

The Catholic Record.

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

VOL. 6.

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N. Wilson & Co.,
136 DUNDAS STREET.

Written for the Record.
In Memory
OF THE LATE REVEREND FATHER MCGINN,
Died Nov. 8, 1883.

"Qui vivit sine termino
Nobis donet in patria."
Hush! 'tis the whisper of angels that floats
on the silence of night.
Hear the clear ring of their voices, see their
glad radiance, their smiles,
They, with a halo of glory, wreath'd at the
throne of the King.
Hasten to welcome the sainted, his tidings
of ransom to bring.
Freed the pure spirit from bondage—led
with a harvest.
Meads the white hands are folded—angels
are smiling above.
Far from the home of his childhood, (those
scenes that are dear to hearts.)
Exhalt'd at the close of the Autumn, the soul
of the saintly departed.

Weep o'er the faithful and fervent, sweet
Isle of the Western Ocean;
Emblem him with tear-drops of sorrow,
Of ardent devotion.
We'll miss his dear form at our altar—we'll
sigh for his voice in our prayers.
The poor will be lonely without him—the
little ones miss his kind care.
Yet only transplanted the flower that prom-
ised such beautiful bloom.
Heaven's soft dew shall awaken the sleep
and enshrine the perfume.
As 'tho' the 'calm lake, at even, reflects
the grand rays of the sun,
So his memory here shall read us of the
beauteous deeds he has done!

In Faith, Hope and Love he had lived, and
likewise his passing away.
As calm and as far as the flowers that close
at the end of the day.
O, God of the stars and the sunbeams! O,
send the angels of mercy,
List, list to the prayers of thy children—
grant our beloved release.
Hamilton, Nov., 1883.

PASTORAL LETTER
OF
RIGHT. REV. JAMES VINCENT CLEARY, S. T. D.,
BISHOP OF KINGSTON,
To the Rev. Clergy of His Diocese,
ON
THE CHURCH, THE BIBLE AND
THE POPE.

James Vincent Cleary, S. T. D.,
BY THE GRACE OF GOD AND FAVOR OF THE
APOSTOLIC SEE, BISHOP OF KINGSTON,
TO THE REV. CLERGY OF HIS DIOCESE.

CONTINUED.
Jesus Christ declares Himself an architect.
He designs to build. The building
shall be known as His Church. He Him-
self, and no other, shall build it. Every stone
in the spiritual edifice shall be chosen by
divine election and shall be set in its place
by the divine cement of grace. "I will
build my church," said He. An archi-
tect's first duty is to consider the purpose
for which the building is to be constructed.
The purpose determines the plan. Now
the Church of Christ is destined for the
salvation of mankind through faith, as the
primary principle of spiritual life, and
sanctifying grace imparted through the
agency—sacramental, sacramental and dis-
ciplinary—supplied by faith. "By faith
we are made children of Abraham." "By
faith we are made children of God in Christ
Jesus." "By faith we are justified." "By
faith we are saved by grace." "By faith
Christ dwells in our hearts." "The just man
lives by faith." Romans 4, and
Gal. 3, ch. 7 v. Gal. 3, ch. 26 v.; Romans
5, ch. 1 v.; Eph. 2, ch. 8 v.; Eph. 3, ch. 17
v.; Romans 1, ch. 17 v. On the other
hand, non-acceptance of faith, or apostasy
from the faith, involves exclusion from the
Church and all her spiritual benefits.
"Without faith it is impossible to please
God." "He that believeth and is bap-
tized, shall be saved: he that believeth
not, shall be condemned." "If a man will
not hear the Church, let him be to thee as
the heathen and the publican." "A man that
is a heretic, after the first and second admonition,
avoid." "If a man come to you, and
bring not this doctrine, bring him not into
the house, nor say to him, God save you."
Hebrews 11, ch. Mark 16, ch. 16 v.,
Matt. 18, ch. 17 v., Titus 3, ch. 10 v.,
John 10 v. Thus holiness and all super-
natural life in the Church are infused
through faith, are preserved and per-
fected by the activity of faith, and are
forfeited by the loss of faith. For which
reason the faith of the Church of Christ
shall be the special object of Satan's hos-
tility; and the wise architect shall so
order the plan of the Church that it shall
be an impregnable fortress of soul-saving
faith against which Satan shall waste his
strength in vain. "I will build my
Church," said Jesus Christ, "and the gates
of hell shall not prevail against it." It is a sovereign
and independent Church, resting on Peter
and none other, as its centre of unity, its
principle of strength, its ruling and gov-
erning power, without superior or co-ordi-
nate among the sons of man. It is an in-
defectible Church, and this is the prom-
inent characteristic signified by its Rock
foundation. It shall never come to ruin.
There shall be no fissure in its walls nor
settlement in its foundations. It shall not
decay of old age nor crumble under the
action of the elements. It shall be old
indeed, but ever young in vigor of resist-
ance to error and maintenance of Christ's
regal rights—a reflex of the Divinity abid-
ing within and sustaining it in the immu-

ability of its God-defined constitution.
"I will," said the prophet Daniel, "shall
stand for ever." "The rain fell," said the
Saviour, "and the floods came, and the
winds blew, and they beat upon that
house, and it fell not, because it was
founded upon a Rock." Therefore Peter is
the Vicarious Rock of the Church, her
supreme Head and Ruler, her centre of
unity, the organic medium of communion
between her members and Christ, the visi-
ble representative of her invisible King,
"THE KEYS OF THE KINGDOM OF HEAVEN,"
"GIVEN BY CHRIST TO PETER, DE-
NOTE HIS SUPREME JURISDICTION OVER
THE UNIVERSAL CHURCH."
It was not enough for Our Blessed
Lord to constitute Peter the Rock-basis
of the Church, to be the centre of its
unity and the principle of its everlasting
indestructibility; his sovereign jurisdic-
tion is still more definitely formulated by
means of two other metaphors with which
Our Lord's address proceeded. "And I
will give to thee the keys of the king-
dom of heaven," said He. The "King-
dom of heaven" is Christ's spiritual king-
dom, whose origin is from heaven, and
whose end is heaven, whose means of
sanctification, derived from the Incarna-
tion, are heavenly agencies of heavenly
grace, and whose faithful subjects are
"fellow-citizens with the Saints who re-
main in heaven." The "keys of the king-
dom" are a symbolical expression of sovereign
authority, quite common among the
ancients, as sacred and profane literature
abundantly testifies. It is of frequent use
in the Scriptures, and in every instance,
without exception, it is mentioned as the
symbol of power and governmental auth-
ority. One or two examples will illustrate
this. The Prophet Isaiah, 22nd chapter,
announces the divine resolve to depose
Sobna from his office of high authority,
and put Eliahim in his place, thus: "I will
clothe him with thy robe, and I will give
thy power into his hand; and I will give
the key of the House of David
upon his shoulder; and he shall open,
and none shall shut; and he shall shut,
and none shall open." In similar terms
the Apocalypse refers to the sovereign
authority of the Blessed Virgin's Son
seated on the "throne of David his father,"
saying of Him, "He that hath the key of
David; he that openeth, and no man shut-
teth; and he that shutteth, and no man
openeth." Apoc. 3, ch. And again, to
express Jesus Christ's dominion
over death and hell by virtue of His Res-
urrection, he is thus represented: "I
am the first and the last, and am alive
and was dead; and behold I am living for
ever and ever, and have the keys of death
and hell." Apoc. 1, ch. This symbolism so
naturally conveys the idea of power and
authority that even amongst nations
generally it has obtained familiar use.
The delivery of the keys of a city, a for-
tress, a prison, a church, a family home,
or a rented house, is the method estab-
lished by usage, sometimes by law, for the
surrender of ruling authority or right of
dominion. Therefore Jesus Christ, in this
symbolical formula conveyed to Peter, as
His Vicar, supreme governmental
power over His entire Church, "the
kingdom of heaven."
The power of "binding" and "loosing" is
much the same, although it implies
reference to a distinct function of spiri-
tual sovereignty. "And whatsoever thou
shalt bind on earth," &c. The commis-
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An Unrhymed Translation of the Lauda Sion.

IN THE RHYTHM OF THE LATIN. (By Father Rawes in the Weekly Register.)

Praise, O Son, the Deliverer, Praise the Lord and the Shepherd, In thy hymns and songs of joy; As thy strength and thy daring; Than all praises He is greater.

For our praise one theme exalting, Living bread, the bread of life-giving, Is to-day before us set; At the holy Supper's table, This on brethren twice assembled Was bestowed, as all confess.

Let the praise be full and ringing, Joyous let it be and solemn, With uplifting of the heart; For we keep a feast of grandeur, Thinking of the hour when Jesus Gave himself as food for man.

Then the new King at His banquet, New Pasch of the new Law given, Brings to end the ancient Pasch; Then the new old fulfilled; As the true supplants the shadow, Sunrise driving out the night.

Now Christ's doings at the Supper Show us what, by His commandment, In His memory, we must do; Taught by holy deeds and sayings, Bread and wine we consecrating Change into salvation's Host.

There is given a Christian dogma, That the bread to Flesh thus changes, As the wine is changed to blood; What thou touchest not, nor seest, Thou by faith unshakably knowest, Far surpassing nature's course.

Underneath the twofold species, Which are only signs, not substance, Things of prey and things of veiling; Flesh for food and blood for drinking Here are hidden, Christ abiding, And the bread and wine the species both.

He is crucified not by receivers, Broken not nor torn asunder, But by all who receive, One receives, receive thousand, One, no less than they, receiving; He received is unconquered.

Good and bad partake together, Going hence with lot unequal; Life for some, for others death; Live the good, the wicked perish; See, from such a sign, the knowledge, How unlike an end there comes.

When the Sacred Host is broken, Do not waver, but remember That as much is the sacrament As in the unbroken whole; In the body is no rending, Only in sign the breaking; So by this sign no state of That signified grows less.

Take ye heed! the bread of Angels, Made on earth the food of pilgrims, Truly is the bread of heaven, Never to be cast to dogs; This was shown to Egypt the greatest, Isaac goeth to be offered, At the Pasch a lamb chosen, Manna for the fathers' falls.

O good Shepherd, Bread of truthness, Jesus look with pity on us, Do thou feed us, do thou guard us, Do thou lead us good to good things In the land of them that live, Thou who hast all things in knowledge, Thou who here dost feed us mortals, Make us there Thy guest accepted, Fellow-heirs and brethren make us Of the holy citizens. Amen.

LUTHER AND THE DIET OF WORDS.

Rev. I. T. Hecker in The Catholic World. CONTINUED.

This can be easily shown, and in a few words, by an analysis of the foundation of an act of Catholic faith. The Catholic faith rests upon three elementary facts—the competency of human reason, the infallibility of the church, the veracity of God. He who undermines one of these three positions destroys the Catholic faith. A Catholic who does not hold to the competency of human reason in its own sphere, upon sound philosophical principles, is bound to hold it upon religious grounds, for he has no other competent voucher than reason for the divine claims of the Catholic Church. This is one of the essential principles of the Church, that she is accompanied with ample evidence of her divine character to elicit from reason an act of assent which excludes all rational doubt. As a divine revelation springs from a source above the sphere of reason, it necessitates a divinely-authorized and divinely-assisted interpreter and teacher. This is one of the essential functions of the church, which Christ planned and the Holy Spirit approved, and with which Christ promised to remain until the consummation of the world. As to the veracity of God, this is involved in the very idea of God's existence, which reason is competent to demonstrate. Clearly, then, from all extraneous matters, the main point in dispute between Catholics and Protestants is this: Catholics maintain the necessity of the divine authority of the church in a revealed religion such as Christianity, against the introduction of human authority to be exercised, not upon the fact of revelation, but upon the contents of divine revelation.

If you ask how the so-called Reformers could venture to substitute the private judgment of man in the place of the authority of the church within the sphere of revealed religion, when without exception they held man to be totally depraved, and in the words of the Protestant historian Guizot, "The Reformation did not fully receive its own principles and effects." That is, the Reformation was an insult to the common sense of mankind.

This, then, is the rational genesis of the Catholic faith. Without the competency of reason, within its proper sphere, one cannot know with certitude the church of Christ. Without the divine authority of the church of Christ all cannot know with certitude all the truths of divine revelation. Without the veracity of God one cannot believe without doubting what God has revealed. An act of Catholic faith includes necessarily each and all of those indubitable sources of truth. Hence when a Catholic makes an act of faith he says: "O my God! I believe without doubting all the truths which the Catholic Church teaches, because thou hast revealed them, who cannot neither deceive nor be deceived." An act of Catholic faith is the synthetic expression of the highest value of human reason, the greatest dignity of man, the divine character of the Christian religion, and the supreme claims of God upon his rational creatures. Thus Catholics alone can point to their first principles and boldly admit all the consequences which rightly flow from them. Catholics cannot withhold the exercise of their faith without doing violence to the dictates of reason. This agrees with what a celebrated Scotch metaphysician said to some ministers who visited him in his last sickness, "Gentlemen," he said, when they pressed the subject of religion

on his attention, "were I a Christian it is not to you I should address myself, but to the priests of the Catholic Church; for with them I shall find premises and conclusion, and this you know you cannot offer."

Another source of misapprehension of the Catholic Church frequent, not to say common, among Protestants is the supposition that its authority is made a substitute for the guidance of the indwelling Holy Spirit. How many Protestants who pass for intelligent persons suppose that to make one's salvation secure and certain as a Catholic all that is required is blindly to follow the authority of the Church and abandon one's conscience to the direction of her priests! They imagine the Catholic Church is a sort of easy coach, in which one has only to enter in order to be landed without exertion safely within the portals of paradise! Nothing is further from the truth than this idea, for it can easily be shown that the internal guidance of the Holy Spirit is thoroughly maintained and faithfully carried out in the Catholic Church only.

What, then, is Christian perfection, or sanctity, or holiness, according to the Catholic idea? Holiness consists in that state of the soul when it is moved inwardly by the Holy Spirit. Read the lives of her saints, Christian reader, if you desire to see a conception of Christian perfection practically illustrated. What else are the different religious orders and communities which she so carefully provides for her children who feel called by a divine conviction to a life of perfection, than schools wherein the principle of the internal guidance of the Holy Spirit is more practically applied and more strictly carried out than is elsewhere found possible—spiritual schools in which men and women are rendered, not as some foolishly fancy, stupid or degraded, or taught to destroy nature, or governed by arbitrary authority, but where souls are trained to follow faithfully the inspirations of the Holy Spirit; where nature is completed and perfected by the contemplation of its divine Archetype; where men and women, Christian souls, are taught not to be slaves to animal gratifications, but with high minds "to be strengthened by God's Spirit with might unto the inward man."

The Catholic idea of Christian perfection as a system is built up, in all its most minute parts, upon the central conception of the immediate guidance of the soul by the indwelling Holy Spirit. The Catholic Church teaches that the Holy Spirit is infused into the souls of men, accompanied with his heavenly gifts, by the instrumentality of the sacrament of baptism. These are the words of Christ: "Unless a man is born of water and the Spirit he cannot enter into the kingdom of God." Such a state of things did not exist in apostolic times. St. Paul says that there were sins committed by the Corinthian Christians "the like of which were not before the faith." Among his own perils he counts those of "false brethren." Again, he writes: "Ye have heard that Antichrist shall come: even now there are many Antichrists." The sect of Ebionites, which existed in his day, denied the divinity of Christ, rejected all the gospels except that of St. Matthew. There were those who called themselves Christians in apostolic times, and who protested against the doctrines of the church; some denied her authority, others proclaimed themselves to be the true church, but they were not in the fourth century, when the divinity of Christ was controverted and denied by the Arians. This error was embraced by entire nations; kings, emperors, priests, bishops, patriarchs held it; ecclesiastical assemblies, like the one which met at Constantinople, the first Christian emperor, banished Athanasius, the champion of the orthodox faith. But did the church succumb? Not at all! Conflict with error, abuses, and disorders is the lot of the church of Christ upon earth, but the faith is declared to be the militant church. Those who look upon the primitive church as the ideal church, exempt from abuses and corruptions, only display their ignorance of ecclesiastical history. As in the past, so in the present, her enemies will be made to regret, she will be made to triumph, when she is wounded she conquers; when most destitute of all human help she is most powerfully aided by God.

