Powerful Denunciation of Coercion.

"An extraordinary gathering" (in Mr. Gladstone's words) met in Nottingham on Tuesday. The occasion was the annual meeting of the Natonal Liberal Association. In the Albert Hall three thousand delegates were a s-mbled from all parts of England and Scotland.

England and Scotland.

MR GLADSTONE'S SPEECH.

Mr. Gladstone in the course of a more than usually powerful speech said:—If the English people are incapable of being roused to distrust, ay, and to indignation, by some of the things that have been dene in respect to Ireland within the last dene in respect to Ireland within the last three months, they do not deserve the liberties they possess (cheers) I know persons of great impartiality—law abid-ing British citzens—who upon travelling recently in Ireland were greviously struck with the manner in which the people are treated, with the small respect shown to their feelings, the slight consideration apparent taken of them either as human beings or as citizens mgs or as citizens

THE COOLGREANY MURDER I take such an event as the shooting of Kusella, who with others had gathered to ebetruct scizure of cattle in the name of the landlord on account of his rent. No authority was exhibited to show that per authority was exhibited to show that her sons who came to seize the cattle were doing so with the authority of the law. One of the peasantry had a pitchfork in his hand and struck with this pitchfork his hard and struck with this pitchfork upon the gate It is evident that he did not strike anybody. There were no firearms among the people. There was not a blow struck by the people. There was not a stone thrown by the people; but an emergencymsn upon Kineella's striking the gate with his pitchfork, shot him dead (aries of "Shame and Murder.") But you know as well as I do that no such act could by any possibility have happened is E gland, Scotland, or Wales (hear, hear)

BOY'S ESCAPS FROM BEING SHOT pened at Gweedore, where evictions were going forward. The skent of the pro-perty had a loaded rifls on his shoulder perty had a loaded rift on his shoulder According to the testimony rendered to Mr. Stewart there was a boy—not a young man, but in the strictest sense a boy—posibly of twelve or fourteen years old. In the excitement this lad took a stone and lang it at the agent. He did not strike the agent, and the agent deliberately pointed bis rifls at him, and was about to take sim at him when an officer of the constabulary ran forward, and put the rift-up, threw it up, or at any rate prevented the agent from fulfilling bisobject ( hame).

I am going to give another illustration of the method of Government carried on in Ireland which we would not on any conditions tolerate in England (hear, conditions tolerate in England (lear, hear). You are aware of the deplorable entrage that occurred in county Clare, when Head Constable Weleban wa- unf r-tenately murdered. Well, that was in when have of a raid, as it was called, on a neequence of a raid, as it was called, on the hunas of an obnoxious person Now. that raid brought about ? (Cheers) It was brought about by consul-tation. Who were the parties that con-sulted, and got up the raid? (Cheers). Among them was a man paid and em ployed by the police, a man known to be from his confession of the worst character and remember I am now speaking of a case in which no one but the informer and police have had the opportunity of telling their tale. What appears according to the facts before us is that this informer was paid by the police two sums of money immediately before the meeting at which the raid was arranged, and that he went to that meeting. I his was not the case of a man who, either struck with conscience or attracted by reward, informs against the with whom he has been in connection This was a case of a man who placed himself in concert with other criminal rsons in order to concert and arrange case which ended in the murder of We don't like dealing with We cannot help it; but the ides of employing the men who help in committing crime and then turn informer against it is abominable—theers—disgraceful, even to the Administration in Ireland, and, I believe, quite unheard of in England.

There was a gentleman named Mandemitts I believe a betthere Mr. O Reign's There was a gentleman named Mandeville, I believe a brother of Mr. O Brien's friend. He was in Mitcheleton. wille, I believe a brother of Mr. O Brien's friend. He was in Mitchelstown on the day when the occurrence there suddenly happened, a man who was, I am in-formed, slightly paralyzed, and not being in full bodily activity he took refuge in the house of the priest. He had no con cern whatever in anything which occurred in connection with the police There came in a number of police pur auing them. One of the police struck
Mr. Mandeville over the head with a
eutlass, and make a deep gash in his
face two or three inches in
length. The man had absolutely not given the slightest sign of provocation, or done any turbulent act whatever. Could that possibly happen on this side of St. George's Channel?" (No.) this side of St. George's Channel?" (No.) I think I have shown by these instances that takes place on this side of the Channel. It may be said that in all these four cases the Government had no share; but the first snare of the Government had no share; but the first snare of the Government had no share; but the first snare of the Government had no share; but the first snare of the Government had no right to go only like share; but the first snare of the Government had no right to go, and the Government reporter, like others, had a right to go, and the Government from the first snare of the government had no right to go, and the Government are the first snare of the man has a right to go, and the Government from the first snare of t

MICHOLAS WILSON & CO

HAVE REMOVED

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TO

NEAR TALBOT.

Powerful Denunciation of Coercion.

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must recall your attention to the course they took with respect to what is known as Captain Plunkett's telegram. "Don't hesitate to shoot if necessary." These words were brought out in the House of Commons, and were the subject of loud cheers from the Tory benches (shame). I say that the responsibility of the Government in one great case, the case of Mitchelstown, is by no means limited to the general effect, and that general effect is very important after such an occurrence as when the Plunkett telegram was produced in the House of Commons, and loudly cheered from the benches be bind the Government.

REMEMBER MITCHELSTOWN!

REMEMBER MITCHELSTOWN! REMEMBER MITCHELSTOWN!

I was responsible for putting into an answer to a telegram the words, "Remember Mitchelstown!" (Cheers.) And Mitchelstown will, and must be remembered, and the country has an account to settle with the Government in respect to Mitchelstown. When we learned that there had been a meeting, a thought, and loss of life as the conse a tumult, and loss of life as the conse-quence at Mitchelstown, it was in the power of the Government to have depower of the Government to have de-clined the discussion of that matter until it had been judicially examined. The Government did not choose to de-cline the discussion. I lamented the imprudence on their part, I should have been glad to have sealed my own lips, and never to have spoken of re-membering Mitchelstown, had not the Government sent forth its deliberate judgment—its solemn, strong, unequivecs; judgment—that the proceedings at Mitchelstown were justifiable and right

THE CONSEQUENCE, The effect of the proceedings of that act on the part of the Government is that the actions done at Mitchelstown became the model for the whole country (cheers), and in every meeting in Ireland, however innocent—and this meeting must be taken to be innocent, because the Government did not probibit it-in every meeting the same thing might have occurred under the direct encouragement of the Irish Munis ters, which they received from the expressed words of the Irish Munister delivered the triangle of the Irish Munister delivered the triangle of the Irish Munister delivered to the Irish Munister delivered ered in the House of Parliament. Indeed with respect to meetings in Ireland the net has been cast very well. The Attorney General for Ireland stated that any meet General for Irelaud stated that any meeting ought to be put down which was called for an improper purpose. Within the terms of that deficition I respectfully submit to you that beyond all doubt the meeting which we are now engaged in within these walls was called for a very improper purpose (loud laughter). For improper purpose (loud laughter) For it was called for the purpose, undoubtedly, of obstructing their action in the administration of the law as it was understood at M tchelstown (cheers).

THE GOVERNMENT RESPONSIBLE FOR MIT

CHESTOWN.

I am not going over the whole of the declarations that were made, but I will give you enough to enable you to understand why I say that the Government advisedly and unequivocally and uncon-ditionally made themselves responsible for the proceedings at Mitchelstown (cheers). What did Mr. Balfour say when the Nationalist members brought up the more glaring part of the proceedings at Muchelstown? He said the whole action of the police was in face of the most tremendous provocation, and absolutely in self-defence. Well, now, gentiemen, though I regret it very much, it has become a matter of necessity not only to remember Mitchels town, but even to mention Mitchelstown (cheers). But the sanction given by the Executive Government, of which the power in Ireland is enormous, requires formation of a sound opinion in England, order that the pestilent declaration of Mr. Baltour may not be adopted with great excuse, as they might with great excuse, by his subordinate agente, and may not be a means for further invasion of Irish liberty, and possibly of further destruction of Irish life (cheers)

THE BEGINNING OF THE MISCHIEF. Now, gentlemen, what was the beginning of the mischief in Mitchelstown Why, in a meeting not arranged like this comfortably in seats, but in a meeting closely packed together, and standing together in the open air, and amounting to tour or five thousand people, a wedge of fifteen or eighteen policemen were endeavoured to be driven into that meeting, with the view of bringing a Government reporter to the platform. Well, in the first place it is admitted that no such proceeding ever took place in Ireland before (hear, hear). It is plain, from the instructions contained in the circular of the police, which with great difficulty of the police, which with great difficulty and great effort was brought out to pub-lic view (hear, hear), that it was totally out of keeping with those instructions, which invariably contemplated a timely and friendly arrangement for placing the and friendly arrangement for placing the Government reporter in a position to hear the proceedings at the meeting. But, not only was it contrary to prece dent and instruction, but every man knows who has seen these crowder meetings, that it was contrary to reaso (hear, hear)-that it was physically im possible suddenly for one body of men to force themselves in through the heart another body of men. It cannot be done and wherever such an attempt was mad in this country you would immediately denounce it as a breach of order, as a breach of public peace (cheers) And it was a breach of the public peace and an infraction of the law which requires order at public meetings (hear, hear).

WHAT IS A PUBLIC MEETING! A public meeting is not an auarchical combination. A public meeting is not a mob that the way of administering the law in It is an assemblage of rational beings, to Ireland is totally different to anything which, if the invitation be general, every that takes place on this side of the man has a right to go, and the Govern Guannel. It may be said that in all ment reporter, like others, had a right to

method of violence is resorted to, I say that the law was broken by the agents of the law (cheers), and that it is idle to ask the Irish people to obey the law if the Government has agents which break the law by violently breaking the order of public meetings, and who are sustained in that illegal action (hear, hear) Weli, the police failed, as they ought to have failed. In driving their wedge right through the meetings they did get a cerfailed. In driving their wedge right through the meetings they did get a certain way, but they did not get through the meeting, the whole mass of assembled human beings. Did they say, "Why don't we send round for the promoter and arrange for his entering by another method, and not through the mass of the people." Not they fall hask propagation suches chief. No; they fell back upon another object. They added forty four policemen to the fifteen or eighteen that made the original ifteen or eighteen that made the original violent attempt; and then the police charged the people, and began to beat their horses in order to force through them, when a battle took place. The police were beaten. ("Serve them right.") The question is, who is responsible for that battle? ("Mr Balfour.") The responsibility for that battle, in my judgment, clearly lies upon those who have now declared that they defend this mode of driving in the wedge of police on the dense driving in the wedge of police on the dense masses of the people (cheers).

Three human beings lost their lives through the fire of the police. I cannot say three men, for according to the ordinary sense of the word they were not men. Two of them had been men, and had come to harmless old age, and one of them was growing to be a man, and was still in harmless boyhood. Not one thrown a stone, or even alleged to have a stick, and what are we to think of two old men who had ceased to be able-bodied, and one who was but sixteen years o age—but according to the audacious account of Mr. Balfour, were those portions of the mob engaged in throwing

AN ACCOUNT TO SETTLE.

The proposition I wish to sustain is that there is a very growing account to be settled between the nation and her Majesty's Government with respect to the outrage at Michelstown. I have not named a man in connection anything improper or irregular, but I have said and I say again "Remember Mitchelstown;" for there we have before us a series of facts from which we may launch us into vital political error or to The lesson I seek to teach is that ad ministration in Great Britain is one thing, and administration in Ireland is another thing; that administration in Ireland requires to be thoroughly re-formed in root and branch, and in my strong conviction it is idle and futile to talk of reforming the administrative Government of Ireland in root and branch without reforming the legislative Government for the local purposes of Ireland.

GOVERNMENT BREAKDOWN. There has been a break lown of th Government in all its essential proceed ings. It has been before us as the champion of the hostility to liberty of the Press and to public meeting (cheers). I take that mode of treating the people of Mitchelstown as a sample of the view taken by her M.jesty's Government with respect to public meetings. It has proved so far as we yet know that the easure of the Government has been drawn with such clumsiness that it is the purpose they had in view, and that Mr. O'Brien is master of the field of the present moment—(laughter and cheers) but, Mr. O'Brien is not only master of the field within doors, but he is master without doors. He has shown that when hold it (laughter) On Saturday night he held a meeting at Woodford. It was a large meeting, with a great collection of persons—when a certain number of icemen were present who looked on policemen were present who looked on although that meeting had been pro-hibited by them; so that you have a failure in the courts and a failure in the places of assembly (hear, hear). Now after the gross fullures of the Govern-ment, both in framing the law and in their attempt to administer it, and the defiance which has with impunity been exhibited in their case by the popular leaders, the law is in danger, besides tenns more than ever hated, of being not only hated but likewise despised. Mr. Gladstone concluded with an eloquent at the next election.

# OBITUARY.

THE LATE MR. THOMAS FRANCIS STAFFORD

With deep regret we announce the death of Thos. Francis Stafford, formerly a well known resident of Montreal, whi melancholy event took place at Green wood, N. Y., Saturday night, 29th inst. were he had been sojourning for the benefit of his health. Deceased was a brother of Messrs, Frank, Henry and William Stafford, of this city. He left here and took up his residence in New York about twenty years ago, where he entered into mercantile pursuits, in which he obtained considerable success. He was one of the brightest, most genial of the young Irishmen of his day in Montreal, many of whom bear testimony to his many noble qualities and sterling worth of character. His darling thought through life was to see Ireland, his native land, take her place among the nations of the earth. This idea with him was almost a consuming passion, and it he has not lived to witness its accomplishment, he had the satisfaction of knowing before he passed away that Irish liberation was in a fair way of speedy fruition. His brothers, Henry and Frank, have gone to New York to bring his remains to this city for interment. They are expected back

the Rev. F. A. Rassaerts, who died on the evening of Toursday, 27 h ult, at fitteen minutes after six, fortified by the holy rites of the Church, administered by the Very Rev. Dean Laussie of Walker-

ton.

The funeral took place on the day before the feast of Ail Saints and was attended by a large concourse of people of all denominations, who came to pay their tribute to the memory of the departed, thereby showing the universal esteem in which he was held during his life.

The Very Rev. Vicar-General Heenan The Very Rev. Vicar-General Heenan, in the absence of his Lordship B shop Carbery, who is on his way to the Eernal Cuy, to pay his homage to the Holy Father, conducted the obseques and officiated at the solemn requiem mass, assisted by Rev Father B ohuman, of Mildmay, as descon, and Rev. Father Cororan, Teeswater, as subdeacon, also the Var. Rev. Development to Per Park Per Development of the Very Rev. Development of t the Very Reswater, as subdeacon, also the Very Reswater, as subdeacon, also the Very Reswater, as subdeacon, also the Rev. Dr. Elena and Father Wey of Formosa, and Father Owens of Ayton. Dr. Louis Funcker, of St Jerome's College, Ber lin, delivered a most elequent and impres-

sive sermon on the occasion.

The casket containing the honored dead in his priestly attree was placed so as to be visible to the multitude present; the interior of the church and especially the altar was deeply draped in commemora-tion of the deceased.

The funeral procession to the ceme tery was headed by Branch No 39 C M B A, consisting of forty members, from Carlsruhe, Neustadt, Mildmay and Formora, and also from Toronto and Walkerton, in a body, preceded by their beautiful banner and followed by

the deeply afflicted mourners.

Father Rassaerts was born in Ruermond, Holland, in the year 1833, and, after very successful studies in his native city, was ordained in 1858 and appointed Vicar in Basiloo, where he remained for several years. In 1864 he went to Rome, where he joined the Congregation of the Resurrectionists; from the Holy City he came to Canada in company with Fatners Funcken. After remaining for some time in New Ger-many and Hamilton, he came to the County of Bruce, taking up his residence in the village of Carisrube, where he taithfully discharged the duties of his holy office for over twenty-two years, until God, in His inscrutable wisdom, called him away to receive his eternal crown. Some filteen years ago he began the erection of the sacred edi fice deficated to St Francis Xavier, and solidity bear testimony to his in dominable spirit of perseverance, and the substantial and commodious stone residence erected under his super vision and the beautiful grounds attached thereto, all overlooking the country far and wide, will remain an imposing and fitting memorial of his successful labors in this part of the Lord's vineyard, which

wilderness Our lamented pastor was the especial friend of the young, it being his delight to thoroughly imbue their minds with the beauties of our holy religion and make them unwavering soldiers in the cause of Christ. He was of commanding appearance and a truly noble-hearted

The distressed always received conso ling student found himself always bene fitted by his fatherly advice and open

The sufferings which he was called upon to endure in his last sickness were severe, but borne with Christian forti tude and resignation to the will of God indeed his life in our midst to the end was that of the zealous, earnest, self-sacrificing pastor of souls and devoted servant of God.

Being now destitute of a spiritual father we earnestly pray that the great loss we have sustained may in time be alleviated by the appointment of another resident priest to direct us in the way of salvation and dispense the Bread of eternal Life.

LETTER FROM HIS LORDSHIP BISHOP RUGERS.

Chatham, N Q., October 4th, 1887. Mr. Thomas Coffey Publisher of the Catholic Record, London, Ont.

DEAR SIR-At the request of Mr.

Luke King, now travelling here as General Agent in behalf of your excellent paper, I most willingly write this note to express my warm recommendation to my flock of your said paper the CATHO-LIC RECORD, on account of the admirable Catholic spirit, the sound religious read ing matter and the general literary tast and ability with which it is edited. recommendation does not extend to any political bias or views which it may ex-

or differ as they may please—but to the excellent Catholic instruction and edity ing lessons which in its weekly visits it brings to families. We read in Holy Writ that "they who instruct many unto righteousness shall shine like stars for all eternity. (Dan xii, 3). So also news-papers that abound in good reading papers that iter, and eliminates evil from its col

earnest encouragement.
With best wishes for your continued Success, I remain, dear sir,
Yours faithfully in Jesus Christ,
+James Rogess,
Bishop of Chatham,

FATHER DUNPHY'S FAREWELL.

Last Sunday evening the congregation of St. Mary's Courch in this city were informed by the Rev. L A Dunphy that their relations as pastor and flock would on that day cease. The announcement was, as might have been expected, re ceived with marked and universal evidences of grief. For a period of three years this good priest has performed his duties faithfully and well in the midst of his devoted flock. In all seasons—in the heat of summer, and in the most inclement of wintry weather-Father Dunphy was ever to be found at his post -giving consolation to the sin-laden and the sick and helpless—both in the hos-pital and in their own homes—bringing worldly comforts and a cheering word to the poor and abandoned and lowly. His e nature is of the most kindly and affectionate type, and kindness and affection has he lavishly bestowed on those who for the past three years have worshipped our Divine Redeemer in the scrupulously neat Redeemer in the scrupulously neat and devotional little church on Hill stree, a church indeed that could with justice be pointed at as a model habitation of our Redeemer in the B essed Bucharist. No wonder, therefore, that many bitter tears were shed on the eve of the severance of ties which has so long bound a fauthful and good priest to a pious and devoted congregation. The Rev Father stated that a year ago he had requested his Bah p to give him leave to retire, but at the earnest solicita-tion of His Lordship he had consented to remain some time longer. This request was again renewed on the eve of the Bishop's departure for Rome, and His Lordship was good enough to give

On Tuesday morning R v Father Dunphy was presented with the following neatly-worded address on behalf of the

children of the separate school connected with the Sacred Heart Academy : DEAR REV. FATHER. - As you look upon your nutle children all gathered around you now, can you not read the thoughts which language cannot tell? Do you not feel the shatow which is chasing away our joy at the thought of separation? Music or song would ill become an hour like this. No voice but that of the heart may speak in fitting tones to day. M mory would fain beguile us to linger with the past. She is telling us of a Father's constant care for the little ones of the fold She is counting over one by one, all his hours of labour and fatigue. She is bidding us treasure in our hearts, and re produce in our daily lives the countless words of life, that fell from his lips. Sue recalls his kindly interest in all our little concerns. his encouragements, his paternal smiles, gratitude, 100, demands a hearing, and calls for a return, but alas; we are only calls for a return, but alsa; we are only children, and we have nought to lay at our Father's feet, still we are longing to offer a tribute worthy of his love. Will not the invisible angels come to our assistance? Now gathering into one mighty censor all the filtal gratitude and love of the children of the Sacred Heart, may that hear it here the acred Heart, may they bear it before the Tabernacie, there to remain as the con-tinual prayer of grateful and loving chil dren for a dear and deeply regretted

Rev. Father Dunphy, who was much effected by this evidence of esteem on the part of the little ones, replied to the address in very feeling and appropriate

On Tuesday evening a number of the parishioners met at the house of Mr. Fin-ley M: Neil, where the following address, accompanied by a well-fitted purse of ented to Father Dunch

REV. AND DEAR FATHER .- On behalf of the Congregation of S. Mary's Courch, on the eve of your departure from amongst us, we take the opportunity of expressing the very great regret felt by the entire congregation at the everance of those friendly relations which have so long existed between us. From the day you were first appointed to take charge of the spiritual affairs of this mission it may with truth be said you have in every regard proved yourself a worthy and faithful priest of our holy faith. Not in the broad expanse of this Dominion we feel assured, can be found a parish in which existed a more kindly feeling between pastor and flick. White all your energies were employed for our spiritual advancement, special care was bestowed on the proper training of the children attending our Catholic school. Believe the party father it is mith done. us, rev. father, it is with deep regret we have to bid you farewell Tue good works you have performed in our midst will long remain as evidence of your untiring zeal.

Be good en ugh, rev. father, to accept
this small token of our esteem and gratitude, and believe us when we say that we tude, and believe us when we say that we will never forget the deep obligations under which you have place i us because of your kind and fatherly interest in our spiritual welfare during the past three

Rev. Father Dunphy replied in the most feeling terms, and promised he would never forget the good people of the parish for this as well as many other acts of kindness which he had received tor of St. Mary's church.

In conclusion, we may add that not alone those who were under his immediate pastoral charge will, with deep regret, hear of Father Dunphy's depar-ture. In the Cathedral parish, and indeed among all classes of our citizens he was most highly esteemed, and noth-ing save good wishes and fervent prayers for his temporal and eternal happiness will tellow him wherever he may labor as a priest of our holy mother the Church.

LATEST PHASES OF THE IRISH QUESTION.

Mr. W. H. Smith, the Government eader in the House of Commons, replies to Mr. Gladstone. The latter charged the Ministry with setting the example of lawbreaking in Ireland, to which Mr. Smith says "the Ministry are amenable to the country if it is a law-breaker."

What was it, then, but breaking the law for the police to attack with bludgeons a peaceful people, and then to fire upon them when they began to resist, as they did at Mitchelstown? It cannot be said that the Ministry are not responsible for this, for Mr. Balfour, in the name of the Ministry, endorsed the conduct of the police. And now, while several policemen-are under charge of wilful murder for this conduct, having been found guilty by a coroner's jury, they walk at large without being arrested! Are not the Ministry responsible for this? The only sense in which Mr. Smith's assertion is true, is that the country, in the shape of an arbitrary majority in Parliament, is ready to back up the Ministry in its most brutal acts: or else that in Ireland there is no law but the will of a barbarous police.

It was looked upon as a foregone conclusion that on appeal Mr. O'Brien editor of United Ireland, would be committed to prison; for the English Government cannot endure the publication of Irish news. He was placed in Cork jail, where the Mayor persisted in visiting him officially, and reporting his treatment to the Council. This so annoyed the Government that, as a piece of contemptble spite, Mr. O'Brien and Mr. Mandeville have been removed to Tullamore, 50 miles from Dublin.

The attempt was made to clothe Mr. O'Brien in the uniform of Tullamore jail, but he resisted; and the prison doctor then directed the governor to desist on account of the unt vorable state of Mr. O'Brien's health. Mr. O'Brien has been, however, placed on bread and water diet.

Mr. Dillou, speaking at Castlerea, entreated his hearers to swear with him that as long as they have life and liberty they will do everything in their power to make suffer the hateful class who have consigned this beloved and gifted Irishman to a felon's cell.

The Daily News says that the absurdity of Mr. Baltour's supposition that he can suppress Ireland is only equalled by tne absurdity of the supposition that the Liberal party will remain silent. His ministry must fall amid general laughter or public execrations.

The Governor of Tullamore jail has expressed in strong terms his unwillingness to do any dirty work for the Dublin Executive. He was therefore summoned by telegraph to report himself at the Castle for an interview. He obeyed the summons, but he has not since returned to his post. The Government have evidently dirty work to be done.

Ballykilbeg Johnson has once more declared that the Orangemen of U-ster will appeal to the rifle, if the Union be tampered with. When it is considered that the Union will be tampered with only by law, the character of boasted Orange loyalty to the laws may be in-

It is now reported by cable that prominent Government supporters intend to introduce a new Home Rule scheme, whereby a Cabinet responsible only to the Queen will constitute the Government, while the Irish Parliament to be constituted shall have full powers of Legislation. The appointment of Mr Parnell, Sir T: E-monde and other Liberal and National peers is to gild the pill. T. P. Gill, M P. telegraphs to the New York Tribune that he has seen a draft of the scheme. We feel assured that should it see the light at all it will be received by Liberals and Nationalists with contempt. It is also reported that the Government intend to introduce a land purchase bill.

WELL SPOKEN.

The Hon. Edward Blake, ex-Cabinet-Minister of Canada, in a speech at Glen Sparrold, the scene of the evictions from the estate of the Rev. John Delmege, a rich landlord of County Limerick, said the evictions enforced by Mr. Delmege were shameful in every detail. It was a burning shame and humiliation, he said, to find man living in luxury while his tenants were in a state of misery, such as should invoke God's curse on its author and abettor. He earnestly advised his hearers to combine against the laudlords, declaring that they had everything to justify them in that course in the sight of God and man.

