

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."

If you want Good Ordered Clothing or Furnishings, see our Stock.

The Best and Cheapest in the trade.

N. WILSON & CO.

112 Dundas. - Near Talbot.

FOR THE CATHOLIC RECORD. A DISTANT 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 Tonnanour! 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 Godfroy'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 ever 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 dear, 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.

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. McJenrd, 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 In revenge for this slight, the noble Duke has closed the parochial schools, which the Duke annually control, and has withdrawn the annual grant thereto of £100.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 Biols.

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 Chiquay 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'Gorman, 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 heart 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 choicers 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.

"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 fastidious and ugly brick building, that struck me as having the air of a disreputable "meeting house." Upon enquiring as to its use, it was told that it was the *Salon*, 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 "been baptized." He 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, and while he was thus gazing he saw a man in a top hat, and a long black coat, and a white necktie, who was finishing touches when suddenly a scuffling broke and one of the men was precipitated from the sixth storey to the ground, where he lay a bruised and bleeding man, 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 shivering wretch on the ground and said, "Do not be afraid," he said gently, "I am a priest." The man looked at him, and in all his agony knew him. "Oh no, sir," he said, "you are my 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 in heaven, and he hurriedly 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 afterwards he was noticed a change came over him. He was almost-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 bent his head to the ground. 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 impelled 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 tolls fasts and prays, and once a year a letter with a Belgian postmark comes from a man bearing 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 that Mr. X.'s generous humility in the matter of avowing himself "a priest forever," although conscious of his

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 1st 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 *Winipeg 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 Lumbington, Michigan, and were baptized by Rev. L. Paquin, pastor of St. Simon's church. Bishop Kasey, 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 diverse 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 trades unions 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 reigus over mind, I over matter; he takes the soul and flings 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 intended that she should have given 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 Germany, Austria 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, is urging on the mothers the necessity of teaching their children all kinds of household work, 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 Hosten, a Redemptorist father, commenced on Sunday last at St. Patrick's church, Toronto. Rev. Father Teefe 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 all 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 Sterling 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 Sterling 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 millions, tracery and tracery into fifty lights. There will also be three unblinded windows of the nave, each 11x6 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.

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 redoubt blood, you are mistaken." This patriotic sentiment warmed all hearts and aroused much enthusiasm. He struck the key-note 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 manufacturing 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 slave, 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 MAMAM.—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 outside of Judaea 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 cautious 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. Rialley had been a victim." Poor Rialley, urged on by ungenial 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 criminal 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 of comments 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 blind, crippled, 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. 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.

CATHOLIC NOTES.

PARMELL DEFENCE FUND. Thorold, Ont., Nov 20th, 1888. B. B. Teefe, Esq., Fresa J. 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 Parmell Defence Fund.

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 to take away a subject for agitation. This is a colunmy. 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 consolidated 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 tenants' 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 MESSIERS' CATHOLIC HOME ALMANAC for 1888. 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.

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 to take away a subject for agitation. This is a colunmy. 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 consolidated 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 tenants' 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.

THE AUSTRALIAN DUKE; OR, THE NEW UTOPIA.

CHAPTER IV. (Continued.)
GRANT'S STORY.

"Father Jerome did a great work among the settlers. Gradually they got to love him and trust him, and he did what he liked among them; and any father to had a grip on them all, with all their fees, unshackled ways that felt his power, and it ruled them. Many of them till then had lived like dogs, and he and Father Jerome just made men of them. It can be done, sir," said Grant, looking fixedly at me, "and there is only one way of doing it. It was not law that made the change at Glenleven, but two men with loving hearts, who lived in the fear of God, and spent themselves for their brethren."

"When I was nineteen, my dear mother died, and my father was obliged to revisit Europe. There was some brother from the Irish estates—well, it did not matter, he came back to Europe and brought me with him; he did not stay in England, so we just passed through, and crossed by Holyhead, and the three months, which were all we stayed, were mostly spent in the county Mayo. Before we sailed again, we came up to Dublin, and a thing happened to me there which I shall carry in memory to my grave."

"There was a lad about my own age, young Harry Gibson, whom my father had agreed to take out with him, and let him learn sheep-farming. It was a Sunday afternoon, and we two were coming home after a longish walk, we passed a little chapel, the door was open. 'Come in here,' said Harry, 'and maybe you'll see the strangest sight in Dublin.' We entered—an ugly little place enough, with an aisle divided off the whole length of the church by iron bars, behind which some old women were kneeling. They were not nuns, but, as I afterwards heard, single ladies who lived here by way of a home, in St. Joseph's Retreat as it was called."

"We knelt down and said our prayers, and I was wondering what Harry had brought me there to see, when there came in from the little sacristy a figure such as I had never seen before—such as in this world I shall never see again. How shall I describe him? An old man, stooping and bent, in extreme old age, in his black priest's cassock, so worn it was threadbare; but his face, his eyes—all that that was human had gone out of them—the flesh, the body, and the pride, life all gone, destroyed, obliterated. Nothing left but the stamp of an unutterable meanness. He walked feebly up to the altar and knelt there, such a worship in the bend of his head; and after a little he rose and returned to the sacristy, and as he passed us, those meek eyes fell on me and penetrates to the soul. I was still full of the thought of it all, when the sacristy door opened again, and a little serving boy came up to me, and whispered that 'the Father wanted to speak to me.' I went in wonder, and there he sat in an unbroken arm-chair, with a little kneeling-place beside him, to which he motioned me. I could not have resisted him if it had been to save my life, so I knelt and waited till he should speak."

"My child," he said, "do you want to save your soul?"

"I do indeed, Father."

"Well then, you'll mind my words, will you? I bowed my head, for my heart was beating so I could not speak."

"You must promise me three things: that you'll never miss hearing Mass on Sundays, if you're within twelve miles of it; that you'll never drink a drop of spirits—no, and here now that you'll guard your eyes; and, as he said, he put his hand over my eyes, and as I felt the touch of those thin, wasted fingers, I knew it was the touch of a saint. Do you promise, my boy?"

"I do indeed, I said; 'I promise you all three things.'"

"Well then, if you do," he said, "I'll promise you something—and he spoke slow and distinct—I promise you, you'll save your soul. And one thing more I have to say to you, and don't forget my words: If riches increase, set not your heart on them; and mind this word too: We may lay down our lives for the brethren. He laid his hand on my head and blessed me, and somehow or other I got back to my place. Harry took my arm, and we left the chapel."

"Who is he?" was all I could say.

"A saint, was his reply, 'if there ever was one on this earth; that was Father Henry Young.'"

"I had never before heard of that extraordinary man, but Harry told me many marvellous things about him; how at eighty years of age he lived on bread and vegetables, never slept on a softer bed than a bare board, and how penitence as he was, as to private means, thousands passed through his hands; the alms he sent to him, and administered with inconceivable labor. The look and the words of such a man were not easily forgotten; and so you see," continued Grant, laughing, "you see how it was that I became a water-drinker, and why, come what will, I must go to Bradford to-morrow."

"And I see how it was that I myself, 'that Grant's eyes are not precisely like the eyes of other men.' But I said nothing."

"Is that all?" said Harry.

"Very nearly," replied Grant. "We went back to Australia, and began the sheep-farming again. As I grew older, Lord went down to Brisbane and Sydney to do business for my father, and many's the time I thanked Father Young for his three warnings. My father, meanwhile, was growing a prosperous man, and people said he was saving money. But then came the gold fever, and drew all our hands away; his health too began to break; and four years after our return from Ireland it was all over. A day or two before the end something seemed to trouble him. 'Willie,' he said, 'I don't care to live for anything else, but I wish the debts had been paid.' Now, you must know that, when he first left England, there had been debts, not his own, but his father's, and he had been paid, and for what remained they made a composition with their creditors. But the dream of my father's life had been to pay them all back in full, and not till he had done that, he used to say, could he feel himself a free man."

"How much is there at Sydney?" I asked.

"£70,000."

"I started. I had no notion he had laid by so much. 'And the debts?'"

"Well, they're over £60,000; if you paid them out of that, there wouldn't be much left for you, my boy."

"But, then, the land?"

"Worth nothing now, with every fellow that can do a day's work off to the diggings."

"Well, it'd matter, Father, I said, 'the debts shall be paid; so set your mind at ease about that. It shall never be said that you left the money, and it didn't do the thing you wished.'"

"I think I still see the smile on his face, as he squeezed my hand and whispered, 'Thank you.'"

"So I left Harry to do what he could at Glenleven, and as soon as I could put things straight, and got the money together, I brought it to England. The debts are all paid off, thank God, and they leave me about £10,000 to start with. You see," he added, laughing, "I am not in a way to stand much in need of Father Young's last warning."

"Really, Mr. Grant, it's a most beautiful story," said my mother, "and quite a lesson."

"Grant looked at her with his kind, sweet smile, then rose and bade us all good night. My father went to show him his room, and I was following when Harry held me fast, and whispered, 'Don't forget to say something.'"

"Father, I'm so awfully sleepy."

"Care; one turn under the verandah."

"A tyrant you are! Well, here goes; now it'll"

"Jack," she said, half choking with emotion, "you see who he is, don't you?"

"See? Who? Grant?"

