins may be forgiven in the world to come, and, therefore, there must be a middle place wherein this forgiveness could be meted out, as it could not take place in either Heaven or hell, and this is the meaning which the Holy Fathers, with a striking unanimity, attach to this text. The last scriptural authority to which we shall call attention in proof of a ascensi The last scriptural authority to which we shall call attention in proof of a middle place, or purgatory in the next life, is taken from St. Paul's 1st epistle to the Corinthians, (iii, 13 15.,) where the apostle says: "The day of the Lord shall be revealed by fire, and the fire shall try every man's work, of what sort it is. If any man's works abide, he shall receive a reward. If any man's works be burnt, he shall suffer loss, but he him-self shall be saved yet so as by fire," Here the apostle draws a distinction between perfect works done in charity, for this thing the child that is born thee shall surely die." There remains, there-fore, a temporal punishment due even to forgiven sin. We should also understand that no sin, according to God's ordinary providence, can or will be forgiven without satisfying, as to all the punishment due to it, the laws of divine jusice. Now, it can tappen, and it to often

these words are to be understood of the fires of Purgatory, and so do all the Greek and Latin Fathers, and the con-stant tradition of the church. In fact, the unbroken tradition of the Catholic Church, and of all the Christian sges down to the sixteenth century, testifies that a belief in a middle state of purgstoral expiration in the next life was a doctrine of Christian faith firmly, constantly and universally held and acted upon. The east and west, the north and south—in other worde, the universal Church of Christ, from the earliest sges downwards, held and taught the doctrine of purga-tory and the farther and co-relative doc-trine that the souls therein detained could be assisted, relieved and freed by prayers, almsdeeds, and by the unbloody sacrifice of the altar. Hence, the Council of Trent, basing its teaching on the word of God and the unanimous tradition of the Christian ages, defined and decred that "there is a Purgatory, and that the souls there detained are helped by the suffrages of the ta thiful, but chiefly by the acceptable sacrifice of the altar." And this brings us to the consoling doctrine that those prisoners of hone may be helped, relieved and to the well being of the whole body, so, in the Church of God, which is the body of Christ, the various members thereof do, by the divine appointment, and according to their position and the measure of their espacity, minister to each other's spiritual needs, interchange kindly and merciful office, are bound together by the bonds of active charity and friendship, which defy the powers of death and the ruin and wreekage of the grave. We here on earth invoke the prayers of the saints—they intercede for us with God—and by pray-ers, almedeeds and other good works we bring relief and comfort, and we hasten the day of their freedom and happiness for the prisoners of God in Pargatory. This is the communion of saints in the fullest sense of the word. It presents the whole world of souls who are at friend-ship with God, whether they still remain in the flesh or are already divested of their bodies, and are reigning in Heaven or suffering, with unspeakable longings for home, in Pargatory ; bound together in the golden bonds of sympathy, friend-ship and love—bonds which death itself cannot rend acunder ; for love is stronger than death—fortis est ut mors delectio. In cannot rend asunder ; for love is stronger than death—fortis est ut mors delectio. In the Chtholic system the love of friend-ship and of charity is not killed or ex-tinguished by death. It survives its awful ravages—it smiles above the wreck of mortality, like the blessed light of hope upon a death.bed—like the rain-bow of promise over the retiring water the altar." And this brings us to the consoling doctrine that those prisoners of hope may be helped, relieved and freed from their purgatoral prison by our prayers, almadeeds and other good works, but chiefly by the holy sacrifice of the mass. No doctrine of our holy religion has more undeniable proofs of its anti-quity than this of the duty of praying for the dead in Christ, and the benefits they derive from this holy practice. No proof of the existence of a middle state could be more convincing than this of hope upon a death-bed—like the rain-bow of promise over the retiring waters of the deluge. Soul lives in blissful communion with soul—friend here with departed friend—and nor death nor the grave can part them. This is and ever has been the belief and practice of the Church, and hence we find in every Christian age, from the catacombs to this mineteenth sentury praces and proof of the existence of a middle state could be more convincing than this of the unfailing tradition and practice of the Church. Of what use, without the existence of a middle state, could be prayers for the dead i They could be of

THE CATHOLIC RECORD.

their Bishop. He expressed a hope that the day is not far distant when they would have a resident pastor and could enjoy the happiness of assisting at the Holy Sacrifice every Sunday, not once in every three weeks as at present. It to Christ, She treasures up their memory in her mighty heart, and, even though centuries may pass away — even though the marble monu-ments raised to their memory should ments raised to their memory should have passed into ruins, she will ever pray and plead for them to God, and she will never surrender her hold on them and her abiding and loving interest in them, until that day when she heresif will look her last on a perishing world, and will be taken up into Heaven-to be there the New Jerusalem — where God will wipe away all tears-where death shall be no more, nor more the in every three weeks, as at present, It was the duty of the Bishop to bring all the faithfui of his diocese, wheresoever possible, under the common law of the Church, and consequently to supply them with the opportunity of hearing Mass on all Sundays and Holidays of obligation. This he had already done, by God's help, in many districts where the people heretofore had Mass in their church but once in three or four weeks, sometimes more rarely. He vividly desaway all tears—where death shall be no more, nor mourning ror weeping shall not be any more. O, dearest brethren, let us not fail to pray for the dead. Death has merely parted them from us as to their bodily presence, but he has not severed their im-mortal souls from communion with us, nor from the graces and mercies of Christ. "The souls of the faithful departed," says St. Augustine, "are not separated from the Church, which is the Kingdom of Christ, for otherwise there would not be a comchurch but once in three or four weeks, sometimes more rarely. He vividly des-cribed the many advantages derived from the presence of a priest in the midst of the people, not only for the celebration of Mass on the Lord's Day, but also for the spiritual care and fre-quent visitation of the sick, the religious and moral training of the young, the fostering of Christian piety by multiplied exercises of devotion, and the continual instruction of both parents and children through the familiar word of the pastor for otherwise there would not be a com-memoration made of them at the Altar of God in the communion of the body of through the familiar word of the pastor reaching them in their homes and in the of God in the communich of the body of Christ." The souls in Purgatory are in the Kingdom of Christ's infinite mercy and compassion, as well as of His justice. Pray for them as Martha prayed for her dead brother, and obtained his return to schools, as well as in the church. His Lordship pointed out the method of sanctifying daily life according to the prescriptions of the Catholic Church, dwelling with emphasis upon the duty of parents to teach their children by exdead brother, and obtained his return to life. Bring them in faith and hopefulness before the mercy seat of our Lord, even as the widow of Naim carried her dead son to Him, and he will have compassion on them, and will say: "I say to you arise." And the dead will hear the voice of Christ releasing them from prison and from pain, and they will arise to the com-pany of the just, to the cltizenship of Heaven, to the home of God, where, in the words of holy writ, "they shall be be-fore the throne of God and serve Him day and night in His temple; and He that sitteth on the throne shall dwell over them, and they shall not hunger nor thirst any of parents to teach their children by ex-ample, more powerful than precept, to begin and end each day by prayer to the Heavenly Father through Our Blessed Redeemer and the intercession of His Immaculate Mother, the Virgin Mary. Referring to the Sundays on which there Inimachate hother, the virgin hary. Referring to the Sundays on which there is no Mass in Chippawa, he told them that they are bound by the Divine Law to sanctify the Lord's Day, even though it be impossible to comply with the Ecclesiastical Law of hearing Mass. Hence it is not enough to abstain from servile work; they should give more time to prayer and pious reading on Sunday than on other days. He advised them earnestly to gather all the family together at the hour that they know Mass is offered in the other church of the par-ish, and to join their intentions with those of the priest at the altar far away, praying with him whilst he prays and offers ascriftice in their name as members of his flock; and if they do this in fulness sitteth on the throne shall dwell over them, and they shall not hunger nor thirst any more, neither shall the sun fall on them, nor any heat, for the lamb which is in the midst of the throne shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes." (Apoc. viic, 15, 6.7, 16. all tears from their eyes." (Apoc. viic, 15, 6,7,16) Among the suffering souls there may be some whom we are especially bound to aid. There may be some who have shared the joys of our past life, and some who have shared our sorrows. There may some whom we have injured by our ex-ample, harshness or indulgence, and to whom, perhaps, we have even been the im.

mediate cause or occasion of the sin for which they are suffering. There are some, mayhap, whose death occurred under such circumstances that we have reason to fear that their sufferings are peculiarly terrible, and that their absence from Gcd will endure long. Possibly, too, these suffer-ing souls have during life been very near and dear to us. They may be our rela-tiver, our brothers or sisters, our children, our fathers or our mothers. God loves them and desires their speedy admission to heavenly happiness; yet He makes this depend on the amount of love we may manifest for them. He will not ad-mit them to eternal glory, until our fervent prayers open to them the heavenly gates. That our works of charity, where-by we relieve the poor on earth, per-formed for Christ, and raised in value by His merits, cancel many sins, is attested in Habr. mediate cause or occasion of the sin for are deprived of no necessary spiritual or His merits, cancel many sins, is attested in Holy Scripture ; for "alms delivereth from death, and the same is that which from death, and the same is that which purgeth away sins and maketh to find mercy and life everlasting." (Tobias xii, 9) If then so great a reward is promised to those who relieve the suffering on earth, will not the reward be proportionally greater, if by our good works we relieve from much more intense suffering the sonls in Purgatory?

souls in Purgatory ? 1st. In conclusion, then, we most lst. In conclusion, then, we most strongly recommend to our Catholic people a special devotion for the relief of the souls in Purgatory. Let their prayers and good works, and especially the Holy Sac-rifice of the Mass be frequently offered to God for this purpose God for this purpose. 2nd. For this end we exhort our people

2nd. For this end we exhort our people to recite the Rosary of the Blessed Virgin, with their femilies, during this month of November, for the repose of the souls of the faithful departed. We may well imagine that those souls appeal to us con-stantly for the help that we can so readily afford to them. We may imagine them addressing us in the words of holy Job (xix, 21.) "Have pity on me, have pity on me, you at least my friends, because the hand of the Lord hath touched me." 3rd. We desire that the Church bell be 3rd. We desire that the Church bell be tolled at seven o'clock each evening dur-ing the month, to remind the faithful of the sacred duty of praying for the de-

parted. This pastoral shall be read in all the Churches and Chapels of our diocese, and in the religious communities, the Sunday after its reception. Given from St. Peter's Palace, London

Ont., on the 23rd October, IS36, Feast of our Most Holy Redeemer. + JOHN WALSH, Bishop of London.

