

The Catholic Record.

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

VOL. 2.

LONDON, ONT., FRIDAY, NOVEMBER 7, 1879.

NO. 56

"CLERICAL."

We make up the most Fashionable Clerical Garments in Canada—Style, Fit, and Finish Perfect.

We have a Large Stock of Broad-Cloths and Doeskins. Prices Low.

N. WILSON & CO.

ECCLESIASTICAL CALENDAR.

November, 1879.
Sunday 9.—Twenty-third after Pentecost; Dedication of the Basilica of our Saviour. Double.
Monday 10.—St. Andrew Avelina, Confessor. Double.
Tuesday 11.—St. Martin, Bishop and Confessor. Double.
Wednesday 12.—St. Martin, Pope and Martyr. Semi-Double.
Thursday 13.—St. Stanislaus Kostka, Confessor. Double.
Friday 14.—St. Diego, Confessor. Semi-Double.
Saturday 15.—St. Gertrude, Virgin. Double.

NOTICE.

Our travelling agent, Mr. M. Redmond, will visit Brantford, Dundas, Hamilton, and other places the coming week, and we hope our subscribers in these places will kindly settle their accounts for the Record.

CITY SUBSCRIBERS.

We should feel obliged if our city subscribers will kindly call and pay the subscriptions for the coming year. By doing so they will materially strengthen our hands to make the Record a still more valuable family Catholic newspaper.

ST. PETER'S CATHEDRAL.

ALL SAINTS DAY.

November, setting in, brings with it, to the children of the true Church, the solemn festival of All Saints and the pious and consoling commemoration of all the holy souls in Purgatory. Sunday last, the second day within the octave of All Saints' day, His Lordship, the Bishop of London, vested in pontifical robes, presided at a solemn Mass sung by Rev. Fr. O'Mahony, assisted by Rev. Fr. Tiernan, O. S. A., and Rev. Fr. Ferris, O. S. A. The Rev. Mr. Bruyere assisted at the throne. Farmer's Mass in B. flat was rendered most beautifully by the Cathedral choir. After the singing of the Nicene Creed, His Lordship ascended the pulpit, and read the gospel for the feast of All Saints, which is contained in the first twelve verses of the fifth chapter in the Holy Gospel according to St. Matthew. At its conclusion his lordship said: "The Church celebrated yesterday the feast of All Saints, and continued to celebrate it for eight days, in order to impress more vividly on our minds the example of the saints whom she holds out to us as our models. The saints were men and women as we are, they had the same temptations to battle with, the same struggles to contend with, the same passions to subdue, they fought bravely the good fight, and are now crowned in heaven with laurels of all resplendent beauty. They enjoy heaven forevermore. We were created for the same end as the saints—God called us forth from our nothingness to serve Him and love Him in this world and to enjoy Him hereafter in the kingdom of His glory. Such ought to be the only object of our lives—to gain heaven. It is the only object worth living for. If we centre our affections in the things of this life; if, forgetting our last end, we aim at acquiring riches, honors, and powerful friends, we shall find by our experience that all these things, instead of happiness, fill the heart with bitterness, and the mind with discontent. In heaven, in heaven alone, can we find perfect happiness. And first, that can be more beautiful than the description which St. John, in his own figurative language, gives us of this entrancing abode he calls God's own city. The gates of that city are of sereen pearl, its walls of precious stones, its streets are paved with gold and the light of that city is neither the sun nor the moon, but the light of the divinity fills that eternal city. As the moon grows pale and loses its light when the fiery sun appears at the horizon, even so does all created light fade away and grow dark in that city which is illuminated by the transcendent beauty of God Himself. So speaks the apostle St. John, and St. Paul, who had been rapt to the third heaven, declares that neither eye hath seen, nor ear heard, nor hath it entered into the heart of any man what wonderful things the Lord has prepared for His elect in heaven. And again, we know that in heaven all trouble is over, the poor, careworn soul will find rest, the heart-broken consolation, the widow and orphan a protector and father in God, there is no more sorrow or pain will be caused by parting friends, sorrow which shows the emptiness of all earthly affections, and leaves such a void in the heart of man. There is no weeping, no sadness, for God Himself will dry every tear from the eyes of His saints, and now, for evermore, there shall be neither mourning, nor weeping, nor any sorrow, for former things shall have passed away. Another source of our delight in heaven will be the companionship we there enjoy. Our society there will be the choirs and hierarchies of angels with their bright intelligences and ecstatic affections. There we shall be as-

sociated with all that was good, all that was pure, and all that was holy here on earth. Our bosom friends will be all the great heroes who ever dignified humanity. Above all the angels and saints will be the Queen of Heaven, the Blessed Mother of God. There She will be seen on a bright throne, clothed with the sun, with twelve stars on her noble brow, and above her again will be our Lord Jesus Christ in His blessed humanity, with His five wounds shining like five suns of mercy, and which will tell until ages without end the mysterious tale of the redemption. Such is the society of heaven. How terrible, on the contrary, must be the punishment of the damned, when we consider, for a moment, that their companions there are the Neros and Caligulas of all ages and all that fallen humanity has ever produced most heinous and hateful.

But dearly beloved brethren, all the created beauty of heaven, which I have until now spoken of, is alone incapable of satisfying the yearnings of the human heart after perfect happiness. The heart of man was created for the infinite, and consequently nothing but the infinite and God can satisfy our craving and almost involuntary desire of perfect happiness, and in heaven God Himself becomes the great source of our happiness for all eternity. For in heaven we shall see and enjoy God as He is. We shall be admitted to the beatific vision. This intuition of God is a power or sense by which we can enter into the very existence of God and discover, at least in some degree, His boundless perfections and attributes. This constitutes the essential happiness of heaven. We shall be lost in the vast ocean of His immensity and for ever and ever we shall be discovering some new perfection in that infinitely perfect being, and thus for all eternity we shall be in that divine ocean which has neither shore nor limits, because we are rapt in the immensity of God's existence and the infinite beauty of His exertions. But if, for a moment, in the midst of all this ecstasy of delight, it would occur to the minds of the saints that after ages and ages, that beautiful vision would cease, at that moment also would cease their perfect happiness; their joy would be marred and their state little better than ours, for we also have happy moments and sunny hours. Therefore heaven is eternal, and their possession of God everlasting, and after millions of years and ages, the happiness of the elect will be but beginning. Ah! well may we exclaim with the psalmist: "What glorious things are said of thee, O city of God." How beautiful are thy tabernacles, O Lord God of hosts, my yearning and faintness in the courts of the Lord. And all this, dearly beloved, is but a faint idea of that heavenly Jerusalem, of that eternal city of God. But may it at least awaken in us this day the desire of possessing it. We have the same opportunities of gaining it as the saints who have gone before us. God gives us the same favors, he opens to us as He did to them, the sacraments, those overflowing channels of His grace. Therefore it is in our own hands how to lay hold of God's kingdom, and this we can do by the sanctity of our lives here on earth, and by some future feast of All Saints other people will assemble in this church to praise God, his saints. May we all on that day praise Him in heaven for His great mercies to us on earth. This is the blessing I wish you all. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

At the offertory of the Mass, Mr. J. T. Dalton sang Florio's "O Salutaris Hostia, in D." The richness of his voice is equalled only by his perfect vocalization. At the evening service after Vespers, Rev. Father Tiernan took in hands the cause of the souls in purgatory, whose solemn commemoration the morrow would bring about. The reverend preacher took for his text the words of the Book of Job: "Have mercy on me, have mercy on me, you at least my friends, for the hands of the Lord hath touched me," and following the wise guidance of the church he applied the prison of temporal punishment. We regret we cannot give in full his eloquent address, which drew tears from numbers of his audience. Father Tiernan began by stating most clearly what was the doctrine of the church on purgatory. He proved this doctrine of purgatory to be founded on scripture, sustained by tradition, and moreover forced upon us by our own human idea of justice and equity. We regret that many more of our separated brethren were not present at the sermon, as we know that few among them understand exactly what the church teaches on this point, and what she does not teach. Father Tiernan then brought forward the opinion of the Fathers of the church, as to the nature of the torments to be endured in purgatory. He quoted St. Thomas, saying, that the fire by which the souls of the just are purified in purgatory, was kindled by the breath of divine vengeance, and consequently the sufferings of the poor souls in that fire surpassed by far all the pains of this life. But greater than the torments of fire, there was one other pain, which was the real and essential punishment of purgatory—that was the separation of the soul from God. This pain of separation from God was illustrated by the preacher, by many beautiful examples and convincing proofs. He concluded by a touching appeal for those poor souls. It was in our power to help them to obtain their release. This we might do by our fervent prayers, our almsgiving and good deeds, for, said he, if there be only one consoling doctrine in the Catholic church, it is certainly the doctrine of the communion of saints. This doctrine teaches us that the saints in heaven, the suffering members of Jesus Christ in purgatory, and the just souls on earth, form but one body of which Christ

is the head; and that therefore by this communion we can help each other, and there is a constant communication of spiritual blessings and favors among the members of Christ's church, and this is indeed the consoling doctrine the Catholic church impresses on us during those very solemn days, when we see united in perfect charity and love the glorious members of the triumphant church in heaven, the poor souls of the suffering church in purgatory, and the true disciples of the militant church on earth. The Benediction service of the Blessed Sacrament, which followed, was an ensemble well selected and well executed piece. After the benediction Mr. J. T. Dalton's manly and generous voice was fully brought out in Newkoms Anthem, "Confirma Hoc Deus." Mr. Redstone then sang most sweetly the solo of Millard's "Tantum ergo," which the choir took up with great taste. We owe it to the cathedral choir to say that visitors in London are always agreeably surprised and express their admiration of their singing.