"Yes, Grant—if you like to call him so; I should call him the Duke of Leven."

"Duke of fiddlestick! Why, what are you dreaming of, Mary? The old Duke died at Baden, and his son's name is Carstairs in India."

"Did you ever hear of his death?" she asked.

"No, I don't know that I did; but this isn't he; why he would be old enough to be Grant's father."

"And was his father," she said. "Oh, Jack, that you shouldn't see it, and you a lawyer! His father at Oxford, and the name they gave their land in Australia, Glenleven. Oh, Jack, don't you see it?"

"I did see it sure enough, though it was mortifying that she had guessed it before me."

"Mary, I said, 'you're a Solomon. Put you on a judge's wig, and in your summing up you'd beat the Chief Justice! But what shall we do? Must we tell my father?'"

"The question was debated, but, as Mary said, it might be wrong; and even if we were right, it did not seem the thing to force Grant's secret. If he did not want to know as the Duke of Leven, it was not for us to reveal him. At any rate we resolved to say nothing at present, but to wait for what might follow."

CHAPTER V. AN EVENTFUL DAY.

At breakfast next morning came the letters, one for Grant, sent on from London to the White Lion, and from the Lion to the Grange, with the Australian postmark. Grant opened it, read it with a shiver on his cheek, then crushed it in his hand, and read it again, and finally finished his breakfast in abstracted silence. As soon as it was over, he started for Bradford; and we, more at our leisure, made our way to morning service, where, I fear, the well-tuned sentences of the Vicar's sermon fell on very inattentive ears, so far as I was concerned, for my thoughts were all with Grant and his story. Yes, he was right; that which he described was truly power; he had a something which we had not; it was the straight aim, the righteous purpose, the strength of a soul that knew the worth of souls, and to whom all else was nothing."

"We walked through the park. 'I am sorry for Grant,' said my father; '£40,000 is little enough with which to begin life afresh. He'll have to go back to Australia.'"

"Why so, papa?" said Mary.

"Why, my dear, what can a man do in England with £40,000?"

"It strikes me," I said, "that wherever Grant is, or whatever he has, he'll be doing something. Take it altogether, he's the most remarkable specimen I've ever set eyes on."

"By this time we were approaching home, and could see some one standing at the garden gate, as it seemed on the watch for us. It was Mr. Jones, the head gardener; and, as he advanced to meet us, I noticed he held a paper in his hand, and that his manner indicated something was the matter."

"Have you seen this, sir?" he said, addressing my father; "I fear it's too true. It must have happened on Friday."

"See what? What has happened?"

"My father seized the paper which Jones held out; I read it with him looking over his shoulder:—"

"Fatal Yacht Accident—Five Lives Lost."

"We regret to have to chronicle a very melancholy accident which took place yesterday off the coast of Ryde. The yacht 'Water Lily,' belonging to Viscount Belmont, eldest son of the Earl of Bradford, came in collision with a steamer near the Start Point, and instantly filled and sank. Every exertion was made by those on board the steamer to render assistance to the crew of the 'Water Lily.' The master and two men were saved, but Lord Belmont and his brother, the Hon. E. Carstairs, together with the three remaining hands, were drowned, and all efforts to recover the bodies have as yet proved unavailing. We understand the deceased gentlemen were the only surviving sons of their noble father, etc., etc."

"I saw and read no more. My father stood silent, stunned, motionless. At last the words came to his lips: 'Both drowned? Impossible!—and their father?'"

"We went into the house. Of the Earl, Jones could tell us nothing. He was in Scotland, he believed, and it would take time for the news to reach him. But news travels fast in these our days, and we were not long left in doubt how it fared with the bereaved father. There was a ring at the bell, and a buff-colored envelope was brought in by the servant. A post-official telegram from Belmont, the Scotch residence: 'From E. Scott, House Steward, to Mr. John Aubrey, Oakham, 10 A. M. Bad news from Ryde; yacht accident. Lord B.' heard it suddenly. 'An apoplectic fit; still insensible.'"

"And then, in an hour, a second telegram:—"

'Still insensible. Mr. Wigram and Lady Mary sent for. Doctors give no hope.'"

Lady Mary was his only daughter, married to a Scotch M. P., and residing near Belmont. We saw that the curtain was closing heavily on the Oakham family. 'We sat and waited; what else could we do? And when Grant returned from Bradford he found us thus, waiting for the final telegram.'

"It came at last, ere nightfall, and told us that all was over. In less than eight-and-forty hours the Earl and his two sons had been swept from life, and the younger, as well as the elder line of the Oakham family, as my father said, was now extinct."

"I watched Grant's countenance as he said it, but it betrayed nothing. 'I think, Mr. Aubrey,' he said, 'that I had better be going. You will be having plenty of business here of one sort or another, and the family coming, and I shall be an intrusion. I shall start for London by the express train to-morrow.'"

"So best," said my father, who was crushed with the events of that terrible Sunday; 'but we shall see you here again, Mr. Grant? We all feel as though we had known you from boyhood.'"

Grant smiled. 'Thank you, it is very pleasant, but I too have had my surprises to-day; and I find I am wanted back to Glenleven within a fortnight, I shall probably be leaving England within a fortnight.'"

"I felt inexpressibly sorry. But it could not be helped. So next day, after breakfast, I took my arm and led him for a last turn in the park. My father had gone up to the mansion to prepare, alas! for receiving the bodies, and give orders for the great pageant of the funeral; and Grant and I sauntered through the flower gardens and flaunted in the sunshine, and passed those very hot-houses and pinneries on which we had been cutting our jokes the day before, all now an empty miserable mockery."

"And Bradford?" ejaculated Grant, at last. 'My word, what a place! to think of men drawing out their thousands from such a den to spend it on that hideous rubbish, and leave the souls of men to sink below brutity.'"

"I laid my hand on his arm: 'Have a care, Grant, I said, 'they are beyond our judgment.'"

"True," he said, and he lifted his hat; 'but tell me what you think; must wealth always bring such blindness with it?'"

"How? I don't understand."

"Well, you remember the Gospel?—('I fear I did not')—'How hardly shall they that have riches enter heaven.' As though they could not. Can it, must it always be so?'"

"My dear Grant," I said, "these questions are beyond me; anyhow, neither you nor I are just now in the way to test the fact; my father and I are not my own; and my ten years in Queensland were certainly not without their utility in advancing his interests. I won't bind myself to say to a shilling the sum which I sent over to England as the proceeds of his gold fields at Glenleven, but Harry Gibson had not been far from calculating their value at millions. If any one will but bear in mind the fact which is a fact in those ten years the produce of gold in this one colony exceeded £104,000,000 they will easily understand"

member Bill, the native boy whom you saved from drowning? Well, he comes in the other day, and told me he had something he would show to no one but me and my man, and that was it. I must come and see. So I went to humbug him, and he took me to the den. A huge boulder, as it seemed to be, concealed by some scrubby bushes, and I found a monstrous nugget; it looked like quartz—in short, a monstrous nugget! We had it out, and got it down safe to Ballarat, 2,000 ounces, value £3,750. It has made a precious noise. I can assure you, Old Lyndsay, the government surveyor, has been here, and examined the land, and the end of it is either way I suppose the property must be about £200,000. Now, what will you do?—sell, let or dig? The best thing in the market Lyndsay says what it contains must be reckoned by millions. Write your uncle a letter or two, and give him the facts; or six months hence, Father Young and his warring,—faithfully yours,"

"H. GIBSON."

"You see how it is," said Grant, as I returned the letter, hardly knowing whether to congratulate or console with him. 'Millions; and I have before me here a picture of what men do to do, and in my heart, Jack, a terrible sense of what they do, might and ought to do; and I ask myself, shall I do it? Will gold be a curse to me, as to them? Will its touch poison, betray, deceive me? Shall I come to think money well spent on yachts and bottles and books, and the best table in all London, and leave thousands of souls in my gold diggings going to perdition. Must that be so, I say? and if not, how prevent it?'"

"Grant, I said, 'you overstrain your notions, you do indeed. Money is a means; a means of good as well as of evil.'"

"Must I better do it, but how many men use it for good? And how do they do it themselves? Shall I do better than the multitude?'"

"We walked home silently. There he took his leave of us all, and said a word of the happiness he had felt in our little home-circle; it had been but two days since I had met him in the train, and he was now in the station, and when the carriage door was closed, and at last the train moved on, I felt it like a bereavement."

CHAPTER VI. FRESH SURPRISES.

The funerals were over. Mr. Wigram, and Lady Mary, and some other family connections had assembled at Oakham; everything had been done with becoming solemnity, for, indeed it was a solemn thing to lay them side by side, the father and his two sons—the last of the Earls of Bradford. Then came the opening of the will, Lord Duffield, maternal uncle, and Sir John Ripley being the two executors. There were some thousands to Lady Mary, and legacies and bequests, and plenty of plate, and furniture, and the like of Bradford's entail, first on his eldest, next to his second son; and falling both of these, and their children (and they had none), all the demesnes of the late Earl would be inherited by the eldest son; Mr. Wigram, of course, was disappointed; but the will was clear, and the executors knew their business."

"The next male heir?" exclaimed Mr. Edwards.

"It will take a life time to trace out the pedigree."

