

The Catholic Record.

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

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CLERICAL.

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Irish Ecclesiastical Monthly.
LITURGY.

The Approbation of Litanies.
Authoritative Interpretation of the Monitum of the Congregation of Rites, 1880.

Some time since we published a document issued by the Sacred Congregation of Rites on the 16th of June, 1880, in which the Bishops are reminded, first, that the only Litanies approved by the Holy See, besides those contained in the Liturgical books, are the Litanies of the Sacred Name of Jesus and the Blessed Virgin; secondly, that it is their duty to forbid any Litany not approved by the Holy See to be publicly recited; and, thirdly, that they ought to be on their guard against giving their imprimatur to books of devotion which contain Litanies not approved by the Holy See. For the convenience of reference we give again the text of this document:

MONITUM EX S. CONGREGATIONE RITUM.
Etsi præter Litanias SS. Nominis Jesu, Beatae Mariæ Virginis Lauretanas nuncupatas, et sanctorum quæ in libris liturgiæ habentur, nullas alias a Sancta Sede approbatas fuerint, quædam tamen typis passim vulgantur, quæ in honorum aliquid sancti vel mysterii fidelibus recitanda proponuntur, atque in libris præsertim pietatis vulgo de devotione continentur, nonnunquam etiam auctoritatibus ecclesiasticis sanctione munitis. Hinc Sacra Rituum Congregatio sui muneris esse dixit. Locorum Ordinarios admonere, ne similes Litanias publice recitari nisi prædictas, vel alias si quæ a Rom. Univ. Inquisitione recognoscant et approbatae fuerint; ac simul caveant suam approbationem pro impressione subnectere in libris in quibus Litanias invenitur apostolica sanctione carentes. 16 Junii 1880.

This Monitum gave rise to much discussion and controversy. For it seemed to take from the Bishops the power, which the Congregations of the Council and Index expressly stated as late as the year 1860 to be vested in them, of revising and approving for publication books of devotion in which Litanies which had not received the approbation of the Holy See, as they were intended only for private recitation, were printed. No document could be more clearly worded than this decree of 1860:

"Proposito in S. Indicii Congregatione dubio: Quid censendum sit de libris precum variorum, in quibus præter Litanias majores et Lauretanas, ut vocant, alia continentur si decretorum generalium Apostolicæ Sedis hætenus vetitæ ac nihilominus diuturno jam regionibus receptæ?"

"Provisum super decreto supremæ Congregationis S. Officii, feria IV. die 18 Ap. ejus hæc verba: "Litanias omnes, præter antiquissimas et communes quæ in Breviariis Missalibus, Pontificalibus, et Ritualibus continentur, et præter Litanias de Beata Virgine quæ in sacra sede Lauretana decantari solent, non edantur sine revocata approbatione Ordinarii nec publicè in Ecclesiis, publicis oratoriis, et processibus recitentur absque licentia et approbatione Sacrorum Rituum Congregationis. S. Cong. Indicii, Ap. 1860."

Again various interpretations were given in many ecclesiastical periodicals and reviews of what was meant in the Monitum by public recital (public recitation). Some understood the Monitum to forbid the use of any Litany, except those approved by the Holy See, in any assembly where a number of persons had come together for prayer in common. Others, relying on the decree of 1860, confined this restriction to assemblies that met in churches and public oratories for prayer. This interpretation would allow the use of other Litanies, such as those of the Sacred Heart, St. Joseph, St. Aloysius, when approved by the Bishop, at family prayer, but would forbid them at Confraternity or Sodality meetings assembled in the church for special devotion. Others, finally, understood the public recitation to apply only to churches and public oratories when a priest assisted in his official capacity, and, being suitably vested, celebrates a function recognised by the Church as a prayer offered in her name and for the faithful generally.

To put an end to this uncertainty in a matter of such practical importance, the Bishop of Strasburg applied to the Congregation for an authoritative interpretation of the Monitum. He received the following very satisfactory reply: S. R. C. resp. "Monitum de quo agitur respicitur Litanias in Liturgiis et publicis functionibus recitandas: posse vero, imo teneri Ordinarios alias seu novas Litanias examinare, et, quatenus expedire putent, approbare ac non nisi pro privata et extralituræ recitatione. 29 Oct. 1882."

By this reply all controversy is set at rest. In the first place, the Congregation of Rites reaffirms the decision of the Congregation of the Council as to the power of the Bishop to examine and approve Litanies which are intended only for private and extra-liturgical use,

and declares it to be the duty of the Bishop to exercise this supervision before he allows a new Litany to be reprinted. Secondly, it is now certain that the approbation of the Congregation of Rites is necessary for those Litanies only which are recited in liturgical and public functions. Now by a liturgical function is meant one of those forms of prayer which the Church recognises as offered in her name, and in which, as a consequence, she is represented by her ordained minister acting in his official capacity. Those recognised forms of devotion are those for which the Church legislates in her books on Liturgy, for instance, the Mass, the Office, Processions, Benediction of the Blessed Sacrament, &c. Moreover, the Liturgical function must be public, that is, celebrated in the church or public oratory.

It follows, then, that we are allowed to recite other Litanies, provided they have the approbation of the Ordinary, at family prayer, at Confraternity devotions conducted in the Church, even when a priest presides at them, and at all similar exercises, provided they are not identical with any of the recognised Church functions.

CLEARY TO GRANT.

THE BISHOP'S SECOND SERMON IN REPLY TO THE LEARNED PRINCIPAL—OFF TO BALTIMORE.

Kingston Whig, Nov. 4.

The following is a synopsis of Bishop Cleary's sermon on Sunday evening, being a reply to a sermon preached by Dr. Grant on Sunday week:

Having already examined the "principle," "All power is God's and all agency is man's," by the light of philosophy and of the Catholic Church's teaching, I now proceed to open the volume of God's Written Word and search out its divine maxims in reference to His dealings with men, whether in the natural or the supernatural order. We shall see that nothing is more distinctly legible upon the sacred page than the falsity of the unhappy antithesis which attributes "all agency" to man, as the counterpart of "all power" from God, for the accomplishment of the Saviour's ends. We shall also see that it is not enough for man to be "linked to God" (as is somewhat ambiguously asserted in the sermon under consideration), man being the actual aid of God's grace given him to begin the good act, and to pursue it, and to accomplish it. This is what the church teaches us, not only by the canons of her councils, but by her liturgical forms of prayer. Thus we frequently throughout each day, say, on bended knees, as she directs us, "Prevent, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and good work of ours may always begin from Thee, and by Thee be happily ended, through Christ our Lord."

2. God's active co-operation with us, by His holy inspirations and aiding grace, is necessary also for our fulfillment of His commandments, and even for our victory over any grievous temptation.

3. Special help of God is needed for man's perseverance in the union of charity with Jesus Christ.

Those three propositions refer to man's personal sanctification and his absolute need of God's "agency," as well as of "God's power," to work out his salvation. In those propositions, and throughout my discourse hitherto, I have dealt with the principle, "All power is God's, and all agency is man's," in its general application to human life, natural and supernatural. Now, as to its particular application to the Apostolic address in reference to the ministry of teaching and converting and sanctifying mankind, I further affirm that Jesus Christ, in commissioning the Apostolic Hierarchy to "go and teach all nations, unto the consummation of the world," did not constitute them "all-agency" for "the accomplishment of His ends," but only His secondary and co-ordinate "agency," the principal and ultimate agent being Himself, ever with them in word and work, and giving efficiency to their ministry in the conversion of mankind.

AN EXPLANATION.

We have been unable to procure a report of the Bishop's address in reference to the foregoing doctrines. The sermon was very lengthy, and was heard with earnest attention by the immense congregation that thronged St. Mary's Cathedral on Sunday evening. The Bishop proposed to-morrow to Baltimore, by special invitation, at the Plenary Council of the Bishops of the States, which will be solemnly opened on Sunday next. We have some hope that before His Lordship resumes, as he promised, the criticism on Principal Grant's reported sermon, he will find it convenient to supply us with a report, more or less extended, of the scriptural argument presented by him to the congregation last Sunday evening.

DEATH OF MISS MARGARET M. COLLISON.

It is with sincere regret that we announce to-day the death of Miss Margaret M. Collison, second oldest daughter of Mr. Martin Collison, which took place at her father's residence in Biddulph on Sunday evening, the 2nd of November, in the nineteenth year of her age.

The deceased young lady had been ailing for many months, during which time she received all the kind attentions that fond and loving parents, endearing sisters, as well as most sympathizing neighbors could bestow. She was indeed a universal favorite with both young and old. Tall, fair and handsome, and endowed with all those beautiful virtues of charity, humility and modesty which give charm to the young Christian maiden, she pleased God, and was beloved and loving among sinners. She was translated, she was taken away lest wickedness should alter her understanding, or deceit beguile her soul. Being perfect in a short space, she fulfilled a long time, (if we may be permitted to use the inspired words of Solomon). During the many months of her painful illness she gave herself entirely to God, approaching frequently the holy sacraments of penance and the Blessed Eucharist, which she received with all that piety and angelic fervor which had been so characteristic of her from her

earliest years. And now when the appointed hour is come, when time for her shall be no more and while still in the full vigor of her mental faculties, joining in the prayers of her parents and friends, she sees the minister of God coming in the name of the Church to give her last benediction, the last blessing of God's Church to her loving child whom she has watched during life. She now commends that child to Jesus, Mary and Joseph. Soon all her harrowing agony and breaking heart are hushed in silence, all is over. She is in the presence of God. May she rest in peace.

Her funeral and interment took place at St. Patrick's church, Biddulph, in the presence of a large concourse of friends and neighbors, as well as of many of her relatives from this city, on Tuesday morning, the 4th instant. After mass Father Connolly preached on that beautiful exclamation of Solomon in the Book of Wisdom iv. 1.

"O how beautiful is the chaste generation with glory, for the memory thereof is immortal, because it is known both with God and with men." From this text as well as from many others taken from the new Testament and from the writings of the holy fathers he showed that virgin purity was the greatest gift of God to man, while on the part of man it was the greatest and most acceptable sacrifice he could make to his God. From this he pointed out to parents the great treasure that had been entrusted to them in the purity of their children. As to the young lady before him, he said her beautiful, timid, modest eyes, her fine, handsome, honest face told the entire purity of her heart and thereby giving her the right and privilege of the virgin, the Agnes, the Ceciliæ, and the Catherine, of following the Lamb whithersoever He goeth. "Blessed are the dead who die in the Lord, they shall rest from their labors for their works follow them."

ARTICLE OF CATHOLIC FAITH,

concerning the practical inability of man, even though regenerated and indued with supernatural habits of virtue, to "accomplish Christ's ends" in himself without the active co-operation of God by occasional helps of grace for the beginning, the progress and completion of every salutary work and for his final perseverance.

1. No supernatural act (that is, an act conducing to eternal life) can be performed by man, even though he be united to Jesus Christ by charity, unless the actual aid of God's grace be given him to begin the good act, and to pursue it, and to accomplish it. This is what the church teaches us, not only by the canons of her councils, but by her liturgical forms of prayer. Thus we frequently throughout each day, say, on bended knees, as she directs us, "Prevent, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and good work of ours may always begin from Thee, and by Thee be happily ended, through Christ our Lord."

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KNOWLEDGE TO BE IMPARTED

will be thoroughly practical and communicated in a short series of pointed yet common-place questions—questions that will elicit quick answers, and thus impart a correct and grammatical style of talking and writing. Now, this looks very simple, so much so, as to almost appear absurd in the eyes of some, yet it is just what the people want, and that too upon which they will seize with the avidity of a hungry shark, as has been fully proven by last night's meeting. At the meeting on Wednesday evening, all the requirements for the future studies will be announced, and they will be made just as practical and just as inexpensive as those required for that evening. It must have been very gratifying to the gentlemen who have laid themselves out for the long winter's work, now opening before them, to see the hearty

ENTHUSIASTIC RESPONSE

to this their first call. From the outset it was intended that members of the St. Patrick's Literary Association were to have all the benefits of these classes—free—whilst non-members would be taxed one dollar. So enthusiastic was the response, that ninety enrolled their names, and paid the dollar. Here, in this assemblage, for

OVER ONE HUNDRED

of our people were present, was all the reward, and even more than had been anticipated by the most sanguine promoters of this scheme. In the crowd, there were men well advanced in years, men in middle life, and then the list graded down to youths of tender age. Here could be seen carpenters, painters, bricklayers,

stonecutters, hackmen and laborers. This meeting tells the story simply, solidly; the people have been aroused—the shot has made an electric hit, and

THE VERY BEST RESULTS

are sure to ensue. One great advantage the pupils at these classes will have is that of an examination at the close of the term by the Educational Department of Canada, and those who are successful will have a Government Diploma awarded to them, which in future will be of great value. From the earnest enthusiasm evinced last night, it is not unreasonable to expect that fully two hundred pupils' names will be down on the roll before a fortnight passes. This will give the teachers their hands full, yet to them it will be a great pleasure, for they have set their hearts on the work of doing good, and no matter how heavy the task to them it will prove a labor of love. A gentleman who was present, and who congratulated the young men, who had thus

SHOWS THEIR GOOD SENSE,

their desire to improve their position in life, added some moral force to the work by announcing that on Wednesday evening he would place in Prof. McCabe's hand a \$5 gold piece as a prize to be awarded to the most successful pupil at the close of the term. It will not be out of the way for many of our citizens in this same manner to give a moral aid, be it ever so light, that will be of incalculable value in forwarding this praise-worthy enterprise. Before the meeting dispersed Prof. McCabe announced that, if at all practicable, lessons in elocution would be added to the course.—Ottawa Free Press, Nov. 4.

ADDRESS AND PRESENTATION TO REV. FATHER FERON.