By order of His Lordship, LAURENCE A. DUNPHY, Secretary.

THE BISHOP OF KINGSTON IN CEN TREVILLE AND CHIPPAWA.

Practical Lessons for the Faithful, Especially in Rural Districts.

On Saturday His Lordship, the Bishop, proceeded to Napanee and thence by carriage to Centreville, where he stayed over night with the Rev. Michael Lynch over night with the Kev, Michael Lynch, the newly appointed pastor of that parish. Next morning he celebrated early Mass, and at 9 o'clock presided at the public Mass, celebrated by the pas-tor in the presence of the congregation of that district. He delivered an address to considerable length on publicate of of that district. He delivered an address of considerable length on subjects of grave local importance, and at 11 o'clock he and the Rev. M. Lynch drove to Chippawa. Although it rained heavily, the people of this remote district came more than half the way to receive their Bishop and conduct him to their church. At the conclusion of Mass His Lordship spoke for an hour and a half in terms o ighest appreciation and warm ennignest appreciation and warm en-couragement to his good Irish people of Chippawa, whose earnest faith and devo-tion to the Church and the clergy were, he said, praised by every priest, and were a source of consolation to himself, as

are deprived of no necessary spiritual or temporal benefit by the impossibility of assisting at Mass in their own church, because they would, if they could, be bodily present at the holy sacrifice, and they do all they can do by uniting their minds and heavts through faith with the priest offering in their behalf, and with Jesus Christ, the chief priest and the victim of oblation, who sees the family at prayer and hears their praises and supplications as readily at twelve miles' distance as if they worshipped at the altar rails. In conclusion the Bishop promised to visit this congregation next year and administer Confirmation to their children in their own church? Having again blessed them, he returned to Centreville, where the faithful of this section assembled next morning, as he had requested, to hear Mass and receive his further instructions. An address from the laity was read to His Lordship by Squire Whelan, accompanied by other gentlemen of the congregation. Having made a formal reply, the Bishop presched for an hour upon the duties of Catholics for their personal sanctification and the rearing of their children for God. In the afternoon he returned to Kingston. afternoon he returned to Kingston.

B

St. John's Church Mission.

The Most Rev. Dr. Cleary arrived in

The Most Rev. Dr. Cleary arrived in Gananoque last Saturday week, and preached to his people in St. John's church in the evening. His object was to open the Mission to be held during last week by two Redemptoriat Fathers, who also arrived on the same day. The Bishop admonished his hearers to take advantage of this special means of grace afforded them, and to resolve henceforth to live in obscience to the express commands of God. He specified numerous besetting sins as likely to draw men and women away from their Church duties, and strongly urged that all such duties, and strongly urged that all such practices should be abandoned. He said some people did not see the need of living holy lives; they were strong and healthy, their families robust, their busiliving holy lives; they were strong and healthy, their families robust, their busi-ness prosperous and everything tending to make them comfortable. And instead of living in a way to show their gratitude for such blessings, they reasoned that it would be time enough for them to repent when they became sick and likely to die; then the priest might come and make peace for them. This was a delusion likely to prove fatal. He would tell them that all might happen as they designed; the priest might come and do all for them he could, and they would die and go to hell for all. As a rule men died as they lived; and only in exceptional cases were death-bed repentances of any effect. If men were strong and prosper-ous that was no reason why they should put off repentance; but all the more reason why they should live religiously as a proper and grateful acknowledg-ment of blessings enjoyed. Sunday morning following the Bishop formally installed Father Hogan, and opened the Mission. Monday he went to St, John's Island and administered the Sacrament of Confirmation to 36 candid-ates, returning to Gananoque in the even-ting.

ates, returning to Gananoque in the even-

Ates, returning to Gananoque in the even-ing. During the week the Redemptorist Fathers held early morning and evening services. Their sermons were pointed, and delivered with great force and elo-quence. The people were plainly told what is required of them, and the con-sequences of disobscience. Drunkenness was particularly denounced as unworthy a man, and utterly inconsistent in a Church member. Dancing and other fashionable amusements are also to be avoided. And only those who live hon-Institution and semicinaria are also to be avoided. And only those who live hon-estly and honorably before God and the world, and faithfully perform the religious duties assigned them, can hope to enjoy the full blessings promised to those who diligantly seek to know the law and do it. At each service the church was filled in

every part, with frequently a crowd about the door, unable to get in.

venial, and do not destroy grace and charity; and it is to such the Scripture refers when it declares that the just man falls seven times. Hence, the just can truly use the words of the Lord's prayer: "Forgive us our trespasses." St. John declares that if we say we have no sin, we deceive onsecives, and the truth is not in us. (let Epis. St. John, 1st chap.) Our Lord even assures us that "for every idle word we speak, we shall render an account on the day of judgment." (Matthew, chap. 12) Would it not be monstrous, for instance, to assent that the telling of a jocose le were equal in gravity to the horrible crime of parricide, or the shame-ful sin of adultery, and that it deserves a like punchanet? Hence, St. Augustine says that, "for those daily, transient and venial offences, without which this life is not lived, the daily prayers of the faith-ful satisfy."

We must, in the second place, premise that, even when God pardons the truly penitent the eternal punishment due to mortal sin, He does not always forgive certain temporal chastisements which remain to be endured or explated by the forgiven since

remain to be endured or explated by the forgiven sinner. Our first parents di obeyed the com-mand which God gave them—they sinned. God pardoned their sin, but oh ! how terrible were the temporal punishments inflicted on that sin ! They were banished from Paradize and were condemned to death, and that sentence of death com-prised all their posterity. By their sin death, and that sentence of death com-prised all their posterity. By their sin there came into the world pestilences, famines, plagues, wars, sickness and death. Moses and Aaron, for having sinned at the water of contradiction by want of confi-dence, were never permitted to enter the promised land; and though Moses feasted his eyes upon its beauties, yet, as a temporal punishment of his sin, he was never allowed to set his foot upon its coil. David, than whom there was never a greater penitent, offerded God. The prophet of the Lord was sent to him. He confessed his sin, exclaiming, "I have sinned against the Lord." The prophet said to him, "the Lord also hath taken away thy sin ; thou shalt not die ; never-theless, because thou hast given occasion theless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born thee

oblation are made for all those who have departed this life in the communion of the body of Jesus Christ." A most touching incident is related by this same great saint, which gives us a glimpse into the life and practice of the Church in his day. When his saintly mother Monica was dying she said to him: "Lay this body anywhere; be not con-cerned about that; only I beg of you that wheresever you be, you make re-membrance of me at the Lord's altar," and the saint goes on to tell how he fulmemorance of me at the Lord's alter," and the saint goes on to tell how he ful-filled this request, and how, after her death, the "Holy Sacrifice of our Ran-som" was offered for her, and how fervently he continued to pray for her

The constant and unbroken tradition

The constant and unbroken tradition of praying for the dead, prevailing at all times and in all countries, is, we repeat, one of the strongest, even if less direct than other proofs, of the truth of the doctrine of the Church as to the ex-

than other proofs, of the truth of the doctrine of the Church as to the ex-istence of a place of purgation and pro-bation in the next lite. This practice of praying for the dead presupposes also the dectrine of the communion of saints. The Church Catholic is a living organ-ism—it is the body of Christ. It exists in Heaven in a triumphant state, on earth in a militant state, and in Purga-tory in a suffering state: "As in one body," says St. Paul in the Epstle to the Romans, "there are many members, but all the members have not the same office, so we being many, are one body in Christ, and each one members one of another." The communion of saints is a great fact attested by the revealed word of God, and embodied as an article of faith in the Apostles' Creed. The Church is a vast society of the children of Christ, embracing the saints in Heaven, the suffering souls in Purgatory, and its members still detained in the flesh. There is a bond of union, of sympathy, and of charity, binding all these children of the Church in one great family of God. Death cannot separate these souls, nor raise up an impassable barrier dividing them, for Christ, who is our peace, hath broken down all the walls of partition which sin and death had interposed between God's children, and hath made both one ; that is, hath embraced and united the saints in Heaven, his children on earth, and his suffering prisoners in Purgatory, into one body, which is His

inente of the Catholic B MISSION AT ST. MARY'S.

On Monday evening, the 11th inst, commenced, at St. Mary's, the exercises of the Jubilee by the saintly young Car-melite, Rev. Father Feehan, of Clifton, and ably assisted by Rev. Fathers O'Shea, of Seaforth, and Ryan, of Irish-town. The first Mass was offered up every morning at 6 o'clock, followed by others at 7 and 8, and a high mass at 10. Throughout the continuance of the mis-sion the church was crowded to its utmost capacity, proving the high appre-ciation of the talented Carmelite's elo-quent sermons, whose every word seemed so full of significance as to produce a lasting impression on his hearers. His easy, persuasive manner is irresistible, making his services as a missionary in-calculable. The confessionals were attended by the untiring fathers from early morning until 11 o'clock at night, over six hundred persons having approached the sacraments, most of whom were also enrolled in the scapular. The choir under the skilful direction of the organist, Miss Ford, did their duty well, and it is but doing them justice to say that they excel most amateur choirs. well, and it is but doing them justice to say that they excel most amateur choirs. The good pastor, Rev. Father Brennan, ever zealous for the spiritual welfare of the soul's committed to his care, provided every facility for his people to avail them-selves of the abundant graces offered by the Church during this year of jubilee. Many backsliders (some of whom are, un-fortunately, to be found in every parish) were personally visited by this kind father, and, by his exhortations, induced to attend the exercises, and receive the sacraments. God grant that they may persevere, The neat appearance of the church

and surroundings, the piety of the con-gregation, and their love and respect for the pastor, all give evidence of a healthy state of affairs in this parish.