"Not quite so long as you think," said Sir John; "I believe it is not so very long since the heir of Oakham has been within these very walls."

"Not Grant?" exclaimed my father; "no, not possible!"

"Ay, not possible, but most certain," said Sir John; "William Grant Carstairs, only son of Lord Carstairs, and grandson of the old Duke of Leven. His father, the Duke, died in 1814, and even dropped that of Carstairs when he settled in Australia; but I have undisputed proof that Grant, of Glenleven, was really the man; indeed it was well-known in the colony, when I was governor. Carstairs died about a year ago, and his remains were brought home by the late Duke of Leven. He came to England, and he has done this without putting himself in communication with the Commission of Creditors, of which I am an chairman. I became acquainted with his real name and history."

"Then Mr. Wigram was right," I muttered to myself, while Sir John continued:—"

"We shall place the necessary evidence of these facts before the right tribunals, and meanwhile, Mr. Grant must be communicated with."

"He leaves England in a fortnight," said my father.

"It will do no such thing," said Sir John. "It will be a case for the lords, and he will, no doubt, have a subpoena to appear and give evidence."

"It all happened as he said; there was no difficulty about the proof of identity, for there had never been any question of the fact, and every one in the Queensland knew well enough the name of Grant, 'Leven' really was, and why he chose to drop the family name and dual title. Then as to the heirship, that was equally plain. There were but the two male branches of the family, of both of which Grant was now the sole surviving representative. When all this had been sifted, proved, and every legal form gone through with care, and demanded by the House of Peers or Doctor's Commons, then, and not till then, did Grant consent to appear at Oakham, and receive from the executors of the late Earl all that was necessary to constitute him the master of the land, and a year to be fixed for the new Duke to take possession, not Oakham only, but the entire county prepared to give him a worthy reception. I had my share of the tallow business, and went down to assist my father in the work which the occasion brought on him. I shall not easily forget it, and the gentlemen of the county had assembled there, lords and baronets; but I need not give a list. There were triumphal arches and processions of school children, and the Exorbog Volunteers, and a dozen carriages to take them to the station. I remembered how at that same station he stood alone and yearned, and looking in vain for some one to carry his baggage, White Lion; I remember that, as I saw him now step on to the platform, and shake hands with the Marquis of Exorbog, and when I heard the loud cheers that greeted him. How the bells rang out as the array of carriages drove through the village! What a bright gala day it was! The old family restored to Oakham, the old property given back to the eighth Duke of Leven."

"But I don't intend to dwell on all this further. When the fuss of the grand reception was over, he sent for me to come to him. 'Aubrey,' he said, 'what is to be done about the Australian business? Harry keeps on pressing for some one to go out. Can you find me anywhere an honest man with a clear head, and I'll engage he shall make his fortune.'"

"Thought, and I hesitated."

"Will you go yourself," he said, at last. "Mind, I don't ask you to go; but if you decide on accepting the post, I believe you will not regret it."

"I consulted my father, and he urged me to accept the offer. There did not seem much chance of making my fortune by English law, and so, to make a long story short, before Christmas I left England, whither, as things turned out, I did not return for ten long years that were full of changes."

"I have no intention, dear reader, of troubling you with my personal history during that eventful period. It was a busy part of my life, and the duke was right in saying that I should not regret it. My concern was not in saying that I should not regret it, but my own; and my ten years in Queensland were certainly not without their utility in advancing his interests. I won't bind myself to say to a shilling the sum which I sent over to England as the proceeds of his gold fields at Glenleven, but Harry Gibson had not been far from calculating their value at millions. If any one will but bear in mind the fact which is a fact in those ten years the produce of gold in this one colony exceeded £104,000,000 they will easily understand"

what must have been the value of a single property which extended over some thousands of acres; for when Lord Carstairs first settled in the colony, an enormous tract of sheep-feeding land could be bought for a comparative trifle."

TO BE CONTINUED.

LEGENDS OF DETROIT.

The Cross and the Manitou—A Legend of Belle Isle.

How frequently, as we sail on the beautiful Detroit River, or tread the busy streets of the prosperous city, does the mind go back to the remote past, wondering what kind of men were those brave explorers who first visited the wide of these regions and gazed upon them in all their virgin loveliness. History has preserved to us the names of two of the Indian princes of the time."

Francois Dollier de Casson had served as a cavalry officer of renown under Turenne, and laid aside, in his ancestral halls in Brittany, his sword, sheathed in laurels, to take up the cross which was to lead him through the trackless forests of the new world."

Abbe Brebant de Galinee was a student whose knowledge of surveying and geography made him a valuable acquisition to the explorers of a new country, and to his graphic pen are we indebted for a detailed account of the visit of the missionary explorers to Detroit."

They arrived in Montreal from France at the time when La Salle's great project for the exploration of the far West was the theme of every tongue. So thoroughly were all imbued with the spirit of adventure, the desire of gain and the passion of extending the name of France, that even enlisted soldiers were allowed to apply for a discharge if they wished to accompany him."

La Salle had just received the necessary permission and orders from De Courcelles, then Governor of Canada, to fit up his expedition for the exploration of that great river called by the Iroquois, Ohio, by the French, Belle Riviere, really an arm of the Mississippi, of which such marvellous things were told by the Indians, who came each season to trade at Quebec and Montreal."

Numerous tribes who had never been visited by the "black gown" were said to people its shores. So Dollier and Galinee determined to carry to these nations the knowledge of the true God."