We are pleased to hear that Thos. O'Hagan, E-q, B A, Classical and M sdern Language Master in the Mitchell High School, has been elected a member of the Celtic Society of Montreal, an honor entirely unsought by him.

NOV 12, 1887.

### The Weary World.

Far down the winding late of years
The weary world is slowly wending;
Grim walls of fats and gates of tears
To trembling prayers no answer sending
Yet through it all sweet spirite call,
hrough locally days of grief and aching;
Hope's reas blussem on the wall.
To keep the world's great heart from
breaking."

gloom,

to so no sign of rest or rifting,

t, angels bright, from some far beight

ppar through hours of weary waking

pe's starlight shines through dark O'er troubled waves, by paths of rue; Faint souls pressed toward the land of pa

don, tardened with crosses, wet with dew From chill Getheemane's lone garden, to the and Iru, now loud, no low. A voice in sweetest muse making—Iupe, doging on through pain and woe. To keep the world's great heart fibreating

## breasing rence Urmey, in N. Y. Mail and Express OBLATES OF MARY.

### IN THE BLEAK NORTHWEST WITH THE SAVAGES.

Father Lucombe having spent some months at St. Albert's, set out again to visit the Crees tribe. Finding that they had not returned to St. Paul's mission, he went to set them in the buffslo hunting grounds. They received him with great manifestations of joy. He then commenced a mission amongst them, the exercises of which he thus describes:

"In the morning, after my private devotions, I assembled the women in the middle of the camp. I taught them their prayers and several hymns, I afterwards gave them an instruction; they then returned to their occupations, and I proceeded to visit the sick; after which work of charity I visited those who were unwilling to come to the instructions, or in other words, who were unwilling to pray. I listened to the different objections they had to offer, and answered them. I afterwards had to act as justice of the peace to arrange their differences and disputes with one another. About noon I rang my little bell to bring the children together. Their esgerness to come to my instructions consoled me very much. In a few mements I was surrounded by crowds of little Indians, who loved me as their father, and who joined with me in singing hymns with all the vigour of ther lungs. After this exercise I withdrew into a neighboring wood to enjoy a little quiet, and to have an opportunity of per lungs. After this exercise I withdrew into a neighboring wood to enjoy a little quiet, and to have an opportunity of per forming my private devotions. I then resumed my round of visits to those poor savsges that I had failed to see in the morning. In the evening I brought the men together and preached to them, after which I entered into conversation with them, and each one addressed whatever questions he pleased with reference to our holy religion, whilst leisurely smoking his 'calumet,' or long Indian pipe. On Sun days all assisted together at the holy maes, the resary, and other exercises of piety. It was thus that day after day was spent during the six weeks I remained there. In the meantime the crops ripened at St. In the meantime the crops ripened at St. Paul's, and the Indians on their return from their hunting fields, were delighted with the success of their first agricultural enterprise, and encouraged to renew the

experiment"
Father Lacombe, in obedience to the

and in a third there were sixty lodges. I give you these details in order that you may be the better able to picture to your-self the frightful scene which I am now

"On the day of my arrival, I earnestly urged the Backfeet to unite the three camps into one, as a precaution against an attack, that might be made upon them, by some hostile tribe. My advice, however, was not followed. On the evening of the 4th of December, having finished the re-4th of December, having finished the re-ligious service for the men, night prayers having been said, and the usual hymna sung, each one withdrew to his own lodge for the night. I remained alone with the chieftain and his family in their lodge.

"I lay down on my humble couch to take the repose I needed. Alas! I had no idea that at that hour a host of enemies were lying in ambush all around us, con-cessed in the wood, who were only wait-ing for our fires to be extinguished to rush upon us in the darkness. They were about a thousand in all, and were comed of the A-sinibolnes, of the Sauteaux

posed of the A-sinibolnes, of the Sauteaux, and of the Crees, "We were all buried in profound sleep; suddenly Natous sprang from his bed, and in a lugubrious tone cried out— Assinan, Assinan—the Crees; the Crees He had scarcely uttered these words when a sudden discharge of musketry took place, and showers of balls pierced our lodges from every side. The lodge in which I was, being the chieftain's, was more conspicuous and exposed to the fire than any other; but, I must say, that the attacking tribes were quite ignorant of the fact of my being in the camp of the Blackfeet at the time, for our Indians (even though pagans) would never dare attack a camp, if they knew a priest to

be in it.
"My beloved Father, I cannot tell you all I suffered that terrible night. I seized my cassock, and dressed quickly, I kissed my crucifix, and made an offer I kneed my crucifix, and made an offering of my life to God. I then hung at my side the bag that contained the holy oils, in order to be prepared to give ex treme unction to the dying. All the time bullets were whizzing through the air. I advanced in front of the enemy's lines, boping to be recognized; but my as, boping to be recognized; but my as the state that were the state of the second state of the efforts to attract their attention were fruitless. The din and confusion that fruitless. The din and confusion that prevailed prevented them noticing me of that come The night was pitch dark; the lurid flashes of the musketry were he only lights visible. The war shouts of

the contending tribes, and the rallying voices of their chieftains, raingled in frightful discord with the crice of despair of the wounded and dying, with the wailing of women and the screams of terrified children, who knew not waither to fly for safety. Added to these horrible noises were the loud neighing of the horses and the wild howlings of the dogs. To in crease our misery, we had only a few men to defend us, as the greater number had gone to the nunting plains.

"If God had not, in an especial manner, protected us, not one would have escaped with his life. When I found that it was impossible to make known to the assail ants the fact of my being present, and thereby stopping the carnarge, I urged the chiefs of the Blackfeet courageously to defend their people, even though it might cost them their lives. For my own part I hastened to attend to the wounded and dying. As I passed near these poor tallen and bleeding Indians, they grasped at my cassock, or seized my hand in theirs, unwilling to lose their hold of me, crying out at the same time, 'Kimmo, Kioae, dgimo hekkat!' 'Have pity upon us! Pray for us!'

"The first victim whom I met was a young woman; she fell mortally wounded at my feet, at the moment she was leaving her lodge. I stooped down at once and asked her if she wished to die a Christian, and she answered in the affirmative. By the flashes of musketry I was fortunately able to see near me a vessel filled full of water, a portion of which I poured upon her head and baptized her. In a few moments after the enemy rushed into her lodge and mercileasly scalped her as she lay dying.

"I'wenty five lodges in all were destroped, I lost everything with the exception of my breviary. In the mean time the fighting men of the other camps of the Blackfeet hearing of the attack, came to our help. Thus reinforced, we repelled three attempts of the enemy to capture our camp. I awaited daybreak with impatience; I felt that dread ull night at the painfally long. The next morning I vested myself in surplice and sto to a thick mist which hid me from them, continued still to discharge their weapons. Whilst I was vainly seeking to attract their notice, bullets were falling like hall around me. At last a bullet, which most likely had rebounded from the ground, struck me, first on the shoulder and then on the forehead I staggered under the shock, but did not fall. A cry was raised by the Blackfeet. staggered under the shock, but did not fall. A cry was raised by the Blackfeet, 'You have wounded a priest,' which, when the Crees heard, they immediately answered, 'We did not know the priest was with you; as he is with you we will cease fighting.' Nearly one hundred fell that night killed and wounded.

"After the battle, the Blackfeet came in crowds to embrace and to thank me They said there must be something more than human about me, as the bullets seemed to have no cover of hurting me

than human about me, as the bullets seemed to have no power of burting me Ah! perhaps God wished to make manitest to those poor pagans His power and His goodness towards those who put their trust in Him, and to show them the their trust in thin, and to show them the fulfilment of those words of the Psalmist, 'His truth will comp as thee with a shield. Thou shalt not be afraid of the terror of the night, or of the arrow that

reaching that point was not one of easy accomplishment. I was poorly clad, the cold was intense, and the snow was very deep. During the six days the journey lasted, I suffered in turn from hunger, cold and fatigue. When I reached the fort, Mr. Hardisty, the representative of the Hudson Bay Company, and his family came to meet me. This gentleman could not help shedding tears on witnessing my wretched and impoverished condition. He supplied me with clothes, and provided me with the best and most nutritious food he could procure. He and provided me with the best and most nutritious food he could procure. He treated me as kindly as if I were his own father. Under the cheering influence of a hospitality so kind and generous. I soon forgot the severe mental and bodily sufferings through which I had lately passed."

A few months later on we find Father A few months later on we find Father Lacombe rendering to a forlorn band of Indians, whom he met near the river Saskatchewan, services still more striking than those we have just spoken of, as having been rendered to himself. They belonged to a nation of the Blackfeet. They were the remnant of a tribe that had being overpowered by the superior numbers of a hostile band. They had been robbed of everything, and when he met them they had been without food for three days, and were almost naked. Some had been severely wounded, and their wounds were still undressed. Father Lacombe's compassionate heart was deeply moved at the undressed. Father Lacombe's compas-sionate heart was deeply moved at the sight of all this misery, and he could not refrain from tears. He gave them all his provisions—he washed and bound up their wounds—he clad those that were most naked in his own warm clothing, reducing himself to a condition almost reducing himself to a condition almos as wretched as that in which he found them. Moreover he lent them his two

horses, and continued his journey on foot to St. Albert's.

The priests and sisters toiled with that devotedness, that is a matter of course with them; nursed the sick, shrived the dying, and gathered many of the orphans into their house. The scourge passed away, but the infant settlement had received a severe blow from which it is only beginning to recover. Many are the discouragements, material and moral, of the Fathers, in their labors, as they frankly confessed. Their congregation is migratory, spends half the year at home and the other half on the plains. Their children are only sent to school when there is no buffalo to hunt, no

pemmican to make, or no work of greater importance than education to set them to. The Sisters took us to their orphanage; they have twenty four children in it, chilfy girls, two thirds of the number half-breeds, the rest Blackfeet or Crees, who have been picked up in tents beside their dead parents, abandoned by the tribe when smitten by small pox. The gentle christian courtery, and lady-like manners of the Sisters at the mission, charmed us, while the knowledge of the devoted lives they lead, must impress with profound respect Protestant and Roman Catholic slike. Each one would have adorned a home of her own, but she had given up all for the sake of her Lord and His little ones. After being entertained by the bishop to an excellent supper, and hearing the orphansing, we were obliged to hurry away in order to camp before dark."

CHAPTER XVI.

Henry Grollier, of whom mention has just been made, was the first Oblate of Mry Immaculate to make the sacrifice of life to God in the diooses of St Boniface. From the earliest stages of his ecclesiastical life, he manifested an ardent thirst to gain souls to Ged Durigh heard to exclaim: "Da mishi anion the sake complete want of the orphane of the complete want of the happiness of making on the occasion of that devoted missionary's visit to Europe, after his residence of nearly a quarter of a century amidst the Red ludians of North America.

On a subsequent occasion, as he was journeying alone in the wildernees, he wild make he wild have a pagan. Father Lacombe himself, whose acquastrative the words but the saked him: "Da words but the volume from infieldity the soul of the dieds. Shortly before his death he asked him: "On you love God?" The dylog Indian, fetching a deep sigh, exclaimed: "Would that I had known Him soones!" What were those words but the colone of the cones of making on the occasion of that devoted missionary's visit to Europe, after his residence of nearly a quarter of a century amidst the Red ludian of North America.

One of the chief defined him.

CHAPTER XVI.

Henry Grollier, of whom mention has just been made, was the first Oblate of Mary Immaculate to make the sacrifice of life to God in the diocese of St Boniface. From the earliest stages of his ecclesiastical life, he manifested an ardent thirst to gain souls to God During his novitate, which he made at Notre Dame de l'Osier, in Dauphiny, he was often heard to exclaim: "Da mihi animas"—"Give me sulls." He entered the society of the Oblates of Mary, with the hope of being one day chosen society of the Oblates of Mary, with the hope of being one day chosen for their Indian missions in North America. He completed his theological studies in the Seminary of Mar seilles, where for three years he had the happiness of being near to the holy founder of the Oblates of Mary, and of imbibing his spirit. He was ordained priest by Moneeigneur de Mazenod, who selected him to be the companion of Moneeigneur Tache, on his return to St. Boniseigneur Tache, on his return to St. Bonise seigneur Tache, on his return to St Boniface, after his consecration. On Father Grollier's arrival at the Red River, he was appointed missionary in the distant region of Arthabaska. Here his prodigious zeal soon began to manifest itself. His holy ambition waste evang lize tribes, to whom the tidings of salvation had not yet been communicated He pushed his missionary expeditions far into the arctic circle. There expeditions far into the arctic circle. There he met tribes of Esquimanx and Blackfeet, and other tribes also, to whom he was the first to speak of G d and His Divine Son He quickly mastered their languages, and brought his missionary influence to bear on their benighted souls. A blessing, like to that which fe l on the preaching of the apostles on the day of Pentecost, seemed to accompany his labors. A few weeks spent by him in the midst of a pagan tribe, sufficed to prepare it for the blessing of Christianity. Christianity.

One of the most difficult passions to

master in savage breasts, is the spirit of revenge. Terrible are the outbreaks of that passion, e-pecially when hostile tibes eccounter one another in the solitude of the desert. Woe then to the weaker-ide. That solitary missionary, with his uplifted cross, had the marvelous power of holling back, again and again, armed wariors rushing to their revenge, and of casing rival and hostile tribes to cast down their

became the bond of fraternal union be tween me, who was born on the shores of the Mediterranean, and these poor inhabitants of the desolate coasts of the Polar sea. I presented the chieftain of the Esquimaux with an image of Our the earth have seen the salvation of our God.'
And to the chieftain of the Loucheux And to the chieftain of the Loucheux I gave a picture of the Blessed Virgin, on which I wrote: 'Behold from henceforth, all generations shall call me blessed.' That day I had the happiness of baptizing my first neophyte from the great nation of the E-universe.

"I returned to Fort Good Hope before the Mackensie became frozen. My lit-tle cance was constructed of whale skin During this voyage I had an opportunity of experiencing with what loving care Divine Providence watches over the lives of missionaries. Three days before we arrived at the fort, we consumed our last morsel of food. The two Indians who conducted the cance informed me that we had nothing more to eat. It was the eve of the Feast of the Holy Angels. In reciting Vespers, these words of the divine office struck me forcibly: 'He has given His angels charge over thee.' I thought then within myself, that I was the servant of Him who once suffered hunger in the desert, and that I also should be succored by the Holy Angels. My hope was not disappointed. The next morning we perceived traces of blood on the banks of the river. Behold! I exclaimed 'our breakfast.'
It was so, Following those traces, we discovered two quarters of a reindeer, which must have been killed on the which must have been killed on the previous day by some passing Indians, who taking the portion they required, left the remainder to fall into our

Father Grollier established a mission at the northern extremity of the lake Atha baska, which he dedicated to Our Lady of the Seven Dolours. He founded a mission at Fort Rae, which he dedicated to St. Michael, and also a mission to the Esclaves of the Great Island, which he dedicated to the Sacred Heart of Jesus and Mary, and a mission at Fort Norman dedicated to St.

One of the chief difficulties experienced by the Oblate missionaries among the Rad Indian tribes, was the complete want of books of any sort to help in learning their languages. Father Lucombe directed his great literary capabilities to the remedying of this want. He composed a great dictionary and grammar of the Crees language, which is spoken by several large tribes.

For twenty years he labored at these works, having no materials to draw from but the sounds of the words as he heard them spoken in the Crees tribes.

but the sounds of the words as he heard them spoken in the Crees tribes.

Father Lacombe, during his long missionary career amids the tribes of British North America, had two leading objects ever before his mind; first, their introduction into such habits of civilized life as they were capable of adopting. To each of these great objects he devoted himself with the zeal or an apostle. We have given some pages of his missionary life in the desert. These, we would say, were only fragments of a great circle of labours and privations, embracing a period exceeding a quarter of a century. We are glad to have the following independent testimony at hand, in support of our statements, relative to Father Lacombe's intelligent and energetic efforts in sowing the seeds of civilization among the Indian tribes which he evangelized.

the seeds of civilization among the Indian tribes which he evangelized.

Lord Milton and Dr. Cheadle, in their joint work, "North West Passage by Land," speak thus of Father Lacombe:

"We found a little colony of some twenty houses, built on the rising ground near a small lake and river. A substantial wooden bridge spanned the latter, the only structure of the kind we had seen in the Hudson Bay territory. The priest's house was a pretty white building, with gaiden round it, and adjoining it the chapal, school, and nunnery. The worthy father, M. Lacombe, was standing in front of his dwelling as we came up, and we at once introduced ourselves. it may be, and amid such urgency as greatly to tend to a confirmation in grace. "To all mental gifth," says a German encyclopæ list, very devoid of an enthusiasm which would here be out of place, "St. Francis of Sales united a purity of heart which he had preserved throughout, and had guarded against the seductions of the worldly life by a vow of perpetual chastity, which he had made in the Church of Stephen, in Paris." As a young student at Padus, he already wrote down for himself a rule of life, which has happily survived him. "It chiefly shows," asy Alban Butler, "his perpetual attention to the presence of God, his care to offer up every action to Him and implore His aid at the beginning of each." As was the commencement, so was the after course; and as the personal life, so the precious treatises that emanated from that soul. If we desire to see the character of the saint of Geneva reproduced as in a

rival and hostile tribes to cast down their weapons of war, and to embrace one an other as brothers. In a letter to a brither missionary, dated from the banks of the Mackenzie, he writes thus:

"Last sutumn I met, for the first time, at the Peel river, the tribes of the Loucheux and the Esquimaux. They had already been at war with one another, and the thirst of vengeance was still fierce in their breasts. On the morning of the 14th of September, the Feast of the Excitation of the Holy Cross, I planted a cross in a prominent place, and invited the Indians of both camps to assemble around it, I then requested the chiefiain of each tribe to come forward and join hands at the foot of the cross, in sign of their mutual reconciliation. My hands presed theirs to come forward and join bands at the foot of the cross, in sign of their mutual reconciliation. My hands presed theirs to the foot of the cross, in sign of the cross the foot of the cross, in sign of the cross the foot of the cross, in sign of their mutual reconciliation. My hands presed theirs experiment "
Father Lecombe, in obedience to the wishes of Moneigneur Tache, renewed his visit to the tribe of the Blackfeet. On the occasion of that visit, the life of this apostolic priest was exposed to eminent danger, from which the hand of God slone "The day following the battle, notwith this own story:

"In the passed, clothes, blankets, my borses — everything. I had not wherewith to cover my head, or to protect myself from the intense cold of the season.

"The day following the battle, notwith the samp of the Blackfeet I was lodged in the tent of the great chieftain of the tribe. His name was Natous, which slamings the Sun. The tribe was divided into three camps. The camp in which I was located was composed of forty-five lodges, in a second camp there were fity, and in a third there were sixty lodges. I was poorly clad, the herds of fat cattle. He had devoted himself to the work of improving the condition of his flock, had brought out, at great expense, ploughs and other farming implements for their use, and was at present completing a corn mill, to be worked by horse power. He had built a chapel, and established schools for the half-breed children. The substantial bridge we had crossed was the result of his exertions. Altogether this little settlement was the most flourishing community we had seen since leaving Red River. They have established stations at L'Ile a la Crosse, St. Alban's, St. Ann's and other places, far out in the wilds, undeterred by danger and hardship, and gathering helf breeds and Indians around them, have taught with considerable success the elements of civilization as well as of religion."

The Esrl of Southesk, in his work, "Saskatchewan and the Rocky Moun tains," published in Edinburgh in 1875, speaks in the following terms of his visit to Father Lacombe, at St. Ann's, Maniton Lake:

Lake:
"On our arrival at St. Ann's, we proceeded to the mission, where we met with a most cordial reception. We had the pleasure of dining with Peres Lacombe and La Fraine, at the Roman Catholic mission house; agreeable men and perfect gentlemen. What an advantage Rome has in this respect \* \* \* She sends polished, highly educated men to supply her missions. On the pressing invitation of missions. On the pressing invitation of my kind host, I remained for the night at the mission house. Everything wonderfully neat and flourishing; the cows fat and fine—the horses the same—the dogs the same—the very cats the same, A well arranged and well kept garden, gay with many flowers, some of the commonest flowers of the woods brought to perfection by care and labor. The house beautifully man's dining room. Everything made use of and turned to account,"

A few years previously that spot was a

howing wilderness, the Red man's hunting ground. Now it is the site of a model farm and of a model habitation. We use here the word model in its fullest and most practical sense. Father Lacombe intended that his house and farm should life, for the tribes that traversed the sur-He was the first who evangelized the tribes of the Peaux de Lievre, a tribe which frequents Fort Good Hope. He dedicated that mission to Our Lady of Good Hope. Finally he advanced northwards as far as Peel's river, among the life, in the tribes that they should also serve as a model, to that they should also serve as a model, to who, renouncing the nomad life, would and soul; and, inast has borrowed many from love divine—

of the Mackenzie, Saskatchewan presents, in some districts, vast plains of extraordinary fertility which, by cultivation, might become one of the granaries of the world. Father Lacombe's hand was the first that guided a plough share through the plains of Saskatchewan. Through his exertions was the first bridge constructed, and the first mill erected in that vast district. But commerce and civilization are indebted to him for a work of greater magnitude than any yet named.

TO BE CONTINUED.

the Hagiorapha of the Old Testament ?—has used such terms as inspiration has not been afraid of. He wrote for the pure of heart, or for those who were aiming at purity with no common aim Forasmuch, too, as black is not white, nor light darkness, he hated with proportionate intensity, not indeed sinners, but sin. Surely, it is a phenomenon, that with St. Francis' life-long campaign against sin, and the marvelous success attending it, the correspondent should be able to discover—for has she not read it?—that "this saint had been a man of loose life, noted for indecent talk:" words that are transcribed with difficulty, from which any reader my turn, congratulating himself on his ignorance of the line habitual with the Pall Mall's caterers of newr. He may find this sort of thing any day in Voltaire, and in other authors whom we leave as annonymous as the correspondent herself. For we should fear, even as she fears about "Philothea," that "only to name the book would send up the sale, which ought to be suppressed, for it is a work of the evil one." "If some able writer could but unmask him!" are her pathetic words, the interjection being our own. Let him wait a brief moment of time. At the final award, among other unmaskings and surprises, will be manifested the great multitude, which no man can number, of the souls that have been fed, sustained, animated in their conflict by the THE MORAL CHARACTER OF A Weekly Review. From time to time there seethes up, from unknown depths of corruption, some fresh and startling symptoms of the profound alienation of the heart of man from fresh and startling symptoms of the profound alienation of the heart of man from the supernatural. It usually takes one of three forms. It is a plain, bold assertion of materialistic and renaual views, in speech or writing, as though to affirm that man is merely man, and therefore merely the highest form of animal, were a proposition of self evident, axiomatic. Or, it assumes a polemical attitude, and by a gravely studied denial of Christian purity of soul in its very principle, or by quiet epicurean contempt, or light-hearted Horatian banter, would pull down the bulwarks which a divine hand has built up for the protection of a frail creature from countless moral foes. Or again, not content with affirmation or denial in the abstract, it fastens on some individual character, especially on some one supposed incapable, from death or distance, of any self-defence. Keeping safely to generalities, skillful to distort, subtle to impute, ingenious to dovetail, reckless to suppress—or, perhaps, not careful to do even half as much as thie, but with broader brush, with drip and dash of foul aspersion, the materialist or the slauderer does his evil work, and goes on his way. It is multitude, which no man can number, of the souls that have been fed, sustained, animated in their conflict by the highest of all motives that animate the soul of man, set winningly before them by the gentle apostle of divine love whom this scribe has slandered on some unquoted hearsay. There will be other unmaskings in the same great hour—that of nameless correspondents, among the rest, together with the blind repositories whence they have drawn the cloak, the mask, the poisoned dagger. No Mohawk of them all, let him paint an inch thick, but will be manifested in the blaze of day. sion, the materialist or the slauderer does his evil work, and goes on his way. It is with this last form of the basely calum-nious that we deal to-day. If, among the saints of the Church's calendar was one SERVERS AT MASS. By a Secular Priest in the Weekly Register. who might be thought pre eminent for the union of sweetness of heart with personal There is one kind of co-operation into which the Church has from oldest times union or sweetness of heart with personal purity, of gentle, even tender consideration, with an un-baken fortitude of self watchfulness, that one might surely be the canonized Bishop of Geneva. St. Francis of Sales is allied in our thoughts with St. Bernard, St. Thomas of Aquin, and others, of whom it is recorded that early in life which the Unurch has from oldest times called the laity. It is the serving of Mass. A splendid co-operation, which would ennoble kings.

Now since the much talk which we have heard of the desire of laymen to help the clergy, I have wickedly watched to see what advantage is taken of this more than permission and more than in the interior. they underwent the ordeal, underspecially trying circumstances, of such personal solicitation to the primrose path of dalliance as awakened Ophelia's sisterly anxieties on behalf of Liertes. Nay, of St. Francis it is known that twice at different than permission and more than invitation which the Caurch has for centuries given to her lay children to share in her royal periods of his untired youthful days, a power not his own enabled him to bear away the palm of self-victory; hard won, it may be, and amid such urgency as greatly to tend to a confirmation in grace. don—in the provinces, even in larger towns, churches which boast an educated and cultured congregation, the spirit of and cultured congregation, the spirit of co-operation is manifested thus. The servers are boys of the humblest class, who come because come they must, as still belonging to the Mission school; or, if we grant in some cases their willingness, they yet can hardly serve with full understand-ing of their noblest work, or with any great devation.

great devotion.

