

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname." — St. Pacian, 4th Century.

VOLUME 11.

LONDON, ONTARIO, SATURDAY DECEMBER 1, 1888.

NO. 528

"A FACT."

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FOR THE CATHOLIC RECORD. A DIGNIFIED PRAYER.

The room is poor and plain and small, Its decorations lowly; Though it was once a seigneur's hall, And now a chapel holy.

De Tonnancour! proud race of old, Long since there held high revel, And ruddy wine and glittering gold, These gleamed, alas! for evil.

To day a humble altar stands On scene of Godfrey's play, And gathered round from many lands Loyola's soldiers pray.

Within that chapel poor I kneel, And the altar lamp burned low, Ah! me, ah! me, the pain I feel, Lord, must it e'er be so?

Gloom all around, beneath, above, Is there no light, dear Lord? Is there no healing gift of love, No tender, helpful word?

Ah! none, ah! none, for the night was dark, And the altar lamp burned low, And through the gloom I could not mark One bright spot in my way.

Sudden, though shadows fall close and deep, The little flame takes heart, And up through the darkness bright and clear, Its golden rays quick start.

Dark grows the night and the church is dim, But the altar brilliant seems, And high above the lamp's gilt rim A crown of glory gleams.

Brightest the ray in the deepest shade As it falls athwart the door Where God is a willing captive made For the sake of the sad and poor.

I listened and over the thunders roll, Through the tempest, wild and chill, A voice said to my suffering soul: "I am here, fear not, be still."

Far, far away in a home of rest A priest for his penitents prayed, And down from the land of the ever-blessed, A ray of comfort strayed.

LORRANE.

EDITORIAL NOTES.

THE New Jersey Catholic Journal, of Trenton, comes to us this week in an enlarged and otherwise very much improved shape. The paper is a credit to the diocese of the great and good Bishop O'Farrell, and we hope it will continue to receive the encouragement it so richly deserves.

UNITED CANADA is the name of a new Catholic weekly which has just made its debut in Ottawa. It presents a very creditable appearance, being well printed from a new dress of type. The paper is published by a company and Rev. John F. Coffey is the editor-in-chief. We wish our contemporary a large share of success in its venture.

AS WILL be seen in our advertisement columns, Dr. W. J. Hanavan has commenced the practice of medicine in this city. As surgeon of the military school, supervising medical examiner of the C. M. B. A. and a city practitioner, we must conclude our esteemed friend will find abundance of work. Welcome to London, doctor, and may you long be a resident of our beautiful Forest City.

THE Christian World thus laments the rapid progress the Catholic Church is making in Scotland, despite all obstacles: "Hardly a week passes without giving evidence in one form or another of the spread of Roman Catholicism in Scotland. Apart from the significant fact that where Episcopacy is most favored it is in the ritualistic form, it is impossible to overlook the active propaganda being carried on in all parts of the country by Romanists. By means of the munificent gifts of the Marquis of Bute and others, new churches are rising in all parts of the land, and those already in existence gather large congregations."

A NOBLE type of Christian womanhood has been called to her eternal reward. Mary, relict of the late James Tierman, and mother of Rev. M. J. Tierman, of the Cathedral, on Sunday last peacefully passed away at the family residence in Maldstone, having attained the ripe old

age of eighty-five years. We will in next issue refer at length to the life of this model Catholic lady.

The Duke of Marlborough and his recently-wedded American wife, upon their arrival at Woodstock, on their return from their wedding tour, were amazed to find the rector of the parish church, Dr. Majendil, in a state of contumacy and actually refusing to ring the church bells in His Grace's honor. In revenge for this slight, the noble Duke has closed the parochial schools, which the Duke annually controls, and has withdrawn the annual grant thereof of £100. The rector was right, and the law which permits such a disgraceful state of things should at once be repealed.

The infidel French Government are angry on account of the miracles which have been wrought at the sanctuary of our Lady of Pellevoisin, and have in consequence ordered it to be closed against pilgrims. However, the crowd of pilgrims is not in the least diminished, and on the 9th of September the pilgrims who visited the sacred shrine were more numerous than ever. The Archbishop of Bourges has caused to be erected a splendid altar in the parish church of Pellevoisin, with which the Government cannot interfere, as this would be a restraint on the freedom of public worship, and the pilgrims here manifest their reverence for Our Lady of Pellevoisin. The Holy Father sent a special telegram to the pilgrims conveying the Apostolic benediction, which was given formally by the Venerable Archdeacon of Blois.

The Central Methodist church, Bloor street, Toronto, was, we are told by the *Globe*, "packed to the doors last Sunday evening to greet Rev. Father Chisiquy on his return to the city." We are also informed that the preacher "told over again the marvellous story of his conversion." There is a slight tinge of sarcasm and humor in the further statement of the *Globe*, that the "Rev. Coverdale Watson was much encouraged by the large crowds that attended both services"—small crowds, we suppose, being the rule. Now that the rev. gentlemen have made a start, a regular course of such like entertainments would doubtless keep up the boom, and serve to intensify the feelings of bigotry against their Catholic neighbors already entertained by very many of the Protestant people of Toronto. If the Rev. Mr. Watson be worldly-wise he will now introduce Fulton, Edith O'German, and Widdows. To the name of the latter, of course, would have to be annexed the words "By permission." "Peck's Bad Boy" would make a capital ending.

THE PARISH OF MOUNT CARMEL, in this diocese, is exclusively a rural district. About thirty years ago a neat brick church was erected in which the Catholic people could worship the Giver of all good things. Thirty years ago the faithful in that section were few and possessed but little of the world's wealth. The temple of worship then erected, however, was a great work when circumstances were taken into account. It was neat and substantial, and the warm Catholic Irish hearts of the people of the district centered around and about it—it was their joy and their pride. As with all material things, time worked its changes, and the little structure of thirty years ago has now given place to another grand church added to the many in recent years erected in London diocese. Rev. M. Kelly, the good parish priest of Mount Carmel for many years, has succeeded in accomplishing a work that will redound to his honor, and to that of his faithful flock, for many a year. Unassuming, kind and faithful to his sacred calling is the parish priest of Mount Carmel, and we pray he may be spared for many years to render service to his Divine Master in the beautiful new church dedicated on last Sunday. We will next week publish a full account of the opening ceremonies.

The appointment of St. Henry Blake to be Governor of Queensland has created quite a commotion in that Province. The people object to the appointment because they do not consider his abilities equal to the task of conducting the affairs of so important a position. Besides, they maintain that they should have a voice in the appointment of their Governor, as otherwise responsible Government is a fiction. The Colonial office at first declined to pay any attention to the remonstrances of the authorities of Queensland, as colonies cannot be the choosers of the Queen's representative, but as the Queenslanders have not retired from their position, the Cabinet have at last reached the conclusion not to force upon the colony a distasteful Governor. Sir Henry's appointment was therefore cancelled at a

meeting of the Cabinet on the 24th November. The Prime Minister of Queensland is very radical on the rights of colonies in this matter, and he is said to have been ready to precipitate a separation from England if the appointment had been persisted in. Sir Harry Parkes, Premier of New South Wales, also supports the view that the endorsement of the Colonies should be requisite before an Imperial nominee to a Governorship should be confirmed.

FOR THE CATHOLIC RECORD. "AT THE ELEVENTH HOUR."

While walking with a friend in an unfrequented street of a busy little French town, one day last summer, I noticed a singularly fantastic and ugly brick building, that struck me as having the air of a disquieting "meeting house." Upon enquiring as to its use, I was told that it was the *Suisse*, or French Presbyterian Church, and the cottage next to it, said my friend, is the parsonage, and has quite a romantic, but nevertheless true history attached to it. Naturally I asked for the history, and here it is, as well as I can remember:

Several years ago to this little town there came a minister whose proud boast it was that in his native land of Belgium he had been a Catholic priest, but that he had "seen the error of his ways," and had abandoned "Popery" and had been admitted to the "laying on of hands" of the Church of Calvin. Apart from this openly boasting of his perversion Mr. X. did not conduct himself in an offensive manner. He busied himself with the affairs of his flock, eschewed controversy, and kept bachelor's hall in the little red cottage. After a while his visits to the family of one of his "elders" became frequent, and nobody was much astonished to learn that Minister X. was going to marry the elder's pretty daughter. Shortly after his marriage Mr. X. received a more lucrative parish in the adjacent town of St. H., and removed there with his young wife.

In St. H. he conducted himself as he had done in his first "mission," and things went on without a ripple until his little son was about two years old, when it chanced one day that Mr. X. was walking along a street in which a magnificent new building was being erected. He stopped to look upward at the richly carved facade, to which the workmen were giving the finishing touches, when suddenly a scaffold broke and one of the men was precipitated from the sixth story to the ground, where he lay a bruised and bleeding mass, from which the life was well nigh extinct. A surgeon, hurriedly brought to the scene, shook his head: "I can do nothing," he said, "he will not live many moments." And as this cruel news was told him the poor sufferer moaned, "Oh! God, get me a priest, get me a priest!" Without a moment's hesitation Mr. X. bent down to the shudder-stricken workman who lay on the ground, and said, "Do not be afraid," he said gently, "I am a priest." The men looked at him, and in all his agony knew him. "Oh no, sir," he said, "you are the minister, I want a priest." "My poor child," said Mr. X., "I am a minister, but I was a priest, and a priest is a priest forever. I can absolve you from your sins, go on with your confession." As he spoke these words Mr. X. seemed indeed to be a priest, and a hurriedly summoned priest, who was summoned to the dying man, bowed his ear to the mouth of the dying man, the confession was made, the absolution given, and the hand of the apostate once more traced the mystic sign of the cross.

The man died and was buried and Mr. X. was never heard to speak of him, but about three months later he began to notice a change came over him. He was absent-minded, sad, suffering, so it seemed, and his prayers were so long that there seemed to be no end of them. Morn, noon and far into the night he prayed, day after day he fasted, and the poor little woman cried over his odd ways and sought to comfort him. At last one day he told her "that he was obliged to go away on business, and taking a hurried farewell of her and of his beautiful boy, he took the train for M—"

The next morning's post brought Mrs. X. a letter—her husband's last farewell. "For," said he, "I am no husband. I have wronged you, I have offended God, I have deceived my Lord, I have given scandal to all Christians, I have imperilled my soul and I go to do penance. Before you read this, I shall have formally demanded re-admission into the one true Catholic and Apostolic Church, and I shall live the rest of my days unknown to the world, unseen by man, in a penitential cell of some austere order." He then asked her pardon for the blight he had brought upon her young life, and begged her to thank God with him that he had been allowed to repent before it was too late.

True to his word, he has kept the locality of his living tomb a secret from her, but she knows that in the white robe of a Trappist monk he toils and fasts and prays, and once a year a letter with a Belgian postmark comes from a man, brother of his family, to tell her of his well-being, and to ask for news of her poor little boy, whose soul is dear to the proud Belgian uncle, but whom they have no legal right to claim. It is needless to add that Mrs. X. is more than ever a bigoted Protestant.

Such was my friend's story, and it struck me as being a wonderful proof of how God sends a rich supply of grace to reward every good action. There is no doubt but that Mr. X.'s generous humility in the matter of avowing himself "a priest forever," although conscious of his

abandonment in the eyes of the dying Catholic, brought down upon him the rare and wonderful gift of renewed faith. It is a sad story—but there is a strange thread of beauty woven through it. May God have mercy on all sinners—and no sinners in temptation.

CATHOLIC PRESS.

N. Y. Freeman's Journal. "If you think," said Bishop O'Farrell, of Trenton, at the laying of the cornerstone of St. Augustine's Church, Brooklyn, "that any denomination in this country, any of the warring and jarring sects are more loyal to the Stars and Stripes than the great Catholic body, or more ready and willing to defend the glorious flag with their reddest blood, you are mistaken." This patriotic sentiment warmed all hearts and awakened much enthusiasm. He struck the keynote in the American heart. It is indeed a positive fact, and one much to be regretted, that outsiders have rather peculiar notions concerning Catholic institutions. They entertain the idea that the Catholic religion is essentially monarchial, and that Catholics cannot be loyal to any country they live in without permission from Rome. The ringing words of Bishop O'Farrell on Sunday, his denunciations of the tyranny and despotism of old Europe caused them to rub their eyes in wonder. The pity of it is that the whole United States was not there to listen.

The *Pitt's* Roman correspondent cables as follows:—"Rome, Nov. 19.—Good authority here is ignorant regarding recent Pontifical brief alleged to have been sent to Ireland's bishop, in regard to former receipt on the Plan of Campaign and 'boycotting.' Wise people will take with a large grain of salt all despatches purporting to come from Rome by way of London papers. The manufacture of bogus Roman documents, adjoining the London Chronicle Office, may be expected to do a lively business this season."

All honor to Dr. W. H. Thomas, of Trinity Methodist Church, Worcester, Mass., for his protest against the outrages on purity, truth, and real Americanism, done under the patronage of the British-American clique, the Evangelical Alliance, etc. Invented by an escaped Jesuit, to announce from his pulpit, on a recent Sunday, one of her lectures on the Confessional "to ladies only," he rebuked her in the following dignified and Christian fashion:—

30 Chatham St., Worcester, Mass. Mrs. Margaret L. Shepherd. DEAR MADAM—In reply to yours, I am not in harmony with the Christian, an American, discourteous assault upon the Roman Catholic Church, now so popular about Boston. I am endeavoring to educate my people to higher things and must decline to read your notice.