On the 6th of July, 1669 the little fleet of seven birch bark canoes, each manned by three men, and laden with the necessary merchandise to exchange with the Indians, set forth on their way, provisions, beaver skins and other furs, bade adieu to Montreal amid the joyous notes of the *Te Deum* and the sound of the *arquebus*. They reached Lake Frontenac (Ontario) August 23d, and the 24th of September an Indian village called *Tamassouara*, where they remained some time waiting for guides. There they overtook Louis Joliet, who was on his way to Lake Superior in search of a copper mine; and several specimens of which had been sent to Montreal by the Jesuit Alouez. The latter was then at Sault Ste. Marie, whither he had gone through the Ottawa River, Lake Simcoe, and with numerous portages into Georgian Bay. It was also Joliet's object to discover a shorter route, and one which could exchange with the Indians along their route, provisions, beaver skins and other furs, bade adieu to Montreal amid the joyous notes of the *Te Deum* and the sound of the *arquebus*. They reached Lake Frontenac (Ontario) August 23d, and the 24th of September an Indian village called *Tamassouara*, where they remained some time waiting for guides. There they overtook Louis Joliet, who was on his way to Lake Superior in search of a copper mine; and several specimens of which had been sent to Montreal by the Jesuit Alouez. The latter was then at Sault Ste. Marie, whither he had gone through the Ottawa River, Lake Simcoe, and with numerous portages into Georgian Bay. It was also Joliet's object to discover a shorter route, and one which could exchange with the Indians along their route, provisions, beaver skins and other furs, bade adieu to Montreal amid the joyous notes of the *Te Deum* and the sound of the *arquebus*. They reached Lake Frontenac (Ontario) August 23d, and the 24th of September an Indian village called *Tamassouara*, where they remained some time waiting for guides. There they overtook Louis Joliet, who was on his way to Lake Superior in search of a copper mine; and several specimens of which had been sent to Montreal by the Jesuit Alouez. The latter was then at Sault Ste. Marie, whither he had gone through the Ottawa River, Lake Simcoe, and with numerous portages into Georgian Bay. It was also Joliet's object to discover a shorter route, and one which could exchange with the Indians along their route, provisions, beaver skins and other furs, bade adieu to Montreal amid the joyous notes of the *Te Deum* and the sound of the *arquebus*. They reached Lake Frontenac (Ontario) August 23d, and the 24th of September an Indian village called *Tamassouara*, where they remained some time waiting for guides. There they overtook Louis Joliet, who was on his way to Lake Superior in search of a copper mine; and several specimens of which had been sent to Montreal by the Jesuit Alouez. The latter was then at Sault Ste. Marie, whither he had gone through the Ottawa River, Lake Simcoe, and with numerous portages into Georgian Bay. It was also Joliet's object to discover a shorter route, and one which could exchange with the Indians along their route, provisions, beaver skins and other furs, bade adieu to Montreal amid the joyous notes of the *Te Deum* and the sound of the *arquebus*. They reached Lake Frontenac (Ontario) August 23d, and the 24th of September an Indian village called *Tamassouara*, where they remained some time waiting for guides. There they overtook Louis Joliet, who was on his way to Lake Superior in search of a copper mine; and several specimens of which had been sent to Montreal by the Jesuit Alouez. The latter was then at Sault Ste. Marie, whither he had gone through the Ottawa River, Lake Simcoe, and with numerous portages into Georgian Bay. It was also Joliet's object to discover a shorter route, and one which could exchange with the Indians along their route, provisions, beaver skins and other furs, bade adieu to Montreal amid the joyous notes of the *Te Deum* and the sound of the *arquebus*. They reached Lake Frontenac (Ontario) August 23d, and the 24th of September an Indian village called *Tamassouara*, where they remained some time waiting for guides. There they overtook Louis Joliet, who was on his way to Lake Superior in search of a copper mine; and several specimens of which had been sent to Montreal by the Jesuit Alouez. The latter was then at Sault Ste. Marie, whither he had gone through the Ottawa River, Lake Simcoe, and with numerous portages into Georgian Bay. It was also Joliet's object to discover a shorter route, and one which could exchange with the Indians along their route, provisions, beaver skins and other furs, bade adieu to Montreal amid the joyous notes of the *Te Deum* and the sound of the *arquebus*. They reached Lake Frontenac (Ontario) August 23d, and the 24th of September an Indian village called *Tamassouara*, where they remained some time waiting for guides. There they overtook Louis Joliet, who was on his way to Lake Superior in search of a copper mine; and several specimens of which had been sent to Montreal by the Jesuit Alouez. The latter was then at Sault Ste. Marie, whither he had gone through the Ottawa River, Lake Simcoe, and with numerous portages into Georgian Bay. It was also Joliet's object to discover a shorter route, and one which could exchange with the Indians along their route, provisions, beaver skins and other furs, bade adieu to Montreal amid the joyous notes of the *Te Deum* and the sound of the *arquebus*. They reached Lake Frontenac (Ontario) August 23d, and the 24th of September an Indian village called *Tamassouara*, where they remained some time waiting for guides. There they overtook Louis Joliet, who was on his way to Lake Superior in search of a copper mine; and several specimens of which had been sent to Montreal by the Jesuit Alouez. The latter was then at Sault Ste. Marie, whither he had gone through the Ottawa River, Lake Simcoe, and with numerous portages into Georgian Bay. It was also Joliet's object to discover a shorter route, and one which could exchange with the Indians along their route, provisions, beaver skins and other furs, bade adieu to Montreal amid the joyous notes of the *Te Deum* and the sound of the *arquebus*. They reached Lake Frontenac (Ontario) August 23d, and the 24th of September an Indian village called *Tamassouara*, where they remained some time waiting for guides. There they overtook Louis Joliet, who was on his way to Lake Superior in search of a copper mine; and several specimens of which had been sent to Montreal by the Jesuit Alouez. The latter was then at Sault Ste. Marie, whither he had gone through the Ottawa River, Lake Simcoe, and with numerous portages into Georgian Bay. It was also Joliet's object to discover a shorter route, and one which could exchange with the Indians along their route, provisions, beaver skins and other furs, bade adieu to Montreal amid the joyous notes of the *Te Deum* and the sound of the *arquebus*. They reached Lake Frontenac (Ontario) August 23d, and the 24th of September an Indian village called *Tamassouara*, where they remained some time waiting for guides. There they overtook Louis Joliet, who was on his way to Lake Superior in search of a copper mine; and several specimens of which had been sent to Montreal by the Jesuit Alouez. The latter was then at Sault Ste. Marie, whither he had gone through the Ottawa River, Lake Simcoe, and with numerous portages into Georgian Bay. It was also Joliet's object to discover a shorter route, and one which could exchange with the Indians along their route, provisions, beaver skins and other furs, bade adieu to Montreal amid the joyous notes of the *Te Deum* and the sound of the *arquebus*. They reached Lake Frontenac (Ontario) August 23d, and the 24th of September an Indian village called *Tamassouara*, where they remained some time waiting for guides. There they overtook Louis Joliet, who was on his way to Lake Superior in search of a copper mine; and several specimens of which had been sent to Montreal by the Jesuit Alouez. The latter was then at Sault Ste. Marie, whither he had gone through the Ottawa River, Lake Simcoe, and with numerous portages into Georgian Bay. It was also Joliet's object to discover a shorter route, and one which could exchange with the Indians along their route, provisions, beaver skins and other furs, bade adieu to Montreal amid the joyous notes of the *Te Deum* and the sound of the *arquebus*. They reached Lake Frontenac (Ontario) August 23d, and the 24th of September an Indian village called *Tamassouara*, where they remained some time waiting for guides. There they overtook Louis Joliet, who was on his way to Lake Superior in search of a copper mine; and several specimens of which had been sent to Montreal by the Jesuit Alouez. The latter was then at Sault Ste. Marie, whither he had gone through the Ottawa River, Lake Simcoe, and with numerous portages into Georgian Bay. It was also Joliet's object to discover a shorter route, and one which could exchange with the Indians along their route, provisions, beaver skins and other furs, bade adieu to Montreal amid the joyous notes of the *Te Deum* and the sound of the *arquebus*. They reached Lake Frontenac (Ontario) August 23d, and the 24th of September an Indian village called *Tamassouara*, where they remained some time waiting for guides. There they overtook Louis Joliet, who was on his way to Lake Superior in search of a copper mine; and several specimens of which had been sent to Montreal by the Jesuit Alouez. The latter was then at Sault Ste. Marie, whither he had gone through the Ottawa River, Lake Simcoe, and with numerous portages into Georgian Bay. It was also Joliet's object to discover a shorter route, and one which could exchange with the Indians along their route, provisions, beaver skins and other furs, bade adieu to Montreal amid the joyous notes of the *Te Deum* and the sound of the *arquebus*. They reached Lake Frontenac (Ontario) August 23d, and the 24th of September an Indian village called *Tamassouara*, where they remained some time waiting for guides. There they overtook Louis Joliet, who was on his way to Lake Superior in search of a copper mine; and several specimens of which had been sent to Montreal by the Jesuit Alouez. The latter was then at Sault Ste. Marie, whither he had gone through the Ottawa River, Lake Simcoe, and with numerous portages into Georgian Bay. It was also Joliet's object to discover a shorter route, and one which could exchange with the Indians along their route, provisions, beaver skins and other furs, bade adieu to Montreal amid the joyous notes of the *Te Deum* and the sound of the *arquebus*. They reached Lake Frontenac (Ontario) August 23d, and the 24th of September an Indian village called *Tamassouara*, where they remained some time waiting for guides. There they overtook Louis Joliet, who was on his way to Lake Superior in search of a copper mine; and several specimens of which had been sent to Montreal by the Jesuit Alouez. The latter was then at Sault Ste. Marie, whither he had gone through the Ottawa River, Lake Simcoe, and with numerous portages into Georgian Bay. It was also Joliet's object to discover a shorter route, and one which could exchange with the Indians along their route, provisions, beaver skins and other furs, bade adieu

THE CATHOLIC RECORD

Published weekly at 44 and 46 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

REV. GEORGE B. NORTHGRAVES, Editor. REV. WILLIAM FLEMMING, Editor. THOMAS COFFEY, Publisher and Proprietor.

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 cunctis misericordias Concede nos, the Collects for the Pope and the Church, and by Benediction of the Blessed Sacrament.

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.

St. James, Bishop of Sarag, declared in his writings on the Blessed Virgin that so great is the honor of God towards her, 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 free had obtained a pure body which had never been contaminated with the stain of sin."

St. James, Bishop of Sarag, declared in his writings on the Blessed Virgin that so great is the honor of God towards her, 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 free had obtained a pure body which had never been contaminated with the stain of sin."

St. James, Bishop of Sarag, declared in his writings on the Blessed Virgin that so great is the honor of God towards her, 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 free had obtained a pure body which had never been contaminated with the stain of sin."

St. James, Bishop of Sarag, declared in his writings on the Blessed Virgin that so great is the honor of God towards her, 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 free had obtained a pure body which had never been contaminated with the stain of sin."

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."

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.

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.

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.

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.

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.

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.

RELIGION vs DOGMA.

"Let us have more religion and less dogma" is a favourite expression in the circle of the liberal-minded of the Protestant sectarians. But the difficulty lies in the impossibility of separating one from the other.

"Let us have more religion and less dogma" is a favourite expression in the circle of the liberal-minded of the Protestant sectarians. But the difficulty lies in the impossibility of separating one from the other.

"Let us have more religion and less dogma" is a favourite expression in the circle of the liberal-minded of the Protestant sectarians. But the difficulty lies in the impossibility of separating one from the other.

"Let us have more religion and less dogma" is a favourite expression in the circle of the liberal-minded of the Protestant sectarians. But the difficulty lies in the impossibility of separating one from the other.

"Let us have more religion and less dogma" is a favourite expression in the circle of the liberal-minded of the Protestant sectarians. But the difficulty lies in the impossibility of separating one from the other.

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.

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.

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.

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.

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.

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.

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.

CATHOLIC AND PROTESTANT PAYERS.

A St. Catharines correspondent 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.

A St. Catharines correspondent 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.

A St. Catharines correspondent 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.

A St. Catharines correspondent 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.

A St. Catharines correspondent 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.

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 CATHOLIC RECORD.

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.

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.

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.

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.

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.

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.

CATHOLIC RECORD.

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.

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.

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.

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.

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.

court of justice. In England if a person were put in prison for the offences 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."

He contrasted the treatment of Irish tenants with that of the Scotch Crofters of the Highlands. In Ireland the tenant is burdened by not only excessive rent, 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 to add that rent to the arrears and keep the combined sum hanging over the head of the tenant. But in Scotland the same case had arisen and the Crofters had been granted relief. Judges were appointed who were empowered to remedy the rent and to reduce the arrears. Lord Hartington had said that the responsibility for the painful evictions which had taken place in Ireland lay at the door of the Liberal party. These evictions were attended with circumstances of horror that would not for a moment be endured in England. The responsibility of evictions which, in some instances, as in the case of James Dunne, ended fatally, lay at the door of those who refused to give the Irish tenant the relief given to the Highland tenant.