Many a morning the server is late. From the warm bed he has guessed badly at the time, or he has been lighting the fire for mother; the priest must stand vested, waiting for lay help. The puzzed sacristan, who has other priests, it may be, needing his attention, goes round the church to all the lay men who are there, arresting that thay will amble the priest. great devotion. plore entreating that they will enable the priest to do the grandest work done on earth;

His aid at the beginning of each." As was the commencement, so was the after course; and as the personal life, so the precious treatises that emanated from that soul. If we desire to see the character of the saint of Geneva reproduced as in a mirror, we need but to turn to that of his faithful disciple, St. Jane Frances de Chantal. The young widow, beautiful, wealthy, solicited to second nupttils as advantageous in the world's eyes as her former, takes a hot iron engraven with the sacred name of one to whom she thenceforward gave all her love, and stamps it on her breast, the indelible token of a halocaust as changeless as it was free. We do not say that the act had the cogni-

or how could it be done by coaly John, nor a laborious work, requiring strength, nor an unworthy work demeaning the gently born. They do not know how to serve Mass! For what time would the educated be withheld from their ride, or their lawn tennia, or their business if they set themselves to learn the "how?"

May one word be added as to the effect upon coaly John and his brethren? Is it good that they should grow up looking forward to the time when they will be "too old" to serve Mass, and when they will leave it, with other school exercises, to "little Dick?" Is it good that they should serve—as sometimes, at least, the best of them must—with unwilling, discontented hearts? They have not even the encouragement of reward. The reward of heaven is so far away to the young, and such a long time to wait; and but few priests give any kind of present reward to the serving boys, as distinct from their other school children. Honor, no doubt, they feel it to be when they begin; but the sense of honor is soon lost when they find the dignity entailing wearissme obligation, and sometimes rebuke and fault finding. The end is with some that the altar boy, grown to maturer years, does not even hear the Mass at which he once served.

All this would be changed if coaly John had to contend for the honor, occasionally of a halocaust as changeless as it was free. We do not say that the act had the cognizance of her director; for he, like all the saints, was gentle to others, while severe to himself. It formed, however, a very practical outcome of the teaching of the cross, which he knew how to render so attractive by word and example.

When, therefore, an anonymous writer in the Pall Mall Gazette announces to us that St. Francis' standard treatise on the in the Pall Mall Gazette announces to us that St. Francis' standard treatise on the "Devout Life" is a "shameful thing," that she wonders how any man—that is, "any good man led by God"—could allow "this abominable book to be touched," with other expressions of the same tendency, we simply listen, as to something not new, and we abstain from all indignation, as from all wonder. If a blind man knocks against us in the street, the first moment might be resentful; but if the second moment shows that he is blind, there is an end of the matter. If a Mohawk, or Cherokee were to sit down in his wampum and war paint to criticise a passage in "Hamlet," we hardly think we should be much affected by any verdict he might pronounce. The only difference of which we are conscious between the Mohawk and the Pall Mall correspondent is, that in the case of the savage, some amuse ment would result from his procedure.

that St. Francis' standard treatise on the

that in the case of the savage, some amuse ment would result from his procedure, which is certainly absent from the other. If men are conscious of only one mean-ing attached to a given word, and take up

a book in which that word is used through out in another sense, a sense quite as primary and as wide spread, some con-fusion will doubtless result. Half the in-

ternational sarcasms between ourselves and our neighbors across the channel are winged by such frequent misinterpretations of speech. When St. Ignatius determined to learn Latin, for the greater glory

of God, he sat himself down on a benc

with little boys, who were learning it to escape the master's ferule. They conjugated the verb Amo—"I love." So did the Bucayan gentleman at their side. But

while they attached no distinct meaning to the word, or merely one that gravitated down upon the lollipops and holidays then usual in Spain, Ignatius knew very distinctly what he meaut, and, adding the

distinctly what he meant, and, adding the substantive—rightly so named—conjugated his verb, Amo Deum—'I love God." So, too, the author of "Philothea." He loved God with all his heart

and soul; and, inasmuch as human love has borrowed many of its expressions from love divine—else what becomes of

which he once served.

All this would be changed if coaly John had to contend for the honor, occasionally at least, with his elders and his betters in earthly rank, and if he found that they looked on it as something high and great, and that his place was filled at once by eager helpers if he lingered to light the fire.

Worth Your Attention. Worth Your Attention.

Mark this! Don't lose it! It will bring you gold! We will send you free something hew, that just coins money for all workers. As wonderful as the electric light, as genuine as pure gold, it will prove of life long value and importance to you. Both sexes, all ages. \$5 a day and upwards easily earned by any worker; many are making several hundred dollars per month. You can do it. No special ability required. We bear expense of starting you in business. It will bring you in more cash right away, than anything else in the world. Any one anything else in the world. Any one anything thing else in the world. Any one any-where can do the work, and live at home also. Better write at once; then, knowing all, should you conclude that you don't care to engage, why, no harm is done. Address Stinson & Co., Portland, Me.

# Phantoms.

They come from a land where our dear selves sleep In the dust of the vanished years; Their faces bring back life's summer time When the days flowed on in a low swee And the eyes were undimmed by tears. There's a beautiful s'rain of a sweet refrair Floats out on the tremulous air; There's a kiss on my brow—the sign and th

of a love and a trust unbetrayed; and I fee Their shadowy hands on my hair.

And our face glows with a sweeter grace, And the slips have a smile more rare; For the light that glows in her starry ey, was caught from the sunlight of Paradis That threaded the gold in her hair. Their faces are pages whereon I read What passed in those olden times: w nat passed in those olden times;
An episode haunting the weary years,
And the mockery of wedding chimes.

Sweet day-dreams of youth that were never fulfilled;
Gord counsel a mother gave:
A prayer of faitn and a whispered vow;
A ring, and a kisson a stain/e-a brow;
A tear, and an ivy-grown grave.

But the vision is fading; the angel stands
With the hand on Memory's door;
I stretch out my arms for a last caress—
I fold to my be east but the corpliness
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## MARGARET.

New O.leans has the credit of erecti New Oleans has the creat of erect the first open air statue to a woman America. And that statue, that of t good Margaret—in another land and the it might have been St. Margaret—is r to celebrate beauty or intellect, but simp goodness, practical charity, the charact people, great in her divine sympathy with people.

There is a great kinship among status by the grace of God, a monument brotherhood of grantte, marble, brom and wood. When we come across there and there dotting the highwof the world, and examine them, we fithat the enduring block that perpetually in the properties in only the counterpart. that the enduring block that perpetua their memories is only the counterpar-the enduring virtue that perpetuated it characters. Both form the build material of humanity. The mere mate itself may differ in value, the exter polish and finish may vary, the art workmanship may do his concept grievous wrong, but the grand lesson the lives they commemorate must not lost in trivial carping and useless com-ison. These men and women were ison. These men and women were themselves, in their flesh and ble unblemished creations. God sent deed alone perfect into their hearts, they have halted through life with it, stooped awkwardly under it, and he dropped into ungraceful postures worn bideous clothes (not only in physical but in the moral sense al until, with their statues after them, t bave often seemed a travesty of the purpose which transfigured them a death.

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The statue of Margaret represen

The statue of Margaret represent middle aged, homely woman, short statue, clumsy of proportion, with a as far removed from the ideal of the as her life was from the ideal of the as her life was from the ideal of the bottomed" chair, in the only position was ever seen to assume when see before no matter whom. She is drin a gown and sacque of some comaterial, the only costume she was material, the only costume she was seen to wear, in wealth as in pow Her peculiar old "scoop" bonnet has laid aside that her features might be vis ernament of a crochet cape, the hi work and gift of the orphans in the as behind her. As her living arm had marble arm clasps a ragged orphan—r monument of white marble, and a p one. In the green spot named after in the centre of a great city, at the po down on the passing and repassing c ss her spirit might still love to do, ling out the poor who needed her ch and the rich who needed her solicita

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Her parents came from Ireland in an grant ship, landed in Baltimore, and in a prevalent epidemic of yellow-i A good woman of the Baptist persu who had suffered bereavement in the epideroic, took the little orphen is cared for her. By rearing her lintle Catholic faith of her deceased p the Protestant Christian unconscious a practical example of religious tole and liberality of spirit to a future p tropist, and prepared a benefactre the poor of all charches in a distant Margaret grew, and served her p tress faithfully, and earned herrecon dation of being a good, reliable girl. simple but comprehensive recommands the many the only capital, the only in trade, she possessed. Out of it she asylums, fed the poor, succored the treesed, supported the aged and it built up a trale, gained recognit exclusive business and official circle secured a mosument. She was first l secured a monument. She was urely in New Orleans in 1836, a widow, ing as laundress in the St. Charles noted in her minial circles for her work and honesty, and possessed confidence of her employers. Aboves same time the Sisters of St. Vince Paul commenced gathering in the Paul commenced gathering in the the destitute orphans of the city, garet came to the Sisters in charoffered her assistance—such assistant poor washer wounn might vent offer. It was sceepted. In the struggles, and privations that follow the moving fromone temporary sh another, with means insufficient increasing charges, the woman Margaret proved a gods them, with her adomitable or practical commonsues, and us devotion. Supplementing her own trees by the donations she mans extract from others, many a time at the wolf from the dor by he exertions alone. Braving every never submitting to a refusal, atories are told of herencountering magnacious merchants. Once a

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New O.leans has the credit of erecting the first open air statue to a woman in America. And that statue, that of the good Margaret—in another land and time it might have been St. Margaret—is not to celebrate beauty or intellect, but simply goodness, practical charity, the character and achievements of a woman of the people, great in her divine sympathy with the people.

There is a great kinship among statues:

by the grace of God, a monumental brotherhood of grante, marble, bronze, and wood. When we come across them here and there dotting the highways of the world, and examine them, we find that the enduring block that perpetuated that the enduring block that perpetuated their memories is only the counterpart of the enduring virtue that perpetuated their characters. Both form the building material of humanity. The mere material itself may differ in value, the external polish and finish may vary, the artist's workmanship may do his conception grievous wrong, but the grand lesson of the lives they commemorate must not be lost in trivial carping and useless comparison. These men and women were not mselves, in their flesh and blood, unblemished creations. God sent the deed alone perfect into their hearts, and they have halted through life with it, and stooped awkwardly under it, and have dropped into ungraceful postures and rn hideous clothes (not only in the physical but in the moral sense also)
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What the statues have done in the world, not what the artists have not done in the statues, is the supreme considera

The statue of Margaret represents The statue of Margaret represents a middle aged, homely woman, short of statue, clumsy of proportion, with a face as far removed from the ideal of the poet as her life was from the ideal of the december. She is seated on a ruce "splint-bottomed" chair, in the only position she was ever seen to assume when seated, before no matter whom. She is dressed in a gown and sacque of some cheap material, the only costume she was ever material, the only costume she was ever seen to wear, in wealth as in poverty. Her peculiar old "scoop" bonnet has been laid aside that her features might be visible; down on the passing and repassing crowd as her spirit might still love to do, sing-ling out the poor who needed her charity and the rich who needed her solicitation.

She was always known as simply "Mar garet," her surname of Haughery being generally ignored by that fine compliment of the populace, the acit refusal to credit to one family those born to a community. Her parents came from Ireland in an em grant ship, landed in Baltimore, and died in a prevalent epidemic of yellow-fever. A good weman of the Baptist persuasion, who had suffered bereavement in the same epidemic, took the little orphan in and cared for her. By rearing her loyally cared for her. By rearing her loyally in the Carbolic faith of her deceased parent the Protestant Christian unconsciously se ctical example of religious toleration and liberality of spirit to a future philan tropist, and prepared a benefactress for the poor of all charches in a distant city. Margaret grew, and served her protec tress faithfully, and earned her recommen dation of being a good, reliable girl. This simple but comprehensive recommenda-tion was the only capital, the only stock in trade, she possessed. Out of it she built in trade, she possessed. Out of it she built asylums, fed the poor, succred the dis tressed, supported the sged and infirm, built up a trale, gained recognition in exclusive business and official circles, and cured a mosument. She was first known in New O.leans in 1836, a widow, work ing as laundress in the St. Charles Hotel, oted in her menial circles for her good noted in her minial circles for her good work and honesty, and possessed of the confidence of her employers. About the same time the Sisters of St. Vincent de Paul commented gathering in their fold the destitute apphans of the city. Mar garet came to the Sisters in charge and for the sesion of the session of the sesion of the sesion of the sesion of the sesion of offered her assistance-such assistance as a offer washer would might venture to offer. It was sceepted. In the trials, struggles, and privations that followed, in the moving fromone temporary shelter to another, with mens insufficient to pro increasing charges, the washer woman Margaret proved a godsend to them, with her adomitable courage, practical commonsuse, and unfailing devotion. Supplementing her own chari-ties by the donations she managed to these by the donations and managed to extract from others, may a time she kept the welf from the dor by her own exertions alone. Braving every rebuff, never submitting to a refusal, endless stories are told of her mounters with ungracious merchants. Once a large

wholesale grocer told her he would give her the provisions begged for if she would carry them away herself. With a cheer ful "Thank you, sir," she departed, and returned in a short time with a wheel-barrow, which, being filled to its utmost capacity, she proceeded to wheel away. A young clerk, surprised and touched, offered to wheel it for her. She refused, saying she would gladly wheel a barrow-load of food every day to the orphans if she could only have the opportunity to do so. A dealer in crockery ordering her crossly to leave the store, she walked out of one door, and smillingly re-entering the other, said, "if you tell me to leave again, I will come in again at the other door, and even through the window, for you know I am begging for the orphans,"

Saving out of her wages enough money to buy two cows, she gave up her situation as laundress, and opened a small dairy in a vacant lot in the rear of the Sisters' asylum. Her hardy physical strength enabled her to perform all the duties of a man in it and personally deliver the milk. This was the beginning of her large acquaintance and great popularity among the lower classes, black and white. Morning and evening, in rain or shine, a model of punctuality, she was to be seen on her rounds, seated in a rough, old-fashioned cart, behind two tin cans, her coarse features and tanned akin, her Shaker bonnet, and eyes beaming with irrecistible good humor, her ready tact and cordial salutations, establishing a profitable reputation for her. The market people wild put acide bits of meat and vegetables for her, the hotal-keeners would tion for her. The market people we ald tion for her. The market people we ald put aside bits of meat and vegetables for her, the hotel-keepers would save the broken vituals for her, collecting it in her cart, she would make an impartial distribution of it among the needy asylums. The Sisters determined to build a suitable establishment for their cenormous charge. Margaret promised to stand by them until an asylum was built and the last cent of debt paid off. For seventeen years she worked, bonded by this promise to them, increasing her duty that she might increase her dona-tions. In 1841 the St. Theresa Asylum was completed—the asylum before which stands her monument to-day—and in ten years, thanks to Margaret's powerful co-operation, the prodigious debt con-tracted in building it was paid off. Hav-ing redeemed her word, she felt free to move away from the asylum and locate her diary as an independent establishment her diary as an independent establishment in the fast-growing "uptown" part of New Orleans It throve and prospered beyond precedent, owing to her personal reputation. An infant asylum becoming a necessary adjunct to St. Theresa, she turned her diary profits into what she always called her "Baby House," the magnificent St. Vincent de Paul Infant Asylum. A third asylum the St. Eliza

able in ministering to the living, soothing the dying by her promise to "look after" the orphans—a promise they could trust her to keep.

Despite her charities she began to grow ricb, and had money to lend to her friends. About 1859 such a loan led to a change of business. The proprietor of a large wholesale bakery had gained her friend ship by his benevolence to the orphans. Becoming embarrassed in his accounts, he seen to wear, in wealth as in poverty. Her peculiar old "scoop" bonnet has been laid aside that her features might be visible; she wears on her shoulders the cherished ernament of a crochet cape, the handi work and gift of the orphans in the asylum behind her. As her living arm had done for forty six years in New Orleans, her marble arm clasps a ragged orphan—a fine morument of white marble, and a proud one. In the green spot named after her in the centre of a great city, at the portals of one of her own asylums, she looks deem or the passing and remaining applied to her and obtained assistance

Asylum. A third asylum, the St. Eliza beth, to which grown orphans are trans ferred for industrial education from the

St. Theresa, was afterwards added, com-

pleting the splendid system of practical

charity known as Margaret's Asylums
During the terrible yellow fever epidemics

of the 'Fifties no one was more promin-ently efficient than Margaret Going from

house to house among the poor, Protest-ant and Catholic slike, she was indefatig

charity God's share in her gains.

During the four years of the war, like most of the merchants she had to struggle hard to maintain herself, but in her sever est trials she never relaxed in her self-imposed taxations in favor of the unfor-tunate, adding to her regular charities liberal contributions to the Confederate soldiers and to their destitute families most of whom became reduced to cruel most of whom became reduced to cruel extremities. She was a character around which anecdotes naturally cluster. Many amusing ones are related of her tilts with the United States soldiers during their occupation of the city, and it is a common saying that she was the only woman in New Orleans of whom the first General Commondant theorems. Commandant there was afraid. She always stood, however, on good terms with the authorities. When General Auger was ordered away from the city she pre-sented him with a handsome sword in token of her appreciation of his good offices to herself and her fellow citizens.

She took great pride in her city, and was very sensitive about it, interfering personally whenever there was a com plaint to be made or injustice to redress. The authorities had all but signed the papers to have an engine house built on the triangular piece of ground where her statue now stands. She was indignant that play graund for the orphans. The result of her exportulations was that the Sisters got the ground. It was given back to the city when the proposition to erect the monument took proportion. It is now known as Margaret's Place. She was always prompt to further with substantial eration any public enterprise ; every charitable institution in the city became a recipient of her bounty. Besides public charities, she gave secretly and ceaselessly to private individuals. It is a current

truth that she never saw misery, suffering, or destitution without relieving it.

About twelve years ago the Sisters of Charity got in trouble in Mexico, and were expelled; some of them were even put in jail. The St. Thereas Sisters went to Margaret in despair that they could do nothing for their companions. "Can't

they be brought here ?" "No; we have no means." Margaret left her sick bed, went down to the river to a Spanish captain, and told him be could make a certain sum by bringing the Sisters to New O leans, She gave him half the money in advance, and told him the moment be landed to call for Margaret, and the rest should be his. The Sisters arrived at the specified

time. She was terribly afraid of notor time. She was terribly afraid of notor iety. On one St. Margaret's Day the orphans were promised a vieit to her. The Sister went to ask Margaret not to go out at the hour named. "Now don't do that, Sister; don't bring the children here.
Every one will talk about it, and all the
papers will de-cribe the orphans' visit to
Margaret." "But the children have been
promised a treat." "Well, now, you take the children to Canal Street, march them up one side and down the other; take them to Holmes's (the fashionable drythem to Holmes's (the fashionable dry-goods store), "and let the clerks talk to them. Don't hurry them; let them stay out just as long as they please, and that will be a treat indeed." "I walked the children," the Sister related, "up and down everywhere to their hearts' content, and returned to the asylum. When we entered the door I could scarcely believe my eyes. The tables were spread with my eyes. The tables were spread with fruits and flowers and cakes and creams and candies of every kind. That was treat indeed !'

The ladies of one of the Protestant orphan homes called upon her to get bread at a reduced price for some enter bread at a reduced price for some enter-tainment. She was indignant that they should expect her to sell bread for an orphans' fair. "But we are Protestants," said the ladies. "You are working for the orphans; so am I They are G.d's children, be they Catholic or Protestant," replied Margaret. Ever afterward she numbered that naticular institution numbered that particular institution among her charities. Shortly after the Christmas holidays the ladies of another Caristmas nonaays the ladies of another Protestant home called to thank her for her yearly donation. "Don't thank me," she simply said; "thank the Lord."

She could neither read nor write nor

make a figure. She never employed an agent but once; he swindled her Ever afterward she attended personally to her mammoth establishment. Her judgment was remarkable; no measure she ever ad vised turned out other than she predicted She took no vows, assumed no badge of her mission. Though sincerely religious, was situated in the very business centre of the city. She stood in good, cordial fellowship with her merchant neighbors, who admired her great business capacity, who admired her great business capacity, and were always ready to try a bout of wit with her (from which she usually came off victorious), or gossip about "old times" with her in her private office, or discuss city politics and city politicians. Though enjoying with them the perfect equality of one business man with another, she never presumed on their intimacy with her never forgot her humble origin, and her, never forgot her humble origin, and never corrected her plebian speech. While giving away thousands, she never expended more on herself personally than when the wages of laundress set bounds to her necessities. Her influence over the city was remarkable for breadth and strength. Her word was never questioned her intentions never disputed.

simply "Margaret."
She died on the 9th of February, 1882, leaving a reputation which lives to becom an honor to the city. Her charities were so clos-ly administered as to leave small margin for an estate. She made her mark under the will that distributed what money she had on hand among the asylums, and left her establishment and business to an orphan boy whom she had trained to the work herself. The news-

as she had been in the world of trade and charity. She supplied the asylums with bread at a nominal price, never failing a single morning to leave an equivalent in some shape or other, in the way of delicacy, under the loaves in the bottom of getter to honor one whose good will had embraced all that a city can contain.— Harper's Bazaar. GRACE KING. the big baskets, and never failing at the end of the year to turn over honestly to Harper's Bazzar.

# STOPPING PAPERS.

"There must be somebody backing that paper, for I ordered my paper, stopped, and I know three or four more who got mad and stopped theirs, but the blamed paper seems to come out just the

Foolish man, don't think that because you get on your ear and stop you paper it will make any perceptible difference with the run of the office. The editorial it will make any perceptiols difference with the run of the office. The editorial which offended you pleased a half dozen other men so much that they subscribed for the paper forthwith. Always remember that a paper is not run for the benefit of one person, but for the public. Go and take a drink out of the Scioto River and look along the shore and see how much you have lowered the water. When you have ascertained the exact figures you can put them down as representing pretty accurately just how much you amount to individually toward the success or

failure of the average newspaper.

The above is published for the fastidious who only find fault with a paper when asked to pay for it in advance

# They Pay \$500, or Cure.

For many years the manufacturers of Dr. Sage's Catarrh Remedy, who thoroughly responsible, finan-, have offered in good faith, are thoroug through nearly every newspaper in the land, a standard reward of the land, a standard reward of \$500 for a case of nasal catarrh, no matter how bad, or of how long standing, which they cannot cure. The remedy is sold by druggists at only 50 cents. It is mild, soothing, cleansing, deodorizing, antiseptic and healing.

Ill fitting boots and shoes cause corns. Holloway's Corn Cure is the article to Get a bottle at once and cure use.

PROF. LOW'S MAGIC SULPHUR SOAP .-Heating, soothing and cleansing for all eruptive diseases of the skin. Delightful for toilet use.

### ANNIVERSARY OF THE PLAN.

The Proclaimed Meeting at Woodford.

A MIDNIGHT DEMONSTRATION.

United Ireland, Oct. 22, The special correspondent of the Irish Times thus describes the mionight meeting at Woodford, on Sunday—the dovernment proclamation of the meeting an-nounced to be held at Woodford was set nounced to be field at Woodlord was set at defiance by the National Leaguers of the district, who furthermore outwitted the police, and at an early hour this morning held a meeting in the streets of the village, and were addressed by Mr. Wm. O'Brien and other speakers. Early on Saturday morning coates of the Gyerry. O'Brien and other speakers. Early on Saturday morning copies of the Government proclamation were extensively posted in the locality, but in most cases they were torn down by the people. Everywhere the posters of the National League announcing that Mr. John Dillon, Mr. William O'Brien, and other speakers, would attend and deliver addresses met the eye. Mr. O'Brien, M. P. dresses met the eye. Mr. O'Brien, M P.
left Dubin at an early bour, journeyed
to Limerick by rail, thence to Killaloe
and by road to Bodyke and Woodford arriving at the latter place about mid-night. There also arrived about one hun-dred and fifty police, under the command of County Inspector O Brien, in Lough rea, where they remained over night, and at six o'clock on Sunday morning drove to Woodford, a distance of twelve miles.

The Government authorities had no idea that the Lesguers would have adopted the line of action they did adopt, but were inclined to believe that Mr. O Brien would follow the example set at Bally-coree last month. In this they were wrong. While the resident magistrates, county inspector, and constabulary were at Loughrea, Mr. O'Brien was addressing at Loughrea, Mr. O'Brien was addressing a meeting here, and, of course, the local force was totally inadequate to enforce the proclamation. It would seem that the police knew nothing about Mr. O'Brien's whereabouts until this morning. It is now known that the editor of United Ireland addressed tenants neer Backs to land addressed tenants near Bodyke on

land addressed tenants near Bodyke on Satarday.

THE TOWN AND THE HILLS ABLAZE,
Mr O Brien immediately proceeded to the house of the parish priest. Father Coen, P. P., which stands in the lower, part of the main street, practically the only thoroughfare of Woodford. Every circumstance in connection with the meeting, which was afterwards held, points to the fact that action had been taken in accordance with some matured pre arrangement, evidently entered into before Mr. O'Brien had left Dublin. Some hours before he arrived Woodford assumed an air of activity too great to be merely imputed to its being market day, the throng growing in strength as the evening waned. The presence of the expected visitor was generally known in a few minutes, and the people surged round the confined precincts of the priest's house. Bonfices had been lighted at various points upon the eminence which environ Woodford on every side, while at every window rural tallow gleamed welcome, and in fact that preparation gave proof of the premeditation of the ruse to defeat the law. Midnight had not long passed, the law. Midnight had not long passed and the day to which the proclamation had reference entered upon, when the prohibited meeting was organized.