The church of Christ on the divine side is always perfect, on the human side always imperfect. This is why reform is never! The nature of the church being understood, we can now take another step and ask: "Shall we find errors, abuses, corruptions in the church in the sixteenth century? Evidently there must have been, if it would be the greatest of all marvels if there had not been such. But were the evils of that period worse, more crying, than at any other period? This is a grave and most pertinent question, and, lest our answer should be suspected, we will let a Protestant answer this question in his own words. "It is not true," says M. Guizot in his History of European Civilization, "that in the sixteenth century abuses, properly so-called, were more numerous, more crying, than they had been at other times."

To obtain a correct idea of the condition of the church at this epoch let us set down naught in malice, but look the truth squarely in the face, and also extenuate nothing. The principal evils then complained of were the following: 1. A great diffusion of indulgences; plurality of ecclesiastical offices; irregularity of the lives of ecclesiastics; corruptions of the Roman court. There will rest no doubt upon the mind of an impartial person that these evils did then exist, if he will take the time and pains to read the letters of the popes, the decrees of the councils, provincial and general, and the lives of the saints of this period, say from the fourteenth to the sixteenth century inclusive.

One step more. Had the church within herself the means to reform these abuses and evils, or was it necessary that she should be aided to accomplish this desired purpose? It would be a pity if the church had not, for in that case she would be less wisely organized than the state. Every properly organized state provides itself with the means for the reform of any evils which may spring up within its own jurisdiction, without necessitating recourse to the fathers of our republic that they not only provided means for reform, but even for the change, or even abolition, of the form of our political system by a two-

thirds vote of the States. They acted upon the intention of removing all reasonable excuse for revolution. Now, Christ, who knew what was in man and foresaw the scandals that must arise—can he be supposed for a moment that he acted with less prudence, sagacity, and wisdom? It was in view of this that the late Bishop Dupanloup said: "The church is the only society upon earth where revolution is never necessary and reform is always possible."

TO BE CONTINUED.

THE COLORED NUNS OF ST. LOUIS.

St. Louis Post-Dispatch.

A modest sign on which is painted the words: "Oblate Sisters of Providence," hangs over the door-way of a dingy two-story brick house, No. 1411 Morgan street, St. Louis, Mo. The sign caught the eye of one of the news-gatherers recently, and impressed itself upon his mind so forcibly that he determined to ascertain the meaning of it. Outside inquiry developed the fact that "Oblate Sisters of Providence" is the title of an order of colored Nuns, and that a branch of the order was located some time ago at the number above mentioned; also that the Oblate Sisters of St. Louis, are under the spiritual control of the Rev. Father Pankin, S. J. Father Pankin is the pastor of the church of St. Elizabeth (colored), at the corner of Fourteenth and Gay streets.

The building in question is a boarding and day school, presided over by five Sisters of the Oblate Order, and patronized by over one hundred colored children of Catholic parentage. The girl who opened the door of the establishment in answer to the young man's ring led the visitor into the "front room," where he was met by Sister Dominica Thomas, who appeared to be the Superior Sister of the school. "It is quite an old order," said the Sister as soon as conversation was opened, "The Oblate Sisters of Providence is a religious community approved by the Church, and established at Baltimore in 1829 by the Rev. James H. Joubert, a Sulpician. The real founders of the order were Elizabeth Lange, Frances Bails, and Rose Bogus, natives of St. Domingo, Elizabeth Lange became Sister Mary Elizabeth. She died in February of last year at the age of ninety-five. The members of the community renounce the world to consecrate themselves to God and to the Christian education of girls of color. The object contemplated by their institution is truly important, for, to the instruction of a numerous portion of society in useful branches, suitable to their wants and convenience, it purposes to add the more exalted acquisition of habits of solid virtue, and the exact observance of piety and correct principles of morality, such as the members of the order will be productive of the happiest effects among individuals and in society. Thus, whether destined to the care of families, or to be otherwise employed in the service of their fellow-creatures, the pupils of this institution are fully competent for the discharge of their respective duties."

"What is the name of this school?" "St. Elizabeth's."

"And where was it started?"

"This school is a branch of the Baltimore order, and was started on the 12th of October, '82. We located first on Seventh street, but that house became too small for us. Last January we purchased this place, and when we removed we brought with us 105 pupils. Now we have 155."

"But this place to be a very small for the number of pupils?"

"It is, but we have an additional house in the rear which we utilize. We would like to make additions to the building, but our limited means prevent it."

"What is the tuition?"

"The tuition is suit those who call upon us. In some cases we charge nothing. We have with us six orphans of tender years that we have adopted and support."

"What age are your pupils?"

"They range from five to twelve years of age."

"What do you teach?"

"Arithmetic, geography, history, grammar, orthography, algebra, natural philosophy, composition, writing, sewing in all its branches and fancy needle-work. Pupils may take drawing, painting and vocal instrumental music lessons if they desire."

"How many boarders have you?"

"We have only seven boarders; but we might have a great many more had we room for them. We are very much cramped for room, and I am sure our growth is being considerably retarded by it. Applications are frequently refused because of lack of accommodation."

The Sister spoke quietly. She is not a negress, nor is any one of the Sisters, although all are colored women. She took the reporter through the school. It was poorly furnished, and the little desks placed close together, showed many signs of wear and tear. A playground of limited space is in the rear of the building. A small two-story, barn-like structure, neatly painted, was pointed out as the addition referred to.

"We have a class of little boys upstairs," said Sister Dominica, "and a class of young girls downstairs."

Father Pankin's residence adjoins the school. The Rev. gentleman spoke in the highest terms of the work of the Sisters, considering them a valuable adjunct. "We have only a few Catholic colored families here," he said: "that is in this part of the city."

"What proportion of the colored population of St. Louis is Catholic?"

"There are 40,000 negroes in the city, and among them are two hundred and fifty Catholic families. Estimating four to each family, there would be 1,000 Roman Catholic souls among the colored people of this city."

"Are the colored people as devout as the whites?"

"Quite; but they cannot comprehend the religion as well."

"You said that there were not many colored Catholics in this vicinity. Where are they situated mostly?"

"In South St. Louis; they were by the Rutgers, Labaches and other Catholic families years ago and have remained down there ever since."

Father Pankin said the colored Catholics of St. Louis and, in fact, of the country are nearly all descendants of the slaves of the Southern Catholic families. They are honest, quiet and God-fearing, and respected by their own race as highly as by the whites. The nuns of the Oblate Order are taught and serve their novitiate at Baltimore. They are from various parts of the country, and love their life dearly. The Sisters here take a deep interest in their school, and it is hoped they will meet with the success they pray for.

AN INTERESTING REVELATION.

How English Papers Conceal Irish-American News.

London, Nov. 8.—The case of the Central News against Judy lies in a nutshell. On October 22, the former received the following from Montreal:—

"Special Cabinet meeting, Quebec. Dynamite plot Lansdowne discovered. Arrests postponed. Intense excitement. Princess indisposed, inflamed eye."

Later in the day the same agency received the following:—

"Plot to explode Circassian Rimouski thwarted. Lansdowne movements circuitous. Halifax dynamite sent trial."

From these despatches the Agency manufactured and sent out the following poetic effusion:—

(From the London Daily Telegraph, of October 25.)

REPORTED PLOT AGAINST LORD LANSDOWNE—ALARMING DISCLOSURES. The Central News Agency has issued the following telegrams:—

"Quebec, Monday Morning.—Intense excitement has been caused here, and has spread throughout the Eastern provinces of the Dominion, upon the alarming fact becoming known that dynamite has been elaborated a desperate plot to 'remove' Lord Lansdowne. The startling information was communicated yesterday to the Marquis of Lorne, the Premier, the Right Hon. Sir John Macdonald, and the Hon. D. L. McPherson, the newly appointed Minister of the Department of the Interior. Urgent summonses were at once sent round to the other Ministers—the Hon. S. L. Tilley, the Hon. Sir H. Langavie, the Hon. Sir C. Tupper, the Hon. Mr. J. Pope, the Hon. Sir Alexander Campbell (who superintends the Department of the Military of the Dominion), the Hon. Mr. A. P. Caron and the Hon. Mr. F. Smith—and a Cabinet Council hastily assembled. What transpired at the Council is, of course, secret, but there are good reasons for believing that Ministers have far more than a vague hint of danger. Indeed, there must have been some suspicion of foul intentions on the part of the Invincibles or it would not probably have been deemed necessary to one brings the articles as we call for them, the other sits and watches as the books and parchments are mutilated. To-day was the day of the Pope's holy auditors. We were taken in by our guard, and I must confess I never had such feelings in all my life. The room, I suppose, is three hundred feet square or more; there must have been ten or twelve hundred in the congregation, all men, mostly priests and officers. The Pope is a plain, venerable old man. I saw nothing different in his dress to any other priest—nothing gaudy about him. He cried Mass in the pure old Latin language; his voice was clear and sweet. After the Mass, though quite a number of the priests came and knelt at his feet. He laid his hand gently on each of their heads and pronounced a blessing, but they did not kiss his great toe."

IN THE VATICAN LIBRARY. 'What a Missourian Presbyterian thinks of Pope Leo.

In the St. Louis, Mo., Observer, there is a letter from Rome, in which we find this extract:—

"We found Dr. Twiman and his men at the Vatican, and were working bravely. The very first thing the guard brought was Acta Pilati; the Doctor was delighted when he read it. We have two guards; one brings the articles as we call for them, the other sits and watches as the books and parchments are mutilated. To-day was the day of the Pope's holy auditors. We were taken in by our guard, and I must confess I never had such feelings in all my life. The room, I suppose, is three hundred feet square or more; there must have been ten or twelve hundred in the congregation, all men, mostly priests and officers. The Pope is a plain, venerable old man. I saw nothing different in his dress to any other priest—nothing gaudy about him. He cried Mass in the pure old Latin language; his voice was clear and sweet. After the Mass, though quite a number of the priests came and knelt at his feet. He laid his hand gently on each of their heads and pronounced a blessing, but they did not kiss his great toe."

IN FACT SAW AS SOLEMN A CONGREGATION IN

I NEVER saw it would be impossible for a man to be otherwise in that room. Of all the paintings that my eyes ever beheld, and there are hundred glass eyes with golden lids and lashes all uniting their various colors of light, all seemed so natural. I almost thought, though quite a number of the priests came and knelt at his feet. He laid his hand gently on each of their heads and pronounced a blessing, but they did not kiss his great toe."

Montreal, Monday afternoon.—Last week the two Irish-Americans—William Brackton and James Holmes—were arrested at Halifax with dynamite and infernal machines in their possession. Long ere this, however, the police at Montreal and Quebec had felt it their duty to keep a careful watch on certain suspected individuals, and it did not escape their notice that the arrest at Halifax caused much commotion in Irish revolutionary circles. Pursuing their inquiries, and aided by timely information from New York, they have a reformer, unearthed a most diabolical plot directed against the life of Lord Lansdowne. It seems that on the first news of His Lordship's appointment to the Governor-Generalship the Irish dynamite faction in New York formally condemned him to death, and a few specially determined desperadoes were told off to carry out the sentence. Some of these men have, it is certain, been in Quebec and this city for some time past quietly making their arrangements with their confederates in this country.

Rimouski, the Queenstown of Canada, was fixed upon as the most suitable spot for the first attempt to be made. It is a small town situated near the mouth of the St. Lawrence, about 270 miles from Quebec, and the incoming steamers remain there for some time in order to land the mails and such passengers as wish to complete their journey by the more speedy railway route. Incredible as it may appear, there seems to be little doubt that a desperate and fiendish plan was formed to blow up the great Allan liner, the Circassian, as she lay off Rimouski. The desperadoes were to row out to the steamer in an ordinary boat, in which were to be concealed two or three powerful dynamite machines. These machines, manufactured in the "dynamite school" in New York, and some of which there is too good reason to believe are at present actually hidden in Quebec were to be discharged against the Circassian below the water line, the miscreants hoping to make the escape in the consequent panic and confusion.

In the event of Lord Lansdowne landing at Rimouski arrangements were to have been made to attempt his life on the railway journey by blowing up one of the bridges. These particulars came to the ears of the police in fragments from day to day, and it was not until yesterday that their full magnitude and significance became apparent. Without further delay the Chief of Police communicated the information to Sir John Macdonald, the

Prime Minister, who at once convoked a special meeting of the Cabinet to consider the matter and to deliberate upon the steps to be taken. More than one member of the Cabinet scouted the news as altogether incredible, but dared not take upon themselves the grave responsibility of ignoring the representations of the police. It was therefore decided to take the minutest precautions for His Excellency's safety, and also to increase the number and vigilance of the detective force which has long been ostentatiously looking after the safety of the Marquis of Lorne and the Princess Louise. Furthermore, it was arranged that His Excellency should travel by a circuitous route, the arrangements for his reception being modified accordingly. Unfortunately, news of these precautions got wind prematurely, and to a certain extent spoiled the plans of the police, as many suspected persons whom they had been carefully watching took the alarm and disappeared.

Telegrams have, however, been sent to various places on the frontier with descriptions of some of the men wanted, and it is confidently believed that important arrests may be made at any moment. Telegrams from the provinces show that wherever the news has transpired intense excitement and indignation prevail, which, it is feared, will develop into a bitter anti-Irish movement."

The manager of the Central News described this as "a fair expansion." He said:—"We send points of intelligence in thirty words of which the American market is likely to suffer from this unearthing of 'skeletons' in the cupboard of the Central News."

The spectators received this with loud laughter, and enjoyed the assurance of the sub-editor who said that he filled up all foreign despatches from reference to books, documents, telegrams and personal knowledge. In the present case he fixed the plot upon the Invincibles, because the words "dynamite plot" suggested their method, and because the Marquis of Lansdowne was an Irish landlord. Whatever the result of the trial will be, the business of manufacturing foreign despatches for the American market is likely to suffer from this unearthing of "skeletons" in the cupboard of the Central News."

THE CIRCUMSTANCES. The circumstances of the case are as follows:—Agnes Balter, a young girl, sixteen years of age, was taken to a hospital when finally pronounced a lower limbs were unable to walk these years since. Her medical attendants were a physician, and the good results were she was out of about two months would be in a state of complete success in medicine passed the pain, and the poor girl, drawn back to her bed in January. Her limbs, however, became paralyzed, and she was unable to walk. Her medical attendants were a physician, and the good results were she was out of about two months would be in a state of complete success in medicine passed the pain, and the poor girl, drawn back to her bed in January. Her limbs, however, became paralyzed, and she was unable to walk. 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She is Dead.

A reader of the Pilot cut the following beautiful poem from John Mitchell's paper...

I stand beneath the garden wall, a strife of passion in my heart. I know not why, Save the loss of all my love and life.

Tenderly twines the jessamine o'er my head: Golden the wall-flowers on the window-sill, And yet I could not see my love's face.

Oh! I could never come death and gloom, As soon the light and grim tatarian gleam. For I was then a burning worshipper.

A worshipper of heavenly truth and light, Truth as a staff, and glory as the way, And she did symbol both into my sight.

I see her in the day-time and she shows me Quivers with blessedness and love Sweet as the tender music of the South.

I see her in the night-time in robes of snow And celestial whiteness of the eternal world, Her calm brow shining with a starry glow.

I see before me a dreary vacancy As if I walk but in a dream, For now my heart's white rose is lost to me.

Rain down your sweets, O jessamine, on my head! Bloom red rose on the moss-rimmed garden My flower is not with thee, but with the dead.

THE CURE OF MISS BALTER.