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 shots were 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 shots were fired. The other was a photograph of the barracks, on which the window was seen from which the shots were 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 priest

ladles, 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-hearted 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 connect 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, fellowly, 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 nonsense 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 Crucifix, 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 Apostles, 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, Grafon; Rev. Father Kelly, Bantmore; Rev. Father McEvoy, 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 captivating speaker. He is never lost for a word, and his well of "English unadorned" 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 would be 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 Vice-General Rooney, James Mulligan, T. B. Teffy, Bryan Lynch, D. E. Cameron, D. R. McCoskey, C. Burns, W. T. Kelly, T. A. Herndon, Patrick Boyle, 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. stirring addresses were delivered by Vice-General Rooney, Senator O'Donohue, D. E. Cameron, Patrick Boyle 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—to 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 nationalities, turned out en masse, 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 wooed by Chinese lanterns. It was now 7 p. m. Hundreds of red lights lit up the scene. Rockets hissed and bombs boomed, a thousand people crushed and pushed and shouted over the platform. The bishop came out; his appearance "gladdened the eyes" and all did him reverence. He made a short and very neat speech, and imparted 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 fair 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 sidewalks, 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 serpented with bands and torches and huge Japanese lanterns, carried high on poles, which gave an appearance of Oriental splendor to the magic scene. The words of the Knights of St. John and the brass bands of the Kosciuskians, 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 O. M. B. A. and a platform on which the bishop, priests, and delegates took seats on a lighted train 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, Kosciuskians, 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 brush tower was a tall column of colored lights, while the tree, in this season bare of leaves, was sparkling 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 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 looked 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 scene, 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 false idea 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 broad nose, intellectual and magnetic. He 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 of the honored Detroit's 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 *sanctitate et justitia*, 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 Episcopatum.*

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 Liverpool.

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'Garra and Dr. Connaught in the county of Clare.

The National League has been proclaimed and proclaimed in the barony of Frenchpark, Co. Roscommon. The baronet of Kilnash and Murrisk, Co. Mayo, have been relieved from the operation of the Coercion Act. Seven men were condemned at Galbally to imprisonment 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 Infidelity Fund has received 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 dynamiter 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 been misled, 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 judges 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, Finneane 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.

At the Maryborough court sessions, Oct. 27, before County Court Judge de Meley, 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.

Mr. Wm. Redmond, M. P., was subjected to many indignities while in Wexford jail. From the first he objected to wear the prison clothes and refused to associate with criminals. An attempt was

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 £144 13s to the Freeman's Journal for the Parnell fund, Rev. Francis Ward, C. C., of Newtownduff 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 reversed his former opinion on his impartiality 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 was 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 Enoch 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 can 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 cause 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 Praely 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 policy of the Government toward the Leaguers, 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, but also in the rest of the kingdom." Lady Compton followed Mrs. Gladstone, making her maiden speech.



The Priest With the Broom.

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

INTERESTING MISCELLANY.

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

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 not a politician, but a man of letters.

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—O, such nice little boys and girls! They are so sweet! So angelic looking!

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.

A LIST OF HEALTH SUGGESTIONS. The hot pastry and lead drinks of this country have much to do with the illness of the people.

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 year's life.

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.

would be better able to resist the fascinating influences that they would in after years inadvertently meet.

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.

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.

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.

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.

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.

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.

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.

young and fortifies the faith of those who must form the future bulwark of religion and patriotism in America.

SALVATION OF PROTESTANTS. A JESUIT FATHER SPEARS IN NEW YORK CITY ON THE SUBJECT.

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 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.

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.

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.

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.

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.

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 when entering the "One Fold."

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.

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.

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.

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.

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.

"Did not 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 fails to recognize the want of a tonic and blood-purifier?

Ayer's Sarsaparilla. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

NATIONAL COLONIZATION LOTTERY

Under the patronage of the Rev. Father Lavelle. Established in 1831, under the auspices of the Bishop of Quebec.

GENERAL DEBILITY. HARKNESS & Co. Druggists. Carriages and Sleighs. W. J. THOMPSON & SON.

CONCORDIA VINEYARDS. 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 property repaired to should leave orders at A. S. Nordheim's, 415 Richmond street—A. RANSFORDER, Tuner.

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.

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 pail hair.

Written for THE CATHOLIC RECORD TWO GOOD OLD MISSIONARIES. In looking over an old scrap book...

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.

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.

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.

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.

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 pale gold hair, A sinful mortal kneel.

He 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 weary soul—

A soul that was tortured with guilty fears, A soul engulfed in its agony and tears, A soul in a night where the flood appears Like an angel of glory bright.

O Mother in heaven! the sad soul cry, Come down from thy golden throne on high, On a penitient child, come nigh, O mother with thy pitying face,

Come down from thy home in the happy land, In heavenly beauty before me stand, Behold me the lips of thy holy hands, Sweet Mother of God divine,

Behold as he gazes on the figure there Of the beautiful virgin Mary fair, With the gem-studded crown and pale gold hair, And the violet eyes of heaven.

Before him there stoed in a robe of white The Mother of God in glory bright, About her in a cloud of radiant light, The beauty of love and of grace.

O sorrowful son of my heart, she said, To the penitent soul as he kneel and pray, I have heard the cry of my child, afraid Of the dark shadows of doom and of fate.

Behold as I touch the hand with mine, An spirit immortal, of light divine, Shall enter that sorrowful soul of thine, And the King in His beauty appear.

Then the glad soul knew that the Mother had answered his sorrowful soul and prayer, With the Master's kiss of peace, — Church News.

Written for the CATHOLIC RECORD.

TWO GOOD OLD MISSIONARIES.

In looking over an old scrap book, the contents of which were arranged therein some forty years ago, I found this entry concerning one whose memory is still held in veneration on the southern coast of the Province of Nova Scotia, the Abbe Sigogne:

"Died, on the 10th November, 1844 in the parish of Claire, Nova Scotia, of which he was pastor, the Rev. Mr. Sigogne. He was a man of a mild disposition, and provincial as a peacemaker. The Halifax papers speak of him as a venerable gentleman, formed to shine in court circles, but always surrounded by English, French and Micmac, helping them all as magistrate, physician, counsellor, father and friend."

The Rev. Jean Mandet Sigogne arrived in Canada in July, 1791, and in 1798 was sent by the Bishop of Quebec to labor in the scarcely-recognized vineyard on the Atlantic coast of Nova Scotia. When, in 1803, Monsignor Denaut, Bishop of Quebec, accompanied by his secretary, Rev. Mr. Lefevre, made the visitation of the parishes situated in the maritime portion of his diocese, and in the course of his journey came to the missions of the Abbe Sigogne, that good priest's enthusiasm knew no bounds. After the prelate's safe return to his episcopal residence, Mr. Sigogne went down on his knees (the position which he always assumed to write to his bishop), and traced the following words, which still remain in the archives of the Province of Quebec:

"Permit me to admire Your Lordship's zeal and to congratulate myself upon it. The long and difficult voyage which you undertook last year for the salvation of souls is truly surprising and edified me. In it I recognized an apostolic man. May the Lord be forever blessed for having inspired you with the idea of visiting our country so new, so wide-spread. * * *

"Some time ago a very beautiful stone, well polished upon six sides was dug up here. It shall be conveyed as soon as possible to the neighborhood of St. Mary's Church to serve as a monument, and to perpetuate the memory of the first visit of an apostolic man to this country, by having engraved on it, with a chisel, (which I am well able to do) the date of the year and the day of your Lordship's arrival."

It is to be presumed that at the time in which the above letter was written, the Rev. Eusebe Bernard MacEachern had not penetrated as far as the Atlantic coast of Nova Scotia, for he was certainly "an apostolic man."

Twelve years later another Canadian Bishop made the visitation of the vast diocese of Quebec, and he, fortunately for our Church history, kept a journal.

This is what Bishop Plessis writes of his visit to the Abbe Sigogne:

"Twenty-two miles from Digby we cross a river named Slobout, at a very small harbor formed by its mouth, which is the bay, that there is at present in all St. Mary's Bay."

The Bishop of Quebec, when he arrived at Slobout, met the Abbe Sigogne, missionary of that place, whom he went to visit, and who was the only priest of his one hundred and twenty-five clergy-men whom he had not yet seen. Mr. Sigogne is from the diocese of Tours, and in common with many others, emigrated to England in 1791. In 1798, upon the request of the faithful, to the salvation of whom he has devoted himself, he came to the post which he at present occupies.

"He is a man of rare activity, having already built two quite spacious churches, namely, that of St. Marie, where he lives, and St. Anne of Argyle, which he served, and which is fifty miles distant. The two presbyteries have also been built under his care. He built two very considerable stone walls with his own hands."

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

In spite of the good old Abbe Sigogne's undoubted ability as a mason and sculptor, confirmed alike in history and tradition, the stone which he purposed to set up as a memorial of the visit of Bishop Denaut

was never engraved, but was many years after his death, found under the stairs of his presbytery, with the inscription traced on paper, and pasted on, all ready for his clever chisel.