Mr. Blaine's Nephew Joins the Jesuits.

San Francisco, Oct. 21 .- William Gillespie Walker, nephew of James G. Bisine, has entered the Order of Jesuit Fathers at Santa Clara. He has been a rathers at Santa Chara. He has been a student at the college for a year. Young Walker's mother was the favorite slater of James G. Blaine. She was burled on the day that President Cleveland was inaugarated.

Tearfolly, terderly, lay her to rest, Fold down the showy hands on the still epeth the now the sweet sleep of the

Mary, our darling. tenderly, in her brown hair pale reschuds and lilly so fair; she peacefully, freed from all

Mary, our darling.

wfully, sadly, our bosoms are swell m our lone hearts the tear-drops are Bhe was our sunbram, the light of our dwell-Mary, our darling.

Sorrowfully, sadly, smooth down her pil-Lay her to rest 'neath the low drooping wil-Never more to be tossed by life's turbulent

Mary, our darling.

Tearfully, tenderly-she was our flower, Blooming and fading in youth's morning hour: bour: someth she now in heaven's bright

Mary, our darling.

Tearfully, tenderly lay her to rest, On the still lips cur last kiss has be

Dwelicth she now with the scraphim blest. Mary, our darling.

NEWS FROM IRELAND.

Dublin.

Megaw, the Orange corn merchant who called Mr. Parnell a "strolling robber," is a man to be congratulated on his luck. It is known that he has been guilty of gigantic frauds, yet he is allowed to walk about day after day in Dublin as free as the honestest man in the city. The Attorney-General does not move in the matter, though he could send down in-structions to have proceedings taken structions to have proceedings taken against Father Fahy. Yes, Megaw is lucky to have friends in high station. Official announcement is made that rders have been given for several drafts

of troops to be sent to j in the service battalions in Ireland. The Very Rev. Monsignore Ferrell, par th priest of Booterstown and Blackrock, died on September 29th, at his parochial residence. The very rev. deceased, who

died on September 29th, at his parcochial residence. The very rev. deceased, who had attained a ripe age, was in declining health for some time past, and had been, previous to his removal to Booterstown parish priest of St. Catherine's, Meath street, for a considerable time. The Rev. William Molony, S. J., a ven-erable priest who reached his ninetieth year, died on September 29th at St. Francis X wier's, Upper Gardiner street, Dublin. He was a native of L'imerick, and after his theological studies in May-noth discharged the duties of curate for some time in St. Munchin's parish in that city. But he soon retired from the mis-sion, and was admitted into the Society of Jesus in the year of Cuthelic Emancipa-tion nearly six'y years ago. Wicklow.

Wicklow.

For many centuries there was no Cath. olic church at Enniskerry. Forty-eight years ago the Rev. Thomas O'Dwyer was years ago the Rev. Thomas O'Dwyer was sent as a working curate to provide for the spiritual wants of this district, then a portion of the parish of Bray. For twenty years he resided in a humble house adjoin-ing a little rural chapel on the mountain side at Cuttlestown. On the death of the Rev. Alexander Reache, P. P., of Bray, the parish was divided and Father C'Dwyer was appointed parish prist of that porparish was divided and Father C'Dwyer was appointed parish priest of that por-tion in which the village of Enniskerry is situated. Aided by the co operation of his generous parishioners and the citizens of Dublin, the worthy pastor has erected a church and parochial residence, which for appearance and excellence of site, stand unrivalled by those of any parish in Ire-land, and a monument to his untiring energy and steadfastness of purpose. The venerable pastor now appeals to his friends to assist him in completing his church by the finishing of the tower and spire.

these who will listen to the Bishop of Ardagh, and take that pious Prelate's advice to heart. Dr. Woodlock further tells his priests to exhort the oppressed to patience while using every lawful means to save them from oppression, and to warn the oppressor of the account he must render to an all just and all power ful G.d. ful God. Cork.

Cork. The ve'eran patrict, Father McMahon, of Boherbee, is making an appeal for aid in the erection of a new church at Kingwil-liamstown, to be dedicated to St. Patrick. At the Bandon Board of Guardians on Sept. 29th, a resolution was passed calling for the stoppage of evictions. The sub-agent and the agent of the Duke of Der-orshire proposed a direct negative to the resolution. They were supported by four Guardians, but five other Conservative Guardians, whose votes could have defeated the Nationalists, abstained from voting.

defeated the Nationalists, abstained from voting. A few months sgo a lecture was deliv-ered at Cork before the Young Ireland Bociety in that city by the Protestant Rector of Drinagh, the Rev. R O. N. Anderson. The subject of the lecture was "The Survival of Irish Nationalism," a theme which the rev. gentleman treated in a manner to prove that there is no dif-ference either in this or in former. National movements between Protestant and Catholic patriotism. Mr. John Dillon, M. P., presided at the lecture. The rev. gentleman has since been boycotted by the Loyalist of the district. As soon as it was publicly ascert sined that the Rev. Mr. Anderson was subject to annoyance, a feeling sprang up simultaneously amongst the Catholics and a great number of the Protestants of Drinagh and the neighboring locality of showing their sym-pathy toward-him, and in practically pro-testing against this mean and bigoted action. A meeting of the principal parish-ioners of Drinagh was held, and it was re-solved to present him with an address and testimonial. A sum of £50 was subscribed at the meeting.

at the meeting.

Kerry.

There seems every prospect of a heavy eviction campaign in Kerry during the coming winter, and some of the landlords, notably Lord Kenmare and Lord Headley, notably Lord Kenmare and Lord Headley, are proceeding against their tenants, sheafs of processes for rent being posted up on the Killarney and Castleisland courthouse. Two English members of Parliament, Messrs. Roundtree and J. E. Ellis, accompanied by Mr. E. Harrington, M. P., visited some estates between Killar-ney and Trahes where tenests here the source the source of the s M. P., Visited some estates between Killar-ney and Tralee, where tenants have been evicted, and where others are negotiating for the purchase of their farms. The police who have been protecting several Kerry landlords for some time past have been withdrawn, it is understood, at General Buller's directions, as he disapproves of the system.

buriers uncertains, as no unapproves of the system. Lord Ventry has given his tenantry at Dingle, county Kerry, an abatement of 25 per cent. The agent stated that the abate-ment was made commensurate with the fall in agricultural values. Lord Ventry hes always followed this principle in deal. fall in agricultural values. Lord Ventry has always followed this principle in deal-ing with his tenantry. On Sept. 25th the wife of a farmer named Reardon was con-veyed to the Kiliarney Lunatic Asylum, having become insane owing to a fright she received by a moonlight raid. Over sixty Civil Bill ej.ctments have been posted in the Kilorglin distict against tenants on the estates of Sir Rowland Blennerhassett, Mr. Arthur Blennerhassett, aud the Hon. Rowland Wynne, In the Biennerhassett, Mr. Arthur Blennerhassett, and the Hon. Rowland Wynne. In the case of the latter gentleman several ton-ants who were evicted four years ago, owing three years' rent, are now being sued for the seven years' rent, although they did not occupy the land, which has since then remained derelict. Limerick.

The Limerick National League, at their

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C. who, to judge by their looks, were heartily disgusted, as well they might be, as the nature of the work on which they were engaged. Some twenty cars were requisitioned from the neigh-boring towns of Monsphan, Scotstown, Emyrsie, Clogher, and Aughnacloy, to convey this crowbar brigade on their dread mission. Even in the coercion days of Forster, no such array of force has been exhibited in this peaceable, though rack-rented parish. The party in less than six hours, evicted, in all, about a dczen families. In every case, I believe they were re admitted as care-takers. There was not the least opposi-tion offered on the part of the people, who looked on with feelings of sullen in-dignation. I must add that, though I have tion offered on the part of the people, in who looked on with feelings of sullen in-dignation. I must add that, though I have been for many years familiar with the hardships and sorrows of the cruelly op-pressed peasantry in this and in other localities, the scenes of misery and desola-tion which met my gaze on this ccc sion, the constant downpour of rain, rotting in the fields the corn crop (which in this mountain district is for the most part yet uncut), the almost total absence of stock, the dreary, utter barrenness of the soil, the wretched homesteads which those evicted families can no longer cherish as their homes,—these and other reasons have brought before my mind more ford-bly than ever the iniquities of landlord-ism. It is high time the guides and pas-tors of the people should devise means to avert the ruin of our people, and to pre-vent our beloved country from becoming a desert wasta." Galway.

Galway. The very Rev. Canon Pope has ad dressed a letter to the Lord Lieutenant, esmestly asking that an enquiry may be instituted into the sessional proceedings which resulted in the imprisonment of the

which resulted in the imprisonment of the Rev. Father Fahy. The new Lord Lieutenant means to let Father Fahy stay in prison unless he finds bail to be of good behavior; and Father Fahy means to stay there rather than find bail. Meanwhile, public boards and others bodies all over the country are passing resolutions, shout the imprised passing resolutions about the imprison

passing resolutions about the imprisoned carate, thus keeping up the indignation of the people to fever heat. Father Faby, the Government will soon find, will prove a white elephant on their hands. The R.v. M. D. Conry, Administrator of Carace, county Galway, is at present engaged in the work of replacing the little church of that district by a new structure better fitted to be the home of the Blessed Sacrament and a home of worshin. The better fitted to be the nome of the Blessed Sacrament and a house of worship. The present building, which is perhaps the oldest of its kind in Connemars, is of the most primitive kind, and is in a miserable condition. The rain drops through the leaky roof, and the unbroken Atlantic reaky root, and the unbroken Atlantic gale blows through the porchless doorway. Father Conroy cannot bring his under-taking to a successful issue without the aid of outsilers.

Mayo.