The circumstances of the cure of Miss Agnes Balter, of which we made mention last week, and which has created such a profound impression wherever it has been published, are thus related by the Lafayette (Ind.) Leader of Oct. 21st:

The days of miraculous occurrences have not yet departed. There are strange things daily taking place which seem to be unexplainable. Scarce a reader of the Leader but has read of miraculous cures being brought about by reason of faith, but very few persons in Lafayette have ever witnessed the practical illustration.

The skeptical may shake their heads, and the unbelievers still hold out; but there is a little circle of friends on Spencer street, in Linwood, which no earthly power can convince that the Almighty does not answer prayer, or that the days of miracles have passed away.

Eight years ago, Agnes Balter, then sixteen years of age, was stricken with that terrible disease, spinal meningitis. When finally the disease left her, she was pronounced a hopeless invalid. The lower limbs were paralyzed, and she was unable to walk a single step.

During the nine days the patient continued in a greatly excited nervous condition; there were excruciating pains in the head and along the spine, and she could neither eat nor sleep. Saturday was the ninth day, and she insisted on being taken to church. She was wheeled there in a chair, though she lost consciousness on the way and for some time after she arrived at the church.

During the nine days the patient continued in a greatly excited nervous condition; there were excruciating pains in the head and along the spine, and she could neither eat nor sleep. Saturday was the ninth day, and she insisted on being taken to church. She was wheeled there in a chair, though she lost consciousness on the way and for some time after she arrived at the church.

The lady was visited last evening by a number of newspaper men, as well as by scores of neighbors. The Leader reporter found her seated in an easy chair, chatting merrily. When questioned, she said that while kneeling there all pain appeared suddenly to leave her and she realized that she could walk. Her faith had never for a moment wavered, and she was not surprised when she found that she had regained the use of her limbs.

In addition to her other afflictions, it should have been stated that the lady had almost completely lost her eyesight. She was unable to read her eye-sight. She was unable to read her eye-sight. She was unable to read her eye-sight.

medicine; we had the prescriptions filled, but I did not touch the contents.

The reporters joked "Do," pretty severely over the fact that the moment the patient stopped taking his medicine she began to improve; but he comforted himself with the reflection that this was not the first instance of the kind.

The doctor is as much amazed as any one. He never before saw anything of the kind, though frequently reading of them. "But having seen, you must now believe," remarked his former patient. The parents appear to be too much overjoyed to speak, and view in silence and awe the great change that a few moments have wrought.

MARTIN LUTHER.

View of Luther from a Catholic Standpoint.

To the Editor of the Press—SIR:—In compliance with your request that I should, "in a nutshell," state the view of Luther from a Catholic standpoint, I have the honor to send you the following:

In common with all those who have revolted against the "faith once delivered to the saints," Martin Luther is a heretic. In this he is one with Arius, Nestorius, Eutychius, and a host of others who have chosen or selected what they considered to be gospel truth. He differs from them in this: they revolted against doctrine—he against the principle on which the doctrine is intelligibly received by the mind.

The Catholic Church asserts that, inasmuch as revelation is apart from and beyond the reach of reason, reason has every right to claim that some unerring or infallible messenger shall be the teacher of revelation, so as to make it revelation to the individual. Luther, on the contrary, asserts that as true revelation is beyond the ken of reason, nevertheless reason, or private judgment, is the final court for deciding the ascertainment of the signification of revelation. Common sense rejects Luther's claim; for, if reason is unable to attain to the new field of knowledge presented by revelation how can reason be its judge? Or how can such a process secure that unerring certainty excluding all doubt which is necessary if a man is to be held responsible for the liberty of intellect he started in receiving revelation under a system which puts the mind at the mercy of translators and interpreters of such revelation.

The fruit of such an illogical position has been too easily produced. Though Luther's system has received the sympathy of many and the support of the richest and most powerful countries, Protestantism has never been able to cover a single nation. It was a violent shock in the sixteenth century, and before fifty years were gone its force was spent. I cite three well-known and distinguished Protestant historians as witnesses to the statements: "The prodigious increase of the Protestant party in Europe after the middle of the sixteenth century, did not continue more than a few years. It was checked and fell back, not quite so rapidly or completely as it came on, but so as to leave the antagonist church in perfect security." And Macaulay, in his lucid style attests: "We think it is a most remarkable fact that no Christian nation which did not adopt the principles of the reformation before the sixteenth century should ever have adopted them. Catholic communities have since that time become infidel and become Catholic again, but none have become Protestant." And the living author of "Rationalism," Mr. Lecky, says without hesitation, that the commanding and controlling influences exercised by Protestantism during the sixteenth and part of the seventeenth century completely changed in the next century. He adds: "Of the many hundreds of great thinkers and writers in every department who have separated from the teachings and practices of Catholicism, it would be difficult to name three men of real eminence and unquestionable sincerity who have attached themselves permanently to any of the more conservative forms of Protestantism. Amid all those great semi-religious revolutions which have unhinged the faith of thousands, and have so profoundly altered the relations of Catholicism and society, Protestant churches have made no advance and have exercised no perceptible influence."

Of all the innumerable forms into which the spirit of dogmatism crystallized after the reformation, not one seems to have retained the power of attracting those beyond its border. Whatever is lost by Catholicism is gained by rationalism; whenever the spirit thereof recedes, the spirit of Catholicism advances. Please remember these authors are Protestants distinguished among their fellows for literary dexterity and historical acumen. I may add that the output of Luther's system has been the creation of innumerable sects and many self-made infallible Popes who agree but in one thing—hatred of the true church and of the one Pope. This private judgment has led men to reject one by one the doctrines of Christianity when they seemed to be in opposition to popular views or popular governments, and so thoughtful men are working out the problem to its sad end and landing on rationalism or agnosticism.

An attempt is made to justify Luther's position by reference to the corruption of Catholics at the time. The disciplinary decrees of the Council of Trent show too sadly how fearfully reformation of manners was needed among large numbers of the clergy and laity. But let

it be remembered the Commandments are none the less true and of binding force though we break them. So was it in the fifteenth century. Men were taught with truth and justice, but many followed it not. But the very fact that works like the "Imitation of Christ" and the "Spiritual Combat" were published about the period is proof of the teaching manifested in a very galaxy of saints of the same period. There are St. Ignatius, the founder of the glorious Order of the Jesuits; St. Theresa, the reformer of the Carmelites; St. Francis Xavier, the great converter of Pagans; St. Joseph Calasanz, the founder of the Congregation of Pious Schools for Elementary Education; St. Francis Borgia, St. Thomas of Villanova; St. John of the Cross; St. Peter of Alcantara; and several other well known and distinguished heroes of sanctity and workers in the vineyard of the Lord.

LUTHER BROKE HIS CONTRACT.

4. Of Luther's own conduct I say nothing. Sufficient to recall that he is no free will, at an age when he was quite competent to act with full knowledge of the cause, "pledged himself to God to follow the Gospel counsels of poverty, chastity, and obedience. These he deliberately broke. Had such a contract been made with man, and then broken, Luther would have been condemned as dishonorable and dishonest. But as it was with God man forgives and would not exact the violator to a hero. The Catholic Luther is a defaulter to God by the breach of solemn vows. The coarse scurrility of the ten times blasphemous utterances which appear in his writings are directed against the most sacred of Catholic truths, and bear evidence to the absence of everything to be expected in a messenger of truth and charity.

ONLY USE AGENT. To attribute to Luther the intellectual movement of his time and its consequent development is as intelligent as it would be to attribute to the gentle hand which touches the spring when launching a mighty ironclad, invention of the machinery or the force producing the motion. Deep and bold thought had been actively growing in Europe. A mighty impulse had been given to the mind by the revival of the study of Pagan classics, and by the exciting interest of the great geographical discoveries. The very objections raised and answered by the theologians of the Middle Ages too plainly show that rationalism was germinating. These were the forces at work. Luther did but strike the spark and the conflagration rapidly spread, aided as it was by the general diffusion of printing. The doctrines of the church were the same then as now, but the conduct of many had grown lax and scandalous under the wealth acquired by the lapse of time. A false issue was raised, and Luther, instead of striving to reform manners, strove to deform doctrines. Nor can the oft-time claimed honor of having put the Bible within the reach of the people be given to Luther. During the Middle Ages Latin was the mother tongue for all who were studying. Into the Latin was the Scripture translated in the fourth century, mainly by St. Jerome. When learning began to spread and the several countries of Europe were developing their national literature, the Bible, under the influence of the church, was published in Bohemia, Spain, Italian, French, and no less than five translations in German, before Luther was born, and twelve others before his own appeared. To construct Luther destroyed, but did not construct. I have the honor to be yours faithfully, T. J. CAHILL.

THE DOCTRINE OF HELL. It is rare in these days to hear a sermon on Hell, in a Protestant church especially, and rarer still for the pulpit to handle the awful subject in plain and positive terms, and without attempting to evade the logical conclusions of the doctrine of eternal retribution. The subject is usually avoided altogether, or it is treated in such a way as not to offend the sensibilities of the congregation. Even the word hell, so terrible in its very sound, and once familiar enough to the church-goer, is commonly dropped, and some more or less synonymous term, less grating and startling, is uttered by the preacher.

In the Baptist and Methodist denominations a sermon was formerly not regarded as complete unless in the application at the end; at least, the sinner was warned to flee from the wrath to come, and the torments of Hell were described with thrilling emphasis. The main theme of the old revivalists was Hell. Emmy and Knapp, for instance, would have felt that they had neglected their first duty if they had closed one of their discourses without picturing the awful fate of the impenitent sinner, in the Congregational and Presbyterian churches, also, the subject was not shirked; for, beyond a doubt, the doctrine of eternal reward or punishment is necessary to the integrity of the evangelical system of theology and salvation. But of late years the doctrine of Hell is smoothed over, left untaught or substantially or definitely abandoned by preachers who hold evangelical commissions. The tendency of the Protestant denominations is now, unquestionably, towards universalism. The younger generation, under the influence of those communions, are growing up without the fear of Hell, which of old caused the hearts of the fathers to quake and tremble.

It is only in the Roman Catholic Church that the doctrine of Hell is now preached without equivocation and without any attempt to soften its terrors. Last Sunday, for instance, the Rev. Mr. Clarke, of the Society of Jesus, delivered a very impressive sermon at St. Francis Xavier's Church on "Some of the Agnostic 'Objections to Hell,'" in which he laid down in very positive terms the Catholic teaching concerning eternal punishment. The sermon was the second of a course of four sermons on agnosticism.

Father Clarke described Hell as a state and not a place—a state of rebellion against God, which is the state of the agnostic, according to Catholic teaching. "It is a lake of fire," he exclaimed, "situated as those condemned to Hell will be surrounded by torments as who is in a lake is surrounded by water. The fire of Hell, though it is a true real fire,

is not the gross, material fire with which we are conversant on earth. It is a supernatural fire. It produces on the bodies and souls of the lost the same effect that fire produces here on our material bodies, and through them on our souls, except that the agony it causes will be a thousand times more intense. The gnawing agony of eternal remorse and reproach will be far worse than any bodily agony. The chief torment of Hell is eternal separation from God.

This is teaching, it will be seen, which the simplest can understand. There is no mitigation of the terrors of the subject, and no attempt is made to reconcile the awful doctrine with the now prevalent desire of men, theologians and others, to construct some theory of the abandonment of Hell and yet preserve the consistency of Christian theology. The Roman Catholic Church stands unflinchingly by the doctrine, whatever the consequences. It makes no compromises and no concessions, and both its friends and its enemies understand exactly its unalterable position.

Indoubtedly its firm adherence to fixed principles, and the rigid consistency with which it sustains its convictions and requirements as to morals and religion, are a great source of strength to that Church. When theologians begin to evade the inevitable conclusion of their premises, they are opening their gates to the enemy who will sooner or later utterly destroy their system.—New York Sun of Oct. 31.

THE LATE VERY REV. DR. CAHILL.

The most precious possessions of a civilized nation are the genius, learning, and piety of her sons. The barbaric magnificence of pagan Rome, her mighty conquests and her countless legions have become but the shadow of a memory; while the names of Virgil, Horace and Cicero, "familiar in our mouths as household words," are to-day honored throughout the world. This is but as it should be.

At one time Ireland, "the Island of saints and doctors," was foremost in rewarding her illustrious sons when dead. But alas! Ireland has, like the rest of the world, altered sadly of late years, for in a distant land, neglected (I will not say forgotten) by the people for whose temporal and spiritual benefit he labored, lies a brilliant genius, a sterling Irishman, a fearless and noble ecclesiastic! Need I say, that it is of that illustrious son of Ireland and of the Church, the late Very Rev. D. W. Cahill, D. D., the famous astronomer, and the most eloquent pulpit orator of his or any other time, that I speak? Every Irish, English, or Scotch Catholic in Liverpool who ever saw or heard him, cannot but remember the Herulean proportions of the man who did such wonders in the cause of the poor, down-trodden laboring classes in this country. They must recollect the doughty blows that he dealt the bigots of Exeter Hall; and the scathing letters he wrote to the then existing heads of the British Government, exposing the fraud and villainy of the Souters, who invaded Ireland about the year 1847, while the dread famine was sending hundreds of thousands to coffin-boards, or a lingering death in the frightful emigrant ship. Yet despite his services to faith and fatherland, the ashes of Dr. Cahill have been allowed to lie for nineteen years in a neglected grave in a distant land.

Dr. Cahill, even by his opponents, was admitted to be "one of the greatest lights of modern times," and the London Times, a newspaper which is of that illustrious character while living, and at his death could not help stating that "as an orator, teacher, and lecturer he had no equal." No man, lay or cleric, did more to break down the prejudice against his countrymen, which was in his day almost universal.

Dr. Cahill died in Boston, Massachusetts, October 4th, 1874, almost his last wish being that he remains might find their final resting place in that native land he loved so well. A movement was then set on foot, and the Catholic Cemetery Committee of Liverpool granted a plot of ground in Glasnevin Cemetery for the interment of the remains; but owing to the apathy of his countrymen it fell through, and now, after nineteen years, an attempt is being made by a few of his friends to revive it, which will, I hope, prove successful. I trust there is a sufficient number of Dr. Cahill's old friends left in Liverpool, to help in, at least, bringing home his ashes to Ireland. The work is easy—the means to accomplish it at hand. All that is required is a few Catholics to form a committee, for the purpose of collecting subscriptions. The sum required will not be very great. If the matter is once started there are hundreds in Ireland, as well as in America, who will, no doubt, be glad to subscribe.

Glass Dresses.

At Gaudenfrei, Germany, the artist and glass-spinner, A. Prengel, of Vienna, has established his glass business, offering carpets, cuffs, collars, veils, etc., made of glass. He not only spins but weaves glass before the eyes of the public. The otherwise brittle glass he changes into pliable threads, and uses them for making good, warm clothing by introducing certain ingredients, which are his secrets, thereby changing the entire nature of the glass. He makes white curly glass muffs; "ladies' hats" of glass, with glass feathers, which are lighter than real feathers. Wool made of glass, it is said, cannot be distinguished from the genuine article. Glass is a non-conductor, and the time may not be distant when it will cause a revolution in dress materials.

A Little Behind Hand.

Some people are always a little behind hand in all undertakings. Delays are dangerous and none more so than in neglecting what seems a trifling cold. Prudent people break up the ill effects by timely use of Hagar's Pectoral Balsam, thus preventing serious lung troubles. We take pleasure in recommending Hall's Hair Renewer to our readers. It restores gray hair to its youthful color, prevents baldness, makes the hair soft and glossy, does not stain the skin, and is altogether the best known remedy for all hair and scalp diseases.

THOUGHTS OF PROTESTANT WRITERS.

"The antagonism of reason and faith is not confined to hostile sects; it frequently operates in the same individuals, and they are the victims alternately of doubt and superstition; like I. and Herbert of Cherbury, who, when he had finished a book against all revelation, actually prayed for some supernatural sign to know whether he should print it."—Moshem (Vol. III, p. 428).