Rev. Father Feron having some months ago resigned his charge of the parish of Strathroy, on Wednesday evening last, the eve of his departure, in spite of the inclemency of the weather almost twenty gentlemen from the various townships of the parish waited on him and presented him with the following address:—

To the Rev. P. H. Feron, Parish Priest of Strathroy.

BELOVED AND RESPECTED PASTOR:—

We cannot let the occasion of your departure from amongst us pass by, without assembling to bid you farewell. That you are going to leave us is but too true. Our hearts were rent with sorrow when you conveyed to us the sad news that in a few days you would cease to be our parish priest. We are bound to you by the strongest ties that can bind a congregation to a devoted pastor; and, although you may be far away, yet fond memories of your presence amongst us will ever remain.

You were not long in our midst before we learned to admire the sterling worth of your character, and we echo the sentiment of our local papers in saying, "the blank left by your absence will be hard to fill."

We abhor flattery, and dislike anything that sounds like the same; but we cannot say less and express our sentiments truly, than that you have been our joy and pride, for we know that our joys have been your joys, and our sorrows were also yours.

The mission which you were instrumental in bringing into our midst, has, we know, recalled many a weary wanderer from the wrecks that lie along the shores of life. This and other evidences of your unabated zeal for the spiritual welfare of your people makes our parting no transitory moment of sorrow and regret, but an event not soon to be forgotten.

We heartily sympathize with you and your esteemed sister in your late affliction, but we know that sympathy, even most affectionate and sincere, seems to be a poor recompense for the loss of an admirable young man, who was the joy, pride, and hope of his friends.

In order to give a tangible form to our feelings, we pray you to accept this purse as a small token of our affection, and we hope that in whatever part of the Master's vineyard you may labor, unbounded success may crown your efforts.

We humbly request you to give us first, because I heard you were coming to say farewell; and secondly, because I knew your good-will and feeling for me. I regret leaving you, as the three years I spent amongst you were years of happiness. My only sorrow was that most of you lived so far away I could not see more of you. I regret leaving a Bishop who was always so kind to me and encouraged every good work I undertook for the benefit of the parish. As you refer to the missions held here the last two years, I most readily admit that, without neglecting the finances of the Church, my whole aim was the spiritual advancement of your souls.

I thank you for the sympathy you expressed for the kind expressions embodied in your address, and for the presentation you make me.

I cannot say I am taken by surprise: I believe I heard you were coming to say farewell; and secondly, because I knew your good-will and feeling for me. I regret leaving you, as the three years I spent amongst you were years of happiness. My only sorrow was that most of you lived so far away I could not see more of you. I regret leaving a Bishop who was always so kind to me and encouraged every good work I undertook for the benefit of the parish. As you refer to the missions held here the last two years, I most readily admit that, without neglecting the finances of the Church, my whole aim was the spiritual advancement of your souls.

I thank you for the sympathy you expressed

press and have shown in our late affliction. You have truly said that our brother, whom God was pleased to call away, was our pride, our hope and consolation; and, therefore, while resigned to God's holy will, you must not be surprised that his untimely death is a source of discouragement and great trouble to me.

Once more, dear friends, I thank you sincerely, and wish you and your families our Lord's choicest blessings.

The gentlemen then partook of the refreshments the pastor had prepared for them, and retired, after a few hours' pleasant conversation.

Loretto Convent—Niagara Falls.

(Written by Marie L. Coon, Hazelton, Pa.)
Near Niagara's brink, as the sun doth sink,
Casting rays on each hill and grove,
While rainbows gleam o'er its shagreened stream,
Like a grey cameo sitteth Loretto,
List! to the Angels evening bell!
And Spirit dress'd, they said,
While the roar of the falls a tale doth tell
Of the barbarous red men's times,
Yet the Spirit dwell, in his crimson coils,
O'er the falls and its dark caves below,
To prophesie whom they sacrificed on,
To the rapid fair daughters did throw;
Their walls still soar, o'er the waterfalls
Their spirits their cruel fate telling.
As the sun doth dim on the western rim,
For the chimes of Loretto is swelling,
The red men's away hath passed away,
To the western land of the setting sun,
Yet the Spirit dwell, in his crimson coils,
And victims distraught doth each year come,
And the wildly leap to their last long sleep
'Neath Niagara's thunderous kneeling,
Mid rainbows and sprays their requiem play
While the Angelus bell is swelling.

DEATH OF MR. MICHAEL MURPHY.

It is with regret that the Free Press has to record to-day the death of Mr. Michael Murphy, which sad event occurred at the residence of his son-in-law, Mr. P. Cadigan, of this city, on Thursday morning. Mr. Murphy was an Irishman of culture and prominence, and has been one of Carleton Place's oldest and most respected citizens. He emigrated to Canada in 1837, from Westmeath, Ireland, and settled in Carleton Place, which was then a wilderness. The generosity and benevolence of this venerable gentleman with the afflicted of all classes, will long be remembered by many in that town, where he has lived for nearly half a century. The late school reflects the very highest credit on the energetic parish priest, Father Connolly, the devoted teacher, and on the trustees.

BIDDULPH SEPARATE SCHOOL.

The following is Mr. Donovan's report of the standing of the Separate School connected with the Church in Biddulph. As will be observed, the condition of this school reflects the very highest credit on the energetic parish priest, Father Connolly, the devoted teacher, and on the trustees.

The building is reported clean and comfortable, while the school furniture is found to be ample and of excellent quality. The school-yard is large and all essential requisites fairly supplied. The standing of the pupils, as will be noted, is very satisfactory.

Miss Agnes Mackey, teacher.—Reading good, spelling very good, writing very good, grammar good, arithmetic very good, composition good, literature good, geography excellent, history good, Christian doctrine very good, order and discipline excellent, attendance large for the season. C. DONOVAN, Inspector.

HYMNIAL.—The marriage of Mr. Thos. Murphy, of Essex, to Miss Johanna Keating, daughter of Thos. Keating, Esq., of Brant county, which took place in the R. C. Church, in this village, on the 28th ult., was a very pleasant and social event. The ceremony was performed by the Rev. P. J. Maddigan, and the edifice was well filled with spectators. The bride was attended to the altar by Miss Hayes, of this village, and Miss Murphy, of Essex. The groomsmen were Mr. Wm. Keating, the bride's brother. After the ceremony the newly wedded pair and the guests adjourned to the residence of the bride's father, where a sumptuous repast was partaken of. The presents were numerous and very valuable. The happy couple left on Friday last for their new home, in Essex, amid the congratulations of their friends.—Grand River Sachem.

We congratulate the happy couple, and wish for them a long life of happiness.—Ed.

NEW REAL ESTATE LIST.—Mr. W. D. Buckle, of the London Real Estate Exchange, Albion Buildings, has just issued the London Real Estate Journal, which contains a full list of properties for sale in this city and vicinity. Parties about to invest in Real Estate will please note the fact that Mr. Buckle's list is one of the largest in Ontario and contains first class city and farm property. No investment is so secure as Real Estate. Some of the "solid men" of this city have made their wealth by judicious land purchases. Every man should at least try to own his own house and be his own landlord. If you want to buy or sell to the best advantage or negotiate a loan on Real Estate, the London Real Estate Exchange is the place to do your business to the best advantage. Lists sent free on application.

ARCHDIOCESE OF TORONTO.

The following lecture was delivered by Archbishop Lynch at St. Michael's Cathedral on Sunday, October 26th: Before commencing our regular lecture, I would like to make a few remarks to correct the popular error, that ignorance is the great cause of crime. This is not altogether true. The cause of crime is the perversity of the human heart, augmented by evil associations, ignorance of religion and its precepts, and poverty. A man may not know how to read or write but still be a very upright and honest man. Now-a-days, the great criminals are highly or fairly educated. One of these highly educated gentlemen, a prominent member of the Church, and a Sunday-school teacher, may be a thorough hypocrite, and he will do more mischief in one stroke than a couple of hundred men have done who are confined in our Central Prison; for at present the higher crimes are committed by the highly educated.

There is another popular error, that Protestantism is flourishing and on the increase. This is not so in the United States. The Catholics were as 1 to 200; now they are as 1 to 7, and soon to be 1 to 6. The immense majority were Protestants. In Geneva in Switzerland, where Calvinism had its origin, the Catholics are increasing to an alarming extent as considered by the Calvinists. In England, though the Protestant church is there sustained by the strong, rich, and powerful aid of the State, the dissenters will soon be one-half of the population. The Catholics are increasing both there and in Scotland in a wonderful manner. In Germany the case is still worse, where the Protestant population generally is dwindling into infidelity and idolatry.

At the Copenhagen Conference of the Evangelical Alliance, says the Baptist Weekly, "among other topics that of Religious Indifferentism was discussed and with this result: 'The picture Dr. Christlieb presented of Germany was appalling. In Berlin, with a population of 1,000,000, only 20,000, or two per cent, attended public worship. In Hamburg, with near 400,000 people, only 5,000 attended. In certain districts of North Germany, there were suicides at the rate of thirty to forty a week. The state of things in the rural district was also bad. The working classes were so hard pressed during the week and had to work at such small wages that they thought they were bound to labor on the Lord's Day in order to increase their income. The study of Infidel books is represented as very common. In London it is said that over 1,000,000 out of its 4,000,000 never attend Church. In Glasgow, 200,000 out of 700,000 neglect public worship. It is probable New York and other American cities would show figures which indicate a like indifference.'

We read in the St. James Gazette that the increase of Catholicism among German princes keeps pace with the progress of the Catholic Church in Germany. As a matter of fact Catholicism has of late years made great progress among the reigning houses of Europe. Duke Philip of Wurtemberg, the only prince of the Wurtemberg royal family who possesses male posterity, is a Catholic as are all his children. This may, perhaps, be accounted for by the female influence; for the Duke's mother was a D'Orleans, and his wife was an Archduchess. Duke Paul Frederick of Mecklenburg has brought up all his children as Catholics. All the members of the princely house of Solms-Bräunfels are Catholics, many princes of Solms have converted into the Church. Count Charles of Schaenbourg-Forderglachan with his wife and son were converted to Rome years ago. All the honors and possessions of the reigning prince of Schaenbourg-Forderglachan will ultimately pass to this Catholic branch, it being the only one which has male heirs. Prince Blacker of Wahlstatt, grandson of "Marshall Forwards," is a fervent Catholic, as are all his family, thanks to the influence of his mother, a lady of the Catholic house of Lorisch-Maenisch. The entire house of Leiningen-Birstein have gone over to Rome; while there have been numerous conversions in the family of the Counts of Stolberg. The same may be said of the families of Hahn-Plehl, Scherr-Thoss, Schenbergen, and a considerable number of others. In Germany as in other countries, the conversions of recent years have mainly been among the upper classes.

A very long list of converts in England has been lately published. But the reading of the names of the nobles alone and of the titled gentry and those from the army, navy, university and civil service would beatirely too long. In Canada the conversions are not so numerous, but great progress has been made in education and enquiry. Irreligion, thank God, is making very slow progress, but yet the rising generation in general are not as fervent as their parents. I have seen with pleasure that the various denominations are making great efforts for religious instruction in the schools, and the hour named for religious instruction is the last quarter of the school hours. You cannot get children to pay much attention to religious instruction beyond a quarter; and if they pay attention for a quarter it will be a great deal. Having the instruction the last few minutes, children, whose parents object to the instruction being given, can retire from the school. Better to have some Christianity than none at all.

The Indian chief, as we have said, is in search of the true religion of our Lord Jesus Christ. He is not satisfied with anything except certainty in a matter of such high importance as the salvation of his immortal soul. He finds in the various denominations no certainty. Amongst them is diversity of opinion on most important points of faith, none are agreed upon what is essential for true faith. The Catholic priest promises him absolute certainty, not mere opinion, or views, or surmises, but faith, believing with absolute certainty all the truths revealed by Christ on His own authority, and on the authority of the Sacred Scriptures and true tradition. He sits down before an audience composed of the various denominations. The Indian asks him for some proofs of the existence of God, though he believes in the existence

of the Great Spirit. The priest opens the catechism, and the very first question is, "Who made the world?" He does not ask, "Who is God?" or, "How many gods are there? because that question would suppose the knowledge of God which the Indian has not. But he has some knowledge of this world, that he sees and feels, and from this certain knowledge he is led to advance a step to another certainty deduced from that, and is made to enquire how the world came there, who made it, and who directs its movements. He is asked, could it create itself? He smiles at the absurdity. It must be first made and have intelligence before it could do anything, and a thing not existing could not make itself. Then the priest says, "An all-wise and all-powerful Being, self-existing, made it, and sustains and directs. An agnostic here interrupts and says, "No, this world was made by the shaking together from eternity of an innumerable number of particles, and eventually took the shape of the present world. Here he may enquire who these agnostics are. They are an old society modernized. They are called agnostics from a Greek word meaning "know nothing," a very fitting appellation. They pretend that, as they know nothing, all the rest of mankind know as little. This is indeed a foolish assumption. But to return. The present world with all that is in it, the animals, the vegetables, the stony heaven, all that is intellectual, including man, they say is the result of this shaking together of particles of matter and particles of iron, and a thousand other ingredients, and fitted into a nice case. The Indian asks in indignation if they think him to be the most absurd of fools. Could the rising and setting of the sun and moon, and the regularity of the seasons, and the movement of the tides, and the production of hundreds of grains of corn from one grain, be produced by a chance shaking together of matter? It would be easier to produce a watch by the chance shaking together of the matter. No, said the Indian, I will hear no more from that know-nothing agnostic. The priest then explains to him the work of the creation in 6 days or durations of time which might have been millions of our years. In the beginning God created the heavens and earth, not of eternity, because eternity has no beginning, but in the beginning when God commanded to create beings to show His power and glory, and also to communicate to some of those beings that He created with intelligence, like to himself, but in an infinite degree inferior, to communicate to them the fruit of His own happiness and glory. This He has done out of pure love, for love delights to communicate happiness to other beings. God is charity or love, He is love; the Indian cries out "that is beautiful." Oh! how good God is, especially to those who are ignorant and loving Him, and with a promise of enjoying his beatific vision, perfect happiness for all eternity." We should fall down before God our Father and praise and thank Him for our creation, and innumerable blessings since, and in the name of God our Father, Amen, and for making us members of His true Church, with its sacraments, regeneration, and reconciliation when we offend Him, and granting to us to partake of the Celestial banquet of the most Holy Eucharist which nourish and strengthen us in our pilgrimage of life, enable us to fight the enemies of our souls and gain the reward of eternal life. The Indian here falls into a profound reverie, in which his countenance changed into a reverential awe. He remained in this reverie for some time, and recovering himself, said to the priest, "Oh! teach me how to love this great and good God."

