

# The Catholic Record.

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

VOLUME 9.

LONDON, ONTARIO, SATURDAY, OCTOBER 23, 1886.

NO. 419.

NICHOLAS WILSON & CO  
136 Dundas Street,

Tailors and Gents' Furnishers.

FINE AND  
MEDIUM WOOLLENS  
A SPECIALTY.

INSPECTION INVITED.

Has Inaugured Devotions.

Mary the Dawn, but Christ the perfect Day;  
Mary the Gate, but Christ the heavenly Way.  
Mary the Root, but Christ the mystic Vine;  
Mary the Grape, but Christ the sacred Wine.  
Mary the Cornucopia, Christ the living Bread;  
Mary the Rose-tree, Christ the Rose-blossom.  
Mary the Point, but Christ the cleansing Flood.  
Mary the Chalice, Christ the raving Blood.  
Mary the Temple, Christ the Temple's Lord;  
Mary the Shrine, but Christ its God adored.  
Mary the Beacon, Christ the Haven's Rest;  
Mary the Mirror, Christ the Vision blest.  
Mary the Mother, Christ the Mother's Son;  
Both ever blessed with the Virgin's Son!  
—Messenger of the Sacred Heart.

Reported for the Catholic Record.

CHATHAM'S CHURCH.

A GREAT DAY FOR KENT.

Bishop Walsh Preaches to 5,000 People.

The Bishop of London, in whose diocese such magnificent results have for the last nineteen years been achieved for religion, had on Sunday last the satisfaction of blessing and placing another corner-stone. Of no ordinary parochial church did His Lordship lay and bless, on Sunday last, the first stone and foundation. The town of Chatham, metropolis of the wealthy and populous county of Kent, is the seat and centre of a large and progressive Catholic population. The church that for many years so well served the wants of this population, having been, of late, found utterly insufficient to meet the growing demands of an increasing and devout people, was in early summer torn down, to make way for the magnificent new structure designed by that eminent architect, Joseph Conolly, Esq. The old church did, in truth, serve a noble purpose. Its corner-stone was laid on the 30th of May, 1847, Trinity Sunday, by the Right Rev. Mgr. Lefebvre, administrator of Detroit, the Rev. Father Jaffre, S. J., being then in charge of the mission. The history in brief of the parish of Chatham has been given us as follows:

The organization of Chatham parish was begun about the year 1847 by Rev. F. Jaffre, S. J. In that year the corner-stone of the old St. Joseph's church was laid, but the building was not completed until the following year. The then bishop of Detroit, Rt. Rev. P. P. Lefebvre, presided at the ceremony of the laying of the corner-stone, the Episcopal See of London not being yet established. Citizens of all classes and all denominations were present in crowds and a subscription of \$2,000 was soon collected, Catholics and Protestants uniting in the good work.

Among those pioneers of Catholicity who assisted the zealous missionary in the labor of organizing the parish and collecting funds for building, notable mention is made of the following gentlemen: Mr. P. Kelly (late of Harwich), Mr. H. Reaume, J. B. Williams, Mr. P. O'Flynn, and doubtless there were many others whose names are recorded in heaven. Wings were added to the church in 1857, at which time also the old presbytery was built and F. Jaffre came to reside in Chatham. In 1851 the nucleus of the R. C. Separate School was formed, the children being assembled in a dilapidated house near the church, whence they were transferred to the lower part of the bell tower, then at the east end of the church. The boys and girls were then taught by one teacher, but in 1862 they were given in charge of the nuns, under whose care they still remain. Rev. F. Jaffre left Chatham in 1860 and died the next year in New York. His successor was Rev. Father Fierard, who remained only two years, during which time he organized the choir and furnished the church with an organ, at which Mrs. McCosker (who offered her services gratis) presided for some years. From 1862 to 1870 the parish was in charge of Rev. F. Conilleau, who did much by his zeal and devotedness towards establishing the Schools on a permanent footing in Chatham. During his time it was, in 1867, that Rev. John Walsh, Bishop of London, made his first episcopal visitation, administering the Sacrament of Confirmation to a large number, among whom were many adults and not a few converts. Rev. F. Conilleau had as assistants, at different times, Fathers Gocklin, Dumortier, McQuaid, Regnier, Holtzer and Delaby and many of the neighboring missions were attended from Chatham. Rev. Father Baudin was the last of the Jesuit Fathers who had charge of the parish, and during his time the new school building was erected. He left Chatham August 6th, 1875, being replaced by Rev. F. Hours, O. S. B., as parish priest.

The Franciscan Fathers arrived and took possession of the parish January 16th, 1878, and since have held possession thereof. From the local press we take the following concerning Sunday's ceremony.

Notwithstanding the forbidding appearance of the weather in the morning, which deterred several at a distance from venturing on the journey to Chatham, the rain had ceased before the time of the ceremony, and some five thousand people were assembled on the temporary but solid floor, erected over the whole area of the future church. Over one portion of this floor, a large covered dais had been raised for the reception of the Bishop, while addressing the multitude, while the foundation capstone was so adjusted by tackle as to be prepared for lowering at the proper juncture over a hollowed out cavity in the under-stone, where documents to be hereafter described were to be deposited. On one side of the corner-stone was the inscription:

HVNC LAPIDEM ANGVLAREM ECCLESIE. SII IOSEPHI BENEDICTI AG. POSVIT REVMVS. IOANNES WALSH EPISCOPVS LONDINENSIS XVII. OCTOBRI MDCCCLXXXVI. While on another side, the recording sentence was:

HEC. EST. DOMVS. DOMINI; ENE. FVNDATA EST SUPRA. FIRMAPETRAM.

In the school house, which since the demolition of the old church, has been used for public worship, our representative attended.

HIGH MASS, which was celebrated in presence of His Lordship, the Most Rev. John Walsh, Bishop of London, assisted by Rev. Father Wagner, Windsor. The Rev. Father Pecticus, O. S. F., was the celebrant, assisted by Rev. Father C. J. as deacon, and Rev. Father Michael, O. S. F., as sub-deacon. The celebrant has a full, deep, musical and impressive voice, and the choir did their part excellently, notwithstanding acoustic defects of the room, the absence of a proper organ. The bishop then blessed, but earnestly and solemnly addressed his hearers, on the meaning and import of the approaching ceremony, and in a clear and strong voice, wherein traces of vivid emotion were discernible.

They were present to witness the blessing of the corner-stone and foundations of their new church, in a service which would consist of the Litany of the Saints, and of selections from the Psalms of David. They were engaged in a great work, not for man, but for their Lord Jesus Christ and for God and His glory, the bringing up of the young in the true belief and the salvation of immortal souls. Truly, in the eyes of faith, this laying of these foundations was a great work, and after they had bid farewell to the cares of life and were sleeping their last long sleep, every brick and stone in those walls would testify in their favor. They should build, inspired by holy intentions, remembering that David himself was not permitted to build a house for God, because he was stained with sin. In the middle ages, nobles and great men vied with the most lowly in zeal for the erection of divine temples. Men build costly houses for themselves and leave them to others, who soon forget the donors. He urged his hearers to build for enduring remembrance, and to be generous and noble and to open their hearts and give of their substance to the cause of God, with solid and fruitful purpose and holy faith, trusting in the sure recompense of the giver of all good. In times gone by, their forefathers had given up their lands and houses for their religion. Here, blessed with equal laws, and proud of the sacrifices of their ancestors, they were only called on to contribute liberally of their substance to this holy cause. Their new church would be the pride of the diocese, and with the single exception of the Cathedral of London, would be the largest and most important sacred edifice in that ecclesiastical division.

THE PROCESSION. His Lordship, with the assistant clergy, then proceeded to the foundations of the new edifice, where, after blessing the corner-stone, he addressed the assembled people, some 5000 in number, in an able discourse. In a prepared cavity in the corner-stone were placed copies of the *Plan of Market Guide, Banner, Catholic Record, Michigan Catholic, Detroit Free Press*, and of other journals, together with parish and school records.

THE SERMON. Having reached the dais His Lordship then proceeded to address the immense crowd of those who listened with great attention and in a silence phenomenal in so large an assembly. They would find his text in the second chapter of the *Prophecy of Aggeus*: "For thus saith the Lord of Hosts: Yet one little while and I will move the heaven, and earth, and the sea and the dry land. And I will move all nations. And the desired of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts. The silver is mine and the gold is mine, saith the Lord of Hosts. Great shall be the glory of this last house, more than of the first, saith the Lord of Hosts and in this place shall I give peace, saith the Lord of Hosts." The services of the day were of great significance and meaning, especially to Catholic people, but indeed to all who loved Christ and His religion. This new temple, the glory of God, and designed for sacred purposes, would, when completed, reflect great honor on all concerned—on their zealous pastor, on the Catholic people, on all classes which have aided in the work, on the distinguished architect, whose genius is embodied in the harmonious proportions of the building. By its completion the cause of God will be advanced in spirit and in truth, the word of God will be preached and immortal souls rescued from Satan.

They were building, not for their perishable bodies, but for their imperishable souls. Men felt at all times, in all

ages, the necessity for the erection of churches, where they might adore Him, as Creator, Saviour and Lord, not only as individuals but as communities. Under the old dispensation the first and noblest of all temples, that of Solomon, was the most magnificent in proportion, richest in ornament, the proud glory and boast of the Jewish people, but the enemy came, profaned that temple, razed it to the ground, and carried the Jews into captivity. The latter were allowed to return, and immediately began to raise a second temple. While doing so Aggeus encourages them, in the words of the text, and by the promise of coming glory for the work of their hands.

Though the second temple was inferior in wealth and magnificence to the first, it was distinguished by greater honor, since Jesus Christ visited it and taught therein, and from its heights Satan tempted the incarnate Son. If the second temple were more glorious, because visited by God in person, so must every Catholic church be more glorious than the most splendid building of any other kind, because there is the presence of the Son of God and the Holy Spirit, in the Eucharistic sacrifice of the Mass, and it is because we believe in Christ's presence in the Blessed Sacrament that we give liberally to the building of His sacred house, and hence it is that in this new country, where the people cannot boast the wealth of older lands, we see on every side new structures arising for Catholic service. The highest act of worship in old times was sacrifice, the gift to God of something, so that by the destruction or mutation of that thing His relation to man might be recognized. Sacrifice was the crowning act of worship, performed by Cain and Abel, almost within sight of that Paradise whence their father had been expelled, performed by Noah and by all the patriarchs. To bar the door to this practice should fall into oblivion or disuse; God to impart the family of Aaron to offer it till the old Testament should cease to have power. In the Jewish religion, the true God was acknowledged and his supreme dominion owned, by offerings of animals, fruits and bread, whereby His anger was appeased, and His mercy and gifts obtained. Jesus Christ, fulfilling every jot and tittle of the law, offered on the cross, in lavish abundance, that blood, one drop of which would have cleansed ten thousand guilty worlds, and the saving power of which overran the earth. Yet again, it was foretold that He should be a priest after the order of that Melchisedech who offered bread and wine, thus foreshadowing the short but creative words of Christ, who thus transformed bread and wine into His body and blood, and instituted the sacrifice of the Mass till his coming again. True it was that their separated brethren contended that Christ only changed the elements figuratively into His body and blood, but he, the preacher, preferred to believe Christ himself, when He says not this is "a figure of" my body or blood, but this is my body, this is my blood.

But though the sacrifice of the Mass was the highest act performed within the Church edifice, there were many other holy uses of the building. There they assembled for prayer, there the word of God was preached in all its integrity and purity; there by baptism, did the infant enter the church, and there, by confirmation, were youthful athletes strengthened for spiritual conflict. There were those who engaged in the various orders of the priesthood ordained, and there the last blessing was said over the cold remains, before they were consigned to the guardianship of the grave. It is right that Christians should make great sacrifices for the glory of God. In the middle ages men toiled for years to build Cathedrals, strong men and the feeble were proud of the honor of carrying the mortar and the stone. Tender ladies aided the work. The inspiration of art was there. Music to raise the soul, and the wings of aspiration, painting to make the canvases breathe and live, while many gemmed and rainbow-tinted windows showed images of angel and of saint. Emperors and kings, Clovis and Charlemagne, were among the workers in those old days. Now, on this continent of America, churches were built not by kings but by the toiler, who cleared the forest or otherwise lived by the hard sweat of his brow, and not only in this life but after he had gone to his last home, God would assuredly reward him.

The gifted preacher concluded by an earnest appeal to all who heard him, whether of the Catholic congregation or outside it, to live as good citizens of this great country, and in mutual harmony and peace.

In the morning before Mass His Lordship was waited upon by the Church committee, which presented him with the following address:

The Right Reverend John Walsh, D. D., Bishop of London, Ontario.

My Lord Bishop—The members of the Congregation of St. Joseph's parish crave permission to renew their assurances of respect and fealty to you as the chief pastor of this Diocese. They are very sensible of the tender solicitude which you have always shown for the spiritual and temporal welfare of your flock. Since your Lordship's accession to the See of London, the Church has done more than to keep pace with the material progress of the country. A noble Cathedral and a stately college, with several fine churches and schools, speak more eloquently of the enlightened zeal of our Bishop and of his devoted clergy, for religion and education, animated by the expression of your Lordship's generous intentions, the members of this congregation have begun the erection of a new church to replace the one in which they and their ancestors worshipped God during the last forty years. Bestow your blessing, O Bishop, on this

great undertaking, that it may be in some degree worthy of the high object for which it is designed.

On behalf of the congregation we beg to subscribe ourselves, My Lord Bishop, Your Lordship's humble servants, Rev. F. W. WILLIAMS, O. S. F., THOMAS BRADY, J. G. PENNEFATHER, JAMES DILLON, S. A. HEFFERNAN, W. A. DAMAS, J. J. HANRATTY, A. McDONNELL.

Bishop's Reply.

His Lordship, in reply to the committee, said that he heartily thanked them for their good wishes. He had always found the Catholics of Chatham loyal, obedient, devoted. On next Nov. 10, he would, if God will then spare him, be their Bishop nineteen years. During that time great progress had been made by the Diocese. There was now scarcely an old church with in its limits. All had been built or renovated since that time. About \$1,000,000 had been spent since his appointment to the See of London in diocesan work. But he could not claim credit himself for these glorious results. To them and to their devoted clergy was due the magnificent triumph achieved for religion in Western Ontario during the past nineteen years. He urged the committee to harmony and co-operation with each other and with their pastors. By this means only would success be theirs.