ST. MARY'S CHURCH.

A THRIVING CONGREGATION.

Some years since it was deemed necessary to erect a second church in this city the Cathedral being considered at too great a distance from a large section of the people who have been filling up the south eastern section of London. The old refining business, as well as the car works, Great Western machine shops, cooper shops, and several other industries served to cause a large influx of people, many of whom are of the Catholic faith. It was to supply the consolations of our holy religion to these people, as well as a few old residents in the locality, that the project was set on foot of erecting another church. Bishop Walsh at once set to work and St. Mary's Church is the result of his anxiety and zeal to supply these people with the great advantage of having a church within a reasonable distance. The congregation of St. Mary's seems to be proud of their church, and the neatness and comfortable on every side speaks well for their earnestness to make their place of worship a fitting temple wherein to honor our Lord Jesus Christ. And Bishop Walsh was not only desirous of giving the people a church and a pastor, but he at once set to work to erect a neat and comfortable school, which is under the care of the good Sisters of St. Joseph. Well, indeed, it is for the children that they are blessed with such a kind and efficient staff of teachers. Not only are secular branches of education imparted in the most thorough manner, but the little ones are instructed in their young souls a foundation of religion and morality which will in after life be a shield for them against the many evils and temptations of the world about them.

The total number of children at present in the school is about 200, and all these attend Sunday school, which is under the care of the Sisters. The progress made in secular studies is remarkable, and we doubt not in this respect the children will bear favorable comparison with any others of the same age in the city.

On Sunday last we had the pleasure of being present at High Mass, which was celebrated by the zealous and beloved Father Dillon, the priest in charge, and here we may be permitted to say that nowhere else can be found one who is more thoroughly heart and soul, devoted to the spiritual interests of his flock, nor a congregation who have a more sincere regard and affection for their pastor. All seems, and we have been assured, is, amity and good will on every side. Hence the great interest taken by the people in everything pertaining to the Church.

On the day mentioned we had the pleasure of listening to a practical and earnest sermon delivered by Father Dillon on the Gospel set apart for the twenty-second Sunday after Pentecost. The rev. gentleman said the Gospel of the day was one from which could be deduced many practical and useful lessons in our daily transactions. How few of us are wont to ponder over that remarkable saying of our divine Lord: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." When He is asked the question which brought forth this reply so full of meaning for all time and for all people, it was thought by the Jews that He would most certainly have been embarrassed, that he would have to give offence, and that a charge could be laid against him. Following this divine precept, we should, each of us, be careful to give to every one that which is his due, and any violation of this positive law brings upon us the guilt of mortal sin. It may perhaps be thought that confession and contrition are sufficient to satisfy this obligation. This is not the case, most certainly, unless there is a firm resolve to make reparation as far as possible for the injury inflicted. If we deprive our neighbor of his goods or injure his reputation, we violate the law of charity; we act towards him in a manner which we would not wish he would act towards us. Not alone the divine law, but also the civil law, inflicts a punishment for this crime. There are various ways in which this law is violated: Children stealing from their parents, masters depriving servants of their wages which is their due, storekeepers by dealing unjustly with their customers in taking advantage of the many to influence the heart with tender pity towards the Eucharist. This little volume contains several translations from the Latin, Italian and French, likewise given in the original. One from Sylvio Pellico is very pleasing. It was probably written

on the occasion of his receiving Holy Communion in prison. "Thoughts after Benediction," by a Jesuit, lines on "The Elevation," by Lady Falkerson, and a sonnet entitled "The Prisoner of Love," are particularly attractive. All who wish to increase within them a practical love for the Blessed Sacrament should certainly possess one of these little books.

FROM WASHINGTON.

WHAT OUR FRIENDS ACROSS THE BORDER ARE DOING.

LIVELY LETTER FROM OUR OWN CORRESPONDENT.

There is a "Boome" in Washington. The federal city has bestirred itself and awakened from sluggishness. It is agitated to the depths by a great revolution. Its listlessness has been thrown off, and a great enterprise, bold in its inception and soon to be pronounced a conspicuous success, is the absorbing topic of all classes, from the capitalist to the bootblack, and a God-send to the reporter and the despatch correspondent. The Great National Fair opens Tuesday morning, Oct. 28th, and continues to Nov. 11th. I will compile for the benefit of the good people of London, readers of the Record, a brief history of this wonderful project.

Less than a year ago a few live and pushing men of Washington assembled in council and said unto themselves: "Our city sleepeth—our business languisheth and trade is dull. Let us do something gigantic that we may set in circulation the lazy blood of our metropolis. Let us have a fair and call it national." The proper steps were accordingly taken and no time was lost in starting the complicated machinery destined soon to grind into the various parts of a multifarious and comprehensive "fair"—national and permanent. Congress was invoked and responded generously. A charter was granted with liberal powers; subscription books were opened, and a small number of energetic and determined men committed themselves to the undertaking. The usual amount of cold water was thrown on it by the numerous fogies who by their traditional stupidity and slothfulness have killed in the germ many a like enterprise, and discouragement met the managers on every side. Washington was amazed at the "dash" of the thing, its utter irreverence for her "how-not-to-do-it" began, and she detected its sure and speedy collapse. But now *admirabile veritas populi*, the project took shape. Beautiful grounds were purchased just beyond the city limits on the line of the E. & O. R. R., and on the 8th of Sept. President Hayes broke ground, and the "Boome" began. A few days after two vast armies marched against the grounds; one was destined to operate upon the "race track," the other to construct the various buildings designed for the exhibition of the results of every kind of industry. The rustic solitude of the place was soon changed into the bustle and aspect of a miniature city. The track took shape finely, and the magnificent exhibition buildings seem to rise from the earth like the towers of Troy—marvellously.

The daily papers gave glowing accounts of the work as it progressed, and the stream of visitors, slight at first, gradually swelled to thousands. Each Sunday preceding the fair found the populace of Washington literally swarming the grounds—some in carriages, public and private, some on horseback and on bicycles, and crowds on foot, all brought at last by the very impetus of the thing to pay the tribute of their tardy recognition and enthusiasm to the great effort. People were taken by surprise at the suddenness of the phenomenon (for in Washington it is a phenomenon) and the evidence of its pre-arranged success, notwithstanding their gloomy predictions. Crowds now began to besiege the offices of the Association, seeking to subscribe; but the books were closed, and the fogies were left in the cold with their prophecies and their "prudence."

As high as a thousand men have been at work at one time on and about the grounds, and over \$60,000 have been expended in bringing everything to elegant completion. A grand industrial procession has been organized by interested citizens to begin the opening day; and a corps of lady volunteers were at the grounds, arranging them all to the best advantage.

President Hayes will open the fair formally to-morrow at 12. a. m., and also, it is reported, deliver the address.

The R. R. Co's. have reduced the rates to Washington, and it is supposed that numbers will avail themselves of the low fares to visit Washington and fair at the same time.

The racing will be the principal attraction and the finest horses in the country have been entered. Each day will have its special attraction. There will be bicycle races; hurdle races, balloon ascensions, company drills, and various amusing and interesting sports, athletic and otherwise. At present writing success seems assured. The weather is favorable, the enthusiasm great and the times improved.

In a future letter I will describe briefly the notable features of the occasion, and my letter shall be an obituary of a "Te Deum."

ZANONI.
Washington, Oct. 27, 1879.

FROM BRANTFORD.

PROGRESS OF THE CATHOLIC FAITH IN THE THRIVING CITY.

The congregation of Brantford numbers about two thousand souls, or six hundred families. They will have one of the finest churches in the west when finished. A beautiful and commodious new school is also in course of construction, being designed and superintended by the very zealous and devoted pastor, Father Brennan, in whose hands there cannot be a doubt but everything pertaining to church work will be in a most flourishing condition. The school is centrally situated, not being more than twenty minutes' walk from the furthest resident. A large hall will be on the second story, capable of seating six hundred people.