Irresistible Evidence. St. Justin in his argument for the Christian religion, drew the attention of his countrymen to the gigantic obstacles which the faith had to encounter. He argued that a Roman citizen, before becoming a Christian, had to make so many sacrifices that it was impossible for him to be converted except upon irresistible evidence. "Reflect," he says, "that we were not born Christians. We lived long enough among you; we attended with you the philosophical lectures of your schools. Before becoming Christians we examined the matter earnestly and thoroughly; nothing but the weight of the undeniable, evident truth, could have impelled us to do what we did in becoming Christians." The same may be said of every Protestant who joins the Catholic Church, the weight of irresistible evidence forces him to the act. If he consulted human respect, or favor, or friendship, or pleasure, he would never take the step. But this irresistible evidence should be sought by examination.—Irish-American News.

A Fourfold Work. Bardock Blood Bitters act at the same time upon the liver, the bowels, the kidneys and the skin, relieving or curing in every case. Warranted satisfactory or money refunded. If your children are troubled with worms give them Mother Graves' Worm Expeller; safe, sure and effectual. Try it, and mark the improvement in your child.

PASTORAL LETTER

His Grace the Archbishop of Toronto ON PURGATORY.

JOHN JOSEPH LYNCH, by the grace of God and the appointment of the Holy See, Archbishop of Toronto, Assistant at the Pontifical Throne, etc., etc. To the Venerable Clergy, Religious Communities, and Beloved People of the Lady, health and Benediction in the Lord. The Infallible Church, the spouse of the Holy Ghost, the Pillar and Ground of Truth, and the true teacher of the doctrine of Christ, has in the distribution of her feasts and festivals set apart one day in the year, the first of November, in favor of the suffering souls in Purgatory. She calls on all her children to assemble around her sacred altars to assist and pray at the Holy Sacrifice of the Mass for the deliverance from Purgatory of the souls who, whilst dying in peace with our Lord, still had debts to pay to His infinite justice.

These debts were contracted by the commission of mortal sins, whose grievous guilt, though removed by the Sacrament of Penance, yet left on the soul a debt which was not sufficiently atoned for, or by the commission of venial sins not sufficiently repented of. Purgatory is of the nature of a debt, and is a debt of the great consoling doctrine of the Church of Christ. Only the pure and perfect can enter heaven, and how few persons leave this earth of temptation, sin and trouble in that state of purity and perfection. If there were not a place of purification, how few could go straight to Heaven. Nearly the whole human race would be deprived for all eternity of the beatific vision of God. God has chosen this way of exhibiting His justice and perfection. If there were not a place of purification, how few could go straight to Heaven. Nearly the whole human race would be deprived for all eternity of the beatific vision of God. God has chosen this way of exhibiting His justice and perfection. If there were not a place of purification, how few could go straight to Heaven. Nearly the whole human race would be deprived for all eternity of the beatific vision of God.

For our foundation no man can say, but that which is laid which is Christ Jesus. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest, for the day shall declare it, because it shall be revealed in fire; and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire.—1 Cor. 3, 11-15.

The person who performed good works mixed up with imperfections of vanity and the like will be saved so as by fire. The fire of God's justice will purify the soul of the sinner. And who shall be able to think of the day of His coming? And who shall stand to see Him? For He is like a refining fire, and like the fuller's herb. And He shall sit refining and cleansing the silver. And He shall purify the sons of Levi, and shall cleanse them as gold and silver. And they shall offer sacrifices to the Lord in justice.—Mal. 3, v. 2, 3.

"I will judge justice," saith the Lord, that is God's justice, to see if they are perfect. "Be ye perfect as your Heavenly Father is perfect." Oh, how good God is, especially to those who are ignorant and loving Him, and with a promise of enjoying his beatific vision, perfect happiness for all eternity." We should fall down before God our Father and praise and thank Him for our creation, and innumerable blessings since, and in the name of God our Father, Amen, and for making us members of His true Church, with its sacraments, regeneration, and reconciliation when we offend Him, and granting to us to partake of the Celestial banquet of the most Holy Eucharist which nourish and strengthen us in our pilgrimage of life, enable us to fight the enemies of our souls and gain the reward of eternal life. The Indian here falls into a profound reverie, in which his countenance changed into a reverential awe. He remained in this reverie for some time, and recovering himself, said to the priest, "Oh! teach me how to love this great and good God."

The guilt of mortal sin is so great that the faithful penitent is desired to pay for many faults in words, but what awful crime is forgiven the penalty of satisfying for it in some measure so grave that the flames of Purgatory are made use of for a long or short time according to the gravity of the sin. A certain holy person says that he has seen the souls of the faithful in Purgatory until the day of judgment, inasmuch as they have merely escaped hell by a death-bed repentance, and yet what a blessing to have escaped hell! All spiritual writers agree that the pains of purgatory are intense, yet the souls are satisfied to suffer till the last debt is paid. They would not wish to enter heaven with stains on their souls. God in His great mercy has permitted some souls suffering in purgatory to appear to friends on earth to solicit their prayers and intercession. He is thought by some to have appeared to his wife and children, and to have said to them, "I am here in Purgatory, and I am suffering for the sins which I have committed. Pray for me, and I shall be able to enter heaven with stains on my soul." The Council of Trent, under the inspiration of the Holy Ghost, has made decrees which bind the consciences of the faithful. In the thirteenth Canon of the Sixth Session it declares that if any one should say that a repentant sinner, after having received the grace of justification, the punishment of eternal pains being remitted, has no temporary punishment to be suffered, either in this life or in the next, he is anathema. Let him be anathema.

And though King David was assured, after his sincere repentance, that his sin was forgiven, yet the Prophet told him that he had still to suffer by the death of his child.

In the 24th Session and 3rd Canon, the Holy Council defines, that the Sacrifice of the Mass is propitiatory both for the living and the dead, for sins, punishments, satisfactions, and for other necessities, according to Apostolic Traditions, and the Bishop, when he ordains, places the paten and chalice with the bread and wine in the hands of the young priest and says to him: "Receive the power to offer to God the sacrifice of the Mass as well for the living as for the dead in the name of the Lord. Amen."

The Holy Sacrifice of the Mass is therefore the most powerful means of relieving the souls in Purgatory, and the fervent performance of the Stations of the Cross, to which so many indulgences are attached; then other indulgenced prayers, for example the Rosary: Alms to the poor is another powerful means. "Blessed are the merciful, for they shall obtain mercy."

There is another means which our ancestors loved—to educate a student for the priesthood. St. Monica rejoiced at her death that she had a son to remember her every day at the altar. If you have not a son you can adopt one or subscribe

according to your means towards the Students' Fund. It is the custom in many places, and we wish that it should be introduced where it is not, to receive the offerings of the people previous or subsequent, and the proceeds to be computed and Masses offered up accordingly. We attach the indulgences of the way of the Cross on certain crucifixes and thus enable persons who cannot conveniently visit the Stations of the Cross to gain the indulgences of the Stations by reciting fourteen Our Fathers and Hail Marys: with a Glory be to the Father, etc., for each station, and five Our Fathers and Hail Marys in honor of the five Adorable Wounds, with one for the intentions of the Pope for the conversion of sinners. There are religious congregations and pious associations especially devoted to the relief of the souls in Purgatory. St. Vincent de Paul ordered the priests of his congregations never to go to meals without first saying the De profundis for the souls in Purgatory. The Church ends all the prayers of the divine office with "May the souls of the faithful departed through the mercy of God rest in peace." One may turn away with a sad thought, from a tomb on which is not engraved "May he rest in peace," or on which a cross—the emblem of our hope in God and in a happy resurrection—does not figure.

We exhorted you, beloved children of Christ, to entertain an earnest charity towards the souls in Purgatory. You loved them during life; do not let it be said "out of sight, out of mind." Love them in death or living and earnestly wishing to go to God. This charity will greatly help yourselves. If a cup of cold water given to a servant of God will not go without its reward, how much more a cup of celestial grace that will shorten the time in the flames of Purgatory of a soul that most ardently wishes to go to God, who desires it himself with great love, and will reward those who hasten the exile of his dear servants. Those, says St. Alphonsus, who succor the souls in Purgatory, will be successful in turn by the gratitude of those whom they have relieved, and who enjoy sooner by their prayers the beatific vision of God.

This pastoral will be read in all the Churches of the Diocese and Religious Communities, whole or in part, the first Sunday after its reception. JOHN JOSEPH, Archbishop of Toronto, Given at St. Michael's Palace, 26th day of October, 1882. By order of His Grace the Archbishop, J. J. McCANN, Chancellor.

DIocese of KINGSTON.

Recently His Lordship Bishop Clary, of Kingston, visited the parishes of Humberford and Madoc, to administer the rite of confirmation; and in addition to the customary honours extended to prelates in the Roman Catholic Church on such occasions, the following addresses were presented on behalf of the respective congregations of Humberford and Madoc, by A. A. McDonald, Esq., solicitor, of Madoc, and to which the illustrious prelate replied in most fitting terms. One hundred and fifty children were confirmed in the former parish, and eighty-seven in the latter, affording some proof of the excellent condition of the Catholic people in these sections of the diocese of Kingston. On Wednesday last His Lordship also dedicated the new Catholic church at Sharbot Lake, installing as its first regular pastor the Rev. Father Thomas Kelly, of Kingston. This is a very poor and scattered congregation, situated about 47 miles from Kingston, in one of the most barren parts of Canada, but, strange to relate, they succeeded in erecting this church and paying therefor some \$4,200.

To the Right Reverend James Vincent Clary, S. T. D., Bishop of Kingston:— MAY IT PLEASE YOUR LORDSHIP:—We the undersigned, on behalf of ourselves and the Roman Catholic congregation of Humberford, most affectionately approach your Lordship, and welcome you, and, and three welcome you, in our midst, and most respectfully offer to you an expression of our sincere love, attachment and fealty, and, through you, to our Most Illustrious Pope Leo XIII., the vicar of Christ upon earth, the supreme ruler of the holy Roman Catholic Church, the mouth-piece of God Himself. We had your advent amongst us with joy and love, coming, as you do, as the messenger of peace to dispense to us and our children those precious gifts and heavenly blessings entrusted to your care. "freely receiving and freely giving." We also welcome you on this your first official visit to us since your safe return from the Eternal City, the centre of Christendom, the abode of all that is great, holy, and illustrious, where every opportunity is afforded to the sage, the scholar, and the saint, to gratify his ambition and to strengthen his faith and devotion to the eternal truths and justice of the holy religion of Jesus Christ; and we well understand what a sentiment of true happiness and love must have been experienced by your Lordship in this respect, famous as your Lordship already is for learning and scholarly attainments not alone on this side of the Atlantic, but in the old country as well, and therefore so well able to appreciate those great advantages open there to the whole world, and from where radiates that pure and heavenly light that has, and will, to the end of time, illumine and beautify the world.

We also welcome you amongst us, being your first visit to the new Parish of Humberford so recently constituted by your Lordship, to the end and purpose of affording greater facilities for the exercise of our holy religion and for which kind, wise and necessary act we heartily thank your Lordship. We may justly say at this juncture that whilst we appreciated the appointment of a resident priest at Tweed, that it was with feelings of the deepest sorrow that we learned of our separation from the care and control of our dear Father Davis, our beloved parish priest here for the last sixteen years, who, through great difficulties and privations, during the greater part of that time, did efficiently and most worthily discharge all the sacred duties of his priestly office. We now, through your Lordship, express our congratulations to him as the new Parish Priest of Madoc, Marmora and Queensboro.

We sincerely thank your Lordship for giving us our good and beloved Father Fleming, who is our pride, our guide and worthy pastor, and we may say that long may his life be spared to teach, comfort and bless us. We also sincerely pray that he may, under your Lordship's wise and prudent rule, succeed in erecting his new church and parochial, and that he may encourage our schools, so essential now-a-days to aid the church in rescuing and preserving the rising generation from the perils threatening their souls and their faith, though the tendency and evil influence of the Godless system of education, hotbeds of infidelity, prevailing in this country as elsewhere.

In conclusion, we would ask your Lordship's blessing upon us and our families, and in return we all lovingly join in asking God to spare long, long amongst us a dear Bishop so good, so learned and so worthy. Signed on behalf of the congregation of Humberford by some forty persons. To the Right Reverend James Vincent Clary, S. T. D., Bishop of Kingston:— The congregations of the parish of Madoc, Marmora and Queensboro joyfully approach your Lordship, on this, the occasion of your first official visit to this parish since its separation from the care of Humberford, and cordially welcome you as our beloved bishop, and most respectfully beg to present to your Lordship this address as an humble expression of our sincere love, esteem and fealty, and, through you, to the Sovereign Pontiff, the Most Illustrious Pope Leo XIII., the Vicar of Christ upon earth, and the Head of the Holy Roman Catholic Church, established by Jesus Christ Himself.