Respectfully, W. H. THOMAS, Pastor Trinity Methodist Church. It is not recorded anywhere that Pilate ever characterized the suicide of Judas as the result of a plot against that unhappy man. Arnold, to take a better parallel, had not the effrontery to accuse Washington of conspiring against the life of Andre; but Balfour, more callous than Arnold, and more impudent than Arnold, had the audacity to rise in the House of Commons, last week, and say that the Government had "exposed the conspiracy of which the unhappy Dr. Ridley had been a victim." Poor Ridley, urged on to unbecomingly acts of cruelty by Balfour's direct orders from Dublin Castle, ended his remorse-stricken life when he was summoned to testify at the inquest over murdered John Maudeville. He at least could feel remorse and shame for his part in the cowardly crime; but Balfour, the real murderer, jets over the grave of his victim, and takes of a "conspiracy" which led his less hardened fellow criminals to commit suicide. And Balfour is the man whom Queen Victoria commends as "the most satisfactory Minister" she has ever had!

Catholic Columbian. An exchange comment on the seeming ability of Methodists and other sects to properly lay corner-stones for their churches, of their own Christian vigor; but proceed to call in some Masonic society or other to do it for them. The ministers of the sects have no power to offer the Sacrifice of the New Law; nor to forgive sins; to give the Viaticum to the sick; nor to dedicate their structures. They do preach; but they were not sent to do so by any but human authority; and human authority is woefully inadequate. As to the Marquis rites referred to, the New York *Christian Advocate* condemns the practice.

ST. JOSEPH'S ORPHAN ASYLUM.

We would once more draw the attention of our numerous readers to the very great need which exists for extending a helping hand to the noble institution of charity carried on by the Sisters of St. Joseph in this city. Over a hundred little, orphan and many aged people are now provided for within its portals. Pressing, indeed, are the needs of the good Sisters, and we know of no more meritorious work to which the charitably-disposed might contribute of their means. Those who have received books of tickets for the bazaar to be held next month in this city, in aid of the work allotted to, will please make returns as soon as possible to the Sisters. The Bazaar will commence in the City Hall, London, on 12th and end on 22nd December. The Prize Drawing will take place on the date mentioned on the tickets.

The oldest postmaster in the United States is Very Rev. E. Sorin, founder of Notre Dame. He has held that office for thirty-four years, under Democrats, Whigs and Republicans.

CATHOLIC NOTES.

It is stated that General Joseph Wheeler has become a Catholic.

A Catholic college dedicated to the Holy Argyle is being built and is nearly completed at Vancouver, W. T.

The Sisters of Loretto are about to build an academy at Denver, Colorado, at a cost of \$250,000.

None of the foreign ministers attended the banquet recently given in London to Lord Salisbury and his Cabinet.

The Turkish Government has sent the various provincial authorities instructions not to place any obstacle in the way of the conversion of Armenians desiring to become Catholics.

The colored Catholics will hold a congress at Washington, D. C., beginning on 14th January. The Church has made great progress among the colored people of the South within the past few years.

Archbishop Tache has published a letter in the *Winnipeg Free Press* contradicting the statement of Hon. Gilbert McMicken that the French were dilatory during the Fenian raid in 1871.

Three Protestant ladies, Mrs. J. A. Audrey, Mrs. Hattie Tompkins, and Miss Mary Maud Honsworth, have recently joined the Catholic Church at Lansing, Michigan, and were baptized by Rev. L. Paquin, pastor of St. Simon's church.

Bishop Kane, the rector of the new Catholic University at Washington, D. C., called for Europe on the 17th ult., with the object of finding priests to occupy the professional chairs in the divinity department.

On Sunday, 18th ult., the fiftieth anniversary of the dedication of the Cathedral of Providence, R. I., was celebrated. Solemn High Mass was sung and an eloquent sermon preached by the Rt. Rev. Bishop.

The Hungarian Protestant Reformed Convention has voted in favor of the celibacy of the clergy, after a violent debate. A few new religions will now be in order to carry out the divers views of the disputants.

Cardinal Manning has within forty years built 1,200 churches and chapels, founded 40 monasteries, 322 convents, 9 seminaries for the priesthood, 10 colleges for higher education, 2,000 parochial schools, 30 traves uniwers, and about 100 beneficial and charitable institutions.

The Continental Journals are recalling the words of Napoleon I., who said, after an interview with his prisoner, Pope Pius VII: "I have encountered a man more powerful than myself—he reigned over mind, I over matter; he takes the soul and leaves me the body."

Sister Mary Francis Clare, the celebrated "Sister of Kenmare," has resigned her position as Mother Superior of the Sisters of Peace. She has sent her resignation to the Holy Father. It is the intended action of her which gave rise to the false rumors that she has become a Protestant.

Dr. Stocker, the Lutheran Court Minister at Berlin, says that all but a fraction of the non-Catholic children of that city are unbaptized, and that the outlook is that in the next generation there will be very few baptized persons there outside the Catholic Church.

Cardinal Lavigerie's anti-slavery crusade has borne good fruit. Contributions towards the extinction of the slave trade have been generous, and now England, Germany and Portugal have determined to make a combined effort to put an end to the traffic. These powers will send war vessels immediately to the west coast of Africa for this purpose.

Rev. Care Sentene, of Notre Dame, Montreal, in urging on the mothers the necessity of teaching their children all kinds of household work, said: "Teach them to become good housewives, to be able to manage a household, to cook, and to make and mend clothes. If women were wiser, if they had received an education more Christian, more in conformity with the necessities of life, how many husbands would be better and more devoted to their families, which would today be happy instead of being plunged into misery."

A tribune in honor and memory of the Blessed Vincent Marie Huffer, a Redemptorist father, commenced on Sunday last at St. Patrick's church, Toronto. Rev. Father Teely lectured on the life and times of the saint, basing his remarks on the words:—"Let us therefore praise men of renown." He eulogized the work done by the Redemptorist father for his Church in Europe, declaring that he was the potent instrument in God's hands of creating a united Church in Germany.

Bishop Loughlin, of Brooklyn, New York, last week laid the corner stone of a new church on Sixth Avenue and Surling Place, which will be one of the finest specimens of ecclesiastical architecture on this continent. The new church will be dedicated to St. Augustine. The frontage will be 200 feet on Sixth Avenue and 265 feet on Surling Place. The style of the building will be Gothic and the structure will occupy one-third of the block on which it is to be built. The grand tower will be 150 feet high. The interior will have no galleries. There will be three altars, one in the chancel and one on each side. The transept will have a magnificent window 16x35 feet, the richest full-sized window in the country, divided by mullions, tracery and tracery into fifty lights. There will also be three unblinded windows of the nave, each 11x16 feet. The organ will be over the entrance porch, and near it the choir accommodation. The Rev. Edward W. McCarthy is the pastor. He is a preacher of great ability, and as an administrator he has already manifested much energy and force.

The Bazaar to be held on 12th December, in aid of Mount Hope Orphan Asylum, is a great object of charity, and all who have received tickets will please make returns early.

PARNELL DEFENCE FUND.

Thorold, Ont., Nov 20th, 1888.

R. B. Teely, Esq., Treas. I. N. L., Toronto, Ont.—Dear Sir:—Enclosed please find cheque payable at par, Canadian Bank of Commerce, Toronto, Amount \$10.50 being contribution from Thorold friends of Home Rule, to the Parnell Defence Fund.

Ral. on hand	\$ 7.00	M. Brannigan	1.00
Rev. J. J. Sullivan	10.00	J. Goodhart	1.00
John Burke	10.00	Thos. J. Corbett	1.00
Thomas Condon	10.00	Wm. McMurphy	1.00
John Conlon	10.00	James Walsh	1.00
A. Schuler	10.00	George Hayes	1.00
Paip Mill Em.	10.00	R. O'Meara	1.00
Prof. J. J. O'Neil	10.00	Wm. McCarroll	1.00
P. H. O'Neil	10.00	Bryan Cain	1.00
Thomas Freely	10.00	J. Storer	1.00
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William Gearing	10.00	John Heenan	1.00
Matthew Hart	10.00	Henry Hughes	1.00
James Lanning	10.00	Wm. Conroy	1.00
William Boyle	10.00	John Haughton	1.00
Matthew Batten	10.00	James W. Fisher	1.00
David Batten	10.00	James W. Fisher	1.00
Joseph Batten	10.00	William Lee	1.00
James Batten	10.00	John Lynch	1.00
John Batten	10.00	John Lynch	1.00
A. B. Shaw	10.00	John Corbett	1.00
James P. O'Neil	10.00	P. McNamara	1.00
John Schuler	10.00	John Oates	1.00
Wm. Winstow	10.00	John Lynch	1.00
Thomas Hickey	10.00	John McLaughlin	1.00
J. S. Rogers	10.00	A. McCarty	1.00
Frank Cartmell	10.00	M. Jordan	1.00
James Rogers	10.00	Thos. McGovern	1.00
Wm. McNulty	10.00	William Justice	1.00
A. Egan	10.00	Henry Carter	1.00
John Collins	10.00	Michael Callaghan	1.00
Richard Manly	10.00	John Gunning	1.00
Richard Golden	10.00		

PRESENTATION TO REV. FATHER BRADY.

The Rev. M. J. Brady, P. P. of Woodstock, has returned from a much needed vacation which he spent in Kansas city, Mo., with his brother, Mr. J. Brady, who is resident there, being engaged in an extensive business. This was Father Brady's first vacation since his labors in completing the two new churches which have been recently erected in the parish of Woodstock, namely, at Woodstock and Princeton, and we are happy to state that he returned much benefited by the trip.

On his return to Woodstock, on the 10th ult., his parishioners presented him with an address of welcome, accompanied with a handsome set of furniture of the value of \$100. Mrs. Henry Harwood made the formal presentation and read the address. Father Brady made a feeling and appropriate reply, thanking those who were present on behalf of the whole congregation. He declared that though the rising West is a country which offers many inducements and temptations to visitors to remain in so thriving a locality, nevertheless his affection for his own parish and congregation would not permit the temptation to prevail with him, and that he felt anxious to return to their midst.

THE ASHBURNE BILL.

The debate on the extension of the Ashburne act was resumed in Parliament last week. It provides for an advance in money by the State to tenants who wish to purchase their land. Mr. Parnell declared that he approved the principle of the bill, but that the present bill will not effect its ostensible object. The Irish party are accused of trying to make political capital out of the question, and of opposing the bill because it would make the Government of Ireland easier by taking away a subject for agitation. This is a calumny. The present bill has no provision enabling the State to decide what tenancies it would be desirable to purchase in the public interest. The Government leaves this to the landlords to decide, and rack-rented estates would not be touched under the operation of the bill. The commission ought to be empowered to purchase at a fair price, arrears ought also to be reduced according to the reasonable value of the land. This measure shows that the Government has no consideration for the wishes of the nation. If the national sentiment were conciliated there would be nothing to fear from the influence of all the Fenians of America upon the hot youth of the country. If the Government meant well to tenants by the bill, he implored them to insert suitable provisions dealing with arrears, the tenant's greatest difficulty. That done he could cordially appreciate the measure and the Legislature would deserve reward for conciliating the people.

Mr. Gladstone's motion to empower the courts to reduce or cancel excessive arrears, in view of the untenable sufferings arising out of recent evictions in Ireland, was supported by Mr. Gladstone in a most eloquent and effective speech. It was, however, defeated by 330 to 246.

Mr. Morley fully supported Mr. Gladstone, contending that the arrears question is more urgent than the present measure. The bill passed to a second reading by 209 to 224. Mr. Parnell then gave notice that he will move that the committee on the Ashburne bill be empowered to instruct the land commission to deal with arrears when fixing judicial rents.

Mr. Parnell's amendment was introduced on the 23rd, but was rejected by 182 to 148.

CHURCH OF OUR LADY, GUELPH.

The drawing of prizes, postponed from September, in aid of the building fund of the Church of Our Lady, Guelph, will take place at a bazaar beginning on the 17th December, in the city hall, Guelph. Readers of the Record who have received tickets will oblige the committee by returning the duplicates as soon as possible.

EVERY CATHOLIC FAMILY should have *Parsons's Catholic Family Almanac* for 1889. It is the most interesting and instructive one yet issued, send 25c. in stamps or scrip, to Thomas Coffey, London, Ont., and you will get a copy by next mail.

Don't forget the Orphan's Bazaar in City Hall, London, on Dec. 12th.

"Chippie."

[And he said he didn't know why he wasn't made like other boys.]
A little boy in an easy chair,
With grave brown eyes under sunny hair,
He is thinking it over;
For why are his legs so queer,
And why must he lie on his pillow here
When he wants to be on his feet as the other?

Up in the tall tree over the way,
Two rolicking youngsters climb and play,
Their legs are strong on their perches high,
While his, he thinks, with a weary sigh,
Were "sandy spotted in the making."

A bitter thought for an infant brain,
And that the sound of the minor strain
That darkens the glorious weather,
While he lies, three weary years apart—
The child's soul and the time-worn heart—
Grow heavy and weep together.