Fault finding and dissension could weaken and destroy, but could not build up or fortify a great work. The work which had undertaken was indeed a great one. The new church of St. Joseph in Chatham would be the finest church edifice in Upper Canada. He hoped they would all live to long worship God within its stately walls.

In illustration of His Lordship's reference to the progress of religion during his episcopate, we may here publish a condensed statement of

AMOUNTS EXPENDED FOR DIOCEAN PURPOSES, AND FOR CHURCH AND EDUCATIONAL WORK IN EACH PARISH SINCE 1867.	Amount of Diocesan debt paid.
Expended for eccl. education.....	20,000
London.....	225,000
Stratford.....	50,000
Windsor.....	74,000
St. Thomas.....	25,000
Sandwich (for church only).....	15,000
Amherstburg.....	5,900
La Salette.....	26,200
Wallaceburg.....	23,025
Ashfield.....	5,215
Belle River.....	22,200
River Canard.....	14,000
Corunna.....	8,250
Igersoll.....	30,200
St. Mary's.....	10,000
Wyoming.....	3,908
Sarnia.....	32,000
Woodlee.....	10,000
Kinkora.....	10,000
St. Ann's.....	29,000
St. Francis.....	18,000
St. Francois.....	2,000
Chatham.....	43,000
Goderich.....	10,000
Seaforth.....	26,000
Irishtown.....	30,000
Wawanosis.....	15,000
McGillivray.....	11,000
Edinburgh.....	10,000
Woodstock.....	10,000
Bothwell.....	15,000
Parkhill.....	10,000
Raleigh.....	10,000
Port Lambton.....	12,000
Strathroy.....	16,000
Ruscom River.....	7,000
McGregor.....	24,000
Lalton.....	8,000
Walkerville.....	5,000
Simcoe.....	5,000
Chatham.....	45,000
	\$899,198

After the presentation of the Church Committee address, and the Bishop's reply thereto, His Lordship, to his immense gratification, found himself surrounded in the spacious hall-way of the parochial residence with two hundred and combined with a brilliant Catholic choir, who presented him the following beautifully worded address:

To His Lordship, Right Reverend John Walsh, D. D., Bishop of London.

My Lord—The deep and zealous interest Your Lordship ever manifests in everything pertaining to the spiritual and temporal welfare of the youth of your diocese, has prompted us, the pupils of St. Joseph's School, to humbly approach you, that we may, if but feebly, assure you of our gratitude, when you are about to perform a ceremony fraught with the deepest significance to us, who, under the guidance of our Heavenly Father, in the noble edifice about to be erected in His honor, may be permitted to be benefited by the labors of Your Lordship, the Reverend Clergy, and our parents.

We are also deeply sensible of the blessings we enjoy, in being afforded the means of acquiring such an education combined with a true sense of our duty to God and our neighbor, as well, we pray, with the graces bestowed upon us by the Father of All, fit us to become what you, My Lord, would have us, good and useful citizens, earnest adherents of our Holy Church, and children of Christ. It will be our earnest prayer that Your Lordship may long yet remain our guide. Invoking your blessing, we are Your Lordship's obedient children.

Signed on behalf of the school, Ellen Rhody, Ursula Damas, Maud Connan, Della Tremblay, Annie Fairbanks, Hector McGregor, John Lezo, Oliver Tetrault, Francis Robert.

The Bishop began by saying that he was ever pleased to meet with the children, the little ones of his flock. They were not alone the pride and hope of their families, but the pride and the hope of the Church of God. Christ ever loved the little ones and on one occasion restrained His apostles from interfering with the

liberty of approach to His Sacred Person, of which the children so gladly availed themselves. The true minister of Christ was ever solicitous for the children. For them schools were built and churches raised. He was glad indeed to meet the good children of Chatham, pupils of St. Joseph's parish school. The Separate Schools of Ontario, to carry out their purpose, must be thoroughly Catholic. This was the very purpose and object of this institution. For this many sacrifices had been made, and it was for good Catholics to see that these sacrifices had not been made in vain. The Bishop then blessed the children, who withdrew highly pleased with their reception by the first pastor of the diocese.

The following is a copy of the document deposited in the corner-stone.

D. O. M.  
A. D. MDCCCLXXXVI. Anno Jubilaei. Die. Sexto. Decimo. Ante. Kal. Novembres.

Festo. Puritatis. B. V. M.  
Smo. Dno. Nostr. Leone. XIII.  
Pont. Max.  
Ecclesiam. Dei. Felicissim. Regnant. Illustrissim. Ac. Reverendissim. Dominus. Dns. Walsh. D. D.  
Episcopus. Londinensis:

Hunc. Lapidem. Primarium. Ecclesiae. In. Dei. Honorem. Sub. Invocatione. S. I. Iosephi. Sponsi. B. Mariae. Virg. Aedificandae. Loco. Sacri. Aedificii. Iam. A. D. MDCCCLXXVII. Dei. Servitio. Et. Animarum. Salut. Hic. Aedificati. Ritu. Pontificali. Solemniter. Posuit. Magno. Cleri. Societatum. Catholicarum. Populique. Fidelis. Caeta.  
A. R. P. Hieronymo. Kilgenstein. Ord. Min. Ref.  
S. T. N. Francis. Provinciae. S. Joannis. Baptistae.  
Ministro. Provinciae.  
R. P. Galieno. Gouseph. Eyudem. Ordinis. Presbytero.  
Huyus. Parochiae. Rectore.  
Eidem. In. Sacro. Munere. Assistentibus. Flandriae.  
Ordinis. et. Provinciae. Sociis. et. Sacerdotibus.  
R. R. P. P. Michaeli. Hoffman. Et. Pacifico. Winterheld.  
Victoria. Mag. Britanniae. Regina.  
Henrico. Lansdowne. Marchione. Omnes. Provincias.  
Canadiensis. Gubernante. Ioanne. A. Macdonald.  
Equite. In. Eius. Consilio. Principe. Henrico. Smythe. Cantii. Comitatus. Milite.  
Jacob. Clancy. Cantii. Occid. In. Comitatus. Ont. Trib.  
H. A. Patterson. Huyus. Urbis. Chatham. Summarum. Magistratum.  
Gerente. Grover. Cleveland. America. Septentrionalis.  
Civitatium. Foldersatum. Praeside.  
Hanc. Aedem. Sacram. Josephus. Conolly. R. C. A. Adumbravit.  
Et. Cleveland. V. Ward. Neenow. Felix. Meier.  
Abdifi. averunt. Nonnulli. Ex. Caratoribus. Ad. Ecclesiae. Aedificandam. Selectis. Nomina.  
Sua. Littere. Lubescenterunt.  
THOMAS BRADY  
JAMES DILLON  
A. McDONNELL  
JOHN J. DOYLE  
H. J. MURPHY  
C. J. O'NEILL  
J. J. HANRATTY, Secretarius.

On Sunday evening the Bishop and clergy visited the Cecelia Academy, where an informal reception was tendered the Bishop. To those acquainted with the academy it is needless to say that its entertainments are ever of a charming character. To those not yet privileged with its acquaintance there is, we can say, a pleasure in store for them of which they can form no adequate estimate, and which was the programme exquisitely rendered on Sunday evening.

Address:—Miss F. McDONNELL  
Vocal Trio—"Distant Chimes."  
Misses. B. B. Brown, and Smith.  
Inst. Solo—Bying Post, Miss Ellen Stinsons.  
Vocal Solo—"Last Rose of Summer"  
Miss. Annie. Brothers.  
Inst. Solo—"Irish Airs," Miss A. Brothers.  
Vocal Solo—"Harp of Fate," Miss Brown.  
Inst. Duo—"Canaan."  
Misses F. and B. McGonegal.  
Dialogue—E. H. Gunkler, A. Brothers, Blanche Smith, Gunkler, A. Brothers, Blanche Smith, Brown and Brothers.

OBITUARY.

Died, at Stratford, at the residence of her mother, on Friday, Oct. 16th, Miss Katie Wells, in the twentieth year of her age. Deceased was the youngest daughter of Charles Wells, Esq., formerly of London Township.

Her father, a distinguished and able editor of a virtuous paper, had early imbibed the principles of Christian piety, from which she never swerved until her latest breath. Her death was characterized by that calm Christian resignation which is ever the reward of a virtuous life. On Monday morning at 10 o'clock a Requiem Mass was sung for the repose of her soul at St. Joseph's by Rev. Dr. Kilroy, after which her remains were conveyed to Biddulph for interment in the family plot. On arriving at Lucan station the bereaved family were met by a large number of sympathizing friends, who accompanied them to the Catholic Cemetery, where, after the usual rites had been performed, the mortal remains of the beloved dead were consigned to their last resting place.

Requiescat in pace.

FROM PARKHILL.

A very successful retreat has just come to a close in the parish of Parkhill. Several clergymen from a distance assisted the pastor, Rev. Father Crocan, in the exercises of devotion and by their eloquence stirred up the people to great fervor and repentance.

About six hundred persons received Holy Communion, a fact which pre-sup-

poses a sincere confession of grievous sins and a firm purpose of amendment. The choir rendered some very pious and devotional hymns during the exercises morning and evening.

The Toronto Bazaar.

We are requested by the Rev. Father Brennan to announce that the following gentlemen have consented to preside at the drawing of prizes in connection with his bazaar: Hon. Frank Smith, Messrs. L. Baker, James Cooper, A. M. D. M. D. DeFoe, James Foy, Q. C. Patrick Hughes, James Mason and Esq. no O. K. We must compliment the managers of the bazaar in having secured the services of such an efficient committee. The drawing of prizes will take place in the College hall on Monday evening, Nov. 29, at 7:30 p. m. Those interested are invited to attend.

DIOCESE OF HAMILTON.

CHURCH OF THE SACRED HEART, PARIS—A SUCCESSFUL MISSION COMES TO A CLOSE.

A very successful Mission, conducted by the Carmelite Fathers, for eight days, came to a close last Sunday evening. The exercises consisted of early Mass every morning at 5 o'clock, followed by an instruction, another Mass and a sermon at eight o'clock; the devotion of the Way of the Cross at 3:30 p. m., and in the evening the Rosary, Benediction of the Blessed Sacrament, and a sermon. Special instructions were given to the children, the young men, the Sodality, and the heads of families. Over five hundred persons approached Holy Communion, many having come several miles from the country. The sermons by Father Pecticus in the evenings on the great truths of religion attracted large gatherings, whilst the instructions by Father Smith dealt chiefly with the special duties of the members in relation to their particular state of life. It was a week of prayer and meditation. On last Saturday the Bishop of Hamilton arrived. He officiated on Sunday morning at 7:30, assisted and preached at High Mass at 10:30, and again presided at the evening conference at 7 o'clock. He also visited the Sunday School and Sodality and established a branch of "the League of the Cross" among the young men of the parish. Sixty young men enrolled themselves as members. The object is to promote piety and temperance. The officers provisionally elected were: President, Thomas Dunn; Vice-President, Martin O'Brien; Secretary, D. R. O'Neil. The Bishop cordially congratulated the parishioners on their zeal, piety and generosity, on their beautiful church and on the new and fitting residence provided for the pastor and visiting clergy. His Lordship was delighted to hear from the Missionary Fathers that they had nowhere found people so devoted or so well instructed as the Paris congregation. This, he added, was most creditable to their Very Reverend Pastor, whose presence that day prevented him from saying all he would wish to say about him. Father Dowling, having thanked the Bishop for honoring them with his presence, the Fathers for their labors and zeal, and the people for their attendance at the exercises, declared the Mission had now closed and expressed himself as most thankful for its gratifying results. The Bishop, accompanied by the clergy, altar boys, and heads of families, then proceeded in procession to the new pastoral residence, on which His Lordship invoked the Divine blessing.

The procession afterwards reformed and all returned to the church, where the choir sang a *Te Deum* of thanksgiving. The clergy members of the congregation acted as an escort to His Lordship, chief of whom was observed Daniel O'Neil, E. C., the veteran pioneer of the parish, now in his nineteenth year, who was specially congratulated by the Bishop for his good example in attending faithfully at all the exercises of the mission. His Lordship and the parishioners all admired the design and arrangements of the new residence, which seems admirably adapted for the purposes for which it was built. A few rooms had been temporarily prepared in it for the reception of His Lordship and the Missionary Fathers; but Father Dowling continues to occupy for a few weeks longer the old and now dilapidated house where he has passed twenty-two years of his ministry.—*Paris Star Transcript*.

The Late Rev. Dr. Faure.

At the last regular meeting of the Father Mathew Temperance Association, Almonte, Ont., it was Resolved, That this society has learned with the deepest regret of the death, at Buffalo, N. Y., of the Rev. Romi Faure, D. D., formerly pastor of this parish, and the founder and first President of this Association.

And that we join in offering up the prayer that God may grant him in eternity the reward of a zealous career in his holy vocation here.

And he it further resolved, That a copy of this resolution be sent to each of the following newspapers for publication: CATHOLIC RECORD, London; Canadian Freeman, Kingston; Tribune and Irish Canadian, Toronto; Evening Post, Montreal; Union and Times, Buffalo, N. Y., and the Times and Gazette, Almonte.

Signed on behalf of the society,  
J. M. E. LAVALLEE,  
P. F. McGARRY,  
Almonte, Oct. 18th, 1886.

The late Dr. French, Protestant Archbishop of Dublin, left property in England and Ireland amounting to \$400,000. The Catholic Archbishop of Paris did the other day and did not leave enough to bury him.



Three Graves.

How did he live, this dead man here, With the temple above his grave? He lived as a great one, from cradle to bier. He was named in the list of the great and the wise. When the wish was born it was gratified; When the work was done, without heed he gave. The common man was to him a cloud From whom he was far as a denoué. His duties? To see that his words were paid, His pleasure? To know that the crowd O-eyed. His rules? Upon him fell, throbb'd apart, With a sapphire stroke from the people's heart. But when did he love, and whom did he bless? Was the life of him more than a man's, or less? I knew not. He died. There was none to bier. And as few to weep; but there came for the temple that rose to preserve his name?