"Such a frame of mind," writes Woodhead, "has ever been found favorable to the adoption of Roman Catholic doctrines and their effect on a candid mind has been admirably described by a great writer who says: 'It is not strange that wise men, weary of investigation, and longing to believe something, and yet seeing objections in everything, should submit themselves absolutely to teachers who, with firm, undoubting faith, lay claim to a supernatural commission. Thus we frequently see inquisitive and restless spirits take refuge from their own scepticism in the bosom of a Church which pretends to infallibility, and after questioning the existence of a Deity, bring themselves to worship a wafer.'"—Macaulay's Hist. England (Vol. IV, p. 28).

Thornlyke, Prebendary of Westminster, writes thus of the belief of Catholics in the Real Presence: "Will any Papist," he argues, "acknowledge that he honors the elements of the Eucharist for God?—will common sense charge him with honoring that in the Sacrament which he does not believe to be there?"—Just Weights and Measures, p. 19.

Dr. Jeremy Taylor, Bishop of Down, argues with equal fairness when he says: "The object of their [the Catholics'] adoration in the Sacrament is the only true and eternal God hypostatistically united with His holy humanity, which humanity they believe to be actually present under the veil of the Sacrament. If they thought Him not present, they are so far from worshipping the bread, that they profess it idolatry to do so. This is demonstration that the soul has nothing in it but what is the greatest enemy to idolatry."—Liberty of Freethinking, p. 29.

The philosopher Lavater, finding himself in a Catholic church, was so impressed that he exclaimed: "He doth not know Thee, O Jesus Christ, who dishonoreth Thee Thy shadow! I honor all things where I find the intention of honoring Thee. I will love them because of Thee; I will love them, provided I remember Thee. What then, do I believe here? what do I hear in this place? Does nothing under these majestic arches speak to me of Thee? This cross, this golden image, is it not made in Thy honor? The censor that waves around the priest; the glorias sung in choir; the peaceful light of the sacramental lamp; these lighted tapers,—all is done for Thee! What then, do I believe, if it be not to honor Thee, O Jesus Christ, who are dead for the love of us? Because it is no more, and thou art it, the believing Church bends the knee..."

FATHER KELLER, S. J.

What is Thought in His Native City of the American Assistant of the General of the Jesuits. (From the St. Louis Western Watchman.) The appointment of Father Keller, of this city, to the lofty position of assistant to the General of the Jesuits, is a fitting recognition of great talents allied to splendid virtue. We think Father Keller was born in this city, certainly he was brought up here. His education was begun at the St. Louis University. Those who knew him as a boy say of him that he was remarkable even from his youth for his unpretentious manner and natural modesty. For fifty years he has labored among our people, yet very few knew him. He occupied every position of honor and trust in the gift of his conferees in this country; was provincial of two provinces in succession; was president of the two greatest Jesuit colleges in the country; and yet, there are few Jesuits whose names have so seldom appeared in the newspapers. He was a man of very extensive learning; but he avoided all ostentatious display of his power and was content with the humble recompense of his pupils' progress. Much of this was the result of natural disposition; but we think it was chiefly the effect of profound virtue. Father Keller is a true religious, and he has studied not to deserve the rebuke of Paul, that "all seek their own, and none that which is of Jesus Christ."

He succeeds that old and honored English Jesuit, Father Weld, in the immediate government of the English speaking Jesuit world. His selection will prove a great advantage to the order in this country, as he thoroughly understands the needs of the American mission. It is a very singular coincidence that the new general of the Jesuits and his chief assistant are priests of this city. It is furthermore significant of an impression growing in the minds of the chief rulers of the Church that the United States is destined to be the great Catholic country of the future. The needs of this country are of paramount importance. This is shown in many American hierarchies to home at this time; the new plenary council called at the instance of the Sovereign Pontiff; the great anxiety of all Vatican officials to inform themselves thoroughly on the affairs of the American Church, all attest the rising importance of this branch of the Church Catholic. We have arrived at our formative period, and the results of movement now at work will have much to do with shaping the policy of American Catholicism for centuries to come. We hope God will bless and prosper the work to His greater honor and glory.

A Failure in Crops.

A species of worm is eating all the leaves from the chestnut and hickory nut trees in many sections, and the crop will be a failure. Worms that afflict children or adults will prove a failure if Dr. Loy's Pleasant Worm Syrup is used. It is a safe and sure cure for all worms that lurk in the human system, and worms included.

DEVOTION TO THE SOULS IN PURGATORY.

The Rev. Ave Maria Mumford, S. J., born in England in 1605, and who labored for forty years in the cause of the Catholic Church in his native country, wrote a remarkable work on purgatory, and he mentions that the following incident was written by William Freysson, a publisher of Cologne. May it move many in their difficulties to have recourse to the holy souls!

"One festival day, when my place of business was closed, I was occupying myself reading a book which you had lent me, and which was on 'the Souls in Purgatory.' I was absorbed in my subject, when a messenger came and told me that my youngest child, aged four years, showed the first symptoms of a very grave disease. The child rapidly grew worse, and the physicians at length declared that there was no hope. The thought then occurred to me that perhaps I could save my child by making a vow to assist the suffering souls in purgatory. Accordingly repaired at once to a chapel, and with all fervor, supplicated God to have pity on me; and I vowed I would distribute gratuitously a hundred copies of the book that had moved me in behalf of the suffering souls, and give them to ecclesiastics and to religious to increase devotion to the holy souls. I had, I acknowledge, hardly any hope. As soon as I returned to the house I found the child much better. He asked for food, although for several days he had not been able to swallow anything but liquids. The next day he was perfectly well, got up, went out for a walk, and ate as if he had never had anything the matter with him. Filled with gratitude, I was only anxious to fulfill my promise. I went to the College of the Jesuit Fathers, and begged them to accept as many copies of the work as they pleased, and to distribute them amongst themselves and other ecclesiastics as they thought fit, so that the suffering souls, my benefactors, should be assisted by further prayers.

Three weeks had not slipped away, however, when another accident not less serious befell me. My wife, on entering the house one day, was suddenly seized with a trembling in all her limbs, which threw her to the ground, and she remained insensible. Little by little, the illness increased, until she was deprived of the power of speech. Remedies seemed to be in vain. The anxiety at length assumed such aggravated proportions that everyone was of opinion she had no chance of recovery. The priest who assisted her had already addressed words of consolation to me, exhorting me to Christian resignation. I turned again with confidence to the souls in purgatory, who had assisted me once before, and I went to the same church. There, prostrate before the Blessed Sacrament, I renewed my supplication with all the ardor with which affection for my family inspired me. 'O my God!' I exclaimed, 'Thy mercy is not exhausted; in the name of Thy infinite bounty, do not permit that the recovery of my son should be paid by the death of his mother.' I made a vow, this time, to distribute 200 copies of the holy book, in order that a greater number of persons might be moved to intercede for the suffering souls. I besought those who had been already delivered from purgatory to unite with me on this occasion. After this prayer, as I was returning to the house, I saw my servants running towards me. They told me with delight that my wife had undergone a great change for the better; that the delirium had ceased, and she had recovered her power of speech. I at once ran on to assure myself of the fact; all was true. Very soon my wife was so perfectly recovered that she came with me into the holy place to make an act of thanksgiving to God for all His mercies."

Delusive.

A young man who thinks that he can lead a reckless and profligate life until he becomes a middle aged man, and then repent and make a good and steady citizen, is deluded by the habit of thinking that people are fools, destitute of memory. He concludes that if he repents everybody will forget he was a dissipated wretch. This is not the case; people remember your bad deeds and forget your good ones. Besides it is no easy thing to break up in middle age bad habits that have been formed in youth. When a horse contracts the habit of rearing, he generally retains it through his life. He will often perform well enough until the wheels get into a deep hole, and then he stops and holds back. Just so it is with boys who contract bad habits. They will sometimes leave off their bad tricks, and do well enough until they get into a tight place, and then they return to the old habit. Of those boys who contract bad habits of drunkenness, not one in every hundred dies a sober man. The only way to break up a bad habit is never to contract it.

Disobedience to Parents.

There is too little respect paid to parental authority at the present day. It is grievous to go into many families and hear the language daily used by the children. "I will," "I don't care," "it's none of your business," "I am old enough to know what is right," and the like expressions are painfully common. Large boys and grown up girls even, do not hesitate to give their mother the lie, and break away from their express commands. They will do as they please, and go where they have a mind. We wish such children could only see how they appear in the eyes of their acquaintances, and if they have any shame, it must flush their cheeks.

If you are a frequenter or a resident of a miasmatic district, barricade your system against the scourge of all new countries—ague, bilious and intermittent fevers—by the use of Hop Bitters. LONDON, MITCHELL, Feb. 2, 1880. I have sold Hop Bitters for four years and there is no medicine that surpasses them for bilious attacks, kidney complaints and many diseases incident to this malarial climate. H. T. ALLEXANDER.

convoked a... inet to con... erate upon... ore than one... ed the news... t dared not... rave respon... sations of... e decided to... n to increase... e detective... tentionally... e Marquis of... e. Further... His Excell... ion being... nfortunate... s got wind... tertain exte... ce, as many... y had been... e alarm and... r, been sent... r wanted, ... ved that im... e at any... e provinces... s was tran... and indign... eared, may... i-lish move... Central News... r expansion."... of intelli... of which the... two columns... this with lo... e assurance... e filled up... e reference... e present case... e Invincibles... nite plot" sug... e because the... n an Irish land... t of the trial... n manufacturing... e American... from this un... n the cupboard... LIBRARY. resbyterian Leo. Observer, there... which we find... and his men... working bravely... e brought... e was delig... e two guards... e we call for... e watches to... e are not muti... of the Pope's... e taken in by... e confess I never... l my life. The... e hundred feet... must have been... n the congrega... e and officers... eable old man... n his dress to... e gaudy about... n the pure old... e was clear and... e through quite... e fine and... e hand gently... n pronounced... e kiss his great... CONGREGATION IN... possible for a man... room. Of all the... ever beheld, and... e brought forth... r various... d seemed so... e thought I could... e to represent... e these eyes are... e scene of mag... eption. There are... e described, but... e higher apprecia... e eyes with golden... e hearts of the... e them to me; they... e come before... e care of them... e with one clerk... e in a day or two... e here and he thinks... e am looking for... e. He says the... e ailments that his... e Babylon, but he... e are all safe, and... e Jerusalem Sanhe... e were carried... e in the middle... e if so, this is all... e links it will be... e books ever brought... ept the Bible, as... e sons of the out... e. May God bless... e. W. D. MAHAN. Sept. 14th, 1880. INTO: the past six years, pedia and general... e three bottles of... e have done wonders... e able to work, and... e cannot say too much... e Simon Robbins. plants. ose has been nipped... e acyercer, worm... e has been sacrificed... e of worms in the... e would save those... e, "your children,"... e's Worm Powders... easant, and are war-

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 LONDON, FRIDAY, NOV. 23, 1883.

A CHANGE OF BASE.

The County Council of Carleton is entitled to public gratitude for drawing from the Marquis of Lansdowne an expression of opinion he had never dared express at home. Replying to an address from that important municipality, the Marquis said:

But if I am interested in farmers generally I have a special interest in the farmers of Canada. There is, to begin with, one matter about them which is remarkable in my eyes as a new comer here. In the Old Country it is very rare to find a farmer owning the land which he farms, in this country it is very rare to find one who does not own it. This is of course not the moment for enquiring into the circumstances which have led to this difference, but I may at any rate express my conviction that the largeness of the number of those who are absolute owners of Canadian soil has given strength and solidity to the basis of Canadian society, and my regret that in the Old Country we have not more farmers who, like you, farm land which is their own property. That, however, is not all. I think it would be a very pertinent question to ask what would Canada have been without her farmers? She has no doubt great industrial resources, great undeveloped mineral wealth, and other sources of prosperity, but it is the cultivators of the soil who have been, and are still carrying civilization and order into the waste places of the Dominion, and building up the foundation of that national greatness which it has acquired and will yet acquire in a still greater degree.

Mark the words: "I may at any rate express my conviction that the largeness of the number of those who are absolute owners of Canadian soil has given strength and solidity to the basis of Canadian society, and my regret that in the Old Country we have not more farmers who, like you, farm land which is their own property." The Marquis here lays down the very principle for which the Land League always contended, and which he himself, while in the Old Country, by speech and vote and pen, strongly condemned. We are glad to perceive that the free air of America is giving the noble lord the beginning at least of a new life.

But we have not yet done with the Marquis. He is actually in a fair way of becoming a Home Ruler. Still addressing the County Council of Carleton he says:

There is, however, yet another reason which makes me glad to see you here. Your body is one which illustrates that great principle of local self government which has been so successfully applied in this country. This is a problem which you have solved so successfully here in one which we in the Old Country are still struggling to solve. It will be of the utmost interest to me, as a student of politics, to have the opportunity of watching the operations of your municipal system. I shall not be the less disposed to form a favorable judgment of it because I have first been officially made aware of its existence by the ceremony of this morning. For these reasons, gentlemen, I am glad to see you here. I heard your address throughout with the greatest pleasure. I noted specially your grateful and affectionate reference to my predecessors. I know them both intimately and I have had many opportunities of becoming aware of the warmth of their feelings towards this country. I noted also the reassuring picture which you are able to draw of the moral and general condition of the country, and I trust that nothing may happen during my connection with its government to diminish the prosperity and contentment which you now enjoy.

There would be no difficulty whatever in solving the problem of self-government in Ireland, were the principles underlying our legislative and municipal institutions applied to that country.

We have only to hope that the result of Lord Lansdowne's investigations will be put to better profit than the conclusions of his predecessor's enquiries in the same direction. The Marquis of Lorne learnt a few usefule lessons of political economy in Canada. But to no profit. Hardly had he left our shores than he pusillanimously denied the results of his evident and self-confessed experience.

THE LATE BISHOP CRINNON.

We are authorized by Vicar General Dowling, administrator of the Diocese of Hamilton, to state that the anniversary mass for the repose of the soul of the late Bishop Crinnon will be celebrated at St. Mary's Cathedral, Hamilton, on Tuesday morning, the 27th instant, at 9.30 o'clock.

THE TRAITOR'S DOOM.

The nameless Toronto organ of political worthlessness and treachery, which a few weeks ago surprised its patrons by renouncing and repudiating the purposes and principles, by whose assertion and maintenance, in a manner however ineffective and insincere, it acquired some small degree of usefulness and won some very limited measure of success, treats us in its last issue to a long tirade of abuse and vilification. It tells its readers that it is on all sides attacked, that there is "Injured Innocence" in the east, "Abimamad Sleek" in the west, and the "Carey" of Canadian journalism somewhere else, all combined to rob it of innocence and honor. Poor soul! how sad is his lot? Yet how loudly he declares it his design to be virtuous to the end? What martyr-like energy he employs to prove his righteousness through every maze of hideous mendacity? We confess ourselves nowise surprised at the language and temper of the organ. A man who makes trickery his studied purpose and whose very profession is treachery will stop at no degree of shamelessness to gratify his malignity. When deceit has become a trade, there is no baseness from which it recoils. The condemnation of such a writer were indeed a thousand times to be sought for before his praise. Whosoever receives the latter may, communing with himself, truly say, "What crime have I committed to merit such attention?" The organ of treachery deals with one paragraph especially of our article on its late open apostasy:

The past record of the Canadian inspired us indeed with no confidence in its future. There was a time, it is true, but that is now long ago, when the Irish Canadian did some service to the Irish Catholics of Canada. But from the moment that it lent itself to the machinations of politicians trading on the professions of a Catholicism the practice of which they sneered at—from the moment it became the mouthpiece of soulless adventurers, bankrupt contractors and professional plunderers—from the moment especially it sought to fasten a stigma of disgrace on the venerable and venerated Archbishop of Toronto—its usefulness had gone and its claim to represent the views of the Irish Catholics of Canada or any portion of them could not but have been in our estimation productive of evil.