BURNING THE PROCLAMATION

Father Coen was installed chairman from a window of his house gave way to Mr. O'Bien, who signalized his appear-ance by setting candle light to a copy of the proclamation.

the proclamation.

THE POLICE FIFTEEN MILES AWAY.

The local police witnessed the proceedings, but the fewness of their number made them powerless to prevent them.

office to wire information of the stolen march, but it was found that communication had ceased in consequence of the wires being cut. It has suce been ascertoined that they also had been severed between Woodford and Portumna, and between the latter town and Birr, half a mile on each side of Portumua, to deprive the authorities of the ulti mate hope of preventing the meet ing. The wires were not only cut but shortened by several yards wherever they were tampered with. This (Sunday meraing the telegraph linesmen form that upwards of sixty yards of the wire had been removed at one of the points of severance, and up to one o'clock in the afternoon a steff of workmen was engeged in fitting the wires again for transmission of intelligence.

A HANGING RELMET. Tied to one of the wires which had been cut was a policeman's helmet. The fore-thought of those who were interested in the proclaimed meeting was rewarded, for the police stationed in Loughrea were asleep while the eventuality which they had been sent to prevent was being affected. The authorities here seem to have considered it not unlikely that the announcement of the meeting for Woodford was but a "blind" to throw them off the scent of the intended action of Mc Brien and his colleagues. The police O'Brien and his colleagues. The police left Loughrea on Sunday morning for Woodford on about twenty cars, and took up a position a quarter of a mile from town. They were under the command of Mr. Byrne, Divisional Magistrate; Mr. Townsend, R. M; and County-Inspector Byrne. Those who County-Inspector Byrne. Those who arrived at Woodford this morning ex pected that exciting scenes would be witnessed, and found almost a deserted The country-folk after their acceptance of Mr. O'Brien's invitation to meet him by moonlight, returned home, and only the locals remained to give the place an appearance of life. Shortly after noon a deputation from Bodyke arrived, and congratulated Mr. O'Brien. LOUGHREA ILLUMINATED.

This (Sunday) evening some person or persons again cut the telegraphic wires between Portumna and Woodford, Much delay was caused in the transmission of Press messages. A party of police have left Woodford to patrol the roads along which the telegraph wires run. Bonfires

have been lighted on the hills, and have a fine effect, as the night is very dark.

The meeting was begun by Mr. John Roche, P L G., moving Father Coen, P.P., to the chair Amongst those present were —Mr Wilfred Binut, representing the English Home Rule Union; Mr. Ellis, from the Peckham and Dulwich Radical Association, Mr. Pike, the Hackney Radical Association, Mr. Barker, Bradford; Mersra, Rowlands, M.P.; T. P. Gill, M.P.; David Sheehy, M.P.; J. R. Cox, M.P.; W. F. Denehy, the Lord Mayor's Secretary; Mr. John Roche, P. L. G.; M. Egan, P. L. G.; M. Egan, P. L. G.; M. Donnelly, P. L. G.; R. W. R. che, C.C.; Rev. P. J. Coen, P. P.; Peter Larkin, (father of Thomas Larkin), F. Tulley, J. Reilly, T. Ray, P. Bolaud, F. O'Farrell, John M'Dermott, P. L. G., Whitegate; John Derivan, Tynagh; P. Whelan, Tynagh; M. Abberton, P. Holland, J. hn Keary, Portumns; T. F. Burke, James Lanam, Eyrecourt. THE MEETING James Lynam, Eyrecourt.

James Lynam, Eyrecourt.

CONTEMPT FOR THE PROCLAMATION.

The Rev. Chairman congratulated the people on their magnificent demonstration. They must, he said, hold firmly together and not mind the placard which had been issued by Dublin Castle (groans). One of those proclamations had been put into his hand, which he tore asunder and threw down, like Michael Davitt in Loughres (cheers), and wiped his boots on it (cheers). (cheers), and wiped his boots on it (cheers) He was sure the people of this district would do the same (cheers).

would do the same (cheers).

MR O'BRIEN'S SPEECH.

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MR, O'BRIEN'S SPEECH.

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Silence having been restored, he said—Gallant men of Wood restored, he said—Gallant men of Wood ford, and men of Galway from many a mile round, I wish you the top of the morning (laughter and cheers). I hold in my hand a proclamation from Mr. Bal-four (groans) forbidding the men of Woodford to meet in Woodford on this day to exercise our right of free speech. This much respect I pay to Mr. Balfour's proclamation here in presence of his police force to night. (At this point Mr. O'Brien, amid tremendous cheering, set fire to s copy of the proclamation, which was quickly consumed) It is about the polit-est way I know of telling him to go to blazes (laughter and cheers) I am proud of you beyond what I can tell of the grand discipline and of the splendid numbers in which you are assembled here at this most unearthly hour of the morning. You are people who are worth fighting for, and are people who are worth fighting as long as you show the spirit that is being shown to night in Woodford, believe me you will never lack Irishmen who will be willing to spend their days and nights— ay, and spend their life's blood—in your cause (applause).

HELPLESS BALFOUR We have come here to night although Mr. Balfour refused us leave. We have come here without his leave; and as they would not let us come in the day light, we would not let us come in the daylight, we have assembled in the midnight; and with thirteen thousand police, costing one million and a half of money—with thirty thousand soldiers in the country—they are unable to-night, with all the terrors of the Crimes Act at their back, to withstand the determination and out man course the incompire of the Lich people (cheer.) ingenuity of the Irish people (cheers). I believe that this mid-night meeting in Balfour's days will be remembered yet as the mid-night Masses in the penal days were; and I believe that before this winter is over, in many a spot besides Woodford we will teach Balfour that he can no more suppress the National League in this suppressed district—he can no more suppress the principles of the National League in the Irish heart—than he can suppress the streams which gush from the hills of Ireland (loud chee s).
THE ANNIVERSARY OF THE PLAN.

The local police witnessed the proceed ing. but the fewness of their number made them powerless to prevent them. Well, we meet here to night to celebrate the anniversary of the Plan of Campaign (cheers), which has been the salvation of from Longbrea, where the police requisitioned to enforce the observance of the proclamation were stationed, owing to the inadequacy of accommodation here.

The officers in charge of the force immediately proceeded to the telegraph-office to wire information of the stolen better, or that has borne better fruit?
Look back over those twelve months and think of all the devices tried against us —the garnishees, you may remember, and the bankruptcy proceedings; the highway robbery in Loughrea, the trials at Green-street, and our old friend Saxe weimar's proclamation (laughter). Ab, they were to have squeiched and annibilated us long ago, but where are they today?—(A Voice—N. where.)

A YEAR OF VICTORIES.

Who was Chief Secretary twelve months ago? Sir Micheal Hicks Beach (cries of "the botch"). He has presed away. The Under Secretary for Ireland of that day has passed away; the Attorney General for Ireland of that day has passed away; the agent of Lord Clanricarde of that time has passed away—all their plots and strategems have collapsed about their ears, and here we are to night, after the English Parliament has spent seven ears, and here we are to night, after the English Parliament has spent seven months in forging a tremendous new Coercion Act against us, and a ter Bal-four has put forth all the powers of Dublin Castle to crush us—here we are to night, I think, as brisk and as blithe as to night, I think, as one and a solution of ever we were in our lives (cheers), and we have the satisfaction of knowing that since John Dillon spoke here this day twelve months, we fined Lord Claaricarde £20 000 of his rental for the cap ture of Saunders' Fort and other matter (cheers), and not a fraction has he got, and not a fraction of it will he get until he comes to reasonable terms (cheers).

THE FUTURE IS OURS. No. the Government know your cause ! just They dare not ally themselves with Clanricarde (groans). If they dared they would have given him their armies long ago and exterminated the whole country side. They did not dare to do it—they did not dare to face English public opinion which is now swinging around to us in masses every day of our lives (cheers) In masses every day of our lives (cneers).

No, they shirk carrying out an eviction
campaign, but they do what is an infinitely viller and baser thing—they lend
their police protection to a man like Tener and his gang (groans.) Well, we will leave them that much comfort, for the

-sometimes it is almost more than buman nature can bear—that is why I have come down here to advise you as I do to bear it patiently a little longer. God knows, I have no love for counsels of patience to enslaved nations. I tell you candidly I would not preach patience if I did not see and believe in my heart that it is at the present moment our best policy, and that it is a moment out best policy, and that it is a winning policy as well (cheers). When I say patience I do not mean a cowardly submission to wrong (cheers). If your homes are attacked, I say to you, as I said to the men of Mitchelstown, as I shall say to them again—if your homes are attacked by landlord robbery, I tell you in God's name defend them like men (cheers). If you are struck at, I say strike back with compound interest—hunt Baltour and his Crimes Act and go up hill and down dale and don't spare them (laughter and cheers), but do not be tempted and do not be goaded into any action criminal or dis-graceful; do not let them goad you, for the whole policy of the ruffishs is to goad the whole policy of the ruffians is to goad and exasperate you into deeds that they might turn and twist to our disadvantage and poison the English mind. (A Voice—We are clever enough for them.) Ay, that you are—clever enough for them, and more, too (laughter and cheers). I think we are always more than their match in brains anyhow (laughter and cheers).

THE ENGLISH PROPLE WITH US.
I tell you candidly it took a long time and a great deal of thought and a great deal of experience to convince me that the English people were with us, but I am the English people were with us, out I am thoroughly convinced, I am convinced beyond a shadow of a doubt, that the hearts of the honest working English masses are being won over to our cause every month and every week in thousands and in hundreds of thousands and in millions (loud cheers), and that is why I say —and I don't know any politician who is willing to go farther for Ireland than I am (cheers)—but that is why I say that we (cheers)—but that is why I say that we can afford to wait, we can afford to be cool, and not to be led away into any madness or folly, because I believe in my heart with Mr. Gladstone and Mr. Parnell (cheers) that the severer the coercion and the oppression that we have to endure for the next three months the sooner will come the day of victory, and the more glorious will be the victory when it comes

(cheers).

NO CRIME AND NO SURRENDER. Well, then, I will not detain you longer at this hour of the night. I will only say that I am proud of you beyond measure. We have literally set on fire all the bea-ther around Galway to night (cheers). We have kindled a fire which I believe will be have kindled a nre which I believe will be the funeral pyre of Balfour's Coercion Act (groans). I will only say to you, let your motto be "No crime and no surren-der" (cheers); eternal war against the Balfours, and the Clanricardes, and the Teners, but eternal friendship for Glad-stone and the English nation, on the day when they sign his blessed treaty of peace and of the legislative independence of our country (cheers). Be true to these lines and these principles; fight for the principles for which the men of Woodford have already most nobly fought and for which your martyred friend, Thomas Larkin, shed his heart's blood in Kulkenny

REMEMBER YOUNG LARKIN Remember him, and remember the mes-sage that awaited his unhappy father from Cianticarde when he returned home from Clauricarde when he returned home from the funeral—remember these things, be true to these principles through weal and through woe, and with the blessing of God, when the next anniversary of the Pian of Campaign comes round, the Pian of Campaign will be required no longer (hear, hear)—the Plan of Campaign will have done its work, because this land of have done its work, because this land of Ireland will be governed in the future no longer in the interest of a gang of thieves and tyrants, but will be governed by the representatives of the Irish people for the happiness and for the welfare of that grand old Irish nation whom the Almighty placed on the soil (loud applause).

SMASHED WITH COATS This moment there has been put into my hands a message which may end my speech from Bowler at Gort, "Clanricarde smashed in all cases with costs" (loud cheers). Cianricarde was smashed with costs in Gort on yesterday, and Baifour is smashed with costs in Woodford to night (cheers). I have told you the English people were with us in England, and I am going to present to you one of their representatives, Mr. Rowlands, who is member for one of the divisions of London, in the very heart of what was once to us an enemy's country (loud applause).

# Don't do It.

From the Boston Globe.

Don't gossip. Don't be censorious.

Don't draw hasty inferences, nor jump conclusions.

Don't be uncharitable. Don't forget that the most of us live in class houses, and be rather careful, there-fore not to throw stones, or even pebbles,

too freely.
Don't let one fault hide another's many virtues

Don't forget that it is often as bad to repeat gossip as it is to originate it.

Don't criticise the food at table.

Don't be forever scolding your children in public, especially at table. Give them private tutoring and lectures if they need hem, but spare others the spectacl

# Consumption Curable.

It cannot be too often impressed on every one that the much dreaded consumption (which is only lung scrofula), is curable, if attended to at once, and that the primary symptoms, so often mistaken as signs of diseased lungs, are only symptoms of an unhealthy organ the system is indebted for pure blood, and to pure blood the lungs are indebted no less than to pure air for healthy action. If the former is polluted, we have the hacking cough, the hectic flush, night-sweats, and a whole train of symptoms, resembling consumption. Rouse the liver to healthy action by the use of Dr. Pierce's Golden Medical Discovery, take healthy exercise, live in the leave them that much comfort, for the future is ours, and not Clanricarde's (cheers).

DEFEND YOUR HOMES.

I know what some of the Clanricarde tenantry have been suffering, and it is because I know and feel, and keenly feel is a most wonderful remedy.

MR. CHAMBERLAIN'S MISSION.

As to the opinions entertained in the

United States of Mr. Joseph Chamber.

lain's statesmanship, we may take the

Philadelphia American as a fair sample.

This journal quotes Mr. Chamberlain's

words regarding the Irish in America: There never has been a time during

"There never has been a time during the last thirty years, when the Irish in America have not been willing to use the privileges which have been conceded to them by their adopted country in order to sow dissension and promote ill feeling with Great Britain. More than once they have shown their readiness to jeo-pardize the best interests of their adopted country in order to avenge real or fancied injuries from their old one,

and I am not sanguine enough to antici pate that they will change their policy.'

All this, the American states, "is notor

"Certainly no one not devoid of diplo

matic tact would have spoken as he is reported to have done, while occupying his

reported to have done, while occupying his present appointment."

"Supposing this to be true, which it is not, would anything have been lost by Mr. Chamberlain's refraining from saying it Bose he suppose that he is going to get Americans to agree to anything he proposes by threat-ning to hold them afrait of the Irish if they refuse? By this speech Mr. Chamberlain has done so much testir up ill feeling in America, that he is discussified entirely from representing his

dequalified entirely from representing his country in any friendly negotiation. I is the right and the duty of the Canadian Government to ask his recall, in order that some person not entirely destitute of international good manners may be substituted for him."

EDITORIAL NOTES.

THE hopes of Conservatives, even, ar

pretty low in regard to the success o

Mr. Chamberlain as a diplomatic suc

cess. The Observer does not despai

thereof. It can say no more. He adds

however, with an if, "we may safel

leave the Irish Americans and Irish

American opinion out of account," and

here is where the condition comes in

"It he succeeds in perfecting an equit

people are not accustomed to leave

American citizens' opinion out of ac

count, whether the Americans concerned

are native born, or of Irish origin.

The American

able adjustment."

iously untrue." But independently of

its truth or falsehood,

cied injuries from their old one

THE CATHOLIC RECORD RICHMOND

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# Catholic Record.

London, Sat., Nov. 5th, 1887.

TO OUR READERS.

The management of the CATHOLIC RECORD entreat attention to day to a communication which will at once interest and distress our readers. They will perceive that the Rev. Father Coffey, in execution of a long-entertained and not in frequently expressed desire, withdraws from editorial connection with the CATHO. LIC RECORD. No one acquainted with the varied, extensive, and assiduous character of his journalistic labors, especially for the past nine years, will feel surprised at this determination, or grudge him a season of change, if that, indeed, can be called a season of change, which will, we may be permitted to believe, be devoted at least in part to more enduring literary labore in the sacred cause of truth. With the CATHOLIC RECORD Father Coffey's name and labors and talents have been almost from its very inception honorably identified. Often, indeed, during the past few years did he express a desire for release from editorial care, but as often did he generously withdraw it, out of consideration for the best interests of the paper. In the early days of the RECORD, in days of hard struggle and severe trial, inseparable from the beginning of such an undertaking, his disinterested services and almost incredible labors placed the paper and its management under everlasting obligations. beg leave to subjoin Father Coffey's

Thomas Coffey, Esy, Publisher and Pro prietor of the Catholic Record, London, Out

MY DEAR SIR,—Auspicious circum stances enable, and a deep sense of duty bid me tender renewed expression of a desire often verbally conveyed since my formal announcement thereof by letter in the fall of 1883 and the winter of 1884, viz. that of severing my editorial conviz., that of severing my editorial connection with the CATHOLIC RECORD It was with great hesitation and no little was with great nesitation and no little reluctance—it was, as you remember, in obedience to urgent, weighty and re peated representations that my editorial contributions could be of service to the consolidation of its material interests, consolidation of its material interests, through the hoped for consequent enlargement of its usefulness and diffusion of its circulation, that I began in 1879 to render the less immediate, and in 1882 the more continuous and unbroken assistance which limited gifts and feeble talents permitted.

Did I any longer feel that this assistance were required in the furtherance of the RECIRD's interests, it should continue at your disposal, in so far as a necessarily lessened

should continue at your disposal, in so far as a necessarily lessened strength and overtaxed energies could allow. The knowledge, however, that the CATHOLIC RECORD has passed the critical period of its existence, the conviction that it now rests on solid foundations, the belief that its future is assured, in fine, the honest feeling that I have done by it every duty which conscience dictated, and rendered every service which friend-ship commanded, impel me now definitely to renew the expression of my oft-repeated desire of relinquishing a responsibility to me particularly burdensome.

I am not unmindful that in the dis-

charge of my editorial functions I may have employed expressions, followed courses, advocated causes and policies which did not find favor with men of greater merit, higher gifts and wider experience, nor yet am I forgetful of the continuous attention lavished en me in season and out of season by that industrious attention to the continuous attention lavished en me in season and out of season by that industrious attentions.

trious class of persons who know better than the editor how to edit a paper. But whatever my errors of judgment— however regardless I may have been of the suggestions tendered by the sapient the suggestions tendered by the sapient class just alluded to, I can at this moment fearlessly assert that never did I fail when duty commanded to bow my will to the better judgment of others, never did any man, never, no matter how severe my expressions, did I knowingly permit rancor to assail character or destroy reputation, never, in fine, did I express sentiments unsuggested by conviction or unprompted by conscience. Not only have I had the gratification of duty done as my sense of right dictated, but the satisfaction, and no small one it is, of the active sympathy and unfailing sustainment of multitudes of readers throughout the Dominion, who

This connection, an pictous circumstances, as before stated, enable me now of my own motion to cheerfully sever, with naught of malice to any, with earnest good will

That the CATHOLIC RECORD may mee That the CATROLIC RECORD may meet with unbounded success, and that its tenth journalistic year may be for it; its readers, patrons and friends, and even for those who differ from its views and oppose its purposes, a season of peace, plenty and prose perity, is the earnest hope of one who thus cheerfully releases himself from the cares, burdens and anxieties of editorial responsibility.

hearty feeling of gratitude to my fel low journalists of the Province for generally courteous and kindly treatment—even in circumstances where their sense of right led them to condemnation of my views. I feel safe in stating, writing with knowledge of what I say, that no country in the world is possessed of an abler, more patriotic and more henorable body of citizens than is Outario in her journalists. And I may be permitted to add that my retirement from the responsible editorship of the Catholic Record, if not likely to actually abridge or dimmish my literary or journalists labors, will release me from a responsibility which, it is no secret, I have long since desired to renounce, and from burdens that were for me too oppressive. I do not, indeed, by any means, purpose a final abandonment me too oppressive. I do not, indeed, by any means, purpose a final abandonment of the press. With returned strength and increased activity, I trust that, God will ing and helping, my pen will be ever ready for vigorous assertion and defence of the principles, convictions and sertiments, which, during seventeen years' connection with the press of Canada, I have unsweringly propounded, advocated and upheld, and that whether in wider or more limited spheres of usefulness, I may be enabled to bear my due share of the burdens and heats of the day in the battles of the future,

I have the honor to be, sir,

Very faithfully yours,

JOHN F COFFSY
In acquiescing in Father Coffey's fina resolve, the management of the Record

resolve, the management of the RECORD feels its keen sense of loss—a loss that no words of ours can portray—a loss, however, that is alleviated as is our grief assuaged by the hope that though he retires from the active and trying sphere of responsible editorship his facile pen will during leisure moments still do valued service in the cause of right. Father Coffey carries with him the hearty good wishes and the inex pressible gratitude of the readers, friends and patrons of the CATHOLIC RECORD in every portion of the Dominion. He has well earned their gratitude, and to him we tender it on their behalf, together with the assurance that their best prayers and good wishes follow him in his return to the active exercise of the Catholic ministry.

TO THE READERS OF THE CATH OLIC RECORD.

DEAR FRIENDS,-Owing to the severance of the Rev. Dr. Coffey's connection with the CATHOLIC RECORD, the charge of the Editorial Department of this journal will henceforth devolve upon me. The ability and devotedness to Catholic interests which have been characteristic of the RECORD while under the editorial control of Rev. Dr. Coffey, have raised it to a high position among the Catholic ournals of this continent, and rendered it a welcome visitor at thousands of Catholic firesides, and have, at the same time, made it difficult for the Rev. Doctor's successor to satisfy the expectations of its readers, who will naturally wish to see it retain its high rank among the journals of the day. I can only say, this that having been an occasional contributor to its columns in the past, I will endeavor in the future, to the best of my ability, to fulfil the objects for which the CATHOLIC RECORD was established. namely, the advancement of our hely faith, and the advocacy of Catholic interests generally.

Yours respectfully in Christ, GEORGE R NORTHGRAVES, Priest, E ditor of the Catholic Record.

THE LANGUAGE QUESTION.

While the Mail is copying articles from the Windsor "Bugle of Liberty," or "Clarion,"on the necessity of suppressing the French language in Canada, and publishing articles of its own to the same purpose, it is interesting to note the action taken by several Protestant Churches in the United States in reference to the order of Commissioner Atkins, forbidding the instruction of the Indians in any language but English. The Presbyterian Synod of Indiana and other religious bodies have declared the order to be "an invasion of natural rights, as well as eminently unwise." It is equivalent to the humiliating avowal that the Protestantism of the Mail and Clarion et he genus omne, is but the merely local thing that Lord Macaulay describes it lately perpetrated, and which are thereto be, whereas they acknowledge that they can not make Protestants out of them of their language first. Catholicity of course is a universal religion, and is

perforce, as a means of driving out their own fationality and traditions, he is right: but if he means to say that the French Canadians neglect English as a branch of study and accomplishment, he is very much mistaken. The Eog-lish language and literature are much more known among French-Canadian scholars than are the language and literature of a Bossuet and a Fenelon to English scholars in Ontario. Probably the Clarion man, knowing only one language, is not aware that there exists a literature at all in any other tongue.

MR. BALFOUR AT BIRMINGHAM.

Mr. Balfour attended at Birmingham the annual meeting of the Midland Conservative Union, on Friday, the 4th inst. He was surrounded by policemen, lest any attack should be made upon him. One hundred addresses were presented to him by as many different associations there "had caused some of their friends some misgivings, but those incidents were due, not to lack of resolution on the part of the Government, but to defects in the law, which had never

This implies that bad and tyrannical ernment, it is their intention to act more oppressively still. Murders like those of Mitchelstown are to be repeated for no other cause than political discussion; informers like Callinane are to be employed to induce the people to commit crimes, so that there may be an opportunity to punish them; the suffering tenantry are to be crushed under new burdens imposed by landlords on account of their own improvements, like those of Bodyke, Luggacurran and chance of evicting them more ruthlessly than ever, and if the Irish do not show due gratitude for being left to perish by the roadside and in the ditches, they are to be abused with all the invective of which a Balfour or a Chamberlain is capable—they are to be thrown into the felon's prison, and subjected to worse than a felon's treatment—till death's friendly visit rescued them from the hands of their tormentors. All this and more is the redress which Mr. Balfour has to promise a nation, which, as he himselt acknowledged in Parliament,

needs large measures of relief. Still Mr. Balfour does not deny, even now, that Ireland much needs legislato of a character never yet accorded to her, Addressing a "large and enthusiast audience" at night, he said "the Irish question would remain the foremost problem in the mind of everyone who took an interest in the fortunes of his country . . . . therefore Ireland would be his topic to night. The question was not whether Ireland was to be governed under her own or an English Parliament, but whether she was to be governed at all, in accordance with any of those principles which had hitherto regulated the action of every civilized state in the world."