ENGLAND'S SHAME.

THE CARDINAL ARCHBISHOP OF WESTMINSTER ON INTemperance.

Which His Eminence Says is the National Vice of England.

THE REMEDY—A SPONTANEOUS MORAL MOVEMENT AMONG THE PEOPLE.

The Cardinal Archbishop of Westminster contemplates an article in the First Nightly Review, in which he urges the spirit of intemperance in England, before all others the national vice of England.

His Eminence writes: Our nation has a multitude of vices. Is there any vice that cannot be charged against us? But is there one vice that is head and shoulders above all others? Is there one that, by its nature and its sway, dominates over all around it? We have lately had comparative statistics from Italy, showing the proportion of murders, assaults with intent to kill, immoralities, commercial frauds, and the like. Under the first three heads England is comparatively innocent. But commercial frauds would seem to dominate. Mr. Herbert Spencer, in his "Essay on Commercial Morals," seems to confirm this charge. We are, however, plunging into the democratic period, and have of late become profusely and shamefully fettered. But as yet factious does not dominate over our other vices or over our patriotism. We are told that under the crust of our national Christianity there lie unimaginable depths of immorality and unbelief; nevertheless it cannot be said that this or any of these, or all of them together, constitute our national vice. Let us therefore test this matter by a series of questions.

First, is there, then, any one dominant vice of our nation? To answer this let us ask: Is there any vice in the United Kingdom that slays at least 60,000, or, as others believe and affirm, 120,000 every year? Or that lays the seeds of a whole harvest of diseases of the most fatal kind, and renders all other vices more acute, and perhaps even fatal in the end? Or that causes at the least one third of all the madness confined in our asylums? Or that prompts, directly or indirectly, seventy-five per cent of all crime? Or that produces an unseen or secret world of all kinds of moral evil, and of personal degradation which no police court ever knows and no human eyes can ever reach? Or that, in the midst of our immense and multiplying wealth, produces not poverty, which is honorable, but pauperism which is a degradation to a civilized people? Or that ruins men of every class and condition of life, from the highest to the lowest, men of every degree of culture and education, of every honorable profession, public officials, military and naval officers and men, railway and household servants, and what is worse than all, that ruins women of every class, from the most rude to the most refined? Or that above all other evils is the most potent cause of destruction to the domestic life of all classes? Or that has already wrecked, and is continually wrecking, the homes of our agricultural and factory workmen? Or that has already been found to paralyze the productive power of our industries in comparison with other countries, especially the United States? Or, as we are officially informed, renders our commercial seamen less trustworthy on board ship? Or that spreads these accumulating evils throughout the British Empire, and is blighting our fairest colonies? Or that has destroyed and is destroying indigenous races wherever the British Empire is in contact with them, so that out of the hem of its garment there goes out, not the

virtue of civilization and of Christianity, but of degradation and of death!

There is not one point in the thirteen questions mentioned in the Cardinal Archbishop, which cannot be shown by manifold evidence to meet in one, and one only, of our many vices.

Of what one vice, then, by which we are afflicted can all this be truly said? It is not the language of sobriety to say that if such a vice there be, it is not one only, but the root of all vices? Mr. Gladstone has said in words which have become a proverb, that the intemperance of the United Kingdom is the source of more evils than war, pestilence, and famine; and to this it must be added that the intemperance that reigns in our nation does not visit us periodically, like war; but year by year in permanent activity; that its ravage is not sporadic, but universal; that it is not intermittent, but continuous and incessant in its action. It is no heretic, therefore, nor exaggeration, nor fanaticism to affirm that intemperance in intoxicating drink is a vice that stands head and shoulders above all the vices by which we are afflicted; and that, comparing the United Kingdom not only with the wine-growing countries of the south, which are traditionally sober, but with the nations of the north, such as Germany and Scandinavia, which are historically hard drinkers, we are pre-eminent in this scandalous shame, and that intemperance in intoxicating drink may, in sad and sober truth, be called our national vice.

In the second place, His Eminence asks: If all these manifold evils spring from intemperance in intoxicating drink from what does this pre-eminence of intemperance in intoxicating drink itself arise? Its prevalence at this moment and its extension year by year are traceable to two causes: As a nation we were always mighty drinkers of ale, and the statutes at large have endless ineffectual enactments to repress the evil. We then began to be strong drinkers of wine, and both ale and wine flowed on in a deepening flood; but the mightiest evil which is now upon us has not as yet arisen. For the last three hundred years alcohol, which till then had been almost confined to scientific experiments and to certain trades, became not only a common drink, but an agent with which both ale and wine were medicated, giving to them new and intense qualities of intoxication. The wines of Spain and Portugal are not only medicated for their specific, but for the English taste. It is true, indeed, that our national tradition of intemperance is an inheritance of more than a thousand years, and the history of our national shame may be summed up in a book called "The Discipline of Drink." Evidence is given how Kings and Parliaments strove to restrain the evil by legislation, and how Bishops and Councils both made and enforced severe penitential canons against the intemperance. For the last three hundred years these canons have had no application; and the legislative enactments have resulted in a system of licensing laws of which it will not be too severe a sentence to say, that all their barriers have been overwhelmed and swept away in the swelling flood of intoxicating drink. It is not to be denied that the vice of intemperance is an heirloom which clings to us like the spirit of Nessus. But these evils might perhaps have been brought by legislative and moral authority within some control were it not for two causes which have lifted it to its fatal pre-eminence. The first cause is the enormous capital of one hundred and thirty or one hundred and forty millions which is employed annually in the supply and sale and distribution of intoxicating drink, and the other the complexity of Government in raising more than thirty millions of revenue from the same trade.

Having pointed out that, practically, the capital employed in the drink trade may be called a monopoly, held in the hands of about half a million of persons, in the property of whose trade the facilities of drunkenness is inevitable, the Cardinal Archbishop goes on to observe that in spite of misleading police statistics which deal only with drunkenness coupled with contravention of the law, there is a steady increase, far exceeding the ratio of increase in the population, both in the places where intoxicating drink is sold and in the capital which is employed in the trade. Among all the trades in this country, there is only one that always prospers. Every trade at this moment is depressed, but the drink trade is always increasing. On one side are arranged the interests of this monopoly, the capital of which exceeds the capital employed in our great staples of iron or cotton or cloth; on the other are ranged the welfare of the people of the United Kingdom, the sobriety of our race, the order and well-being of homes, with which the commonwealth cannot long endure for the political order rests upon the social, and the social rests upon the domestic life of men. Passing on to the second cause of the evils under which we suffer, "the complexity of our Government in raising one third of its revenue from the sale of intoxicating drinks." His Eminence writes:

It is the most prosperous trade, and therefore the most readily taxable. The rich do not complain of it, and the intemperate pay no heed to price. It has also a virtuous aspect, which is nevertheless illusory, namely, that by raising the price of drink the facilities of intemperance are diminished. It is certain that the most astute Chancellor of the Exchequer will go on resting in confidence on the tax on intoxicating drink. His interest in its prosperity is only second to the interest of the great monopoly. It has been found in India that the taxes on drink and the taxes on opium are the readiest means of relieving the revenue, and the natives have in vain petitioned the Government to withdraw from this complicity, pleading that so long as it is the interest of Government to raise the revenue by such taxes, the consumption and the sale of intoxicating drink and drugs will always increase. The same and more profoundly must be the belief of Her Majesty's Leges in the United Kingdom.

From all this the Cardinal Archbishop argues that our intemperance is not only the national vice, but a national danger; that so long as it is the interest of Government to raise the revenue by such taxes, the consumption and the sale of intoxicating drink and drugs will always increase. The same and more profoundly must be the belief of Her Majesty's Leges in the United Kingdom.

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tion of those centers, if, as some years ago, our great industries were to fail. When men and homes are suffering there is little reasoning. Hunger has no logic, but it has a burning thirst. The safety of the commercial world is being sacrificed to swell the profits of the drink trade. But the safety of the commonwealth is above both, and ought to interpose its mandate. Hitherto the capitalists of the drink trade and their friends, both political and interested, have swayed the elections, the House of Commons, and the Government. But in proportion as the suffrage has been extended to the people, men who know the needs and desires of the people have been sent to Parliament. The people have long lost confidence in licensing authorities. They wish to protect themselves. The friends and advocates of the drink trade have posed as the friends of the people. They have assumed to speak in the name of the people, and to plead their cause. We have been told that the people need and wish for public houses. It is strange, then, that the most popular House of Commons should contain nearly three hundred members pledged to a local option; and about half of them in favor of a direct local vote. It is surely intolerable that public houses should be put down in the midst of the homes of our workmen without their consent. It is they who suffer. It is they who pay for the evils of drink. It is their homes that are wrecked, their families and children that are ruined. Every motive of justice prescribes that they should locally and personally consulted, and that they should be able to free vote to speak for themselves, and to protect their own homes.

Our national vice, he adds, will never be corrected from above. Governments, magistrates and police have labored, or seemed to labor, for these three hundred years to diminish or to control the spread of intemperance. They are too remote to influence the millions of the people. The coercive power of the police defeats itself, and among our upper classes there is a vast majority who, consciously or unconsciously, are persistently hindering those who strive to stem the wave caused by drink. Our national vice can only be cured by a spontaneous rational and moral movement, and the only adequate power for its correction must come not from above, but from below. It is in the people themselves alone, who have been so long beset by multiplying facilities for intemperance, by the ubiquitous activity of the drink trade, by the almost irresistible attraction of gin-palaces—it is only in the spontaneous action of the people, with their high moral sense in reaction against the system which has so long made their homes desolate and their lives intolerable, that an adequate remedy can be found. It is impossible not to foresee that the example of the colonies will react upon the mother country; and that before long the people of England will obtain from Parliament a local veto in the matter of public houses, as they already possess in the matter of education.

Bishop Clut, O. M. I. On September 4th, Bishop Clut, Bishop of Brandon and Coadjutor of Bishop Fraud, arrived at the residence of Archbishop Tache, at St. Boniface, Manitoba. Bishop Clut had travelled from Good Hope, St. Boniface, a distance of 3,000 miles, without resting on the way. Good Hope is the most distant mission of the Northwest, being beyond the Arctic Circle. It was here that Father Grollier, when on his death bed, craved the luxury of a potato, his only food being fish and dried caribou. With such a regime, it is easily understood how quickly even the most robust constitutions are ruined. For twenty-eight years Bishop Clut has labored in these distant missions, and endured the greatest hardships. His strength finally failed him, and last winter he was confined to his bed for months at a time. Seeing the shattered state of his health, the good missionaries urged him to take a few months' rest in a country where bread and potatoes are not unknown, as they are in Good Hope, and where he could rebuild his broken-down constitution. It took Bishop Clut three months to travel the distance between Good Hope and St. Boniface. We are happy to say that this journey, though long and tiresome, has greatly benefited the venerable missionary, for his digestion has improved, and his limbs, which at times refused to support him, have gained in strength. Bishop Clut will remain in St. Boniface some days, to recover from the fatigue of his long journey, and will then proceed to Montreal. When but a few miles from Batche, Bishop Clut met Bishop Grandin and his party, but, as time was limited, they could exchange but a few words. N. Y. Freeman's Journal.

Beginning of the Sisters of Charity.

In the year 1617 when St. Vincent de Paul was one day going up the pulpit at Chatillon, a lady who had come to hear him preach detained him a moment with the request to make mention in his sermon of a poor family living about half a league from Chatillon where there was much sickness and great need of help. St. Vincent was asked to recommend this family to the charity of the congregation. This he did with such effect that several of the people set out shortly after leaving the church to visit the poor family, and took with them bread, meat and other things for their relief. After versus St. Vincent went along to see them, and was surprised to see so many people coming back. His practical eye at once perceived that the matter had been carried to excess. The people had received far more than they could use. Many of the provisions would be spoiled before they could be applied to the family for whom benefit these offerings were intended would be as badly off as before. St. Vincent began to think that organizations were needed. He formed a parochial association, which he called the Confraternity of Charity; and out of this little streamlet of good works at Chatillon the institution of the Sisters of Charity grew into being.

Horsford's Acid Phosphate IN NERVOUS DEBILITY.

Dr. S. E. S. SYLVESTER, Portland, Me., says: "I have used it in nervous debility with most satisfactory results."

DIOCESE OF ST. JOHN, N. B.

St. Rose Church, Fairville.

DEDICATION—CONFIRMATION—ERECTION OF STATIONS OF THE CROSS.

The prettily situated and commodious Roman Catholic church at Fairville—St. Rose Church—was dedicated last Wednesday by the Bishop of St. John, who was attended by Rev. Charles Collins, priest in charge; Rev. J. McDevitt, of Silver Falls; Rev. Father Chaitillon, of St. John; Rev. Fathers Urban and Wynn, of Portland. His Lordship and clergy having attended in the vestry, formed in procession and came to the door of the church, where His Lordship the Bishop with head uncovered, recited the following prayer: "We beseech thee, O Lord, that thou wouldst come to our assistance, and that all our works may begin from Thee, and be completed through Thee. Through Jesus Christ our Lord. Amen."

He then began the antiphon: "Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; Thou shalt wash me and I shall be made whiter than snow." The priests then, in alternate chant, rendered the psalm: "Have mercy on me, O God, according to thy great mercy."

During the chanting of this psalm His Lordship and accompanying priests came out of the church by the main door, and turning to the right proceeded to make a circuit of the sacred edifice, the Bishop all the time sprinkling the walls, both above and below with holy water, while the antiphon, "Thou shalt sprinkle me with hyssop, O Lord," was repeated. The Bishop and clergy having completed the circuit of the church, and having finished the office of the Mass, facing the church, offered the following prayer: "Let us pray: O Lord God whom the heavens and the earth cannot contain, who has designed to remain in Thy temples where Thy holy name may be properly invoked, grant, we beseech Thee, that this church may through the intercession of the Blessed Virgin Mary and of St. Rose, under whose patronage it is, and of all Thy saints and by the infusion of Thy grace be kept pure and be preserved from all stain. Through Christ our Lord. Amen."

His Lordship and clergy now entered the church, and as they walked up the aisle recited the litany of the saints in its ordinary form until they came to the words: "Thou shalt grant eternal rest to the faithful departed, we beseech Thee to hear us."