From the position taken in this paragraph we recede not an inch. The organ demands the names of its consorts, the soulless adventurers, bankrupt contractors and professional plunderers. We decline to devote space to any such ignoble purpose. The man who was in the gap and is now in the mire knows them and they know him. The people of Canada know him and know them, for there is a mark on them whereby every community in the country afflicted with their presence recognizes them. We are told we slander this man because we declare that he endeavored to fix a stigma of disgrace on the venerable Archbishop of Toronto. We repeat our declaration, we reaffirm this charge, and as we have no time to waste on the buried tomes of the unmentionable organ, much less to stir up the reeking mass of infamy they enclose, we propose that the organ lay our charge before His Grace the Archbishop himself. If His Grace condemn us, we will cheerfully submit to his decision and withdraw the charge. Is not this, we ask, perfectly fair?

The organ fumes away: Yes, the Irish Canadian was, and is, well supported—and supported chiefly on its merits. From the day it was established down to the present writing—nearly twenty-one years ago—neither it nor its proprietors ever benefited, by way of subsidy, bargain or sale, to the value of one cent. We are under no compulsion to any Government or party, nor has largess been demanded in our behalf. The narrow stipends of the Reverend Clergy of the Catholic Church have never been requisitioned to bolster us up. We manage to get along independently on our legitimate income. Can the Catholic Record say as much? Where would it be to-day were it left to its own resources? Where would it be if it had not been recommended from the pulpit, and the Catholic Clergy had not become its canvassing agents? If it were not for these potent agencies this parish charge would long since have found a pauper's grave.

The Record is in no manner disturbed by the wild abuse vented in this paragraph. Our friends know just as well as ourselves that we owe nothing to any government or party and that no largess has been demanded from any one on our behalf. Nor have the narrow stipends of the

clergy been requisitioned in our interest. We feel happy, however, to admit that the clergy of all orders have encouraged us both in the pulpit and out of it, and it is our purpose to endeavor to further merit that encouragement. We are not indeed rich, though not yet raised to the dignity of a "parish charge." We had much rather, however, aspire to such a rank than merit the traitor's doom and opprobrium. The organ accuses us of consorting with the "Carey of Canadian journalism." We know of no man deserving that appellation of horror but one, and that is he who, after yowling eternal fidelity to Ireland and to Irish interests, both in the old land and in Canada, who, after repeatedly proclaiming himself the "Only Voice" and the "Man in the gap," gave the world the following special announcement:

With the present number the Evening Canadian enters upon a new phase of its existence, and inaugurates a departure which, it is believed, will secure for it a still larger share of popular favor than it has hitherto enjoyed. This paper was established somewhat more than a year ago, under circumstances which are fresh in the memory of our readers, and it has ever since been conducted with special reference to those circumstances. It was established with certain definite and distinct purposes in view, and to meet certain exigencies not otherwise provided for. From the issue of the first number down to the present time the course of the journal has been uniform and consistent, and the designs of its original promoters have been amply realized. But it has for some time been obvious that a broader and wider sphere of usefulness was open to us, and after mature deliberation it has been resolved to "extend the lines and lengthen the stakes."

From this time forward the Evening Canadian will be the mouthpiece of no political party, and of no religious body. It will be independent, alike in name and in fact. Political and religious topics, being the most vital of all which affect mankind, will not be excluded from its columns, but in dealing with questions relating thereto it will be borne in mind that wide and honest diversity of opinion prevails with respect to them. Should occasion arise for discussing such questions at full length, the editor will hesitate not to express the honest convictions of those who are responsible for its opinions, but that will be done in a broad, fearless and independent spirit, without reference to the interest of faction, or to the exigencies of any school of theology.

Under the new order of things, the Evening Canadian will be, first of all, a newspaper. It will embody in its columns various interesting features which have hitherto been in great measure neglected or ignored by its consorts. Social and literary subjects will receive due attention, special prominence being given to such as may be supposed to possess a more than ordinary attraction for Canadian readers. Finally, every question, whether political, religious, social or literary, will be treated upon its intrinsic merits alone, and according to the best judgment of those who have been placed in charge of its editorial columns. For the present, further professions would be alike useless and out of order.

With this man, who now follows no school of theology, we desire not to consort.

MISSIONS IN MADAGASCAR.

Early last spring the Rev. Father Cazet, S. J., Prefect Apostolic of Madagascar, addressed the directors of the association of the Propagation of the Faith a very interesting letter, part of which we have pleasure in placing before our readers:

"Obliged," he says, "to visit Europe on account of the most urgent wants of the mission of Madagascar, I have thought it would be agreeable to you to have placed before you a precise statement of the condition of religion on that island. Recent events will of course lend to my statement an interest quite special. After having placed before you a general account of the standing of the mission, I will submit certain details concerning its principal works, then without entering the arena of politics, briefly expose the history of the present conflict between France and the Malgasiens."

On the first of July, 1882, the following figures represented, according to Father Cazet, the state of the mission of Madagascar: Catholic mission stations, 316; churches and chapels erected, 170; in course of construction, 54; masters and mistresses of schools and catechists 350. There are besides dispensaries where remedies are distributed every day to about 130 persons, a hospital for lepers with 98 patients, a printing and binding establishment giving employment to 18 persons.

The personnel of the mission comprises 48 missionary priests, one a native of the island, 21 coadjutor

brothers, 8 Christian brothers, 20 Sisters of St. Joseph of Cluny, 3 novices of native origin, and 3 postulants also of indigenous birth, 2 procurators of the mission, one at Paris, the other at Reunion, a total of 105.

The following is a statement of the work of the mission for the twelve months ending July 1st, 1882: Baptisms of adults 1,611, of children 2,882, number of Catholics 80,905, confessions 55,406, first communions 580, ordinary communions 45,266, confirmations 860, extreme unctions 53, marriages 190, school children, males 9,134, females 9,969.

At the close of his letter Father Cazet, speaking of the difficulty between France and the government of the Hovas, states very clearly that Protestant intrigue had a great deal to do with inciting a section of the natives against the French. In England and the United States the Malgasiens envoys were certainly treated as an embassy of persecuted Protestantism. Father Cazet, however, shows that barezy is making little or no progress on the island of Madagascar, and that notwithstanding the vast expenditure of money made by the sectaries to plant their heresies among the pagans of the island they are themselves compelled to admit failure.

THE AUSTRIAN CENSUS.

The total population of the Austrian empire, according to the last census, is 37,786,000, of these 15,642,000 belong to the Hungarian portion and 22,144,244 to the Austrian or Cis-Leithian portion. Taking the people according to their nationality, there are 10,000,000 Germans, 6,191,000 Magyars, 7,055,000 Bohemians, Moravians and Slovaks, 3,290,000 Poles, 3,180,000 Ruthenians, 1,220,000 Slovenes, 4,176,000 Serbo-Croats, and 2,578,000 Romanians. Altogether, there are 19 million Slavonic races, a little over half of the total population of the empire.

The great majority of the Austrian people are Catholics, they numbering 29,753,169. The Orthodox Greek Church numbers 3,450,000, Calvinists, 2,130,000; German Reformed Church, 1,450,000; and Jews, 1,640,000. The Jews have received more toleration in this Catholic country than in any other portion of Europe. While they have been prescribed elsewhere, they have found a refuge in Austria, and consequently there is a larger Jewish population in the Austrian empire than in any other country.

A TALE OF MISERY.

A large number of destitute Irish emigrants arrived during the past summer in Toronto. Without any means whatever of their own, they have found the struggle of life, even with the little work they have been enabled to obtain, a very difficult one. For some time they have been unable to find little if any employment, and are now at the very threshold of a severe Canadian winter threatened with freezing and starvation. A reporter of one of the city dailies of Toronto visited Conway street on the 15th inst., to ascertain by personal observation the condition of these poor people. The first place he visited was 32 Conway street, inhabited by two Irish families, Ward and Grady. There a sad sight met his gaze. The house reeking with dirt and filth, and a number of little children crouched around the stove in which were burning a few chips. The room, he adds, was filled with smoke, and two pitiable looking women thinly clad, were pacing the floor with crying babies in their arms. The furniture of this room, which they called the kitchen, consisted of a stove, two rickety chairs, and a table, upon which were a few dishes, but there was no food of any kind to be seen. Upstairs there were but two beds, which had been furnished by Mr. Francis Rush a month or two ago. The children slept on the bare floor, with but a single blanket to keep out the cold. Altogether there are twenty living in the house, fifteen of whom are small children. Ward said that he had not earned \$2 during the last seven weeks. Their rent was a fortnight overdue, and they were waiting for the landlord to turn them into the streets. Grady, who returned some

time ago from Thunder Bay, where he had been working on the Canadian Pacific Railway, said that he only worked sixteen days when he was discharged, and after paying his board he had \$13 ahead. On his arrival in Toronto, after paying his fare, he had \$2 left, and when he got here he found his wife and eight children in a state of starvation. He also complained that after being discharged by the contractor he had to sleep in the bush for three nights before he could get his wages. Since his arrival he has gone about the city every day looking for work, and has been able to earn but \$2.50, which was paid him by Mrs. Frank Smith for gardening. He has been in the country eight months, and has earned altogether \$35. His daughter had been able to get employment in a factory in the city and she received 50 cents a day. This sum kept a family of ten. None of them had even a change of clothes. Mrs. Ward said that they were better off in Galway, before Major Gaskell had told them that plenty of work could be had in Canada and six months after their arrival they would be independent. Three families live at No. 36 Conway street. There are twenty-two people in all, Patrick Goulding has six children, David Lee five, and Miles McDonag's five. These people are also in a starving condition. Little girls not more than five years of age were seen walking about, shivering from cold, without shoes or stockings. One of them was wrapped up in an old canvas bag. These families had also been sent out by Major Gaskell. Lee is suffering from inflammatory rheumatism, and has not been able to do a day's work since he came to this country. His wife said that the whole family depended upon her, but she could get no work. She asked if there was no way in which they could get back to Ireland, and said, "if we continue in this sad state we will be found frozen to death before winter is over." This is indeed a very sad state of affairs, for which we hold those concerned in the bringing out of these poor people largely responsible. It is surely time that the Canadian government had taken steps against the landing of paupers on our shores. The lot in store for such people as above described is indeed too sad for contemplation.

SECRET SOCIETIES.

One of the greatest services rendered by the late Provincial Council of New York was its condemnation of secret societies. The Council thus pointedly deals in its pastoral with such bodies:

Secret societies, bound by oath to obey orders, whatever they may be given by chiefs oftentimes unknown to the greater number of the members, are dangerous everywhere and evil everywhere; but amongst us they are worthy of contempt, because entirely lacking any plausible justification. The laws of the Republic are just and equitable. Let us obey them faithfully, for they are the bulwark of our freedom. If we have grievances we can appeal to public opinion and to the spirit of fair-play and justice which characterizes the American people. Let us, then, avoid societies of which, 1st, the objects are not lawful; 2d, where the means are sinful; and 3d, where the rights of human conscience and liberty are violated by rash and dangerous oaths. Let us carefully observe and faithfully obey the solemn words of St. Peter, the Prince of the Apostles, addressed to the early Christians regarding their duties to all civil rulers, under whatever form of government they might live: "Be ye subject therefore to every human creature for God's sake; whether it be to the King as excelling or to governors as sent by him for the punishment of evil-doers and for the praise of the good; for so is the will of God, that by doing well you may put to silence the ignorance of foolish men; as free, and not making liberty a cloak for malice, but as the servants of God. Honor all men. Love the brotherhood. Fear God."

There are here laid down rules of an exactitude most useful to all Catholics. The application of these rules will, we feel confident, produce the greatest benefits to society at large. Too many Catholics—and, we are sorry to add, Irish Catholics—have been led by designing men into associations of a most disreputable character. One of the greatest evils, to our mind, in connection with secret associations, is that once a man enters their portals he finds the greatest difficulty in quitting them. Besides pointing out the evils attendant on societies expressly condemned by the Church, the Council deals with other societies, which, though not directly

condemned, may be equally dangerous. Say the Fathers:

Besides the societies openly condemned by the Sovereign Pontiff, into which no Catholic may enter and remain in the church, there are many others not so explicitly denounced, and of which Catholics oftentimes become members. Yet some of these associations may be equally dangerous, and should therefore be avoided with equal care. To guide consciences of our faithful people we here propose some rules by which they may form a judgment of the merits of the various societies. They should consider as dangerous: 1. Societies which prevent the lawful exercise of liberty, either on the part of employers or employees, especially if to further the end proposed recourse be had to violence. It is an injustice to prevent men by violent means from earning an honest livelihood. 2. Societies in which anti-religious, infidel doctrines are openly professed and advocated. No Catholic may remain united with men whose religion is introduced and a form of worship used at variance with Catholic teaching. Such societies are really religious sects. Again, we would advise all our people to abandon any society which professes and false professions made to blind the public, and various forms of rituals or rules presented to deceive the unwary. Modest societies will not need two weights and measures. Finally, we say to you in the words of the great Apostle St. Paul, and in the same clarity which pressed him: "Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?" Wherefore, go out from among them and be ye separate, saith the Lord.

Much of the misery that has attended the working classes in the American republic and in Canada is directly attributable to their connection with associations wherein irresponsible and unscrupulous leaders are invested with extraordinary powers. We feel assured, from recent observation, that a new era is dawning for the working people—an era of independence from unscrupulous and selfish control. For Catholics there is no safe rule to follow, no counsel to be guided by in their efforts to protect themselves from the machinations of the wicked men whose purpose and aim it is to subvert all society by the propagation of their evil principles.

LIMERICK.

As Monaghan did, so did Wexford, as Wexford did so did Sligo, and as all three did, so now does the noble city of the "Violated Treaty." At the election held there on Friday last, the poll stood as follows: Edward MacMahon, Nationalist, 922. James Spaight, Conservative, 473.

This is indeed a glorious victory, especially when attention is given the fact that Whigs, Tories, and non-descripts combined to support the candidature of Mr. Spaight. With an equitable franchise Mr. MacMahon's total vote could not have fallen short of at least 3,000. Throughout the contest the city was patrolled by police and soldiers and on the very eve of the contest two hundred persons, many of them electors and friends of Mr. MacMahon, were arbitrarily arrested and thus deprived of the right of voting. Impossible, however, was it to prevent the great old city from declaring loudly for national independence.

THE UNITED STATES DEBT.

The debt of the neighboring republic was decreased by five millions in the month of May alone, and the aggregate reduction for the fiscal year will, it is claimed, reach the enormous sum of \$125,000,000. The present interest bearing debt is about \$140,000,000, so that at the present rate of reduction it will be entirely effaced in about ten years. This is indeed a rapid removal of an enormous debt, burden. The American government is, to our mind, taking a wise course in thus quickly getting rid of the debt. When that will have been effaced the country will breathe more freely and will be in a safe position to undertake great enterprises for its further development.

La Minerve of Montreal uses some strange language anent the observance by the Catholic Church of the annual "Thanksgiving Day" ordered by the Government. It says: "We (Catholics) have thanksgiving masses which are said (celebrated?) in the country churches especially at the request of individuals, but we have no general Thanksgiving Day fixed by ecclesiastical authority." Surely the writer in La Minerve must know better—or had he altogether forgotten the Ember days (in French, "les Quatre temps") and the feast of St. Mark and the Rogation days?

CATHOLIC E...

Having, as our readers are aware, strong ground on the education, with the forth the present difficulties in Ontario in respect to the present situation, we now deem it our earnest consideration to earnestly consider the subject, and strongly promote the Church on the subject. Not only have we but bishops through world, again and again, in assertion of the and duties of Catholic of their children. watch towers of St. not only from afar but of the city of God great modern fee education.

In a letter written year of his Pontificate Holy Father Pope Leo Cardinal Monaco is eral at Rome, sea Vicar of Christ, the in terms of significance the vital subject declares:—

"... Here we press, newspapers combatting faith with and annihilating the Church, and authority; here France with the money of its in our most populous to our faith; here, pits are opened to with the apparent; being useful to the dual culture and need, but with the them into a general and to the Church if this were not to the duties of the be expected to wa forests of the peo issued a decree l Catechism from This most repreh the flood gates to ity that is inundat leaves the way of foreign invasion, out; than the old more directly to tures of faith and from them out Roman people."