For cool impudence this language sur passes any of the diplomatic assurances that were ever uttered by Russian Czar or Turkish Sultan. What civilized state ever governed a country as England has governed Ireland? And we need not go back to the times when penal codes were the order of the day, the darkest and most bloody codes that ever disgraced the pages of history; but the atrocities of even to day can scarcely find a parallel in the past history of poor Poland, or of the Christian provinces under Moslem rule. Mr. Balfour speaks of the principles of government recognized by civilized states. Where among civilized States will be found such atrocities as have disgraced the Government of Ireland within the last few weeks? Where, even among barbaric nations, unless perhaps in the unexplored regions of Central Africa? Yet this is the kind of rule with which Irishmen are expected to be contented, and for which they must be duly grateful to Messrs. Balfour and his associates in the Cabinet. Is it very surprising, then, that the Irish element in the United States should not be favorably predisposed towards English who, like Mr. Chamberlain, are in a great measure responsible for the cruelties so fore fresh in memory? Such acts must meet with stern retribution. There are Frenchmen unless they can deprive ominous signs that an instalment of that retribution will be meted out to Mr. Cnamberlain on his

only shameful thing about Mr. Gladstone's truly patriotic speeches was that he denounced shameful acts. This description of the Matchelstown occurrence is wilfully false : "If, as the Nationalists and Mr. Gladstone delight to say, the police were defeated and routed, could any one blame them if they fired?" This was too much, even for the Conservative audience he was addressing, for he was greeted with cries of "On! On!" It is well known, it being attested even by the English mem bers of Parliament who were present that the police were the aggre They attacked with batons a peaceful meeting, and after they were justly resisted, they fired wantonly on the out-raged assembly. We call Mr. Balfour's representation of the case a wilful false. hood, because, according to his version the police were wrongfully attacked in the discharge of their duty. But even throughout the country, to which he if they had been wrongfully attacked, it made replies, apologizing for the ineffici- is not justifiable to fire upon ency of the Government's measures in a crowd when any danger to which Ireland. He said that certain incidents they might have been exposed, had passed by, as was the case at Mitchellstown, Mr. Balfour, continuing, said 'he intended to stop speakers ,who directly advocated crime, but to tolerate those who only talked nonsense." Of what contemplated the present system of crime, then, was Lord Mayor Sulli-organized popular rebellion." van guilty? What crime did Sir Wilfred Blunt advocate? Where was the crime as have been the measures of his Gov. of Mr. O'Brien, who in a case of life and death, for this was the issue at stake if eviction had taken place, advised the tenants at Mitchellstown to retain their possession till they would, by the very fact of delay, get the benefit of s law not yet assented to, but their just title to which was already acknowledged in equity by the vote of a hostile Parliament? What was the crime of thirteen year old Maggie Lawlor, who did no more than blows tin horn to greet Mr. Balfour's constables while they were on Matchelstown, so that there may be a the road to perform his dirty work? It is for tyranny in all these cases and for the whole regime of oppression which he has established, that his name is held in execration, not only in Ireland, but

THE SCHOOL QUESTION.

throughout the civilized world.

Scotland Yard cannot produce a more formidable smeller out of plots than the editor of the Mail. A few days ago he exposed no fewer than three attempts of Catholics in different parts of the United States to overthrow the Public School system. Unfortunately for his case none of the occurrences which he made public, in a garbled form, was an attack upon the School system at all; but no matter! The Mail has undertaken to blow up the edifice of the Catholic Church in Canada, a result which even the giant who is now no more was unable to effect, but which the pigmy hopes to accomplish; so all kinds of artillery are welcome for use in his batteries, even pop guns, whereas he can find no better. The story to which he now gives publicity is no better for his cause than the three which we already reviewed in our

columns. We shall give it just as the Mail relates it: "In Jamesburg, N. J., an attempt has been made to divide the Public School into sections, one section to be Protestant, and the other Catholic. The project has called forth a protest from the Baptist Association of New Jersey. The Baptist Association of New Jersey. The Association says: 'The leaven of sectarian influences in our public institutions is working silently everywhere; the attacks upon the Public School system are flagrant, and therefore we again utter our protest to the legislature of the Common wealth, urging that the Jamesburg School be put upon the non-sectarian basis on which it was established. The desire to cause the Roman Catholics to separate themselves from the rest of the separate themselves from the rest of the separate themselves from the rest of the community is as strong in the United States as here; but the attempt, it is worthy of note, is unanimously resisted by Frotestants."

Let us assume the facts to be exactly as the Mail has stated them. That journal was caught in the act of putting wrong construction, besides falsifying, the facts regarding the three other occurrences which were related concern ing the relations of Catholics to the Pubic schools of the United States: we need not be surprised it we find misrepresenta

tion in the above extract also. It is true that journal does not assert seemingly, from himself, this time, that the Catholic action is "an attack upon the Public School system;" but this diplomatists: particularly diplomatists statement is quoted approvingly from the Baptist Association, and it is made the basis of editorial comment which is intended to excite the Protestant sentiment of the people of Ontario against the Catholic school system. He therefore endorses the words of the Baptist Asso. ciation, and we hold him responof readers throughout the Dominion, who through good and evil report so gener through good of the death good through good and evil report so gener through good and evil good through good and evil report so gener through good and evil good through sible for them until he repudiate

against Catholics in general, and against Catholic schools in particular. The Mail, therefore, evidently has the will to father the assertion of the Baptist Association that the Public Schools have been attacked, but he lacks courage to say so openly, because the fraud is too apparent to be allowed to pass without expos-

correctly stated in the Mail? Just this,

and no more : Like their fellow Catholies through both the United States and desire to have their children trained eligiously. They have no wish to force their convictions on their Protestant fellow-citizens, but they do wish to have that liberty themselves which they are quite willing to accord to others. Let the Protestants teach religion or exclude it, as far as their own children are concerned, just as they please. Among them the question is debated pro and con; but the Catholics have their minds made up. Religious teaching they must have, even if an unjust law obliges them to pay double n order to obtain it. This in fact they do in all the cities and large towns in the Union. If, therefore, they can, in Jameaburg, make a friendly arrangement with their Protestant fellow-citizens by which they can secure the teaching which they must have, and at the same time remain under the operation of the Public School law, all should be rejoiced at so amicable and just a way of settling the question, without inflicting upon Catholics the injustice above indicate But the full extent of the injustice is not seen even in the statement that Catholics are obliged to pay double for the attainment of a religious education. If they paid double, and that the amount were for the education of their own children, the injustice would not be so glaring; but when they establish parochial schools, they are in the first place taxed for the support of schools from which they derive no benefit whatever, that is to say, they are taxed for the education of other peoples' children, and then they tax themselves for the education of their own. Is it any wonder that they, on their part, should endeavor by all means to have this enormous grievance rectified? In Ontario the Separate School laws apply a remedy to a great extent; but even here the remedy s not complete. In the United States the evil is of such proportions that, assuming as correct the statistics given in the Mail of 3rd inst., there were last year 537,725 Catholic children taught in Catholic parochial schools, whose parents were paying the unjust double tax we have spoken of. This shows that about 2,141,-000 of the population of the United States actually submit to this glaring injustice by substantial payments for the sake of religious education. It is not merely the question of doing simple justice to this population who are now unjustly dealt with, but to the entire Catho. lic population of the Union, and of Canada too, especially | Ontario, where Catholics are in a minority. In Quebec, where Catholics form the majority, they are liberal with the Protestant the rights which we claim here where we denounce this outrage as Mr. Blake strong enough to be respected, but not strong enough to retain even the just rights we at present enjoy, unless outside of our own ranks there are to be ound a certain number whose professions of love for "civil and religious equality" are not a mere sham. We are perfectly aware that there is a faction decidedly gainst us—a faction the loudest mouthed

determined to assert our rights. We maintain that the character of the education to be given to the children is a question for the parents to decide, not for the State. It is notorious, even from the columns of the Mail, that Protestants as well as Catholic maintain this. The very debate now going on between Mr. La Sueur on the side of Agnosticism, or Rationalism, and Drs. Sutherland and Laing and others on the side of Protestantism, proves this. Mr. La Sueur argues that because the religious convictions of Agnostics should not be interfered with. that religion ought not to be taught in the school at all, even in the very mild shape of reading merely some selections from the Bible. The Protestant clergymen, on the other hand, maintain that, precisely because the Christian parent should be free to impart effectually moral and doctrinal instruction to his children, the Bible should be read and taught in all the public schools.

n their professions of "civil and religi-

cus equality." Of this faction the Mail

assumes a leadership. We care not

whether that leadership be recognized or

not. This faction we will not demean our-

selves to conciliate. But there is a Protest-

ant population who are fond of justice

and fair play. To these we feel that we

can appeal with confidence that they

will sustain us. Yet let us not be mis-

understood. We do not appeal to them

as beggars seeking for favors, but as

fellow-freemen, seeking what is just, and

To give the views of these gentlemen in a short form, we may quote the Mail's

August last : "He argued strongly for a recognition of religion as a valuable educational factor, and most people will agree with him when he says that a purely secular education supplies no adequate force for the levelopment of moral character, and that the fundamental principles of Christian morality ought to he taught in every public

Thus it appears that even those whose opinion the Mail is supposed to reflect agree on the necessity of religious astruction more or less complete. We may safely say that there is a moral unanimity even among Protestants on this subject. If, then, they do not insist upon the teaching of the entire religious systems of the various denominations, it is mainly because they cannot agree among themselves as to the system which should be taught.

There is plenty of evidence that the principal Protestant bodies of the United States hold on this question similar views to those of Protestants here. Is it fair, then, or just to endeavor prevent Catholics from giving religious education to their children? Yet this i precisely what the Baptist Association in New Jersey, and the Mail and its following to Ontario wish to do. The Mail says in the extract quoted at the beginning of this article, that the Catholic demand is "unautmously resisted by Protestants." We cannot and do not believe that Protestants generally, much less unanimously, are actuated by such a spirit of bigotry and intolerance as the Mail would have us believe; but whether or not this be the case, we inscribe on our banners the principle for which we contend : "Freedom of Education." It is difficult to believe that among those Protestants who are contending for this freedom for themselves there will be found bigots enough to succeed in depriving us of the same blessing. There are some : but we trust they are still the hopeless minority that we have in the past found them to

RIP VAN WINKLE ON THE LAND QUESTION.

The editor of the Free Press of this city has evidently been enjoying the sleep of Rip Van Winkle. For years he bas had absolutely nothing to say on the Irish land question, which has attracted the careful consideration of all the Legislative bodies of the British Empire and the United States, and of the leaders of

thought in the whole civilized world. On awaking from his slumber, he suddenly becomes aware of the fact that there is an Irish Land Question, and that Irish tenants are objecting to be turned out wholesale from their holdings to starve; whereupon for their consolation he relates how "Mr. E. Platt opened a chemist's store on Richmond street in this city, six months ago," and failed to pay his rent, whereupon "under the auspices of Mr. V. Cronyn" all his effects have been sold at public auction, and Mr.
Platt has been turned into the street." The Free Press asks why was ninority. They willingly concede all there no adherent of Mr. Blake to Sharrold the other day?

We have not made enquiries into the tenure under which Mr. Platt's landlerd holds his property. It is presumable that his title is similar to the majority of titles in Canada, and that it is just. We can inform the Free Press, however, of the nature of the title of most of the Irish landlords, and we will give an idea of it. In the first place, the tenure by which the landlords of Ireland hold their lands is by spoliation and confiscation. This evil was itself bad enough, since the despoiled consisted of the bulk of the population. But this might have been borne'if legislation had been such as to afford a tolerably adequate means of support for the people. Instead of this, alien legislation, in the interests of dominant absentee landlords, by destroying Irish manufactures threw the people upon the land for support, and enabled the landlords to grind from them in excessive rents, everything that the soil was able to produce; and even if any industrious tenant improved his land, the landlord and not himself received the benefit of the improvement. The rent was raised far beyond the value of the land, and tenants unable to pay, as under such a fenure they must be by wholesale, were evicted under most brutal conditions. The consequences of all this were evictions by many tens of thousands every year. entailing intolerable sufferings, periodical famines, and the expetriation of the people. All this has been so often proved that we need only refer Mr. Winkle to the history of the last helf-century.

We say, by all mens, if Mr. Platt's landlord holds his preperty on a tenure similar to that of the Irish landlords, more especially if Ir. Platt has equal claims with the Iris tenants to be the claims with the Irist tenants to be the natural owner of the soil, the landlord, and not Mr. Plattought to be evicted. As Mr. Blake said of what came under his own cognizace: "The state of things is such as rould call down God's curse, and ought to call down man's."

summary of Dr. Sutherland's speech

LORD SALISBURY bimself, it is con fidently asserted by the Associated Pres despatches, has lost all hope of any successful issue. He is willing to con sole himself, in case of failure, with the reflection that Mr. Chamberlian would at all events, at some time desert the Covernment, so that he will return as worn-out diplomat. He seems to no hink of the possibility that the Govern ment which sent him will also be held responsible for the blunder of entrust ing an important mission to a diplomatis who begins his career by making enem ies of those with whom he has to deal, o by embarrassing those who would b likely to be friendly to the object of

A LATER cable despatch states that is view of the almost certain failure in dicated above, a temporary settlemen has been suggested to be offered by the ers, that Lord Salish proposals of March last be adopted fo ive or ten years, without any suggestion of pecuniary indemnity. Canada is al ready feeling the effects of the blunder of the Government; and they may b the cause of difficulties in which th Seepire will not be without scath.

MR SPURGEON has created considerable sensation among non-Conformists gener ally by withdrawing from the Baptis Communion, because this denomination has become so loose in the dogmatic re agirements for connection with it, H considers that there are in Christianity some truths to be believed, and that thei rejection should be marked with decide disapprobation. The course he has take has called upon him the censure of th general body of non Conformists, or a least of a very large proportion of such who accuse him of saying virtually : "I ot believe as I do you must b you do 1 damned." It is commonly said: "Neithe Mr. Spurgeon nor any one else can arres the movement on what he calls the dow grade. It is a movement which base Christianity on something more vital tha theological doctrines or differences." has long been evident that the tendenc of Protestantism is towards latitudinarian ism, or the rejection of the palmary prin ciples of Christianity; but occasions like this make the fact more palpable still. the distinctive doctrines of the Christia religion are thus to be held of no accoun the sooner we substitute Wong Chin Foo heathenism or Ingersoll's "I know nothin certain about it." the better.

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### MR. CHAMBERLAIN'S MISSION.

As to the opinions entertained in the Thited States of Mr. Joseph Chamber. iain's statesmanship, we may take the Philadelphia American as a fair sample. This journal quotes Mr. Chamberlain's words regarding the Irish in America:

There never has been a time during 'There never has been a time during the last thirty years, when the Irish in America have not been willing to use the privileges which have been conceded to them by their adopted country in order to sow dissension and promote ill feeling with Great Britain. More than once they have shown their readiness to jeopardies the best interests of their adopted country in order to avenue real dopted country in order to avenge real f fancied injuries from their old one, and I am not sanguine enough to antici pate that they will change their policy.'

All this, the American states, "is notor iously untrue." But independently of its truth or falsebood,

"Certainly no one not devoid of diplo matic tact would have spoken as he is reported to have done, while occupying his

"Supposing this to be true, which it is "Supposing this to be true, which it is.
not, would anything have been lost by Mr.
Chamberlain's refraining from saying it?
Does he suppose that he is going to get
Americans to agree to anything he proposes by threat-ning to hold them afraid
of the Irish if they refuse? By this speech
Mr. Chamberlain has done so much to
stir up ill feeling in America, that he is
disqualified entirely from representing his disqualified entirely from representing his country in any friendly negotiation. It is the right and the duty of the Canadian Government to ask his recall, in order that some person not entirely destitute of international good manners may be substituted for him."

### EDITORIAL NOTES.

THE hopes of Conservatives, even, are pretty low in regard to the success of Mr. Chamberlain as a diplomatic success. The Observer does not despair thereof. It can say no more. He adds, however, with an if, "we may safely leave the Irish Americans and Irish. American opinion out of account," and here is where the condition comes in: "It he succeeds in perfecting an equit able adjustment." The American people are not accustomed to leave The American American citizens' opinion out of account, whether the Americans concerned are native born, or of Irish origin.

LORD SALISBURY bimself, it is confidently asserted by the Associated Press despatches, has lost all hope of any successful issue. He is willing to consele himself, in case of failure, with the reflection that Mr. Chamberlian would at all events, at some time desert the Covernment, so that he will return as a worn out diplomat. He seems to not think of the possibility that the Govern ment which sent him will also be held responsible for the blunder of entrust ing an important mission to a diplomatis who begins his career by making enem ies of those with whom he has to deal, o by embarrassing those who would be likely to be friendly to the object of

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THE Liberal-Unionist cause is meeting with many severe blows. The party seem to be meeting with the fate of the "ten little nigger boys" of the nursery song. Close upon the secession of Messrs Winterbottom and Trevelvan, comes that of Mr. Buchanan. He was one of the staunchest and bitterest Unionists in the house, and was the only Unionist from Edinborough. Having resigned his seat, be will in all probability be re-elected as

a Home-Ruler of Home Rulers, Mr. Balfour's murders do not gain converts to his cause. Mr. Courtney, who still stays in the sinking ship, held a series of meetings in his constituency to explain his course, and the Government organs filled their columns with his grand peec hee, even the big Times giving three columns under the heading "Mr. Courtney at Saltash," but unfortunately the last two lines unfold a sad tale : an amendment expressing want of confidence in the hon, gentleman was carried by a large majority," and all his meets ings end similarly. The ten little niggers are going fast,

### DIOCESE OF KINGSTON.

Contributions Toward the Cathedral lower.

Last Sunday within the High Mass, the Rev. Father Twomey submitted to St. Mary's congregation the annual statement of the account of the Church Improvement Fund. We are more than pleased to learn that this fund grows apace, and that it has already reached the magnificent sum of \$25, 886 02, an amount sufficient to ensure the completion of the cathedral at no distant date without the slightest danger of financial embarrassment. The following figures give the exact state of St. Mary's Cathedral Improvement Fund from the beginning up to Oct. 18th, 1887: Total received from August 31st, 1884, to October 18th,

mer statements and in this θ .....

Balance to credit of Im. fund. \$ 15,476 30

Rec'd at 7:30 o'clock Mass\$	2 082	60
Rec'd at 9 15 o'clock Mass	569	18
Rec'd at 10 30 o'clock Mass	3,476	64
Collection, Rosary Sunday	120	00

Donated by His Lordship 1.000 00 Other sources Gallery pew Total for y'r from all sources.\$ 7,882 54

EXPENDITURE FOR YEAR ENDING OCTOBER 18th, 1887. Frank Wheeler on

acct. of steam-heat-ing apparatus.....

Peter Clark, Toronto,	LO LO	LLUMB.	
inspection of boil-			
ers	10 (	00	
J McConaghy, work	, 10	00	
in basement	90	43	
W. Sullivan, engineer	60 (		
Water Works Co.			
placing pipes	22 :	32	
Gas fixtures in base-			
ment	8 5	75	
			91 5

Montreal, placing dows..... 81 40 Savage Bros, painting

J. C. Spense & Sons,

OTHER EXPENSES WERE: George Newlands, pointing walls.....

B Simpson, carpenter work..

Usual parish offertory......

Balance on hand for year 3,262 15 ending Oct. 18th, 1887..... GENERAL SUMMARY. Total received from people to

206 02

Grand total from Aug. 31st, 1884, to Oct. 18th, 1887.....\$ 25,886 02 Having read and explained the different items of receipts and expenditure up to the present, Father Twomey delivered a spirited address, in the course of which he said, that there was not one amongst them who should not be truly grateful to God for the decided and more than abundant success follows. and more than abundant success following their financial scheme in aid of the urch Improvement Fund. But a little Church Improvement Fund. But a little more than three years ago, as they were all aware, this Sunday collection was established by the Bishop and congregation for the purpose of making the necessary improvements, and giving the proper proportion to the Cathedral, and in that short space of time, nearly twenty-six thousand dollars had been realized, whilst the collection is still realized, whilst the collection is still sustained with almost the same vigor as on the first Sunday of its existence. Surely this surpassed the expectations of even the most sanguine of the proectors of the plan. A congregation without great resources, which can put together twenty six thousand dollars in such a short space of time is deserving

of all praise.

There was a depth of Faith and a There was a depth of Faith and a spirit of large hearted generosity and self sacrifice implied in this act, which were proper to the Catholic Church, and which were rarely surpassed under the same circumstances and by the same number within her fold. He regretted that His Lordship was not there in person to express his satisfaction over the result and to encourage the congregation to still greater efforts for the future, until the work they had undertaken was finally crowned by success. However, in his absence, he was happy to be able

to congratulate them on the public manifestation of that Faith and the exercise of that spirit of self sacrifice and generosity which had animated them throughout this matter. He thanked them one and all, and first, and more particularly, Gods chosen poor, who had so largely and so liberally contributed to this Fund. If we consider what a hard and uninviting thing is daily toil, and see how freely and cheerfully no small amount of the pittance earned thereby is given over for the decoration and improvement of God's holy house, we can understand more easily how that great unselfish love of the Carpenter's Son, who was albeit the Lord and Saviour son, who was albeit the Lord and Saviour and King of all, has passed over to remain forever with the poor—that class—which He ennobled and consecrated by the poverty of His earthly life. Oh, may God bless the poor, the faithful, loving, generous, self sacrificing Christ like poor! They have "cast into the offerings of God," for the adornment of His temple "more than all they who have east into the treasure." all they who have cast into the treasury, for they have cheerfully and generously cast in of the little they possess. May God return—God certainly will return— to them a thousand-fold in the eternal

years. Those also, whom God Almighty bad blessed with superabundance deserved praise, for, as a rule, they had returned back to Him from their abundance even as He demands God, in His dealings with man, is mag-nificent and merciful to all, and gener ous and bountiful in the diffusion of His gifts and graces, and He is too rich and charitable to be outdone in generosity by any man. The poor man's groat calls down His clustering benedictions as well as the rich man's thousands and for the one gift offered, a bundred shall be, by Him, returned, as He Himself assures us. In our dealings with God, therefore, the lesson of unstinted and open hearted generosity was obvious to all, The speaker next passed to the consideration of the account for the past year. Of the \$7.882.54 collected during that time, nearly \$600 came from interest, whilst His Lordship had increased his donation by giving his cheque for another thousand, some two weeks ago. From Cornwall to Trenton, school, convent, church or hospital in school, convent, church or hospital in the several parishes of the diocese were indebted to His Lordship for substantial pecuniary aid during the past seven years. Here in Kingston, he had dispensed his money with such a princely generosity that \$3000, from his private pulse, were placed to the credit of the Cathedral Improvement Fund in the space of two years. The congregation owed him a debt of gratitude for this as well as for his other workein connection with the Cathedral, which, the speaker pelieved they did not fail to appreciate

Although His Lordship's occupations are numerous and the cares of a Diocese ar continually pressing upon him, yet he had made time to bring the resources of a cultivated mind and a varied and extensive knowledge to the adornment of this magnificent and beautiful temple of the living God, where now, through his labors, even the very glass speaks to us of Christ's absorbing love for man, and tells the story of His earthly life. The amount subscribed by the congregation during the past year was large, and, under the circumstances, quite satisfac-tory to all; but under the heading "Other Sources" he was sorry to say that the sum received came en-tirely from the gallery pew rent, which His Lordship had transferred from the Parochial Fund to that intended for the Church Improvement. There were no testamentary bequests, with the exception testamentary bequests, with the exception of one made a few months ago, which would be duly credited to the donor who had now passed away. He trusted that his example would stimulate others who had received abundantly from the bounti-ful hand of God to do their duty towards Him and His holy house not alone during 245 74 life, but, particularly when about to give an account of their stewardship. God's liberality was nowhere so strikingly manifested to us, as in this temple which Catholic Faith had erected for the constant abode and blessed presence of His Son in the flesh. Here the wonders of His mercy and good-ness were hourly exercised towards us in the works of purification and sanctifi-cation. Surely then every Catholic should substantially assist in adorning God's holy house, and thus prove his gratitude for the favors which God sends down from above. Every Catholic should be able to say in truth: "I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth." After describing the magnificence of Sol-oman's temple, which, after all, was only

> olic Church should be, the speaker concluded by exhorting the congregation to follow the example of their worthy Fathers, who, amidst great difficulties, and in troublous times, and with limited resources, built this magnificent temple to the true God, to stand here forever as a testimony of their deep, earnest, holy faith Special to the CATHOLIC RECORD

a shadowy representation of what a Cath olic Church should be, the speaker conclu

BISHOP CLEARY'S VISIT TO PIC-Friday, Oct. 20th, was a gala day for the Catholics of Picton and surrounding country, it being the day set for the arrival of his Lordship Rt. Rev. Dr. Cleary, on his episcopal visitation to the congregation of St. Gregory's Long before the train was due large crowds began to assemble at the station, all eager to catch a glimpse of their Bishop and ruler of the Diocese. As the time drew near for the train to arrive, an immense crowd had assembled, and as it steamed crowd had assembled, and as it steamed in the fine band of the 16th Battalion struck up "St. Patrick's Day," which struck up "St. Patrick's Day, which enlivened the occasion, and brought forth a very pleasant smile from His Lord-ship. No doubt the tune reminded him of his native land. The following gentlemen comprising the committee of reception; Messrs, J. Redmond, J. Pryner, D. Mc-Messrs. J. Redmond, J. Pryner, D. Mc-Cauly, FitzHourigan, with Rev. Father Brennan, boarded the train and greeted His Lordship, who was accompanied by his private secretary, Father Kelly, and Fathers Walsh, Trenton; and Walsh, Frankford. The party were shown to carriages in waiting and driven to the church, headed by the band of the 16th Battalion, followed by a large concourse of peeple and an immense procession of

carriages, thus evincing their loyalty to their chief pastor and guide by turning out in large numbers to greet him and bid him a genuine cad malle failthe on his episcopal visitation. Arriving at the church the school children under Miss Moran were drawn up in open order as a guard of honor to His Lurdship. As a guard of honor to his Lindship. As His Lordship passed through, the chil-dren knelt down and received his bless-ing, after which they formed in column and marched in the church with military precision. After short prayer His Lord-ship ascended the altar and spoke a few

words to the people.

In the evening the presbytery and the beautiful lawn and entrance to the church was illuminated with Chinese lanterns and presented a very striking appearance. Too much praise cannot be given for the very creditable manner in which Father Brennan had the discoursed some beautiful selections. At Bishop shall ordain such methods of college and Fathers Kelly, Brennan, Walsh and Walsh, proceeded from the presbytery to the courch, the band playing appropriate airs. Father Kelly recited the rosary, the whole congregation arrangements carried out. During the early portion of the evening the band the rosary, the whole congregation re sponding, after which Mr. J. Redmond, sr , read the following address on behalf

To the Bt Rev James Vincent Cleary, S. T.