When His Lordship added: "That Thou shalt deign to purify and bless this church and altar raised to Thy honor and in the name of Thy holy Saint Rose, we beseech Thee to hear us." His Lordship then blessed the altar and the church, and the litany was proceeded with and finished by the following prayer being offered at its conclusion: "Grant, O God, that through Thy mercy and the merits of Thy Saints, whose intercession we ask, we may receive Thy clemency. Through Christ our Lord. Amen."

Approaching the altar, His Lordship said: "I incline unto my aid, O God." To which the clergy replied: "O Lord make haste to help me. Glory be to the Father, etc., etc." His Lordship then prayed: "O all-powerful and merciful God who wilt grant to Thy priests ordained of Thee anything that is worthy and properly asked for, we beseech Thee that in Thy goodness and clemency Thou wilt bless those things which are now about to be blessed."

The following psalm was next recited: "In my trouble I cried to the Lord; and He heard me." His Lordship again sprinkled the church with holy water, beginning at the Gospel side of the altar and repeating the antiphon: "Thou shalt sprinkle me with hyssop," etc. Then, returning to the altar, he recited the prayer: "O God who hast sanctified this place in Thy name pour forth Thy grace upon this house of prayer, that to all herein invoking Thy name the assistance of Thy mercy may be felt. Through Jesus Christ our Lord. Amen."

This completed the ceremony. The doors were then thrown open and the public admitted.

High Mass was then celebrated, Father Urban officiating. The choir sang excellently. At the conclusion of Mass, His Lordship addressed the large congregation present. Having referred to the importance of the ceremony just performed, and to the sacrifices under the old law, which were a shadow of those under the new law, His Lordship proceeded to speak of the holy sacrifice of the Mass, of the blessings it bestows and the benefits it confers. He referred to the universality of the church—at every moment of the day the sacrifice of the mass is offered in some portion of the world—testifying to the infinite love and mercy of God. He impressed upon his hearers the necessity of loving and reverencing the house of God, and of frequently partaking of the sacraments, and in conclusion he addressed himself to the children who were about to receive the sacrament of confirmation, and spoke to them of the meaning, importance and benefit of the ceremony.

His Lordship then administered the sacrament of confirmation to a very large number of young persons, and a few minutes after the conclusion again addressed a few words of advice to them. His Lordship next blessed and erected the Stations of the Cross, after which the congregation dispersed.

The Church of St. Rose was built a few years ago by the Very Rev. Thos. Conolly, V. G. when Fairville was part of Carleton parish. It seats about five hundred persons.

SELECTION OF OFFICERS. The Irish Literary and Benevolent Society elected officers Wednesday evening as follows: F. McCafferty, president; Daniel Patton, first vice-president; Michael Gallagher, second vice-president; John J. Eddington, recording secretary; Robert Coleman, financial secretary; M. J. McCallough, Edward Hayes, Jr., Edward Lantulum, trustees; Felix McGur, librarian; M. Boyle, deputy librarian; John Lethian, sergeant

at-arms. The society has a large membership and a well filled treasury.

At the regular quarterly meeting of St. Rose T. A. and L. Society, Fairville, held in their hall, Oct. 4th, the following were elected officers for the ensuing year: Patrick Murphy, President; Jas. McCarron, Vice-President; Daniel Gaffney, Recording Secretary; James J. Toie, Fin. Sec.; Edward Monahan, Corresponding Sec.; William Evas, Treas.; Denis McCarthy, Sergeant at arms. Rev. Chas. Collins is spiritual director. St. Rose is in a flourishing condition, having twenty members on the roll.

FATHER FAURE'S DEATH.

Buffalo Union and Times, Oct. 14. While the solemn dirge of the *Dieu Est* was being chanted over the remains of the late Father Faure, in the cathedral last Wednesday morning, Father Sorg, with moistened eye and faltering voice, spread additional gloom among the assembled priests by the announcement of Rev. Dr. Faure's death.

Only a short month had passed since Father Faure's return from a long restful vacation on the Pacific slope; and the ruddy glow of health upon his cheek gave promise of length of days. Little of limb, strong of frame, and in the full flush of vigorous years—he was only thirty-seven—was surely the last among his brethren upon whom the suspicion of so early a death could rest. When, therefore, it was announced on that funeral morning that another priest of the diocese had forever laid down the burden of his earthly labors, and that that priest was Father Faure, no wonder that those who had known and loved him should have received the melancholy tidings with startled surprise and profound sorrow.

Rev. John Anthony Faure was born at Montbrand, Canton Agde, Department Hautes Alpes, France, June 17th, 1849. His early boyhood was passed in the glimmering reign, which, for upwards of twenty years, wove the web of his country's story into the checkered web of glory, tears and humiliation. After some preparatory studies in his own sunny land, young Faure, at the age of sixteen, embarked for Canada with his uncle, the Rev. Eusebe Faure—now the venerable pastor of Madam Mills, diocese of Ottawa,—with the view of dedicating his life to the altar amid the unfiled forests and boundless prairies of the New World. He at once became a pupil of the Oblate Fathers, at their college in Ottawa, when, at the close of his classical and philosophical studies, he entered the celebrated Laval University, where he passed through the prescribed curriculum with distinction, and won with applause the divinity degree.

Rev. Dr. Faure was ordained priest N. Y. 30th, 1871, by the Rt. Rev. Bishop Guignes of Ottawa. His first charge was at Almonte, where he labored fruitfully for upwards of three years. He went thence to Pembroke, where Father Faure remained for eight years, and so thoroughly did he equip that mission with manifold requirements, that his church was selected as the cathedral and his house as the bishop's residence of the new see.

On the 4th of November, 1882, Father Faure came to Buffalo to assume pastoral charge of St. Peter's (French) church in this city. By his zealous devotion to duty and the kindness of his sunny nature, the departed priest had entirely enthroned himself in the affections of his flock; while his genial disposition and well rounded character endeared him at once to the priests of the diocese.

Blessed Mother, for the saints and all sacred persons and things. Thus were the children abandoned by their own parents from the beginning to the influence of the Evil One and reared in contempt for all that was reverent and holy!

"I have often been informed by experienced missionaries," said the preacher, "that this vice of blasphemy is peculiarly prevalent among these small towns along the banks of the Hudson. Why it is I do not know, but such is the fact. It only needs one with his ears open to realize through these cities and from one to another hear a constant chorus of blasphemy going up against the throne and the Person of God. What must be the spiritual condition of the people who find delight in such discourses? One is led to imagine that the condition of the people of Sodom and Gomorrah, on whom an offended heaven rained down its devastating fire, was not much better. There cannot have been much worse. And for this there can be no such appeal as the dying Saviour on the Cross made for the Jews—'Father, forgive them. They know not what they do.' There is no such excuse for us, for we know perfectly well what we are doing, and do it eagerly and intentionally."

These points of the discourse gave a worthy stimulus to outside the limits of the missionary's hearers. A careful study of them and a taking to heart of the lessons which they convey would benefit others, too, than the Catholics who may be lamentably addicted to this vice, which is at once as unmanly as it is ungodly, and despicable and profitable from whatever point of view. Nor is means confined to the Hudson and its towns. The line unappreciated may be said to circle the world with a cord of blasphemy. The *Catholic Review* has ere now dealt upon the odiousness of blasphemy and that kindred vice so prevalent in what is erroneously called "free society," the telling of filthy stories, where each one strives to outvie the other in the invention and telling of matter unworthy the hearing and revolting to every sense of decency. We hasten of course as being especially intellectual a definition, if not moral. There is left much for us to learn in the use and abuse of language. There is no refinement in using our intelligence and tongue in befooling God's air or darkening with curses.

Use the Old and Reliable.

Catarrh destroys the senses of smell, taste and hearing, rapidly becomes chronic and often culminates in consumption and insanity. No matter what stage the disease has advanced to, Dr. Sarsaparilla Remedy will certainly cure it. This preparation is the only cure for this malady in the market yet by any medicine. Ours is only fair; it never cures. You will doubtless find it.

Amos Huggin, Toronto, writes: "I have been a sufferer from Dyspepsia for the past six years. All the remedies I tried proved useless, until Nathan's & Lyman's Vegetable Discovery and Dyspeptic Cure was brought under my notice. I have used two bottles with the best results, and can with confidence recommend it to those afflicted in like manner."

BLASPHEMY ARRAIGNED.

Catholic Review.

We had recently the privilege of hearing a venerable missionary, in a remote country town, deliver a very telling and emphatic discourse to the congregation. The main subject of the discourse was the sin and the crime against God of blasphemy. The congregation was composed of the farming class, and laborers and artisans of various kinds, with their wives and children, and a small sprinkling of summer visitors. The people, as is customary in such villages, had trudged afoot or driven in from near and far, the homes of many being miles and miles away. The morning was a wet one, yet was the church comfortably filled. The Mass began at ten o'clock, and it was a most edifying sight to see nearly the entire body of the congregation move up to the altar rails and receive Holy Communion. The occasion appeared to be the close of a mission.

Towards the end of the Mass, the priest made his address. It was plain, to the effect, but most earnest and impressive, both from the matter and the manner of the aged missionary, a tall, white-haired, noble-looking man. He warned his hearers against the terrible danger of going back to their sins and evil ways, now that their souls had been washed, whitened, and made clean in the precious blood of their Redeemer. To relapse after so great a grace, and after their complete reconciliation with their God, was to fall far lower than they were before. But now was the trying time. The man who was already in the habit of sin was comparatively speaking, left alone by the devil. He was doing the devil's work without any special labor or solicitation on the devil's part. But when the devil was driven out of a soul by the soul's reconciliation with God, the evil spirit went away baffled, hungry, and raging for repression. He wandered away into the waste places, but could not rest for his loss. So, coming back again, he brought with him seven other devils to assault that soul, and if they succeeded in entering in, the condition of the soul was infinitely worse than if the person had not come to confession at all. As was said by the Word of God, by our Lord Himself, such a man went back like a dog to his vomit, and for such he abandoned and rejected God to cleave to and be possessed by Satan.

So, the preacher impressed on the congregation, unless they really resolved abandoning their evil ways and habits their confession and Communion, the great sacrament which they had just received, he trusted with all proper dispositions, would be of no avail to them, in fact would be but a mockery of God. He went on to illustrate and make special reference to the miserable and degrading vice of blasphemy which is so prevalent to day and which is so grave and constant an offense against the Most High.

Yet thousands seemed to consider it no sin at all, and, perhaps, many never thought even of confessing it. Parents were in the habit of blaspheming in the most shocking manner, using the most awful and abominable oaths, curses and indecent expressions before their children. And what was the natural and necessary consequence? The children, from their infancy upwards, were steeped and schooled in this filthy vice by those whom God gave them as parents, and whose special duty and mission it was to guard them from evil and bring them up in the knowledge, love and fear of God, and in reverence for His Holy Name, for the Blessed Mother, for the saints and all sacred persons and things. Thus were the children abandoned by their own parents from the beginning to the influence of the Evil One and reared in contempt for all that was reverent and holy!

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LONDON, SATURDAY, OCT. 23, 1886.

CALENDAR FOR OCTOBER.

CONSECATED TO THE QUEEN OF THE MOST HOLY MARY.

- 21 St. Hilarton, Abb., Ursula and Comp. M.M.
22 Feila, St. Melow, Bp and Conf.
23 Off. of Im. Corp. St. John Capistrano, Conf.
24 18th Sun. after Pen. St. Raphael, Arch-bishop.
25 St. Crispin and Crispinian, M.M.
26 St. Simon and Jude, St. Florentine, M.M.
27 St. Simon and Jude, Apostles.
28 Feila, St. Nereus, Bp.
29 Vigil of all Saints. St. Alphonsus Rodriguez, Conf. East.
31 31st Sun. after Pen. St. Nemesius and Lucullus, M.M.

PERILS OF THE FUTURE.

The union of the two Canadas, brought about in 1841, was by Imperial statesmen looked upon for a time as the final solution of the Canadian troubles. The French of Lower Canada were to be swamped by the rapidly-increasing British population of the Western Province. The figures of the first and second census gave ground for the belief that British preponderance was forever assured. Still, the French population was so large that its political influence could not be afforded to be treated otherwise than with respect. The census of 1861 revealed the fact that the rapid growth of Upper Canadian population, remarkable in the first half century of its civilized existence, had ceased, and that Lower Canada had, without the uncertain increment of immigration, more than held its own by an extraordinary natural increase. Early in the fifties the two sections were brought into hostility and conflict by the agitation in Upper Canada in favor of representation by population and against separate schools. The ill-feeling and embitterment begotten of these struggles led to the political crisis of 1864, when a dead-lock, unexampled perhaps in the world's history, forced our public men to devise a remedy for the evils that distracted the people and arrested the machinery of government. The confederation of all the British North American Provinces was then suggested as the panacea for all Canadian ills, and by the people gladly accepted as an unfeeling and therefore inestimable remedy. Confederation entered upon, it did indeed look as if the country were forever rid of the racial difficulties that had rendered the Legislative union of 1841 unworkable. But history in this land seems specially determined to repeat itself. The French have again become formidable, and leading organs of public opinion demand that they must go, or that Quebec be practically deprived of her autonomy. It is all very well for politicians of the optimistic school to pooh-pooh these declarations of hostility against the French population. But, though by no means pessimists, we cannot fall to discern in them portentous signs of the times, indications of a deep feeling of anxiety and discontent in the greatest of the English-speaking Provinces at the rapid growth of the French race in numbers and political importance. That growth is indeed marvellous. The French race has not only in a political sense almost effaced the British population in Quebec, but made invasions into Ontario and New Brunswick to an extent that fills the public mind in those Provinces with jealousy and alarm. Careful computation gives the number of constituencies sending members to the Dominion House of Commons, under French control, at 70. Now the total number of members in that House, including those lately conceded to the North-West, is 215. One third then of the members of the popular branch of the Canadian federal legislature are under French sway and French influence, and therefore in many respects brought into conflict more or less marked with the remaining two-thirds. The French vote is a great and potent factor in the Canadian Parliament. How to get rid of it seems the study of many minds at least in Ontario at the present moment. This vote cannot be got rid of, nor the French population of the Dominion overlooked, in political calculations, if the confederation is to endure. But is it to endure? That is the question, and a question it is which we cannot pretend to be in a position to answer. To judge from the manner of speech and