"But the well-nations have no side of truth and ety of the present and in which the serves their rights the love, then, of have already been be justly expected, not only should it public schools, but made to promote

"This is, moreo the nature of t peculiar circumst are living. We judgment of Solo divide him by an dlore of the peo standing from his ting the first, it second in the a habits and to his the education of and concentration culture of the inting education in in the hands of

"... The diligent study the importance he is taught, have for a study authority displa apathy, only too Furthermore, it parents (and it find them) who, city, or rather negligence, did benefits of relig children, a larg dren would ren salutory instru not only of pure also. This has charge of schoo malice or negle

"... These children or feeling of reached the ar in contact with passions, with with no restr tainty of being roid to crime own paternal lamentable co state resolution more intense temptations stronger and ever before. because of yo vicar, can, b closely follow war that against God full well wit length, what dangers of f doctrine-p constituted o positions to th ity, and final impeded an avenue count rupting the l

"Duty of Providence mits the pre is not in ou dition of th make every render their It becoms not only to zeal in tea

CATHOLIC EDUCATION.

Having, as our readers are aware, taken strong ground on the subject of Catholic education, with the purpose of setting forth the present disabilities of the Catholics in Ontario in regard of school matters, we now deem it well to submit for earnest consideration the clearly defined and strongly pronounced teachings of the Church on this all important subject. Not only have Sovereign Pontiffs, but bishops throughout the Catholic world, again and again raised their voices in assertion of the conscientious rights and duties of Catholics in the education of their children. As sentinels on the watch towers of Zion, they have discerned not only from afar but at the very gates of the city of God the approach of the great modern foe of religion, Godless education.

In a letter written in the very first year of his Pontificate, by our present Holy Father Pope Leo XIII., addressed to Cardinal Monaco la Valetta, Vicar-General at Rome, seat of the See of the Vicar of Christ, the Holy Father speaks in terms of significance and emphasis on the vital subject of education. He declares:—

“Here we have an unbridled press, newspapers unrelentingly bent on combating faith with sophism and irony, and on annihilating the sacred rights of the Church, and on diminishing her authority; here Protestant temples built with the money of Bible Societies, rise up in our most populous streets, an insult to our faith; here, schools, asylums, hospitals are opened to inexperienced youth with the apparently philanthropic end of being useful to them in their intellectual culture as well as their material need, but with the real design of forming them into a generation hostile to religion and to the Church of Jesus Christ. And as if this were not enough, those who, owing to the duties of their positions, should be expected to watch over the true interests of the people of Rome, have issued a decree banishing the Catholic Catechism from the municipal schools. This most reprehensible measure opens the flood gates to that heresy and infidelity that is inundating every place, and leaves the way open to a new kind of foreign invasion, more fatal and dangerous than the old one, because it tends more directly to tear the priceless treasures of faith and the fruits that spring from them out of the hearts of the Roman people.”

“But the welfare and prosperity of nations have no secure protection outside of truth and justice, which the society of the present day so much requires, and in which the Catholic Catechism preserves their rights in their integrity. For the love, then, of the precious fruits that have already been derived and that may be justly expected from this instruction, not only should it not be banished from the public schools, but every effort should be made to promote it.

“This is, moreover, what is required by the nature of the child, and by the peculiar circumstances under which we are living. We can in no way revive the judgment of Solomon on the child, and divide him by an unreasonable and cruel blow of the sword, separating his understanding from his will. While cultivating the first, it is necessary to direct the second in the acquirement of virtuous habits and to his last end. He, who, in the education of youth, neglects the will and concentrates all his energy on the culture of the intellect, succeeds in turning education into a dangerous weapon in the hands of the wicked.

“The child, to be stimulated to diligent study, requires the understanding of the importance and necessity of what he is taught. What incentives can he have for a study toward which scholastic authority displays so much coldness or apathy, only tolerating it by sufferance? Furthermore, if there happened to be parents (and it would not be difficult to find them) who, either through perversity, or rather through ignorance and negligence, did not render to their children a large proportion of the most salutary instruction, to the great injury not only of pure souls, but of civil society also. This being the state of things, does it not become the duty of persons in charge of schools to make amends for the malice or neglect of parents?”

“Is it not cruel to ask that these children grow up without an idea or feeling of religion, until, having reached the arduous of youth they come in contact with flattering and violent passions, with no arms to overcome them, with no restraint, and with the certainty of being allured into the slippery toad of crime? It gives great sorrow to our paternal heart to contemplate the lamentable consequences of this insensate resolution, and our sorrow is all the more intense when we consider that temptations to all sorts of vice are far stronger and more numerous now than ever before. You, Signor Cardinal, who, because of your exalted position as our vicar, can, better than any one else, closely follow the developments of the war that is waging in Rome against God and His Church, know full well without our speaking more at length, what and how numerous are the dangers of perversion for our youth; doctrines pernicious and subversive of all constituted order, bold and violent propositions to the injury of all lawful authority, and finally, immorality, along every avenue contaminating the eyes and corrupting the heart.”

“Duty of the Clergy.—But so long as Providence in its adorable designs permits the present trials to continue, if it is not in our power to change the condition of things it becomes our duty to make every effort to appease their fury, and to render their consequences less hurtful. It becomes necessary then, for pastors not only to redouble their diligence and zeal in teaching the Catechism, but to

seek by new and efficacious means to make amends for the faults of others. We do not doubt that the clergy of Rome will do its duty in this respect, by attending to the sacred requirements of their sacerdotal ministry and that they will go to work with the most pious care to secure the youth of Rome from the dangers that threaten their faith and their morality.

“... Endeavor to have this done as it already is with the best of fruit in some churches, where virtuous and charitable laymen, under the guidance of one or more ecclesiastical, devote their attention to teaching the Catechism to children; and see to it that parents are exhorted by their respective pastors to send their children, and that they be reminded of the duty that is incumbent upon all, to require religious instruction in schools for their children.

“... Let us beseege the heavenly patrons of Rome, by their blood, by the labors of their Apostolic Ministry, and by their holy examples, strengthened in the hearts of our fathers the very faith that it is now sought to root out of the hearts of our children; and God will be moved with pity for us, and will permit His religion to become the sport of the wicked.”

(Signed) LEO PP. XIII. From the VATICAN, June 26, 1878.

Before Leo, Pius IX., of happy memory, had also pronounced himself in condemnation of the unchristian system of education devised by the enemies of society, for the abolition of God and the overthrow of all authority. Addressing one of the bishops of Germany, that illustrious Pontiff uses language of the most vigorous condemnation:—

“It is not wonderful,” he says, “that these unhappy efforts (to spread irreligious and revolutionary principles) should be directed chiefly to corrupt the training and education of youth, and there is no doubt that the greatest injury is inflicted on society, when the directing authority and salutary power of the Church are withdrawn from public and private education, on which the happiness of the Church and of the commonwealth depends so much. For thus society is left deprived of that which alone can permanently secure the foundation of peace and public order, and promote and direct the true and useful progress of civilization, and give man those helps which are necessary for him in order to attain after this life his last end hereafter—eternal happiness. And, in truth, a system of teaching, which is so limited to the knowledge of natural things, and does not pass beyond the bounds of our life on earth, but also departs from the truth revealed by God, must necessarily be guided by the spirit of error and lies; and education which, without the aid of the Christian doctrine and of its salutary moral precepts, instructs the minds and moulds the hearts of youth, which is so prone to evil, must infallibly produce a generation which will have no guide but its own wicked passions and wild conceits, and which will be a source of the greatest misfortune to the commonwealth and their own families.

“But if this detestable system of education, so far removed from Catholic faith and ecclesiastical authority, becomes a source of evils, both to individuals and to society, when it is employed in the higher teaching, and in schools frequented by the better class, who do not see that the same system will give rise to still greater evils, if it be introduced into primary schools? For it is in these schools, above all, that the children of the people ought to be carefully taught from their tender years the mysteries and precepts of our holy religion, piety, good morals, religion, and civilization. In such schools, religious teaching ought to have so leading a place in all that concerns education and instruction, that whatever else the children may learn should appear subsidiary to it. The young, therefore, are exposed to the greatest perils whenever, in the schools, education is not closely united with religious teaching. Wherefore, since primary schools are established chiefly to lead the people to religious education, and to lead them to piety and Christian morality, they have justly attracted to themselves, in a greater degree than other educational institutions, all the care, solicitude, and vigilance of the Church. The design of withdrawing from the schools the control of the primary schools from the control of the Church, and the exertions made to carry this design into effect, are therefore inspired by a spirit of hostility towards her, and by the desire of extinguishing among the people the divine light of our holy faith. The Church, which has founded these schools, has ever regarded them with the greatest care and interest, and has looked upon them as the chief object of her ecclesiastical authority and government, and whatsoever removed them from her, inflicted serious injury both on her and on the schools. Those who pretend that the Church ought to abdicate or suspend her control and her salutary action upon the primary schools, in reality ask her to disobey the commands of her divine Author; and to be false to the charge she has received from God of guiding all men to salvation; and in whatever country this pernicious design of removing the schools from the ecclesiastical authority should be entertained and carried into execution, and the young thereby exposed to the danger of losing their faith, there the Church would be in duty bound not only to use every means to secure for them the necessary Christian education and instruction, but, moreover, would feel herself obliged to warn all the faithful, and to declare that no one can in conscience frequent such schools, as being adverse to the Catholic Church.”

Long even before immortal Pius IX., had spoken on the subject, Pius VII., destined to suffer so much for Holy Church, writes in an encyclical letter addressed to the bishops of the Catholic world:—

“It is your duty to take care of the whole flock over which the Holy Ghost has placed you as bishops, but in particu-

lar to watch over children and young men. They ought to be the special object of your paternal love, of your vigilant solicitude, of your zeal, of all your care. They who have tried to subvert society and families, to destroy authority divine and human, have spared no pains to infect and corrupt youth, hoping thus the more easily to execute their infamous projects. They know that the mind and heart of young persons, like soft wax, to which one may give what form he pleases, are very susceptible of every sort of impression; that they keep tenaciously, when age has now hardened them, those which they had early received, and reject others. Thence the well-known proverb taken from the Scripture, ‘A young man according to his way, even when he is old, he will not depart from it.’ Suffer not, then, venerable brethren, the children of this world to be more prudent in this respect than the children of light. Examine, therefore, with the greatest attention, to what manner of persons is confided the education of children, and of young men in the colleges and seminaries; of what sort are the instructions given them; what sort of schools exist among you; of what sort are the teachers in the lycæums. Examine into all this with the greatest care, sound everything, let nothing escape your vigilant eye; keep off, repulse the ravening wolves that seek to devour these innocent lambs; drive out of the sheepfold those which have gotten in; remove them as soon as can be, for such is the power, which has been given to you by the Lord for the edification of your sheep.”

When Supreme Pontiffs have thus so expressly and unmistakably spoken, can any man feel surprised that Catholics must as such be firmly opposed to every system of public instruction seeking to banish God from the schoolroom, or even seeking to force Catholic children to participate in forms of religious worship in which they cannot conscientiously believe? By the teachings of the successors of Peter Catholic parents are bound to secure for their children a sound Catholic training. Children by the sacred rite of baptism belong to God and by Him entrusted to parents, that they may be brought up in His holy fear and love. Wee then betide those parents who neglect the little ones or cast them forth to be devoured by wolves. Not only have the Supreme Pontiffs spoken explicitly and authoritatively as to the rights and duties of Catholics in the matter of education. The bishops throughout the Christian world have also insisted in season and out of season on this same subject. In Canada, Ireland, the United States and Australia, the first pastors of the Church have in due time raised the sound of alarm and have in general been loyally followed by their flocks.

Statistics have been published within the last week by the English government, in the ordinary course of business, giving the number of men who go annually from Ireland to England to work in the harvest. The number who go to England to earn, by the severest toil, the money to pay the rent of their miserable cabins in Ireland, is calculated officially at 15,000, and this money is paid to Anglo-Irish landlords, who live in England and spend it there. There never was there a country so oppressed. But let it be stated of these 15,000 men one half come from Mayo, the county from which I write. Could there be a greater proof of the poverty and the patience of the people. Now one of the great faults in all discussions on Ireland and Irish affairs is that people will not take a practical view of matters. It is easy to pity the poor victims, it is easy to denounce in violent language those who are the cause of their sufferings, and it is easy to pass resolutions, but all this, though it has, I fully admit, a certain use in its way, will not, say, for example, provide for those poor helpless little ones, or make Ireland practically better off.

Here in Mayo I am doing a practical work for Ireland, and I want men and women with practical common sense and true love for Ireland to help me. There could not be a better place to begin in, because, as the world knows, Mayo is the poorest county in Ireland. The people are industrious, as is proved by the statistics given above, and those who help themselves deserve to be helped.

Here are the facts, and for the honor of God and St. Joseph, the patron of the Universal Church, let me have the help I need to go on with, and to carry out fully the work I have begun. I am not young now and you will not have many more such appeals from me. In fact I want to get the work here in such a sound commercial basis as to make it self-supporting, and I will show how this can be done.

The best industries are those most in demand. From long experience I have seen for some time that special or fashionable industries, such as lace work, etc., can rarely be made permanently remunerative. I have, therefore, commenced, on a very small scale indeed, but still I have begun, a stocking factory. It would be impossible to make knitting by hand remunerative in this age of manufacturer, but I have found and am using an excellent stocking knitting machine, and when I am able to employ two or three hundred girls and to procure the proper machinery, a Catholic firm in the woollen trade will take all the work I can turn out. Now who will help this plain, common sense and practical plan. There are hundreds of girls about here without employment, and if even a few girls of each family were employed the chronic state of poverty in Ireland would soon be removed. There are many poor children trained for servants or to continue this employment. I believe a great mistake has been made hitherto in all public institutions from not studying the character of the children, and by not training them for whatever they show a special taste. Girls who are fond of children, for example, should be trained carefully and specially as nurse maids, others who show aptitude for domestic work should be trained as cooks, etc. Hence, whether these girls remain in Ireland, or emigrate, they will at once be fitted for some remunerative employment.

Let me beg of each reader of this letter to remember that it depends on him to give very large help others can only give a little. Let each one do what can be done, and for the love of God do it promptly.

Post office orders and cheques on any bank, or dollar bills registered, can be sent to SISTER M. FRANCIS CLARE, Rev. Mother, St. Joseph's Convent, Knock, Co. Mayo, Ireland.

MARTIN LUTHER.

The following letter from the Rev. Father Fleck, S. J., appeared in a recent issue of the Guelph Herald:

Sir—Your abstract of Venerable Archbishop Dixon's latest diatribe against the Catholic church has just come under my eyes. I must say that I felt grieved at perusing it. I thought the venerable gentleman had once for all discarded grossly abusing language from his utterances and would now let the Romish church die its slow death in peace. But I evidently was mistaken; the gentleman sticks to serving up at stated times, like Dean Swift, his Chesire cheese, though so very stale and rather nauseous, in charity. I must say that I should remember the fable of the Serpent and the File, for he may be sure that the Catholic church can well afford to endure his bite, however venomous it may seem; stronger men than he have worn out their teeth in a similar operation. The Catholic church has never before been consoled by such a galaxy of bright intellects and noble hearts returning to her bosom as in the last half century, nor shown in any age with a brighter aureole than during the four centuries just elapsed.

But if it were given to poor Martin Luther to revisit our earth at this moment, how sadly would he be affected in finding that not a stone of his fabric has broken up on a stone, and that of all those who did him homage a few days ago in his own country, not one-tenth perhaps any longer believe in Baptism, the Divinity of Christ or the Inspiration of Holy Scripture, all others lapsing with frightful velocity into rank agnosticism. Such topic, however, if treated at all, the pulpit, should, in my humble opinion, be kept from newspapers, at least in those communities like ours; I therefore request you not to insert any report of the lecture I purpose to give in answer to the reverend gentleman's charges, and of which I here enclose the advertisement.

Yours respectfully, FR. FLECK, S. J. Guelph, Nov. 14, 1883.