D., Eishop of Kingston.
My Load,—The congregation of St.
Gregory's Church take advantage of
the present time to greet you and give
expression to the feelings of joy and
gladness that animate them on this the gladness that animate them on this the occasion of your Lordship's episcopal visitation to our town. It is always a proud day for Catholics when they have the honor and pleasure of welcoming their bishop, and especially so on occa sions of this kind when he comes for the purpose of bestowing the great sacrament of configuration on the course for ment of confirmation on the young peo-ple, making them strong in faith and morals and giving them extra strength to combat evil temptations and the wickedness into which they will likely oe thrown in after life. We als take the opportunity, my Lord to congratulate you on the rapid strides in advancement that the Catholic religon has made in this diocese since you assumed your present holy position. The number of priests has been greatly increased, affording your people a greater opportunity of attending to their religious duties. Throughout the diocese new temples consecrated to God have been built, the graceful towers of which, surmounted by the cross of Christ, the emblem of Chri tianity, bear testimony to your incessant real in the cause of God and holy Church We cannot allow the present occasion t pass by without tendering your Lord-snip our heartfelt thanks for having established in our midst a branch of the Confraternity of the Holy Family, which is yielding fruit a hundred fold and is proving the happy means of bringing together mouthly the parents and children of this mission, promoting more efficactionally the honor and glory of God and the spread of our holy religion. In conclusion, my Lord, we beg to assure you that every good work inaugurated in this old mission of Picton under the guidance of our beloved pastor, with the episcopal sanction, will receive our energetic co operation. Hoping, my Lord, that those fortunate young people who are to be confirmed by you to-day may live long to bless you, and trusting that you may be long spared to advance the interests of the Catholic Church in this diocese, Asking your Episcopal Benediction for

Picton, Ontario, Oct 21st, 1887.

His Lordship made a very suitable reply, expressing his gratification at the reception tendered him, and delivered a very stirring instruction to the congregation, which controlled a hour in delivered. On Saturday a number of the children had the great happiness of receiving for the first time our Divine Lord. It was indeed a touching and solemn sight, and one which could not fail to impress the beholder, as the children with hands joined and eyes modestly cast down, ad joined and eyes modestly cast down, ad wanced reverently to partake of the Heav enly Banquet; and the joyous gladness which lighted up their countenances told far more plainly than words, that it was indeed for them "The Great Day." At eleven o'clock they re assembled in the church, and were examined by the bishop. His Lordship expressed himself highly pleased with their knowledge of their prayers and the promptness and clearness of their answers in the Uhristian Doctrine, and in referring to the subject on Sunday and in referring to the subject on Sunday he thanked the parents, but more particu he tranked the parents, but more particu-larly the priest and teachers, whom he congratulated on the success which had crowned their efforts, remarking that it was not the first time he had noticed the

great zeal displayed by their beloved

ourselves and familie-, we remain your devoted children in Carist.

In the afternoon the Bishop held In the atternoon the Bisnop neta a meeting of the chief men of the parish. Twenty gentlemen, selected from the several townships of Prince Edward County, assembled in the Presbytery, His Lordship laid before them his project of erecting a new and suitably architectural church in Picton. The old edifice he said which had been exceed edifice, he said, which had been erecte 49 years ago, was good enough for that day, when the Catholic Church was only beginning to establish itself in this part of Canada But now Catholicism had developed all over the Dominion, and had built up its institutions in accordance with the progress of faith in every diocese. Even the Profestant sect had in many places erected decent buildings for their weekly assemblies for prayer and public worship. It would ill become Catholics to lag behind in the general race of religious progress. For the house in which Catholics assemble for divine worship is not a mere meeting house or Christian synagogue. It is the house and home of the Lord Jesus Christ, the King of glory, the Eternal Son of God Who became man for us and died for our redemption, and in the great Sacrifice of the Altar offers Him-

Jesus Christ in every parish, it is the House of God, it is the palace of the great King, and, if our faith be lively, we

cannot grudge our most generous offer ings to our Soverign Lord and best of benefactors in order to make His dwell-ing place amongst us worthy of Him and the great sacrifice He offers for us on our altars "Jesus Christ," said the bishop, "is the best and greatest man in the parish; and He ought to have the best house in the parish."

After a lengthy discussion of the subject

After a lengthy discussions with at it was agreed by unanimous vote "that the erection of a new Church shall begin the erection of a new Church shall begin the erection of a new Church shall begin the erection of the erect

length, among other things on the obliga-tion of a bishop in his visitation to inquire into the working of the congre-gation, and the relation between priest and people. He was to see if they were both discharged faithfully, and to excite the people to more zeal if possible, in their religious duties. If some benefit is not done the Bishop's visit is of no avail. Happily for the congregation of St. Gregory's, such is not the case here, as His Lordship's example alone was enough to excite the most careless Cath olic to be more assiduous, devout and attentive to his religious duties. Many Catholic was heard to remark that his Lordship recited his rosary with the meekness and humility of a child. This fact alone has had a tendency to draw more attention to that excellent practice f devotion to the Mother of God.

On Monday the sacrament of confirma-tion was administered at the conclusion of the Holy Sacrifice of the Mass. same reverent mien which characterized the chi-dren on Saturday was noticeable and we trust that the seven gifts which were infused into their souls will permeate their every thought and act which they contracted, in promising anew to fight always under the sacre sanner of Jesus Christ, will be fulfilled

by each and every one of them.
On Tuesday His Lordship, accompanied by the Rev. Pastor and Rev. Father Walsh, Trenton, visited the Separate School, which was tastefully decorated in honor of the distinguished visitor. A carpet covered the spacious aisle from the main entrance to the platform, where a throne was erected, which was covered purple and crimson, draped gold lace; facing the throne hung a hand-some scroll bearing the words "Crad mille failthe." The letters were in gold on a ground of white and surrounded by a rich border of shamrocks. Evergreens, flowers, etc., were used profusely, and the usually beautiful school room tooked as if it too wished to greet the honored

Immediately on His Lordsbip's en-trance the pupils knelt to receive his blessing, then arose and sang "Vivat Pastor bonus," after which Master Robert McDonald read the following address

To the Right Rev. Dr. Cleary, Bishop Kingston.

My Lord,-With joyous and grateful hearts we greet your Lordship on this thrice happy day. From the moment we heard that we were to be honored by your illustrious presence how anxiously we counted the days, aye even the hours that must elapse ere we could see our beloved Bishop, and when the sun sank to rest in the western heavens, last eve, and at length the bright vn of this joyous morn appeare and bade us awake to greet our loved Bishop, how gladly we obeyed the call, how each youthful heart throbbed with joy as we hastened here to greet our loved Bishop and lay our homage at his feet and add our feeble tribute to swell joy as we hastened here to greet

the chorus of his praise.

It is indeed, my Lord, a day of true delights, and when in after years fond memories throng round our hearts how brightly will this day shine out recalling our innocent childhood, and reminding us of him who to day honors us with hi

During your Lordship's visit two im portant events have occurred for many of us, which will leave their impression for time and eternity. Many of us have for the first time received Our Divine Lord. On! what a happy day! How the angels must have looked with wonder and awe at such a sublime spectacle! May the thought of the great event never fade from our memory, but like a bright star, shed lustre around our paths and guide us

at last to our heavenly home. We have received from your Lordship's anointed hands the great sacrament of confirmation to strengthen us in virtue and faith—that glorious faith which with God's grace we will always cherish—that faith for which we are willing, if necessary, to shed the last drop of our blood, as many of our forefathers did of yore in that sainted isle beyond the

Before we conclude this address, permit us, my Lord, to allude to an event which occurs this year, filling every Catholic heart with joy, the Golden Jubilee of our Holy rather, Leo XIII, the illustrious Pontiff who now so worthly rules the universal Church, and to tendente of the control of the contr der to him, through Your Lordship, our profound love and homsge, and to assure him of our unswerving devotion to the Chair of St. Peter. That Your Lord ship may be spared many, many years to labor in the service of God, as you are so zealously doing, and that when your life on earth is ended you may be rewarded with a bright crown in heaven, is the heartfelt prayer of your faithful and devoted children,

THE PUPILS OF THE SEPARATE SCHOOL. great Sacrifice of the Altar offers Himself daily to His Father for propitiation and mercy to us and our deceased friends, and for imperation of spiritual and temporal blessings upon us and our families. He condescends to dwell in the tabernacies of the Catholic Church, to re-

walk of life, and to let it model all their

ords and actions.

Miss Alice Doherty then presented a beauti'ul bouquet of fi wers to His Lord-ship, which he graciously received, and after again bestowing his blessing on all present took his departure, while the children sang the "Laudste Dominum."

It must be a source of great gratification and zealous Pastor of Picton, to have his arduous labors crowned with such success, and will help to repay him for the care and solicitude which he is always more than willing to expend on those of whom he is placed by Almighty God.

We cannot conclude without some reference to the great Prelate whom it is our pride and privilege to call our Bishop. Surely no hand could more worthily hold the crosier! On no purer, or holier brow could the mitre be placed! When seven years ago, obeying the voice of the Supreme Pontift, he severed all the ties of kindred and home and came amongst us, heralded by the fame of his piety and learning—a fitting son of the Isle of Saints and Scholars—our hearts beat with joyous anticipations, which have been far more than realized by the rapid strides religion has made under his wise rule; for with no thought of self but with every thought and act of sell out with every thought and act for the welfare of the people committed to his care, never daunted by fatigue or trouble, he is constantly going from parish to parish, inciting all, both priests and people, to greater fervor in the service of our Divine Master. And the "Cead mille failthe" which everywhere greets him is not merely an idle form of springs spontaneously from every heart, showing the deep love we have for our showing the deep love we have for our bishop. We cannot forget the heartfelt love he has for his native land—that land which we, too, claim as our own-That land which is more dear in her sorrows, her tears, and her snowers, Than the rest of the world in its sunniest

For his eloquent voice and facile pen are ever ready in her sacred cause, s indeed our own Soggarth Aroon. is indeed a true successor of the Apostles, and we know we but echo the

Apostles, and we know we but echo the thought of every person in this vast diocese when we say "God bless Leo XIII. for giving us such a good Bishop.'

His Lordship has ordered that a silver collection be taken up every Sunday at the offertory for the building of the new church. At the first collection the conception, respectively. gregation responded generously. As Father Brennan remarked on Sanday, the bishop has decided on a new church, and our duty is to obey, and the more you give at the Sandsy collections the less bardensome it will be later on. His Lordship promised five hundred dollars in aid of the building of the new church. It is also the intention of pastor to give a very handsome sum in aid of the new edifice. He has always been exceedingly liberal towards any work going on around the Church since he came amongst us, and no doubt the people will follow an example that has endeared him to his congregation. Since His Lordship's decision to build a new

this Lordship's decision to build a new church has become known priest and people all seem determined at any sacri-fice to carry out his wishes.

A very large number of the leading Protestants of the town attended the services during His Lordship's stay and were delighted with is eloquent dis-

# LEAGUE OF THE CROSS.

The usual weekly meeting of this society took place at the Catholic Library rooms lest night. It was decided that immediate steps should be taken for sfiliation with the Arch Confraternity of sminaton with the Arch Contraternity of the League at Guelph, whose objects have received the sanction and blessing of Pope Leo XIII, and which, for this reason, enjoys special privileges. A reso-lution that the Society be a total Abstinence Society, pure and simple, and not was carried. A proposition to unite with other societies in forming a total abstinence union for Ontario was held over for further discussion. The election of officers for the ensuing year then took place with the following result:— President—John O'Meara. 1st Vice President—E. D Gough.

2nd Vice President—P. B Gough.
Recording Secretary—P. J. Quinn.
Financial Secretary—Daniel O'Brien.
Treasurer—J. D. McIlmoyle.
Meetings of the League will be held

every Monday evening at 8 o'clock; and will be made attractive by discussions on subjects of interest to the members, and addresses from time to time by speakers from other towns and cities interested in temperance work.—Peter boro Examiner, Nov. 1st.

# In Memoriam.

MARY ANNE HOLDEN, DIED AT BELLEVILLE OCT. 24TH, 1887. Her life was pure as morning ray, Her soul rescn'd heav'n ward day by day Bright steps of faith her kindly way, Miserere, Domine!

At noontide heav'nly blossoms fade, wait for evening's darkling sha Requiem Asterns

# Beautiful Allegory.

Crittenden, of Kentucky, was at one time engaged in defending a man whe had been indicted for a capital offense. After an elaborate and powerful defence, he closed the effort with the following striking and heartiful element. striking and beautiful allegory: God, in His eternal council, conceived the thought of man's creation, He called the thought of man's creation, who wait conto Him the three ministers who wait constantly upon the throne—Justice, Truth, stantly upon the throne—Justice, Iran, and Marcy—and thus addressed them:
'Shall we make man?' Then said Justice:
'Oh, God, make him not, for he will trample upon Thy laws.' Truth made On, God, make him not, for he will trample upon Thy laws.' Truth made answer also: 'Oh, God, make him not, for he will pollute Thy sanctuary.' But Mercy dropping upon her knees, looking up through her tears, exclaimed. 'Oh, God, make him—I will watch over him with my care through all the dark paths with my care through all the dark paths which he may have to tread!' Then God made man and said to him: 'Oh, man, which he may have to tread!' Then God made man and said to him: 'Oh, man, thou art the child of Mercy: go and deal

# Condensed from the Irish American. NEWS FROM IRELAND.

The death is announced, on October 9.h, at St. David's, Pantasaph, Sorewabury, of the Rev. Father Angelus, O S. F. C, aged thirty seven years, after a lingering and painful illness, which he bore with true Christian fortitude. He was well known at Dublin, Cork, and Peckham, where h labored zaalously for the salvation of souls.

where h labored zaslously for the salvation of souls.

On October 12th, a seminary for the
education of Cathol cs for the priesthood
was opened at Artane, Dublin, by Mon
signor Persico. All the bodies from the
Ohristian Brothers' schools of Dublin were
drawn up in front of the edifice to the
number of about four thousand. The
Archbishop of Dublin, addressing his Excallency, said their chief object in meeting
there was to protest against the arbitrary
system of education carried on by the
Government in Ireland, and which they,
the Catholics in Ireland, could only just
tolerate. What they wanted was perfect
freedom of religious education. Monsignor Persico said the matter was one in
which the Holy Father had a deep and
fervent interest. The Lord Mayor was
present.

A sad story has been revealed at a coroner's inquest, held recently, in Johns ownbridge. Thomas Melia, a servent nan, in the prime of life, in seeming sealth and spirits, went out in the mornman, in the prime or life, in seeming health and spirits, went out in the morning to Kilmorey bog, with an ass and dray for turf mold. In the evening the ass same home with Melia lying helpless in the cart. His master, seeing his state and mistaking it for drunkenness, refused to speak to him. He lay in the yard for hours till roused up at dark, when he tottered into the kitchen and lay down in a stupor against some sacke. At ten o'clock he was given a drink of cold water, and was helped to bed. He was unable to un dress himself and lay in his clothes. At four e'clock next evening his mistress told him to come down to his tea. At a quarter to eight she found him dead. All the time there was nothing given him, nothing done for him, no kind word spoken to him, no priest or doctor brought to him. Poor fellow! instead of lying in a drunken sleep, he was lying on the threshold of death, struck down by internal hemor rhage, and literally losing his heart's blood.

Wexford Wexford

On Tuesday, Oct. 4th, Mr. A. J Cliffe, of Bellevue, placed binness on the role of swictors with the Brookes, Hamiltons, &c., in consequence of which his bunting will in future be strictly confined to his own in future be strictly confined to his own demesne. The public consider Mr. Cliffe's action in this matter most harsh. James Redmond, a blacksmith, residing in Ballyhugue, who was evicted, was induced by Mr. Cliffe and his managers, some ten or eleven years ago, to leave his own house and forge and go live in the place from whence he has now been evicted. Mr. Redmond, depending upon the word of Mr. Cliffe, allowed his own forge to fail, and on the day named, when Dayer & Mr. Cliffe, allowed his own forge to fad, and on the day named, when D wyer & Son, and Donovan, protected, by about a score of Balfour's blood hounds, flung about the public cross of Ballynogue the poor smith's tools and effects, both himself and his customers looked in wonder to know what would be done for some place to erect the bellows. Mr. Cliffe's own horses were in the forge when hostilities commenced; but landlordism is landlord ism, and when the victim of the system ism, and when the victim of the system happens at the same time to be the employee of the evictor, it goes beyond all human understanding to know what it

Longford. On Sunday, Oct 8th, a most enthusiastic demonstration took place in Longford, Contingents came from long distances with bands and bauners, and all the adjoining counties were represented. The meeting was held in the main street. The platform was not strong enough, and immediately on the people coming on it it broke down, but fortunately no one it broke down, but fortunately no one sustained any serious injuries. Mr. T M. Healy, M. P., accompanied by Mr. W. E. Dennehy, the Lord Mayor's secretary, drove over from Mullingar, and met with an enthusiastic greeting on the way. The chair was taken by Mr. Flood, the Chairman of the Town Commissioners. A constabulary about the difference of the constabulary about the constabula Professor Stuart, M P; Messrs. John Dillon, M P.; W. K. Redmond, M P.; Justin McCarthy, M. P.; Michael Davitt and Rav. M. Cullomb, P. P., and explained that Mr. Connolly, M P., was absent through stekness. Resolutions sustaining the policy of the National Lesgue, and denouncing the action of the G.ve. nment in Ireland, were proposed by Mr. Robert Noud, seconded by Mr. Joseph Wilson, T. C., and passed unanimously.

On the morning of Oct. 8th, a very interesting and impressive event was witnessed in St. Mary's Church, Drogheda, when the Rev. Thomas Cassidy, C. C., St. when the Rev. Thomas Cassidy, C. C., St., Peter's, unveiled a memorial erected by the parishioners in memory of the late Very Rev. Dr. Mathews, whose name is held in veneration and affectionate recollection by the people of Drogh.da. The memorial, which is altar shaped, is in the Gothic style of the thirteenth century, and it an overteenth charter was in fact. is an ornate and chaste work of art. In the central panel the armorial bearings of the Mathews family are skillfully executed, while finely chiseled shamrocks and appropriate figures appear on either side. Cork.

The tenants on the estate of Mrs. Mary

by Captain Plunkett at Mitchelstown. Some people seemed to have formed the belief that, like Byron's Corair, he had at least one virtue. The secret of the captain's valor on the occasion arose from the fact that he wore a suit of chain mail.

There is not one who knows Dr. Tanner who will not sympa hize with him in the loss of his mother; and there are hundreds—ay, thousands—who kne whim and do not share his political views who will also sympathize with the popular member in auch a deplorable domestic calamity. The decessed was a charming lady in every relation of life, and filled the duties of her atation in Cork in a way which endeaved her to all classes. The family have held a foremost place in the city for at least half a century; and have always been held in that esteem which their virtues, public and private, challenged. Dr. Tanner's father was for many years one of the foremost doctors of his time; and his personal beneficence was quite on a par with his great professional accomplishments. Hence the loss which the family now sustain in the demise of Mrs Tanner is keenly felt by everyone in Cork.

Limerica.

Limerick.

Preparations are in progress for holding a great National League demonstration in Limerick about the first week in November. Mr. Dulon suggested such a meeting, in order to give the people of the city and those of its surrounding, from every country, an opportunity of protesting against the manner in which the affeirs of the country are now administered. His suggestion was promptly acted on, and already the support of the different Branches is being enlisted. It is expected that Mr. Parnell will try to be present and some of his ablest Licutenant, with other distinguished Irishmen. There need be no doubt as to the people doing their duty, and making the display one worthy of the emergency and of a city which was one of the first in Ireland to unfurl the Home Rule banner.

Clare.

On Sanday, October 9, a splendid meeting of the inhabitants of Kilrush was held at the chapel yard, on Toler street, to protest against the action of the Government in preventing free speech and the right of public meeting, as well as the attempt to muzzie the Irish press. Before the meeting commeoced, a large force of police, in charge of Mr. J. W. Brown, D. I., wanted to follow the people, but on demanding to be present were told, by Rev. Dr. Diman and the priests that they did not want to hold a meeting of the Lesgue, nor was in such, but on the police persisting to force themselves in, the gates were locked against them amid much groaning. At the meeting, the Very Rev. Dr. Dinan, P. P. V. G., presided, and delivered an able speech, advising the people to be calm and determined in this grave crists, but to aid their parliamentary leaders by but to aid their parliamentary leaders by constitu ional and peaceable agitation until their wrongs were redressed. Father Courtney, C. C. Mr. Egan, and others also addressed the meeting. On leaving the meeting the police took down the names of persons present

Tipperary.
On Saturday, October 8th, Dr. Tanner,
M. P., accompanied by Mr. John Mandeville, of Mitchelstown, arrived in Carrick on Suir An influential deputation of local Nationalists was at the station to receive them. A procession of several thousand persons, headed by bands and torches, paraded the principal streets en-route to Mr. Feehan's, Castle street, where the hon. gentleman remained as a guest during his visit. On the following Sun

intimidate landlords into quarrels with their tenants, which the landlords them selves are not willing to admit to be justified. This organization, be says, is egging on Lord Masserene to fight his tenants on Lord Masserene to fight his tenants tooth and nail. In other words, the landlords may combine against the tenants may not combine against the landlords. The lawyers, the bailiffs, the Emergencyman, are the instruments of the Property Defence Association, and bodies of policemen and troops are employed at the public expense to help them. To do what? Merely to recover their wages, "their failure to collect rents which the tenants would pay, and which the landlord would (it is believed) be glad to receive if he and his tenants were left face to face. The British taxpayer will have to pay the piper for all this."

At the Billymena Quarter Sessions, on Oct. 20th, before Mr. Fitzgibbon, Q. C., the court was engaged in hearing eight appeals from the decisions of Messis Hamilton and Harvey, R. M.'s, at Portrush, who tried the appellants under the Crimes Act for riot and unlawful assembly at Portrush on the 7th of August last, on the occasion of the excursion of the Irish at Portrush on the 7th of August last, on the occasion of the excursion of the Irish National Foresters' Society from Belfast to the Giant's Causeway. The appellants were Samuel Selfridge, Thomas Adams, John Hill, Thos. Anderson, Portrush; and Robert Hunter, James Boyd, John Ferzzle, and Thomas Martin, Porstewart. The decisions of the magistrates, which ranged from three to six months, were all confirmed by his Honor except in the case of Adams, who was discharged on the of Adams, who was discharged on the grounds that he had not been actually seen taking part in the riot. His Honor said the riot to which the other prisoners

hooting at length became so persistent that a halt was ordered and a consultation took place Father McFadden was spoken to by the Resident Megistrate, but said he would not be accountable for the action of the people. Some distance further on atones were thrown, and the Magistrate read the Riot Act. Father McFadden said the people were irritated by the p-lice sergeant taking notes, and upon the sergeant being directed to discontinue, the crowd was less noisy. On reaching the B bodyforeland, it was found that the houses, of which possession was to be demanded, were tenantless and the doors had been removed. The bailiff declared his intention of demanding possession of every house in the townland, and Father McFadden protested against this course as illegal. The Resident Magistrate thereupon declared to at he would not further support the bailiff

At the Clifden quarter sessions, on October 11th, upwards of thirty ejectment decrees were obtained against ten ants on the estates of Lord Ardilaun, Captain Martyn Ross, Oughtersard, and a few other petty landowners. A considerable number of ejectments had been is used on the estate of the late Richard Berridge, over which George Robinson, of Ballinahinch, is agent; but owing to the user pected death of the landlord they have been withdrawn, and all agents, gamekeep era, bailiffs, etc., on the property have been notified that they are no longer to consider themsalves under pay.

Ou October 14th, at Gort, before Mr. Henn, Q C, the Recorder for the county, the first of a vast number of eviction cases (close on a thousand), all brought by the Marquis of Clanricarde against his tenants, came on for hearing. It was much commented on in court that Mr. Tener, the newly appointed agent of the Marquie, though holding no official position, occupied a seat on the bench, and was eugaged in earnest discussion with the barrister in the earlier part of the day. The tenant in this particular case was Martin Toohy, of Woodford. Mr. Bodkin appeared for the tenant. After a very animated discussion, lasting the greater part of the day, the case was dismissed on the point raised by Mr. Bodkin, that service had not been duly proved. The barrister them adjourned the remaining cases and took up the licensing business.

ENNOBLING WOMAN.

WOMAN IN THE EARLY CHRISTIAN AGES AND TO DAY.

From the Catholic World.

An article in a recent issue of the Forum, entitled "For Better, for Worse," contained the following passage:

"Early Christianity, white raising the woman to the level of being 'one flesh' with the man, held her to be absorbed in him as 'bone of his bone and flesh of his flesh,' giving her few or no rights of her own. Only of late years has she been recognized as a separate entity, with feelings, duties, rights—man's partner and helpmeet, but in no sense his slave as a hereally was throughout all the Middle Ages of Europe though ostensibly treated as a goddess. Now public opinish has changed."

The amelioration in the lot of woman," says M Laboulage, "is evidently due to Christian influences. It was not by an insensible modification that the Roman laws came to that. Their principles involved no such consequences. It was been worked as a separate entity, with feelings, duties, rights—man's partner and helpmeet, but in no sense his slave as a hereally was throughout all the Middle Ages of Europe though ostensibly treated as a goddess. Now public opinish has changed."