line of thought of certain papers in Upper Canada we should think that the stately edifice of confederation raised now well nigh twenty years ago had almost completely failed of its purpose and must speedily and completely fall to the ground. A year ago last April the St. Thomas, (Ontario), Journal, a Liberal newspaper, wrote the following: "We have altogether too much French in Canada for Canada's good. This is an English country, in preponderance of numbers, in speech and in sentiment; and it is anomalous, degrading and dangerous for us to longer recognize a foreign language as official. "It is anomalous that the people of a portion of one province should possess the right of speaking in a foreign tongue within the Federal House of Parliament, to the detriment and annoyance of six other provinces. "It is degrading that the conquerors should permit the conquered to remain an isolated community, maintaining a language and customs separate and distinct from those of the successful nation, and thus ever prove a danger and a menace to the latter." The Journal went on to declare that the solid body of French who inhabited Quebec is the most dangerous element to the success of Confederation: "Increasing at an alarmingly rapid rate, and maintaining the ideas and customs of two hundred years ago, the French Canadians are nothing less than a huge obstruction lying in the path of Canada's progress. They are a distinct nationality imbedded in the heart of the Dominion, keeping themselves to themselves, utterly devoid of the sentiment of loyalty to Canada, and the progressive ideas common to the rest of the country and hoping for nothing more eagerly than the re-establishment of a French Dominion on this continent." Strong language is this! Alarming language we must declare it, in view of the coldness of its statement, the resoluteness of its determination. Forcibly, indeed, does it remind us of the ante bellum utterances of certain sections of the Northern press in the adjoining republic. The declarations of the abolitionist press in the United States were by many reputedly wise men in their generation almost laughed out of court. Slavery, the people were gravely reminded, was a domestic institution of the several states in which it existed, and was not to be interfered with by Congress or by the general government. The day, however, came when slavery was wiped out in the nation's blood, and the domestic institution cast to the winds. Quebec is in the Canadian confederation in a somewhat analogous position to that occupied by the South in the neighboring republic before the war. Quebec has its domestic institutions, not indeed of the abominable character of slavery, but of a character as high and holy as ever were national institutions. These institutions are, however, looked on not alone with disfavor but with positive hostility by thousands in the Province of Quebec itself and by hundreds of thousands elsewhere. The plighted faith of nations and provincial autonomy are for the present their safeguards. But history shows that neither are untailing safeguards. The noblest and most beneficent of the political institutions of the Christian era, the temporal power of the Pope, protected by every principle of right, and by every guarantee that kings could give or statesmen interchange, has not been strong enough to withstand the aggressions of fanaticism and prejudice. Will Lower Canadian privileges be stronger than the temporal power? We will not just now give our view as to its probable fate. But we will say that there are to our mind stormy days ahead for this confederation and that if it survive these trials its success is certainly assured. We will go farther, and say that there are troublous times ahead for the Church in Quebec and that it behooves her children in that Province from this day forward to buckle on their armor for the fight. No man who follows the discussions of the day in the Canadian press can deny that a struggle is impending, a struggle of a life and death character for the Canadian confederation. Statesmanship may indeed postpone it, but combat must. Wrote the Mail of Oct. 4th, in this present year of grace. "Are we to reject this universal experience and suppose that privilege in Quebec is attended by none of the evils which have turned the rest of the Christian world against it? "The condition of that province does not warrant us in doing anything of the kind. If it be true, as Rev. Frincipat McVicar and others allege, that the Church draws ten million dollars a year in the shape of tithes, forced assessments and dues from the million and a quarter of peasant farmers there, not to count the direct loss they sustain through the exemption of her vast estates from municipal taxation, we need go no further for proof that in Quebec as elsewhere 'privilege is poverty.' The exact figures regarding clerical emoluments cannot be obtained, for the Church will not give them, and no member of the Legislature has yet been found bold enough to demand a return of her income, albeit British law aids her in collecting it. But the sums mentioned, representing an annual levy of eight dollars per head of the French population of Quebec, are believed to be well within the mark; and, if this be so, have we not here a cause amply sufficient to account for the backwardness of the province and for the lack of enterprise and public spirit that characterizes its people? The

injury sustained by them in other ways—through the antiquated system of education imposed upon them by the Church through the application to all things civil of the doctrine that the State cannot circumscribe her functions, and through the employment of the spiritual pressure necessary to compel the habitant to submit to those manifest hindrances to his material, moral and intellectual advancement—the loss under this head cannot be computed, but who can deny its importance?" Strong, bold and plain is this language, day after day repeated and emphasized by a journal read by thousands of the people of Canada, a journal whose utterances are regarded with profound respect by a large portion of the electorate of the Dominion, a journal wielding an influence on the public mind impossible to estimate. The Mail demands the separation of Church and State in Quebec, in a manner leaving no room for doubt that this will in the near future be one of the great issues of the day in Canadian politics. The demand is not a new one. Ten years ago the Orangemen of Western Ontario, assembled at Hamilton, made this very demand one of the planks in their platform, and leading Protestant divines have again and again since then made it their favorite theme. The pamphlets and speeches of Sir Alex. T. Galt in the same direction are not forgotten. They were received with sympathetic approval by the Protestants of Lower Canada as a body, and by a large portion of the Protestant population of Ontario with unexampled satisfaction. With like feelings are such utterances as those of the Mail now received: "The movement begun by Papineau and the Borons, which has made itself felt from time to time in such occurrences as the rebellion of the Institut Canadien and the indictment of the clergy before the Election Courts, is not dead. Priestcraft and the cowardice and selfishness of the politicians, Reform and Conservative alike, have succeeded in stifling it for the moment, but it will reappear by and-by; and when that day comes, are we in Ontario to be told that we have no right to take sides? Is it nothing to the Dominion that the second province in it is impoverished by the presence of meddlers? Shall we pay no heed to the cry of the Protestant minority, whose interests are imperilled? Is it of no moment to us that Federal legislation should be impeded, the Federal treasury from time to time raided, and equal government throughout the Dominion rendered well nigh impossible in consequence of the privileges, immunities and usurpations exercised and enjoyed under the protection of our law by a Church that is seeking to build up, not a British, but a French community?" Language such as this does and must produce an effect on the public mind that can neither be denied nor explained away. Lamentable is it indeed that the country should be menaced by the internal dissensions and the heart-burnings that the raising of such issues must create, but he were no patriot that would fear to boldly face the difficulty. We are in the presence of a crisis demanding all the coolness, energy and patriotism of our people. To Catholics we address ourselves in a special manner. Are they, we ask, prepared for the sacrifices in which adherence to principle must involve them in such a struggle as that threatened by the Mail? Are they ready for the trials and the persecutions and the embitterments that a war of races and creeds must bring about? We do, we know, feel safe in saying that the Catholics of Canada are profoundly attached to the Canadian Confederation, and to Canadian institutions. They may not, indeed, at any moment, as they should in the actual state of things, be prepared for the certain consequences which must follow the attempt to carry out the Mail's policy of church disestablishment in Lower Canada. But when the hour of struggle comes, they will all, we would fain believe, be on the side of church and country. The Catholics of Quebec are numerous and powerful, but not numerous nor powerful enough to fight the battle alone. If the worst does come, and for the worst good citizens must be prepared, they will, we trust, be aided by the cool heads and strong arms of their brothers of the other provinces, and the confederation maintained intact by the noble sacrifice and heroic striving and struggling of the good citizens of Canada of every class and of every form of belief. We have not, indeed, lost hope for Canada, but the outlook just now is not bright nor promising.

The appalling details of the enormities practiced on Catholic Christians in Tunquin are now at hand. Reports received at Rome show that in one community five hundred Christians were cruelly put to death. The old men and women were thrown into deep trenches and buried alive. The infants and children were disembowelled in the presence of their parents. And the old and the young have been thus disposed of, the remainder were put to death in various ways. Upon some was inflicted lang chi, which means that the victim must be cut into a thousand pieces, the executioner selecting the least vital portions until

THE LATE MR. JOHN WRIGHT.

The death of Mr. John Wright, one of London's oldest and most highly respected citizens, has cast deep and general gloom over the whole community. The sad event did not, it is true, come unexpectedly, for Mr. Wright had been for some time ailing, but it none the less, when it did come, caused wide spread and genuine grief. Of him the Free Press has well said: "John Wright was one of the best known gentlemen in London. He had a kind word and a smile for everybody, and it may be safely said of him that his enemies were few and his friends legion." Upright, honorable and free from malice, Mr. Wright's demise creates a void in the community that must long be felt. "His disinterested Christian benevolence," as truly says the Advertiser, "well known, and he was highly esteemed by all who knew him. Born in Kilkenny, Ireland, in 1819, the deceased gentleman came to London in 1833, and this was one of the brave men of old who saw this city year by year assume its magnificent growth and proportions as a leading urban community from the days of its first and bitter struggles with the forest primeval. "He was," adds the Free Press, "shortly afterwards apprenticed to Edward Matthews, carpenter and builder, and worked for him many years. In the year 1854 he entered into partnership with Mr. James Durand, and the firm was continued as Wright & Durand for twenty six years. In 1880 a dissolution took place consequent upon Mr. Wright's retirement from active work. Since then he has superintended the construction of the new St. Peter's Cathedral in this city, and latterly had been employed in a similar capacity on the Catholic Church in course of erection at Guelph. Throughout Western Ontario Mr. Wright was well and favorably known, especially in St. Thomas, Stratford, Strathroy, Ingersoll and Chatham, in all of which towns he built during his career several public buildings, and prominent blocks. He was married in 1843, and the union was blessed by eleven children, seven of whom survive him—three sons and four daughters, all grown up. He occupied the position of President of the St. Vincent de Paul Society of this city for upwards of fifteen years, and was ever foremost in advancing the interest of those unable to help or assist themselves. Men of Mr. Wright's high character and acknowledged influence for good are too few, to have the death of any one of them otherwise than deeply and keenly felt. Mr. Wright was indeed a man of that Christian fortitude, constancy and courage which inspired the lines: How happy is he born and taught That serveth not another's will; Whose armor is his honest truth, And simple truth his almost skill. Whose passions not his master are, Whose soul is still prepared for death, Uttered into the world's care Of public fame or private breath; Who envies none that chance doth raise, Or vice; who never understood How deepest wounds are given by praise, Nor rules of state, but rules of god; Who hath his life from rumors freed, Whose conscience is his strongest guard; Whose state can neither flatterers feed, Nor ruin make oppressors glad; Who doth not late and early pray More of his good than gifts to lead, And entertaineth his harmless trade With a religious book or friend; This man is freed from servile bands Of hope to rise, or fear to fall. Mr. Wright leaves not alone to his family but to the whole community the inheritance of a good name and a well spent life. He will long indeed be missed and remembered by the people amongst whom he for so many years lived and labored, a people edified by his Christian character and influenced by the daily example of his Christian life. May he rest in peace.

A DUTY OF GOOD CITIZENSHIP.

The Church Catholic, with that maternal solicitude and unceasing anxiety so characteristic of the divine and saving institution which she is, so befitting the exalted mission given her by Christ, her Founder, of teaching all nations all things whatsoever He had taught His apostles, so comforting, so tried and tested humanity amid the trials, temptations and vicissitudes of life—ever keeps before her children the necessity of their being one in mind and heart, and in the Epistle read at Mass on Sunday, Oct. 10, Holy Church puts into the mouth of her ministers these telling and touching words of St. Paul. "I, therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace." (Eph. ix. 13). Not without purpose, indeed, does the Church of God, in the most solemn and impressive manner known even to herself, invite her children to give careful thought and deep reflection to this exhortation of the Apostle St. Paul. She knows how prone men are to discords, dissensions and hatreds. She recognizes as one of the saddest consequences of the fall of man the rancor which curses the human family, dividing brother from brother, and citizen from citizen. Charity, therefore, is the unceasing burden

of her lesson. "Forgive us our trespasses as we forgive those who trespass against us," are the words taught us by Christ Himself, who throughout His whole public life made the forgiveness of injuries and the love of brother for brother the subject of many feeling references and pressing exhortations. St. Paul, imbued as he was with the spirit of His Divine Master, conveyed to the early Christians the same counsels and precepts that Christ had given His Apostles. "Bear ye," said he, "one another's burdens; and so you shall fulfill the law of Christ," (Eph. vi. 2) And again: "Let the charity of the brotherhood abide in you." (Heb. viii. 2) If ever there was a time in the history of our country—lear as it is to every Christian and Catholic heart as the chosen home and favored dwelling place of civil and religious freedom—if ever a time there was in Canadian history when true men and patriots were, by the resistless voice of duty, so surely called on to bear one another's burdens, and keep alive in their nature the charity of the brotherhood—this most certainly and unquestionably is the time. For several months has this whole Dominion been kept in a constant state of agitation and bitterness. The demagogue has been at his congenial work, setting man against man, and race against race. Citizens of long and tried value—men who have given a quarter or even half a century of inadequately required service to the country have been traduced and vilified in a manner as well scandalous as disgraceful in the last degree, by worthless political adventurers on the platform, and by soulless charlatons in the press. There have been savage displays of anger, violent appeals to abominable passions, all of which have humiliated Canada in the eyes of true Canadians, and lowered our country grievously in the eyes of the world. We have no desire to influence the opinion of our readers as to their judgment on the political errors of the day. We hold in sacred respect their rights in this free land to make choice of their own political standard and their own political leaders. It is only when religion is menaced, when Catholic rights are assailed, and justice violated, that we deem it a duty to raise our voice either in warning or protestation to political parties and to political leaders. We feel it now, however, a duty to say a word to Catholics, on the eve of severe political contests, and all we say is that they should be, above all others, guarded by a calm and truthful discrimination of men and of principles. Let moderation characterize their every action, let truth and charity be their watchwords. The country has nothing to gain but much to lose from violence, vituperation and mendacity. Let us condemn not hastily men, who though they may have fallen into errors, have in the main done good service to the country. Let us be moderate towards them in the difficulties of their position and neither harsh nor hasty in our condemnation, if condemn them we must. Above all let us not put faith in any man of whose probity, worth and disinterestedness we are not fully assured.