The school work is carried on by the good sisters of St. Joseph, from Hamilton, and Miss O'Grady, all most excellent teachers, and well qualified to impart instruction in all branches, while the religious training of the children forms an important portion of the curriculum.

Our good parish priest is not only satisfied with performing those duties which strictly belong to the priesthood, but he is also determined that the church will not suffer for want of a good choir. To this end he has formed a society called the "St. Cecilia Singing Society," which numbers about forty persons. They lately gave a very successful concert. They are now busily engaged preparing some grand pieces for Christmas.

Father Brennan has also recommended the establishment of a branch of the Catholic Mutual Benevolent Association. A meeting has already been held, and no doubt a society will soon be in good working order.

The good ladies of the congregation are now hard at work on a Lazarus project, and now doubt they will meet with that success which should be the reward of their earnestness and zeal. J. L. S.
Brantford, Nov. 3, 1879.

BOOK NOTICES.

Emmanuel, a book of Eucharistic Verses, by M. Russell, S. J. Published by Hickey & Co., Barclay street, N. Y.

Father Russell has given to the world a collection of prayers, in verse, calculated to influence the heart with tender piety towards the Eucharist. This little volume contains several translations from the Latin, Italian and French, likewise given in the original. One from Sylvio Pellico is very pleasing. It was probably written

TELEGRAPHIC.

AFGHANISTAN.

Cabul, Oct. 30.—The population is quiet, but there is no doubt but that a deep hatred of British administration exists.

Simla, Oct. 30.—General Roberts has issued a proclamation. Afghan authorities and chiefs are instructed to continue to maintain order, and are invited to hold consultation with Roberts. The people will be treated with justice and benevolence, and their religion and customs respected. Loyalty and good service to the British crown will be suitably rewarded, and all offenders punished. Arrangements for the permanent administration will be made after the above consultation.

Lahore, Oct. 30.—A brigade starts immediately from Cabul to open communications through Khyber Pass. Orders have been issued for the destruction of Palsi Hissar. The trial of the American Ministers is about to begin. There is said to be convincing proof of their complicity in the massacre of the British Embassy.

UNITED STATES.

Phoenix, Arizona, October 30.—A Tucson special says, intelligence received this morning states that the Apache captured the station of Jorabolo del Mierto, near Fort Craig, and killed thirteen persons. The Navajos have broken out, and troops at Fort Wingate have been dispatched against them. They stole all the stock, including the mail mules. No murder reported.

Memphis, Tenn., October 30.—The National Board of Health will, during November, begin a sanitary survey of the city. As soon as the absentees have all returned a house to house inspection will be made. Two active workers during the past epidemic are reported down with the fever. Weather very cool.

New York, October 31.—The *Telogram* alleges that Emma Morrison, a maniac, on Blackwell's Island, on September 11th, while confined in a straight jacket and locked in a cell, was delivered of a child. Also that Amelia Day, another lunatic, died of rat poison, on Sept. 28th, and that this case disclosed extraordinary neglect on the part of the officers and nurses. Also that Caroline W. ell, third lunatic, died on October 10th, after having been deprived, for nearly four days, of food.

GREAT BRITAIN.

The *News* says some one confident that a dissolution of Parliament will be announced on Friday or Monday. It is rumored the Ministry will undergo a most vital change. This means that Beaconsfield will retire. All the newspapers except the *News* seem to regard further prorogation as the best idea of a dissolution. The rumor of Cabinet changes are probably unfounded.

RUSSIA.

New York, November 2.—A London special says it is rumored in well-informed circles that Russia is preparing to declare war against England. No certain information can be obtained on the subject. Official personages are reticent, but probabilities are that the markets will be disturbed by the story on Monday.

London, Nov. 2.—A Vienna dispatch is published in the Paris journals stating that a telegram from Constantinople represents that relations between England and Turkey are greatly strained. England has sent to the Porte an ultimatum demanding the execution of the reforms in Asiatic Turkey. If the demand is not complied with it is believed the Sultan will be deposed and replaced by his brother, who will be under the tutelage supervision of England, France and Austria. Russia upholds the Sultan.

PEOPLE TORMENTED by many disagreeable sensations produced by dyspepsia, or are thin, nervous and weak, should use the standard tonic—Northrop & Lyman's Quinine Wine. They will find it agreeable and beneficial. It enriches the blood by aiding digestion and assimilation; soothes and invigorates the nervous system, and imparts a healthful appetite. When used as a remedy for bilious and intermittent fever, it produces the happiest result, if taken between the attacks. Convalescence is hastened, and untimely decay of the physique and constitution is arrested by it. The spirituous constituent, sherry wine, is of the best quality, and the aromatics combined with it, renders its flavor additionally pleasant. They who use it gain flesh as well as strength, and it exerts a cheering influence upon the mind. It promotes a healthy secretion and flow of bile, sound repose and regularity in the action of the bowels. If judiciously used it may be taken without apprehension of any ill result by persons of the most delicate constitution. A fair trial is all that is needed to prove the genuineness of its claims to public confidence, and to the truth of the general verdict in its behalf. No article of its class commends itself so strongly to nervous invalids who require building up, none is so well adapted to fortify the system against the dangers which threaten the debilitated. It should not be mistaken for a mere stimulant of appetite, which many so-called tonics simply are. It so regulates the stomach that it is enabled to perform its various functions with regularity and vigor, and its action is not only thorough but prompt. Ask for the "Quinine Wine of Northrop & Lyman." Sold by all druggists.

JOB PRINTING.

We wish to inform our patrons and the public that we are now prepared to execute all orders for book and job printing on the shortest notice, and on the most reasonable terms. Orders by mail promptly attended to, and work sent by express prepaid.

St. Mary's.

FATHER RYAN.

Back to where the roses roset...
Round a shining halo...
Yes, then I came—

Back to where long quiet brood...
Where the calm is never stirred...
By the hush of a word—

With the birds and with the flowers...
Songs and silences unite—

God comes closer to me here—

Every single flower is fraught...
With its very sweetest fragrance...

Still, at times, as place of death—

Where men elude, God always clings—

Let 'em now a wild bird sing...

Up into the silent skies...

So I live within the calm...

THE TWO BRIDES.

BY REV. BERNARD O'REILLY, L.D.

"Say, rather, that a party in Congress...

"At least both of you, as good Catholics...

"I look upon the measure that you propose...

"Then I must explain myself," the old gentleman rejoined.

"You come over here, eminent churchmen...

"But we are assured," replied Senor de Aguilar...

"That you can never have in the sense...

"I do most emphatically," said Mr. D'Arcy...

"Aye, he keeps a French garrison in Rome...

"I should like to see where the difference...

"You believe with me," answered Mr. D'Arcy...

"Then, if I understand you aright, sir," Diego said moodily...

"Oh, love turn and gaze down these gray slopes...

Not more sad denning was the change effected...

CHAPTER XV. THE GLOOM OVER FAIRY DELL.

Down these gray slopes upon the year grown old...

Not more sad denning was the change effected...

"You have exactly spoken my thought, my dear Count," said Mr. D'Arcy.

See was a violation of that necessary independence...

"But is not this very right to interfere in the concerns of a foreign nation...

"The Roman Pontiff," D'Arcy replied, "as the common parent, as the supreme shepherd..."

"Say, also, the right to punish by spiritual penalties the open and outrageous infractions of the divine law..."

After the election, however, the wildest confusion reigned in many districts...

Mr. Quincy Williams, though he had never been a member of the party...

Lucey was growing rapidly both in height and in strength...

But Mrs. De Beaumont, who had been, since the departure of Mrs. D'Arcy...

Let us become acquainted with that other home, destined to occupy a considerable space...

CHAPTER XV. THE GLOOM OVER FAIRY DELL. Down these gray slopes upon the year grown old...

and his noble Gaston had labored hard—and with every particle of his private fortune...

No wonder, after the departure of his sister, and informed as he was of his wife's almost hopeless condition at Seville...

And yet, within his own household, he ever wore the same calm, cheerful countenance...

It had been always Rose's privilege to decorate the chapel and its exquisite altar for these favorite devotions.

Mr. Quincy Williams, though he had never been a member of the party...

Lucey was growing rapidly both in height and in strength...

But Mrs. De Beaumont, who had been, since the departure of Mrs. D'Arcy...

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well as for the other members of the D'Arcy family, wherever they lived...

And yet, within his own household, he ever wore the same calm, cheerful countenance...

It had been always Rose's privilege to decorate the chapel and its exquisite altar for these favorite devotions.

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"Good evening, Sally," he said; "good evening to you, all dear friends. Well, I have no more news from Mr. D'Arcy."