PROTESTANTISM AND INDIFFER-

The Rev. J. Moncrieff Smyth con-cluded his course of sermons at the Pro-Cathedral, Kensington, on Sunday night on "Indifferentism." We were living in an age, he said, when everything around us was tending to lead us further and further from God, tending to remove us further and further from that one end for which we were created. As the markenam who would hit the target must keep his eye steadily fixed on the object at which he takes aim till the shot has been fired, so it was with us. We must all keep steadily fixed on the object at which he takes aim till the shot has been fired, so it was with us. We must all keep before our minds the end for which we were created. The end was heaven, the vision and the manifestation of God in His glory. As the tendency of the sge was to drag us further and further away from that one object, it was our duty to try to find a remedy by means of which we might counteract that evil tendency, by which we should be able to combat this terrible evil, by which we should be united in one serried line of battle, so that when the enemy came we might be so united and so strong that nothing should be able to part us. The indiffer-ence of the present age they traced to call the Reformation. Up to that time Christendom was a reality. All the nations which professed Christianity were united to God. They professed the one religion; they accepted the one truth; they recognized the one head on earth--the Victs of Jesus Christ. In that evil moment when men, to gratify their own whins and fancies, rose up in rebellion against the Church, scattered truth to the winds, invented new religions, in that moment men, families, and nations fell away, so that now they hed counties

they had bound out the source of the evil, the remedy was simple. As a traveller when he loses his way in an unknown land went back to the point which he knew; and from which he had started, and made fresh inquiries, so it was with us. We had to travel back these three hun-and the started has a started has and the started has a started has a started has a started we had to travel back these three hun-

We had to travel back these three hun-dred years, to that time when nations and kingdoms and societies and families were united in the one bond of truth and reli-gion. That line would be clear if only shown to us, but without a guide we should go astray once more. Going back to the time immediately preceding the to the time immediately preceding the Reformation, what did we find? Here in this England of ours were monuments bearing testimony to that one Divine faith, monuments some indeed in ruins, some left standing, but all giving testimony to the faith of our ancestors. Let them look to those noble cathedrale, those noble

look to those noble cathedrals, those noble abbeys, those noble convents where the life of piety and seclusion was carried on. If Englishmen would bring back their country to that happy state once more they must retrace their steps and start over again. Thus would Chris-tendom be restored to its beauty and its aid of outsilers. Mayo. Great preparations are being made in Achill to prevent the landlords seizing upon the crops which are just ripe. The people seem determined to give the pro-duce of the seed given them by a charit-able public to their families, for whem it was intended, and not to the landlords. O a the estate of Mr. Pike, where the sheriff is daily expected to attend to carry out a number of evictions at the suit of that landlord, seeing the terrible position to which they were reduced by the failure of their crops and the payment of an exorbitant rent last year, they are now load in their protestations against a con-tinuance of the payment of that rent this year. On September 26, after last Mass at the pariah church a meeting was held when the people were addressed by a Dublin gentleman of advanced National views, who advised them as to the best course to be taken by them in their pres-ent position. **Scott's Emulsion of Pure** OD LIVER OIL WITH HYPOPHOSPHITES, For Lung Troubles and Wasting Discases. Dr. J. SIMONAUD, New Orleans, Las, says: "Scott's Emulsion is the finest pre-paration of the kind ever brought to my hat of the series one truth of God. They would then be freed from the errors of unbelief and from the bondage of heresy; then would they realize in the fulness and the worlds be sourced from the errors of unbelief and from the bondage of heresy; their meaning these words of our Lor, the world they realize in the fulness and the world be indexed the mas to the portice. In afficiency of the index of the lines and the world be there as one the present of the many of the index of the meaning these words of our Lor, the world they realize in the fulness and the parate of the kind ever brought to my

A WONDERFUL REMEDY.

OCT. 30, 1886.

The value of Ayer's Cherry Pectoral, | E. M. Sargent, 41 Andov. in the protection it affords from the dangers of pulmonary disorders, cannot be over-Cherry Pectoral about the year 1842, as a of pulmonary disorders, cannot be over-estimated. Mr. C. K. Philips, Pittsburg, Pa., writes: "About three years ago I had severe Laryngitis, which resulted in chronic hoarseness. By the use of Ayer's Cherry Pectoral I have since entirely re-gained my health." Mr. Henry Russell, writes: "Influenza became evidemic in writes: "Influenza became evidemic in that severe and the second severe the several sev Excelsion Frinting Co., New Tork, Fectoral, in my family and practice, for a writes: "Influenza became epidemic in number of years, and have no hesitation my neighborhood. Several members of in recommending it. It is an admirable my family suffered severely with it, preparation, and well-qualified to do all all of whom took Ayer's Cherry Pectoral, that is claimed for it." E. J. Styers, Gerand were cured by it in a few days. It is a wonderful medicine for Influenza. Too much cannot be said in its favor." https://www.science.com/anton/science.c

Ayer's Cherry Pectoral

has cured a Cough in a few doses. It always relieves irritation of the lungs or throat, and arrests the tendency to inflammation. It strikes at the foundation of all Pulmonary diseases, is without a rival as an expectorant, and is a sure cure for the most obstinate Coughs and Colds. L. Garrett, Texana, Texas, writes: "I have used Ayer's Cherry Pectoral in my family for twenty years. For throat and lung diseases, I consider it a wonderful remedy."

Ayer's Cherry Pectoral, PREPARED BY Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass. For sale by all Druggists.

in that moment ment, families, and nations fell away, so that now they had countless forms of religion instead of the one Divine and true faith of Jesus Christ. Now that they had found out the source of the evil, BELL ORGANS

RECOMMENDED BY TORRINGTON, FISHER. CARTER, DOWARD. ESTABLISHED KERRISON AND KAUFFMAN. ----IN-----AS SUPERIOR TO ALL OTHERS.

1884. 75 STYLES TO CHOOSE FROM. W. BELL & Co., Guelph, Ont.

FUNERAL REFORM.

FUNDERAL REFORMS. There have been for some time past numerous comments made in private and in public, and even irom the public, in reference to useless display and wanton extravagance at numerals. No doubt there are cases that exhorbitant charges doing business here belong to what is known as the Undertakers' doing business here belong to what is known as the Undertakers' Association of sorrowing widow, rather or childran be present prices, with the result that the Most people, as experience shows, rather as the taider mercies of the Undertakers doing business here belong to what is known as the Undertakers' doing business here belong to what is known as the Undertakers' doing business here belong to what is known as the Undertakers' does people, as experience shows, rather as the inder mercies of the Undertakers taker for his services, than huckster concraing the fineral of a loved one. It is now proposed to meet a long-fell for the start of a loved one. It is now proposed to meet a long-fell mean of a loved one. It is now proposed to meet a long-fell mean of a loved one. It is now proposed to meet a long-fell mean of a loved one. It is now proposed to meet a long-fell mean of the clay, and the ut-stablishment, in no way connected with any other house in the clay, and the ut-stablishment, in no way connected with the best Furniture Houses in the United state- outle recently in Beston, Mase: The firm that have taken the main and the United States. He is in every none in Canada, having made as specially of this feature of the business, hitherto in most cases but indiff-renity pursued in Western Ontario. He was for some time in most as for cases having made as pecially of this feature of the business, hitherto in most cases but indiff-renity pursued in Western Ontario. He was for some time in most cases but indifferently pursued in Western Ontario. He was for some time in most needs. The firm has the laigest due more timproved paraphernalis of a first-class Under-taking Business.

in most cases but indiff-rently pressed in Western Ontario. He was for some time in Toronto, but most recently with Hess Bros., of Listowel, whose manufactory is one of the largest in Canada. The firm has the latest and most improved parasphernalia of a first-class Under-taking Business, and its Hearse is without doubt the finest of the kind in the Dominion. 255 Open night sold day. An ettendant always on the premises. The influence and paironage of the public arb respectfully solicited. R. DRISCO 11. & CO., 424 Richmond Street, London, Ont.

To Fame.

Bright fairy of the morn, with flowers uties to thy young pursure

OCT 30, 1826. /

seem Beyond the ecstasy of poet's dream— thall I o'ertake thee, ere thy lustre fade ? "Many could e

A NEW

AND ONE

the lung never be

Rips glory of the noon, to dazzle eyes A pacent of delight and power of gold, Dissolving into mirage manifold— Do I u'er take thee, or mistake my prize? Clark, of would go of the di "Dull shadowof the evening gaunt and gray, At random thrown, beyond me, or above, And cold as memory in the arms of love-Have I o'erta'en thee, but to cast away ?"

of the di of lung of "How "Many ary. Ti where, b attribute "No morn, or noon, or eve am I," she said, "But night, the depth of night behind the sun; By all mankind pursued, but never won, Until my shadow falls upon a shade," —From Harper's Magazine. weather.

favorable tendency ditions e FIVE-MINUTE SERMONS however FOR EARLY MASSES opment o such case

By the Paulist Fathers. eached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.
 Presence in the fifty ninth Street and Ninth Apostle, Fifty ninth Street and Ninth its source "Yes, control of the source of the sour

"The multitude seeing it, glorified God."-Words from this Sunday's Gospet.