An amusing character of those early days was a clement Recollet friar named Father Luke FitzSimmons. He was in Charlotte town in 1818, but, if I remember rightly, it was in Upper Canada that the following incident occurred, for the recital of which Bishop Plessis is responsible:

"That Father FitzSimmons was not very well pleased in his rubric is one fact which must be borne in mind, another is that in those days all priests wore rubats, two little lappets under their chin, usually made of some black material and edged with white, the confecting of which was quite a small source of revenue to the convent."

During Bishop Plessis' pastoral visit to the church served by Father FitzSimmons, His Lordship was horrified to see the good old priest come out vested for mass in a red chasuble with a green stole and a violet manipule, while a white veil covered the chalice.

Upon being seriously removed, the poor Father related to the flowers embroidered on the chasuble, which, he said, were of all colors, so that in reality everything matched.

The bishop quickly convinced him that such "mating" would not do, and the ex-Recollet promised in future "strict observance." Next morning, while the Bishop was making his Thanksgiving, the Rev. Luke FitzSimmons again came out to say his mass. What were the Bishop's feelings, when the priest saluted him as he passed, to see that, although the vestments were all in perfect accord, the over-sized old gentleman had drawn out the rubats which reposed in a conspicuous position upon the amice, under his chin!

A. M. P.

THE HEROIC OFFERING.

Written for the Church Progress.

There are not many Catholics who have not heard the story of St. Martin of Tours and his alms that was rewarded with the gift of faith. How Our Blessed Redeemer, clad in what seemed the same strip of cloth Martin had cut from his cloak to throw over the shoulders of the beggar at the city gate, went down from His seat in Heaven, that He might thank the warm-hearted soldier for the kind deed done for Him to one who, like all of His class, stood in the place of the humble Son of Mary, the hidden God, as it is written: "And the king answering, shall say to them: Amen I say to you, as long as you did it to one of these my brethren, you did it to me."

Martin's charity was the starting point of his greatness in the Kingdom of Christ; yet what was it that gave a yard or so of cloth? A yard or so of cloth, which may have been one of the best and something the worse for wear; still, his reward was rich and lasting. Perhaps we say to ourselves on hearing this tale: "Oh how I wish that I had been there in his place, for then I should have been blessed and made great and holy like him," and there are some of us who even think that we would have given not a half, but a whole cloak; And with all our fine dreams, is it not a pity that we pass our chances of great holiness by, and never see them, though they do sit at every turn?

But now, in this month of November, if we would ponder on what we might do for Christ and His poor, we should quickly see that we can not merely cover His shoulders with the mantle of good works performed for His sake towards the needy on earth, but that we can also fill His eyes with goodness and His heart with swelling love and great gladness by leading into His sight His children who are in painful exile, after whom He yearns, for they are His jewels which He bought on earth with His blood. Surely this would be a good gift, priceless beyond a cloak, and to some of us easier to bestow. What will it cost us? Our indulgences, but we are rich in indulgences, and if we are not, it is our own fault, and every one of us, if he sets himself about it in earnest will, in a short time and with less trouble, become a millionaire in heavenly money than the most sparing miser and the shrewdest could in the dress of this world. Let us then strip ourselves of our indulgences, that we may cheer our brethren who are in distress, nor let us divide our gift and be content with offering them a half.

This is what a pious writer says of the alms that give the poor souls in Purgatory who strip themselves of all they own for their sake: "The Sovereign Pontiff, Benedict XIII., Pius VI., and Pius IX., have approved and enriched with numerous indulgences, 'the devout offering called the heroic engagement or offering, by which the faithful servant of Christ who makes it, offers up with noble generosity all his own meritorious works throughout his whole life, and all the suffrages that shall be made for him after his death, in behalf of the souls now suffering in the pains of purgatory. Priests who make this offering thereby gain a personal right to all the advantages of a Privileged Altar on each and every day of the year. If you make this heroic offering, be assured that God will not allow Himself to be surprised in generosity."

When we can live no more, when our power to sin and our power to merit leaves us, when we must die and be judged, we shall not turn in despair from God to Satan, if we have given all to Our Saviour's suffering brothers, we shall not be even faint-hearted, but lifted higher than all pain and dread, and every snare of the demon, we shall nestle like a babe put to sleep, in God's arms, which shall fold us on a breast that is far more merciful, generous and fonder than we can ever know, and when we awake, it will be with a helpless child's happy smile, as if to say: "Sweet Father, I have given Thee all I had now take me and keep me for ever." K.

There is no doubt about the honest worth of Ayer's Sarsaparilla as a blood purifier. Thousands, who have been benefited by its use, will attest its virtues. This remedy cures liver and kidney complaints, and eradicates every trace of disease from the system.

ARE CATHOLIC COUNTRIES LESS PROGRESSIVE THAN PROTESTANT?

N. Y. Freeman's Journal.

One of the curious phases of the controversy between Catholicity and Protestantism is the important part which the comparative economic condition of so-called Catholic and so-called Protestant countries has been made to take. There are Protestant writers who still maintain that Catholicity is opposed to what they call "progress," merely because certain countries where the majority of the people profess the Catholic religion do not make a good showing in industrial statistics.

This line of Protestant argument really originated, however, in the efforts begun in the last century for the manufacture of Birmingham, Sheffield and Manchester. Under the guise of a Protestant propaganda, in which for more than a century thousands of British writers were engaged, from those men and women of talent who made political, economic, or literature their trade, to the scribbles and commonplace Protestant tracts and books of travel, the necessity of overturning the Catholic Church on the continent of Europe was unceasingly declared to be the first step in the march of progress. In reality, the sale of the largest possible amount of British goods was the chief end in view of the sagacious British statesmen who gave a direction to this flux of writing and speech.

American writers, too, innocent, of course, of any intention of furthering British trade interests, easily fell into the same line of argument, misled by their Protestant prejudices. The common way of putting this argument was, briefly, this: Protestant countries, such as England and the Netherlands, are full of industrial activity, while Catholic countries, such as Spain and Italy, are lacking in productive enterprise. Ergo, Protestantism is favorable to progress and Catholicity is not. It is a curious argument, but what is even more curious is the fact that any intelligent man relied on such an argument and still rely upon it.

Spain in particular was singled out as the butt of the attacks, and there was a certain unctuous self-satisfaction in the way in which the average British writer contrasted Spain with England. A more modern form of the same argument is the contrast between the United States and Canada on the one side, and Spanish America on the other. This latter phase of the argument may be described with the remark that, so far as Mexico is concerned, one-half the inhabitants of Mexico are pure Indians, and of the other half only a small fraction are pure white; and the same will hold true for South America. Are Protestant Indians more progressive than the Mexicans? Is it not rather true that the only progress which Protestantism has brought about for the Indians of the United States is a progress towards extermination? As for Spain, it was of course when she was uncompromisingly Catholic, and according to universal custom of that age, intolerant of any religious dissent, that it was said that her drum beat reverberated around the earth, that the sun never set on her dominions; and a saying afterward applied to England.

At the time when the Kingdom of the Netherlands began to be held up as a model of Protestant progressiveness, Belgium had not yet asserted and won its independence. Belgium, it is notorious, is nearly solidly Catholic, and Belgium, it is equally notorious, is very much more progressive, is very much more industrially active, than Holland. But even in Holland itself, and very far from one-half of the inhabitants are Catholics, and hence the fact which Protestant contraversialists conveniently ignore—the Netherlands were always conspicuous for their industry and intelligence. The merest tyro in the study of history needs not to be informed that long before Friar Martin Luther took one wild and always a false step imposed poor of obesity, and long before Henry VIII. began with his series of six wives, and Antwerp, and Brussels, and Amsterdam, and Rotterdam, were busy scenes of trade and industry, with a sturdy citizenship that was not afraid to assert their political and economical rights in the teeth of a corrupt and tyrannical papal most of which eventually became Protestant reformers." The Hansatic League of free German cities, from Cologne to the borders of Russia, were vastly more flourishing in proportion before the so-called Reformation than they have ever been since.

They were really free cities in Catholic days, but since Protestantism has become the predominant religion of most of Europe they have been free only in so far as Protestant kings and Protestant militiamen have thought fit to allow. A thousand years ago, when England was Catholic in religion, Sheffield was already making a name for its iron wares. Three thousand years ago, when England was pagan, the mining ironwale were exporting tin to the remotest parts of Asia.

The truth is, of course, that the Christian religion has but little to do with the productive capacity of any land, or the commercial instincts of any race. The sole purpose of the Christian religion was expressed by its Founder in the two commandments which require us to love God and our fellow men; in short, to be just; that is to say, to give every one his due. There is no conflict between true religion and true economics. They simply belong to different spheres of thought and action. Given a country with plenty of available iron, and coal of good quality, with accessible, navigable waters or other suitable means of transportation; a climate conducive to effort, and inhabitants belonging to a naturally intelligent and enterprising race, and there will of necessity be, as a result of this favorable combination, a development of industry and commerce, no matter what may be the prevalent religion. Let any one apply this test honestly to any civilized land of the world, and the thorough sophistry of the Protestant argument will be at once exposed.

Of Great Utility.