"Sally comes in for the lion's share in Rose's remembrances. Oh, John Patterson," said he, turning to a stalwart Irishman...

"I am sure you don't forget the absent dear friends," said Mr. D'Arcy.

"No, nor the present either," put in Jim Rockwood, a gigantic lumberer, who had devoted to Mr. Francis D'Arcy, by whom he had been saved from drunkenness and debt...

CHAPTER XVII. THE SHADOW OF DEATH. "To find naught real except ourselves, and all care for all things scattered to the wind, scarce in our hearts the very pain alive."

Winter had come in Andalusia, for the snow glittered on every summit of the distant Sierra to the north and to the south.

Diego, anxious, in the intoxication of his first pure and deep love for Rose D'Arcy, to achieve something worthy of her esteem and admiration, allowed himself to be fascinated by the half-mystery with which Napoleon veiled his designs on America...

CHAPTER XVIII. WOMEN EYEING WOMEN. The eyeing of women by women is one of the most offensive manifestations of superciliousness...

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A STRANGE STORY.

HOW VENERATION OF THE BLESSED VIRGIN WAS REWARDED.

One Saturday night, before the hour of midnight, a priest in a certain city was requested to convey the Holy Viaticum to a Frenchman at the earliest possible moment.

"Who is it that wants to come in at this late hour?"

"There is no one ill at all in the whole house," replied the old gentleman.

"I am a man of the world, and, as such, have little to do with images; but, for the love of my departed mother, who (being a pious Catholic) held this particular image in high veneration, I have kept it by me, and every Saturday do as she used to do, light a little lamp before it."

"By degrees he began to speak of the occurrences of his life; with much open-heartedness he related his history, including the preparations of youth and manhood, without apparently seeking to conceal or excuse his faults."

"You are so averse to confession," observed the clergyman, after awhile, "and yet you have laid open your interior to me in such a way that your soul stands unveiled before me; I believe I know you so thoroughly that I might even now pronounce the holy absolution over you."

"Oh! if you could but see the soul of the man, in an agitated manner, I received Holy Communion; last evening, thinking of my dear mother, I was even then on the point of wishing to make a true, contrite confession."

"The new contrite man sank on his knees, made his confession, and received with holy fervor the Blessed Sacrament of the altar. And what a happy event did this prove for him! On the next day, early in the morning, the death-angel announced his decease. An apoplectic fit had brought his life to an end. The priest felt a holy joy, for a soul was saved. And the old lady! well she was the mother of the old man; this the priest could confidently assert; for he saw that the portrait was just like the person who had summoned him to the sick man. In this manner was it that a pious votary of Mary obtained the grace of conversion for her custom of honoring the Blessed Virgin and her image every Saturday.—Ave Maria.

THE LAST REQUIEM. There is something strikingly beautiful and touching in the circumstances of Mozart's death. His sweetest song was the last he sung. He had been employed upon this exquisite piece for several weeks, his soul filled with inspiration of richest melody.

On Sunday, September 28, for the first time, a High Mass was sung at the State institution for reforming girls, at Lancaster, Mass., by the Rev. R. J. Patterson, pastor of Clinton. The board of trustees, finding that Catholic services were working good results in other similar institutions, observed the advice of their associates, the Hon. M. J. Flaherty, and permitted arrangements to be made, and a large choir was in attendance. The reverend gentlemen will say we are here after twice a month at the institution.

Call Me

Call Me. He who died at the age of thirty, and who was buried in the cemetery of the Holy Sepulchre, and who was buried in the cemetery of the Holy Sepulchre, and who was buried in the cemetery of the Holy Sepulchre.

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[FRIDAY, NOV. 7.]

Call Me Not Dead.

Who died of Aton sends,
This to comfort all his friends.
Faded and white and cold as snow;
And ye say, "Abraham's dead!"
Weeping at the feet and head,
I can see your falling tears;
Weep ye not, ye weeping prayers;
I am not the thing you think;
Come your tears, and tell me,
If you mine, it is not I.

EDWIN ARNOLD.

CURIOSITIES OF PROTESTANTISM.

A distinguished prelate of the
Established Church, Bishop Watson of Llandaff,
is reported to have defined Protestantism
as "the right of saying what you think
and of thinking what you please."
It is nearly a century ago that this definition
was given to the world, and certainly the
course of events since has vindicated its
correctness. The principle of individualism
in religion has been carried, during the
last hundred years, to the furthest
lengths. Thus in the Anglican Establish-
ment we have the spectacle of an ecclesi-
astical organization in which it is not easy
to say how many of equally irreconcilable
views are taught with equal authority and
received with equal assurance. The
authority, if we examine it closely, is
merely the private opinion of the indi-
vidual teacher, and the assurance is the
fancy, taste, or prejudice of the individual
hearer. Good-looking, but sentimental is
the doctrinal line of the Church of England;
and hence it is that the Church of England
represents more faithfully than any other
body the principle which, little as many of
the "Reformers" realized it, was in truth
the essence of the Reformation. For,
philosophically considered, the great relig-
ious movement of the sixteenth century
was not merely the negation of a particular
authority in religion; it was the negation
of all authority; the denial of the objective
character of truth; the destruction of
theology as a science, and the reduction
of it, as the phrase current among us bears
witness, to mere sets of "religious opin-
ions." For good or for evil, or
rather for both good and evil, the Estab-
lished Church in this country has been more
loyal to the Protestantism of Luther than
any other religious communion which, like it,
dates from Luther's revolt. Early in the
last century one of its most gifted and eloquent
ministers affirmed with pride, "I think I
shall speak a great truth if I say that
the Church of England alone makes
Protestantism considerable in Europe."
The Church of England is far more
Protestant now than she was when South
spoke these words. "Time, the old
Judge," has brought out its true character.
Gradually the fragments of Catholic
doctrine which it retained, and which it
was unable to assimilate, have dropped
away from it, and now it stands confessed
as the great representative of anti-
dogmatic principle. The religious senti-
ment in almost any form may find pro-
vision for its expression and manifestation
within the national Communion; well
nigh every variety of Theism has there
an organ and a prophet. An ingenious writer
some time ago endeavored to show that
the Anglican clergy are not hampered
even by the limits of Theism; that it would
be allowable to them even to deny the
existence of a God. It is not easy to
answer the arguments which he has
adduced to support this position. Still,
we must avow our conviction that, how-
ever good and logical a case might be
made out for a divine of the Established
Church who taught sheer Atheism, public
opinion, which is the real arbiter in the
ecclesiastical tribunals of this country,
would feel, with the barber in Nicholas
Nicolob, that the line must be drawn some-
where, and would draw it there. How-
ever that may be, it is certain that at the
present moment we have clergymen of
the Church of England teaching every
variety of religious opinion from a Deism
practically indistinguishable from that of
Rousseau, to a doctrine which might have
been taken bodily out of the Tridentine
Catechism. At the one extreme there are
Professor Jowett and Mr. Haevels, at the
other Dr. Pusey and Mr. Mackonochie.
And who shall attempt to characterize and
catalogue the shapeless teaching of inter-
mediate theories?

spiritualistic phases. Their sympathies
are more with the Master of Balliol
than with the Regius Professor of Hebrew
in the University of Oxford. The charac-
teristic which the most influential class of
Anglicans chiefly desiderate in their
religion is what they call "sobriety," which
is, in fact, a sort of Sacerdotism, or, as an
Protestant clergyman who prefers a far
stimulating variety of opinion describes it,
"that sober, common sense unemotional,
anti-mystical type of religion which is
the joy of Archbishop and preachers, which
ensures sadness and merits' punishment,
and which receives the English equivalent
of canonization in the approval of the
Times." It is a true description; and
equally true is the judgment which Dr.
Littledale (for it is that eminent divine
whose words we are quoting) proceeds to
pass—that this type of religion, so dear to
his hierarchical superiors, is divided from
Deism by the merest film of ice which a
tepid breath may, at any moment, cause to
disappear.