THE CHURCH AND THE POLITICAL SITUATION.

Le Moniteur de Rome of Sept 5th informs us that a learned and influential Spanish Bishop, Mgr. Aguilar had just unpublished a pastoral letter which the Catholic journals of the Iberian peninsula had already reproduced. Mgr. Aguilar first points out that, according to the teachings of contemporaneous history, from the very moment that the clergy in general pronounced, as it is its duty to pronounce, against the impious speech and deeds of the revolution, the partisans of the latter, to justify their action, cover it with the claim that it is strictly political, and thus succeed in deceiving a certain number of superficial minds by presenting to them, under the aspect of political measures, proposals that are in reality nothing short of crime and political persecution. On this same ground these evil spirits have invented the theory, strange, indeed, in the land of Cisneros and Balmes, that the clergy has no right to interfere in matters political. Raising this false principle to the dignity of a law, they close the doors of Parliament to the clergy, excluding therefore from the discussion of all legislative projects a whole class that deserves well of the country, but which they treat even as the Spartans treated their Helots. In opposition to this unacceptable and untenable theory of the radicals, Mgr. Aguilar lays down the true notion of politics with the rights and duties that this notion implies. By politics the learned prelate means an art consisting in a collection of precepts based on scientific principles. Thus, according to the principles on which policy is grounded, we shall have either that of Philip Augustus or of Henry VIII. of England, or Philip II. of Spain. In a

word, if policy be based on Christian principles it will be Christian, and its legislation will be conformable to the laws of God, that is to say, it will contribute to the glory of God and the salvation of souls. If, on the other hand, it is based on the errors and heresies adopted by anti-Christian sects as political principles, then we shall have an erroneous or heretical policy, drawing inspiration from the evil spirit of the sects, and constituting one of the strongest temptations for many minds unacquainted with the discovery of sophistry and the examination of the motives lying at the bottom of political action. If we look at the question from this point of view we must either deny the Catholic priesthood the very mission for which it has been instituted, or avow that it has not only the power, but that often, too, there rests on it the obligation to take a part, and no insignificant one either—in view of the nature of its sacred ministry, Jesus Christ having commanded His Apostles to teach the doctrine of salvation to all, including political rulers and political writers—in the discussion of questions of public policy. It is the Pope for the whole Church, and the bishops for their respective dioceses, in due subordination, of course, to the Sovereign Pontiff, who are the leaders and guides of clergy and people as to their political duties, action, and responsibility. Upon them rests the duty of separating the sound grain from the chaff, or, in other words, discerning the Catholic principles on which Catholic policy is based from the anti-Catholic principles and errors, the groundwork of heterodoxy policy. If the Pope and the Bishops may not teach that which is Catholic doctrine, of what use are they? If they do not define that which is truth and point out that which is error, who will do it? Wherefore it is that when the development of the principles which serve as a basis for public policy give rise to divers consequences and divers applications, to the Church it pertains to decide which of these consequences or applications are to be adopted—which may be tolerated, and under what circumstances, and which, too, must be combatted. Mgr. Aguilar then goes on to show that, even when a policy is truly Christian, the statesmen who make professions of Catholicism must be submissive to the Pope and to the Bishops in all that regards the character of the means employed in its execution, and this ratione peccati, according to the words of Innocent III. and Boniface VIII. He then adds: It might happen that in this regard as in other things the Bishop, whom his dignity does not make infallible or impeccable, might be deceived or fall into error, but it does not pertain to his inferiors to judge him, still less defame him. They must have recourse to his ecclesiastical superiors, even, if that be necessary, to the Sovereign Master and Supreme Judge, in whom resides infallibility and the right of final judgment. It is thus clear what value must be placed by Catholics on these phrases often repeated as axioms: "The clergy must not meddle in politics; the Bishops as such have nothing to do in politics; the Bishops are not to be obeyed in matters of a political character. When the Bishop issues an order bearing on political matters it may not be discussed but neither must it be obeyed." And so on. Educated people who express themselves in this way do not assuredly reflect on the grave conflict to which the faithful and Christian society generally would be exposed every time ecclesiastical authority decided that some certain question reputed by the leaders of civil life, as exclusively pertaining to politics, really affected the honor due to God and the salvation of souls and was therefore a spiritual question. Were there not in the world an authority superior to conflicting political claims, how could the difficulty in such cases be solved? If the judgment of ecclesiastical authority must in case of doubt or conflict be preferred and followed, the phrases above cited are, to say the least, too absolute and lead to erroneous interpretations. If indeed a statesman or public writer were to persist in his opinion against that of the Church, he would not act as a Catholic, and Catholics could not follow him. Mgr. Aguilar also sets forth in his important letter the Catholic theory on the forms of government, while as to the person or persons exercising the supreme authority in every country he writes: If pretenders base their claims on hereditary title or one supposed to be such, the question, although very grave, because there is doubt as to who should be the head of civil society, does not leave the limits of a litigation whose termination rests with the jurisconsults, after a study of the various pieces of evidence submitted. Rarely, however, are litigious conflicts of this character treated or solved by the ordinary procedure of justice. What ordinarily occurs in such circumstances, after the testimony of history, is that each pretender makes abstraction of tribunals, and seeks to

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procure a majority of suffrages, but they nearly always have recourse to war, concluding after many calamities by a victory of brothers over brothers, or by an arrangement which might with profit have been adopted in the beginning. The Church not having, as such, any part in these conflicts, endeavors to respect every body, by preaching to all equally moderation and counselling all alike to peace, unless the contestants oblige her, by reprehensible conduct, to exercise the right of admonition and of censure, which wherever morals are concerned, in all cases, belongs to her. The eminent political concludes by saying that it is quite natural that the clergy should form opinions on the questions above mentioned, and that they have the right of expressing these opinions and assuring their adoption by their fellow-countrymen. But, in fact, priests abstain from this course not to expose their dignity to the intrigues of parties and not to compromise in favor of any partisan interest the good things of a superior order. There are not many other periods of history, says Mgr. Aguilar, wherein the Bishops and priests have generally, in practice, renounced as they do to day their indisputable right to political intervention in the interests of religion. Rarely, too, in modern annals, could be less founded than now the charge that they meddle too much in politics. It is, however, well to understand, and to have all Catholics bear it in mind, that according to the dictates of good sense, and to the lucid exposition of right and duty made by Mgr. Aguilar, circumstances may occur wherein the Bishops and their clergy, following in this regard laudable and salutary examples, would be forced to quit their delicate reserve, not only as citizens, but as pastors of souls, and take measures of an extraordinary character to save the faithful from grave perils and the state from utter ruin.

**BISHOP WALSH'S PASTORAL VISITATION.**

For three weeks and more, His Lordship the Bishop of London has been on foot throughout his extensive diocese, blessing and dedicating new churches, stimulating sound religious progress by his presence and good counsel, administering the sacred rite of Confirmation to those worthily disposed for its reception, and everywhere keeping the interests of Holy Church in the foreground of his thoughts. Intelligent Protestants view with admiration the Bishop of London's tireless zeal in the cause of his Master, they note with hearty gratification the success which crowns his administration, for to them he is estimable not alone as a man of culture and of talent, but as a worthy Christian Bishop. In evidence of this fact we need but cite the notices of His Lordship's visit to Simcoe on Rosary Sunday last, which appeared in the British Canadian newspaper, edited and published there by Mr. W. Wallace, ex-M. P. Said the *Canadian* of Oct. 6th: "The Roman Catholic Church in this town was formally opened and blessed on Sunday last. The ceremony was performed by His Lordship Bishop Walsh, of London, assisted by Rev. Dean Murphy of Seaford, Rev. Dr. Kilroy of Stratford, Rev. Father Flannery of St. Thomas, and the resident Priest the Rev. Father Dillon. High mass was celebrated, Dean Murphy officiating, His Lordship reading the Epistle and Gospel of the day. Before proceeding with the services prepared for the occasion His Lordship briefly congratulated the members of the congregation on the completion of their handsome church, and thanked the Protestant friends who by their contributions have kindly aided in its erection. The life of Christ was the subject selected by His Lordship for consideration, and although he felt that human language was utterly inadequate to describe the beauty, sweetness and holiness of that life, he was listened to with marked attention, as with earnestness he traced the history of that life from birth to death, and portrayed the holiness of Christ's character and the sacrifice he had made for the salvation of fallen man. His Lordship makes no effort at oratory, but is an earnest, impressive and pleasing speaker, who evidently trusts to the power of his teaching; rather than to his words, to carry conviction to the hearts and minds of his hearers. We regret that we cannot give even a brief outline of His Lordship's sermon. The services in the evening were conducted by Dean Murphy and Dr. Kilroy, the latter gentleman preaching the sermon. The audiences at both services were large, and the contributions to the building fund were, we understand, upwards of two hundred dollars; we have not learned the exact sum. The church is a handsome and substantial edifice built of red brick. It is of the Norman style of architecture; the main building is 74 by 55 feet, its total length, including the apse and vestry is 100 feet; the tower is 12 feet square, and tower and spire is 73 feet high. Over the main entrance and on each side of it there are handsome painted and stained glass windows. Above and in rear of the altar there is a beautiful circular painted glass window; the other windows are of plain glass. The walls inside are painted to imitate stone. There is a neat and commodious gallery at the south end of the building for the choir and organ. The sanctuary is at the north end, and is spanned by a large arch with the altar in the centre, with a smaller one at the right and left of it. The altars are all painted white and gold, and in addition to these sacred belongings were beautifully decor-

ated with flowers. The seats are commodious, substantial and stylish, and the church is capable of containing comfortably an audience of 500. The windows were all the gifts of members of the congregation, chiefly of the ladies and their friends, and the names of the givers are painted on them. The church is a credit to the congregation, an ornament to the town, and the crosses on its highest points denote to whom it belongs. In a previous issue, that of Sept. 22nd, the same journal had the following: Owing to the heavy rainstorm on Sunday morning the opening ceremonies of the new Roman Catholic Church in this town were postponed for two weeks, until Sunday, 3rd Oct. His Lordship Bishop Walsh, Dean Murphy of Seaford, Rev. Dr. Kilroy, of Stratford, Rev. Father Flannery, of St. Thomas, and the Priest of the Parish, Rev. Father Dillon, were all present and joined in the morning services of that church. Mass was celebrated by Dean Murphy, and His Lordship, instead of delivering the sermon he had prepared made some extempore reflections on the Gospel of the day. The relations of man to his God as his Creator, Father, Master and Redeemer were clearly set forth and urged upon his hearers with scriptural authority; he showed the impossibility of serving two masters with interests so antagonistic as God and the world, and besought all to choose the better part. He dwelt upon the utter worthlessness of the world in comparison with the soul, which was immortal and eternal and was the link that bound man to God, while by the body he was attached to the earth. His reflections were based upon gospel truths and uttered with an earnestness of manner and in language simple so as to be easily understood, and yet with a power so great that he could not fail to arrest the attention of all who heard. However much men may differ from each other in their opinions, as to the forms of its worship, no man claiming to be a Christian could dissent from the teaching of His Lordship last Sunday morning. If there was less prejudice and more community of feeling between the different religious denominations it would be better for humanity, and religion would make more rapid progress. Sectarian strife has been a great barrier to the advancement of the religion which teaches men to love one another, and to do unto others as they would that others should do unto them. Sect in religion, like partyism in politics, sometimes works a vast amount of evil. Both may be useful, both may be good; but both to achieve a right and a greater amount of usefulness and good must be confined within proper and legitimate limits. Sect and party must both succumb to right, or both may become the greatest tyrants and may inflict the most cruel wrongs on all who do not agree with them. In the past they have done so, and it is only the spread of a Christian intelligence liberating men's minds and giving them a better knowledge of their duties to each other and a more sincere desire to discharge them that will prevent sect and party from again becoming monstrous evils. At the present moment in this country there are evidences of impending evil which can only be averted by the toleration and moderation of the people and the wisdom of those who are guiding its destinies. A rash act may kindle a flame of discord, the evil consequences of which may be felt for generations. What the country requires just now is patriots; of patriots it has more than enough."

On Tuesday, Oct. 4th, His Lordship left Simcoe, accompanied by the Rev. Father Dillon, for St. Thomas, where he was joined by the Rev. Father Flannery, of that city, and the Rev. Father Coffey, of London. With these latter two gentlemen, His Lordship proceeded to Amherstburg, an old, important and populous parish in the extreme west of the diocese. From the good Basilian fathers and the people of St. Thomas, His Lordship received a right joyous welcome. The whole town seemed to have turned out in honor of the occasion, and the church, during the Benediction of the Most Holy Sacrament, celebrated upon His Lordship's arrival, was filled to its utmost capacity. A large confirmation class had been prepared at Amherstburg by the Rev. Fathers Ryan and Brennan, who have the mission in charge. Having duly satisfied himself of their worthiness for the reception of the sacrament, the Bishop on Wednesday morning, Oct. 5th, administered that sacred rite to 139 candidates. The celebrant of the Mass on the occasion was the Rev. Father O'Connor, U. S. B., Sandwich, and the other clergy present, from a distance were Very Rev. Dean Wagner, Windsor, Fathers Flannery, St. Thomas, and Coffey, London. His Lordship prefaced the administration of the sacrament by a telling and impressive exhortation adapted to the wants and dangers of young and old. After Confirmation the Bishop administered the papal benediction and the touching ceremonial was then in Amherstburg brought to a close. In the afternoon, the Bishop, with the accompanying clergy, proceeded to McGregor, a thriving village on the C. P. R., nine miles east of Amherstburg. This village is the centre of a flourishing Catholic mission of over one hundred and fifty or more families, in charge of the Rev. Father Schneider, a zealous and devoted young priest. Here the Bishop, in the presence of a large congregation, on Thursday morning administered confirmation to 52 persons, all well prepared for the sacrament. His Lordship addressed the children and parents in the French language for some time, with a fluency, readiness and force which delighted his hearers. He was followed by the Rev. Father Flannery, St. Thomas, also in French, in a well reasoned and instructive sermon. He showed that the great dangers to which men were exposed were feebleness, ignorance and forgetfulness of God. From Colchester the Bishop went to Windsor, and on Saturday, the 9th, directed his steps to Sand- wich, where he was met by the Rev. Father O'Connor, President of Assumption College, and the faculty of the institution. This college, one of the leading houses of education in the coun-