Dear little boy in the easy chair,
With wistful eyes under golden hair,
At war with a question vexing,
We older folk, with our cooler brains,
We, too, sit down in the autumn rains,
Disarmed by a fate perplexing.

Yet, if we could, as the moments fly,
Watch brightening gleams in the western sky—
The heralds of fairer weather—
Then, had they been of the summer,
When brave flowers blossomed and smiled
And passed,
We two would be glad together.

Written for CATHOLIC RECORD.
GATHOLICS OF SCOTLAND.

BY THE REV. AENEAS M'DONNELL DAWSON, LL. D. F. R. S.

PART II.

It was feared lest the contagion should spread to Scotland. The religiously disposed there, however, as well as the authorities, had got their lesson. The certainty that all losses must be paid for made the magistrates more circumspect, and caused them to act with determination and vigour. The populace, although excited, refrained from all attempt at violent proceedings.

1780 There were several changes among the clergy this year. One of the most notable was the appointment of the Abbe Paul Mepperson, not unknown to fame, to the mission of Aberdeen, in place of Mr. Oliver, who, from weak health, retired to a country mission. Mr. Johnson, formerly Provincial of the Jesuits in Scotland, died this year. He was a native of Bromar. His real name was Patrick Gordon. His connection with the expedition of Prince Charles had caused his change of name. It obliged him also to live for some time in exile. By ability and tact in his management he conciliated the good will of the secular clergy. He claimed to be a poet, and wrote spiritual and controversial songs, the greater part of which Bishop Hay culled and published. It is remarked, however, that these compositions do more honor to the orthodoxy than the literary accomplishments of the author. At this time, also, ended at Edinburgh, the career of the venerable Mr. Allan Macdonald, called also Rannaldson. This aged priest was much esteemed by Bishop Hay.

Notwithstanding his many occupations, Bishop Hay found time to prepare a work on Christian doctrine; and by this work, perhaps, he is more generally known than by any of his other writings. It bears this title, "The sincere Christian instructed in the faith of Christ from the written word." It may be described as a summary of revealed religion in the distinct and emphatic form of questions and answers, the whole being illustrated and proved by copious extracts from scripture. It is written in a conciliatory spirit, controversial, indeed, but defensively rather aggressively. In this style it shows the grounds on which are founded the disputed articles of Catholic faith and practice, without attacking the views and ways of other religious parties. The bishop himself, in the introduction to this work, gives a distinct account of the object he had in view: "The view I have had in this present work, is to assist the most unlearned, and, beginning with the first rudiments of Christianity, to conduct the reader, step by step, through the whole body of the principal truths of revelation, so that the knowledge of one truth may serve as an introduction to those which follow. The sacred scriptures are an inexhaustible fountain of heavenly knowledge, and are commended to us as the only rule and measure of our faith. It is our duty, therefore, to be diligent in the study of them, and to be ready to give an account of them to all who shall require it. This edition was soon followed by a second. All this must have been highly gratifying to the bishop, and he so expressed himself: "Our Irish friends have done great honor to the 'Sincere Christian.'" The Archbishop of Dublin recommended it to all his clergy as a model of catechetical instruction. In writing to Bishop Geddes, he complimented on the getting up the paper was not to his mind; but he was pleased to think that the printer had promised something better for the second issue, "when the great and good Bishop Hay will please to furnish us with it." There have been many editions of this able work in the United Kingdom, Ireland and America. It has also been translated into foreign languages.

It would be a rare work, indeed, that could escape all criticism. Appended to the "Sincere Christian" was an appendix treating of the possibility of salvation out of the true Church of Christ. Some of the author's friends remarked that in

this treatise he had stated the case more harshly and inexorably than was consistent with the recognized possibility of invincible or inextinguishable ignorance. It was quite another question as regards the number of those who from their sincerity and virtuous life, may have the benefit of this ignorance, although not outwardly belonging to the body of the Church. The author's literature, one would say, was more at fault than his theology. This view is confirmed by the remarks of Bishop Geddes in reply to Bishop Hay, who had asked him to point out anything that seemed to him to require correction or amendment: "I do not really remember any particulars to be amended in the 'Sincere Christian.' I remember, indeed, to have said to yourself that I did not entirely approve of your calling so much in question the salvation of every one out of the outward Communion of the Church, as I thought it very probable that some are saved out of it in consequence of the continuation of their invincible ignorance, and of their innocence after they are come to the years of discretion. But, I cannot venture on urging you to change anything on that subject."

His opinion. He gave it his entire approval; and when a certain noble lord criticised it unfavorably he frankly told him that he admitted it to such a degree as that he should have thought it an honor to be the author of it; and that the outcry against it seemed to him the best proof of its propriety, if not even of its necessity.

In 1783 appeared another instructive work from the pen of the same author, "The devout Christian instructed in the Faith of Christ." Like the former work, it abounds in quotations and illustrations from the sacred Volume. It may be considered as a continuation, or second part of the "Sincere Christian," but is more devotional, while not neglecting doctrine. Hence its title, "Devout Christian," etc. It would be superfluous to discuss the propriety of this title, which the author, no doubt, adopted in order to indicate that it tends more directly to the work which preceded it, to promote the leading of a devout Christian life. It was welcomed at the time of publication in England and Ireland. Bishop Talbot, in particular, showed his appreciation by becoming accountable for any number of copies of the whole work (he considered the "Sincere Christian") and the continuation which followed, as one work which the author might choose to send him. It is much to be regretted that the style is not equal to the doctrine of the book. This literary blemish has always been a hindrance to the popularity of the "Devout Christian."

It is so, particularly, in this style of literary pension and refinement. The Catholics of England sustained, this year, the loss of a highly esteemed and much loved prelate, those of Scotland a zealous and warm friend. On the 10th of January, 1791, the venerable Bishop Challoner was seized with a stroke of paralysis while at dinner with his chaplains. Two days later a second stroke ended his days in the 90th year of his age and the 41st of his episcopate. He was long distinguished, not only as an able Bishop, but also as a Theological and Historical writer. His "Mediations" still continue to edify the Catholics; and his history of the martyrs with interest. An elegant edition of this admirable work was published lately by Mr. MacVeigh of London and Dumfries.

GEORGE HAY, JOHN GEDDES, ALEXANDER M'DONNELL AND THEIR TIMES

Bishop Geddes, having spent nearly eleven years in Spain, now made farewell to the Scotch College of Valladolid and directed his steps towards Scotland. He had obtained at Madrid, from the Lord Hillsborough and Lord George Germain. In passing through Gaipuzcos he visited the room in which Saint Ignatius was born, and saw the bed on which that celebrated saint lay when ill of his wound. When he reached London he found there letters from Bishop Hay enclosing introductions to several public men; and among others, to Lord George Germain, a member of the cabinet, and Sir Grey Cooper, secretary to Premier Lord North. Agreeing with Bishop Hay that it was advantageous to cultivate the friendship of men in power, he, in compliance with the bishop's desire, sought an audience of these distinguished men. It was important that these powerful statesmen should be fully aware of the good disposition of the bishops and of their earnest desire to show themselves, on all occasions, good citizens and dutiful subjects.

A meeting of the three bishops was to be held immediately after the arrival of Bishop Geddes, which was expected about the middle of May. The meeting, at which matters of great importance to the mission were discussed, proved to be of longer duration than usual, being protracted till after the middle of June. The presence of Bishop Geddes was singularly opportune and it had great part in the settlement of a long-pending dispute. A brother of Rev. Mr. Gordon, Principal of the Scotch College at Paris, who had been assistant in the College of Valladolid and had served, for some time, in the Calabrian mission, unfortunately became insane. There was a difficulty as regarded his maintenance; and there was, for a considerable time, a great deal of discussion whether the mission or the college in Paris should bear the burden. It was, at last, finally agreed, at a meeting of Bishops Hay and Geddes, together with Mr. Gordon, Principal of the Paris College, that the funds of the mission and another subsidiary fund called "Hackett's money," should provide for two-thirds of Mr. Gordon's board, while the remaining third should be contributed, in equal shares, by the Principal, Bishop Hay and his coadjutor, from their personal incomes. On this Principal was laid the charge of seeing that the patient, his brother, was properly cared for.

A man of rare merit in many respects, but singularly eccentric, because the cause of great trouble in the mission. Mr. Alexander Geddes had succeeded the saintly Mr. Goddard in the mission of Aachenburg. All went well for a time. Mr. Geddes was popular as a

preacher, and his zeal as a missionary was abundantly shown by the frequency with which he extended his labors to the neighboring mission of Presbore. As is often the case with men of genius, he was a bad financier. He incurred loss by speculating in house property, and by the building of a part of the chapel at Tyndal, adjoining the park of Gordon Castle. He acquired a literary reputation by translating into English verse the select stanzas of Horace. This effort won for him the applause of the leading scholars of the time, Principal Robertson the historian, Dr. Reid, the eminent philosophical writer, and Dr. Beattie, author of "The Minstrel," and the able essay on Truth. Mr. Geddes would have done well to refrain from meddling with the general temporal business of the mission. It was injudicious on his part to attack any measures of the administrators of the mission fund which had been sanctioned by the approval of Bishop Hay. This business was encouraged and participated in by Mr. John Reid of Presbore, and favored by many of the clergy. It must have been very mortifying to Bishop Hay to find his measures severely censured and even thwarted, although not openly opposed. This was the beginning of the end. The dispute followed. These were aggravated by the severe and bonding character of the bishop, together with the constitutional intemperance of Mr. Geddes, and finally led to an open rupture. Every untoward circumstance that occurred contributed to widen the breach. On a Sunday which Bishop Hay was spending with his friends in Glasgow, in company with a party of friends, to go in the afternoon to hear the minister of Banff, Mr. Nicholas, preach. The friends with whom he attended were the Earl of Dundee, the Countess of Dundee, who was a Catholic, and Miss Buchanan, a Catholic lady who resided near Presbore. All the party were Catholics, except Lord Dundee, of whose conversion there was some rumour. It had long been the custom to consider a single appearance in the Kirk as an act of conformity; and even those whose friends forced them into the Kirk were held to be Presbyterians. This custom was so imprudent, at the time of which there is question, because in vigour as when to conform was to give all the temporal advantages that exclusively belonged to Protestants. It was still remembered, however, and parties who, of their own free will, made their appearance in any Kirk, at sermon or any other service, were by many considered as having joined the Presbyterians. The clamour that arose among the Catholics on the occasion of Mr. Geddes and the friends mentioned having gone to hear a Presbyterian sermon affords sufficient proof of the prevailing opinion that to go to the Kirk was to be of the Kirk. The talk about his unwholesome conduct met the bishop with a stern and determined leaving the Earl, he went; and in a personal interview with Mr. Geddes, but, without, it would appear, any decided result. The bishop then wrote to the Chancellor, read by the severity of his expression and the threat of suspension, which he refused to give, a promise of apology, if, indeed, apology it could be called, was rather a vindication of his conduct in the matter. The bishop now required that he should choose between leaving the mission in a fortnight and submitting himself to a trial which qualified him to offer and give his services under more favourable circumstances. Bishop Hay, in a letter to Mr. Thomson of Edinburgh, says, "It was a real pain to me to write or to say anything against a person of his (Mr. Geddes) character."

January 3rd, 1781, Mr. Geddes, when chaplain at Regium, had made friends, who, he was assured, would not desert him. The chief of these was Lord Linton, now Earl of Traquair, and the leading Catholic nobility, in consequence, no doubt, of the interest they took, at the time, in the Catholics of Scotland, paid him all honor. His introduction to Lord Petre proved to be more than an honor, as he was destined, ere long, to experience. On a question of the same kind, he was introduced to Lord Linton. On his way, he passed through Edinburgh soon after the riots, of which he wrote an excellent account, adding many interesting particulars concerning the state of affairs at the time, and with much attention on the part of more eminent characters of Edinburgh, Lord Kames, Principal Robertson, Sir John Dalrymple, etc. As soon, however, as the populace discovered that he was a priest, as a matter of prudence he resigned his journey. 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Catholic Record.

London, Sat., Dec. 1st, 1888.



OFFICIAL.

To the Clergy of the Diocese of London and Hamilton:

We beg to call the attention of the clergy of the diocese of London and Hamilton to the following decree which has just reached us from the Holy See.

In compliance with the earnest desire and recommendation of the Holy Father therein expressed, we ordain as follows:

1st. On the 31st day of next December there shall be public exposition of the Most Blessed Sacrament of the Eucharist in the principal church in each mission.

2dly. On the same occasion five decades of the Rosary shall be recited.

3dly. After the singing of the Te Deum and the Tantum Ergo, with the Collect, Deus cuius misericordiae et cunctae, Benediction of the Blessed Sacrament shall be given.

4thly. The clergy will please announce in advance to their people that the Holy Father grants a Plenary Indulgence, applicable to the souls in Purgatory, in the usual form of the Church, on the conditions prescribed in the decree.

Given from the Bishop's Palace, London, on this 27th day of November, A. D., 1888.

JOHN WAISE, Bishop of London.

And Administrator Apostolic of the Diocese of Hamilton.

DECRETUM—URBS ET ORBIS.