The Church of England is, however,
only one among many Protestant bodies
in the country, and there are numerous
varieties of popular religion for which, in
practice, no place is found, even in its
capacious bosom. This, indeed, is not due
to any doctrinal exclusiveness upon the
part of the Establishment, but to the
different cases. It has been truly said
that the religions of this country are class
religions and Anglicanism is decreed of the
well-to-do and their immediate dependant.
In the lower sections of society any spiritual
earnestness which may from time to time
be generated is aptly sent to find an
outlet through channels independent of
the national Communion; but upon all
the sects is the great note of individualism,
and, the more dissident the dissent, the
more grotesque are the forms which the
individualism assumes. It is impossible
not to laugh at the grotesqueness; at the
religious emotion which is often found
side by side with it we do not laugh. It
is not indeed for us to pass judgment
upon it. But, as we know and thankfully
remember, *Spiritus Domini operatur ubi
divine grace is not restricted to the
divinely appointed channels by which it
is ordinarily conveyed; nor is it temer-
ariously or irreligious to cherish a hope that
in many cases a heavenly influence may
be working among the heathen, even of
the most fanatical and unlovely sects of
Protestantism.* Nor, again, let us suppose
that much which is apt to strike us as
profane is profanely meant; Puritanism
has a dialect of its own, an ugly dialect
enough at the best, which in the mouths
of ignorant men assumes very queer
shapes. All this, and much more to the
same effect, it is necessary to bear in mind
when contemplating the odd forms which
popular religiosity sometimes takes in this
country. One of its most curious features
is revivalism, and one of the most singular
callings which the law of supply and demand
has brought into existence is that of the
professional revivalist. We have before
us the last number of the accredited
organ of one of the more vulgar Protest-
ant sects, in which, among much nar-
rowness, nearly 1,000 professed con-
versions, P. S. Terms low. Societies
please address for vacant dates, &c., Sydney
Smyth, corresponding secretary, 72 Park-
lane, or J. T. Brown, 82, South-gate,
Bradford, Yorkshire.

It is evident that Mr. Brown knows his
public and has brought the experience
gained in the circus to bear upon the com-
position of his advertisements. The next
competitor for popular favour is more
modest; here is his appeal:—
Zechariah Knipe, the Converted Navy,
is now open for engagement to conduct
revival services; testimonials if required;
terms moderate. Address, W. O. Walls,
188, West-Gate, Bradford, Yorkshire.

Mr. Knipe, like the "late down," keeps
in view the commercial instincts of his
patrons, and endeavors to allay their
hopes of a bargain. The third adver-
tisement has the same characteristic.

Mr. Thomas Horrocks, the Evangelist,
is open for engagements to conduct
revival services. Terms to please all
societies. Address, Thos. Horrocks, 473,
Woodlands-row, Bolton-road, Over Dar-
wen, Lancashire.

There is a manly confidence in the
"terms to please all societies" which
speaks well for Mr. Horrocks, and which,
we should think, cannot fail to be duly
appreciated. The staple of the extor-
tion of all these "Evangelists," we are
told, is "the doctrine of justification by
faith only." One cannot help thinking
how far the world has travelled since St.
Augustine wrote *Fides sanctus mentis*.—
Tablet.

OUR HEROINES.

You will not find them among the
queens of fashion, neither have they places
in the assemblies where women are clamor-
ous about rights and wrongs. The homes
of elegant ease and idleness are not their
dwelling; and the bewildering eloquence
of human passion is to them a foreign
tongue. They are not among the throng
who seek a "mission," and a "field of
labor," nor do they choose their mission, and
called them to it; and at the sound of His
dear voice they rose up gladly saying,
"Lord, what wilt Thou have me do?"

Come with us to the plague-stricken
cities of our land. The strong spirit of
devotion is there; the rich have fled from
the tainted atmosphere, the streets once
echoing with the din of traffic, and popu-
lar with an ever-shifting crowd, are
silent and deserted. Death is ruler, and
all things bear the impress of his zeal.

The priests are there, they are always
there in the thick of danger,—but they are
only a handful, already overtaken, hasten-
ing from one death-bed to another, pre-
paring the frightened, trembling soul to
go to judgment. And the plague searches
them out also, and strikes them down at
their posts.

Who will aid them in their ministrations
of mercy? Oh, thank God! the Sisters
of Charity have heard the wail of the
stricken cities, and the Sisters of Mercy,

and the "valiant daughters of St. Dom-
inic, and have hastened to their relief.
Oh, what a terrible task is theirs! The
dead and the dying are all around them,—
and women, children and tender babes.
The pestilence spreads and their work
multiplies; but they do not falter.
And some of them are young, and fair,
and have left happy homes and loving
kindred, and fame and rank and fortune,
for this dreadful life of risk and privation.

PARNELL THRILLS IRELAND.

The following stirring intelligence
comes to hand by Atlantic telegraph from
Ireland:—
Navan, Co. Meath, Oct. 11th, 1879.—
This town, situated in County of Meath,
will be remembered as the place where the
most important place in the whole of
Ireland. The reception of Mr. Parnell
by his constituents here is regarded as the
greatest event of the present anti-reform
agitation, which is destined to give a new
course to the Irish policy in the British
Parliament. Navan is an interesting
town of considerable antiquity. Eight
years ago the first note of the National
Irish party in the British Parliament was
sounded by the candidature of a felon of
34—John Martin. To-night the town is
filled with triumphal noises, the houses are
full of politicians from all parts of Ire-
land, members of Parliament, and the
representatives of the English and Irish
press. A considerable reinforcement of
the Royal Irish Constabulary has arrived,
and one hundred soldiers are determining
about the streets looking for lodgings.

MARRIAGE AND MODERN THOUGHT.

It is, to a great extent, necessary for the
business of life to be a human speech as
we find it; but the necessity is not un-
frequently a great hardship. The *ius et
nomina legum* has impressed upon many
words a sense implying an assumption
which is unfounded or an assertion which
is untrue. Thus it is repugnant to a com-
mon-sense thinker to speak of the "Protestant
Reformation." For what did that great
revolt, in its essence a negation, either
of reform? Again, what a mockery
is it to denigrate the Anglican Prelates
Bishops. Every thing and every body
ecclesiastical, means they often employ
more than Devises in common with the
Christian Episcopate. Or, once more,
consider the assumption implied in the
ordinary use of the word sentence as a
synonym for physics, as though there
were no sentence but the physical,—to
concede which is to concede the whole
Communist position. In these and numerous
similar cases we employ words in their
accepted false sense; generally, indeed,
with an interior protest. But the protest
is seldom more than interior, does not
become always engaged in what the
Scottish call "the lifting up of testimony."
The word is "out of joint" in the matter
of nomenclature as in more important
matters, of which the disorder in this
department is the duty of those who com-
pound for which a very respectable authority
"to set it right" is a task of might to
which he can contribute but very little;
and to take up the lament of St. August-
ine, *In tibi fiamus more humani? Quis
resistit tibi?*

ABOLITION OF LANDLORDS.

are expected, though no military law as
yet come upon the scene. It is not
thought, however, that this increased
police force will be necessary to keep the
peace; it is believed that the Sabbath will
pass quietly, for all the priests of the coun-
try would be here to their posts. Since
O'Connell's time so many priests have
never taken part in a demonstration of
this sort. There will be here to-mor-
row popular representative priests who
were against John Martin in his day, and
the land owners, quietude, determined
to respect in their thousands. Ten popular
members of Parliament will speak. All
these will endorse Mr. Parnell's policy of
paying no rent until the times mend, and
the principles of Parnell's manifesto.—

DEMONSTRATION OF 30,000 PEOPLE.

Navan, Oct. 12, 1879.—The scene witnessed
here to-day was a grand one. A
monster proclamation of Ireland's discon-
tent with its rulers. From daylight
crowds poured into the town. All were
on foot. Every man, woman and child
carried green boughs. Every house was
shrouded with greenery, and even the
meanest hovels hung out their garlands.
The chapel was thronged all the morning
with a devout congregation. At service
the priests bade them maintain the great-
est order during the day. At 11 o'clock
this morning they placed were thronged
with frieze-corded country people, who formed
a parade and marched behind a band
dressed in beautiful uniforms of white and
gold, exact counterparts of those that
were worn during the Emmet celebrations.
As far away as two miles from the rail-
way the roads were densely packed. The
platforms of the station were occupied by
a committee of priests and other members
of a popular deputation. There were
triumphal arches in every corner, bearing
the mottoes, "Down with the Land
Robbers."

PARNELL FOR IRELAND.

"Ireland for Parnell" and "Home Rule
Liberty for the People," and so forth. As
soon as the whistle of the arriving train
was heard the band struck up. "See the
Irish in the thick of danger,—but they are
only a handful, already overtaken, hasten-
ing from one death-bed to another, pre-
paring the frightened, trembling soul to
go to judgment. And the plague searches
them out also, and strikes them down at
their posts." Who will aid them in their ministrations
of mercy? Oh, thank God! the Sisters
of Charity have heard the wail of the
stricken cities, and the Sisters of Mercy,

CATHOLIC NOTES.