try, is beautifully situated on the banks of the River Detroit, two miles from the great city of that name, and little more than a mile from the flourishing Canadian town of Windsor. It is in point of location the most favored institution of learning that we know of, and in respect of every other qualification in which such an institution should excel Sandwich College is keeping well abreast with the times, and doing noble service to religion and to country. The Rev. Father O'Connor, its President, is specially endowed with the qualities required for the good government of so large an institution. The friends of Catholic education in this Province justly look with pride as well on his services in this good cause, as on the success these services have already met with. On Sunday morning, at seven o'clock, His Lordship paid to the dignity of the priesthood the Rev. Thomas J. Hayden, C. S. B., brother of the Rev. Father Ferguson, the brilliant professor of eloquence in Assumption College. This solemn ceremony took place in the College Chapel in presence of the students and faculty of the college. His Lordship was assisted by the Rev. Father O'Connor, President of the College, and the Rev. Father Coffey, editor of the *Catholic Record*. The young priest, at the close of the ceremony, administered his first blessing to the students. On Monday morning His Lordship administered confirmation in the Parish Church of Sandwich, formerly the Cathedral Church of this diocese, to 80 candidates, diligently prepared by the Rev. Father Aboulin, C. S. B., the indefatigable rector of the parish. Here again His Lordship addressed the congregation in French, exclaiming if possible his former efforts by greater fluency and increased force of expression. From Sandwich the Bishop directed his steps to Racine River, another French parish, of which the Rev. Father Lydon, a very zealous and successful priest, is curé. The Bishop here again spoke in French and gave confirmation to 110 persons. At Stony Point the Bishop likewise confirmed 113 candidates, and at St. Francis, in the Township of Tilbury, he confirmed 100 persons, all of whom were highly delighted with His Lordship's suavity of manner in dealing with them, but with his readiness of speech in their own beautiful tongue, so well adapted to conveyance of the sacred truths of religion. His Lordship did not reach home till Thursday night, the 14th inst. On Saturday, after one brief day's rest, he was again on foot this time to preside at the ceremony of blessing the corner-stone of the new church in Chatham, a full report of which ceremony appears elsewhere in this issue. In the morning at 7 o'clock His Lordship administered confirmation in the convent chapel, to seven candidates, making 589 persons in all confirmed since Rosary Sunday.

**THE KINGSTON "DAILY WHIG" AND THE LORD BISHOP OF KINGSTON.**

A Kingston newspaper and would-be friend, the *Daily Whig*, again attacks the Most Reverend Bishop of Kingston, and in his wrath pours forth most insolent aspersions upon the whole Irish nation, because of His Lordship's address at our Home Rule meeting held in the City Hall eleven months ago. Some allowance could be made for the Editor's offensiveness to the Bishop and his people on the former occasion, as his newly formed alliance with the more rabid section of the divided Orange party had brought upon him the journalistic malady, technically termed "furore," and he might not have been wholly responsible for what he had done under the excitement of frenzy. But now he writes in cold blood, and, to all appearance, with an animus of revenge for some real or imaginary wrong. On the former occasion he printed, corrected, revised and published, of his own free will and accord, for the sake of gratification of the malignant spirit of an unbelieving, anti-Christian Orangeman, certain awful and most atrocious blasphemies against the holy religion of five thousand of his fellow-citizens, who had never done harm to him, and against the two hundred and fifty million Christians who constitute the Church Catholic throughout the civilized world. He made his paper the vehicle for informing the public, in defiance of truth, justice, honor and decency, that they, all and each, are murderers by profession, bound by their vows of religious obedience to massacre their Protestant neighbors whenever opportunity offered; but happily, he was pleased to add, they cannot give effect to their sanguinary designs just now, the spirit of the age being unfavorable to such Popish pastimes. Had he the manliness to recall his abominable libel and write an apology? Not he. This would involve a rupture with his new-made friends and the political party in the County of Frontenac with whom they are for the time being identified. Be it known to all men, civilized and uncivilized, to the judges of the land and lawyers skilled in black letter, to honest citizens of every grade and class, and to the credulous editor of the *Daily Whig*, that the vilest Mayor of Kingston and chief magistrate, charged with the dispensation of equal justice between man and man, justifies his shameful outrage upon a peaceable religious body, numbering one-third or more of his fellow-citizens, by the plea, worthy of being commended to the South Sea Islands, that indeed the name of a "well-known" scribbler was appended to his publication! This he avers to be his sole and all sufficient justification before the civilized community of Canada. It means that, if any dirty creature "well known" in the streets, should deposit a beautiful copy of the *Whig* close door, the sanctimonious editor is forthwith authorized to appropriate that savory bucket, take it into his editorial workshop, smell it, analyse its contents, assure himself personally of its anti-Catholic venom, and then, to gratify the unchristian spite of the scavenger whose name is

labelled upon it, fling it in the face of his respectable Catholic neighbors, who, because they are a minority of the population, ought not to be cruelly exposed to public hatred by the imputation of murderous disposition towards those among whom they live. As well might the foreign emissaries of Socialism who killed the police in the streets of Chicago, plead before the criminal court that they had not manufactured the bombs in the underground cellar, but that those deadly dealing missiles had been given to them in a package bearing a "well-known" name; and consequently it was no harm at all to cast them into the ranks of civic officers engaged in the preservation of public peace. Search the records of legislation in every country under the sun, be its people white or black, Greek or barbarian, and nowhere shall an enactment be found in harmony with the sublime morality of the *Whig* editor's self-justification. When a man commits a homicide by deliberate discharge of a loaded revolver at his enemy's head, society demands his life in atonement, and is ordinarily unconcerned in the inquiry as to the name of the maker of the pistol or of the person that charged it. It would be interesting to see the sincerity of the editor's opinion on the subject of journalistic morality tested before our upright County Court Judge in a case of libel arising out of a grave personal slander written by a "well-known" somebody in a garret at midnight and published at 3 o'clock in the afternoon by the *Daily Whig*.

But why does this moral editor rake up again in October, 1888, the Bishop of Kingston's address delivered to the Home Rule meeting of November, 1885? The lovely Kane and Smith, the Orange Catalinae, had come and gone. The odour of their foul effusions at the "bedlam" meeting of Ireland's enemies in our city had gone with them, as they fled before the wrath of Robinson; they had been driven from Belleville by the just indignation of the populace and the press; and, finding no foothold anywhere, they had returned home to their Orange masters branded as impudent liars and vulgar impostors. But the *Whig* editor astutely thought, within himself that the "person called Smith," who attributed to the Lord Bishop of Kingston the use of the word "stupid" in reference to the Scotch people, because of their surrender of national autonomy, and had been convicted of a lie which he had not the courage to retract, had not lied wholly in vain. For, although His Lordship did not say, and did not think, that the Scotch had acted "stupidly," did he not say it of the Welsh, and is there not a good occasion thus supplied for exciting still some race-hatred against the Irish cause? The Bishop's representative character, and the applause given to his Home Rule argument, will make Irishmen in general responsible for every word, how casual soever, uttered by him in his two hours' extempore speech at that Home Rule meeting; and accordingly it has appeared to the *Whig* a fair and just thing to blow the coals of race-hatred, this being the order of the day in Canada. In this spirit a search is made through Mr. Gladstone's speeches for some expression contradictory of the Bishop of Kingston, and lo! it is found at last in a sentence whereby the Grand Old Man calls the Welsh for their splendid enthusiasm in support of Home Rule at the recent elections. He is urging the plain, common sense argument, so frequently put forward by the Most Rev. Bishop of Kingston in his published speeches and letters, that the system of self-government which has been productive of peace and prosperity among other peoples, ought to be extended to Ireland; and he thus refers to Wales: "Hon. W. E. Gladstone said recently: 'The Welsh are the most easily governed people in the world. Why? Because they govern themselves.' Like the Scotch they have practical autonomy. Ab, the Welsh are a splendid people. Their enthusiasm in our cause is magnificent." What must not be the measure of malignity that could turn an argument so congenial to the Bishop's mind, and so favorably intended by its author, into an engine of vindictive attack upon His Lordship and insult to the whole Irish race? Here the ingenious editor of the *Whig* concludes upon it: "And then, the people of whom a speaker, at a Kingston public meeting said, they had been too stupid to offer resistance to the British alliance. They have practical autonomy, and they govern themselves! Are these things lacking in Ireland, and why? If the Welsh can govern themselves why not the people of the emerald island?" The intelligence that discerns contradiction here between Mr. Gladstone and the Bishop of Kingston must be far inferior to the average degree of mental capacity demanded of men in Canada. The Welsh are "easily governed, because they govern themselves." Is not this the Bishop's oft repeated argument in favor of self government for the Irish? "Like the Scotch, they have practical autonomy." Is not this precisely the difference between the case of Ireland and that of the Scotch and Welsh nation which formed the basis of His Lordship's Home Rule argument at last year's meeting? The two latter peoples enjoy a real, "practical" and complete representation in Westminster, giving effect to their legitimate wishes and shaping legislation into national form suited to their requirements respectively; whereas Ireland has never had, and never can be expected to have, an effective national representation in a Parliament composed almost entirely of her traditional enemies and oppressors, who hate her because they have plundered her and spilled the blood of millions of her heroic sons in the effort to extinguish her religion. "The Welsh are a splendid people. Their enthusiasm in our cause is magnificent." If the *Whig* would not be so careful in selecting the periods of the Bishop's absence from the city for personal attacks upon him, the question could be readily put to His Lordship through some proper medium, whether he disputes Mr. Gladstone's opinion on this point; and we are perfectly sure the answer would be a whole-souled approval of this panegyric on the Welsh for awakened enthusiasm in behalf of Ireland's rights. But how reconcile

the epithet "stupid" with "enthusiasm?" If the learned editor of the *Whig* insists on their being direct contradictions, we must only bow to his professional judgment. Our idea used to be, that two contradictions must be mutually exclusive and incapable of co-existence in the same subject. We also used to think that, even with reference to the same subject, they should be predicated of it under wholly similar respects. But now Mr. Gladstone speaks of Wales as it thinks and feels and acts to day; whereas the Bishop referred to the Wales of centuries ago. Mr. Gladstone contemplates the Welsh people as they now enjoy "practical self-government" by virtue of gradual extension of her political liberties, for many of which (for instance, democratic franchise) they are beholden to Mr. G. himself and the great Liberal Party in England guided by him; the Bishop alluded to quite other days, when Wales was almost as thoroughly enslaved by English despotism as Ireland has been, and when her people were brutally coerced into acceptance of that most galling and most degrading of all forms of national enslavement, an alien Church Establishment laid upon their shoulders and legally endowed out of their revenues, with its ministers planted in every parish, to suck their life-blood and fatten upon their flesh, while piously defaming and denigrating their religious convictions. Will the chivalrous editor of the *Daily Whig* say that an Irishman, whose forefathers died on the field of battle, or pined to death in English dungeons, rather than submit to such tyranny; or a Scotchman, whose ancestors carefully provided in 1689, and again by Act of Union in 1707, that their accepted form of religious worship should be guaranteed to them, and on the first notice of a scheme for imposing an Anglican Establishment upon them, proceeded to furnish their weapons of war, may not fairly and indignantly express his estimate of Welsh acquiescence by the term "stupid," intending it, of course, in the political sense? For, we presume that the editor, who is a literary stylist, will discriminate the various meanings of the word according to its various applications. Applied personally and in the sense of obtuseness of intellect, it is, to say the least uncomplimentary. But when applied to public bodies, to governments, corporations, military strategists or political parties, in reference to a particular line of policy or taxation or campaigning or hustings cries, nothing is more common than the use of this word to signify an opponent's view of the unwisdom or unfitness of the proceedings of those bodies, without the least imputation of personal stupidity to individual members. In this sense of the term men speak also of journalistic stupidity; for instance, in the case of an editor pursuing a course of offensiveness against a class or race from whom he derives much of his income and by whose aid he has been lifted into social position. It is no slight to his personal intelligence to affirm editorial stupidity of him; and, if the people whom he habitually insults, have the power to wield the suffrage effectively at the approaching elections against any political party that suffer themselves to be represented by him as their organ, we must say plainly that he is indubitably stupid—editorially, of course. But what on earth possessed the mind of the *Whig* editor to dash out into that violent tirade of combined ignorance and insolence against the whole Irish nation, with which he concludes his editorial assault upon our Most Reverend and most highly revered Bishop? This is simply infatuation. Has he never read history? Or has he been asleep all through these years of public discussion upon the relations of Ireland with England, through which the world at large has come to learn the manifest justice and glorious chivalry of Ireland's claim, and the unquestioned disgrace brought by England upon herself and her barbarous oppression of Ireland? "Why does not Ireland enjoy self government?" asks the *Whig*. We leave our intelligent leaders undisturbed in their reflections upon this famous editorial *Whig*, *Whig*, *Whig*.—Kingston Freeman.

**EDITORIAL NOTES.**

We elsewhere publish a letter to the *Hamilton Spectator* from our esteemed friend "Clanachill." We are reluctantly compelled by demands on our space to hold our observations on the question till next issue.

A FULL description of the new Chatham church, the laying of whose cornerstone took place on Sunday last, will appear in a future issue, together with an elegantly executed wood cut of the proposed building.

WE LEARN from the *Buffalo Union and Times* that "among other bequests in the late Father Faure's will are the following: Sisters Hospital, \$100; St. Vincent's Female Orphan Asylum, \$100; German Orphan Asylum, \$100; Grey Nuns, \$100; St. Mary's Academy, \$100; Jesuit Fathers, \$200; Oblate Fathers, \$200.

WE HAVE received a copy of Mr. B. Lynch's able and incisive pamphlet in reply to the Kane-Smith fallacies uttered in Toronto. Mr. Lynch, who is a gifted son of Ireland, has already done the cause of that suffering land very marked service. This service, marked and genuine as it is, augurs well for our young friend's future. Every Irishman in Canada should have a copy of the pamphlet.

No one knows what he can do till he is fully resolved to what he can do.

Father Wood, an English monk at Rome, constructed the first pianoforte in 1711.

He who lives in vain, lives worse than in vain. He who lives to no purpose, lives to a bad purpose.—*Nevins*.