Plures Catholici O mni Sacrorum Antistes suppliciter vota Sacrosancti Domini Nostri Leonis Papae XIII. superius proferantur exoptantes, ut omnes Ecclesiae sicut, qui hoc anno, ad finem huiusmodi proferantur, Eiusdem Sanctissimi Domini Nostri Iulianum Sacrosanctae Urbis in animam et impensam dilectionem ac religionem unice concelibrant, iterum congregantur ad gratissimum actionem Sacrosanctae Cordi Iesu persolvenda, unde haec divina misericordiae in omnes abundant emanant. Hinc pariter vis et preces, quae et extimas in Deum petitis, et erga Iesu Christum Vicarium in terra filialis obsequii praestantissimum extant argumentum, ad in scriptis Sacrorum Rituum Congregationis Secretarii relatis, Sanctissimus Sacerdos, declarare dignatus est a Se maxime probare et commendare, ut in Ecclesia Metropolitana, Cathedralibus, Collegiatis, Parochialibus et aliis in quibus, de Reverendissimorum Ordinariorum consensu, placuerit, postrema die, nempe XXXI. proximi mensis Decembris, ad Divinam Cordi Iesu Sacrosanctissimum Eucharisticum Sacramentum publice Fidelium adorationem per aliquod tempus spatium manserit expositum; Beatissimae Virginalis Beatrix quingue decades recitentur, ac demum post eandem bymni Ambrosiani ad Tantum ergo, additis Orantibus Deus cuius misericordiae—Concede nos, Collectis pro Papa et pro Ecclesia, populo cum Divina Hostia benedicatur, Singulis vero Christianis fidelibus hinc confectis ac sacra Sacerdotali refectio, qui eiusmodi publice deprecatione intercedunt, et ditionem servatorum nostrorum Iesu Christi Cor proferantur ac non supra, nec non pro sanctae matris Ecclesiae et Apostolicae Sedis tranquillitate et pace ac pro peccatorum conversione cum fide et fiducia exoraverit, Beatissimum Petrum Indulgentiarum Formularum in forma Ecclesiae consueta, Annuatim quingue in Purgatorio detentis applicabunt, benigno concedit. De Postulato autem, quod ab hisdem sacerdotibus simul exhibitum fuit, pro elevando anno festo Sacrosanctissimae Cordi Iesu in tota Ecclesia ad ritum duplicis primae classis, Sanctissimus Sacerdos reservavit. Die solemnium Omnium Sacrorum, I Novembris MDCCCXXXVIII.

A. CARD. BIANCHI, S. R. C., Prefect.

LAURENTIUS SALVATI, S. R. C., Secretarius.

TRANSLATION INTO ENGLISH.

Many bishops of the Catholic world have quite recently laid a petition at the feet of our Most Holy Father Pope Leo XIII, entreating that all the sons of the Church who, during this year, are hastening to its close, have celebrated the Sacrosanct Juhilee of our Most Holy Father with filial religious piety, should gather together once more, in thanksgiving to the Sacred Heart, from which all blessings abundantly flow. His Holiness condescending to these petitions, which are proof of a remarkable love of God and of filial piety to Christ's Heart on earth, by the Secretary of the Sacred Congregation of Rites has deigned to declare that he approves fully, and commends these designs that in Metropolitan, Cathedral, Collegiate, Parochial, and other Churches approved by the Right Reverend Ordinaries, on the 31st

day of December the Blessed Sacrament should remain exposed for some time to encourage the worship of the Sacred Heart, that five mysteries of the Rosary should be recited, and at the end the Te Deum and the Tantum Ergo should be sung, followed by the prayers Deus cuius misericordiae Concede nos, the Collects for the Pope and the Church, and by Benediction of the Blessed Sacrament. And to all the faithful, having confessed and communicated, who have assisted at this public thanksgiving, and have prayed with faith and trust to the Sacred Heart, in thanksgiving, for our mother, the Church, for the peace and tranquillity of the Apostolic See, and for the conversion of sinners, the Holy Father grants a Plenary Indulgence in the usual form of the Church, applicable to the Souls in Purgatory. With regard to the request, however, made by the same prelates for the elevation of the yearly Feast of the Sacred Heart to the rite of a double of the first class, His Holiness reserves the decision to himself.

A. CARD. BIANCHI, S. R. C., Prefect. November, 1888.

THE IMMACULATE CONCEPTION.

On Saturday, the 8th inst., the Church will celebrate the feast of the Immaculate Conception of the Blessed Virgin Mary, Mother of God. The doctrine of the Immaculate Conception was solemnly promulgated by our Holy Father, the late Pope Pius IX, in a decree of faith on the 8th of December, 1854, in the presence of about 200 Bishops of the Church who assembled in Rome for the occasion on his invitation. Before promulgating this decree, the Holy Father consulted the Bishops of the Church throughout the world regarding the Catholic tradition on the subject, and received a unanimous answer that such belief was undoubtedly held by the Church throughout the world both in the present and in past ages, and the Bishops strongly urged His Holiness to set at rest, once for all, every controversy on the subject by proclaiming the doctrine, by his infallible authority, to be a dogma of Catholic faith.

St. James, Bishop of Sarag, declared in his writings on the Blessed Virgin that so great is the horror of God towards sin, that "if the Blessed Virgin Mary had ever been stained with the guilt of original sin, Jesus Christ on becoming man would have chosen another mother whom He would have preserved free from the stain from whom He would have obtained a pure body which had never been contaminated with the stain of sin." The reason for this view of the subject is that the divine maternity is a dignity so great and so intimately connected with the sanctity of our divine Saviour that we cannot reconcile it with the relations of Jesus to His mother that having the power to preserve her from the contamination of sin, He should permit her, even for a single moment, to be under the power of Satan through original sin. At the moment of her conception, Mary was regarded by our Lord Jesus Christ as His mother, whose co-operation was necessary that He might fulfil His intention to redeem mankind. She was marked out for this office when Almighty God, in the first instance, promised to mankind a Redeemer, and to her these words of God are applied by the universal interpretation of the Christian Fathers: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head and thou shalt lie in wait for her heel." (Gen. III, 15) This text is called by the ancients the Protevangelion, or first gospel, because it promises the future advent of a Redeemer; and it equally announces the hour which the Blessed Virgin was to have in the work of Redemption, in union with our Lord Jesus Christ. Hence there is an enmity between the Blessed Virgin and the devil, identical with the enmity between Christ and the devil. This enmity is perpetual, which admits of no preceding friendship on the part of either Christ or Mary, and it proves besides the position Mary always had in the mind of Christ, as His mother, destined to co-operate with Him in working out the salvation of mankind. The same is clear from the prophecy made by Isaiah to Ahas, when this king, threatening evil, the prophet warned him of the consequences of his wrong doing and said: "The Lord Himself shall give you a sign. Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel," i. e., God with us. Here Christ is meant under the name of Emmanuel, and His birth of a virgin is foretold. That virgin must therefore have always been regarded by Him as a mother, and He always loved her as such. Could we reconcile it with His love, if we suppose that He permitted her to remain, even for a moment, in the power of His enemy, the enemy of all mankind? The love of Christ for Mary demands, therefore, that she should, from the moment of her conception, be protected from the wiles of Satan. Her dignity requires it also. To fulfil her duty as Mother of God, and as a partner in the work of Redemption, which Mary really was, she required more than ordinary grace. It was requisite that she should be entirely free from sin, that she should, with her divine Son, crush the serpent's head, as the Protevangelion foretells that she should do.

The sanctity of Christ Himself also demands this grace for His mother. His horror of sin is so great that sin

is the only infirmity of humanity which He did not take upon Himself. "And you know that He appeared to take away our sins: and in Him there is no sin." (1 John, III, 5) And "He hath borne all our infirmities, sin only excepted." The Blessed Virgin is one of those whom He has redeemed, but she is of all the most perfect among His creatures. To suppose that she has not been exempted from the power of Satan entirely, is to suppose that the power of Christ in the Redemption of man has fallen short of its object. It is to suppose that the Redeemer could not counteract the mischief which the devil brought into the world; for, surely if there is one who should, through Redemption, be exempted from that infirmity of man which Christ so detests that one is His mother, the Blessed Virgin Mary.

The salutation addressed to Mary by the Angel Gabriel, "Hail, full of grace," is couched in terms which deserve special attention. It is translated "full of grace," but the word used by the evangelist has a peculiar force which is not at first sight perceived in the English translation. It presents the signification of "formed in grace," and undoubtedly refers to her immaculate origin and conception. The language in which it is recorded by St. Luke, (1, 28), is Greek, and the perfect participle of the verb charitos, to make gracious implies formed in grace, thus Origin understood the word, for he makes known that it signifies a degree of grace not given to any other. He says: "I do not remember to have found this expression elsewhere in Holy Scripture: this salutation has not been addressed to any other human being: it was reserved for Mary alone." Other ancient Fathers of the Church have in every age expressed themselves clearly to be of the belief that Mary was always without the least stain of sin. The liturgy called St. John's Chrysostom's, which is more ancient than the date of St. John, says that Mary is "in every respect without stain." St. Ambrose, Bishop of Milan, in the fourth century, said that "God formed the Blessed Virgin without stain or sin," and St. Ambrose in his commentary on the 110th Psalm, says: "She was exempt from every stain of sin." St. Andrew of Crete, whose language, like Origin's, was the language in which St. Luke wrote, interprets the Angelical Salutation in a manner similar to Origin. He says: "Fear not, thou hast found grace with God, namely, that grace which was lost by Eve. . . . thou hast found grace which no one from all time has found like unto thee." St. Ambrose also says: "She is properly called full of grace who alone attained that grace which none other merited, to be filled therewith by the Author of grace." Other patristic testimonies to the same effect are numerous.

It is owing to this constant faith of the Church, founded upon Scripture and ecclesiastical tradition, that the Council of Trent expressly excepted the Blessed Virgin when defining the universality of original sin. The doctrine of the Immaculate Conception means, therefore, that "the Blessed Virgin Mary, in the first instant of her conception, was, by a special grace and privilege of Almighty God, and by virtue of the merits of Jesus Christ, the Saviour of the human race, preserved free of all stain of original sin." These are the words in which our Holy Father Pope Pius IX. proclaimed the dogma.

It has been frequently stated by Protestants, who cannot, or at all events do not distinguish the essential purity of God from the purity of a creature, who be pure by the grace and gift of God, that the doctrine of the Immaculate Conception makes the Blessed Virgin equal to God her Son. This distinction is, however, perfectly clear to any one who will give the matter serious thought. Christ as God incarnate is immaculate by His nature, the Blessed Virgin is immaculate by the grace and favor of Christ. Christ is immaculate as our Redeemer and Saviour, the Blessed Virgin as the first and noblest among the redeemed and saved. Our first parents were created free from sin, and if they had not fallen by their own fault they would have preserved sinlessness all their lives, yet no one imagines that they would thereby have been equal to God, or that before their fall they were equal to God. The angels who remained faithful when Lucifer and those who followed him rebelled against God, are to this day sinless and pure; yet by no means are they equal to God. This argument of the opponents of the Immaculate Conception is therefore most fallacious and frivolous; and when we bear in mind the fact that most Protestants deny the existence of original sin altogether, and say that all are born in the state of grace, or at least that the children of Christians are so born, their inconsistency in thus misrepresenting the Catholic doctrine will be evident. They maintain that all Christians are conceived and born sinless, yet they exclude the Blessed Virgin from this category and make it appear that she alone was conceived and born in sin. Such a contention must arise from a most intense hatred towards the Mother of God,

and they who maintain such an absurdity surely shut themselves out from the catalogue of those of whom the Blessed Virgin, inspired by the Holy Ghost, said: "Behold from henceforth all generations shall call me blessed."

All Catholics should therefore honor and invoke with confidence the spotless Mother whose graces are so plenteous, and whose power with God must in consequence be so great when interceding for her faithful children: for "the prayer of the just availeth much" before God. No enemy is to be feared while she is our protectress and patroness. No more powerful protectress is in the presence of God than she who is the Queen of Heaven and of all the Saints and Angels.

DEACONESSES.

After all the abuse which has been heaped upon the religious orders of the Catholic Church, and especially upon the orders of religious women or nuns, it is a remarkable fact that the sects which have been most abusive in this respect are they which have authoritatively decided to introduce similar orders into the organization of their churches. The Church of England in England and Canada, and the Protestant Episcopal Church of the United States have long had these Sisterhoods, but they have never been regularly recognized as part of the Anglican system, and they have been encouraged, for the most part, by the High Church party amongst Anglicans. But among the sects, in the English-speaking countries at all events, it is chiefly by Presbyterians or Methodists that most of the calumnious stories have originated which have shocked the ears of the public respecting monastic institutions and nunneries. Justin D. Fulton, the latest calumniator of these excellent institutions, met with most encouragement from Methodists during his tour through the United States and Canada. The filthy Widdows, also, who is, even now, enduring one of his many terms of imprisonment for lecherous conduct, received from the Methodists his most cordial receptions: so much so that while he was in this city one of the principal Methodist churches was for many months placed entirely under his control. Of course the object was "to raise the wind," but such, at all events, were the facts of the case. It is, therefore, a curious spectacle to behold these most anti-monastic sectaries most earnest now for the establishment of semi-monastic communities. We say semi-monastic, because though these new-fangled nuns are confessedly an imitation of the Catholic female religious orders, they differ from their prototypes in several most important particulars.