CONVERSIONS.—The Countess of Tank-
erville and her eldest son, Lord Bennett,
are among the latest converts to the
Catholic faith.
The Rev. Bernard Aling and Anthony
Bannagator, members to the Franciscan
Order, ordained during the summer, have
been sent as missionaries among the
Indians in Michigan by Bishop Burgess.
They speak the Indian, German and
English languages.
Catholic France is to be Catholic
France, in the name at least, no longer, it
being proposed that the bill for the aboli-
tion of the Concordat shall take effect from
January 1, 1881. After that date neither
Catholic nor any other religion will be re-
cognized by the State.
EDUCATION IN BELGIUM.—Belgian priests
are directed by their Bishops to refuse the
sacraments to parents sending their
children to communal schools except in
certain specified temporary cases, to
teachers in such schools who use the Cath-
olic catechism without ecclesiastical
approval, to professors, pupils and the
parents of pupils of the State normal
schools.
Some of the newspapers state that the
Pope recently ordered a committee of
Cardinals to secretly consider whether he
ought to accept the money voted by him
by the Government, and that the commit-
tee reported in the emphatic negative. It
may not be unprofitable, perhaps, to state
that there is not a word of truth in the story.
The Archbishop of Paris has entered
into direct conflict with the order that
priests should not be allowed to approach
the beds of patients in hospitals unless by
their desire. The Archbishop says, in a
letter to hospital chaplains, that the shep-
herd must know his sheep, and that it is
their duty to visit every patient without
exception.
The New York Founding Asylum,
conducted by Sisters of Charity, has
received within the past ten years ten
thousand infants, and disbursed over one
million dollars to nurses, who take care of
the children outside of the asylum. A
good illustration of the manner in which
the Catholic Church labors to undermine
the stability of Republican institutions.—
Tablet.
During the past six years ninety-three
monasteries and forty-one convents have
been suppressed in Rome and their inmates,
2,888, in number, cast adrift. The net
proceeds of the confiscations and sale of
the church property in a city were only
five millions of dollars—a mere trifle in
comparison to the great expectations
entertained by the spoilers.
In the course of a few days three
missionary priests, educated at St. Joseph's
College, Mill Hill, London, will sail for
India. They are destined for Northern
India, to work in the arduous and un-
tried field of Apostolic labor in Affghani-
stan and Cashmere. Pending the present
disturbed state of Northern India, the
three missionaries are being sent as
auxiliaries to their three former fellow-
students and companions, Fathers Brown,
Allen and Locke, who are already doing
duty with the British forces on their
return march to Cabul. A couple of
weeks ago two missionary priests were
sent from St. Joseph's College, Mill Hill,
to join the mission in Southern India.
On Monday morning, as the Rev.
Canon Pope was robing for the ten o'clock
Mass in the sacristy of Westland Row
Church, Dublin, a huge painting of the
crucifixion, which was fastened high up
on the wall before which the Reverend
gentleman stood, suddenly fell forward
with a crash, and the canvas, striking
him in the face with great force, split
open at the point of contact. No harm
was sustained by the Rev. Canon beyond
the shock naturally caused by the accident;
but the escape from serious injury was
very narrow, for had he been standing
only a few inches farther back from the
table, he must have been struck on the
head by the heavy frame of the picture.
—London Univers.
A beautiful chapel, attached to the
Convent of the Sacred Heart of West
Taylor Street, Chicago, was solemnly
dedicated by Rt. Rev. Bishop Pellicani on
the 29th ult. Very Rev. Dr. McMullen, V.
G., and a number of other priests of the
city, took part in the ceremony. After
the dedication there was Solemn High
Mass, sung by Rev. P. M. Butler, assisted
by Rev. Father Van Loco, S. J., as dea-
con, and Rev. Father Vendelme as sub-
deacon, Rev. D. J. Riordan acting as
master of ceremonies. At the Gospel an
eloquent sermon was preached by Rev.
Patrick Riordan, of St. James's Church.—
Asc Maria.
THE IMPORTANCE OF THE PRIESTHOOD.
—No better words can be spoken than
those which the Vicar-General of Orleans
addressed to the faithful in France: "If I
were a man of the world I should wish
to have against all my sins, as a shield, my
mind and the head of my children, a
priest who owes to me his education and
his priesthood, and who, standing every
morning at the altar, would be to me as a
lightning conductor. Our forefathers, to
expiate their faults, used to found a per-
petual lamp before the Blessed Sacrament.
Found a priest. That will be a better
lamp, which will give to God more glory,
and to the world more light."

BUT THE MARKS ARE THERE.

It is an old story, but it is a good one for
all that. A father told his son that when-
ever he did wrong, he should drive a nail
into the door of the woodshed. The
door began to flap, pretty fast, and a
great many nails were being used—heap-
s of them, in fact. The boy did not like
the appearance of that nail-studded door,
and told his father so.
"Well," said his father, "now, every
time you are obedient, or speak a kind
word, I'll draw one of the nails out."

MADAME O'ROURKE.

Madame O'Rourke, Superior of the
Academy of the Sacred Heart, Detroit,
after an absence of nearly ten days, dur-
ing which time she was engaged inspect-
ing the houses of the order in the East,
returned home on Monday evening, 13th.
On Tuesday a reception was tendered her
by the pupils of the institutions.

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LETTER FROM HIS LORDSHIP BISHOP WALSH. London, Ont., May 23, 1879.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work to change in its tone and principles that it will remain what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests.

Believe me, Yours very sincerely, JOHN WALSH, Bishop of London.

MR. THOMAS COFFEY, Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, NOV. 7, 1879.

THE BISHOP'S SILVER JUBILEE.

THE priests of the diocese will meet His Lordship at St. Peter's Palace, Wednesday, Nov. 12th, for the purpose of celebrating His Lordship's "silver jubilee" of priesthood and the anniversary of his consecration.

A REPORT from Madoc on Monday says the Rev. Father O'Reilly was found dead in bed at a hotel at that village.

CARDINAL MANNING has authorized a general subscription among the Catholic temperance organizations of Great Britain for the relief of popular distress in the south and west of Ireland.

JUDGE HARMON, of the Superior Court, sustains the validity of the assignment by Archbishop Parcell, of property in trust for the payment of his debts, as against the attachment by the creditors.

THE LONDON Tablet says that one of the most curious features of the day is revivalism, and one of the most singular callings which the law of supply and demand has brought into existence is that of the professional revivalist.

LONGFORD is about erecting a memorial to the Right Rev. Dr. Conroy, the late distinguished and illustrious Bishop of Ardagh. It is proposed to put an Irish stone cross with suitable inscription over his grave, which is situated in the cemetery of the Sisters of Mercy, and to build a Sacred Heart altar to his memory in the Cathedral of St. Mel.

LORD BUTE has made a superb offering to the Church of the Oratory, Brompton, in memorial of his marriage, which was celebrated there in 1872. It consists of two bronze candelabra, covered with gilding, each having seven lights, in imitation of the seven branch candelstick of the Tabernacle. They stand on two enormous blocks of marble which alone cost £500, on which are carved the arms of the Pope and of the donor.

THE Holy Government in Quebec has been defeated, and Hon. Mr. Chapleau has formed a new administration. The following are the names of the new Ministers, who have been duly sworn in:—Hon. J. A. Chapleau, Premier and Commissioner of Agriculture and Public Works; Hon. Jas. Robertson, Treasurer; Hon. J. J. Ross, President of the Council; Hon. L. O. Loranger, Attorney-General; Hon. W. E. Lynch, Solicitor-General; Hon. E. J. Flynn, Commissioner of Crown Lands; Hon. E. T. Paquet, Provincial Secretary.

WM. SHAW, member of the House of Commons for Cork, and Home Rule leader, has sent a letter to all the Irish members of Parliament, requesting them to sign a memorial to Lord Beaconsfield regarding the prevailing distress in Ireland. Sir Stafford Northcote, Chancellor of the Exchequer, in answering the letter calling attention to the distress in Ireland, and suggesting immediate

action by the Government in providing work, says: "My sympathies are with the people, but I can only refer them to the Irish Executive. Direct interposition by the Government would be open to great abuse."

"A PROTESTANT preacher in Corsicana, Texas, has proclaimed himself the Christ of the Second Coming, and has named his apostles. He has already gathered about him a numerous following. The strange antics of this new sect have provoked the intervention of the law officers of the courts and the new Messiah has emigrated to Dallas. This aspiring preacher has our sympathy in his persecution. He is only an advanced teacher. Every Protestant preacher is a Messiah in disguise. Each has his plan of salvation. Each is a prophet in his way. Protestantism is communism in religion, and he takes the lead who has the cheek, and he may keep who can." So says the Western Watchman.

LAST week we had intelligence from Montreal that certain irregularities had been discovered in the Roman Catholic Reformatory. These charges, at worst, were of so trivial a character, we suspected at once the Montreal Witness had some connection with the matter. A dispatch dated October 31, proves we were correct in our statement. It seems that boys under and over the required age are committed to the prison, for which the officials draw the government allowance. We cannot say who is to blame, whether those who commit or those who receive the criminals; but we fail to see any very serious crime in drawing money for their sustenance.