We also gladly embrace this opportunity of conveying to your Lordship our congratulations upon your recent safe return from the Eternal City, the centre of Christendom, rendered famous in all ages of Christianity by all that is great, holy and illustrious, and from whence have come so many noble, learned and holy doctors like yourself, to enlighten, strengthen and bless the nations. We, therefore, also affectionately welcome you amongst us to-day as the good messenger of peace and of love, to dispense to us and our children those precious gifts and heavenly blessings entrusted to your care, and humbly beg to convey to your Lordship our sincere thanks for your Lordship's deep interest and care for our spiritual interests, manifested in many ways, but especially in so greatly increasing the opportunities and facilities for the exercising of our holy religion, in providing for us two esteemed priests, the dearly anointed of God to love and bless us. We need scarcely refer you to the length and valuable services for the cause of holy religion rendered by our good Father Davis, parish priest of this parish, and for many long years, also, of Humberford. His diligence and unwearied labors in attending to the spiritual wants of the people, through many trials and privations, constrain us to give public expression to your Lordship of our love and respect for our good parish priest, and of his noble, generous and pure heart, and as a fitting testimony thereof, we can point with pride and satisfaction to the beautiful churches, so tastefully erected, and so classically ornamented by him, with the cooperation of the people, under the blessing of God, now, in every part of this large parish—noble edifices, fitting tabernacles of the Most High, wherein may be fittingly offered up the most holy sacrifice of the Mass for the benefit of the living and the dead, and the promotion of the honor and glory of God.

And we also cheerfully and sincerely put upon record an expression of our love and admiration for dear Father Davis, whose recent departure we deplore as an irreparable loss to our parish, and who so efficiently performs all the manifold duties of his priestly dignity, and who possesses so many excellent qualities of both head and heart, and we therefore tender your Lordship our congratulations on so fitting an appointment as Father Kelly, and earnestly pray God that long life and happiness may be vouchsafed to both Father Davis and Father Kelly to continue their good work.

And, in conclusion, we may say that our dear children lovingly greet your Lordship, about to receive the sacrament of confirmation from your episcopal hands, to strengthen them, to confirm them in the Holy Faith, and to make them true soldiers of Christ; and long will they cherish the remembrance of this day, the great event in their sweet, innocent lives, and the recollection of the visit of their good Bishop, and, in conjunction with the dear little ones, beg again to offer to your Lordship the tribute of our affection, attachment, and love; and of our earnest wish to Heaven to spare you for many years to come in health and happiness. We also ask your Lordship's blessing upon us and our families, that we may be made to continue true and valiant soldiers of Christ, and that we may sincerely keep the faith once delivered to the saints, and by so doing merit eternal life.

Signed on behalf of the congregations of Madoc, Marmora and Queensboro, by thirty members of the parish.

Being, Gentle Spring and coming malaria, dyspepsia, biliousness, torpidity of liver and a train of kindred maladies. Fortunately Kidney-Wort is the nearest drug which may be had of the nearest druggist and will purify the system, correct the stomach and bowels, stimulate the liver and kidneys to healthy action, remove all poisonous humors and make you feel like a new man. As it springs from purest ingredients, it is as strong as steel, and acts as a blood purifier. The FACE BECOMES A YELLOWISH HUE, pimples appear upon it, sick headache, vertigo, morning nausea, and pains in back, side and shoulder blade, are experienced when bile enters the system and poisons the blood. Expel it from the circulation, and direct it into its natural channel, the bowels, by Northrop & Lyman's Vegetable Discovery and Great Blood Purifier, which has widely superseeded mineral drugs having a dangerous reaction. Indigestion, Constipation, Impurity of the Blood, and Kidney Complaints are entirely overcome by its use. Sold by Harkness & Co., Druggists, Dundas St.

FREEMAN'S WORM POWDERS require no other purgative. They are safe and sure to remove all varieties of Worms.

The annals of the late Bishop of Aberdeen (see our issue of the 21st inst.) were the subject of a paper in the Glasgow Herald, in which the late Bishop's life was sketched, and his services to the Church and to his country were highly eulogized. The late Bishop was born in 1805, and became Bishop of Aberdeen in 1865. He was a man of high talents, and his life was a model of industry and piety. He was a great friend of the poor, and his charities were numerous. He died in 1882, and was buried in the cathedral of Aberdeen.

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THE EARLY SCOTTISH CHURCH.

Dublin Review.

The annals of the Scottish Church continue to be veiled in obscurity till we approach the reign of Malcolm Canmor.

There is, perhaps, no more beautiful character recorded in history than that of Margaret.

St. Margaret died in 1093. The work of re-organization commenced by her was worthily continued by her children, Alexander and David, who, on the death of their brother Edgar, succeeded, the former to the kingdom of Scotland proper and its dependencies, the latter to the earldom of Lothian and Cumbria.

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At length, in 1472, Sixtus IV. gave the right of the Pallium, with the dignity of Metropolitan of Scotland, to the Bishop of St. Andrews, assigning the other twelve Bishops as suffragans.

When Alexander requested the Archbishop of York to consecrate Turbot, he refused unless his claim to the canonical obedience of the Scottish Bishops was recognized.

Early as Christianity dawned, and rapid as its light spread over Northern

Britain, one cannot fail to be struck by the slowness of the steps by which its hierarchy advanced to a normal organization.

At the Pro-Cathedral on Sunday his Eminence the Cardinal Archbishop of Westminster preached at the High Mass, on the words: "Know also, that in the last days shall come a dangerous and perilous time."

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HALL'S VEGETABLE SICILIAN Hair Renewer.

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Catholic Record.
LONDON, SATURDAY, NOV. 15, 1894.

THE QUEEN'S COLLEGES IN IRELAND.

On the 6th of August last Mr. Parnell
spoke in opposition in the House of Com-
mons to the grant proposed to the Queen's
Colleges. These Colleges, he held, should
be swept away and their advantages
conferred on denominational
colleges. Mr. Parnell further main-
tained that the interests of education
were sacrificed and money squandered to
fill Queen's Colleges with ill-trained stu-
dents. His indictment of these godless
colleges was the most powerful ever pre-
sented to Parliament in their regard, and
though the grant was maintained by a vote
of 100 to 35, the Irish leader had every
reason to feel satisfied that he had dealt
these institutions a blow for which Ire-
land, and especially Catholic Ireland, must
to him ever be grateful. The Ottawa
Citizen, commenting on Mr. Parnell's
speech, took up the cudgels in defense of
Queen's Colleges. The Citizen said:

"But the establishment of Queen's Col-
leges at Belfast, Cork and Galway inaugu-
rated a new state of affairs. To each of
these students were admitted irrespec-
tively of creed, the only qualification for entrance
being the passing of the University matriculation
examinations. Since that time
the three colleges have accomplished a
great educational work in Ireland. Since
the opening of their doors they have met
with the uncomprehending hostility of the
Roman Catholic hierarchy—a hostility
which has been perfectly consistent, as,
on principle, its members are opposed to
mixed education; and, notwithstanding
the concessions which have been made
from time to time, one of them bringing
about the defeat of Mr. Gladstone's first
Government in 1873, the opposition of the
bishops and clergy has been as strenuous
as at any previous time in the history
of the University. Despite the attacks
made from time to time on the so-called
'godless' colleges allied with
Queen's University, not a few Roman
Catholic students have taken advantage
of the educational facilities afforded by their
existence, and among the most distin-
guished graduates of the University are
members of that Church."

Our contemporary is here altogether
beside the mark. The Queen's Colleges
have done some good work. But they
were intended to meet the just wants of
the nation in the matter of higher educa-
tion, and have not done so. The fact that
a few Catholics have, against the express
wishes and mandates of the bishops of
their church, taken advantage of the
opportunities offered by Queen's Colleges,
is no argument in their favor as a medium
of higher education for the bulk of the
nation. Catholics cannot in conscience
attend them. For them they are therefore
practically useless. The Citizen then
proceeds:

"The right of the Church to refuse its
sanction to such a system of University
education, no one will call in question;
but its hostility should not be allowed to
interfere with the wise policy of successive
Governments, both Conservative and
Liberal, in maintaining in Ireland the
non-denominational system, which, we
are bold to say, has been a great boon to
that country. It has enabled a large
number of young Irishmen to avail them-
selves of educational advantages which
would have been impossible under other
circumstances, and it has been the means
of bringing together, as fellow-students
at the same college classes, members and
adherents of the leading religious denomina-
tions, who have formed such friendships
as the vicissitudes of a lifetime
seldom disturb."

The Church ought indeed to be grateful
for the Citizen's admission of its rights in
the all-important matter of education.
But when that journal says that the non-
denominational system has been a great
boon to Ireland, it speaks from the Irish
Protestant standpoint only, without any
consideration whatever of Catholic rights
or feelings. Had any British government
done Ireland the justice of chartering a
Catholic university for that country, the
educational and even political condition
of that country would be day for differ-
ent from what they are. Actuated, how-
ever, by the purpose of maintaining, even
yet the reality of a Protestant ascendancy
in that country, Britain refuses Ireland
justice in this vital matter. Hence discon-
tent, rancor and embitterment. The
Citizen may tell Mr. Parnell that he is
insolent in demanding the withdrawal of
the state subsidy from institutions which
have almost wholly failed to do that for
which they were established. With as
much reason did the framers of the penal
laws seek to compel the attendance of
Catholics at Protestant places of worship as
does the government to-day, by refusing
university privileges to Catholics, seek to

force them to follow the course of Queen's
Colleges. Mr. Parnell, in his condemna-
tion of these institutions, spoke the senti-
ments of Catholic Ireland, which has since
been again voiced by the Irish hierarchy
in the resolution which, at its late meeting,
was moved by the Most Rev. Dr. Mc-
Evilly, seconded by Most Rev. Dr. Wood-
lock, and declared:

"That we renew our condemnation of
the Queen's Colleges and of Trinity Col-
lege, Dublin, and warn Catholic parents
of the grave dangers to which they ex-
pose their children by sending them to
those institutions so often condemned by
the Holy See as intrinsically, dangerous
to faith and morals."

In a letter dated from Dublin, Oct. 4th,
Dr. O'Reilly, writing to the Catholic Her-
ald, sets forth the disadvantages under
which the Catholics of Ireland labor in
the important matter of University educa-
tion, with a clearness that will give our
readers a just view of the case. This
learned and observant writer says:

"Again, in this morning's Freeman we
find long lists of the candidates successful
in the second examination for the Royal
University; the Catholic schools, consid-
ering the enormous disadvantages under
which they labor, press very closely on the
heels of their favored antagonists. The
Freeman, in its editorial columns, gives
some striking figures contrasting the cost
of education to the government in the
Catholic University Colleges, Stephen's
Green, and the Queen's Colleges in Cork
and Galway: 'The Catholic University
College (which is in its first year of exist-
ence) has educated students of whom 37
(out of 38) have passed the common test;
Galway Queen's College has passed 12
students, while Cork Queen's College has
sent up students of whom only 9 have
passed the same examination. The endow-
ments of Cork and Galway Queen's
Colleges are about £10,000 per annum
each. The total sum of which the
Catholic University College has been
able to avail itself, by means of Fellow-
ships in the Royal University enjoyed
by professors teaching in the
college, amounts to £5,000. There-
fore, taking as a comparative test of
the costliness to the State of these several
institutions, we find that the result of
the recent examinations in the Royal Uni-
versity is as follows: Every student passed
by Queen's College, Galway, represents
£768; every student passed by Queen's
College, Cork, represents £1,111; while
each student passed by the Catholic Uni-
versity College represents £135 * * *

"The Catholics of Ireland ask only a fair
field and no favor. When they get this
they will demonstrate that their natural
vigor will make up for years of neglect
and repression. The Jesuit Fathers, who
have been entrusted with the management
of University College, show that they are
worthy of the high trust which has been
confided to them. They exhibit results
which will satisfy any fair critic that in
the past year they have done remarkable
work. They announce a programme for
the coming year which ought to attract
an increasing number of students to their
halls. Of scholarships and exhibitions
they offer a series which strike us as
almost erring on the side of profusion.
We observe that these academic rewards
are accompanied by a condition, that they
are to be enjoyed by young gentlemen
who continue to study at University Col-
lege. This is as it should be."

There is here a good view presented of
the costliness and inefficiency of the
Queen's Colleges. The success which has
attended the labors of the Jesuit Fathers
in University College should prompt the
Catholic body in Ireland to come to the
generous assistance of that institution.
That which the government neglects to do
the people should do with an eager willing-
ness. A Catholic University in Ireland
would mean the complete obliteration of
Protestant ascendancy. No Catholic Irish-
man desires injustice to be done his
Protestant fellow-countrymen. All he de-
mands and all he will continue to insist on
is equality. That equality he must have
in matters educational as in all else. A
Catholic University for Ireland is the great
desideratum of her people and every Irish-
man deserving the name will assist in the
procuring of this boon for his country.
Without it the reign of inequality and
injustice must continue.

RANK HYPOCRISY.