Now a statement like this, which brands

Now a statement like this, which brands sixteen centuries of Christianity, would seem to demand some display of authori ties. But no authority is given. The writer has simply followed the custom of maligning certain characters, certain insti-tutions, certain epochs in history. Gener-sily the early sees of Christianity, the ages of "pure" religion, have been spared and the weight of the calumny reserved

ian may please himself with the illusion that a fresh intellectual life then begana fresh civilization with no trace or influence of what went before it save the hated ence of what went before it save the hated memories of lessons learned and never to be repeated. But more easily create man bimself anew than create a civil zation independent of the past. Civilization is not, like clothing, to be put off and on at pleasure. It is the growth of centuries, often retarded by what seems to help. I have mentioned these two customs, more especially because they are really the crutches on which the statement quoted in the beginning comes limping before the in the beginning comes limping before the

public.

Now of all the changes which Chris Now of all the changes which Christianity wrought in pagen society there is none more potent than the elevation of woman. Pagenism looked upon woman as vastly inferior to man. Even Piato said: "The souls of men shall be punished in the second generation by passing into the body of a woman, and in the third by passing into that of a brute." A woman was merely "goods and chattels, first of father, then of husband." Contempt is the word which expresses the feeling of pagenism for woman. Then Christian appeared proclaiming all equal before God without distinction of sex or condition, and this doctrine laid the axe to the root and this doctrine laid the axe to the root of woman's degradation. The doctrines of the Christian Church with regard to virginity and marriage were at first mighty levers to raise up a woman and afterwards pillars of strength to support her in her new elevation. Above her so long prostrate form rose Mary, the ever blessed Mother of God—a woman made superior in dignity to men and angels. Virgin and mother at once, in her was found the perfect model for virgins and matrons. There is no virtue so becoming to a woman as modesty, whose root is and this doctrine laid the axe to the root The tenants on the estate of Mrs. Mary Masters Brown, Hannsh P. Townsend, and Helena P. Pyne (wife of Mr. Douglas Pyne, M. P.), at Cooloe, Inchgraddy, and Gurteenadden, have been informed by the agent, Mr. F. Mitchelli, Queeustown, that they will receive a reduction of 25 per cent, on the rents now falling due, and that tenants holding for judicial terms will also be entitled to this abatement. Principally through the kindness of Mr. Douglas Pyne that reduction has been allowed them for the last five years, and the tenants epeak in the highest manner of the way in which they have been interacted all round by their landlords.

A great deal of public wonder has been excited by the alleged courage displayed.

In her doctrine on marriage Christianity maintained the sauctity, the unity, the indissolubility of the marriage tie. She insisted on these three conditions at all times and for all persons, and by her firmness in upholding them added another element to woman's dignity. Marriage became a sacrament, a holy thing, instituted for providential ends, producing grace and figuring the union of Christ and His Church. This teaching tore away sensuality and selfishness and placed woman in a purer atmosphere and off a higher level. The doctrine of the unity of marriage fixed woman's position in the home and invested her with a dignity which nothing else could give, while that of its indissolubility checked the vagaries of man's heart and put the seal of permanency on the rights of woman.

Thus we see that the absorption of woman was characteristic of paganism. It had no place under Christianity. Woman was characteristic of paganism. It had no place under Christianity. Woman was characteristic of paganism lower maure. But under Christianity, the doctrine that Christ died for all made man look upon woman as his equal. The practice of virginity clothed woman with a mysterious power that demanded respect. The doctrine of marriage fixed the place of woman in the family and become the very corner stone of Christian society. Christianity pointed to a world beyond his solicitude.

In her doctrine on marriage Christianity

the very corner stone of Christian society. Christianity pointed to a world beyond the tomb, a state in which there would be riage, to obtain which women must reeds have rights independent of man. Woman was to be weighed no longer in the scales of passion, but in the talance of the

of passion, but in the ralance of the sanctuary.
Following this social elevation, accomplished by Christianity, came the legal emancipation, which paganism had always refused. Constantine recognized the civil rights of women as equal to those of men and the legislation of Justinian effaced the last traces of their former servitude, "The amelioration in the lot of woman," says M Laboulaye, "is evidently due to Christian influences. It was not by an insensible modification that the Roman laws came to that. Their principles involved no such consequences. It was by

with them the remains of Roman greatness. The world was sinking again into
barbarism when the powerful arm of the
Church was stretched to its assistance. The
Catholic Church grappled with those
rude children of the forest, subdued
their passions, tamed their wild
spirit, softened their ferocity, refined
their manner, moulded their savage
here into the elements of a grand life into the elements of a grand Christian civilization. She fought again her battle for the elevation of woman, during his visit. On the following Sun day afternoon, at three o'clock, one of the largest meetings that has taken place for a long time was held on the fair green. It was attended by contingents from all the surrounding districts. Father Paul Power occupied the chair, and the meet ing was addressed by Dr. Tanner, M. P., and Mr. Mandeville, both of whom received a very enthusiastic reception.

Waterford.

The special correspondent of the Daily News, writing on the coming exictions on Lord Masserene's estate, says that the Property Defence Association is trying to intimidate landlords into quarrels with

M. Guizot bears testimony to the posi tion of woman in the Middle Ages, though he attributes her elevation to the wrong cause. He says:
"The chief, however violent and brutal

his outdoor exercises, must habitually return into the bosom of his family. He there finds his wife and children and scarthere finds his wife and children and scarcely any but them, they alone are his
constant companions, they alone divide
his sorrows and soften his joys; they alone
are interested in all that concerns him.
It could not but happen in such circumstances that domes in his must have
acquired a vast influence; nor is there
any lack of proofs that it did so. Was it
not in the bosom of the feudel family that
the importance of woman, that the value
of wife and mother at last made itself
known? In none of the ancient communities, not merely speaking of those in
which the spirit of the family never existed, but in those in which it existed
most powerfully—say, for example, in most powerfully—say, for example, in the patriarchal system—in none of these did women ever attain to anything like the place which they acquired in Europe under the feudal system."

under the feudal system."

And who that has read history can doubt the spirit manifested by chivalry to women! Chivalry did not elevate woman; it found ber already elevated; it was but the expression of the lofty, if sometimes exaggerated, feeling of society toward woman. The sole thought of the knight was duty and gallantry, as the sole inscription of his shield was "God and

my lady."

Wm. Robertson, in his history of the reign of the Emperor Charles V., speaks thus of chivairy: "To protect or to avenge women, orphans, ecclesiastics who could not bear arms in their own defense;

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-OBJECTS OF THE NEW YORK CATHOLIC AGENCY

The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are:

Ist. It is situated in the heart of the whole-sale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity, at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patr ns on purchases made for them, and giving them besides, the benefit of my experience and facilities in the actual prices charged.

3rd. Should a parron manufacturers.

charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

there will be only one express or ireigncharge.

4th. Persons outside of New York, who
may not know the address of Houses selling
a particular line of goods, can get snob goods
all the same by sending to this Agency.

5th. Clerymen and Religious Institutions
and the trade buying from this Agency are
allowed the regular or usual discount.

Any business matters, outside of buying
and selling goods, entrusted to the attention
or management of this Agency, will be
strictly and conscientiously attended to by
vary civing ma authority to act as your strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything, send your orders to

THOMAS D. EGAN, W J. THOMPSON. Catholic Agency, 42 Barciay St., New York.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers, sached in their Church of St. Paul the Apostle, Pifty-ninth street and Ninth avenue, New York City.

TWENTY SECOND SUNDAY AFTER PENTECOST In a couple of days, brethren, your thoughts will be lifted up to heaven by celebrating the feast of All Saints You will prepare yourselves beforehand, I hope, fasting on the eve of the feast, as much as your health or your labor will allow; some will take occasion to make a good confession, that on the morning of the feast they may teste the first fruits of the tree of eternal life in Holy Communion. And all, let us hope, will hear Mass that day.

And all, let us hope, will near Mass that day.

The Church does well to thus introduce us into heaven, at least in spirit. She leads us to Jordan's banks and says, "Look over there, children, and behold that goodly land; how genial the sun, how smiling the fertile vales; taste these ripe fruits, lucious, nourishing; that land and its fruits are yours. But, a short journey more, a few days in this weary desert, and you'll pass over and be happy forever." And indeed it is no hard matter for the Catholic religion to get us to think of pass over and be happy lovever." And a moted it is no hard matter for the Catholic religion to get us to think of heaven, and to have a well grounded certitude of obtaining it, for her doc trines are of a kind to give the soul a fortaste of Paradise. They rest the mind with the certainty and the fulness of the truth. "Now, there re maineth a rest for the people of God," says St. Paul; meaning the biss of heaven; but the solid conviction of a reasonable religion, of having both na ural truth and revealed truth, the knowledge of God the Father in Christ Jesus our Lord, with the light of the Holy Spirit—oh, how great a comfort all this is! For a really earnest man or woman membership in a divinely organized society such as the Catholic Church is, which has a life and a voice in the world and which constantly battles

Church is, which has a life and a voice in the world and which constantly battles with error and vice, is an essential requisite for solid happiness.

I call it membership; but that is a feeble world, just associety is a feeble world. The fact is that by being Catholics we have those divine gifts of grace imparted to our souls by means of which our joys even in this life are raised to a heavenly degree of purity. far above the natural degree of purity. degree of purity, far above the natural joys at their very best; our intelligence is enlightened with a heavenly infusion of the wisdom of the Spirit of God. This is ours because we are really children of

is ours because we are really children of God, and heirs, consequently, of His Divine glory and happiness.

This character of sonship of God gives such a value to the good works of a Christan that we may merit and purchase heaven. This is the reason why St. Paul so of en calls the Holy Spirit the Spirit of Promise, the pledge of our inheritance, the surety of our reward. To be a Christian means to possess the Divine guarantee of a happy death, and the company of the a happy death, and the company of the angels and saints in the perfect vision of

angels and saints in the perfect vision of God forever in heaven.

How very silly, therefore, my brethree, are we when we listen to the evil spirit tempting us to mortal sin. "Can you give me," we might at swee him, "anythig to take the place of eternal happiness? You ask me to indulge an animal passion, and for how long? If it were for an age, if would but degrade me the more, but it is only for a short delirium of lust or intemperance, and thereby to risk the loss of eternal happiness. You wish me to glut my havred by it juring my neighbor, or my greed by dish nest dealing, and how long shall I enjoy the result. Away with you, you lying fiend! Heaven lasts forever, and I am not going to give it up for a perishing and brutish jot?"

lasts forever, and I am not going to give it up for a perishing and brutish joy?

Let us enter upon the joys of All Saints brethren, with hearths overflowing with confidence in God. The regular state of our minds should be one of joy and child like trust of our Heavenly Father. Do you suffer affliction? Rejoice, at leas with the higher and more spiritual faculties of your soul. You will not suffer long; it will not seem a day when you look long: it will not seem a day when you look back on it as you enter the realms of everlasting glory. Are you tempted sorely? Fight bravely; be manful; you will overcome at last, and receive the crown of life with the saints and angels in

Asleep on the Railroad Track. A little child, tired of play, had pillowed his head on a rail and faller asleep. The train was almost upon him when a passing stranger rushed forward and saved him from a horrible death and saved him from a horrible death Perhaps you are asleep on the track, too You are, if you are neglecting the billiousness and constipation which troubly you, in the hope that you will "come a right." Wake up, or the train will be apon you! Constipation is too often the forerunner of a general "breaking up. Dr. Pierce's Pleasant Purgative Pellet will regulate your liver, stomach an bowels, and restore your system to it normal condition.

The Modus Operandi. The mode of operating of Burdoc Blood Bitters is that it acts at once an Bowels, Kidneys and Blood, to cleans regulate and strengthen. Hence its a most universal value in Chronic Com

LEADING DRUGGISTS on this continer LEADING DRUGGISTS on this continer testify to the large and constantly increa ing sales of Northrop & Lyman's Vegtable Discovery and Dyspeptic Cure, an report its beneficial effects upon their cutomers troubled with Liver Complain Constipation, Dyspepsia, Impurity of the Blood, and other physical infirmities, and as a female medicine, it has accomplished the cures. remarkable cures.

A Narrow Escape. People who are exposed to the sudde

changes of our northern climate havilittle chance of escaping colds, cough sore throat and lung troubles. The besafe guard is to keep Haygard's Pector Balsam at hand. It is a quick reli Balsam at hand. It is a quick reliand reliable cure for such complaints.

Messrs. Parker & Laird, of Hillsdai writes: Our Mr. Laird having occasion visit Scotland, and knowing the exceller

qualities of Dr. Thomas' Eclectric O concluded to take some with him, and the result has been very astonishing. We may that in several instances it has effect cures when ailments had been pronounc incurable by eminent practitioners.

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To Cure a Cern.

There is no lack of so called cures for the common ailment known as corns. The vegetable, animal and mineral kingdoms have been ransacked for cures. It is a simple matter to remove corns without pain, for if you will go to any druggist or strength of the structure of the cure for the common silment known as corns. The vegetable, animal and mineral kingdoms have been ransacked for cures. It is a simple matter to remove corns without pain, for if you will go to any druggist or St. CAFHARINE'S back on it as you enter the realms of everlasting glory. Are you tempted sorely? Fight bravely; be manful; you will overcome at last, and receive the erown of life with the saints and angels in

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A little child, tired of play, had pillowed his head on a rail and fallen when a passing stranger rushed forward and saved him from a horrible death. Perhaps you are asleep on the track, too, You are, if you are neglecting the bil-iousness and constipation which trouble you, in the hope that you will "come all right." Wake up, or the train will be apon you! Constipation is too often the forerunner of a general "breaking up." Dr. Pierce's Pleasant Purgative Pellets will regulate your liver, atomsch and will regulate your liver, stomach and bowels, and restore your system to its

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LEADING DRUGGISTS on this continent LEADING DRUGGISTS on this continent testify to the large and constantly increasing sales of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and report its beneficial effects upon their customers troubled with Liver Complaint, Constipation, Dyspepsia, Impurity of the Blood, and other physical infirmities, and as a female medicine, it has accomplished remarkable cures. remarkable cures.

A Narrow Escape.

People who are exposed to the sudden changes of our northern climate have little chance of escaping colds, coughs, sore throat and lung troubles. The best safe guard is to keep Haygard's Pectoral Balsam at hand. It is a quick relief and reliable cure for such complaints.

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### TRICKS ON THE STAGE.

A THRILLING LIFE AND DEATH STRUGGLE

Some time ago there was on exhibiton, in New York, what was called the "wonderful electrical man!"

That "wonder" now says that he was

That "wonder" now says that he was always secretly connected with a battery so arranged as to defeat discovery!

Muny "freaks of nature" are only freaks of clever deceptive skill.

Bishop, the mind-reader, so called, was shown to be only a shrewd student of human nature, whose reading of thought was not phenomenal.

Even so intelligent a man as Robert Dale Owen was for many years fully persuaded that certain alleged spiritual manifestations were genuine, but, in the Katie King case, he eventually found that he had been remorselessly deceived.

When to natural credulity is added a

When to natural credulity is added a when to natural credulity is added a somewhat easily fired imagination, spectres become facts, and clever tricks realties.

"That man" remarked a prominent

physician the other day to our reporter, "thinks he is sick. He is a 'pypo.' He comes here regularly three times a week for treatment. There is absolutely nothing the matter with him, but of course

nothing the matter with him, but of course every time he comes I fix him up something."

"And he pays for it?"

"Yes, \$3.00 a visit. But what I give him has no remedial power whatever. I have to cater to his imaginary ills. He is one of my best friends, and I dare not disappoint his feare."

An even more striking case of professional delusion is related by W. H. Winton, business manager of the Kingston

vial costing the doctor's patient \$2, while his friend paid but \$1.25 for a bottle hold-ing over sixteen ounces of Warner's safe

cure. The doctor's services were stopped at once, the man continued treating himself with what his doctor had secretly prescribed — Warner's safe cure, which finally restored him to health from an attack of

restored him to health from an attack of what his doctors called bright's disease."

If the leading physicians in the land, through fear of the code, will scretly prescribe Warner's safe cure in all cases of kidney, liver and general disorder, do they not thereby confess their own inability to cure it, and, by the strongest sort of addressment commend that preparation. endorsement; commend that preparation

We hear it warmly spoken of in every direction, and we have no doubt whatever that it is, all things considered, the very best article of the kind ever known.

OUR LADY FRIENDS will be interested OUR LADY FRIENDS will be interested in knowing that by sending 20c. to pay postege, and 15 top covers of Warner's Safe Yeast (showing that they have used at least 15 packages) to H. H. Warner & Co., Rochester, N. Y., they can get a 500 page, finely illustrated Cook Book, free Such a book, bound in cloth, could not be bought for less than a dollar. It is a wonderfully could change to get a fine

eimple matter to remove corns without pain, for if you will go to any druggist or medicine dealer and buy a bottle of Putnam's Painless Corn Extractor and apply it as directed the thing is done. Get "Putnam's," and no other

A Sad Contemplation.

It is sad to contemplate the amount of physical suffering in the world. How many weary broken down invalids there are to whom life is burdensome! The nervous debility and general weakness of those afflicted with lingering disease is best remedied by the invigorating powers of R R B. of B. B. B.

F. Burrows, of Wilkesport, writes:
that he was cured of a very danger
ous case of inflammation of the lunge,
solely by the use of five bottles
of Dr. Thomas Eclectric Oil. Feels
reset pleasure in recommending it to the great pleasure in recommending it to the public, as he had proved it (for many of the diseases it mentions to cure) through his friends, and in nearly every instance it was effectual.

"Last January," says J. N. Teeple, of Orwell, Ont., "there appeared diphtheria in our neighborhood. Doctres an night and day, but I kept right to Haygard's Yellow Oil and brought my children through all right." Yellow Oil cures all painful complaints and injuries.

Mr. Henry Marshall, Reeve of Dunn, writes: "Some time ago I got a bottle of Northrop & Lyman's Vegetable Discovery from Mr. Harrison, and I consider it the very best medicine extant for Dyspepsia." This medicine is making marvellous cures in Liver Complaint, Dyspepsia, etc., in purifying the blood and restoring manhood to full vigor.

Reliable Remedy for Rheumatism. Procure a bottle of Hagyard's Yellow Oil from your medicine dealer, and use

according to directions. It cured Ida Johnson, of Cornell, Ont, of that complaint, and she recommends it as a sure cure. For 25 years it has never fatled to give satisfaction.

I. N. Marshall, Barrister, Brockville, Ont., states:—I was so troubled with cold in the head that I could not speak plainly. One application or Nasal Baim gave immediate relief, and thoroughly cleaned out my head.

If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure, and effectual. Try it, and mark the improvement in your child.

# Catarrh, Catarrhal Deafness, and Hay Fever.

Catarrh, Catarrhal Deafness, and Hay Fever.

A New TRRATMENY.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent, of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 303 West King street, Toronto, Can ada, who have the sole control of this new remedy, and who send a pamphlet explaining this new trea timent, free on receipt of stanup.—Scientific American. ng this new tres tment, free on receipt of

stamp.—Scientific American. Tamarac.

When so hoarse your voice seems un-natural. Get thee to your druggist for a bottle of Tamarac Einxir. It never fails to cure Hoarseness, Coughs, Colds, etc. For Rickets, Marasmus and all Wast-

ing Disorders of Children Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites, is unequalled. The rapid ity with which children gain flesh and strength upon it is very wonderful. I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing. In every case the improvement was marked."—J. M. Main, M. D., New York. Put up in 50c and \$1 size.

NATIONAL PILLS are unsurpassed as a safe, mild, yet thorough, purgative, acting upon the bilitary organs promptly and effectually.

Cured by B B. B. When all Else Failed.

Mr. Samuel Allen, of Lisle, Ont., states that he tried all the doctors in his locality while suffering for years with Liver and Kidney trouble, nothing benefited him until he took Burdock Blood Bitters, four bettles of which sund him. bottles of which cured him. DR. Low's WORM SYRUP will remove

all kinds of Worms from children or

FREEMAN'S WORM POWDERS are safe in all cases. They destroy and remove Worms in children or adults.

# NATIONAL LOTTERY

The Monthly Drawings take place on the THIRD WEDNESDAY of each month.

The value of the lots that will be drawn on WEDNESDAY, the 16th Day of Nov., 1887,

-WILL BE-\$60,000.00

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Stained Glass for Churches, Pub lic and Private Buildings

Furnished in the best style and at prices low enough to bring it within the treach of all. Works: 484 RICHMOND St.

R. LEWIS.

MINNESOTA Cheap Homes on long time and Liber Terms. The Stevens' County Abstract ar Real Estate Agency has One Million Acr of the Best Farming Lands, Best Dairy Lan and Best Wheat Land in Western & Centr Minnesota that are to be found in the worl For full particulars, terms and informatio address-

P. A. McCarthy, President, The Stevens' County Abstract & Real Estat Agency, Lock Box 146, Morris, Minn.



nd Lassie Cigar? Whase any other Brand? the shelves? It is it that the shelves? It is it that the shelves? It is it that the shelves? The reply is not far to seek. It manufacturers, H. McKar & Co., Lo., have by straight dealing won the onfidence of the trade, and the public ry, rest assured that the ordence will not be abused. The Highlinest a made from the finest like Lassic a made from the finest live can to be sold in Canada.

Largest assortment of Bronzes, Vest ments, ballers and Ciboriums at the lowest market prices. Orders respectfully solicited.

WATERLOO, ONTARIO.

I. E. BOWMAN, M. P.,

WILLIAM HENDRY,

W. H. RIDDELL,

# SEVEN YEARS OF SOLID PROGRESS.

Business Items.	1880.		1881.		1882.		1883.		1884.		1885.		1886.	
No. of Policies issued	938	_	1,426		1.535		1,538	1-	1,820	-	1,355		1.917	-
Amount of Assurance issued	\$1,188 750	00	\$2,011,033	00	\$1,952 050	00	\$2 035,600 O	0 82	,423 200	00	\$1 867 950	00	\$2,565 750	00
No. of Policies in force	2.638		3,445		4.335		5,241		6,086		6,381		7,488	
Amount of Assurance in force	3,064 884						6,572.719 7	1 7	7,835,900	71	8,259 361	71		30
Average amount of each Policy	1,164	82		32	1,269	77	1,254 0	9	1,287	52	1,294	36		
Number of lives insured	2,509		3,370	17.12	4,182		4,951	1	5,697		5,867	-	6.959	
Average risk on each life	1,221			87	1,316	23	1,327 5	5	1,375	44		76		50
Premium Income	82,326	35	161,618	94	163,370	23	180,592 7	4	225,769					
Interest Income	6,873	77	13,623	89	14.355	27	18,589 8	6	26,989					
Death claims paid-Number	11		15		25		32	1	35		45	•	41	**
Death claims paid-Amount	12,133	00	15,439	12	27,431	18	34,403 1	0	38 854	00		00	54,250	. 00
Endowments paid	Nil.		Nil.		1.000	00			Nil	00	1,000			
Cash surplus paid	12,565	40	10,216	27	12,004	14			19.939	24				
Surrender Values paid	1,982	99	1.828	28					6,785					
Net Assets.	187 237	24	289,397	09					563,900					
Total Assets	227,424	61					533,705 5		652,661					

Net surplus over all liabilities, Dec. 31st, 1886, \$61,849.28-the accumulations of one year only. Assets now exceed \$1,000 000.00!

# GENERAL DEBILITY.

All suffering from General Debility, or unable to take sufficient nourishmet it keep up the system, should take Harkness Beef, irou and Wine. We are safe in say-ing there is no preparation in the market which will give better results. In bottles at 50c., 75c. and \$1.00.

HARKNESS & CO'Y DRUGGISTS. Cor. Dandas and Wellington Sts.

LONDON, ONTARIO.

JOHN O'MEARA P. O. Box 455 Peterborough.
Collections prompily attended to

" MISTAKES MODERN INFIDELS."

New Book on Christian Evidences and Complete Answer to Col. ingersol's "Missakes of Moses" Highly recommended by Gardinal Ta-chereau of Quebec, Arch bisnop Ryan, Philadelphia, and 14 other Catholic Archbisnops and Bisnops, five Protestant Bisnops, many other prominent clergy, and the press. Cloth \$1.25. Paper 75 cents. AGENTN WANTED. Address s. AGENTS WANTED. Address
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Complete Classical, Philosophical Commercial Courses.

For further particulars apply to REV. L. PUNCKEN, C.R., D.D.,



Cures Cholera, Cholera Morbus, Dysentery, Cramps, Colic, Sea Sick-Cholera Infantum, and all Complaints peculiar to children teething, and will be found equally beneficial for adults or children.

FOR SALE BY ALL DRUCGISTS. T. MILBURN & CO., Proprietors, Toronto.

# NOTICE. COAL & WOOD

We would respectfully announce that we have bought the coal and wood yard late! Howard & Co., and are prepared to furnish coal of all kinds and hard and soft wood cut, split, and delivered. We have purchased a supply of coal from the best mines an can fill all orders promptly, Give us a call

D. DALY & SON. 19 YORK STREET WEST.

# -GO TO-MILLER'S BAZAAR

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See our 25-inch Grey Flannel for 18 cts. All wool Shirts and Drawers 50c. each. Don't forget the place where you can buy \$1.00 Corects for 85 cents.

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tages maurpassed.

thorough and practical. Educations several thorough and practically by conversation.

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Meetings.