At the Pan-Protestant Council the establishment of such orders was warmly advocated by many of the most ultra-Evangelical clergy present, and little if any opposition to the measure was expressed, though we believe no positive action was authoritatively taken. Not so at the General Methodist Episcopal Conference which met in New York. Here it was decided to take immediate steps towards the establishment of such orders under the name of "Deaconesses." Their duties will be "to minister to the poor, to visit the sick, to pray with the dying, to care for the orphan, to seek the wandering, to comfort the sorrowing, to save the sinning, and relinquish wholly all other pursuits, to devote themselves in a general way to such forms of Christian labor as may be suited to their abilities."

In all these respects, with perhaps a single exception, their duties will be precisely like those which are performed by Catholic nuns. The exception is that the last clause seems to mean that the deaconesses will be empowered to do ministerial work, such as preaching, baptizing, administering the "Lord's supper," etc., and in fact females have before now been admitted among the regular clergy of several Protestant denominations. It is stated, will be almost exactly like those of the lady superior of a convent. The vocation of the deaconesses will not be so rigorously tested as that of Catholic nuns, inasmuch as they must be on probation for three months, or more, or less—a vague enough period—"according to the option of the Board of Directors." Catholic nuns are required to pass a novitiate, in every case, of at least twelve months before their profession. It certainly does not seem that this provision will tend to make these Methodist nuns either more efficient, or more practically virtuous than the members of Catholic religious orders. The deaconesses, moreover, are to wear a special uniform of such a character as shall hereafter be decided on.

It is stated that if the new organization prove as efficient as is expected, its operations will be extended to meet all the requirements of hospital, asylum and other benevolent works. The sisterhood of deaconesses will be allowed to relinquish, at any time, their membership in the order. This being so, it is scarcely to be expected that the

members will altogether forego the pious occupation of flirtation, notwithstanding that they are required by the rules to "relinquish wholly all other pursuits," except the benevolent occupations to which they are expected to devote themselves. It does not require much prophetic skill to foretell that these provisions in the constitution of the new order will produce some strange if not very edifying results, but it is not necessary to speculate on this subject, as the practical working of the scheme will soon be visible, inasmuch as immediate steps are to be taken towards its establishment. We may, however, be permitted to remark that the persons under whose auspices the order of deaconesses is to be started will certainly maintain that the ascetic life of the deaconesses will be a more perfect state than that of ordinary Christian women, otherwise there would be no motive for any to become members of the order. This betokens a great change in the essential principles of Protestantism; for it was stoutly maintained by Martin Luther in his book on monastic vows that "one state of life is no better before God than another," but that "all are equal." In fact, no practice of the Catholic Church has been more violently attacked by the leaders of Protestantism than the monastic state, which to-day's Evangelical sectaries are discovering to be in many of its features a most laudable condition of life. Philip Melancthon expressly declares in his "Commonplaces" that it is a "deplorable blindness" to speak more highly of the observance of practices which are not of precept, than of the fulfilment of the Divine law. In this way of stating the case he has precisely in view to depreciate the merit of living in a religious community of any kind. This language of the great Reformer bears rather hard upon those who will join the deaconesses with the hope of leading a more perfect religious life. John Calvin says in the thirteenth book of his Institutions that "God has never by a single syllable expressed any approval of the monastic state."

If Calvin here tells the truth, the condemnation which he intends thereby against monasticism strikes equally against the new Methodist order of deaconesses. Of course we do not adopt Calvin's doctrine on this subject, for St. Augustine expressly states that the greater perfection of the life in which the Evangelical counsels are observed, that is, the monastic life, is proved by the words of Jesus: "If thou wilt enter into life, keep the commandments. . . . if thou wilt be perfect go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." St. Matt. xix. 17-20; St. Mark, x. 19-21. But when large bodies of Protestants, such as the Anglicans, Presbyterians and Methodists adopt this view, it is evidence of the uncertainty of the whole Protestant system which makes of its followers "children tossed to and fro, and carried about by every wind of doctrine." Eph. iv. 14: the very thing which the Christian hierarchy was established to prevent.

This new departure of Protestantism is the strongest possible vindication of the wisdom of the Catholic Church and Catholic institutions.

RELIGION vs. DOGMA.

"Let us have more religion and less dogma" is a favourite expression in use among the liberal-minded of the Protestant sectaries. But the difficulty lies in the impossibility of separating one from the other. Religion must teach, must spread the light, must detect error, must show the true way, but the lesson taught is called dogma. The true way, pointed out as leading directly to happiness here and hereafter, is nothing more or less than a dogmatic teaching. The man, therefore, who calls for a religion that has no dogma, wants the help of a guide who is blind, or of a teacher who has nothing to teach. But religion was set up as a teaching institution, and was given to the world as an unerring guide, as an infallible teacher, "go and teach all nations, teaching them all things." Everything taught is an article of faith, an object of human belief, and, therefore, a dogma. But the popular notion among Protestants is, that all churches unite on a basis of non dogmatic religion, or on that holy scripture without any special definitions of the faith. The Toronto Week, referring to this Utopian idea of the Protestant world, says: "the meaning of all such talk is that the members of the Church should declare their adhesion to the teaching of Scripture and form their own conclusions as to its contents." But the writer, Goldwin Smith continues: "Anything more hopeless we can hardly imagine. We do not possess the first elements of agreement in a common belief of the nature of Scripture authority." What then is Protestantism? We were always led to believe that its rule of faith was the Bible as understood by private interpretation. In other words, a real consistent Protestant is a man who declares his adhesion to the teaching of

holy scripture, but forms his own conclusions as to its contents. And of this species of Christianity the writer says that anything more hopeless can scarcely be imagined.

With regard to the other proposal to unite upon the basis of a non dogmatic religion, Mr. South says: "We imagine the proposers have never thought out their scheme to the end. They can hardly mean a religion without any doctrines at all, because the very foundation of religion is a doctrine. We mean the existence of God, of a God who claims our worship, our obedience, our trust, who can be known as God. Here we have already quite a bundle of doctrine. And we can hardly stop here. For to all questions of a theological bearing, whether we answer in the sense of the great Councils, or in any other sense, we are practically formulating doctrines." Of course Mr. Goldwin Smith admits that it is useless to multiply the number of doctrines, that certain things need not be inculcated, such, for instance, as would interfere with man's darling passions, or impose such obsolete practices as fasting, confession, and the like. But a protest against such Jewish doctrines is, in the mind of Mr. Smith, a different thing altogether from abolishing all doctrines. "And it is high time," he concludes, "that people should understand this clearly and give up speaking nonsense on the subject."

MR GLADSTONE AT BIRMINGHAM.

Mr. Gladstone, at the great Liberal demonstration at Birmingham, expressed himself most confidently of the successful issue of the result of the Liberal policy in reference to Ireland. Not only did the Liberals win nearly every seat at the bye elections, but the municipal elections throughout England showed a most decided reaction in public sentiment favorable to the Liberals, which is a precursor of the coming Liberal success.

The municipal elections are not always contested on political issues, but it was loudly proclaimed that on this occasion there was a complete amalgamation between the Conservatives and Liberal-Unionists, and that Mr. Balfour regarded this as the case is evident from the fact that he boasted of Conservative success. But his boasts were premature. Mr. Gladstone points out that in eighty-two places the Liberals have displaced the Tories, whereas in only fifty-five places have Tories and Dissident Liberals together displaced Liberals. A great stress has been laid upon the Unionist victory in Birmingham, but Birmingham is but a contracted field. The Liberal success throughout England is the true criterion of the drift of popular opinion towards the cause of Liberalism and Home Rule for Ireland. Dealing with the oft-repeated assertion which is made by supporters of the Government that on Mr. Gladstone's death, the cause of Home Rule will die also, he said:

"I most emphatically dissent from those who regard my continuance in public life as essential to the attainment of Irish Home Rule. It is not at all an essential element. From circumstances of age and position, my continued life may be of special utility to the cause, but that is the utmost which can be said. Depend upon it, this great question has taken such root throughout the whole country, it has such a hold upon the people of England, that it is quite independent of the support or of the opposition of this man or that man or the other man. It is a vast tide which, with movement slow and sure, and strength gigantic, is sweeping over the whole kingdom."

Mr. Gladstone's death is the only hope left to the Tories that Home Rule may be deferred, and they even confess that unless this should happen, the cause of Ireland must become more and more dear to the people of England. Mr. Gladstone's words may have the effect of opening their eyes to the fact that the principle shall live, even though he be withdrawn from the political scene.

The meeting at Birley Hall was an assemblage of about 20,000 persons. During the course of his speech there Mr. Gladstone pointed out most forcibly and clearly several of the inequalities which exist between law in England and law in Ireland. It has been the constant declaration of Mr. Balfour and the Conservatives that the laws in both countries are alike, but that a more summary method of putting the law in force is requisite in Ireland, and it is on this ground that they maintain the necessity of the Crimes Act. Dealing with this subject, Mr. Gladstone said:

"By combination the poorer classes use the weapon with which nature has supplied them to do justice to themselves in respect of their social and economical necessities. In England the working people may combine without exposing themselves to a charge of conspiracy but in Ireland, if a man practices the same expedients, he is exposed to a charge of conspiracy and to the penalties following upon that charge. Then in regard to the law of public meeting. In England they have an opportunity of challenging the public authority in a court of justice. But if a parallel case occurred in Ireland, the Lord Lieutenant could forbid the meeting on the most general and vague pretences, and there is no power of calling him before a

court of justice. In England if a person were put in prison for the offence he is entitled to the privilege of a first class imprisonment, but in Ireland members of Parliament are put in prison for political offences of far greater gravity than sedition, and they are subjected to the greatest indignities."

He contrasted the treatment of tenants with that of the Scotch Crofters of the Highlands. In Ireland the tenant is burdened by not only excessive but also by arrears, and when the tenant is unable to pay his rent, instead of the remission which had been given in England, the practice has been given that rent to the arrears and the combined sum hanging over the head of the tenant. But in Scotland the case had arisen and the Crofters been granted relief. Judges were appointed who were empowered to reduce the rent and to reduce the arrears. Lord Hartington had said that the responsibility for the painful evictions which had taken place in Ireland was the door of the Liberal party. Evictions were attended with circumstances of horror that would not be endured in England, responsibility of evictions which, in instances, as in the case of James D. ended fatally, lay at the door of who refused to give the Irish the relief given to the Highland tenants.

To illustrate the brutality with the law is administered in Ireland mentioned the case of Kinsella who was shot down by Emergency men. Government threw every obstacle in the way of bringing the offenders to justice which fact seems to establish the life of a Nationalist in Ireland regarded as a thing on the same level with the life of a Loyalist. He referred also to the tragedy of Mitchell where the police illegally attacked a meeting assembled for a legal purpose firing from the barracks on the and killing three Irish citizens. Government refused to take any action against the guilty parties, and yet the verdict of the coroner's jury attached the guilt to them. The Government was that Lonergan not have been killed by a shot from barracks, because there was a bullet between the spot where Lonergan was and the window from which the were fired. The absurdity of this position by Mr. Gladstone, one represents the spot where Lonergan fell. The taken from the widow whence they were fired. The other was a photograph of the barracks, on which the was seen from which the shots were fired. This was taken from the spot where Lonergan was killed. Thus it was stated that the spot where Lonergan was visible from the window, in as the photograph could not be from around a corner.

Mr. Gladstone's vigor and energy on these and other occasions, give good hope for the hope that his health will until victory crown his efforts. The whole demonstration was, in respect, unparalleled in the history of Birmingham, notwithstanding that Liberal Unionists made great effort to make it a failure.

CATHOLIC AND PROTESTANT PAYERS.

A St. Catharines correspondent Mail complains bitterly that having some of his houses to Catholics whom he made the agreement and not they would pay the taxes, nevertheless, been obliged to pay a Separate School tax of \$63.94 support of the Catholic Separate of the city, which are taught "by and nuns." The Separate School Catholics are not taught by themselves the girls are taught by nuns even if they were taught by there would surely be no justice in that circumstance the employment of Protestant mist teach schools for which Catholics taxed. This has frequently been under the Ontario school laws, of the high schools are taught by testant ministers, and Protestant teachers are also frequently placed position of school inspectors. The don high school has been for years by a Church of England clergy though this year, owing to illness the principal is a layman. He also, Protestant clergymen have frequently employed to teach in public high schools. The school laws do bid their employment if they have proper qualification, and if trustee proper to employ them. We aware that priests are anywhere Ontario engaged in teaching either or separate or high schools, satisfied that there is not a single the kind.

As to the employment of nuns Catholic children, the Mail's correspondent has no right to complain if he believe that they are suitable in to give both secular and religious to their children. The nuns society of devoted ladies associated the purpose of educating the Certainly the fact of their being

court of justice. In England if a person were put in prison for the offence of sedition he is entitled to the privileges of a first class indigent, but in Ireland members of Parliament are put in prison for political offences of far less gravity than sedition, and they are subjected to the greatest indignities."