By a decree of the president of the re-
public, Mgr. Fonteneau, bishop of Agen
has been promoted to the Archbishopric
of Albi. This promotion puts an end to
the rumors which credited M. Ferry with
the purpose of breaking off relations with
the Holy See. It was stated that because
the Holy Father had refused to raise to
the cardinalate the Archbishops of Sens
and Reims until the state allowance
granted to the French cardinals, which the
chambers had suppressed, should be re-
stored, M. Ferry had resolved to present
no names for vacant French episcopal sees.
The carrying out of any such design would
have been a gratuitous rupture of the
Concordat. This the government clearly
understood and refused to place itself in
a position so utterly at variance with
right and justice, and therefore in itself so
untenable. It is not indeed that the
government of the republic is now less
hostile to religion than formerly, or less
anxious to harass its ministers. But its
hostility being purely hypocritical, it con-
tents itself by placing its own interpreta-
tion of the Concordat, not daring to openly
break it. The Government protects liberty
of conscience in the army, but for the
Jewish soldiers only. Thus the minister
of war caused to be issued to the com-
mandants a circular recommending them
to allow the Jewish soldiers the necessary
time to assist at the religious ceremonies

of their new year. As for the Catholic
soldiers, no such care is taken to secure
their freedom of worship. On Sunday
they are brought out in review or put
through drill exercises during the hour
set apart for the divine office. It is,
however, found impossible to wipe away
Christianity from the army. At Amiens
and Versailles certain regiments have
lately had celebrated masses for the
repose of the souls of their
comrades who fell at Sidi-Brahim. It is
good Catholics who always make the best
soldiers. Witness, for instance, Admiral
Courbet, who has won so much glory for
France. He was a pupil of the petit sem-
inaire of Saint Riquier and is an excellent
Christian. Another proof of the hypocrisy
of the French government; it expels
religions, drives them from their schools
suppresses the slender income of *cures* who
do not wish abject servility follow all its
behests, and yet this government has, it is
said, under consideration a project to
grant some honorary recompense to the
priests and religious who distinguished
themselves during the cholera epidemic.
A French Catholic journal, commenting
on this supposed intention of the infidel
government of France, very properly re-
marks: "To see an administration at-
taching with one hand a decoration of some
kind to the robe of a religious or the cas-
sock of a priest, while with the other
it places its sign manual on the expulsion
of the one and the withdrawal of the at-
tenuated salary of the other, is to witness
a spectacle of political wirepulling in which
we will have neither hand nor part."
The same paper says that it will not be so
easy to deceive the masses into a belief
that the government is not the enemy of
religion as it is represented to be, since it
accords a decoration to a few nuns and priests
the better to dissimulate its fixed purpose
of destroying religion. It would, to our
mind, be in keeping with the highest sen-
timents of honor, for the clergy and re-
ligious likely to be honored (!) with the
attention of M. Ferry's government, to re-
fuse the acceptance of any titles or decora-
tions while their brethren are the object
of barbarous measures of repression, and
suffer in the interests of religion, justice
and liberty.

JUST INDIGNATION.

Attorney-General Miller, of Manitoba,
lately ordered a prisoner confined in the
Provincial gaol 24 lashes for attempting to
escape. Twelve of the lashes were at once
inflicted on the unfortunate man, the other
twelve to be administered a month before
his release. No sooner did intelligence of
this barbarous act reach the public ears
than a feeling of righteous indignation
seized on the whole community. On the
evening of Oct. 31, two thousand citizens
of Winnipeg assembled in front of the
Queen's hotel and burned an effigy of the
obnoxious Attorney-General. Two other
effigies of Mr. Miller were also burned in
other portions of the city. Threats were
freely made against Mr. Miller, who, had
the crowd apprehended him, would have
gazed badly. A move was made to the
gaol and subsequently to the Parliament
buildings, where Mr. Norquay addressed
the angry populace. He promised that
an investigation would be made and that
the government would never do it again.
Our respected friend of the Siftings,
who generally calls things by their right
names, deals with Mr. Miller in these
terms:

"Attorney-General Miller has just been
guilty of one of the most barbarous acts
which ever disgraced Canada. He
ordered John McCormack, a prisoner
confined in the provincial jail, 24 lashes
on the bare back for trying to regain his
liberty. Twelve of the lashes were in-
flicted yesterday, the prisoner being
stripped in the jail yard and flogged there.
The other twelve lashes are to be
inflicted a month before his release. This
punishment is an outrage upon humanity,
and could only have been ordered by an
individual with a black heart. We hold
it that every man has a right to regain his
liberty if he can, at any rate his doing so
is only natural. If he fails in his attempt
let him be tried for his offence, and let
a jury and a judge deal with him by increas-
ing his term of imprisonment. For any
man, whether an Attorney-General or
anything else, to have it in his power to
flog a man is a grievous wrong. The
punishment in this case is far beyond the
crime, if it is a crime, in severity. Mc-
Cormack must never receive the balance
of that flogging. Humanity stands horri-
fied at the thought. If the other twelve
lashes must be inflicted then let them be
inflicted on the bare back of the Attorney-
General, and if no one else will under-
take the job of flogging, we will cheerfully
do it for nothing. Shame on the Attorney-
General!"

We heartily concur in the Siftings' view
of the case. Flogging should never be
administered for attempts at escape. It is
intended by the law and practice of all
civilized communities that, this degrading
punishment should be inflicted only for
unnatural and really inhuman offences.
Mr. Miller was, in our estimation, guilty
of a grievous wrong, not alone to the poor
prisoner, but to society at large, by issu-
ing so heartless an order as that
reprobated by the press and people of the
metropolis of the North-West. It is well
that some law-officers of the Crown should
understand that with all the power vested
in them by virtue of their positions, they
cannot set at naught the dictates of
humanity and of decency. Attorney-Gen-
eral Miller now knows just what sort of
a community it is in the midst of which
he lives.

A LIVING APOSTLE.

That the spirit of apostolic times is yet
living and active in the Catholic Church
there is on every hand abundant proof.
In the most distant and inhospitable re-
gions of North America, from Labrador to
Alaska, the Church has its zealous mis-
sionaries everywhere at work. Our read-
ers are no doubt aware that Archbishop
Seghers, late of Oregon City, has been, at
his own request, re-appointed to the See
of Vancouver. This holy and devoted
prelate, of his own choice, has abandoned
a rich and flourishing diocese to give him-
self entirely to the work of the Indian
missions on Vancouver Island and the re-
bound regions of Alaska. The Archbishop
lately visited Ireland to solicit the alms of
the faithful in that country for his work
of evangelization. His appeal to the gen-
erosity of pious souls in Ireland is one of
the most interesting documents we have
ever read. He tells the Irish people that
the diocese confided to his care consists of
two parts, Vancouver Island and Alaska.
These territories at one time formed part
of an immense Vicariate Apostolic
embracing the whole western part of
North America, from California to the
frozen ocean, but that immense vicariate
was subsequently divided into dioceses, and
in 1857 Vancouver Island welcomed her
first bishop, the late Right Rev. Modeste
Demeis. Archbishop Seghers tells us that
Vancouver Island is nearly 300 miles in
length, and that the population of the
Island is composed partly of whites living
for the most part in the towns of Victoria,
Nanaimo and Esquimalt, and that the
Indian population numbers 11,000. In the
whole diocese there are but eleven priests
to minister to whites and Indians, the
absence of pecuniary resources proving an
obstacle in the way of increasing the num-
ber of the faithful. Of Alaska the Arch-
bishop says:

"Alaska, formerly Russian America,
which is larger than Great Britain and
France together, contains about 60,000
Indians as yet unconverted to the faith.
In 1879 I built a church and stationed a
priest at Wrangell, a small town in the
southern part of that territory, but he was
later on recalled to Vancouver Island,
where his services were indispensable, so
that in this immense country, and among
that multitude of souls, there is now not
a single Catholic priest. After the Father's
departure an Indian woman was seen Sun-
day afternoon kneeling before the closed
door of the church, beseeching our Lord
to send a priest again to that mission. Who
can refuse aid, so that this poor woman's
prayer may be heard, and the door of the
church opened once more?"

In 1879 Archbishop Seghers left the
diocese of Vancouver to become Arch-
bishop of Oregon. Called to Rome last
year with the other Archbishops of the
United States, to assist in preparing for
the approaching Plenary Council of Balti-
more, the Cardinal Prefect of the Propa-
ganda expressed to him his fears for
the future of the Catholics in the diocese
of Vancouver Island, then vacant, and for
which there was no prospect of providing
a bishop. Archbishop Seghers then vol-
untarily left Oregon to return to his
former diocese of Vancouver. This gener-
ous offer was gladly accepted by the
Propaganda and approved by the Holy
See. The Archbishop fully indicates, in
his appeal to Irish generosity, the good
work he proposes to undertake:

"More priests," he says, "are needed to
establish new missions both on the island
and in Alaska, for the harvest indeed is
great but the laborers few. Brothers,
too, are needed to educate the Indian chil-
dren. Then the necessary vestments and
sacred vessels for the suitable performance
of divine worship are wanting. Further-
more, a new church and a new house for
the clergy are urgently needed in Victo-
ria, the Bishop's place of residence in
Vancouver Island. The present cathed-
ral is a wooden structure, 75 feet long
and can last but a few years longer. The
Bishop's house, also of wood, is fast decay-
ing, and its unhealthiness exposes the
clergy to serious danger."

These, continues this truly apostolic pre-
late, are the reasons which have deter-
mined him to travel from country to
country and from town to town, yes, and
from home to home, seeking the alms of
his brethren in the faith. We have no
doubt whatever that his appeal has found a
ready echo in the hearts of the Catholics
of Ireland and that out of their very pov-
erty they have made some effort to assist
in the great work of the evangelization
of Vancouver and Alaska. We in Canada
should not be indifferent to this great
work. The island of Vancouver forms
part of the Dominion. The Catholics
should not only look with interest on the
Apostolic labors of Archbishop Seghers,
but extend him every assistance in their
power to render his mission fruitful.
We felt genuine pleasure in reading in
the N. Y. Freeman's Journal words of
earnest commendation of the Archbishop's
mission. After speaking of his collection
in England and Ireland for the Vancouver
Island missions the Freeman's Journal
says:

"Archbishop Seghers is, also, the Apostle
of Alaska. It was his zeal for souls,—his
desire to devote himself to the conver-
sion of the poor Indians of Vancouver
Island, and of Alaska,—that led him to
ask the Pope to relieve him of the Metro-
politan See of Oregon. We have some
intimations that influential Catholics,
clergy and others,—with the cordial ap-
proval of the Hierarchy of New York,—will
ask Archbishop Seghers to make an appeal
to the charity of Catholics here, for the
benefit of the poor Indians of Alaska,

unaxed,—without their leave,—to the
United States. The furtherance of such
a charity will bring blessings,—certainly
spiritual,—perhaps temporal,—on the
Christian people of New York."

The Catholics of New York have indeed
many works at home calling for their
earnest assistance and co-operation, but
they cannot take any better means to
bring God's blessing on their noble city
and its institutions of learning and religion
than by contributing to the salvation of
those that sit in the darkness of heathen-
dom in the far off land of Alaska.

In the Philadelphia Press we lately
read an interesting correspondence
descriptive of a visit to Alaska, that
ought to serve to create deeper interest
in the centres of American civilization in
that country:

"Alaska facing the ocean is much like
Alaska facing the inner channels. There
are the same high mountains, covered
with never-ending forests, long ranges,
white with snow, reaching above the
trees and the clouded fogs. The
highest peak near the coast is Mt. St.
Elias, rising 19,000 feet above the water
level, but next in altitude to it is Fair
weather, which fortunately appeared to
us once more as we sailed toward Sitka.
Seen from the ocean it is more beautiful
than when viewed from any other direc-
tion, for it stands near the sea and looks
with unobstructed vision upon the track-
less waters."

Sitka the writer describes as a sort of
deserted village holding tenaciously to
the memory of busy days, but now so
hopelessly dull as to make it almost in-
credible that ever any life or gaiety
existed in the place. The public build-
ings are now deserted, and the winds
whistle through the great rooms in which
the Russian princess used to hold her
court in the days when Alaska owed
allegiance to the Czar. One cannot help
feeling, according to this writer, a sort of
pity for the place, it looks so lonely.
There are not more than 1,000 people,
Indians and all, living at Sitka, and
though the town is yet the headquarters
of the territorial government it is not
unlikely that Juneau will in time rob it
even of this distinction and then Sitka
will be no more. "Notwithstanding its
decay Sitka has an excellent harbor and
a pretty location. The bay is formed by
two long arms of the main island, ending
in the peaks of Edgecombe and Vestovia,
and is protected from the open sea by a
group of islands covered with a heavy
growth of timber. Behind the town are
piled mountains, with steep sides, be-
tween two of which flows Indian river,
working its way through a dense mass of
shrubbery and crossed by rustic bridges.
Between the wharf and the river, a dis-
tance of two miles, runs the one street
of Sitka, which leads past the warehouses
down by the water at first, and then by
the side of the parade ground and the
Government buildings and the Russian
church. Later on it leaves the rocky
beach, where boats are hauled out on,
and from which an extended view is had
of Vestovia and the intervening islands."

So much for Sitka, or New Archangel,
as it was formerly called. The country
itself, of which it is the chief place, is one
of vast extent, its area being estimated
at 580,107 square miles. It is rich in
forests, mines and fisheries, and may yet
become the home of a comparatively
large population.