"The multitude seeing it, glorified God."-"Words from this Sunday's Gospet." Nothing is so common as the small re-turn which men make to Almighty God for the benefits which He is continually bestowing upon them. Day by day and hour by hour He is lavishing upon His creatures countless gifts and blessings. Whatever we have, and all that we have-health, strength, kind friends, life itself-all comes from Him ; everything is given by Him freely and voluntarily ; given, to each and every individual in narticular

by Him freely and voluntarily; given, too, out of love, and out of a special love to each and every individual in particular upon whom His gifts are bestowed; given, too, as an earnest of the future, of the still greater benefits which it is His purpose and desire to give hereafter. For numberless though the gifts of God are even now in this life, it is not His holy will to bestow everything upon us in this life. It is not His holy will to give us in this world full and complete satisfaction and contentment. His plan and purpose is to lead us to something far better; if we fulfil the conditions laid down by Him, if we make Him anything like a worthy return for what He is now bestow-ing upon us, He has in store for us here-

If we make Him anything like a create it worthy return for what He is now bestow-ing upon us, He has in store for us here-after gifts of such surpassing excellence that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him." But I am afraid the vast mejority of men are like that vast msjority of which we read in the Gospels. Of the ten lepers who, when they were in trouble and dis-tress were ever ready to come to our Lord, nine went their way the moment their prayer was granted, without ac knowledging by a single word the favor they had received, and only one, and that one a Samaritan, returned to give glory gives health and wealth and prosperity, and the more and the greater are the health and wealth and prosperity which He gives, in such circumstances men, as a us co their own way make themeles health and wealth and prosperity which He gives, in such circumstances men, as a their own interests and pleasures and con-venience, the end and centre of their lives. If they say a few prayers, if they hear Mass ence in a while it is thought a great thing. The only thing, experience proves, which gives God that place in men's minds which the is entitled to hold a edversity. Misfortune hampens, sick

men's minds which He is entitled to hold is adversity. Misfortune happens, sick-ness comes, death is thought to be ap-proaching; then it is that men really begin out a very unpleasant consequence of this may of acting, in order that, if for noth-ing else, at all events for your own sakes, you may be i.duced to act more wisely and justly. The whole providence of God have for the end of bringing all you may be induced to act mole view weight and justly. The whole providence of God is directed to the end of bringing all things fod's glory is and must be the last end. Now, if this end is not, through man's fault, attained in one way, Almighty God will take another. If, when He pours out His gifts upon men, they make Him no return, and rather depart the further from Him, what must follow ? Why, instead of the prosperity which He has given He will send as a more efficient means adversity, bad luck, bad times, disappointment, sick nees, and so on. How, then, should we act, if we would ect wisely ? The answer is simple. Look for and consider the many things for which you have to thank God, dwell in your thoughts upon these things, try to make him some recompense for them, and then when He finds in you a grateful heart He will be ready to pour out upon you His choicest gifts. We g

for Rome on his visit ad limina. He is accompanied by his uncle, the Ven. Arch-deacon R. sche, P. P., Lady's Island, Wex-ford. The visit is expected to extend over a period of at least two months. He in-tends to visit an route several of the vene-rated shrines in France and Italy, includ-ing. Parray la Monial, the famous shrine of Our Lady of Good Counsel, at Gennaz zano, and the shrine of Our Lady of Lor-etto. He issued a circu'ar to his clergy, in which he says :--"The present pros-pects of our people for the coming Win-ter are so gloomy, in consequence of the

energy and steadfastness of purpose. The venerable pastor now appeals to his church by the finishing of the tower and spire. The Bishop of Ossory has left Kilkenny for Rome on his visit ad limina. He is accompanied by his uncle, the Ven. Arch-deacon R.che, P. P., Lady's Island, Wex-ford. The visit is expected to extend over a period of at least two months. He hon-rated shrines in France and Italy, includ-ing. Parray la Monial, the famous shrine of Our Lady of Good Counsel, at Genaz zano, and the shrine of Our Lady of Lor-rated shrines in France and Italy, includ-ing Parray la Monial, the famous shrine of Limerick. He thought that when the county in which he says :--"The present pros-pects of our people for the coming Win-ter are so gloomy, in consequence of the expression in trade and business, the yers, and the advance of the song to fur end business, the yers, in which he says :--"The present pros-pects of our people for the coming Win-ter are so gloomy, in consequence of the expression in trade and business, the yers, in which he says :--"The present pros-pects of our people for the coming Win-ter are so gloomy, in consequence of the expression in trade and business the yers, in which he says :---"The present pros-pects of our people for the coming Win-ter are so gloomy, in consequence of the expression in trade and business the yers.

the series a circular to his clergy, in which he says :--"The present pros-prects of our people for the coming Win-ter are so gloomy, in consequence of the depression in trade and business, the very management of the series of the hunt.
Waterford.
On September 25, a large force of police, in charge of District-Inspector Wynne, were engaged protecting the Sub Sheriff of the county Waterford, Mr. T. Hubson and a staff of balliff, while engaged trying to effect seizures for rent on the property of the hunt. More Smyth, and on a neigh-boring one belonging to an English gentle-man, which are situated between Young-hat and Lismore. Intimation of the intended visit of the police and sheriff had been previously conveyed to the tenants, and they had their cattle and other effects emoved before the arrival of the forces. On one farm a horse was seized, but with this exception the whole day's work proved abortive, and in the evening the forces separated for their respective attions from which hey had been collec-ted for the day's work. Rumor is rife for the work, which was carried out by the balliffs and office men. After turning out the man and his family, the house was strived at office men. After turning out the man and his family, the house was strived at office men. After turning out the man and his family, the house was strived at office men. After turning out the man and his family, the house was strived at office men. After turning out the man and his family, the house was strived at office men. After turning out the man and his family, the house was strived at office mens. After turning out the man and his family, the house was strived at office mens. After turning out the man and his family, the house was strived at office mens. After turning out the man and his family, the house was strived at office mens. After turning out the man and his family, the house was strived at othe the the tork in the strive at 10th.

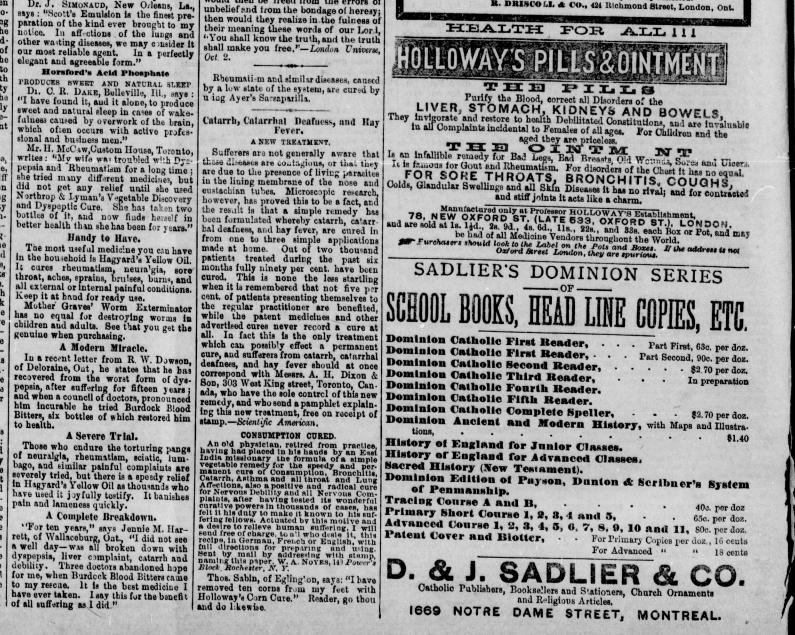
Bitters, alk bottlee of which restored him is the work, which was carried out by the bailing with be seen and his father before him.
 Fea, while the poor man and his family were obliged to seek a rooflass shelter in a guarry on the farm where he was born and reared, and his father before him.
 Longford.
 In a pastoral letter, issued recently, the Bishop of Ardagh, urges his clergy to preach to all landlordis who will listen to them, the duty of Grobearance to the scatte bailing, with the sub-Sheriff of the mans in these evil days. Let us true?
 Monaghan.
 Monaghan.
 Bitters, six bottlee of which restored him is the work of the scatte of a strong eviction previous the formula district of the scatte, in the monula district of the scatte, and all the bolige to seek a rooflass shelter in a diameness quickly.
 In a pastoral letter, issued recently, the bishop of Ardagh, urges his clergy to preach to all landlordis who will listen to the duty of Grobearance to the scatte bailing fores comprised an R, hat the Earl of Granard will be one of the work fifty men of the R, 1.

says: "Scott's Emulsion is the finest pre-paration of the kind ever brought to my notice. In aff-ctions of the lungs and other waiting diseases, we may consider it our most reliable agent. In a perfectly elegant and agreeable form." Horsford's Acid Phosphate Reputers award of the state of

in the household is Hagyard's Yellow Oil. It cures rheumatism, neuralgia, sore throat, aches, sprains, bruises, burns, and all external or internal painful conditions. Keep it at hand for ready use. Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

A Modern Miracle.

A Modern Miracle. In a recent letter from R. W. Dowson, of Deloraine, Oat, he states that he has recovered from the worst form of dys-pepsia, after suffering for fifteen years; and when a council of doctors, pronounced him incurable he tried Burdock Blood Bitters, six bottles of which restored him to health.



Weg if we ca "Backward, turn backward, O Time in your

flight, Make me a child again, just for to-night;" Make me a child again, just for to-night;" is the exclamation, in thought, of many a man who has suffered through a long life, from some distressirg disease, that he might have cured with a few bottles of medicine like Dr. Pierce's "Golden Medi-cal Discovery," which cures all blocd and skin diseases, as well as consumption or scrofula of the lungs. If he were "a child again," he would know enough to have a bottle of the Discovery "to night," and in old age would not implore Father Time to "fly backward" for his special benefit. Hence, "Be wise to day, "tis madness to defer." Get a bottle of the nearest drug-gist. Consun

misery Many and sit "the p mouths

gist. Mr. Peter Vermett, Hcchelsga, P. Q., writes: "Dr. Thomas' Eclectric Oil cured me of Rheumatism sfter I thed many medicines to no purpose. It is a good medicine." Just think of it—you can re-lieve the twinges of rheumatism, or the most painful attack of neuralgia—you can check a cough, and heal bruised or broken skin, with a bottle of Dr. Thomas' Eclec. tric Oil, costing only 25 cents. The Four Cardinal Points improv

The Four Cardinal Points.

The four Cardinal points of health are the stomach, the liver, the bowels and the blood. Any irregulatily of their action brings disease and derangement to the whole system. Regulate their condition with Burdock Blood Bitters to secure environ regular health. enviror

regular health. Thomas Myers, B: acebridge, writes: "Dr. Thomas' Eclectric Oil is the best medi-to Chri I sell. It always gives satisfaction, and in cases of cougts, colds, fore throat, &c., immediate relief has been received by those who use it."

THE CATHOLIC RECORD.

To Fame.

Bright fairy of the morn, with flowers arrayed, Whose beauties to thy young pursurer d the ecstasy of poet's dream-o'ertake thee, ere thy lustre fade ? hell I o'

ipe glory of the noon, to dazzle eyes baseant of delight and power of gold, pissolving into mirage manifold— i o'er take thee, or mistake my prize?

"Dull shadowof the evening gaunt and gray, At random thrown, beyond me, or above, And cold as memory in the arms of love— Have I o'erta'en thee, but to cast away ?"