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London Branch No. 4 of the Catholic Mutus
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hour o 8 o'clock, in our rooms, Castle Hall
Albion Block, Richmond St. Members at
requested to attend punctually. MARTIF
O'MEARA, Pres., JAS. CORCOREN, Sec.

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AND LAMBS.

FOR SPRAINS, CUTS, BRUISES IN DOGS.

SPECIMEN TESTIMONIALS. SPECIMEN TESTIMONIALS.
From His Grace The Duke of Rutland.
Relvoir, Grautham, Dec. 1, 1979.
Relvoir, Grautham, Dec. 1, 1979.
His area Relvoir, Grautham, Dec. 1, 1979.
His trey useful.
Master of Belvoir Hund.
Master of Belvoir Hund.
Gattle Weir, Kingston, Herefordshire, Dec. 1, 1979.
"Gentlemen,—I ase the Royal Embrocation in my stables & kennels, and have found it very serviceable I have also useful to the Cuiversa's imbrocation for 'umbago and rheumatium for the last two years, and have sunfered very little since using fit.
R. H. PRICE, Lieut '0', Master of Radrown in Fund.
ELIJIM A N'S ROYAL EM BROYAL FOR.
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ELLIMAN, SONSAE. SLOUCH, ENGLAND.

TO THE CLERGY

Assessment No. 14 was issued from the Brand Secretary's effice on the 8th inst. It calls for the payment of the beneficiarcs of 14 deceased members.

Deaths Nos. 105 106 107 108 109, 110.

Mil 12, 113 114 115 116 117 and 118
will be p. d by sorpius, except No. 118
for which the asses. Suppl is issued. All
members initiated prior to Oct. 22nd, 1887,

members initiated prior to Oct. 22nd, 1007, are liable for this assessment.

Death No. 105, the late Mr. John Brohman, of Branch 35, Goderich, Ont., is not issued in regular order, as proof of death sould not be received in time. The late Mr. Brohman was killed or 1st Jan, 1887, at Sault Ste Marie, Michigan, by a runsary horse. Hence there was great difficulty in getting our regular Proof of newsy horse. Hence there was great diffi-melty in getting our regular Proof of Death made out. Certificates regarding his death and burial were received from the parish priest, sheriff, undertaker, and three members of the C. M. B. A. Brauch at Sault Ste Marie. Also notice and proof of death as far as could be made out, from Branch 35 and the Grand Secretary.

rem Branch 35 and the Grand Secretary.

ANSWERS TO CORRESPONDENTS

1st. As No 13 assessment has, before his date, been replaced by every memor in good standing in Canada, branches ave said amount of Beneficiary money a hand, and on receipt of No. 14 seessment should, without any delay, orward said amount by draft or post face order to the Grand Secretary, and hus comply with the provisions of Secion 6 of Beneficiary Fund arcticle, age 9 of constitution.

sion 6 of Ben-ficiary Fund arcticle, page 9 of constitution.

2nd. A member that has not yet replaced No. 13 assessment stands suspended, providing his Branch has complied with the section above referred to and forwarded the amount of the Beneficiary money in hand to the Secretary of the council in whose jurisdiction said Branch is; and has also compiled with Section 8 of Article 1X, page 79 of Constitution.

A member cannot be suspended for men payment of monthly dues; but it is a part of the duty of Financial Secretaries to notify all members in arrears to the amount of three months' dues, and also to notify the President of the fact. The President must then see that and many t must then see that said mem President must then see that said members shall not be allowed to hold office or vote on any question until their arrears are paid up. A member, when in arrears for twelve months' dues, is, by that fact, expelled from the Association, and the President must at a regular meeting declare said member so expelled, and order said expulsion to be entered on the minute book of the Branch. Such a member can be received into the Branch again only as an initiate.

The \$2000 draft for the payment of

The \$2000 draft for the payment of the Beneficiary of the late Devis Burke, of Branch No. 5, was made payable to the order of Mr. J. flery Hale, Manager of the Bank of Commerce, Brantford, Ont. Mr. Hale endorced the order on the Supreme Treasurer, for payment of said draft, witnessed by Rev. Father Lennon Received from Samuel R. Brown, Grand Secretary of the Catholic Mutual Benefit Association, a N. Y. draft for \$2000 payable to the order of J. flery Hate, Manager of the Bank of Commerce, Brantford, Ont, to be deposited to the credit of the Court of Chancery pursuant te the order of said court. the order of said court.

JEFFERY HALE, Manager.

Winnipeg, Oct 31st, 1887
MR. THOS COFFEY, DEAR SIR AND BE

MR. THOS COFFEY, DRAR SIR AND BRO—At the last regular meeting of St Mary's Branch, No 52, it was moved by Bro. J. W. Henc, seconded by Bro. J. Tobin and carried unanimously, That, whereas it has pleased God in His infinite wisdom to visit the home of our worthy and esteemed brother, J. G. Miller, and take away one of his children to Himself. Be it therefore Resolved, That the members of this Branch hereby earnestly extend to Bro. Miller and family their sincere and heart felt sympathy in their extremely sad bereavement. Also,

Resolved, That a copy of these resolutions be sent to Bro. Miller and family and extend to be inserted in our office.

and caused to be inserted in our official organs, viz: CATHOLIC RECORD, London, Ont., C. M. B. A. Monthly, Essex Centre, Ont., Northwest Review, Winnipeg, Man, and to be recorded in the minutes of this Yours fraternally, J. W. HERIC, Rec. Sec.

At a meeting of St. Anthony's Branch No. 50, C. M. B. A., held Monday evening no. 50, C. M. B. A., held Monday evening, the 31st ult., a vote of thanks was passed to the Rev. pastor and clergy of St. Authony's for their kindness in arranging the C. M. B. A. religious celebration, and that the Rev. Pastor be requested to convey the thanks of the Catholic Mutual Renefit Association to his Green. Benefit Association to his Grace Arch-bishop Fabre for presiding at the cele-bration and blessing the organization. The following resolutions of condolence

were also adopted:
Whereas our worthy and esteemed
Brother James M. Mahon has recently
undergone the sad affliction of the loss
of his father by the stern hand of death.

Branch hereby earnestly extend to Bro. James M. Mahon and family their heart felt sympathy in their great less, and trust that Divine Providence may grant them courage to reconcile themselves to the will of our Heavenly Father in their

and bereavement. Be it further Resolved, That a copy of these resolu-tions be sent to Bro. M. Mahon and fam ly and also inserted in the CATHOLIC RECORD and the C. M B. A Month y and recorded in the minutes of this meeting.
P. CARROLL

H. BOLDUC JNO ROACH Committee.

Thoroid, Oct. 18th, 1887.

At a regular meeting of Holy Reary
Branch, No. 24 Thorold, the following preamble and resolutions of congratula-tions were moved by Bro. A. McK-ague and seconded by Bro. Chancellor T J

Sallivan, and unanimously adopted:
Whereas our esteemed fellow members Bros. William Foley and Fin. Sec. Bro Edward P. Foley having entered into the

hope that they may long live to enjoy a life of unbroken felicity that no cloud may darken the brightness of their most sanguine expectations, and that as they float down the sea of life they may be surrounded by the choicest blessings of our heavenly Father.

Resolved, that a copy of these resolutions be presented to Bros. Wun. Foley and E. P. Foley and that copies he forwarded to the C. M. B. A. Monthly and the CATHOLIC RECORD for publication.

A. McKeaque, Rec. Sec.

Montreal, 27 h Oct., 1887

ANOTHER OF C. NADA'S PIONEERS GONE.

Among the early pioneers of South Ekfrid, County of Middlesex, was John Roy Mckae, who settled in the district in the autumn of 1837, where he resided until the hour of his death, which occurred on Thursday morning, Nov. 3rd, 1887

3rd, 1887

The deceased was a native of Kintail Parish, Resshire, Scotland He was born on the Nativity of St. John the Baptist, (24th of June) 1790 He received his education in one of the Argyle Colleges Shortly after leaving college he was united in matrimony (15th October, 1813) to Miss Anne McRae, of Glenshiel parish, Rosshire, Scotland, who departed life 4th of May, 1877, aged 82 years.

Having resided in their native shire till 1821, they took leave of their home, with a family of two sons and two daugh

with a family of two sons and two daugh with a family of two sons and two daugh ters, with whom they crossed that broad expanse of waters, the Atlantic ocean, as many others had done—not in nine days, as at present, but as many weeks, with but few of the comforts of present passages. Landing at Mootreal they took up a settlement in Dundee, Quebec, where they resided till 1837, during which period their progeny in creased to twelve—seven sons and five daughters. In September, 1837, they moved to Western Ontario, where they took up a settlement not far from the river Thames in South Ekfrid, in which place they have both since lived and place they have both since lived and

Undergoing many of the hardships of a pioneer life, and rearing a family of twelve to manhood and womanhood, they lived to see the great advancemen of modern times accompanied by its many comforts and advantages for the welfare of man.

The deceased had followed farming as

an occupation from 1813 until 1887 During his residence in Quebec Province he held the offices of magistrate super intendent of schools and drill sergeant of a company of militia. Shortly after his removal to South Ekirid he was appointed superintendent of schools for the district in which he resided. After quitting the active stage of man's life, he quietly passed the remainder of his life, quietly passed the remainder of his life, in all the collmess of a farm atmosphere, enjoying the comforts of both mental and physical health, adding greatly to the comforts of the aged.

the comforts of the aged.

This old pioneer has many descendants. Of his family of twelve, there have descended eighty grand children, from whom have descended one hundred great grandchildren. Of his family eight are living, and of the grand-children sixty-two are living, and of the great-grandchildren are living, as the four are living. grandchildren eighty four are living, making a total of one hundred and fifty five descendants living and thirty seven dead, in all one hundred and ninety-two descendants. A large number of these have settled around the old home stead, a few have gone to the Western States and the North-West Territories States and the North-west Territories, the majority of them following farming as an occupation, a few the business and the professional life.

The remains of the late John Roy Mc

The remains of the late John ky Mc Rae, followed by a very large number of friends and acquaintances, who came to pay their last respects to the departed, was interred at 3 o'clock, on Saturday

the 5th November.
The tuneral service was conducted by
Rev Father McKeon, of Butwell. The Catholic Church, in the schools of which

> cial to the CATHOLIC RECORD. LETTER FROM ALMOATE.

HAPPY EVENT-ADDRESS AND PRESEN

TATION TO MR. W. H. STAFFORD A few months ago we had the pleasure of recording the brilliant success of Mr. W. H. Stafford, son of our esteemed townsman, Mr. Henry Stafford, before the Law Society in Toronto, and if he the Law Society in Toronto, and if he then passed his intermediate examina tion "without an oral," further honors, which he did not anticipate, were soon to be bestowed on him. A short time ago he received an off-r from Mr. E B Edwards, barrister, of Peterborough, who is also town and county solicitor, to assume charge of the latter's office, Mr Edwards having to leave for Fourant Edwards having to leave for Eogland, where his time will be taken up for months with business before the Privy months with business before the Privy Council. After due consideration, Mr. Stafford decided to accept the management of the Peterborough office, and although the news was spruog rather suddenly upon his many Almonte friends, they could not allow him to depart without shewing in some degree that esteem in which he has always been held by them. Accordingly he was mainted. by them Accordingly he was waited on in Mr. R J. Dowdall's law office, on Monday evening, the 24th inst, by quite a large number of his more personal friends and presented with a pusse containing the handsome sum of \$53 and the following address:

William H. Stofford, Esq., Student at Law,

DEAR FRIEND,-We, the undersigned. DEAR FRIEND,—We, the undersigned, on behalf of your many Almonte friends, beg to express our sincere regret at your intended departure from this town, although it is to assume a more responsible position as manager of a law office in Peterborough. We feel that we would be delinquent in our duty towards you, whom we have always regarded with the warmest esteem and respect, should we allow you to leave without some token we allow you to leave without some token

holy state of matrimony, be it,

Resolved, that the members of Branch

50, 24 extend our congratulations to
ear worthy brothers and their respected
ladies.

Resolved, that we desire to express a

acquired by you amongst the students of the Province as shown by your standing at Osgoode Hall—and we are convinced that by continuing as in the past your perseverence and industry will gain for you that ultimate eminence in the profession of the law which will render you an adoroment to the Canadian Bar.

We beg your acceptance of this purse, to mark in some degree that esteem in which we have always held you, and we are quite confident that in your new sphere you will ever remember the peccepts and practices of youth, and trust you may be surrounded by friends as sincere and faithful and warm as the present gathering.

gathering.
Signed on behalf of your friends in Almonts:

D. P. LYNCH, M. D. M. DIXON JOHN KELLY R. J. DOWDALL J. M. E. LAVALLER

Although taken by surprise, Mr. Stafford proved equal to the occasion, and made a very feeling reply, assuring his friends that though he had always tried to be just and honest with them all, he felt that he had not merited so great an honor. He accepted the present, not only for its pecuniary worth, but for the spirit in which it was given, and he would always look back to this occasion as one of the brightest and happiest evenings of his life.

Some four years ago last May, Mr. Stafford first entered the law office of the late firm of Macdonald & Dowdall, afterwards continued in the office of Dowdall & Frazer, and latterly has been with Mr. R. J. Dowdall alone. Through the whole of his course he has been incomplete accessed and the first statements. the whole of his course he has been singularly successful, and the future before him looks bright and cheerful. Endowed with rare talents, he seems destined to make his mark in the world. As a young Catholic lawyer of good moral and social standing, we congratulate friend Will, upon his latest success, and trust that the star of prosperity may continue to shine brightly upon his efforts. Mr. Stafford left on the 25th.

> Special to the CATHOLIC RECORD. MONTREAL LETTER.

A very select audience assembled in the Seminary Hall, on the evening of Monday, the 24 h, on the eccasion of a Father M. Callen of St Patrick's. The Father M. Callen of St. Patrick's. The lecture was under the auspices of the Catholic Young Men's Society of St. Patrick's parish. The invited guests present were the Rev. Fathers Jas. Callaghan, M. Callaghan, Quinivan, O'Donnell, Donnelly, Fahey, Salmon, Haonon, Egan, (Coronto), Marcoux, (Lava'), Mr. Elward Murphy, Mr. Curlau, M. P., and the President of the sister societies. The lecture was a great success. The rev. lecturer showed his sister societies. The lecture was a great success. The rev. lecturer showed his oratorical powers to great advantage. During the course of his lecture he gave several readings and rectations, amongst others, "The rober," "The Painter of Seville," and "The Belis of Saandon," all of which he reniered with masterly effect, which drew forth the mast enthystatic pollure of the audience. most enthusiastic applause of the audience. Rev Father McCallen was for many years profess r of elecution at St. Charles Col St Patrick's he has made hosts of friends, chi fly owing to the warm interest he has shown in all good works and his intiring energy towards the alvancement of the grand cause of temperance. His name is already a household word. As an orator he

elready a household word. As an orator he has few equals and his services in that respect are in great demand.

Mr. J. J. Gethings, president of the Catnolic Young Men's society, occupied the chair, and in a few brief remarks in troduced the lecturer of the evening Rev Father McCallen, on coming for ward, was greeted with applause. The speaker which made his dis elligible and uninteresting, but the improper management of both. Taking up vocal culture, he said that the first aim of every first aim of every speaker and reader should be to make himself no only heard but understood, and gave several amusing anecdotes about men who were heard but not understood. Distinct articulation, correct pronuncia tion, pitch of voice, pause, inflection, emphasis, force and range of voice were each in turn discussed and illustrated by anecdotes and selections, which the ev lecturer rendered in spleadid style which embraced not only geatures, but every external expression of internal thought and sentiment not expressed by the voice. In proof of the great play of appropriate action for the expression of thought, he quoted the story of R socius, who challenged Cicero to express with the voice a single sentiment which he (R socius) could not interpret by action.

Ail gestures should be appropriate. All gestures should be appropriate, "suiting action to the word and the word to the action" was good advice that should be followed. The speaker who prepared his restures before he wrote his speech was not more to be pitied than he who after having written a speech, marked the places for the introduction of gestures. What every speaker should do was to first acquire by practical exercises a facility for manner of oratorical action. Scoudly, to mbue himself thoroughly with what he Imbue himself thoroughly with what he has to say and allow the gestures to take care of themselves. The rev lecturer gave several examples of apor priate and inappropriate gestures, and suggested exercises which he had found proved useful to his former pupils. In concluding, Father McCollen thanked his audience for the kind attention, they had even his subject. HOME RULE.

We hope all our readers will attend the ecture of Rev. Dr. Burns, on the "Irish Question," in the Opera House, on next Monday evening. The utterances of this distinguished orator have done much to help the cause of Home Rule.

> CATHOLIC PRESS. London Universe

London Universe.

That most revered and impeccable of papers, the Times, has published reports of meetings of the suppressed National League. The Times oirculates in Ireland, United Ireland and the Nation are prosecuted for doing exactly what the Times does. Is the Printing House Square organ to be let go soot free? What is sauce for the goose should be sauce for the gander. But it may be alleged that it has given publicity to these forbidden narratives solely to show what an awful conspiracy is the National League. On the same principle, the pickpocket might plead that he emptied a purse merely to exhibit what it contained. It would be delightful to have Mowbray Morris, Walters, E. D. J. Wilson, and a few more of them up as high traitors at the dock of the Old Bailey.

That silly young nobleman, the Marquis of Ailesbury, otherwise known as the "costermonger Marquis," has been warned off all race-courses under the control of the Jockey Club for the term of his natural life. It seems he directed his servants to "pull" his horses on various occasions, that is to say, ride the animals in such a manner that he could win money without risk. In other words, this interesting anistocrat is a cheat and a cad. He differs in one respect from sundry other patrons of the turt, nemely, he has been found out.

spect from sundry other patrons of the turt, namely, he has been found out. While His Lordship (who is the associate of pugnists, and the husband of an exbarmaid) is thus declared unfit for the society of gentlemen, he can take his barmaid) is thus declared unit for the society of gentlemen, he can take his seat among the peers, and veto honest legislation, and has the patronage of numerous Protestant livings. George IV., when Prince Regent, was warned off Newmarket; that we don't mind off Newmarket; that we don't mind the feel more harm. off Newmarket; that we don't mind much it may do the fool more harm than good, especially as he has dropped £140 000 on the short grass. But that he should continue to be a member of the Upper House is too scandalous a farce. What between Marlborough, Lonsdale, St. Leonard, and himself, the gilded chamber will soon be the last rejuge of social sincers. uge of social sinners

Boston Pilot.
Really, if Mr. Chamberlain had not Really, it Mr. Chamberiain had not announced that he was coming to Amer-ica with an armed guard of detectives, Irish Americans would not remember that he was coming at all. He is not interesting, nor terrible. He is simply a

Mr. Bayard's fisheries commission is to be comprenensive in its scope. The Canadians intend bringing in a claim for part of the State of Maine, which they say rightfully belongs to them as it interferes with their access to the ocean, They are modest, like the old farmer who didn't want all the land, only what

"jined" his own. Father Puelan, editor of our esteemed contemporary, the St. Louis Western Watchman, has an old-fashioned remedy for the scandals prevalent among the English aristocracy. He says:— "Give them work for their hands and work for their heads and the devil will cease to use their brains for work-shops, and they will soon become as decent as other

people."
T. P. O'Connor, who is a shrewd observer, says that Lord Salisbury gave Chamberlain the appointment of Fishery Commission in order that his fore-ordained failure might utterly discredit ordaned failure might utterly discredit the renegade, who is detested by the Tory Premier. But, as Mr. O'Connor says, Coamberlain is utterly unscrupu-lous, and would not hesitate to sacrifice Canada, it only to get a favorable consideration from America and return with ward, was greeted with applause. The revergentleman compared oratory to an immense nursery, in which due attention is given to the cultivation of voice and action. He insisted that it was neither want of voice nor lack of gratum in a tree honors of a diplomatic success. The nors of a di the nonors of a diplomatic success. The Canadians seem to apprehend as much, from the way in which they are already denouncing the Brummagem statesman and demanding his recall. It is all a and demanding his recall. It is all a family light, in which Americans are amused lookers on. We have a Brummagen statesman of our own at Washington, and he will come out of the far-

cical commission with no more glory than Mr. Chamberlain. Catholic Universe.

Mr Gladstone's recent declaration in fa vor of disestablishing the Anglican Church in Scotland and Wales, has naturally led in Scotland and Wales, has naturally led to considerable discussion in Great Britain and Ireland, the latter country being particularly interested as Mr. Gladstone makes the support of Irish Home Rule a condition precedent to the disestablishment movement. Whether or not this Gladstone advance will prove a source of strength to the Irish demands is a debatable question. The Church Establishment has its elements of conservatism that will appeal largely to the British Protestant public and even very measurably to the Catholic body. Should Home Rule and disestablishment however go hand in hand to victory it would ever go hand in hand to victory it would be a curious retribution for an English persecution of Ireland which never would have been exercised were that

misruled country Protestant. Foreign dispatches say that the little African republic of Liberia, which is Protestant in faith, has applied to the Pope to obtain some Catholic missionaries to take charge of the hospitals and schools. These dispatches give the assurance, too, that the value of Catholic missionaries is lelt more and more by all which he had found proved useful to his former pupils. In concluding, Father McCsllen thanked his audience for the kind attention they had given his subject, and encouraged them, especially the young men present, to take an interest in everything which would tend towards elevating their minds and ennobling their characters. He also said that he regretted that matter enough for ten separate lectures had to be crowded into one lecture, but he hoped that even the few hints he had given might prove useful, and gave as a final selection "The Encounter with an luterviewer," which was warmly received by the audience, and especially by the members of the press present, against whom it was directed. BOTAWELL

The interest in the Bothwell bazar is becoming general. Mrs Alexander Jarvo of Cornwall was the first to send in a "bazaar letter" (\$1) on Oct. 20th, and she received \$5. The one hundredth "bazaar letter" reached Bothwell on Nov. 7th and was sent by Mrs. J-rry Sullivan of Logans Port Indians; Mrs. Sullivan receives \$10. The sender of the two-bundredth "bazaar letter" will also receive \$10. A letter posted in any part of Canada or the United States in Nov. will have a good chance for the two bundredth special P. O. Prize. Mrs. Jarvo was the first lucky one, Mrs. Sullivan was the second. Who will be the next? Her name will be published in the Catholic Record. he CATHOLIC RECORD.

VOCAL MUSIC.

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In this city. on the 2nd inst., George Alexander, infant son of F. Rourk, M. D., aged I year, 6 months and eleven days.



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CHARITABLE BAZAR Thorold, Ont. Father Sullivan begs to inform his friends who have purchased tickets to aid in the completion of his church of Our Lady of the Holy Rosary, that the drawing has been postponed to the 31st May next.

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Catholic Record.

London, Sat., Nov. 19th, 1887. "AGGRESSIVENESS."

While the Mail is parading before its readers every effort of the Catholics of the United States to establish Catholic schools, and representing such efforts as an "aggression" upon the rights of the Protestant public, it will be interesting to notice some of the aggressiveness o the other side.

A Miss Murphy applied for an appoint ment in the public school in Washburn District, Hennepin County, Minnesota In reply, she received the following letter from the secretary of the school

"The school board met last night an concluded to give you the school at \$35 provided you are not a Roman Catholic There are prejudices in the distric which would make it unpleasant for teacher of that religion to be statione here. It would make no difference here. It would make no difference me, but the other members thought wise not to have a Catholic as they thin your name would indicate. Miss Murphy is a Catholic: so of cour

she was not inclined to sacrifice her fair to the "prejudices of the district," ar she was not appointed. Catholics p taxes there, as everywhere, for the su port of that school: yet they are thoug aggressive if they wish to establi schools of their own. On the other hand, as manifesting t

results of godless education, an incide at the last encampment of the G. A. R. worth recording. A member from Oregon moved to strike out the name Jesus from the ritual. This may be mere straw, but it indicates, notwistanding, the direction of the wind.

SACERDOTAL BLESSINGS.

The Baptists of St. Louis, Missouri a meeting held on 17th Oct., condemn the "benediction" which it is usual Protestant Ministers to impart after sermon, and recommended its to abolition, as a relic of Rome. "The ide they say, "is Romish and not Protesta They add that "it is wholly prelat and unauthorized, proceeding on assumption that one man by raising hands has power to impart a blessing

It is very true that a clergy deri their authority from popular appo ment, as do the Protestant clergy, professedly so the Baptists, Method et hoc genus omne, have no right to part a blessing, which belongs essent to the supernatural order, and im authority derived from God, It is, th fore, an absurdity for these to cont the practice. We presume it is or the things which from old habits, for before the birth of Protestantism, various sectaries found it difficult t rid of at once. But for a clergy w like the Catholic priesthood, is of d institution, for the purpose of bles the practice is very proper, and is firmed by Holy Scripture as well as dition. The Catholic priesthood "called by God as Aaron was," for God "who gave some Apostles, and Prophets, and other some Evange and others some pastors and docto the perfecting of the saints, for the of the ministry, for the edifying obody of Christ." (Heb. v. 4, Eph.

The Catholic Priesthood are the pensers of the mysteries of God, Ministers of Christ" (1 Cor. iv, 1: 2 xi, 23,) appointed by Christ to work, whereas the sectarian solely of human origin, are merely lings of their respective congregappointed by them to make com on the Scriptures and to lead i singing. It is preposterous for th have preserved so long the cust imparting a benediction. Thei sumption is as that of Core, (H Dathan and Abiron, who offered s fire to the Lord. Their reproach the Catholic priesthood is exact same which these rebels raised Moses and Aaron: "All the mu consisteth of holy ones, and the among them: Why lift up you above the people of the Lord," xvi, 3) But God himself man then that he was with those wi