The Chinese Government has paid France 300,000 francs indemnity for the execution of Father Terrasse, a French missionary.

Statistics have been published within the last week by the English government, in the ordinary course of business, giving the number of men who go annually from Ireland to England to work in the harvest. The number who go to England to earn, by the severest toil, the money to pay the rent of their miserable cabins in Ireland, is calculated officially at 15,000, and this money is paid to Anglo-Irish landlords, who live in England and spend it there. There never was there a country so oppressed. But let it be stated of these 15,000 men one half come from Mayo, the county from which I write. Could there be a greater proof of the poverty and the patience of the people. Now one of the great faults in all discussions on Ireland and Irish affairs is that people will not take a practical view of matters. It is easy to pity the poor victims, it is easy to denounce in violent language those who are the cause of their sufferings, and it is easy to pass resolutions, but all this, though it has, I fully admit, a certain use in its way, will not, say, for example, provide for those poor helpless little ones, or make Ireland practically better off.

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THE SOURCES OF UNBELIEF.

The following sermon was recently preached by Rev. Father William in St. Joseph's Church, Chatham:

Pope Leo XIII., in his late encyclical letter, declares that Christian piety, public morality, nay, even faith itself, the supreme good and beginning of all other virtues, are daily exposed to the greatest dangers. Now, when he who is appointed by God watchman upon the walls of Jerusalem, to guard the universal Church, warns us of the perils around us, we must take heed of ourselves and warn and pray that we enter not into temptation.

Unbelievers, beloved brethren, can very easily impose on the minds of persons who are not thoroughly grounded in the principles of religion. They will tell you that they act from conviction, that they are supporting the rights of reason, and that they raise themselves above vulgar prejudices and foolish superstition.

We will, therefore, on this occasion, examine attentively the merits of their pretensions and take off from them the mask which they put on to delude and deride us. If I can but paint them to you in their proper colors, nothing more will be necessary for inspiring you with a horror of their principles and conduct. For this purpose I will expose to your view the real though disguised motives which make so many in our enlightened age become unbelievers. In other words: “The sources of unbelief” is the subject of our sermon this morning. One of the chief causes of unbelief in our times is an inexcusable pride of intellect. There is an opinion publicly avowed by thousands and virtually entertained even by some Catholics that creeds are matters of no importance. The abettors of this opinion are called, in the language of the day, men of liberal sentiments, and those who are faithful are stigmatized as narrow-minded bigots, who are checking what is vauntingly called the march of intellect, and plunging the world into barbarism.

Yes, there are numbers in the present age who worship their own reason and dear self and fancy themselves qualified to sit in judgment on God and His Holy Church. They cannot comprehend even the objects which surround them in the visible creation, and yet they flatter themselves that their reason is above faith. These glow worms, as I call them, flitting as it were, down the dark lane of life, imagine that the sparks which they emit from their little wings are equal to the splendor of the Divinity itself.

Contradict such sapient boasters and they will become harassed in their pride. They claim to be enlightened Christians, who believe nothing that is above the horizon of their intellect; soon they shake off the yoke of faith and place themselves on the side of Lucifer and his army of rebels. O yes! pride endangers faith because it weakens the impressions of divine grace, which is as necessary for the soul as light is to the eye. “I give praise to thee, O Father, because thou hast hidden these things from the wise and prudent and revealed them to the little ones.” Matt. XI.

“Why were they hidden from them?” asks St. Chrysostom: hear Paul, who says: “seeking to establish their own justice, they have not submitted themselves to the justice of God.” Therefore the Scribes and Pharisees, who thought themselves wise of themselves, fell away on account of their presumption.

“We learn from the book of Genesis that when God had created man, He placed him in the garden of Eden, to keep and cultivate it, and commanded him, saying: ‘Of every tree of Paradise thou shalt eat, but of the tree of the knowledge of good and evil thou shalt not eat, for in whatever day thou shalt eat of it thou shalt die the death.’” We learn from the same divine record that Satan, to induce Eve to transgress this command, said to her: “No you shall not die the death, for God doth know, that in whatever day you shall eat thereof your eyes shall be opened, and you shall be as gods, knowing good and evil.”

Here we see that God did not leave man to his own discretion, but subjected him, as soon as he created, to his own immediate control and that this control was exercised in the first place over his understanding. “But of the tree of the knowledge of good and evil,” says God to Adam, “thou shalt not eat.” We here see, likewise, that Satan's grand effort was levelled against Adam's faith in God's word and that Adam's perdition was principally owing to the endeavour to shake off from this yoke of submission to faith to God. Thus we see portrayed clearly and beautifully in the very beginning of Genesis, the nature of Divine Faith as well as the vice of unbelief in the Adam's fall, we further on in the history of human events have many sad evidences how incapable reason is when left to itself, of guiding us with respect to good and evil. What dreadful consequences have followed from the setting aside of divine authority, and relying on natural reason in matters of religion and morality. Egypt, the mother of sciences, Greece which nurtured them to perfection, Rome which considered them as her most glorious conquests distinguished themselves by religious absurdities even more than by their literature.

Count over, if you can, the many sects of mankind since Christ, and you will find that reason has made man the sport of every error. I am aware that many will expect the present age, at least, to be excepted from this heavy censure. This, they will exclaim, is the age of reason, these are the pre-eminently enlightened times! Turn your eyes upon France, Germany, England; nay, towards any quarter of Europe. You may not behold formal pagans, but you will behold innumerable beings in whom the human mind is even more degraded; you will behold infidels in this and the old world.

Beware then of the pride of intellect, which has always been the cause of man's ruin and unbelief. Faith is your salvation, and without it, according to St. Paul to the Hebrews, it is impossible to please God. Let impatient reason bow down

before God's eternal wisdom. The pride of reason, its disgraces and infamy. The Divine Being is an ocean without a bottom or limits, and when a rash mortal undertakes to fathom it, the ocean remains and the presumptuous wretch is swallowed up. We have, however, not searched this matter to the bottom yet; we will enquire into the real origin of unbelief.

Unbelief is not the consequence of any new light in the understanding, but is engendered always by the corruption of the heart. I ground this assertion on two observations. First, depravity of morals always precedes the doubts about matters of religion in unbelievers, secondly, whenever they conceive an idea of returning to the fold of Christ, their passions hold them back and keep them in the darkness paths of infidelity.

Ask any Christian who is wavering in the faith: “How is it that you don't believe like you did in former life?” What must he answer?—

“While I lived in purity and innocence I was never perplexed by any such uncertainties.”

Let unbelievers call to mind those happy days when criminal passions had not yet poisoned their hearts. Then the faith of their ancestors was to them respectable and venerable; their reason readily yielded to the control of superior authority; but their morality became vitiated, their consciences seared, and if the unbeliever replies, that his first impressions in favor of religion were derived from the prejudices of education, I answer: that the subsequent impressions, which are favorable to wickedness, originated in the prejudices formed by sinful habits and love of the world, and that setting one prejudice against another, there is certainly much more security in being guided by that which was formed in innocence and which cherishes virtue, than by that which was engendered by infamous excesses.

Truly, my beloved friends, nothing is so humbling to the unfaithful Catholic as to call him back to the source of his unbelief. He decorates it with pompous titles of superior wisdom and strength of mind, while it is made up of ignorance, imbecility and corruption. The unbeliever is a coward, who is not able to look with a steady eye on the terrible truths of God's judgments, and strives to blunt his own perceptions. He is like a man who is afraid in the night, who sings and talks to himself when he is alone in the dark, that he may divert his mind from the spectres which glide before his disturbed imagination. That faith which he speaks so contemptuously is nevertheless the dread of his soul. He is but a dastard, who conceals his fears under false ostentation of bravery.

You may observe likewise, my brethren, that when those who have declared themselves unbelievers cannot be prevailed upon to return to the embraces of religion, it is not their doubts but their passions that are the obstacle.

They talk so much about the obscurities of faith; but I desire them only to be candid and open about it. Do they say in their own hearts and put myself in the reform my life and my duty under the guidance of religion I must believe things which are incredible.”

Is that the grand difficulty? Oh! by no means. They say themselves: “But, if I should begin a reformation, I must break off this illicit, this impure connexion, shun these dangerous parties, renounce this unjust interest, restore to myself the peace of mind, enter upon a plan of conduct, which I think I shall never support, follow a mode of living which necessitates a change of my habits and inclinations.” These are the obstacles. These form the wall of separation between them and God.

What is most deplorable about the unbeliever is that Satan often blinds him even in the hour of death. He tells him not to fear on account of his sins, which are only mere trifles. He whispers to him as follows: “Don't be afraid of judgment! You have been a respectable man all your life; others have never done worse than you. You have never even harmed a dog; you have not killed or injured a man, woman or child; you never stole or swindled; if others did give you a chance, or if you have done so, it is because others did the same—that's only a matter of business. It is true you have cursed and blasphemed very hard, but you didn't mean it. Your debaucheries were merely human frailties. You often missed church, but God is everywhere and any prayer will do you good, as much as you were becoming a reasonable and enlightened man like you. You may send for the priest because it is customary, in order to enjoy Christian burial, but don't be too conscientious.” Thus the sceptic dies in perversity, a terrible example of divine justice, and to the disgrace of reason, which he used for his own destruction.

Before concluding I most earnestly call your attention to that diabolical means of our times, by which many are slowly but surely led away from the faith—the poisonous literature of the day. It is not only far from imparting true education and knowledge, but it defiles both the mind and heart; banishing therefrom all Christian morality, vitiating the most tender feelings and awakening by false impressions and imaginations a passion for the vices of immorality. Sometimes literature may even seem harmless but contain errors which undermine the faith. Catholic literature contains everything that is essential for the education and enlightenment of Catholic children; surely Catholic papers and books must therefore be spread by our people and supported as such as possible. There should not be a family in this congregation without the Catholic Record. This journal of our Holy Faith deserves to be put into the hands of your children as an antidote against the poisonous chaff of the emissaries of unbelief and irreligion.

All orders for Catholic Family Almanacs, Price 25 cts., received last week will be filled at once. We would advise all who wish to get a copy to write immediately, enclosing price, the demand being such that we find it difficult to keep a stock on hand. See advertisement in another column.

Locality unrivaled... French is taught in class, but practical French is not.

ST. MARY'S... French is taught in class, but practical French is not.

ASSUMPTION... French is taught in class, but practical French is not.

CATHOLIC ASSOCIATION... French is taught in class, but practical French is not.

DR. WOOD... French is taught in class, but practical French is not.

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THE CATHOLIC RECORD.

HALF HOURS WITH THE SAINTS.

Saint Pancras.

THE TRAINING OF YOUTH.—If they whom God has charged with directing youth, took care to form the heart rather than the intelligence, virtue would not have to wait for ripeness of years in order to manifest itself fully.

Saint John the Silent.

DISCRETION.—St. John, surmamed "the Silent" was born of one of the richest families at Nicopolis, in Armenia.

Saint Paconimus.

THE FRUITS OF CHARITY.—The practice of charity has contributed as much to the conversion of the world as the preaching of the Gospel.

How to be Nobody

It is easy to be nobody, and we will tell you how to do it. Go to the drinking saloon to spend your leisure time.

Dr. J. Corlis, St. Thomas, writes: "During ten years active practice I have had occasion to prescribe Cod Liver Oil and Hypophosphites."

Orion Catlin, 49 Pearl Street, Buffalo, N. Y., says: "I tried various remedies for the piles, but found no relief until I used Dr. Thomas' Electric Oil."

NOT A LAND OF FOGS.

To the American born, Newfoundland is an unknown land, and, along with Labrador, is regarded as in some way a skirt of the Polar regions.

FIVE FOOLS IN A ROW.

There was an Army Officer, a sutler, a surveyor, and two men, who might have been mine inspectors, in the stage when it drew up at Burt Hill to take on another passenger.

The man with one eye said nothing. At such time, and under such circumstances, there could be but one interpretation of such conduct.

"Pop! pop! pop!" The passengers were dozing as the salute of the road agents reached their ears.

"No nonsense, now! You gentlemen climb right down here and up with your hands!" The first man who kicks on me was the one who dropped the bomb.

There was the man with one eye? The robber appeared to believe that we were all out, and he was just approaching the door to begin his work.

ONE OF THEM.

"This is a Protestant country, you may write what you please to the contrary notwithstanding. All your articles on the Romanists of Lakeville, Conn., only show that educated Romanists are as anxious as the ignorant to force superstitious signs and symbols down the throat of the American people."

A single vile book circulated among the children may do untold harm. There is constant need that library authorities, parents, teachers, keep themselves informed as to the character of the books the children are reading.

It will cost \$120,000 to remove the scaffolding and clear away the rubbish from the Cologne Cathedral, which is completed after 305 years of labor.

despondency. Persons having this feeling should take Ayer's Sarsaparilla to purify and vitalize the blood.

APOLLO WOULD BE SET BEFORE THE CHILDREN AS AN OBJECT OF ART, BUT THE CRUCIFIX CAN NOT BE ADMITTED UNDER ANY PLEA!

In France—under a worse than pagan Government—the name of Jove is substituted for that of God in the lesson-books prepared by the Atheistical Directors of the secular schools.

The English newspapers not long ago chronicled the advent of a new and peculiar sect in religion. This sect flourished under the simple name of "Ward's men."

CATHOLIC PRESS.

Baltimore Mirror.

On the first of this month the son of an Irish emigrant—Gen. Philip Sheridan—took command of the United States.

Weakness does not always come from ignorance. The most unrelenting maligner of truth and the most persistent enemy of religion have ever lived.

A convention of freethinkers is pretty much like a "happy family" in a menagerie. Everything moves along harmoniously and peace rules supreme.

Boys and young men sometimes start out into life with the idea that one's success depends on sharpness and chicanery.

Be Honorable.

Boys and young men sometimes start out into life with the idea that one's success depends on sharpness and chicanery. They imagine if a man be able to "get the best of a bargain," no matter by what deceit and meanness he carries his point, that his prosperity is assured.

The Faith Cure.

One who tried the faith cure declares she was cured—"cured of her faith"—Burdock Blood Bitters cures by works, not by faith alone.

A Fortunate Escape.

Mrs. Berkenshaw, 26 Pembroke St., Toronto, at one time was about to submit to a surgical operation for her lameness of the knee joint, all other treatment having failed.

LOST.

The Terrible Fate of a Small Body of Men and the Future Hanging over Many Others.

The keeper of the Eddystone lighthouse recently discovered a bottle containing the following pathetic sentences, the last expressions of a small band of ship-wrecked men.

"We have been living upon a raft for ten days and have not more than half of the time without water. We have hoped against hope and now are ready and waiting for death.

A Serious Blunder.

Watty Marshall was a simple, useless, good-for-nothing body, who somehow or other got married to a terrible shrew of a wife.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands an Eastern 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.

Remember This.

If you are sick Hop Bitters will surely aid Nature in making you well when all else fails.

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A Missionary Chabrand.

M. John Lemoin, writing in the Paris Debats, has this to say of Missionary Shaw: "The pious man speaks of nothing but food. He was given only bad soup, a wretched bit of meat, detestable coffee, got no tea, little Bordeaux wine, but of the same wretched quality as the meat—"

"The only difference between the experience of these men and thousands of others on land to-day is that the shipwrecked men realized their fate while the others do not. They are in just as certain danger but are wholly unconscious of it."

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NEWS FROM IRELAND.

London, November 13, 1883.—The suppression of the right of public meeting places the government of Ireland in the hands of the Orange faction.

The people are deeply incensed and at every recurring opportunity take signal vengeance at the polls, but public action and the legal redress of grievances are rendered difficult, if not impossible, and the hope of further remedial legislation has to be postponed till the next Parliament.

We have reached a critical point in the struggle. It is of vital importance that Parnell should be enabled to carry seventy or eighty seats at the general election. Only one obstacle stands in the way—the want of money.

Parnell leading seventy true men, would wield an enormous moral power. The Irish party would then be an Irish Parliament capable of moulding the political future of Ireland and trying issue with the British Government.