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To illustrate the brutality with which the law is administered in Ireland, he mentioned the case of Kinsella who was shot down by Emergency men. The Government threw every obstacle in the way of bringing the offenders to justice, which fact seems to establish that the life of a Nationalist in Ireland is not regarded as a thing on the same footing with the life of a Loyalist. He referred also to the tragedy of Mitchellstown, where the police illegally attacked a meeting assembled for a legal purpose, firing from the barracks on the crowd and killing three Irish citizens. The Government refused to take any action against the guilty parties, and quashed the verdict of the coroner's jury which attached the guilt to them. The plea of the Government was that Lonergan could not have been killed by a shot from the barracks, because there was a building between the spot where Lonergan stood, and the window from which the shot was fired. The absurdity of this plea was shown by Mr. Gladstone, by the exhibition of two photographs, one representing the spot where Lonergan fell. This was taken from the window whence the shot was fired. The other was a photograph of the barracks, on which the window was seen from which the shot was fired: this was taken from the spot where Lonergan was killed. Thus it was demonstrated that the spot where Lonergan fell was visible from the window, inasmuch as the photograph could not be taken from around a corner.

Mr. Gladstone's vigor and energy on all other occasions, give good cause for the hope that his health will endure until victory crown his efforts.

The whole demonstration was, in every respect, unparalleled in the history of Birmingham, notwithstanding that the Liberal Unionists made great efforts to make it a failure.

CATHOLIC AND PROTESTANT TAX-PAYERS.

A St. Catharines correspondent of the Mail complains bitterly that having rented some of his houses to Catholics, with whom he made the agreement that he and not they would pay the taxes, he has, nevertheless, been obliged to pay a Catholic Separate School tax of \$63.94 for the support of the Catholic Separate Schools of the city, which are taught "by priests and nuns." The Separate Schools of St. Catharines are not taught by priests, though the girls are taught by nuns, but even if they were taught by priests, there would surely be no more injustice in that circumstance than in the employment of Protestant ministers to teach schools for which Catholics are taxed. This has frequently been done under the Ontario school laws. Many of the high schools are taught by Protestant ministers, and Protestant ministers are also frequently placed in the position of school inspectors. The London high school has been for years taught by a Church of England clergyman, though this year, owing to his resignation, the principal is a layman. Elsewhere, also, Protestant clergymen have been frequently employed to teach in public or high schools. The school laws do not forbid their employment if they have the proper qualification, and if trustees think proper to employ them. We are not aware that priests are anywhere in Ontario engaged in teaching either public or separate or high schools. We are satisfied that there is not a single case of the kind.

As to the employment of nuns to teach Catholic children, the Mail's correspondent has no right to complain if Catholics believe that they are suitable instructors to give both secular and religious training to their children. The nuns are a society of devoted ladies associated for the purpose of educating the young. Certainly the fact of their being plous-

ladies, devoted to their religion, and having their own religious exercises to perform, ought not to render them unfit to fulfil their duties towards the children under their care.

But we presume the principal grievance of which the Mail's correspondent desires to complain is that he, a Protestant landlord, should be obliged to pay a tax to a Catholic school at all. If he will examine the tax roll of his city he will find that many Catholic landlords are in precisely the same position in regard to the Protestant or Public Schools. The school law regards the tenant as really being the taxpayer, whatever may be his religion, even when the agreement is that the landlord shall pay the tax. This view of the case may or may not be correct, but as there is no doubt that when such an agreement is made, the landlord charges a higher rent, it is not an unreasonable view of the matter. At all events this view is not by any means intended to benefit the Catholic schools, since it obliges Catholic landlords to pay Public School taxes, as well as Protestant landlords to pay Catholic school taxes when the tenants differ from them in religion. In money matters there is no injustice done where there is adequate compensation, and in the case under consideration, if Protestant landlords sometimes are obliged under the law to pay the Separate School tax imposed on their tenants, the public schools are fully compensated by the taxes paid by Catholic landlords for Protestant tenants under precisely similar circumstances.

The disposition of the Mail's correspondent to exaggerate is evident from his closing query: "Why does not our board of public school trustees move in this matter and find out how many thousand dollars a year are taken in this city from Protestants to support separate schools?" It is very likely the public school trustees are fully aware that there is an equally large sum, though not perhaps "many thousands of dollars," paid by Catholics towards the public schools. The Mail's correspondent will need to look further to find a grievance.

THE IRISH BENEVOLENT SOCIETY.

The Irish Benevolent Society, of this city, has addressed a circular to its members and sympathizers in the London district with a view to elicit subscriptions and make provisions for the coming winter. "Many demands will be made on the Relief Committee," it says, "and by general co-operation the burden will be made light." We have no hesitation in saying that this appeal of the Executive of the Irish Benevolent Society will meet with a hearty and generous response. This Benevolent Society, by its energy in the collection of donations and by its whole-souled liberality in the distribution of Christmas cheer to the poor, has earned the fullest confidence of the public at large, and is entitled to every consideration of trust and sympathy. As the circular informs its patrons, "The Irish Benevolent Society was organized in 1877, and it has been and is the only successful one of its kind in Canada, and it has had a useful and honorable career." It certainly is a legitimate cause for boasting and self-glorification, on the part of London, that here alone has such an organization been able to live and grow and prosper. If attempts have been made in other localities to cement Irishmen as citizens, and fellow countrymen—irrespective of class, creed, or party—such attempts have been utter failures. It has taken root here, however, and flourishes, and the results are good, fellowship, open-hearted communicativeness, honest sincerity to express opinion and respect for the convictions of others, while the peace of society is never broken by factious brawls or riotous proceedings such as we read of as happening occasionally in Toronto and other cities of our fair Dominion.

And yet there is no sacrifice of principle made or even looked for. Irish Catholics and Irish Protestants have been alternately either Presidents or Treasurers or Secretaries, as the case may be.

At the social gatherings, picnics and excursions, there is no distinction made, and the addresses of priests and parsons, religious topics eschewed, are equally pleasing and acceptable to all.

How popular the society has made itself in London, may be gathered from the immense crowds who attend its annual picnics. No other society has the knack of pleasing everybody. None other can harmonize so well with every other nationality, and cater for the amusement and solid enjoyment not only of its own members, but of the members of other national societies as well.

We had an opportunity last week of contrasting this state of things with what occurs so often in Toronto and other cities. On Thanksgiving day the members of the Irish Protestant Benevolent Society in the Queen City assembled at their rooms, Yonge street, at three o'clock, and from thence marched to the church, the procession being led by the President, J.

L. Hughes, and Mr. Spooner, president of the St. George's Society. The names of over one hundred are given who formed the procession, and who marched to Carlton street Methodist church, where they were addressed by Rev. W. J. Hunter, D. D. This Very Rev. Irishman told his fellow-countrymen that affairs in Ireland are in a most deplorable state, and that it is his firm conviction that all the woes of Ireland are due as much to Romanism as to Landlordism, and that "land for the people and a free and open Bible were what were required to make the Irish at home a prosperous, loyal and happy people." At least so we read in the Empire of November 19th.

Thank Heaven the Irish Protestants of London are never exposed to hear such arrant blarney as the above. Nor do we think that one member of the Irish Benevolent Society in this city would sit quietly in his pew while some Rev. Mountebank was thus insulting his fellow-countrymen of the Catholic faith and proclaiming aloud that the Catholic Church and Irish Landlordism are equally obnoxious, and equally destructive of Ireland's peace and happiness.

If the Rev. W. J. Hunter, who has a D. D. to his name, (bless the mark!) knew anything of what he is pleased to call Romanism, he would not be guilty of such a blunder, or rather such a crime, as to mention both in one and the same breath. The Catholic faith has been for centuries the only prop and mainstay of Ireland's children, crushed and ground to earth by the myriads of British tyranny. What else sustained them in their long night of persecution, when to be an Irishman was to be a degraded being, never intended for civilization, and unworthy of recognition? What else but the Catholic faith, the faith of the Crucified, enabled Ireland to live and breathe under the heavy weight of English oppression, that sought to extinguish her national existence? Did not Romanism, or the Catholic faith, uphold the Irish in their long night of bondage and inspire them with hope in a merciful God and retributive justice, long since would the name of Ireland as a nation have been blotted out from the map of Europe. But the Rev. W. J. Hunter holds to the peculiar notion that besides the extinction of Romanism "a free and open Bible" is the true panacea for Ireland's ills. Was Mr. Hunter ever in Ireland, and did he ever chance to see his wanderings to alight upon a town or village or district in which the name of Jesus is not known and honored, and the name of Mary thrice blessed? Did he ever, in the wilds of Connamara, or on the bleak sea coast of Western Galway, find people who call themselves Agnostics, and refuse to be sworn on a Bible, open or shut, or whose evidence in a law court is refused because of their unbelief in future punishments and rewards? Instances of downright infidelity, and professions of unbelief in God's holy word are not uncommon in Canada, and yet Canada enjoys the privilege of a free and open Bible. And how does England fare in the possession of so great a boon? Let her injustice to Ireland answer—let her robberies, confiscations, legal murders and Whitechapel atrocities tell the tale of her belief in a God of mercy and a day of judgment.

BISHOP DOWLING IN COBURG.

Bishop Dowling's lecture in St. Michael's Church, Cobourg, on Tuesday evening last, was an eloquent and logical refutation of the charge that the Roman Catholic Church is the enemy of the Bible. On the other hand, he proved by the historical evidence that the Church is the friend of the Bible. His Lordship spoke from a platform in front of the altar. He was attired in the court dress of a Roman prelate, viz., cassock, rochet and purple mantaletia, over which he wore the pectoral cross and chain. Within the sanctuary rails were seated Rev. Father Larkin, Griffon; Rev. Father Kelly, Eastmore; Rev. Father McEroy, Peterboro; Rev. Father O'Connell, Brighton; and Rev. Father Murray, Cobourg. The sacred edifice was crowded with a large audience. Bishop Dowling is a very capable speaker. He is never lost for a word, and his well of "English undefiled" seems inexhaustible. Whether regarded from the standpoint of the orator or logician, it must be admitted that his lecture was powerful, and even those who could not give assent to his conclusions were forced to admit that it was no easy task to disprove them.—Cobourg paper.

THE PARNELL DEFENCE FUND.

President Fitzgerald, of the Irish National League of America, has made an earnest appeal to all Irishmen to forward assistance to Parnell in this hour of peril for the future of Ireland. In many places the response has been most noble, but in some localities, we regret to say, a lamentable indifference has so far been manifested. Every Irishman or son of an Irishman who deserves the name should now do his share in the great work of defending the men in the gap. Let the sum be ever so small, every one should contribute.

A great meeting was recently held in Toronto for the purpose of raising funds for this object. Among those present were Vicar General Rooney, James Mulligan, T. B. Teffy, Bryan Lynch, D. E. Cameron, D. R. McCosky, C. Burns, W. T. Kelly, T. A. Herndon, Patrick Boyce, T. Tracey, W. Ryan, W. Burns, Dr.

O'Reilly, Senator O'Donohue, Father Morris, Father Egan, and Father McBride. There were also several ladies present. Speeches were delivered by Vicar-General Rooney, Senator O'Donohue, D. E. Cameron, Patrick Boyce and others. Six hundred dollars were subscribed on the spot. All honor to Toronto Irishmen. We hope the other cities and towns in the Dominion will at once fall into line.

EDITORIAL CORRESPONDENCE OF THE CATHOLIC RECORD.

ARRIVAL OF BISHOP FOLEY IN DETROIT.

ENTHUSIASTIC RECEPTION. Right Rev. John Foley, Bishop of Detroit, reached the seat of his future home and labor—his us hope, joy and consolation—on Friday last. The ovation tendered to him was cordial, universal and magnificent. The whole city seemed to be awake to the duty of doing fitting honor to its new guest. Protestants vied with Catholics in external decorations of their houses and places of business; and the Catholics of Detroit, who are of many tongues and varied nations, all joined out on mass, and with out distinction of origin or national prejudice, to swell the ranks of processionists and contribute to the general chorus of welcome to the common Father. About three hundred delegates, including fifty priests, left Detroit on Friday at 2 p. m. on a special train bound for Toledo, where the new Catholic bishop was waiting to be escorted to his diocese. The delegates represented the Irish, German, Polish, Bohemian and French churches now established in Detroit, and boasting numerous and flourishing congregations. Along the route the new bishop was greeted with demonstrations of welcome at every station. Monroe was ably welcomed by Chinese lanterns. It was now 7 p. m. Hundreds of red lights lit up the scene. Rockets hissed and bombs burst, a thousand people crushed and pushed and shouted over the platform. The bishop came out; his appearance "bald the storm," and all did him reverence. He made a short and very neat speech, and then parted his blessing to the kneeling crowds, when the train moved on amid cheers and shouts of "God bless you, Bishop." Similar demonstrations greeted His Lordship at Trenton, Wyandotte and Ecorse. But on arrival at Detroit city, and when the carriage which contained the bishop and his late Administrator, Very Rev. Father Joss, drew out of Third street, a fairy scene of dazzling lights and brilliant colors burst upon His Lordship's vision, which, while life lasts, must be remembered. As far as sight could reach Jefferson avenue was ablaze with torches. Nearly all the houses and mammoth stores five or six stories high were most brilliantly illuminated. Red, blue and green lights burned at every corner, and it was impossible to form an idea of the length of the procession, because neither end could be seen. Eighty carriages were at the station to convey the bishop, priests, and delegates, and these passed through the entire army of processionists who lined the streets, both sides, bearing torches and setting fire to rockets which blazed and shot into the air as the carriages drove by. The procession then filled, marched and counter-marched first through Jefferson Avenue as far as the bridge, then through Woodward Avenue, up to Grand Circus Park, round which it circled, and then back to the city hall, where Japanese lanterns, carried high on poles, which gave an appearance of Oriental splendor to the magic scene. The swords of the Knights of St. John and the brass helmets of the Koshinskians, reflecting the many lights cast upon them, added much to the dazzling character of the pageant.