"In regard to climate and agriculture,
the country is naturally divisible into
the Yukon district, N. of the Alaskan
mountains; the Aleutian district, com-
prising the islands of that name and the
peninsula; and the Sitka district. In
the first, the mean annual temperature
is about 25° F.; the summer is short,
dry, and hot; ice averages 5 ft. thick on
the Yukon in winter, and—70° F. is the
lowest temperature ever recorded. The
Aleutian district is warmer; mean an-
nual temperature, 39° to 40° F.; rain-
fall, about 40 in. The climate is still
warmer and moister in the Sitka
district, the capital being the rainiest
place in the world outside of the tropics;
its annual rainfall is from 60 to 90 in.,
on 100 to 280 days; mean annual tem-
perature, 44.07° F. The interior is well
wooded, especially in the Yukon region,
where grow the white spruce, the birch,
and alders, poplars, and willows along
the streams. On the Pacific coast occur
dense forests of the Sitka spruce or white
pine, and the yellow cedar, hemlock, and
balsam fir are also found. The agricul-
tural resources are confined practically
to the Aleutian and Sitka districts,
though there is good pasturage in the
Yukon valley, and radishes, turnips,
and lettuce have been successfully raised
there.—According to Dall, the peninsu-
lar region W. of Jon. 150° is gradually
rising, and the fact that the glaciers along
the Pacific coast are decreasing in size
indicates that the rigor of the climate is
lessening. Granite and metamorphic
rocks skirt the coast from the Alexander
archipelago northward to Mt. St. Elias.
There is tertiary coal in several locali-
ties. Sulphur is abundant in the volcanic
districts. Gold, silver, cinnabar, and
iron are found in limited quantities.—
Bears are the largest animals now native
to Alaska; four species are met with.
Other non-marine fur-bearing animals are
the fox, beaver, marten, otter, mink,
lynx, and wolverene. On the coasts are
found the fur seal, sea lion, sea otter,
and walrus. In the adjacent seas whales
abound, and cod, herring, and halibut
exist in prodigious numbers. Immense
quantities of salmon and other river fish
are caught and dried. In summer, Alaska
is the resting place of myriads of migra-
tory birds.—The natives of Alaska com-
prise Esquimaux and kindred tribes, and
Indians. To the first division belong
the Aleutian islanders and the Innuit,
who dwell on the islands along the coast

from Behring strait to Mt. St. Elias. Of
the Indians, the Co-Yukon is the largest
and fiercest tribe on the Yukon river.
The fisheries and the fur trade are the
leading industries of the country. In
1870, 10,612,000 lbs. of salted codfish
were produced. The taking of fur seal is
now regulated by law, and under a pro-
per system a yield of 100,000 skins per
annum can probably be secured. The
average annual production of sea-otter
skins is 1,300, and the value of the fur
obtained from the Yukon region is over
\$75,000 a year. There is a small ice and
timber trade with California."

Such is the country which Mgr. Seghers
has once more undertaken to evangelize.
His task is indeed no easy one, but his
labors will be blessed and bring forth
fruit a hundred fold. Blessed also
will they who, out of the means God has
given them, assist the apostle of Alaska
in the accomplishment of his mission.

PERSECUTION IN SWITZERLAND.

It was only when the Salvation Army
was prohibited by the Swiss authorities
from disturbing the public peace that the
Christian Guardian discovered that reli-
gious persecution existed and had a foot-
hold in the Helvetic republic. "Switzer-
land," said the Guardian, "is republic, and
boasts a great deal of its freedom, but
the way the government of the cantons
and the people have treated the Salvation
Army is by no means creditable to that
country." While admitting that the
Army people have conducted themselves
in a way that has been a nuisance to
others, and that more discretion on their
part would have been advisable and
advantageous, the Guardian holds that the
persistent intolerance with which they
have been treated shows that a large por-
tion of the Swiss people are a long way
behind the times in their ideas of reli-
gious liberty. "People," it declares, "who
have not the least sympathy with the
army, in its methods, have been compelled
to utter an indignant protest against such
a sad failure to recognize the rights of
conscience as has been seen repeatedly in
Switzerland. After speaking of the Salva-
tionists in their out-door assemblies, the
Guardian gives details concerning an
assault by a mob in Geneva on one of
their meeting houses. The officers of the
law were powerless to repress the disorder.
Our Methodist contemporary then adds:

"Soon after this the Bernese Govern-
ment forbid, until further orders, any
meeting of the Salvationists. At a public
meeting at Bienna, attended by about
1,500 people, the Mayor, the Prefect, and
other prominent citizens, and, we regret
to say, some Protestant ministers also,
denounced and misrepresented the Salva-
tionists in a way adapted to inflame the
crowd against them. Finally, the assembly
agreed to demand of the Bernese Govern-
ment—First, the withdrawal of its signa-
ture from the protocol of July 9; second,
the absolute prohibition of meetings of
the Salvation Army throughout the whole
of Switzerland, and the immediate expul-
sion of all foreign Salvationist officers
from Federal territory. The radicals
applied this intolerant persecution. This
is the liberty of skeptical rationalism,
whose bitter antagonism to evangeli-
cal religion is the real inspiration of these
outrages upon the sacred rights of con-
science. The whole thing is a disgrace to
Switzerland and its emasculated Protestan-
tism."

We are glad to perceive that the Guar-
dian has at last discovered that the sacred
rights of conscience are not only now
respected in Switzerland, but that they
have been repeatedly violated. A more
flagrant instance of their violation than
that mentioned by the Guardian has en-
tirely escaped the notice of that journal.
Liberty of conscience has been for years
persistently denied the Catholics of Swit-
zerland. In the new constitution adopted in
1874 the Protestant majority procured
popular sanction for iniquitous violations
of that freedom which this very constitu-
tion professed to guarantee. This model
constitution makes, for instance, civil
marriage compulsory, and leaves the reli-
gious ceremony optional. It prohibits the
erection of new bishoprics unless ap-
proved by the Federal government, ex-
cludes Jesuits and other "obnoxious" re-
ligious orders from all associations and
all functions, clerical and scholastic, for-
bids the establishment of new convents,
though the number in 1874 had dwindled
down to 88. This same constitution
vested the executive power in a federal
council of seven members, selected by the
council of state and the national council
in joint convention. The majority of
this joint assembly being Protestant or
infidel, the executive power is wielded by
the enemies of the church. From the
federal council the old Catholic schism
received governmental sanction and
made over to this handful of heretics.

Neither the Christian Guardian nor any
other organ of the kind had a word to say
against this iniquitous procedure, against
the banishment of bishops and priests, and
the denial to Catholic minorities of their
just rights in the matter of education.
But when the Swiss authorities interfere
with that noisy body of religionists, the
Salvation Army, there is at once raised a
chorus of disapprobation. These papers,
so very sanctimonious to all outward
appearance, have one measure for Catho-
lics, another for Protestants. The former
have, in their eyes, no conscientious
rights the state is bound to respect. The
Swiss constitution itself is an engine of
persecution devised by infidels, but sanc-

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tioned by Protestant majorities. Its passage in 1874 was received with earnest expressions of approval by the British press and even a large number of American journals.

TWO ANNIVERSARIES.

On Monday, the 10th inst., His Lordship the Bishop of London celebrated the seventeenth anniversary of his consecration, and on Tuesday, the 11th, the Most Rev. Dr. Carbery commemorated the first anniversary of his elevation to the episcopal character and dignity.

When the cloth had been removed His Grace the Archbishop, in a few kindly and well-chosen remarks, proposed the health of His Lordship the Bishop of London. His Lordship replied in feeling terms.

The clergy and people of Hamilton followed with interest every movement of their beloved bishop. After his consecration they felt themselves honored by the Pope's selection of one so eminent to fill the episcopal see, and on his arrival in this country extended him a right hearty welcome.

On the 11th inst. the Bishop of Hamilton celebrated, as we have said, the first anniversary of his consecration. That event was one of unusual splendor even for the eternal city, where the ceremony took place.

of the Tablet gave the following account of Dr. Carbery's consecration:

Rome, Sunday, Nov. 11th.—To-day at eight a. m., in the church of St. Maria sopra Minerva, headquarters of the Dominicans, the Very Rev. Joseph Carbery, O. P., late abbot of the Fater-General, and newly preconized Bishop of Hamilton, Canada, received episcopal consecration at the hands of His Eminence Cardinal Howard, assisted by Mgr. Sallus, O. P., titular Archbishop of Chalcedon, Commissary of the Holy Office, and by the Right Rev. Dr. Cleary, Bishop of Kingston, Canada, now in Rome on the visit ad limina.

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THE SHORT ROUTE TO THE SEA.

The great State of Minnesota has resolved to find a shorter route to the sea for its products than that via Chicago, Buffalo and New York. By the construction of a line of railway from St. Paul through Minnesota, Wisconsin and Northern Michigan to Sault Ste. Marie, connection will be established between the great marts of the American North-West and the Canadian Pacific Railway.

The new route will thus be seen to have the distance of 332 miles in its favor against that of Chicago, Buffalo and New York. Sault Ste. Marie is clearly destined to become a great railway centre.

anxious for a share of the trans-continental traffic. Railway legislation at Ottawa will, during the approaching session, be watched with the very deepest interest.

THE PRESIDENTIAL CONTEST.

The fourth of November in this present year of grace proved the most exciting day in the history of the American Union since the close of the great rebellion. Never before was such interest taken in an election contest.

According to the latest returns, which sustain the democratic count, the following is the result of the contest by States:

Table with 2 columns: State and Total. Lists states like Alabama, Arkansas, Connecticut, etc., with their respective electoral votes.

It will require an official scrutiny to determine Cleveland's plurality in New York. It will not number much more than one thousand in a total vote of more than a million cast in the Empire State, even if it does reach that figure.

Rebellion," were the constituents of the opposition. Mr. Blaine did not, we may rest assured, feel any special delight at this information, but he did not, as he should have done, order the "rev."

Table with 2 columns: State and Total. Lists states like Alabama, Arkansas, California, Colorado, Connecticut, Delaware, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, Nevada, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, Tennessee, Texas, Vermont, Virginia, West Virginia, Wisconsin.

A few weeks ago there was published in this journal an article in reply to one that had previously appeared in the Montreal Star, anent Irish Catholic claims.

IRISH CATHOLIC CLAIMS.

A few weeks ago there was published in this journal an article in reply to one that had previously appeared in the Montreal Star, anent Irish Catholic claims. The Star, after stigmatizing Irish Catholics as a body that strive for office without reasonable claim or title, proceeded to state that Mr. J. J. Curran, Q. C., was not a person qualified to hold the Chief Justiceship of Quebec.

lisher of the RECORD received a letter signed by Mr. M. F. Walsh, Private Secretary to Mr. Costigan, Minister of Inland Revenue, taking exception to the tone of the RECORD's references to Mr. Curran.

(2) We do not look upon Mr. M. F. Walsh, or anybody else in or out of the Civil Service as a political mentor. We have from time to time received communications from the gentleman named, and treated them with the respect due all our correspondents.

EDITORIAL NOTES.

—Mr. J. J. Curran, Q. C., M. P., of Montreal, lately delivered a lecture in Kingston in aid of the funds of the St. Vincent de Paul Society. Dr. Sullivan, one of the leading Catholic gentlemen of that city, presided. The lecture, we need not say, was in all respects a great success.

evidence is relied upon, and the encouragement the system gives to subordinate officials to obtain by all possible means testimony against accused or suspected parties, has produced a state of things so frightful that even Paris during the period of the revolution can hardly furnish anything more shocking.

A despatch from Baltimore informs us that the opening ceremonies of the Plenary Council were carried out with great splendor. "The streets in the vicinity of the Cathedral were crowded with spectators from early morning. There were present 13 archbishops, 65 bishops, many abbots, monsignors, vicars-general, superiors of religious orders, rectors of seminaries and theologians.

BOOK NOTICES.

MEDITATIONS FOR EVERY DAY IN THE YEAR. Collected from different spiritual Writers and suited for the Prayers called "Quarter of an hour's solitude." Edited by Rev. Roger Baxter, S. J., of Georgetown College. It is now republished and revised in the 23rd year of Jesuit labor in the United States, by Rev. A. P. Newland, S. J., of St. Inigo's, Md. 12mo, cloth, red edges, \$2.00.

London Bridge.
Flood and lowly, beggar and lord.
Over the bridge, the old go.

NEWS FROM IRELAND.

Dublin.
The death of the Rev. P. Hanley, parish priest of Blessington, took place on Oct. 10th.

Mr. Davitt, who is at present in London, will remain there until about the middle of December, when he promised work on prison life will appear.

The Dublin Chamber of Commerce is not in favor of remaining the streets of Dublin. They will be remained nevertheless.

As the Dublin city list now stands, the Nationalists will be able to elect two candidates, but their nomination papers can be filled by members of the Irish Parliamentary Party on the roll for the metropolis.

The resolution to alter the names of the Dublin streets occasioned a hot debate in the Council. Fierce opposition was of course, given by the Catholic party.

The example of Limerick is apparently being followed all over the country. In several districts people have refused to pay the tax for extra police.

The practical character of the Wicklow men was well illustrated, on October 12, at the meeting of the Avoca Branch of the League, when a resolution was adopted directing the secretary to remind all the branches, which were represented at the late Convention in Ballymore, that a resolution prohibiting hunting was adopted thereat, and requesting all farmers to have the proper notice posted on their lands forthwith.

Harrington a hearty welcome. The details of the Labourers' Act were strongly dwelt upon both in resolution and speech, as well as the determination of the people and their representatives to have them rescinded.

A demonstration under the auspices of the Irish National League was held on Sunday, Oct. 12, at Tallamore, and attended by contingents from the surrounding districts with bands and banners.

To put down a Cork meeting nowadays, it seems, would require about the whole British army to occupy points of vantage at every quarter of a mile of road for miles and miles around.

At the Abadillane Petty Sessions, on October 10, several persons were summoned for various sums levied on them, as compensation for the murder of James Spence.

Mr. O'Brien, M.P. at Malloy, on Oct. 12, called the 'courts of justice' in Ireland 'slaughter-houses.' We wonder what George Bolton thinks of such language.

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Notwithstanding the refusal of the Lord Lieutenant to grant an inquiry into the Mearns murder, a meeting of the Inspector Stokes and another official named Whelan have just been in the locality, and in company with the three Joyces, the independent witnesses, have carefully gone over the ground said to have been traversed by the Mearns.

Complaints have reached Limerick as to the treatment of John F. Daly and John F. Egan, who were convicted of treason-felony and complicity in the alleged dynamite conspiracy, at the last Warwick Assizes, before Mr. Justice Hawkins, and who are at present confined in Chatham Convict Prison.