A CORRESPONDENT in Rome speaks of the deep impression made upon him at witnessing the large number of Protestants sometimes mingled with Catholics at the audiences of our Holy Father the Pope, and their respectful and dignified bearing. His Holiness treats them with the greatest kindness and courtesy, making enquiries about their native land, their families, etc. "He will pray," he tells them, "that God may enlighten them, that he may guide their steps into the true fold of the Roman Church, that was the mother of their ancestors and the mother of all Christian nations." He affectionately blesses both themselves and the objects of piety, which, after the example of their Catholic brethren, they are accustomed to have with them.

LORD FORBES is a Protestant nobleman who ought to know something about Protestant Bishops, and the light in which they appear to their flocks, for he was a near kinsman to the late Bishop of Brechin. And this is his testimony on the subject taken from a speech at the opening of a new Protestant Church in Aberdeen last week: "Many years ago," he said, "when I was traveling through Ireland, I met a Roman Catholic Bishop going on a Confirmation tour, and that Bishop, wherever he came, was received with the utmost respect and attention. I could not help comparing it with the attention that was given to the Bishops of the Established Church both in England and Ireland. I am quite sure, if they had come with their carriages and four horses, they could not have received the attention that Roman Catholic Bishops did."

RUSSIA is trying to make things up with the Catholic Church, and well she may, for since the days of Decius and Diocletian no such dastardly persecution had been witnessed as the czar's myrmidons have inflicted upon the Church and its ministers of late years. A return of grim interest has recently been published by Count Plater, a leading Polish exile in Switzerland. It shows how many Polish priests have been killed by Russians within the last few years. This return gives the names of fourteen priests who were massacred, eight who were shot, eight hanged, and four poisoned. Besides these, as many as fifty-eight Polish priests and nuns have been whipped to death, mutilated, burnt, drowned, or otherwise put to death at Witebsk and Polocz. Of course, this does not include any of the vic-

tims of the "conversions" of Uniates in Padolia and Wolhynir. No wonder that Russia should experience some difficulty in trying to reconcile the Catholics of Poland!

BALTIMORE Mirror.—"Rev. H. H. Washburne, an Episcopalian clergyman in this city, has resigned his pastorate and gone to New York, as we are told, to 'engage in other pursuits,' which means, as we take it, that he has gone into some other sort of business. The vacant pulpit has been tenured to Rev. L. B. Carpenter, a Methodist Episcopal minister. Do our separated brethren think there is so little in the 'ordination' of their preachers, that a pastor can quit the ministry at his option, and leave off his sacred character with his white choker? Do they hold that the difference between an Episcopalian parson and a Methodist minister is so slight, that the orders of one are equal in value to those of the other, that a follower of Wesley's vagaries is as true a guide as a successor of Parker?"

A LONDON paper says that a missionary from Baltimore relates this anecdote:—"Before setting out for Rome I was summoned to the death bed of a Protestant who insisted on becoming a Catholic. Being asked the motive of his conversion, he answered—'Some years ago, being in Rome, I was admitted to an audience of the Holy Father Pius IX. Having stated that I was Protestant, the Holy Father, full of benevolence, replied—'My son, be not afraid to kneel, for I wish to give you my blessing; some day you will become a Catholic.' These words remained fixed on my mind, and now, in my last moments, I wish to carry out what the Holy Father desired. After receiving conditional baptism, he confessed, and received the Holy Viaticum and Extreme Unction, and feeling now consoled, and imploring his wife to become a Catholic also, he gave up his soul to his Creator."

WE ARE glad to see our contemporary the Advertiser enter the lists in battling against the objectionable literature so profusely scattered about. It says that "up to within a few years ago the Devil's Literature For The Young had considerably the start of what was improving. The news-stands of New York, Old London, and more or less of other places throughout the English speaking world, were covered with vicious-looking prints reeking with wretched and vulgar illustrations, and more wretched and tawdry reading-matter. The artistic, literary and social demoralization caused by these publications is difficult to compute." We cannot go the same length as our neighbor in advising people to buy the publications of the Harpers. It says this firm never knowingly publishes a harmful or debasing book. They perhaps have never issued works which were positively immoral, but we know many of their books have too frequently exhibited a blind, ferocious bigotry against the Catholic Church, and for this reason Catholics cannot but look with considerable suspicion on anything the Harpers bring out.

THE Catholic Advocate:—"Strange as it may seem, there are persons born and bred in the Catholic Church who are actually ashamed to acknowledge before the world that they are Catholics. It is true, that they are Catholics only in name, yet they prefer that they shall not be known as such in any sense. Especially is this true of a certain class of young men who fancy that it is not exactly the "thing" to be Catholic, and not altogether respectable. Evidently they consider Protestants as superior and better than themselves—which is no doubt the case. Frequently it does not accord with the supposed worldly interests, social or material—of said young men to be Catholics, and they keep the fact that they ever were such in the background. They fear to incur the displeasure or to see the sneer of their non-Catholic associates. Usually, however, these individuals are found out and they earn the contempt which they deserve. Candid people of any belief respect the man who has the courage of his opinions, and despise a moral coward. It is inconceivable

how one with brains can be ashamed to acknowledge belonging to the Catholic Church, even from a worldly point of view, for it is assuredly and incomparably the grandest, most perfect, most benevolent, and most magnificent organization that the world has ever seen, compared with which the various sects of Protestantism in every sense are utterly insignificant."

VERY frequently we hear the Catholic people reproached for ignorance, and it is also stated that the priests are the cause of this state of things—that they find it to their interest to keep the people in the dark, etc. We like to submit the evidence of men who will not be accused of partiality to Catholics, in rebuttal of this groundless and malignant assertion. Rev. A. J. Kennedy, an English Protestant minister, at a conference of the English National Education Union, gave this significant testimony: "I speak of my own personal knowledge when I say further that some of the zealous promoters of free schools aim especially at dealing a death blow to Roman Catholic schools. How far this feeling extends I do not know. Now, nobody can be more thoroughly Protestant than I am, but I deprecate this result. Our Roman Catholic population is a great fact. You can't get rid of it. Facts are stubborn things. Will you make better men and better citizens of them in Board schools and Secular schools? Not so, quite the reverse. I have lived for thirty years in the most Roman Catholic towns in England; and I, as a Protestant clergyman, have for some years examined Roman Catholic schools, and I found that these schools spared no pains to turn a very poor and dangerous population into enlightened, humanized, God-fearing people. Liverpool especially owes a debt of gratitude to the managers and teachers of Roman Catholic schools; and I should be very much surprised if the able men, Mr. Bushell and Mr. Rathbone, who have been Chairmen of the Liverpool School Board, would not endorse what I now say."

IN a recent copy of the New York Herald, which is strongly anti-Catholic at times, we find the following suggestive letter dated at Athens, Greece, August 4: "Will you kindly allow me some space in your valuable paper to state some facts which will greatly interest your countrymen throughout the United States? There is here a building with this inscription: 'Greek Evangelical Church.' An explanation, of course, is necessary to this enigma. This building was erected by a society in the United States at a large expense. The same society pays lavishly two American missionaries—Mr. Calathakis and Mr. Samson—who are appointed here to convert the Greeks. The only attendants to their meetings are not more than ten persons, always the same, since the establishment of this institution many years ago. As Mr. Tuckerman, late United States Minister to Greece, wrote in his book, 'The Greeks of To-day,' their audiences consist of their servants and some paid persons. Now, I respectfully ask the society which pays large sums of money for this institution, are they aware of such a state of things? If they are up to this time misinformed they can be corrected; they can send some un-biassed person to examine and see, and they will find that it is not worth while to spend so much money for nothing. Americans, who are so economical, I think, would, if they knew where their money is spent, never subscribe for such a void purpose. I am ready, if requested, to publish some more facts to prove the useless lavishness of so much money.—P." We have some pious souls in London who annually donate sums of money for the purpose of evangelizing the French Canadians of Lower Canada, and know not what a poor investment they make.

M. Guillaume Monod, a distinguished French poet, has come out with a new religious writing, that he is the Messiah. We don't know whether or not Guillaume is a convert from "Romanism," or if he is our Protestant fellow-citizen, can probably hail his defection, like that of Peter Hynchin, as if it were a gain to Protestantism, at least the next best thing, a loss to Catholicity; and yet Catholics don't reckon such things among their losses.—P.M.

MGR. CZACHI.

MGR. Czachi, the present Nuncio to the French Government, is a prelate of rare ability and discernment. Of Polish extraction, through a noble lineage, he has already served the Holy See with distinction and credit, reflecting honor on the martyr soil that gave him birth. Mgr. Czachi was a trusted friend of that eminent statesman and diplomatist, Cardinal Antonelli, sharing with the latter in the days of his illness the duties and responsibilities of the Secretaryship of State. The career of this distinguished prelate will be watched with more than usual interest. We venture to predict for him brilliant success at Paris and the highest distinction in the gift of the Holy Father.