"No morn, or noon, or eve am I," she said, "But night, the depth of night behind the By all mankind pursued, but never won, Until my shadow falls upon a shade." —From Harper's Magazine.

FIVE-MINUTE SERMONS

FOR EARLY MASSES By the Paulist Fathers.

eached in their Church of St. Paul the Apostle, Fifty ninth Street and Ninth Avenue, New York.

EIGHTEENTH SUNDAY AFTER PENTECOST. "The multitude seeing it, glorified God."-Words from this Sunday's Gospet.

"The multilude seeing it, glorinde God."-Words from this standay's Gospet." Nothing is so common as the small re-turn which men make to Almighty God for the benefits which He is continually bestowing upon them. Day by day and hour by hour He is lavishing upon His creatures countless gifts and blessings. Whatever we have, and all that we have-health, strength, kind friends, life itself-all comes from Him ; everything is given by Him freely and voluntarily ; given, too, out of love, and out of a special love to each and every individual in particular upon whom His gifts are bestowed ; given, too, as an earnest of the future, of the still greater benefits which it is His purpose and desire to give hereafte. For numberless though the gifts of God

and desire to give hereafter. For numberless though the gifts of God are even now in this life, it is not His holy will to bestow everything upon us in this life. It is not His holy will to give us in this world full and complete satisfaction and contentment. His plan and purpose is to lead us to something far better; if we fulfil the conditions laid down by Him, if we make Him anything like a worthy return for what He is now bestow-ing upon us. He has in store for us here.

ing upon us, He has in store for us here-after gifts of such surpassing excellence that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him."

But I am afraid the vast mejority of men are like that vast mejority of which we read in the Gospels. Of the ten lepers who, when they were in trouble and dis-trees were ever ready who, when they were in trouble and dis-tress were ever ready to come to our Lord, nine went their way the moment their prayer was granted, without ac knowledging by a single word the favor they had received, and only one, and that one a Samaritan, returned to give glory to God. And so it is now: When things are going well in good times, when God gives health and weelth and prosperity, and the more and the greater are the health and wealth and prosperity which He gives, in such chroumstances men, as a He gives, in such circumstances men, as a rule, go their own ways, make themselves, their own interests and pleasures and con-venience, the end and centre of their lives. If they say a few prayers, if they hear Mass ence in a while it's thought a great thing. The only thing, experience proves, which gives God that place in men's minds which He is entitled to hold men's minds when he is crutical to hold is adversity. Misfortune happens, sick-ness comes, death is thought to be ap-proaching; then it is that men really begin to think of Ged. Now, my dear brethren, I wi h to point

A NEW VIEW OF CONSUMPTION. AND ONE WHICH APPEALS TO COMMON SENSE. MANY CURABLE CASES. (Medical Stilus.)

"Many persons die of Consumption who could easily be cured," says Dr. S. C. Clark, of Watertown, N. Y., "if they would go at it right. I have a new view of the disease. Consumption is not always of lung origin." "How so i What is it then i" "More according to the second

"Many cases of consumption are second-ary. The disease itself prevails every-where, but the best practitioners refuse to attribute it entirely to inheritance or the weather. If a person lives in the most

favorable climate in the world and has any tendency to lung weakness, if certain con-ditions exist in the system, that climate, however favorable, will not prevent development of the disease. The disorder in such cases is only a secondary symptom in the lungs of some other ailment, and can never be cured until approached through its course "

its source." "Yes, doctor; but what is the method of

"Yee, doctor; but what is the method of approach?" "If you dip your finger in acid you burn it; do you not?" "Yes." "If you wash this burnt finger every second with the acid, what is the result?" "Why, constant inflammation, festering and eventual destruction of the finger." "Precisely ! Now then for my method, which commends itself to the reason and which commends itself to the reason and judgment of every skilful practitioner. You know certain acids are developed in the body. Well, if the system is all right these acids are neutralized or utilized and In the North-west has been suppressed and our citizens can now devote reason-able attention to their corns. The only sure, safe, and painless remedy is Put-nam's Painless Corn Extractor. It never fails, never make sore spots worse than the original discomfort. See that you get "Putnam's," and take none other.

system ?" "Irregularities of the liver and kidneys create this excess of acid and the supply can be cut off only by correcting the wrong action of these organs. The kidneys alone should carry out in quantity, in solution, enough of this acid daily, which, if left in the blood, would kill four men. When the stomach, the liver and the kidneys are all conspiring to increase the acid, the wonder is, that weak lungs resist death as long as they do !" system ?'

would ris, that weak lungs resist death as long as they do !" "But you have not told us how you would treat such cases." "No, but I will. The lungs are only diseased as an effect of this acid or kidney

poison in the blood. After having ex-hausted all authorized remedies to correct this acid condition, I was compelled, in justice to my patients, to use Warner's safe cure; though a proprietary remedy, it is now recognized, I see, by leading phy-sicians, by Presidents of State Boards of stcians, by Presidents of State Boards of Health and by insurance physicians, as a scientific and the only specific for those great organs in which over ninety per cent. of diseases originate or are sustained." "Is this form of treatment successful ?" "It is wonderfully so, and for that reason I am only too willing that you should announce it to the world of con-sumptives."

received the above interview from H. H.

us a marked copy." We gladly give place to the article, for

ongregations. To institute great devo-tions like that of the Forty Hours or the Holy Rosary, is a more salutary and wise direction to lead the thoughts of the pious and faithful members of the congregation. These directions of church effort, how-ever, are only a few of the mean family ever, are only a few of the many func-tions which the Church discharges. The former is merely a preparation for work ;

the latter is a species of work which resches only a limited number, and assists those who are already safely entrenched in the spirit and knowledge of their relig-ion The periodic mission is an instance of the king of spiritual work that the average city congregation seems most in need of. If the mission could be transformed into something regular and not cccasional,

into something regular and not cccasional, its effects would be permanent. Lessons of frugality, sobriety and intel-ligence are a part of the Church's func-tion. Throughout the middle ages the Church was a civilizing agency, leading in all reforme. The civilizing influence of the Church ought to continue in the ninc-teenth century. Civilization should not and can not properly lead the Church, but Christianity ought to lead civilization. What the masses in our average congrega-

The Rebellion

A Great Reward

A Cure for Drunkenness.

What the masses in our average congrega-tions most need is the right kind of civ 'i-zation. They need it badly—the young people quite as much as the old. The Church is the centre of true civilization,

and, as a positive influence in advocating temporal comfort, decency and social ele-vation, is merely doing a duty that it began to take up in the days of the Cæsars. In the North-west has been suppressed

these acids are neutralized or utilized and carried out. If the system is run down by excesses, anxiety, continual exposure, or overwork, these acids accumulate in the blood. If there is any natural weakness in the lung, this acid attacks it, having a natural alliaity for it, and if the acid is not neutralized or passed out of the sys-tem, it burns, ulcerates and finally destroys the lung. Is this clear i'' " "Perfectly ! But how do you prevent the accomulation of these acids in the faystem i''

A Great Keward will be secured by those who write to Hal-lett & Co, Portland, Maine. Full informa-uon will be sent you, free, about work that you can do and itye at home wherever you are situated, that will pay you from §5 to §33 and upwards a day. A number have earned over §50 in a day. Capital not needed; Hai-let & Co. will start you. Both seves; all ages, The chance of a lifetime. All is new. Now is the time. For tunes are absolutely sure for the workers.

A Care for Drunkenness. The Great of drunkenness is a task with which the regular practitioner has been unable to force of will. Drunkenness is a bach habit, we all admit, in the moderate drunker. In the confirmed drunk, and the drunk is a bach habit, we all admit, in the moderate drunker. In the confirmed drunk, the set of the nervous system which, when disease consists in the employment of the set of the nervous system which, when disease cause lunacy, dementia, and the drunk is the tremoling hand, retrop the hervous system which, when disease that act directly upon these portions of the nervous system which, when disease cause lunacy, dementia, and the drunk is the tremoling hand, retrop diseased, cause lunacy dementia, and the drunk is the security of the system of the dram drunker the hervous system of the dram drunker is a sudden breaking of the dram drunker is a sudden breaking of the dram the security of a condition of the security is subjected as which when the trend ling or and prevent the security of the security is security of the security is security of the security security is the security of the security securi

Note by the Publishers :- We have BANK OF LONDON IN CANADA. Warner & Co., Rochester, N. Y., with the

Now, my deat brethren, I wilh to point out a very unpleasant consequence of this way of acting, in order that, if for noth-ing else, at all events for your own sakes you may be induced to act more wisely and justly. The whole providence of God is directed to the end of bringing all things to the say interview of the say i dent London Loan Company; Thos. Long, of Long & Bro., Msrchants and Millers, Col-lingwood; J. Morison, Governor British America Insurance Company, Toronto. HEAD OFFICE, LONDON, ONT A. M. SMART, Manager, BRANCHES - INGERSOLL, PETROLEA, WATFORD, DRESDEN. Agents in the United States-The National Park Bank. Agents in Britain - The National Bank of Scolland. Scotland. Drafts on all parts of Canada, and Ameri-can and Sterling Exchange bought and sold. Collections mede on all accessible points, and a general banking business transacted. SAVINGS BARK DEFARTMENT, — Deposits coelved and interest allowed thereon. CARRIAGES. W. J. THOMPSON. King Street, Opposite Revere House Has now on sale one of the most mag-nificent stocks of **CARRIAGES & BUGGIES** if we can in any way stay the ravages of IN THE DOMINION. Consumption, which carries away so many Special Cheap Sale During Exhibition Week. millions yearly, it is our bounden duty so



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7

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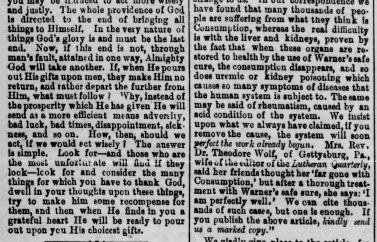
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MEDDOWCROFT'S



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We find rich bad people and poor good people; but the general law connects pov-erty with sin, and comfort with virtue. There would be little avarice without want, little injustice without greed and little imtemperance without improvi-dence. dence.