The Whig Catholics have been taught another lesson in Newry. In that town a Mr. Patrick Campbell was retiring from the South Ward and he sought re-election. He relied for his success on the Whigs and Tories, but his coalition allies could

not save him. The Nationalists nominated Mr. John F. Small, M.P., and carried their man triumphantly—Small getting 194 votes, while Campbell only received 110.

Dromore, on Oct. 16, was the scene of quite a demonstration, the occasion being the attempt to sell a number of evicted farms on the estate of J. and B. McCorkell, of Birmingham, England.

The death is announced of the Rev. J. P. O'Loghlen, P. E., who died at his residence, Draperstown, after an illness of three weeks.

Mr. Parnell has written to Father McFadden, of Gweedore, in reference to the McSweeney Indemnity Fund.

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A BAD BUSINESS.
"So you don't want to canvass any more for the 'Life of Andrew Jackson,'" said the proprietor of a subscription agency to a young man who had just returned from the country.

"No, I don't care now. The work is very pleasant and all that, yet I prefer to do something else. Believe I'd rather dig ditches or clean out wells."

"Was your trip to the country successful?" "Well, no; I can't say that it was. I'll give you a sample of my experience. One afternoon, while riding along a lonely road, I came upon a field in which an old fellow was ploughing. I waited until he got to the end of a row and then, approaching him, I asked if he would not like to look at the 'Life of Andrew Jackson.'"

"Why, I looked at one of his lives t'other day. Must have been more lives than a cat. Stranger, I'd like powerful well to look at it, but the fact is I ain't got the time. This cotton is mighty in the ground. 'Whose, Ball, come around."

"My friend," said he, "if you would like to look at the book, I'll plow while you sit down and examine it. This plowed him very much, and taking the book, he climbed the fence, went into the woods and sat down in the shade. I plowed for some time until I got tired, but thinking that the old fellow would soon make his appearance, continued to plow on. At last I went into the woods and found him deeply interested in the book."

"I agreed, for houses in that section of the country were far apart. Well, when we went to the house the old fellow took my book and devoted himself to it the entire evening. I knew that he would buy it, and I was glad to see that he was deeply interested. The next morning, just before I got ready to start, I turned to my host and said: 'Have you made up your mind to buy that book?'"

"No, but I did 'low to buy it, but the fact is, I ain't no buyin' it now."

"Why?" "Case I sot up last night an' read her through."

"That so? Well, in consideration of the fact that I have stayed all night with you, I'll make you a present of the book."

Agitation in the world of homoeopathic medicine has been its very soul of progress, as in politics and religion—the difficulties of opinion and the individuality of men have been parent to the disagreements by which the standard of these bodies have been elevated.

"Quinine Wine,"—and which, when obtainable in its genuine strength, is a marvellous creator of appetite, vitality and stimulant, to the general fertility of the system. Quinine Wine, and its improvement, has, from the first discovery of the great virtues of Quinine as a medicinal agent, been one of the most thoroughly discussed remedies ever offered to the public.

O. Bortle, of Manchester, Ontario Co., N. Y., writes: "I obtained immediate relief from the use of Dr. Thomas' Electric Oil. I have had asthma for eleven years. Have been obliged to sit up all night for ten or twelve nights in succession. I can now sleep soundly all night on a leather bed, which I had not been able to do previously to using the Oil."

Words of Warning and Comfort. "If you are suffering from poor health or languishing on a bed of sickness, take cheer if you are simply ailing, or if you feel weak and depleted."

If you are a minister, and have overtaxed yourself with your pastoral duties, or a mother, worn out with care and work, or a man of business or labor, weakened by the strain of your every day duties, or a man of letters toiling over your midnight work, Hop Bitters will most surely strengthen you.

If you are suffering from over-eating or drinking, any indiscretion or dissipation, or are young and growing too fast, as is often the case.

If you are in the workshop, on the farm, at the desk, anywhere, and feel that your system needs cleansing, toning, or strengthening, without intoxicating, Hop Bitters is what you need to give you new life, health, and vigor.

If you are a frequenter, or a resident of, a miasmatic district, beset with your system against the scourge of cholera, malaria, epidemic, bilious and intermittent fevers by the use of Hop Bitters.

If you are sick with that terrible sickness, Nervousness, you will find a "Balm in Gilead" in Hop Bitters.

A Book for the Times?

CATHOLIC CHRISTIANITY AND MODERN UNBELIEF. A plain and brief statement of the doctrines of the Roman Catholic Church, as opposed to those falsely attributed to her, by Christians who reject her authority, and by unbelievers in Revelation; that thus a contrast may be easily drawn between the "Faith once delivered to the Saints," and the conflicting Theories, and Scientific Guesses of the present Age; and serving as a Refutation to the assaults of modern Infidelity.

MEDITATIONS FOR EVERY DAY IN THE YEAR, collected from different Spiritual Writers and suited for the Practice called "Quarter of an Hour's Solitude." Edited by Rev. Roger Baxter, S.J., of Georgetown College, 12mo, cloth, \$2.00.

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SHIPWRECK.

A true story of the shipwreck of the brig "F. M. New York, last of dire confusion almost unparalleled and suffering. Looking haggardly, the child greeted then took the presence of two all that were crew.

When all that I asked one of the men, he said, "I've been here since the brig at sea. Eleven tall sailors, stood gall and the officers, sense as well as the captain said, the brig at sea. Eleven were for Charleston, while in latitude 54 deg. W., the came which tore and fastenings and disabled the pumps. Under was steered before further injury, alated when it from the carpet covered. All hands to the pumps. V exhausted the they would pump, inch by inch. When all the men were pumps and keeled at land, the did not be terminated not Captain Hopp most trusty muping up with them they discovered Merryman were again a answer. Not a deck. A man he disappeared ing boat's crew. Grappling a side of the brig, his boat close to all his men ex-hind to look clambered on disorder. The wheel had swashed into his to tell that the nel house, and Hastily saved the brig, the crew of the men remain of fever. Fil come into view, seamen almost was death from tion by taking them, according THE accepted. Searching his company their lent his ing men, who after a few r the crew were and a s hausted from. When the cre brig they were visions they of was then aban the following: The Merry erton & Co., y. City. She left Sierra Leone, arriving there on August 20th signed to John sides the John and five men leaving Bathu the crew were numbers to had to do der to m captain and a navigator, until only the the crew were found captain into the New

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SHIPWRECKED AND SAVED BY A PLAGUE-SHIP.

A true story which vies with the weird-tale of Poe is narrated below: "When the health officers at the Hospital Ship in the lower bay went aboard the brig F. T. Merryman, which arrived at New York last week, they beheld a scene of dire confusion, and were told a tale of almost unparalleled combination of disaster and suffering from storm and sickness. Looking haggard and pale, Captain Hoppchild greeted the officers excitedly and then took them below decks into the presence of two emaciated men, who were all that were left of the vessel's original crew.

"What do you mean by saying these are all that is left of the brig's crew?" asked one of the officers as the captain began his recital. "Here you are yourself, and here are at least a score of other men."

Eleven tanned, but worn-out-looking sailors, stood grouped around the captain and the officers, and to explain their presence as well as his own aboard the vessel the captain said that they had picked up the brig at sea. The captain and crew of eleven were from the bark Frederica Scavia, owned at Stettin, and last seen in New York in May, 1883. She sailed from Stettin on July 11, with a cargo of salt for Charleston, S. C. On September 12, while in latitude 29 deg. N., and longitude 54 deg. W., the Scavia encountered a hurricane which tore every sail into ribbons, and finally wrenched every spar from its fastenings and swept them away. Thus disabled the good ship was at the mercy of the gale. Under bare poles, however, she was steered before the wind and kept from further injury. But the storm had not abated when the awful news was received from the carpenter that a leak had been discovered. Although tired out from their exertions to keep the vessel righted, all hands that could be spared were placed at the pumps. Working night and day soon exhausted the men, and it seemed that they would perish. The water gained inch by inch day by day.

When all hope was abandoned, on September 21, the cry was raised that a sail had been sighted. Filled with a new life the men made a desperate effort at the pumps and kept afloat until the sail was close at hand. They raised signals of distress, but they received no reply. Mystified at not being recognized, but yet determined not to be passed unnoticed, Captain Hoppchild with several of his most trusty men put off in a boat. Coming up with the newly discovered vessel, they discovered her to be the brig F. J. Merryman. Hailing the vessel, they were again astonished at receiving no answer. Not a man was to be seen on deck. A man had stood at the wheel, but he disappeared on beholding the approaching boat's crew.

Grappling a rope that hung over the side of the brig Captain Hoppchild drew his boat close to the vessel. Followed by all his men except one, whom he left behind to look after the boat, the captain clambered on deck. Everything was in disorder. The man who had stood at the wheel had swooned. A pail of water was dashed into his face and he revived only to tell that the vessel was a floating charnel house, and then to fall back dead.

Hastily searching through the crew of the brig, the captain and his men discovered that out of the crew of the brig only two men remained. The others had died of fever. Filled with horror at having come into such a danger, the long-tried seamen almost despaired. Behind them was death from drowning, or slow starvation by taking to their open boats. Before them, seemingly, was even a worse fate. They accepted the chances of the latter.

Sending his men back to the bark after their companions, Captain Hoppchild then lent his attention to the two surviving men, whom he discovered, and had after a few minutes' treatment he laid down on their feet. They were the steward and a seaman, who had been exhausted from overwork and short rations. When the crew of the bark reached the brig they were sent back for all the provisions they could obtain, and the bark was then abandoned. The bark sank on the following day.

The Merryman, owned by R. A. Robertson & Co., of No. 9 Old Slip, New York City, she left Boston in charge of Captain G. G. Nickerson on May 11th for Sierra Leone, on the West coast of Africa, arriving there on June 14th. She then sailed for Bathurst, whence she departed on August 20th with a cargo of hides consigned to John S. Brooks, of Boston. Besides the captain she carried two mates and five men before the mast. Soon after leaving Bathurst fever broke out among the crew which soon decimated their numbers to such an extent that they had to do double duty in order to manage her. When the captain and mates died they were without a navigator, and sailed aimlessly about until only three were left. Strange to say, two men lingered until the newly found captain and crew brought the brig into the New York bay.

"As tragic as this story appears," said a shipping man, "it is yet not without its humorous phase. Notwithstanding that if Captain Hoppchild had not found the crewless brig he would have certainly never been heard from, he has now entered a libel in the United States Court for salvage against R. A. Robertson & Co. for picking up the brig."

Loss of Flesh and Strength, with poor appetite, and perhaps slight cough in morning, or on first lying down at night, should be looked to in time. Persons afflicted with consumption are proverbially unconscious of their real state. Most cases commence with disordered liver, leading to bad digestion, and imperfect assimilation of food—hence the emaciation, or wasting of the flesh. It is a form of scrofulous disease, and is curable by the use of that greatest of all blood-cleansing, anti-bilious and invigorating compounds, known as Dr. Pierce's "Golden Medical Discovery."

Mrs. D. Morrison, Farnham Centre, P. Q., writing about Dr. Thomas' Electric Oil, says: "George Bell used it on his son, and it cured him of rheumatism with only a few applications. The balance of the bottle was used by an old gentleman for Asthma, with the best results. It acts like a charm."

Panacea for Trouble.

Life is filled with trouble, as a writer in Our Homes has said, and we must shoulder our share with the best grace we can. We may only seek to make them as light as we can, since to avoid them is impossible. There is one sovereign panacea for this. It is working. Brooding over trouble is like surrounding one's self with a fog. It magnifies all objects seen through it. Occupation of the mind prevents this; hard work, manual work even, gives the mind other matters of concern, tires the body so that sleep will come. Very few suicides occur when men are actively employed. When out of work they think of their other troubles, and the despondency arising from this added one throws the mind from its balance, and the fatal deed is done. Many a man would have committed suicide if he had the time. Work of any kind, especially work for others, is the great panacea for a troubled mind.

Ayer's Sarsaparilla works directly and promptly, to purify and enrich the blood, improve the appetite, strengthen the nerves, and brace up the system. It is in the truest sense an alterative medicine. Every invalid should give it a trial.

At a college examination, a professor asked: "Does my question embarrass you?" "Not at all, sir," replied the student. "Not at all. It is quite clear. It is the answer to it that bothers me."

If people troubled with colds, would take Ayer's Cherry Pectoral, and go to church or places of entertainment, they would avoid coughing, greatly to the comfort of both speaker and hearer. Public speakers and singers find that the Pectoral wonderfully increases the power and flexibility of the voice.

If an untruth is only a day old, it is called a lie; if it is a year old, it is called a falsehood; but if it is a century old, it is called a legend.

CONSUMPTION CURED. An old physician, retired from practice, having been placed in his hands by an Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, he felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

Choosing a wife is very much like ordering a meal in a Paris restaurant when you don't understand French. You may not get what you want, but you will get something.

Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites. Is especially valuable for Children. Dr. J. R. Frayer, Memphis, Tenn., says: "I regard Scott's Emulsion as a valuable medicine for the diseases of adults, for infants teething and sickly children."

"Ah! it's women's mission to make fools of men," sighed a languid pig. "And how vexed we are," said a bright-eyed feminine present, "to find that nature has so often forestalled us."

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

The man who drinks cannot conceal it from the world. His habit is red in his nose.

A Princely Fortune. A man may possess the fortune of a prince but can never possess happiness without good health; to secure which the blood must be kept pure and every organ in proper action. Burdock Blood Bitters purify the blood and regulate all the organs.

Stamp orator: "Feller-citizens, I know no North, no South, no East, no West." "Old farmer in the crowd: "Then it is about time you went to school and learnt geography."

Depend Upon It. You can depend upon Hagar's Yellow Oil as a pain reliever in rheumatism, neuralgia and all painful and inflammatory complaints. It not only relieves but cures.