SIR FRANCIS HINCKS.

THE recent arraignment and condemnation of Sir Francis Hincks at a bar of justice has drawn forth expressions of hearty sympathy from every side.

That this venerable statesman, whose whole public life is stainless, should thus fall the victim of our loose and inefficient system of banking, is, indeed, a matter of hearty regret. From no class of his fellow-citizens has the veteran statesman been the recipient of heartier marks of sympathy than from the Irish Catholic body. Why? Is it because he ever shaped his political career in their particular interest? Is it because he ever sought their special support to secure honor or emolument? Or is it because in the discharge of his public duties he was ever found above fanaticism and intolerance? Or because no man ever served the interests of his country with more singleness of purpose?

We answer that it is on account of the latter reason that he now finds the most heartfelt sympathy extended to him in this, his hour of humiliation, by the Irish Catholics of Canada. With a vulgarity befitting the brutal system which holds them in servitude, a few devotees of Orangeism have raised a shout of glee over the appearance of this passing cloud on the horizon of Sir Francis' fame. But the good feeling, the manly sense of honor, pervading all classes of the community throws them down.

THE HERO OF A HUNDRED LIBEL SUITS.

EVER since the inception of the Montreal Witness the mission of that mischievous and hypocritical paper seems to be the vilification of the Catholic Church and Catholic institutions. For years the editor was very bold in his assertions, and hence his so frequently figuring in courts of law on charges of libel. Lately he has become more guarded, and when he feels like relating something which never took place about conventual institutions, he takes care to avoid names and places as much as possible. We find the following correspondence in the Daily Telegraph. The writer has the Witness in a tight place:—

TO THE EDITOR OF THE DAILY TELEGRAPH. SIR.—Under the heading 'The Antic-Escape from a Convent,' I find in the French columns of a recent issue of the Montreal Witness a "cock and bull" story of which the following is a translation:—

ANOTHER ESCAPE FROM A CONVENT.—One night, at one of the assemblies held by Father MacNamara in the hall of the New York University, Miss Burns (Sister Theresa) related her experiences of convent life. She was born in Quebec of Irish parents. At the age of nine she was separated from her parents who had themselves just been separated, and was confined to the care of relations who promised to rear her well. The principal cause of misunderstanding between the parents appears to have been religion. The mother had given her inheritance to priests for the purpose of having masses said, which seems to have greatly displeased the father and was the means of leading to their separation. The following year the grandfather died and was interred in the Catholic cemetery. Some time afterwards the priests, having heard he had died singing a Protestant hymn, caused the body to be disinterred and threw it into the common sewer (a la voirie). After three years of a novitiate in a convent, she pronounced the triple vows of obedience, poverty and chastity, and was received a member of the community. About a year after this she began to discover in the convent certain things far from religious, in which she would take no part. This disgusted her with the convent and she resolved to quit it as soon as possible. During a cold

night in November, 1874, she succeeded in escaping in company with another sister who shared her horror of those living tombs—those whitened sepulchres, full of corruption. They had hardly reached the street when a police officer arrested them and demanded where they were going. He understood their situation, and, happily, being a Protestant offered them an asylum in the police station. They joyfully accepted this hospitality, and the following morning the police agent procured them suitable clothing and allowed them to depart. They could now all breathe at ease the air of liberty. A short time after the escape Miss Burns' companion married, but she, being without resources, without a protector or means of support, was obliged to work for her subsistence. After great difficulty and many hard trials, she reached New York, where she resided with a family. Since she has had the pleasure of hearing Father MacNamara, she has continued to follow his preaching with a lively interest and the greatest assiduity. It was to confirm what Father MacNamara had related of his niece and to engage her sisters in convents to renounce a mode of life which degrades them that she has thought proper to relate her experiences in public and allowed her utterances to be published in the papers. Unfortunately, those women who remain shut up in a convent hardly if ever read, and if they do, know but little of what passes outside, otherwise they should be more tempted to abandon their seduction."

Now, sir, the absurdity of the above would to any one conversant with Quebec be only the cause of mirth; but there is a systematic and malignant ingenuity pervading the whole story which causes one's indignation to overcome every other feeling. It will be noticed that whilst the Witness and its friends "Father MacNamara" and "Sisters Theresa" are pointedly precise in the birth, parentage, date of escape and other matters in connection with the heroine of the story, they are singularly reticent on other points. In order, therefore, to afford a complete explanation, I hereby challenge the Witness and his friends to give to the public:—

- 1st.—The name of the Priest that received the money for the masses.
2nd.—The name of the "grandfather" buried in consecrated ground, and afterwards disinterred and thrown into the common sewer (a la voirie).
3rd.—The name and locale of the convent where "Sister Theresa" had been admitted, and that from which she "escaped."
4th.—The name of the other interesting fugitive from those whitened sepulchres who escaped with Miss Burns—"Sister Theresa."

I think the counts of the indictment are put fairly and squarely enough. I shall keep a bright look out for the Witness' plea; merely remarking that in order that ignorance may not be hereafter alleged, it is my intention to forward a copy of your paper containing the present—should you favor me with its insertion—to the Editor of the Witness in a registered envelope. I enclose my card and remain, Your obedient servant, F. A. S. FACTS NOT FICTIONS, Quebec, Oct. 25, 1879.

THE PLENARY AMNESTY.

M. LEON SAY, the French Minister of Finance has, it is understood, declared it to be the intention of the government to offer decided opposition to the proposed Plenary Amnesty of the Communist exiles. We are glad at length to be enabled to discern some respect for law, order and justice in the present French Cabinet. Their base attempt to pander to Communism on the School Question, and their inaction in dealing with the seditious conduct of the firebrands who under various guises champion the cause of the "suffering" people, had, indeed, impressed us with the conviction that they were themselves removed but a pace, and that a short one, from the advanced Communist theories represented by Blanqui, Richefort et al.

IT they but maintain a determined attitude on this question, abandon the proposed infamous school law and devote themselves to the consolidation of the energies and resources of the great and noble country committed to their care, they may in time, partially at least, redeem themselves in the eyes of all true friends of France, and all lovers of justice.

THE first of a series of monthly united meetings of English-speaking congregations in Paris, to promote the progress of evangelization, was held on Monday. Rev. Mr. McCall gave an account of the operations commenced by him eight years ago, and spoke warmly of the aid rendered by English and American ministers. Nearly all of the English and American ministers in Paris were present. It is very strange, this announcement. These reverend gentlemen have been operating in France for the past eight years, and drawing fabulous sums of money from innocent people in England and America, and yet we cannot shut our eyes to the fact that Communism and infidelity were never so rampant in France before. There is a great deal of work to be performed in your own country, gentlemen, before you turn your attention to France. The labor place has not apparently been benefited by your operations.

"A DANGEROUS"

We learn by cable that Sir Michael Hicks at Birmingham, on the present land treaty, Ireland was dangerous assumed an appearance type. We have given lar attention to the can see nothing in it to the country or Sir M. H. Beach a little study, have nothing more dangerous tion, and that is the of land tenure prevails a system at variance principle of justice to every suggestion system which degrades and impoverishes the present Government. Britain would evidently hear an anti-Irish election the British electors, perhaps, alone in the dissonor of Islandula of Cabul, but it could not be.

If the government of Beaconsfield has no spokesmen than Lord Sir Michael Hicks, it surrenders the cause some more competent for the country.

COMMUNISTIC RE

The Waddington standing its Radical simple, attested by a tional Bill and the p of Communists, is ed to die by the hand For a keen sense of and ample possession quality, commend Communistic Radical cabinet to-day to morrow. Yesterday Simon, to-day it is morrow it will be so on till France's terrible incubus of ism. The Radical and scorns stability despises, age he hat dreads, agitation he

Spilled by material self-same Radical complain of but protest to the world the spectest ingratitude and bity. It is related of when dying he found course of his life thing—that he had houn, of South Caro We are not quite p hanging of that on would have crushed of "State righty," but that undue leniency to the extreme R France.

Under the Im Arago, Gambetta and given license to pre-treason. They sow discord and anarchy ter fruit in the C under of 1871. Since under the Preside MacMahon, Radical ever on the increas- dent Grevy assumed istray there was r that as the various m accepted his elevat post without a mylians, with whom edged to be in symp hands to strengthen tion. Gambetta, in fears of declamatory the Presidency of Deputies, and Clen leader of the extrom tion at once organi to bring about the Communists banish- pression of their 1871.

They have so far there can be little d concession of a plen breacing all classes of dors. With the r Rochereau, the man teach Frenchmen to king and die with betta's undisputed r nunist suburb of Be place to the suprim in that turbulent f may follow no one c