It is believed the prosecution in the O'Donnell trial tends to treat the case as an ordinary one of murder, as nothing of a political nature will be introduced unless rendered necessary by the defence.

A. M. Sullivan, M.P., was taken suddenly ill last night, and his recovery is said to be doubtful. Overwork in the case of O'Donnell is supposed to be the cause.

Healy, M.P., addressed a large meeting at Drogheda yesterday. Referring to the report that the Government intended to introduce a bill extending the franchise, from the benefits of which Ireland would be excluded, declared that Ireland did not obtain an extension of the franchise England would not get it.

Biggar, M.P., speaking at Oldham, stated that Spencer, Lord Lieutenant of Ireland, had caused innocent people to be hanged upon notoriously false evidence. He declared the Orangemen were unimportant in numbers, and composed of knaves and dupes. The torchlight procession to which Sir Stafford Northcote was treated, he said, was only organized after those who composed the procession had received half a crown each.

CATHOLIC NOTES.

The Rev. Father Kennedy has returned to Halifax, N. S., from England, after an absence of four years.

The contract has been awarded for the construction of a new church in St. Pierre de Broughton, Que. The cost is to be \$10,250.

Father Lewis Martinetti, a missionary, died in the interior of China about two months ago, after having labored in that country for 48 consecutive years, without having a single leave home.

A retreat for young women was opened at the church of four acres of the same estate in Quebec city, on the 12th inst. Rev. Father Beaulieu, S. J., is the preacher.

The Rev. Father Auclair, Rector of the Basilica, Quebec, preached a sermon on "fast" dances and sliding excursions at night, on the 11th inst.

The inventory of the estate of the late Catholic Archbishop of Edinburgh and St. Andrews has been returned. It shows that he had £98 left after deducting his debts. He gave all his large revenues to the parish poor.

At the regular monthly meeting of the Ottawa Separate School Board on the 13th inst., a report was made that the number of children who had attended the schools during the month ending 31st ulto, was 2,123.

His Grace the Archbishop of Quebec celebrated Mass in the Ursuline convent on the 12th inst. After breakfast he made the annual visitation of the institution, when an address was presented to him by the pupils.

Thirty acres of white wheat on the R. C. mission farm yielded 1,200 bushels. Another field of four acres of the same variety yielded 360 bushels, from eight bushels of seed. This beats the world.—Edmonton, N. W. T., Bulletin.

His Lordship the Bishop of St. John's, dedicated a new church at Petersville, Queen's Co., N. B., on the 8th inst., of which the Rev. P. Farrell is the priest in charge. His Lordship also administered the sacrament of Confirmation to fifty persons.

Great preparations are being made to receive His Lordship the Bishop of Ottawa at the regular meeting of the Union St. Joseph in that city, on the 4th prox. He will be accompanied by Very Rev. Father Routhier, V. G., the chaplain of the Society.

News from Quebec city says that His Excellency the Apostolic Commissary having concluded the hearing of evidence in the matter of the Laval University School of Medicine there, he was about to proceed to Montreal to continue his investigation.

IOUS VOWS. The Rev. Father Royer, O. M. I., presided.

At the convent of Villa Marie, on the same day, nine ladies made their vows and eleven received the holy habit.

On the 12th inst., over sixty members of the diocesan clergy assembled in the large hall of the Ursuline convent at Three Rivers, for the purpose of presenting their homage and good wishes to the Very Rev. C. O. Caron, V. G., on his paternal feast—that of St. Charles Borromeo. A grand dinner was afterwards given, at which His Lordship Mgr. Lafleche presided.

On the morning of the 8th instant took place the consecration of the new chapel attached to the hospital in the town of Sorel, Que., which was built during the summer to supply a want much felt. The ceremony, which was an imposing one, was presided over by Monsignor Moreau, bishop of St. Hyacinth, attended by a large body of clergymen, and in presence of an immense gathering of the laity.

St. PATRICK'S LITERARY INSTITUTE CONCERT AND READINGS.—Last evening the first of the pleasant social entertainments organized by this Institute took place in their hall, St. Ann street. A large and appreciative audience was in attendance.

The London Free Press says: "Mr. S. B. Brown, of this city, Grand Recorder of the C. M. B. A. for Canada, has availed himself of every opportunity in making known the objects and workings of the society, and his labors have been crowned with a success even beyond his anticipations.

The C. M. B. A. is destined to be the largest and most influential Catholic association in Canada."

Recording Secretaries are requested to send the list of officers of their respective Branches to the Grand Recorder as soon as possible after the next election; also send the name of the representative chosen for next general council convention.

A. C. M. B. A. Branch will be organized at Petrolia in a few days; the necessary number of medical certificates have been approved. Mr. P. H. McCall interested himself in working up the required number.

Brother J. E. Lawrence, of Branch 10, St. Catharines, is a grand officer, and was twice elected president of his Branch. He has proved himself an able C. M. B. A. worker, as Branch 10 will shortly be the largest Branch in Canada, due, no doubt, to the energy of Mr. Lawrence and his able co-workers.

Special Deputy Master H. W. Deane visited Montreal last week, and on Tuesday evening, the 13th inst., organized St. Patrick's Branch No. 26, with 26 charter members.

A deputation of six gentlemen waited on Mr. J. W. Marquette, Grand Recorder, and take him in charge of the society, and entertained while there with that genuine hospitality and warm-heartedness characteristic of its people.

This new branch is composed of leading men of the parish, members who have at heart the objects and aims of the society, and in other societies and are thus well versed in rules of order and society meetings, and appear to be possessed of mental qualities and general intelligence above the average.

The branch proceedings, conducted at the initiatory meeting on the 10th inst., have been most successful. The grand officers were carried through with the dignity and precision of veterans; a matter exceedingly gratifying to the Deputy, and highly creditable to these officers; such thoroughness at the start augurs well for its future success.

A very large membership is expected as soon as its objects and aims are better known, and the lively interest exhibited by all its members will be the means undoubtedly of causing the formation of other branches in neighboring parishes.

The first officers are the following: President—Timothy J. Finn; Vice-Pres.—John Ray; Recording Secretary—Cornelius O'Brien; Sec. Sec.—James J. Kane; Fin. Secretary—Timothy P. Tansey; Treasurer—George Murphy; Marshal—Henry J. Ward.

Trustees for the year: C. C. Lawlor, T. W. Nicholson and Bernard Gunn. Trustees for 2 years, James Meek; one vacancy to be filled at the next meeting.

Medical Examiner—Thomas Ambrose, M. D., and a member of the Branch.

This is the first Branch our special Deputy has organized, but he intends us will organize several more in the near future, as there is a great field for C. M. B. A. work in the neighborhood of Montreal.

S. R. Brown, Grand Secy. C. M. B. A.: Dear Sir and Brother,—How pleasing it must be to you to see such an interest taken by the brethren in our noble society. The many letters that have of late appeared in the columns of our official organ, the CATHOLIC RECORD, must be read with interest by all C. M. B. A. members, though not intended for their special benefit, but chiefly for the propagation of the society of which they who have from time to time written know the value of a membership in the C. M. B. A. The many words of encouragement coming from priests, brother members, tend to unite us more closely. With us there is no discord—all is harmony. What is the good of our life for the many—and this is known and realized by all of us, social intercourse. Positions, when vacant, are filled by members if out of employment.

May the time soon come when our society will be established in Newfoundland, Nova Scotia, and Prince Edward Island. It has already found its way into Quebec.

The greatest amount of good yet attained to the spreading of our society has been through the columns of the CATHOLIC RECORD a journal we cannot speak too highly of, and I think that every member would glorify in it. It should subscribe for it—the cost of which is only \$2.00 per annum, mailed to any address.

Yours fraternally, JOHN GINSON, Rec. Secy. Branch 16, C. M. B. A.

C. M. B. A. NOTES.

It is our painful duty to announce the death of Mr. O'Flaherty, one of the charter members and trustees of Branch No. 4, London. His death occurred on Sunday, 18th inst., after a lingering illness of several months. Our late brother was highly respected by all classes of our citizens.

In the way of charity, his purse was ever ready, and when a call was made upon it, he always liberally responded. We deeply sympathize with the bereaved widow and family in their severe affliction, and express our sincere regret at the loss of so valuable and respected a member of society, cut off, as it were, in the very prime of life, he being only 43 years of age.

At a special meeting of Branch No. 4, C. M. B. A., London, held on Monday, November 19th, the following resolutions were adopted:

Resolved—That this Branch, in the death of our late brother, O'Flaherty, has lost a true and devoted member, and a true charter-member and officer; society a social and warm-hearted friend, and his family a devoted and affectionate husband and father.

Resolved—That we tender our heartfelt sympathy to his bereaved family in this their hour of affliction.

Resolved—That as far as possible the members of this Branch attend the funeral of our late brother, O'Flaherty, on Tuesday, 20th inst., at 10 o'clock, and be present at the funeral service, which will be held at 11 o'clock, at which these resolutions be read upon the minutes, a copy thereof to be printed and distributed to all members of the Branch.

J. J. BLAKE, Committee.

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BROCKVILLE LETTER.

The annual concert of the children under the charge of the Sisters of the "Congregation de Notre Dame" came off on Thursday evening and was a grand success. The concert was held in the Opera House under the patronage of the Catholic Literary Association. After the overture played with expression by Misses McGrovy, Braniff, Murray, Murphy, and Morris, and the "Welcome" chorus by the pupils, the prologue was spoken by Miss Katie Bradley. This was followed by a dialogue, "The Precious Pimple," in which Miss Annie Gillieran as "June" and Miss Katie Murray as "Mrs. Gable" took prominent parts. A grand march, from Luchesi, by Misses Kelley, Murray, Shannon and O'Donohoe, was played in very good taste.

"The Dolls," by the little ones, scarcely bigger than dolls themselves, fairly "brought down the house" with merited applause. "The Frost King and the Summer Queen," in which Miss Bourke as the "Summer Queen" and Miss Annie Bradley as the "Frost King," took the principal parts, was well received.

"The Charge of the Hussars," played by the Misses Murray, Murphy, Gallagher, Crowley and Braniff, showed the command those young ladies possess over the piano and organ.

A dialogue, "The Love of a Bonnet," in which Miss Mary Bradley as the Irish maid, provoked much laughter. Miss Whelan's desire for that "Love of a Bonnet" was skillfully shown, and Miss Lizzie Delaney as "Aunt Hopkins" displayed considerable talent, was all that could be looked for. Miss L. Souville & Co. Gentlemen—Yours of last week to hand, and in reply to your enquiry I have much pleasure in stating that from the first time of using the sphygmometer and the medicine I have improved very much. The bronchitis has entirely left me. I sleep well and have a good appetite. I must also add, that coming to you as I did as a last resort, the cure effected has been wonderful.

Gratefully yours, MRS. E. MASON, Nov. 16, 1883. J. Jarvis, Ont.

Call personally at the Institute and be examined, if possibly, if not write for list of questions and copy of INTERNATIONAL NEWS published monthly at International Throat and Lung Institute, 173 Church St., Toronto, or 13 Philip square, Montreal, P. Q.

FINE ARTS.—All kinds of art materials for oil and water color painting and crayon work, wholesale and retail, cheap at CHAS. CHAPMAN'S, 91 Dundas St., London.

For the best photos made in the city go to EDY BROS., 280 Dundas street. Call and examine our stock of frames and paraportraits, the latest styles and finest assortment in the city. Children's pictures a specialty.

SPECIAL NOTICE.—J. McKenzie has removed to the city hall building. This is the Sewing Machine repair part and is attached to the city hall. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machines on sale.

Come all who wish white teeth and pearl, To set off lips of cherry. A fragrant breath for the boy and girl Who prefer "Fragrant."

NEAR TILSONSBURG, Ont., Dec. 14, 1883. I have been ailing for years with Biliousness and Dyspepsia, and was reduced to a mere skeleton. Last fall I weighed only eighty-six pounds. I was induced to try ZEPHYRUS by Mr. Thomson of the firm of C. Thomson & Co., druggists of this place, and, thank you to him, I am now an entirely new man and weigh 134 pounds, through the use of this wonderful medicine.

MRS. CAROLINE FORBES, Wife of Mr. R. G. Forbes.

REDPATH'S WEEKLY. ("A Journal for all the Family.") JAMES REDPATH, EDITOR.

James Redpath's paper has become a Story Paper and it is the best of its kind in America. Thousands of Irish Americans support the inferior story papers published in New York and elsewhere. Let them try Redpath's Weekly and they will thank us for the hint.—Boston Patriot.

We take much pleasure in again commending to our readers Redpath's Weekly, which Mr. Redpath now publishes in Irish fiction and the most interesting stories of the writers of other lands. It is a clean paper which can be read at any bedside and in this furnishing an antidote and an excellent substitute for the vile and demoralizing trash spread broadcast in the so-called "story-papers" of the day, he deserves the earnest support of every lover of decent literature in the community.

It is Irish in every thought and tone, racy of the soil of shamrocks and shilleloghs. It is pure as the purity of the Irish maiden and brave as the bravery of Irishmen.—Rev. James Keegan.

Miss Blackburn's great novel of Irish life of to-day, "The Heart of Erin," begins in No. 394.

James Redpath's "Jottings of my Journeys in Ireland," begins in the same number.

Every number contains several complete Irish and American social or legendary stories.

"Wick Macquid as an Evangelist" in each number.

For trial subscription send 25 cents in postage stamps. Address, "Redpath's Weekly," 7 Park Place, New York.

NOTICE. Notice is hereby given that application will be made to the Legislature of the Province of Ontario at its next session by the Right Reverend A. Z. Loring, Bishop of Cythera and Vicar Apostolic of Pontiac, for an Act to amend an Act passed in the twenty-fourth year of Her Majesty's reign intitled "An Act to incorporate the Roman Catholic Archbishop and Bishops in each of the Lower Provinces, and incorporating 'The Roman Catholic Episcopal Corporation of the Vicar Apostolic of Cythera and Vicar Apostolic of Pontiac' for other purposes, and to confirm all sales, mortgages, and conveyances made to or by the existing corporation, and with power to acquire, hold, and dispose of real and personal property, and to give effect to the same, and generally to confer on it the same powers and privileges as are enjoyed by other like corporations in Ontario.

O. L. LITTLE & SONS, Solicitors for the Applicant. Toronto, November 5th, 1883.



CHATHAM, ONT. What the three Bank Managers of Chatham think of our Institution.

Federal Bank, Chatham, Ont. D. McLACHLAN, Esq., Dear Sir,—I have no hesitation in recommending your College to young men wishing to obtain a business education, which your institution enables them to do in a very short time, and at moderate cost. I have looked carefully into your system of teaching, and consider it all that could be desired. I was much pleased by the progress made by my son while at your College. Yours truly,

ROBT. N. ROGERS, Manager, Canada Bank of Commerce, Chatham, Ont. D. McLACHLAN, Esq., Dear Sir,—I have much pleasure in adding my testimony to the desirability of having in our midst an institution so efficiently conducted as your College. Those of your pupils whom I have met speak in the highest terms of the course of study and of the information acquired under instruction. Wishing you continued success, I am, yours very faithfully,

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W. S. HILLIARY, Manager, Merchants' Bank of Canada, Chatham, Ont. D. McLACHLAN, Esq., Dear Sir,—With pleasure I speak in favor of your course for young men; the clerk I secured from you succeeding, and mastering in three months a post he would otherwise have taken a much longer time to have understood. On this account, and having looked into your system and compared the Banking Department, I can recommend it those contemplating this or any similar pursuit. Yours very truly,

FREDERICK S. JARVIS, Manager, Bank of Montreal, Chatham, Ont. D. McLACHLAN, Esq., Dear Sir,—I have much pleasure in recommending your College to young men wishing to obtain a business education, which your institution enables them to do in a very short time, and at moderate cost. I have looked carefully into your system of teaching, and consider it all that could be desired. I was much pleased by the progress made by my son while at your College. Yours truly,

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