Mamma—"And now, Bertie, you have chattered enough. Shut your eyes, and hold your tongue, and go to sleep." Bertie—"How can I do three things at once, mamma?"

A Good Guarantee. H. B. Cochran, druggist, Lancaster, Pa., writes that he has guaranteed over 300 bottles of Burdock Blood Bitters for dyspepsia, bilious attacks and liver and kidney troubles. In no case has it disappointed those who used it. In Canada it gives the same general satisfaction.

It is said the English Clumde Missionary Society has expended in thirty-three years upward of \$600,000 on "missions" to Jews and Mohammedans, in Palestine, without making a single convert.—Chicago Herald.

HIS HEAD WAS LEVEL—A wealthy New York gentleman advertised for a coachman. Among those who applied for the position was one who answered all the requirements. "I will hire you for a year at fifty dollars a month." "The salary is all right, but—" "But what?" "I would like to ask you a question." "What is it?" "Are you President of any National bank, and do you speculate in Wall street?" "What's that your business?" "Well, if you do, I want my wages in advance."

Danger In the Air. In the chilling winds, the damp atmosphere, and suddenly checked perspiration, colds are lurking. Hagar's Pectoral Balsam cures colds, coughs, asthma and bronchitis, and all complaints tending towards consumption.

A Good Motto. WASTE NOT your substance in riotous living, which feeds impure blood and clogs the system with disease. Open the channels of health, purify the blood and regulate all the organs with Burdock Blood Bitters.

NATIONAL PILLS act promptly upon the Liver, regulate the Bowels and as a purgative are mild and thorough. Dr. Low's WORM SYRUP has removed tape worm from 15 to 30 feet in length. It also destroys all kinds of worms.

ON THE ROAD.

New York Freeman's Journal. It is not a pleasant thing to be the travelling agent representing any publication. It is still less pleasant when the subscribers to that publication are scattered over a large area. An agent, to perform his duty thoroughly, must be very much in earnest; he must have the enterprise of a Wall street broker, the patience of an editor, and the perseverance of a book agent. If Providence had given him the fur of a polar bear and the legs of those tall water birds that wade in swamps, he would be a happier man. If the travelling agents of the Freeman's Journal had all these qualities and gifts, probably we should not have to put in a word for them. But, as they are generally human beings, without polar fur or high stilts, we are moved to draw the attention of some of our readers to their position.

If our agent, after stopping at some remote station, and walking a few miles, is not petrified by the frosty glare of the priest's housekeeper, he falls into the hands of the sexton, who perhaps sees a "funeral" in him, and "sours on him"—we quote this horrible bit of slang from a letter before us—when he discovers there is nobody to bury. It is hard work, rushing for trains and rushing out of them, wading through mud to the house of the admiring reader, who sends "his love to the veteran editor," but tells the agent to "reel again." Call again! When he has only two hours to stay in the place and some miles to walk before train time. Call again! When travelling agents die—they generally die young—that phrase is found written on their hearts. The reader thinks that if he keeps back the sun due for his subscription, it will make no difference. But when a hundred or so subscribers in one district adopt this opinion it does make a great difference—especially to the agent, whose manner of travelling will depend very much on the percentage he makes.

Our travelling agents are very sensitive to kind treatment, and they like to tell readers anything left out of the Freeman. They are willing to converse on the future of Ireland, to give the "true inwardness" of metropolitan politics, to converse for a suitable length of time on Roman affairs; but it ought to have struck some of our readers that a man talks best when he is free from anxiety, and the agent is never free from anxiety until he is paid. With the amount of his bill in his hand, the agent becomes a new man. His eloquence can only be checked by inexorable time; his flow of language has been even known to soften the stony heart of the priest's housekeeper when, in answer to his announcement, "I've called again," she replies with that severity always shown to any benefactor of the rector: "His reverence left the money." Charming words! There be those who not only pay the agent, but who show him the kindest welcome, and kill the fatted chicken, and send him away laden with good wishes—and new names. Heaven bless them! May their tribe increase! They do not believe in words only, but in deeds. Happy the travelling man whose path crosses theirs! Who that has seen him, sitting in a front pew on Sunday, while the praises of his beloved sheet sound from the steps of the altar, can forget his proud bearing and his look of bliss! There are moments in a travelling man's life that seem forestates of that halcyon day when an influential country paper will give him a half column notice, and the leading inhabitants shall bring in new names unsolicited. We have described one of these.

Look at him! Mad-battered, careworn, with the clay of a dozen districts on his boots, he has dashed into a car, nearly a second too late. He sleeps, with his battered hat against the pane. He dreams of a land where the heart of the priest's housekeeper has been softened by adversity, of a land whose chief annual product is "worms," of a land where his sermons are preached only on the merits of his journal. But he awakes. He rushes from the train. The illusion is over. Hence these tears.

Ask your dealer for R. Eckermann & Will's Moulded Bees Wax Candles. If he does not keep them, send us your order, and we promise same or our best at hand.

Yours respectfully, R. ECKERMANN & WILL, Syracuse, N. Y.

Sold by D. J. SADDLER & Co., Montreal, P. Q.; THOS. COFFEY, London, Ont.

GAIN Health and Happiness.

How? DO AS OTHERS HAVE DONE.

Are your Kidneys disordered? "Kidney Wort" brought me from my grave, as it were, after I had been given up by 15 best doctors in Canada. It has done more for me than any other medicine. It cured me of all my troubles. W. H. HARRISON, Medicine, Iowa, Mich.

Are your Nerves weak? "Kidney Wort" cured me from nervous weakness, and all my troubles. It cured me of all my troubles. W. H. HARRISON, Medicine, Iowa, Mich.

Have you Bright's Disease? "Kidney Wort" cured me when my water was just like ink and tea. It cured me of all my troubles. Frank Wilson, Peabody, Mass.

Suffering from Diabetes? "Kidney Wort" cured me of chronic Liver Disease after I moved to the U. S. H. W. HARRISON, Medicine, Iowa, Mich.

Is your Back lame and aching? "Kidney Wort" cured me when I was so lame I had to lie out of bed. It cured me of all my troubles. G. T. TULLOCH, Milwaukee, Wis.

Have you Kidney Disease? "Kidney Wort" cured me of all my troubles. It cured me of all my troubles. G. T. TULLOCH, Milwaukee, Wis.

Are you Constipated? "Kidney Wort" cured me of all my troubles. It cured me of all my troubles. G. T. TULLOCH, Milwaukee, Wis.

Have you Malaria? "Kidney Wort" cured me of all my troubles. It cured me of all my troubles. G. T. TULLOCH, Milwaukee, Wis.

Are you Bilious? "Kidney Wort" cured me of all my troubles. It cured me of all my troubles. G. T. TULLOCH, Milwaukee, Wis.

Are you tormented with Piles? "Kidney Wort" cured me of all my troubles. It cured me of all my troubles. G. T. TULLOCH, Milwaukee, Wis.

Are you Rheumatism racked? "Kidney Wort" cured me of all my troubles. It cured me of all my troubles. G. T. TULLOCH, Milwaukee, Wis.

Ladies, are you suffering? "Kidney Wort" cured me of all my troubles. It cured me of all my troubles. G. T. TULLOCH, Milwaukee, Wis.

If you would Banish Disease and gain Health, Take KIDNEY-WORT THE BLOOD CLEANSER.

CARRIAGES W. J. THOMPSON.

King Street, Opposite Revere House, Has now on sale one of the most magnificent stocks of CARRIAGES & BUGGIES BY THE DOMINION. Special Cheap Sale During Exhibition Week. Don't forget to call and see them before you purchase any where else. W. J. THOMPSON.

Sawing Made Easy.

MONARCH LIGHTNING SAWING MACHINE SENT ON 10 DAYS' TEST TRIAL.

The logging camps, wood yards, farmers getting out their wood, and all sorts of log-cutting, is unsatisfied, provided they have the Monarch. It is so simple and easy, that any man can use it. It is so light and portable, that it can be taken to any place. It is so cheap, that it is a bargain. It is so good, that it is a necessity. It is so reliable, that it is a life-saver. It is so perfect, that it is a masterpiece. It is so complete, that it is a whole. It is so simple, that it is a child's play. It is so easy, that it is a breeze. It is so light, that it is a feather. It is so portable, that it is a pocket. It is so cheap, that it is a penny. It is so good, that it is a gem. It is so reliable, that it is a rock. It is so perfect, that it is a star. It is so complete, that it is a world. It is so simple, that it is a dream. It is so easy, that it is a walk. It is so light, that it is a shadow. It is so portable, that it is a shadow. It is so cheap, that it is a shadow. 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OFFICIAL ORGAN.



C. M. B. A. Fins will be sent on receipt of price, \$1.25, by addressing T. P. TANN, 87 St. Martin Street, Montreal, or T. P. TANN, Catholic Record Office, London.

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he would not fight for two months. Many of his followers left him. The Canadian voyageurs of the Nile expedition complain that the boats furnished them are flimsy affairs, and not at all adapted to the use for which they were constructed.

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gale, and the sea began to rise higher and higher. The vessel ceased down to half speed, and four men were constantly kept at the wheel to keep her before the wind.

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the forenoon and the afternoon. I also take the liberty to advise that the seats in the middle row of each building be placed at right angles to their present position, thus securing all the benefits of the light, and avoiding that danger to the sight which is imminent when pupils sit facing the window.

Don't over-feed. Give salt regularly. Put the smoke-house in shape. Butcher will heat in large pails. It is best to clean the stables daily. Sheep winter best in flocks of about fifty each.

Animals cannot breathe foul air and have racks of hay ready in the yard or stable for them every evening and also get them in the way of eating grain by placing some in accessible troughs and sprinkling a few grains of salt over it.

Hints on Building a Board Fence.—The best posts are red cedar. They should be eight feet long if possible, and then the lower end may be sharpened to prevent their heaving.

Orchard and Garden. Make the sauerkraut. Stake the fall trees. Gooseberries need shade. Finish gathering the crops. Apples prefer a heavy man.

Flowers and the Lawn. Slip the fuchsia. Don't crowd pot plants. Finish up bulb planting. The sweet violet forces well.

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to take it from the pots, shake off all the soil, and return it to a new or perfectly clean unglazed pot, so small that the roots will seem to be in very close quarters, giving a light fibrous soil and giving ordinary treatment afterwards.

Amorpha Culture.—If not already done, the pot plants of this bulb should now go into their winter rest. A moderately dry and cool place, where there is no danger from frost should be chosen in which to store them.

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NEW FALL DRY GOODS RECEIVED AT J. J. GIBSON'S; new dress materials, new wool wraps; new house-furnishing goods; new underclothing for ladies, gents and children; new Chambered hosiery—all very good value.

L. C. LEONARD is positively selling off his stock of crockery, glassware, lamps, chandeliers, etc., cheaper than at any other house in London. Note the place—Opposite City Hotel, Dundas street.

FOR THE BEST PHOTOS MADE IN THE CITY GO TO EDY BROS., 380 Dundas street. Ask and examine our stock of frames and paperbacks, the latest styles and finest assortment in the city. Children's pictures a specialty.

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LOCAL NOTICES. NEW FALL DRY GOODS RECEIVED AT J. J. GIBSON'S; new dress materials, new wool wraps; new house-furnishing goods; new underclothing for ladies, gents and children; new Chambered hosiery—all very good value.

L. C. LEONARD is positively selling off his stock of crockery, glassware, lamps, chandeliers, etc., cheaper than at any other house in London. Note the place—Opposite City Hotel, Dundas street.

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SERIOUS HOURS

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MARKET REPORT. OTTAWA. Correct report made weekly for "The Catholic Record."

GRAIN.—Oats, 60c to 35c. Peas, 50c to 60c. Spring wheat, 70c to 80c. Fall wheat, 90c to 1.00. Scotch, 60c. Rye, 40c to 50c. Beans, 1.40 to 1.50.

MEATS.—Pork—Mess, per barrel, 60 to 70; 21 to 25; 16 to 17; bacon, green, 10 to 12; young pigs, 2.00 to 4.00 each. Beef, live weight, 4 to 5. Mutton and lamb, 10c.

FRUIT.—Apples, per bushel, 60 to 75. Raisins, per cwt, 4.00 to 5.00. Currants, per cwt, 3.00 to 4.00. Grapes, per cwt, 2.00 to 3.00.

VEGETABLES.—Potatoes, new, 30c gal; 30c to 40c bag. Cabbage, per dozen heads, 50c to 60c. Cucumbers, per doz, 50c. Carrots, per doz, 50c. Turnips, 1.00 per cwt.

WHEAT.—Spring, 1.20 to 1.25; Delhi, 1.20 to 1.25; 1.20 to 1.25; 1.20 to 1.25. Oats, 50c to 55c. Peas, 50c to 60c. Spring wheat, 70c to 80c. Fall wheat, 90c to 1.00.

GRAIN.—Oats, 60c to 35c. Peas, 50c to 60c. Spring wheat, 70c to 80c. Fall wheat, 90c to 1.00. Scotch, 60c. Rye, 40c to 50c. Beans, 1.40 to 1.50.

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FRUIT.—Apples, per bushel, 60 to 75. Raisins, per cwt, 4.00 to 5.00. Currants, per cwt, 3.00 to 4.00. Grapes, per cwt, 2.00 to 3.00.

VEGETABLES.—Potatoes, new, 30c gal; 30c to 40c bag. Cabbage, per dozen heads, 50c to 60c. Cucumbers, per doz, 50c. Carrots, per doz, 50c. Turnips, 1.00 per cwt.

WHEAT.—Spring, 1.20 to 1.25; Delhi, 1.20 to 1.25; 1.20 to 1.25; 1.20 to 1.25. Oats, 50c to 55c. Peas, 50c to 60c. Spring wheat, 70c to 80c. Fall wheat, 90c to 1.00.

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