There is no other medicine of such general usefulness in the household as Hayward's Yellow Oil for the cure of rheumatism, neuralgia, sore throat and all internal and external pains and injuries.

FREE AND EASY.

CHILDREN OF THE CATHOLIC CHURCH WHO ARE A SCANDAL AND REPROACH TO IT.

Do all Catholics really believe they have souls, and that there is to be for them an eternity of happiness or woe, as their lives here may decide according to God's law and justice? The lives of so many of our people furnish doubt as to the sincerity of their professed belief. They differ but little except by profession and a sort of formal assent of religion, from the infidel. They go to Mass and occasionally receive the sacraments, but in their daily life give little evidence of Christianity; induced by their indifference, apathy, defiance of church regulations, and ridicule of Christian practices, they seem to masquerade during the week as being above the religion they profess on Sunday.

They laughingly acquiesce in sneers and denunciations of the Church by unbelievers, and join in violation of her regulations, that their non-Catholic friends may consider them liberal and more intelligent than the common herd. They do nothing for religion or charity. They have not the time, nor do they wish to get along with the priest, and are always about the church, the priest, and the altar.

They have something else to do, that is more profitable and more fashionable; besides, the priest will insist on bothering them about matters they hold as none of his business—as to where their children go to school, why they do certain things, and why they prefer to keep away. They have broad ideas of the meaning of liberty, and a very exalted opinion of their own intelligence and virtue!

If the Church prohibits anything they wish to do, or commands anything they do not want to do, the Church is tyrannical, and they too intelligent and liberal to submit. The feast, fast, penance and prohibitions of the Church they deem harsh and unnecessary, and of course ignore them; the advice and teachings of the priest are treated as intended for the ignorant and depraved; the appeals for aid to support church or school, they can not afford, as they need their money for business or fashion; the pleasure or ambition are not to be marred by such a thing as a law or regulation of the Church. They scandalize the Church, but that is because the Church is not progressive, and will not conform to their ideas and mode of life.

They are Catholics—so they say. But do they really believe that the Church is not progressive, and will not conform to the ideas and mode of life of the age? They are Catholics—so they say. But do they really believe that the Church is the means established by Christ to save man? Do they believe they have a soul to save? They will say yes. But their lives are a daily refutation of their profession and assertions. They are deceiving themselves far more than they can possibly deceive others by vain boasts, haughty manners, tinsel and glitter, and in the most important of all things—their soul's salvation. They may delude and excite the envy of the thoughtless, but cannot deceive God who is to judge them. They know God's law, and His infinite justice, will mete out to them the reward due for their observance of it. Do they sincerely believe this?

If so, are they not trifling with the mercy and grace of God, besides by their example deterring others in saving their souls? Do they ever think of the enormity of the sin they thus commit? That every sin of omission must be answered for and repented of? If they believe, they are guilty of the most fool-hardy hypocrisy.

But we have many such people. They are the source of annoyance, disorder, scandal, in every parish. They are bringing trouble, ridiculing, and denouncing the Church, originating and circulating scandal, advising disobedience to church authority, criticizing the pastor, and finding fault with everything that may be done. —Catholic Columbian.

The Difficulty Experienced

In taking Cod Liver Oil is entirely overcome in Scott's Emulsion of Cod Liver Oil and Hypophosphites. It is as palatable as Milk, and the most valuable remedy that has ever been produced for the cure of Consumption, Scrophula and Wasting Diseases. Do not fail to try it. Put up in 50c and \$1 sizes.

Mr. P. P. Boleau, Ottawa, says: "I was radically cured of the disease from which I had been suffering for over two months, by the use of Thomas' Electric Oil. I used it both internally and externally, taking it in small doses before meals and on retiring to bed. In one week I was cured, and have had no trouble since. I believe it saved my life."

Multum In Parvo.

There is much in a little, as regards Burdock Blood Bitters. You do not have to take quarts and gallons to get at the medicine it contains. Every drop in every dose has medicinal value, as a blood purifying, system-regulating tonic.

FEVER AND AGUE AND BILIOUS DERANGEMENTS are positively cured by the use of Parrelle's Pills. They not only cleanse the stomach and bowels from all bilious matter, but they open the excretory vessels, causing them to pour copious effusions from the blood into the bowels, after which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results.

"I feel it a duty to say," writes John Barton, of Deseret, P. O., "that Burdock Blood Bitters cured my wife of liver complaint, from which she had been a chronic sufferer. Her distressing, painful symptoms soon gave way, and I can highly recommend the medicine to all suffering as she did."

Cucumbers and melons are "forbidden fruit" to many persons so constituted that the least indigestion is followed by attacks of cholera, dysentery, griping, etc. These persons are not aware that they can indulge in the heartiest diet, if they have on hand a bottle of Dr. J. D. Kellogg's Dysentery Cordial, a medicine that will give immediate relief, and is a sure cure for all summer complaints.

NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions, and giving relief to the head, and all internal and external pains and injuries.

To INVIGORATE both the body and the brain, use the reliable tonic, Milburn's Aromatic Quinine Wine.

The First Symptoms

Of all Lung diseases are much the same: feverishness, loss of appetite, sore throat, pains in the chest and back, headache, etc. In a few days you may be well, or, on the other hand, you may be down with Pneumonia or "galloping Consumption." Run no risks, but begin immediately to take Ayer's Cherry Pectoral.

Several years ago, James Birchard, of Darien, Conn., was severely ill. The doctors said he was in Consumption, and that they could do nothing for him, but advised him, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine, two or three months, he was pronounced a well man. His health remains good to the present day.

J. S. Bradley, Malden, Mass., writes: "Three winters ago I took a severe cold, which rapidly developed into Bronchitis and Consumption. I was so weak that I could not sit up, was much emaciated, and coughed incessantly. I consulted several doctors, but they were powerless, and all agreed that I was in Consumption. At last, a friend brought me a bottle of Ayer's Cherry Pectoral. From the first dose, I found relief. Two bottles cured me, and my health has since been perfect."

Ayer's Cherry Pectoral, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

ALLEN'S LUNG BALISAM



(This Engraving represents the Lungs to a healthy state) THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS. BY ITS FAITHFUL USE CONSUMPTION HAS BEEN CURED.

When other Remedies and Physicians have failed to effect a cure. Recommended by PHYSICIANS, MINISTERS, and NURSES. In fact by everybody who has given it a good trial. It never fails to bring relief. AS AN EXPECTORANT IT HAS NO EQUAL. It is harmless to the most Delicate Child. It contains NO OPIUM in any form.

PRICE 25c, 50c and \$1.00 PER BOTTLE. DAVIS & LAWRENCE CO. (Limited), General Agents, MONTREAL.

Campbell's Cathartic Compound

Curcs Chronic Constipation, Costiveness, and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

Price 25 Cents per Bottle. PREPARED BY DAVIS & LAWRENCE CO. (Limited), MONTREAL.

MANUFACTURING UNDERTAKERS

Wholesale and retail. Outside the limits. Always open. R. DRISCOLL & CO. 424 Richmond St., London, Ont.

WILLIAM HINTON, UNDERTAKER, ETC.

The only home in the city having a Children's Mourning Carriage, First-class Hearse for hire, 292 King street London, Private residence, 234 King street, London, Ontario.

Electricity, Mollere Baths & Sulphur Saline Baths

CURE OF ALL NERVOUS DISEASES. J. G. WILSON, ELECTROPATHIST. 820 Dundas Street.

TO THE CLERGY.

The Clergy of Western Ontario will, we feel assured, be glad to learn that Wilson Bros., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Montreal. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

ACADEMY OF THE SACRED HEART

Conducted by the Ladies of the Sacred Heart, London, Ont. Locality unrivaled for healthiness offering peculiar advantages to pupils even of delicate constitutions. Air pure, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise. System of education thorough and practical. French is taught, free of charge, not only in class, but practically by conversation.

The Library contains choice and standard works. Literary entertainments are held monthly. Vocal and Instrumental Music form a prominent feature. Musical societies take place, and insuring self-possession, strict attention is paid to promote physical and intellectual development, habitually and economically, with refinement of manner, the Lady Superior.

CONVENT OF OUR LADY OF LAKE offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to the vocal and instrumental music, studies well advanced. For full particulars apply to Lady Superior, Box 285.

ST. MARY'S ACADEMY, WINDSOR, ONT.—This institution is located in the town of Windsor, is pleasant, and combines in its system of education, French language, with thoroughness in the rudiments of English, as well as the higher English branches. Terms: payable per session. The amount in Canadian currency: Board and tuition in English, per annum, \$100; German free of charge; Music and painting, \$150; Drawing and painting, \$35; board and tuition per session, \$10. For further particulars apply to Lady Superior, Box 285.

URSULINE ACADEMY, CHATHAM, ONT.—Under the patronage of the Ursulines of this institution is pleasantly situated on the Great Western Railway, 30 miles from Detroit. This spacious and commodious modern improved building is supplied with all the modern conveniences, and is supplied with water supply. The grounds are extensive, including lawns, gardens, orchards, etc., etc. The system of education embraces every branch of polite and useful instruction, including the French language. Plain sewing, flowers, embroidery in gold and chenille, wax, and tuition per annum, paid semi-annually in advance, \$100. Music, Drawing, and Painting, form extra charges. For further particulars address, MOTHER SUPERIOR, Box 285.