The enthusiasm of the crowd who accompanied or watched the procession and the brilliancy and splendor of the illuminations grew more and more, until the bishop's home was reached on Washington Avenue. Here a magnificent arch, ablaze with lights, was erected by the members of the C. M. B. A. and a platform on which the bishop, priests and delegates took seats on a lighted from their carriages. From this platform Bishop Foley reviewed every company forming the procession, as with military bearing the train corps of regular troops, Knights of St. John, Koshinskians, and torch bearers, marched past to the inspiring music of several civic and military bands. "Welcome was written in incandescent electric letters upon the reviewing stand. A thousand brilliant Chinese lanterns decorated a thousand feet. The pro-cathedral was blazing with electricity and gorgeous with colored lanterns. The Bruh tower was a tall column of colored lights, while the trees, this season bare of leaves, were streaked with scintillating lamps and pendant Japanese lanterns. The display of fireworks was the grandest ever witnessed in Detroit. While the companies were marching past the lights on the stand were extinguished, when suddenly a great flashing was seen across the street, and the word "Welcome" broke out in colored fire, surrounded by a score of sprouting fountains; then a flight of rockets shot into the air, and for a full half hour the sky seemed rent with shouts and blazing meteors and dynamic explosions which made the earth tremble. The house your correspondent occupied as a point of observation certainly shook several times. This was the house of Rev. Father Vandyske, in which with some invited guests, I not only enjoyed a splendid view of the gorgeous scenery, but partook also of the kind Father's lavish hospitality.

It was fully 10:30 p. m. when the procession had first passed and the fireworks ceased to illuminate Washington Avenue. Then a move was made to Bishop Foley's new residence, where a fitting and eloquent address was read to His Lordship by Mr. John C. Donnelly, barrister. The Bishop's reply was as follows:

It is needless for me to say how gratified I am by this splendid reception. I consider the welcome first as a manifestation on the part of my people of their faith and loyalty to their Church. I come here by the commission of Almighty God, through His representative on earth, to minister unto you. Everything I have done in the past I have done for the love of the church. Everything I shall do in the future shall be done from the same motive. I yield to no man in loyalty to my country, and I thank God I have to appeal to no government in order to reach my people. To be a good Catholic is to be a good citizen. While faithful to our country, we are faithful to our church. There should be bonds of unity between bishop and people, for we are Catholics and Americans. We all love our country, although some of us may still fondly cherish the foreign land of our birth or the land which gave birth to the parents that bore us, but we should strive to show the faith in us by loyalty to the laws of God, and if we do that we cannot transgress the laws of this nation.

"Mr. Donnelly, in his address, has stated that in the administration of the affairs of this diocese, three qualities will be necessary—patience, charity and firmness. I think my patience will be bounded chiefly by the love and affection which you bestow upon me. Charity will be the motive of my life. As for firmness, with God's help I shall always faithfully endeavor to do His will.

"Mr. Donnelly has paid a just tribute to the man whose place I take. He was truly a man of God, whose shining example remains to guide my footsteps."

Bishop Foley is a man of fine commanding figure and noble appearance. His manner is a charming mixture of dignity, confidence and simplicity. He has reached the shady site of fifty, yet he stands erect and solid on his feet, and is lithe and active in all his movements. In youth he must have been a model of symmetry and graceful proportions. Even now his facial traits are handsome, intellectual and magnetic. We on the border line must take more than a passing interest in the affairs temporal and spiritual of our conferees across the river. Therefore were we rejoiced to notice the Windsor contingent of the Knights of St. John, in bright swords and tossing plumes, swell the ranks of their Detroit brother knights, and add to the brilliancy of the pageant the honored Detroit new Bishop. And, therefore, also, do we take a sincere and beautiful pleasure in waiting across the St. Clair and Detroit spark plug rivers our warmest congratulations to our co-religionists of Michigan. They now have a relate to rule over them in *sanctus et iustus*, one who, we have every reason to know, will temper mercy with strictest justice, and ply with sound judgment, and personal sanctities with generous episcopal hospitality. *Opus et Episcopum.*

LATEST PHASES OF THE IRISH QUESTION.

It is stated that letters addressed to Mr. Parnell's solicitors have been opened and examined in the post office. The same offence has before been committed against Nationalist members of Parliament. The charges of intimidation which were brought against Michael O'Kelly, Secretary of the Land League, were dismissed at Limerick.

The twelve prisoners who made the heroic defence of their houses at Woodford, and who were imprisoned in consequence, were released from Galway jail on the 5th of November. The town was brilliantly illuminated in their honor, and an enthusiastic reception was accorded to them. They are all able young men from eighteen to twenty five years of age.

The tenants have received reductions on their rents to the extent of from thirty to forty per cent on the estates of the O'Garman and Dr. Connanan in the county of Clere.

The National League has been proclaimed and proclaimed in the barony of Frenchpark, Co. Roscommon. The baronets of Kilnash and Murrisk, Co. Mayo, have been relieved from the operation of the Coercion Act.

Seven men were condemned at Galbally to imprisonment for from three to six weeks, and three were required to find bail for twelve months, for moving the head of an evicted tenant on Count More's estate. All have appealed.

The National Intensity Fund has reached the sum of £15,000.

The London Times is busy garbling the evidence given before the Forgeries Commission. Captain O'Shea swore that Mr. Parnell said "he would have the no-rent manifesto withdrawn." The Times reported him as saying he would have a no-rent manifesto drawn up." All the other journals whose representatives were present had the testimony correctly, including the Freeman, the Daily News, the Irish Times, the London Standard and the Daily Express.

The London correspondent of the Weekly Freeman states that the Government made overtures to the dynamiters confined in Chatham prison, promising their release if they would testify that any Irish member or prominent Nationalist was connected with dynamite conspiracies.

The Kerry Sentinel stated that the judges sitting on the Parnell Commission have evidently the mesles, though at first they seemed inclined to do justice. Mr. Edward Harrington, before the Commission, stated that he assumed the responsibility of the Sentinel's word, and the judge thereupon fined him £500 for contempt of court. He declares that he will not pay the fine. *United Ireland* declares that whether it be interpreted as contempt of court or not, it will not desert from commenting on the action of the judges. It reiterates the charges of the Kerry Sentinel and states that the Government, having its very existence at stake, pecked the court.

London, Nov. 23.—It is announced that Messrs John O'Connor, Finucane, Sheehy, Mayne, Condon, Patrick O'Brien and Tanner, all members of the Irish Nationalist party in the House of Commons, will be prosecuted for intimidating renters of evicted farms.

made to strip him, but finally he was allowed to retain his underclothing. The first night of his imprisonment was spent on a plank bed. Next day he was given a mattress. For persistently refusing to exercise with criminals and to clean out his cell he was put on bread and water for twenty-four hours. Many other indignities were heaped upon him.

In sending a subscription of £14 13s to the Freeman's Journal for the Parnell fund, Rev. Francis Ward, C. C., of Newtownbutler says: "This sum includes the subscriptions of a considerable number of Protestants who love fair play." It is encouraging to find that Ulster Protestants are not all opposed to the National aspirations.

It is announced that the Nationalist candidate for West Waterford, the seat made vacant by the accidental drowning of Jasper Douglas Pyle, will be Frank Mandeville, a brother of John Mandeville, the victim of the Government's brutality.

THE FORGERIES COMMISSION.

The Parnell Commission made but small progress during the last week. Sir James Hannan's evidence was examined, his impatience at the roundabout way in which the case of the Times is being drawn out, but the Times' counsel persist in following their tedious course. They are bringing forward witness after witness to prove that outrages have been committed, many of them by members of the League, but they have not succeeded in showing any complicity on the part of the League with these outrages. On the contrary, wherever the League has taken any action in these matters it has done so to denounce outrages, and to assist in bringing the perpetrators to light.

One of the Times' witnesses on cross-examination gave evidence which would be highly favorable to Mr. Parnell's case, whereupon the Attorney General was so irritated that he enquired whether he had been tampered with by Messrs. Edward and Timothy Harrington. This unwarranted insult was resented by the Messrs. Harrington, but to the surprise of every one in Court, Judge Hannan, instead of reprimanding Sir Richard Webster abused Mr. Timothy Harrington as being guilty of a breach of decorum, and adjourned the court. Afterwards Mr. Harrington declared that he had no intimation of being disrespectful, and the judge accepted this declaration as an apology. Mr. Harrington certainly did not intend it as such, but it served to bridge over the trouble.

Sir Charles Russell objected to the recital of crimes with which his clients have no connection, but the judges give every latitude to the counsel for the Times, so that it may be long before they will conclude the force of bringing up such matters as evidence against Mr. Parnell, who has about as much to do with the outrages witnessed as Emin Pasha has to do with the Whitechapel murders. An interesting development is the fact that the Times' agents have been trying to induce the dynamiters now in prison to give evidence against Mr. Parnell, under a promise of liberty if they would consent. Of course liberty could not be given them except by the Government. This proves the Government to be in league with the Times in the endeavor to procure perjured witnesses. It shows also that both the Government and the Times are convinced that all the evidence they have been hitherto able to produce will not give them a plausible case.

There is little doubt that the Judges will create a case for the Times and the Government if they can. It is for that they were appointed to the Commission. But the Edinburgh case of Mr. Parnell will upset these calculations. A verdict for Mr. Parnell at Edinburgh will be universally regarded as more conclusive against the Government and the Times than all the irrelevant stuff which the Commission may think fit subject for their consideration case do in their favor.

It has never yet happened in the world's history that the freedom of a nation has been secured, or a tyranny overthrown, without some of the more intemperate adherents of the patriotic idea committing criminal acts through excess of zeal. It is not to be expected that Ireland will be an exception to the general rule, and the Phoenix park murders prove that she is not an exception. Other agrarian outrages teach the same moral. But the parties really most responsible for such outrages are they who by their tyrannical courses have goaded men to such excesses. It would be as just to say that Parnell ought to have been imposed on Scotland against her will, because Archbishop Sharpe was murdered, as to say that oppression should continue to be inflicted on the Irish people, because some tyrannical landlords and landlords have been from time to time murdered. The long list of outrages which is being detailed before the Commission has nothing whatsoever to do with the subject really at issue, and in which the public are really interested.

HOLBORN ELECTION.

London, Nov. 24.—Great interest centres in the coming election in the Holborn district of London, where the candidates for Parliamentary honors are Lord Compton, Gladstonian, and Mr. Bruce, Tory. The latter is posting pictorial placards throughout the constituency, of the size of 9x6 feet, representing the reign of terror in Ireland caused by the present hostility of the Government toward the League, while the Liberals are plastering every available wall with posters showing the horrors of evictions, accurate representation of recent scenes on estates in Kerry, Galway and other parts of Ireland being graphically depicted. The Liberals confidently expect to reduce the majority in the district by half, and should they achieve this it would be an enormous victory, since the last election resulted in the return of the Conservative candidate by a vote of 3,651 to 1,950 for the Gladstonian contestant.

Mrs. Gladstone presided at a meeting this afternoon in support of Lord Compton's candidacy for the vacant Parliamentary seat for the Holborn District of Finsbury. In the course of a speech announcing that she was working to achieve Lord Compton's election Mrs. Gladstone said: "In working for the election of Lord Compton, you are furthering the cause of justice and right in Ireland, and also in the rest of the kingdom." Lady Compton followed Mrs. Gladstone, making her maiden speech.

At the Maryborough court sessions, Oct. 27, before County Court Judge de Moleyns, the Marquis of Landsdowne had thirty-six claimants against the non-existent campaign tenants at Luggacurran, and obtained decrees in all. None of the tenants put in an appearance.

The Priest With the Broom.

A MIRROR'S REMINISCENCE. Down by the gulch, where the plover's flagging...

INTERESTING MISCELLANY.

Ruskin says: "To read, to think, to love, to hope, to work—these are the things to make men happy."

OLD FRIENDS.

Never give up old friends for new ones. Make new ones if you like, and when you have learned that you can trust them, love them if you will, but remember the old ones still.

THE MODEL MOTHER.

Happy would all Christian mothers be, if at the end of their lives they could say they were faithful to their children even in death.

WEARING MARY'S MEDAL.

Inside of a month a man, injured on the streets of Brooklyn, was carried into St. Mary's Hospital in a dying condition.

A SENSIBLE LORD MAYOR.

The new lord mayor of London, James Whitehead, is a nonchalant, a fanmaker, but his fortune was made as the proprietor of "Barker's," the great fancy goods store at Kensington.

HONOR AMONG CHILDREN.

Children should always be honorable with their companions behind their backs as well as in their presence.

temptible? Yet it happens every day. And so those youngsters appear to be—O, such nice little boys and girls!

FATHERS AND DAUGHTERS.

There are few lovelier relations in life than that existing between a father and his daughter, when that relation has been developed to its best extent by tenderness and honor and affection on one side, and by veneration that amounts almost to adoration on the other.