WITH US,"

Catholic Citizen.

dence. The influence that improves a people's worldly condition is almost certain to improve their spiritual condition. The reign of religion among hovels and tene-ments exists, in spite of the surrounding, in vertex arcient them and in coundity.

The Clergy of Western Ontario will, we feel assured, be glad to learn that WIL-SON BROS., General Grocers, of Lon-don, have now in stock a large quantity of Sicilian Winc, whose purity and ren-uineness for Sacramental use is attested by a certificate signed by the Rector and Pre-fect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar uso. in protest spains them and in opposition to them. The reign of religion among peaceful hamlets and prosperous farms exists in harmony with the salubrious environment, and assist by its healthful

atmosphere. To build solid piles of masonry dedicated to Christien workip and to pay through years of appeal and effort a universal indebtedness thereon, in one line of church work rendered imperative by the condi-tions of a new country and immigrant WANTED A RE'I IABLP, ENER-GETIC CATHOLIC, to surrounding parishes. Good pay to indus-trious person. References required. BEN-ZIGER BROTHERS, 36 and 38 Barclay street, New York.

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LONDON OVEL



O. M. B. A.

SIR AND BRO BRO. -Being in in the for a few days I A second of a second se

"Exceeding pleasant, He hath a kind of honor sets him off." Yours fraternally, J. J. KANE.

Hamilton, Oct. 22 , 1886.

SILVER WEDDING OF BRO. E. H. HEN-DERSON, INGERBOLL, —One of these happy and joyons crents.—s silver wedding— took place on Saturday evening last at the residence of E. H. Henderson, E.e., of North Oxford. All the members of the family living in this vicinity were present as well as a large rumber of invited guests, to the number of one hundred. At about eight the guests as down to a most ale-phone and profue supper. Every delicacy he season afforded was provided and the long table was most elaborately decorated with flowers and autumn foliage which present in felicitous corgatulations of the spent in felicitous corgatulations of the heappy couple, Mr. and Mrs. E. H. Hen-derson, to which Mr. Henderson replied in suitable terms. The following poem witch for the occasion by Miss M Grant, of Detroit, was received with a great dead of pleasure by the happle couple :--SILVER WEDDING OF BRO. E. H. HENsure by the happle couple :-

"THE SILVER WEDDING." "This is my silver wedding day !" And she dressed with a joyful pride, And she stood on her happy hearth-stone With daughters and sons by her side. Daughters that imaged her own pure yout Fair as roses and just as sweet, Sons that honore it heir Father's truth, Handsome lads that were hard to beat.

fany a gift they had brought for her, iliver gifts that were qualint and grand one and daughter how proud they were f the sweetest mother in all the land ? and Tom and Maggie her eldest born her again the marriage spray i orange flowers and scent d thorn for this is her sliver wedding-day.

Her face was fair and her eyes were bright, Her soft brown hair unlined with grey. Her heart/was glad and her steps were light, Mother and wife was proud that day. Bhe bent to her children one by one, Kissed them all with a tender pride And thonght of the years so quickly gone Since the day she was a bride.

Bhe heard a siep in the garden way And she stopped in her bridal joy Crowned with the orange and hawthorn spray. On the arm of her eldest boy. Bhe stood with a smille, to meet him there, Lover and husband through happy years, And surely blins must be hard to bear For he gazed in her face with tears.

He kissed her hand and he kissed her check "Oh, wife of my beart " he said, "This little gold baad, if it could speak Would speak of the day we were wed. With it I married your fair sweet face, I married your beauty and youth ; Your perfect form and your whiching grace And your heart full of feve and truth.

"To-Jay I marry you, wife, sgain !" Then he slipped on her hand a ring; if he had bought it in fairy iand He had bought no loveller thing. "To-Jay I marry not beauty, wife, Though you're fair as a wife can be, I marry the love that has bleased my life Your truth and your constancy;

Your helping bands and your cheerful hear bh, but the love of my youth was poor! Now I know that we never shall part; Now I know that our love is sure. Children, you are our witness to day, time may pass but our love shall stand, wife, you are mine forever and aye: Here is my troth, my heart, my hand !"

The has a beautiful ber second number, "Kerry Dance," weaked a perfect forw, the has a beautiful vice, addinizably each itrated and her anging is that of a geam measure it. A rosel that of a geam about the solution of the versing while hr. Albert's deep has volse va "Me applied to his own selection, "To the Guess's Health." Mise Vicker, of Detroit, rang apleadidly is her selec-tion, "The for Tai," while the Maranistic, "In Blent Mesd," with good effect. Mise M Bookelean played her pianosolo in a very ristics ayle, while Mise Toroneso Dougal captivated the audience in the readilities. The Blent Mesd," with good effect. Mise M Bookelean played her pianosolo in a very ristics ayle, while Mise Toroneso Dougal captivated the audience in the readilities. The Blent Mesd, " with good effect. Mise M Bookelean played her pianosolo in a very ristics ayle, while Mise Toroneso Dougal captivated the audience in the readilities. The man of the torw, an almost exclusively with or a creater of may and with a beauty of the of the evening. The amount of mervous energy Mise Ouellette displayed im playing the pices throughour with un-impaired beauty of toos, saquisite deliver; of louch was certaining a unpring. Her ecompanist proved most able in that bare of the torw, an almost exclusively the mand individually to farther the good "The Blind Git to her Harp," was very beautiful. She accompanied in the relection "The Star of night adorning," and Mrs. Joe. Giradot, was very pleasingly sung. Mise Netli Meloches essemed per-ing manner her selection "The site of the programme. A per-fect Jon in aminetic. The concert throughout gave entire astifaction and was a musical event long to be remem-bered. The Knights of St. George of Detroit strended in full uniform and a gree number of methers of the loos commandrise of Detroit were pre-throughout gave entire estifaction and the solution sent in civil apparet. The St. Augustine was a maical even the sudience seemed per-fect Jon in aminet. The St. Augustine was a musical even thong to

misedim, and the audience seems diper-throughout gave entite astisfaction and was a musicil event on the construction and was a musicil event on the construction of the people entitued to his bered. The Kinghts of St. George of a segment of mubers of the local args number of mubers of the local args numbers of the local args numbers of the local args number of mubers of the local and of the second people of Markham, pre-sented him with a very nice address and of the second like one. Since enti-largs numbers of the local and of the second like local and args numbers of the parkha the analy for until the second like local and args numbers of the parkha the analy for until the second like local and args numbers of the parkha the analy for until the second like local and args numbers of the parkha the analy for until the second like local and args numbers of the parkha the analy for until the second like local and args numbers of the second like local args of the second like like like local args of the second like local args of the second like local args of the local

e. Ity pressive be remembered by the young poses as well as by the congregation

DEATE OF A DI CANADIAN CATHOLIC IN NEW YORK. MOSTS ALBERT SLAVEN.

THE CATLOLIC RECORD.

HOEM ALDERY BLAVEN. France star and Horald, Sopi 16. The telegraph Brought us on the 14th inst, the and intelligence of the death in New York of the well known and highly esteemed gentleman whose name stands at the head of this article. The intelligence was not a surprise to these of his more intimate friends, or business associates, as it was known that he was alling for many months, and the progress of the disease, whose diagnosis mocked the skill of the most eminent physicians for a long period, was watched by them if the despest interest and solicitude. It was not until within a few weeks that medical opinion protounced the aliment as cancer in the stomach and corrowfully dimitted the impotence of science or shill to euccessfully combat so dreed and fatal a malady ; and, if medicine could disease whose origin was obscure and indificends. Abstention from the toils and friends. Abstention from the toils and friends. Abstention from the toils and friends in the solicitude and minis-powerse to stay the dreed sentence and key our friend longer among those whose they and well and esteemed him status. M. A. Shven was born in what was om the Wash. Per

knew him well and esteemed him greatly. M. A. Slaven was born in what was known formally as Canada West, now Ontario, a little less than forty years ago. His parents were from Ireland, the green island which has sent ao many of her sons and daughters to this western con-tinent to win home, wealth and fame, and in his early years he received in the home circle those lessons of industry, perseverance, honesty and true manil-ness which have been his characteristics through the whole of his successful

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OOT. 30, 1884.

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1887

From the Wash. People's Advocate, (col.) The arrival in this country of an American-born black priest of the Roman Catholic Church, marks an era in the work of this Church for the evangelization of the Negro. To-day an ez-slave returns from Rome to perform the priestly office in his native land, an evidence that the Eternal Church, whatever the popular belief as to its variable policy "all things to all men"—has planted its foot firmly against caste in the priesthood. Father Tolton is but the advance guard. We look forward to see the day when the colored priests of the Catholic Church will be as numerous proportionally as those of any other demonination, and when one in whose veins flows the blood of the land of any other denomination, and when one in whose veins flows the blood of the land of St. Augustine will chant the *pater noster* before the altar of his memorial, the St. Augustine Church of this city.

DIED. In this city, on Oct. 17th, John Wright, builder, sged 67 years.

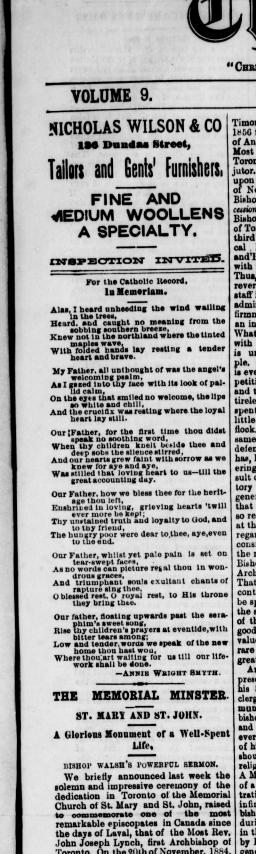
LOCAL NOTICES.