ASSUMPTION COLLEGE, HAWTHORN, ONT.—The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses, Canada money, \$100) per annum. For full particulars apply to Lady Superior, CONNOR, President, Box 4.

MACDONALD & DIGMAN, HAIRBRIST, etc., 418, 420, 422, 424, 426, 428, 430, 432, 434, 436, 438, 440, 442, 444, 446, 448, 450, 452, 454, 456, 458, 460, 462, 464, 466, 468, 470, 472, 474, 476, 478, 480, 482, 484, 486, 488, 490, 492, 494, 496, 498, 500, 502, 504, 506, 508, 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594, 596, 598, 600.

JOHN O'MEARA, BARRISTER, SOLICITOR and Notary, P. O. Box 65, Peterborough. Collections promptly attended to.

GEO. C. DAVIS, DENTIST, 150 Broad Street, four doors east of Richmond. Milled air, dental work for the painless extraction of teeth.

DR. WOODRUFF.

Defective vision, impaired hearing, nasal catarrh, sore throat, and the adjustment of glasses. Always at home except on Fridays 155 Queen's Ave., 3rd door east of Postoffice, LONDON, ONTARIO.

BUILDERS' HARDWARE.

Glass, Paints, Oil, etc., at bottom prices. Barb Wire and Buck Thorn Fencing. Nos. 11 and 12 Annandale Ward and Burton's Wire for James's Patent Fence.

JAS. REID & CO.

118 Dundas Street, London. THE DOMINION Savings & Investment Society LONDON, ONT.

To Farmers, Mechanics and others wishing to borrow money upon the security of Real Estate: We have decided, for a short period, to make loans at a very low rate, according to the security offered, privilege of paying at the end of term, with principle to borrower to pay back a portion of the principal, with any installment of interest, if he so desires. Persons wishing to borrow money will consult their own interests by applying personally or by letter to OFFICE—Opposite City Hall, Richmond Street, London, Ontario.

CHURCH PEWS and SCHOOL FURNITURE

The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. They have lately put in a complete set of Pews in the Brampton Catholic Church, and for the other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. They have been the increase of business in this special line that we found it necessary some time since to establish a branch office at Glasgow, Scotland, and we are now engaged manufacturing Pews for new Churches in that country and Ireland.

BENNETT FURNISHING COM'Y

References: Rev. Father Bayard, Montreal; Rev. Father Brabant, Montreal; Rev. Father Lenoir, Brampton; Rev. Father Gauthier, Toronto; Rev. Father McKinnon, Kingston; and Rev. Bro. Arnold, Montreal.

SMITH BROS. Plumbers, Gas and Steam Fitters

172 KING STREET. Plumbing work done on the latest improved sanitary principle. Estimates furnished on application. Telephone No. 538.

BUCKEYE BELL FOUNDRY.

Finest Grade of Bells, Cast Iron and Steel for Churches, Colleges, Town Halls, etc. Fully warranted a satisfaction guaranteed. Send for price and catalogue. H. M. SHANE & CO., BALTIC, Md., U. S. Mention this paper.

C. M. B. A.

C. M. B. A.

For this month only we will deliver to the press office of Mr. B. A. \$1.50...

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 B. Brown, Grand Secretary

DEAR SIR AND BRO.—The printer to whom the contracts for printing the minutes of the late convention was awarded, agreed to have same ready for distribution Oct. 1st. He failed to comply and has badly disappointed us.

The following changes and appointments have been made by the Grand President, regarding deputies:

F. R. E. Campeau, with Mr. Ducloux, 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. Cassey, 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, Hamilton, and Alton, 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—SCHEDULE 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 16th inst., by the Catholic Mutual Benefit Association...

The chairman then introduced Mr. H. J. Cloran, barrister and Montrealer, who has been for several years vice-president of the National Movement... The speaker then introduced Mr. H. J. Cloran, barrister and Montrealer, who has been for several years vice-president of the National Movement...

but none having so many different characteristics as the C. M. B. A. He then went on to say that the C. M. B. A. has been the most successful of all the associations of its kind...

The Rev. Father McGrath, in replying to the Rev. Father Doherty, said that he was very glad to see the Rev. Father Doherty in the chair...

The Rev. Father McGrath, in replying to the Rev. Father Doherty, said that he was very glad to see the Rev. Father Doherty in the chair...

The Rev. Father McGrath, in replying to the Rev. Father Doherty, said that he was very glad to see the Rev. Father Doherty in the chair...

The Rev. Father McGrath, in replying to the Rev. Father Doherty, said that he was very glad to see the Rev. Father Doherty in the chair...

The Rev. Father McGrath, in replying to the Rev. Father Doherty, said that he was very glad to see the Rev. Father Doherty in the chair...

The Rev. Father McGrath, in replying to the Rev. Father Doherty, said that he was very glad to see the Rev. Father Doherty in the chair...

inevitable result, when he responded with that good old Irish song, "Killarney" and a quartet by Misses Lohman and Fournier...

The Rev. Father McGrath, in replying to the Rev. Father Doherty, said that he was very glad to see the Rev. Father Doherty in the chair...

The Rev. Father McGrath, in replying to the Rev. Father Doherty, said that he was very glad to see the Rev. Father Doherty in the chair...

The Rev. Father McGrath, in replying to the Rev. Father Doherty, said that he was very glad to see the Rev. Father Doherty in the chair...

The Rev. Father McGrath, in replying to the Rev. Father Doherty, said that he was very glad to see the Rev. Father Doherty in the chair...

The Rev. Father McGrath, in replying to the Rev. Father Doherty, said that he was very glad to see the Rev. Father Doherty in the chair...

The Rev. Father McGrath, in replying to the Rev. Father Doherty, said that he was very glad to see the Rev. Father Doherty in the chair...

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...

The property of which Mr. McNally was possessed at the time of his death is estimated at \$500.00.

Died at his father's residence, in conjunction, township of Thorah, county of Ontario, on Wednesday evening, 14th inst., Duncan McKee, son of John B. McKee...

The Rev. Father McGrath, in replying to the Rev. Father Doherty, said that he was very glad to see the Rev. Father Doherty in the chair...

The Rev. Father McGrath, in replying to the Rev. Father Doherty, said that he was very glad to see the Rev. Father Doherty in the chair...

The Rev. Father McGrath, in replying to the Rev. Father Doherty, said that he was very glad to see the Rev. Father Doherty in the chair...

The Rev. Father McGrath, in replying to the Rev. Father Doherty, said that he was very glad to see the Rev. Father Doherty in the chair...

GET OUT

Your Spices read the following facts: At - Thorn's - Lioens - Store

Look for Thorn's Real Lionsess AT THE DOOR.

ITS STOPPED FREE

CATARRH

CATARRH

CATARRH

CATARRH

CATARRH

CATARRH

CATARRH

CATARRH

CATARRH

CATARRH

CATARRH

CATARRH

CATARRH

CATARRH

CATARRH

CATARRH

CATARRH

CATARRH

TEACHERS WANTED.

FOR 8 No. 8, DOVER TOWNSHIP, holding 2nd or 3rd class certificate...

FOR REPARATE SCHOOL, SAULT STE. MARIE, Ontario, holding 2nd class certificate...

A MALE TEACHER, HOLDING A 2nd class certificate...

A FEMALE TEACHER, HOLDING A 3rd class certificate...

FARM FOR SALE

NEW AND GOOD BOOKS.

GOD KNOWABLE AND KNOWN.

REQUISIT IN PACE.

THE NEW SAINTS OF 1888.

THE PRACTICE OF HUMILITY.

MORAL PHILOSOPHY.

THE PRACTICE OF HUMILITY.

MORAL PHILOSOPHY.

THE PRACTICE OF HUMILITY.

MORAL PHILOSOPHY.

THE PRACTICE OF HUMILITY.

MORAL PHILOSOPHY.

THE PRACTICE OF HUMILITY.

MORAL PHILOSOPHY.

THE PRACTICE OF HUMILITY.

MORAL PHILOSOPHY.

THE PRACTICE OF HUMILITY.

MORAL PHILOSOPHY.

THE PRACTICE OF HUMILITY.

MORAL PHILOSOPHY.

THE PRACTICE OF HUMILITY.

MORAL PHILOSOPHY.

VOLUME

If you want

Clothing or Footwear

our Stock.

The Best in the trade.

N. WILSON

112 Dundas St.

TEACHERS

AN EXPERIENCED

TEACHER

FOR 8 No. 8, DOVER TOWNSHIP

FOR REPARATE SCHOOL

A MALE TEACHER

A FEMALE TEACHER

FARM FOR SALE

NEW AND GOOD BOOKS.

GOD KNOWABLE AND KNOWN.

REQUISIT IN PACE.

THE NEW SAINTS OF 1888.

THE PRACTICE OF HUMILITY.

MORAL PHILOSOPHY.

THE PRACTICE OF HUMILITY.

MORAL PHILOSOPHY.

THE PRACTICE OF HUMILITY.

MORAL PHILOSOPHY.

THE PRACTICE OF HUMILITY.

MORAL PHILOSOPHY.

THE PRACTICE OF HUMILITY.