ST. FRANCIS DE SALES AND THE PIGEONS.

St. Francis de Sales so constantly manifested an extraordinary love of nature in his writings, that they have been compared to the sacred veil of Isis, on which were embroidered all created things.

NEED OF MORE HOME INFLUENCE.

The Church should claim our presence on Sunday, or when its canons require, the school, or our place of business, be it on the street or in the shop, according to our yearning of the daytime; but the night should find us at our homes.

SUPPLYING A NEED.

It is worthy of remark that many of the clergy are making a strong effort to get their people to affiliate themselves and socialize with the Church.

THE LOVE OF CHRIST.

It was in the love of Christ that the early Church so strongly leaned. It is to this love that we find the Apostle Paul so continually turning.

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SALVATION OF PROTESTANTS.

A JESUIT FATHER SPEARS IN NEW YORK CITY ON THE SUBJECT. Freeman's Journal.

Rev. Father Russ, S. J., delivered an able discourse, last Sunday evening, in St. Francis Xavier's church, West sixteenth street, in the course of which he dwelt on the salvation of Protestants at some considerable length.

THE LEARNED DIVINE, WE GLORY IN THIS!

Did not Christ come to preach the Gospel to the poor? Did He not belong to the poorest of the poor? This certainly was a very bad argument, and it should never enter our Protestant friends' minds.

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"Did n't Know 't was Loaded"

May do for a stupid boy's excuse; but what can be said for the parent who sees his child languishing daily and falls to recognize the want of a tonic and blood-purifier?

Do not teach one thing to-day and another thing to-morrow. But how is it with those of other denominations?

They listen to their pastor preach one doctrine and quite a different doctrine the Sunday following.

They preach to suit the congregation addressed, as a general thing. It is not so with us. We preach Christ and Christ crucified.

But Protestants say that the Catholic Church is not "respectable," that it is persecuted and despised by the world.

Has it not been said that "the Church is the mystical body of Christ"? Has not Christ been persecuted? Therefore, of necessity, the Church must be persecuted.

And some out triumph through the very midst of persecution and suffering, even as Our Blessed Lord triumphed finally over death itself.

But the price of poor human nature is the chief stumbling block in the way of Protestants.

Many of them, especially among the wealthy classes, would be contented, but they cannot bring themselves to feel as the same altar with the afflicted and with the suffering ones of Christ.

The great ones of the world, indeed, associate with such as these, even in the house of God!

The idea that the great and powerful ones of the world should have to depend on the abolition of a priest to save their souls!

Oh, no! And so they will perish in their pride, forgetting that Christ is the Divine Founder to His Apostles, and by them to their successors, the priests and bishops of the Church.

They have their commission from Him. "Go, therefore," said our Lord, "teach all nations, and I will be with you all days, even to the consummation of the world."

And again: "As the Father sent Me, I send you . . . whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained."

But this humiliation of the confessional is a great drawback with Protestants whenever they conceive an idea of becoming Catholics.

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A Vision of the Blessed Virgin

BY SAMUEL ADAMS WIGGIN. Alone in the dim Cathedral there, At the feet of the blessed Mary, fair With the starry crown, and the pearly hair,

A sinful mortal kneel. His cry to the Holy Mother sweet, "O look on me at thy shining feet!" And ever the same his lips repeat.

The prayer of a weedy soul. A soul that was tortured with guilt, A soul engulfed in its sighs and tears, A soul that sought the light of heaven, Like an angel of glory bright.

O Mother in heaven! the sad soul Comes down from thy golden throne, A penitent child, come, O Mother, with thy gentle face, O Mother, with thy gentle face,

Come down from thy home in the land, In heavenly beauty before me stand, Let me see the light of thy face, Sweet Mother of God thy hand.

Behold as he gazed on the figure of the beautiful virgin Mary fair, With the gold star-crown on her hair, And the violet eyes of heaven bright.

Before him there stood in a robe of the Mother of God in glory bright, About his neck the golden light, Like an angel of glory bright.

O sorrowful son of my heart, the sad soul, O the penitent soul as he knelt and I have heard thy cry of my heart, and I have heard thy cry of my heart, and I have heard thy cry of my heart.

Behold as I touch thy hand with mine, A spirit immortal, of light divine, Shall enter that sorrowful soul with me, and the King in his beauty.

Then the glad soul knew that the prayer Had answered his sorrowful soul, With the Master's kiss of peace, With the Master's kiss of peace.

Written for THE CATHOLIC RECORD TWO GOOD OLD MISSIONARIES

In looking over an old scrap book, contents of which were arranged some forty years ago, I found this concerning one whose memory is still venerated on the southern coast of Nova Scotia, the Sigoque.

He died on the 10th November, 1803, in the parish of Claire, Nova Scotia, and he was pastor, the Rev. Mr. Sigoque was a man of a mild disposition, a verbal as a peacemaker. The papers speak of him as a venerable man, formed to shine in court circles, always surrounded by English, and Micmacs, helping them all as a trustee, physician, counsellor, father.

The Rev. James Maudet Sigoque in Canada in July, 1791, and in 1792 sent by the Bishop of Quebec to the sorely-neglected vineyard of the Atlantic coast of Nova Scotia, 1803, Monsignor Duhaud, of Quebec, accompanied by his secretary, Mr. Lartigue, made the visitation parishes situated in the maritime Province of Nova Scotia, and in the course of his journey came to the missions of the Sigoque, that good priest's attention knew no bounds. After the priest's return to his episcopal residence, Sigoque went down on his knees (the Sigoque which he always assumed to be his bishop), and traced the following which still remain in the archives of the Province of Quebec:

"Permit me to admire Your Lordship and to congratulate myself upon the long and difficult voyage which you undertook last year for the salvation of our people, and to express my admiration for the Lord be forever blessed for inspired you with the idea of visiting our country so new, so wilderness."

"Some time ago, a very beautiful white pulchre dove on my side, was delivered to the neighborhood of St. Church to serve as a monument, perpetuate the memory of the first apostolic man to this country, having engraved on it, with a (which I am well able to do) the year and the day of your Lordship's arrival."

It is to be presumed that at the time of the above letter was written Rev. Eugene Bernard MacEchem, R.C.M., penetrated as far as the Atlantic coast of Nova Scotia, for he was certainly an apostolic man."

Twelve years later another Catholic Bishop made the visitation of the diocese of Quebec, and he, fortunate our Church history, kept a journal.

This is what Bishop Pleiss writes in his visit to the Abbe Sigoque:

"Twenty-two miles from Digby was a river named Sigoque, a very narrow, but deep, river, and I was the best that there is at present in Mary's Bay."

The Bishop of Quebec, when he came to St. Siboque, met the Abbe Sigoque, missionary of that place, whom he wished to visit, and who was the only priest in his one hundred and twenty-five parishes, that of St. Marie, where he had been from the diocese of Tours, and in whom with many others, emigrated from England in 1791. In 1795, upon the quest of the faithful, to the salvation of whom he has devoted himself, he had the post which he at present occupies. He is a man of rare activity, he already built two quite spacious churches, namely, that of St. Marie, where he and St. Anne of Argyle, which he had and which is fifty miles distant. The presbytery have also been built in his care. He built two very considerable walls with his own hands."

"Mr. Sigoque has succeeded in doing his church something which has been attempted in vain in a number of churches in this diocese. He has placed the men on one side, and all the work on the other, according to the advice of St. Charles Borromeo. In order to accomplish this he does not allow pews to be sold at auction, but has caused each parishioner to rent an altar or bench. Thus each parishioner the cost of a few senns annually, settled place in one of the pews, or right, if a man, or in one of those left, if a woman."

In spite of the good old Abbe Sigoque's undoubted ability as a mason and sculptor, the stone which he purposed to set a memorial of the visit of Bishop D.

FREE BLOOD. A lady writes: "I was enabled to remove the corns and blisters, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

WILL CURE OR RELIEVE BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ACIDITY OF THE STOMACH, HEADACHE, DRYNESS OF THE SKIN, BRUISES, SWELLINGS, RHEUMATISM, GOUT, GRAVEL, CALCULI, NEURALGIA, SCIATICA, MIGRAINE, HEMIPLEGIA, PARALYSIS, EPILEPSY, HYSTERIA, NEURASTHENIA, AND ALL THE AFFECTIONS OF THE NERVOUS SYSTEM.

GOVERNMENT LAND. Subject to entry under the U.S. Homestead, Pre-emption Timber culture, Desert Land and Mining Laws in NEW MEXICO. Private land for sale. For information apply to EDWARD PARKER, 1000 Union Ave., Kansas City, Mo.

NATIONAL COLONIZATION LOTTERY. Under the patronage of the Rev. Father Lavelle. Established in 1851, under the auspices of the Rev. Bishop of Quebec, 32 Vt. Chap. St., for the benefit of the Diocesan Societies of Colonization in the Province of Quebec.

CLASS D. The 17th Monthly Drawing will take place ON WEDNESDAY, DEC. 19, '88. PRIZES VALUE \$50,000. One Real Estate worth \$5,000.00. 10 Real Estates, each worth \$1,000.00. 100 Silver Watches, each worth \$50.00. 1000 Gold Pieces, each worth \$1.00. 10000 Prizes, each worth \$0.10.

GENERAL DEBILITY. HARKNESS & Co. Druggists. 100, Dundas St. W., Toronto, Ont.

W. J. THOMPSON & SON. Opposite Rogers House, London, Has always in stock a large assortment of every style of Carriages and Sleighs.

CONCORDIA VINEYARDS. SARDWICH, ONT. ERNEST GIRARDOT & CO. PERE NATIVE WINES.

ST. JEROME'S COLLEGE. BERLIN, ONT. Complete Classical, Philosophical & Commercial Courses, and shorthand and Typewriting.

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.

THOMAS D. EGAN. Catholic Agency, 42 Barclay St., New York.

PIANO TUNING. PARTIES WISHING PIANOS TUNED and properly adjusted to should leave orders at A. S. Nordenskiöld, 415 Richmond Street—A. RANSFORDER, Tuner.

C. M. B. A.

For this month only we will deliver to the press office of the C. M. B. A. \$150.00...

C. M. B. A.

The Branch Secretaries and other officers that have written to the Grand Secretary as to the cause of delay in forwarding the new constitutions and printed minutes of last Supreme Convention will kindly accept the following explanation.

Supreme Recorder's file, Nov. 20, 1888. Samuel R. Bacon, Grand Secretary. DEAR SIR AND BRO—The printer to whom the contract for printing the minutes of the last convention was awarded, agreed to have same ready for distribution Oct. 1st. He failed to comply and has badly disappointed us. I expect to receive some this week. The constitutions will be printed soon as possible after the minutes.

The following changes and appointments have been made by the Grand President, regarding deputies: F. R. E. Campeau, with Mr. Dukes, for the French speaking people in the Province of Quebec. T. J. Finn, Montreal, for the English-speaking people in the city of Montreal. C. O'Brien, Montreal, for the English-speaking people in the Province of Quebec, (excepting the city of Montreal and county of Ottawa). T. E. Cassidy, Montreal, for the Maritime Provinces. Charles Stock, Stratford, for the county of Perth.

The Grand Secretary has already forwarded to the Supreme Recorder the amount received to date on No. 14 assessment. Branch Secretaries are requested to send us for publication, the list of officers elected for the ensuing term, as soon as possible after election.

New Branches will be organized in Perth, Ontario, and Alliston, in a few days' time. The necessary number of medical certificates have been approved.

We expect to have 100 Branches in Canada by next Spring; and will probably have 150 Branches represented at the Grand Council Convention of 1890.

CONCERT AT ALMONTE—A GRAND MUSICAL AND LITERARY TREAT—SINGING ADDRESS BY MR. H. J. CLORAN, OF MONTREAL.

One of the finest entertainments ever held in Almonte was that given in the Town Hall on Friday evening 19th inst., by the Catholic Mutual Benefit Association. The programme was most excellent, and the singing was particularly noteworthy. The speaker, Mr. H. J. Cloran, delivered a most interesting and instructive address on the subject of the National Movement. The concert was a grand success, and the proceeds were used for the benefit of the Association.

but none having so many different characteristics as those which we are accustomed to see in the C. M. B. A. He then dealt briefly upon those objects which the Association had been organized to do, showing that from \$1,000 to \$2,000 in insurance could be carried at from 50 cents to \$1.00 in assessments payable from month to month.

Canadian Presentation. On last Monday evening, at the ordinary meeting of Branch 9, C. M. B. A., an address and presentation was made by Mr. H. J. Cloran, the Vice-President of the Branch. The following address was read by Mr. Cloran: "Dear Rev. Father—In your deplorable loss of a dear friend, we are all deeply grieved. We pray that God will grant you the same consolation which He has granted to your dear friend."

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OBITUARY.

Mr. Peter McNally, one of the oldest settlers of the township of Norwich, Oxford Co., died at his residence in Norwich, on Sunday morning, the 18th of November, at the age of eighty-five years. Mr. McNally was born in the County of Monaghan, Ireland, in the year 1803 and came to Canada about the year 1828, taking up his abode in that township, wherein he resided till his death, a period of sixty years.

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TEACHERS WANTED.

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N. WILSON, 112 Dundas Street.

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