New Fall Dry Goods received at J. J. Gibbons'. New Dress Materials, New Ulsterings, New Flannels, New Housefurnishings, New Hoslery and Gloves. For the best photos made in the city gs to EDT BROS., 280 Dundas street. (all and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty.

a specialty. FIRE ARTS.—All kinds of art materia or oil and water coler painting and cray-on work, wholesale and retail, cheap a OHAS. CHAFMAN'S, 91 Dundas st., London

GLASTON, PARNEL AND THE INFE STRUGGLE.-Wanted, the right man to in troduce thiswork. Must be recommended Apply at once.-J. S. ROBERSON & BROS. 110 Dundas street, London.

Consumption in Its Last Stages. This is to certify that I have been for years alling with tuberculosis of the lungs, and, universally considered by physicians generally as incurable. I was coughing in-cessantly, and expectorated large quanti-ties from the lungs; also had night sweats, catarth, and was greatly prostrated; also a persistent diarrhose, which is a symptom of the last stage of consumption. When Prof. Orville's doctors examined my lungs they told me the plain truth, and the same as other doctors, and would not promise to cure, but told me they had not lost but one case in eight months, and advised me to try their system of treatment, and, to the works' treatment I have so far recovered as to look and feel like a new person. My appetite (which was very deficient) is wonderful. I now have no night sweats, not diarthese, and am able to walk about being creating robust health, and the slieves the doctors, as I believe that I will recover without any more medi-tion incurable consumptives, through half it restime to the Medical Reform supposed incurable consumptives, through skillful treatmet of the Medical Reform



John Joseph Lynch, first Archbishop of Toronto. On the 20th of November, 1884, Toronto. On the 20th of November, 1884, occurred the twenty fifth anniversary of His Grace's episcopal consecration. The celebration of this historic event did not, however, take place till the 11th day of December, His Grace, having in mid-November gone to assist at the sessions of the Third Plenary Council of Baltimore, which did not terminate till Sunday, December 7th, following. The RECORD, making editorial reference to the celemaking editorial reference to the cele-bration, said in its issue of Dec. 20th :

"We stated in our last that the celebra on of the silver jutilee of His Grace the don tion of the silver jutiles of his Grace the Archbishop was the most magnificent aftair of the kind ever witnessed in Can-ada. And so it was. The Catholics of two great nations vied with each other in doing honor to a prelate who has him-self done honor to Holy Church and great

good to his fellow men. Never before did Toronto witness such a gathering of distinguished churchmen from every portion of the American

portion of the American continent. Never were Canadian public men of

A large number of very costly, hand-some and useful presents were made to both Mr. and Mrs. Henderson of silver plate, which were much admired by those assembled. The pleasures of the evening were kept up to n carly midnight with speeches, toasts, songs, music and dancing, and all departed showering congratula-tions on the bost and hostess hoping they might be all spared to meet them both again, twenty five years hence to assist in celebrating their golden wedding.

Correspondence of the Catholic Record. WINDSOR LETTER.

The third grand entertainment under the auspices of the St. Augustine Com-mandry of the Knights of St. John was given in the Essex Music Hall, Windsor, Ont., on the evening of the 20th inst. Notwithstanding the unsettled state of the weather the hall was filled to its utmost encoder. Notwithstanding the uncettled state of the weather the hall was filled to its utmost capacity. The programme was one of crcellence, and was carried out in the most creditable manner. The Knights have every reason to feel greatly indebted to the ladies and gentlemen who so kindly responded to their invitation to partici-pate in the entertainment, many of those who did so having on other occasions lent their assistance to them. The concert opened with a chorus "O, List the Song," by the children of St. Alphoneus school. They were applauded by the audience not alone for the pleasing manner in which they sang but also for their modest and intelligent appearance on the stage. This was followed by a solo, "The Torready Borg," from the opera of Carman, by Mr. S. N. Langlois, who was received with loud applause for his successful attempt. "Grandma's Birthday," an operate by the children, came next, and was pleasingly performed. Mrs. Jos. A. Kilnoy, whom Windeor audiences, as well as other audi-ences, have an ever craving appetite to hear, did justice to the rendition of her selection. The selection she gave did not show her excellent powers to full ad vantage. She, howsere, was a pronounced success and was encored. As usual, Miss Louise Montreuil made her mark at the plano. She gave her number, Barrett's "Grand Folks de Con-

As usual, Mirs Louise Montreuil made her mark at the piano. She gave her number, Barrett's "Grand Polka de Con-cert," with more than accustomed bril-liancy of execution and power and beauty of tone. Miss Annie T. Gibbon, of Cleve-land, Ohio, who, by special 'invitation, came here for the occasion, made a lasting impression on the audience. She sang her first number," L. Zi gara," a piece that, o

assumed I must credit, as I understand the state of a parish is clearly made known by the Ordinary before a priest is esked to take charge; that Father Allain felt in himself the ability to meet the difficulty of our strated by the firm position in which he has placed us, entirely by his almost superhuman efforts. We have a church and presbytery second to none rural in the archdiocese of Toronto, free from every atom of debt, owing no person anything except Father Allain, who is justly entitled to our thanks for his noble exertions in our behalf. We have a church, small, but taste-fully decorated ; a beautiful bell and all necessary adjuncts for the performing of

The funeral of the late Jeremiah O'Shea, of 892 Waterloo st, which took place on Friday last, was very largely sitended. Mr. O'Shea had reached, it is said, the extraordinary age of 102 years. The Rev. Father Dunphy was the officiating clergyman at the obsequies, which took place in St. Peter's Cathe-dral. Peace to the soul of the deceased. On Saturday morning took place from St. Peter's Cathedral, the funeral of Mary, late wife of Mr. Patrick Bergin. The death of the deceased lady, who was in her fifty first year, took place on Thura-day, Oot, 21st. The funeral services were witnessed by a large crowd of the friends and acquaintances of the deceased. May she rest in peace. Mry. Michael E. Burke.

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to be accomplished. Machines built upon a scale hitherto unequalled, the study of their plans and specifications, the strength and disposition of the m terials of their vast proportions, and all the countless details necessary for success-ful construction and subsequent success-ful operation, was a work demanding great mechanical knowledge and skill, and untiring industry and energy. The work assigned to the departed gentleman was well performed. The first machine, built in California, carried across the continent, transported from an Atlantic port to the Isthmus, and set to work as the pioneer of the fleet was a success. Improvement, to the active mind of the builder, was always possible, and improvements were continued. On the first dredge changes and alterations were made; on the new ones ordered for the Company's service improvements suggested by practical experience were introduced until such success has been achieved as has called forth special encomium in an official form from the distinguished President of the Ganal Company himself. The perfection of these machines was a serious tax on Mr. Slaven's energies, and it is possible that the work, anxiety and care which he be-stowed upon his special department of the enterprise contributed somewhat to render him less able physically to com-bat successfully the insiduous attacks of disease. He worked night and day to build thoroughly practical machines, and phenomenal success was his reward. The seven monster dredges working to day in the various sections of the canal enter-prise are monuments to his energy and phenomenal succes was his reward. The seven monster dredges working to day in the various sections of the canal enter-prise are monuments to his energy and phenomenal succes was his reward. The seven monster dredges working to day in the various sections of the canal enter-prise are monuments to his energy and phenomenal succes was his reward. The seven monster dredges working to day in the second his bodily energies his name may working be enrol

Canal. Personally Mr. Slaven was well known on the Iathmus, where he has made a number of visits in connection with the enterprise in which the company is engaged. He has many friends who will honor his memory ; a multitude of em-ployees who will miss and mourn a gen-erous heart and a just mind in the intim-ate relations in which he stood to them. But it is in the domestic circle where the blow will be most deeply felt. An aged mother, brothers and sisters, wife and children, who will most deeply sorrow over the loved one, taken from them in his prime, when life was at its best, fortune at his feet, and the world laying fair before him. And to those whose nearer relations have been so



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FOR THE R. C. SEPARATE SCHOOL, town of Pembroks, for the year 1887, s Female Teacher holding a third-class certificate, to fill position of third assistant in make department. Applicants to state salary and furnish testimonials.-A. J. FOR-TIER, Secretary. Pembroke, Ont, Oct. 20, 1886. 420-tf

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REV. L. FUNCEEN, C.R., D.D.,

Rector, Berlin, Ont.

Never were Canadian public men of every shade of political thought so ther oughly agreed as to the propriety of pay-ing a united tribute of respect to one who, whether as churchman or citizen, has never failed to do his duty by the has never failed to do his duty by the land of his adoption. Archbishop Lynch was born near Clones, County Monaghan, Ireland, February 6th, 1816. He has consequently almost completed his sixty-ninth year. In his early youth he evinced a remarkably picus disposition and his parents from the very first in tended him for the church. He was

and his parents from the very first his tended him for the church. He was first placed under the charge of the Car-melite Brothers at Clondalkin, where he began his classical studies. Before, how-ever, he had attained his twentieth year, he entered the College of St. Vin-cent, Castleknock. Here he made rapid progress and won general esteem for learning and piety. Here too he might have remained beloved and honored, but he had long yearned for the lite of a missionary. With this object in view he left St Vincent's for the house of the con-gregation of the Lazarists in Paris. In 1842 he received the sacred orders of sub-deaconship and deacon, at the hands of Mgr.Affre, Archbishop of Paris, afterwards murdered at the barricades in a vain effort to appease an insurgent populace. Mgr. Affree Archinistrop of a first, show what we want of the particides in a vain effort to appease an insurgent populace. In 1843 he was ordained priest by the Archbishop of Dublin, Most Rev. Dr. Murray. Filled with an ardent desire for missionary labor he accompanied the late Mgr. Odin, then Vicar Apostolic of Texas, to that remote and eparsely settled region. Three years, trom 1846 to 1849, he labored in Texas, bearing with every trial that poverty, hardship and sickness could bring him. His characteristic courage and self-reliance never for a moment forsook him. In 1849 he removed to Missouri, where he became Superior of the Seminary of Ste, Marie de Barens, and was also selected delegate to the sexennial general self. Filling Paris in 1849 and 1855. In the latter to the seminary of the seminary for the seminal general selected the set of the seminal general selected the set of the later set of the seminal general selected the set of the later set of the set of the later s Paris in 1849 and 1855. In the latter

year he visited Rome. Returning to the United States at the invitation of Bishop

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