NEWS FROM IRELAND.

Dublin. The Vice-regal procession through the streets of Dublin, on September 18th, was the sixth which has taken place within a year. About the public entrances of Irish Lord Lieutenants into Dublin there is always a great commotion, for which, no doubt, the great variety in their public exits fully atones.

Kilkenny. It is depressing to have to record, week after week, seizures and sales of cattle for rent which the tenants could not pay even in more prosperous times. The landlords are doing all they can to harass and annoy the tenants instead of adopting that wiser policy of conciliation.

Wexford. Perhaps there is no surer indication as to the state of the country than that disclosed at the meeting of the Wexford Board of Guardians, on Sept. 18th. From the books of the poor-rate collectors it was shown that an aggregate sum of £500 should be carried over as arrears, and this from the inability of the people to pay.

Carlow. At Cismore, county Carlow, Mr. D. Miller was evicted some short time ago out of Cranmore House. The landlord—Mr. Durbin—sent emergency men to care the farm for some time. This game, it appears, did not pay in those bad times.

Cork. On September 23d, a sad case of eviction took place at Ballyphegan, on the estate of "Cooily Primary." The unfortunate victim is a widow named Delany, with two small children, aged 6 and 7 respectively. She held about 15 acres of the worst land that ever Griffith valued.

On September 17, a sheriff's party from Cork proceeded to Ballyphegan, to evict Mrs. O'Callaghan and her son John, who hold two farms in that locality from Mrs. Duncombe. The eviction was for non payment of rent, which, with costs incurred, amounted to close on £200.

Clare. At an adjourned meeting of the Kilkenny National League on Sept. 19th, the Rev. Daniel Courtney in the chair, the following resolutions were adopted: That, knowing as we do the depressed condition of the tenantry of this locality, we call on the landlords to give substantial reductions as well to those who have got rents judicially fixed as to those who have not as we believe the payment of such rents impossible, and, deeply interested as we are in the peace of this locality and of West Clare, we sincerely pray the Government will accept the very moderate proposals of Mr. Farrell in his bill.

Limerick. The Very Rev. Canon Slattery, P. P. of the parishes of Hospital and Herbertstown, county Limerick, in the diocese of Emly, died on Sept. 20th. He was nephew to the Most Rev. Dr. Slattery, late Archbishop of Cashel. He had been sick for some time past, and suffered severely from a gangrene in the foot, of which he died. He was seventy-two years of age and twenty-seven a parish priest, having been appointed parish by the Most Rev. Dr. Leahy, being a very young priest.

Galway. Father Fahy has had extended to him the privilege of receiving four visits daily, and also of receiving the local and weekly papers. Among the visitors on September 23d was the Most Rev. Dr. Carr, Bishop of Galway, who remained with him nearly an hour. The Very Rev. Father Lally, Father Loftus, and other clergymen visit him frequently. His health is not very robust, but he is bearing up against confinement better than was anticipated. He is determined to put up the six months if the Executive do not in the meantime acknowledge their mistake and release him.

At Loosannon on Sunday, September 17th, in the course of the meeting which was held, portraits of Lord Clanricarde, which the tenants were forced to pay exorbitantly for, and hang in the place of honor in their houses, were groaned and burned. Resolutions were passed strongly condemning the conduct of Lord Clanricarde as a landlord. In the dead of the night a large number of men came in boats from Tipperary and cut down two acres of wheat and an acre of oats. The wheat being the most valuable crop was safely stowed in the boats and conveyed away, leaving no trace.

Protestant districts in the North of Ireland, writes: "It was pleasingly surprising to me to find a very considerable number with whom I conversed, both professional and commercial gentlemen, as well as farmers in favor of Home Rule, in the counties of Antrim, Down, and Derry, several Protestant farmers told me that they were in favor of Home Rule. They were very reluctant, they said, at first, before they joined hands with the Home Rule party, but confessed that it was more from a religious point of view than from any other that they held back for such a considerable time. Some of them also stated that opinion is coming round to Home Rule principles, and that another general election will work wonders in the North."

St. Louis Catholic World. It is a common mistake on the part of non-Catholics to misconceive the nature of Catholic opposition to the public schools. It is because they are irreligious, not because they are public, that we object to them. The State under the fallacy that it is the light, and that it is to deal impartially with the claims of different creeds, proceeds to instruct the pupils in its schools on that principle. The result is they are taught no religion at all. We Catholics hold that this is showing partiality to Infidelity. It is propagating No Faith—Infidelity.

By dint of frequent repetition, we had took to him amazingly. The priest of the parish was unto him as a bosom friend. Mrs. Deads declared the worthy Stubbs fit to be canonized and so the Doctor soon got into practice. By and by the practice grew, so that the worthy Doctor, in the sacred cause of humanity, had frequently to be off of a Sunday. With practice came wealth and then luxury; and now, the societies that erstwhile knew the Doctor knew him no more. Time was money and so time was precious. Then, full suddenly, came a contest with the church authorities. The Doctor wanted to pad his pew. Either the pew was getting hard or the Doctor was getting soft, and so he wanted the pew padded. Now, the church authorities declared the padding should not be padded. The Doctor grumbled and threatened, and had followers. The parties were equally divided: Pads and anti Pads. But the Doctor settled the question by withdrawing his corporosity from the church altogether and thus a great schism was averted.

At the recent anniversary of the Female Missionary Society, held at the Bromfield street Methodist Episcopal Church, Boston, Miss Clara Cushman, who has been acting as missionary in Northern China, read the astounding declaration that at the present time there are 30,000 Christians in China! Why, there have been 30,000 Christians martyred in China during the last year. There are a million and a half of Christians in the Chinese Empire, Indo-China and Japan, under the charge of fifty vicars and Prefects Apostolic, and 1,400 priests, foreign and native. We have just been looking over a statistical table in Christian Missions of the state of the missions in the East and of the results obtained in 1885, in connection with the Society of Foreign Missions in Paris, from which we learn that there are in China, under the care of this Society, nearly a half a million of Christians, 15 bishops, 207 missionaries, 349 native priests, 1,297 catechists, 1,318 churches and chapels, 19 seminaries with 1,136 students, and 1,274 orphan or orphanages containing 24,287 students. These are exclusive of the Jesuits, the Dominicans and all other missions to China. But, then these are Catholics, and Catholics, of course, are not Christians! Those 30,000 martyrs were freely offered their lives for the faith, many of them enduring the most cruel and excruciating tortures rather than deny that they were Christians, were poor, deluded, superstitious Catholics! The coolness with which these Protestant missionary societies ignore the very existence of Catholic missions is really refreshing.

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A Presbyterian minister in Brooklyn, the Rev. Dr. Carpenter, protested, at a meeting of the Presbytery, against the term "woman" being applied to a person of his acquaintance. He wanted her to be called a "lady." Culture among the Brooklyn Presbyterians must be at a high mark. A female for whom the name woman is not good enough must be known by a lower title, for there is none higher. The term which Our Lord used in addressing His Mother ought to be good enough for a member of the sex. She so greatly honored. Americans, in their rage for things English, might imitate some fashions worth imitating.

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A SPECIMEN BRICK.

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The new Doctor was from Pottsville—let us say, and his name was Stubbs. Stubbs did excellently for the present. Well, of all the earnest, emphatic, booster-ously loud spoken Catholics you ever heard, Stubbs took the palm. The worthy man joined every society connected with the Church except the women and girls' association, and these he joined by proxy. At every meeting, when the regular order of business was through, and that little dull time comes preparatory to asking for a speech or a song or something of that sort, Stubbs had bobbed up serenely and appeared to draw up the rest of his body, whereupon Stubbs' mouth opened eloquently and he orated. There was always something about Stubbs in everything Stubbs said—some good act he had performed—some church he had built—some scandal he had suppressed—some society he lifted up with gigantic effort—some opponent, Goliath, he had slain by the word of his mouth—some poor and forgotten, afflicted with elephantiasis, or Kephalaria or all the big dictionary-word diseases whom he had cured and renewed in the flesh.

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Sisters of Charity

Charity, attached to St. Mary's Infant Asylum, Rochester, Mass., cordly to the inestimable value of Ayer's Sarsaparilla in the treatment of sore eyes and skin diseases, among the many unfortunate children under their care. Mrs. S. D. Bobwell, Wilmington, Mass., writes concerning the treatment of her daughter, who was troubled with sore eyes, as follows: "I gave Ayer's Sarsaparilla to

My Little Girl, and must say that she never took anything that helped her so much. I think her eyes never looked so well, as now, since they were affected, and her general health is improving every day. She has taken but half a bottle." A. J. Simpson, 147 East Morrinck st., Lowell, Mass., writes: "My weak eyes were made strong by using Ayer's Sarsaparilla." C. E. Upton, Nashua, N. H., writes: "For a number of years I have been troubled with a humor in my eyes, and was unable to obtain any relief, until I commenced using

For a Number of Years,

I was cured of both diseases by using six bottles of Ayer's Sarsaparilla." M. G. Train, Duxbury, Mass., writes: "I have found Ayer's Sarsaparilla an efficacious remedy for bilious troubles and Dyspepsia." Henry Cobb, 41 Russell st., Charlestown, Mass., writes: "I was completely cured of Dyspepsia, by the use of Ayer's Sarsaparilla." Wm. Lee, Joppa, Md., writes: "I have tried Ayer's Sarsaparilla, and it has done me so much good that I shall always regard it as the best of blood purifiers." Eminent physicians prescribe Ayer's Sar-

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FUNERAL REFORM.

There have been for some time past numerous comments made in private and in public, and even from the pulpit, in reference to useless display and wanton extravagance at funerals. No doubt there are cases that exorbitant charges have, in connection with the burial of our dead, been made. All the Undertakers doing business here belong to what is known as the Undertakers' Association of Ontario, and are bound to maintain the present prices, with the result that the sorrowing widow, father or children are at the tender mercies of the Undertaker. Most people, as experience shows, rather pay the price first asked by the Undertaker for his services, than huckster concerning the funeral of a loved one. It is now proposed to meet a long-felt want in this city and vicinity, to remove abuses, justly and fairly complained of, by establishing a Reform Undertaking Establishment, in no way connected with any other house in the city, and the utmost will be done to give the public at large satisfaction. The firm that have taken the matter in hand are well known. MR. ROBERT DRISCOLL, the senior member of the firm, has long been in the Upholstering line, acting for the last ten years with some of the best Furniture Houses in the United States—the recently in Boston, Mass. The Undertaking Department has been placed under the supervision of a gentleman with 17 years' experience in Canada and the United States. He is in every sense a thorough and most practical Undertaker. As an Embalmer he is second to none in Canada, having made a specialty of this feature of the business, hitherto in most cases but indifferently pursued in Western Ontario. He was for some time in Toronto, but most recently with Mess Bros., of Littleton, whose manufactory is one of the largest in Canada. The firm has the latest and most improved paraphernalia of a first-class Undertaking Business, and its Hearse is without doubt the finest of the kind in the Dominion. Open night and day. An attendant always on the premises. The influence and patronage of the public are respectfully solicited. B. DRISCOLL & CO., 424 Richmond Street, London, Ont.

HEALTH FOR ALL!!! HOLLOWAY'S PILLS & OINTMENT

THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless. THE OINTMENT Is an Infallible Remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at Professor HOLLOWAY'S Establishment, 78, N. W. OXFORD ST. (LATE 633, OXFORD ST.), LONDON. and are sold at 1s. 1d., 2s., 3s., 4s., 5s., 6s., 7s., 8s., 9s., 10s., 11s., 12s., each Box or Pot, and may be had of all Medicine Vendors throughout the World. If the Address is not Purchasers should look to the Label on the Pots and Boxes. If it is not Oxford Street, London, they are spurious.

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Catholic Publishers, Booksellers and Stationers, Church Ornaments and Religious Articles. 1669 NOTRE DAME STREET, MONTREAL.

The Meeting Place.

Where the faded flower shall freshen, Freshen never more to fade; Where the shadowy sky shall brighten, Brighten never more to shade; Where the sun-blaze never scorches, Scorches never more to scorch; Where the wind or wave or earth, Where no repeat stirs the echo; Where the moon shall wake in gladness, And the moon shall wake in gladness; Where the day-light dies in fragrance, 'Mid the burst of holy song— Brother, we shall meet and rest, 'Mid the holy and the best.

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers. Preached in their Church of St. Paul the Apostle, 215 West Street and Ninth Avenue, New York.

SEVENTEENTH SUNDAY AFTER PENTECOST. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength, and thy neighbor as thyself."—Matthew 22:37-39.

According to the sacred writer, a man well learned in the Old Law came to our Lord, and in order to try His wisdom and test His devotion to the teachings of Moses, put the following question: "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "tempting Him." Christ, being God, immediately detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of answering the value of the question. He answers the question in the precepts of the decalogue. His reply was "love." The two-fold love of God and man covers all the teaching of God to His chosen people, and through them to the whole world.

Yes, my brethren, love is the one thing required by a following of the virtues of our devotion and attachment to His Adorable Person. It is the only virtue that should regulate all our actions and words. It is the only performance that will make our deeds meritorious and ourselves objects of God's special mercy and favor.

Love is the very being of God, and it is precisely by exercising ourselves in this virtue that we most resemble the Deity and abide continually in Him. "God is charity," says the Apostle St. John, and he that abideth in charity abideth in God and God in him.

This same principle all the saints inculcate in their lives, as well as in their teaching. It is said of St. John that he was forever saying the words, "little children, love one another," and when asked one day why he had said so often the same thing, replied that he who loves keeps the entire law.

How does this lesson apply to us? I am afraid that the divine gift of charity is not extensively cultivated amongst the great mass of Christians. How often do we not witness acts and words of revenge for injuries inflicted on us! How seldom is a kind word spoken in return for an angry one, or a good act exchanged for a bad one! This state of things should not be.

But you will say, it is hard to carry out such instructions. It is hard at first, when one is just beginning to walk in the path of perfection, but as time goes on, the muscles they will become stronger and be able to resist a larger amount of pressure put on them by temptation. The charity required of us is not only to act well toward those who treat us in a manner pleasing to us, but also those who harm, annoy and otherwise make themselves objectionable in our presence. We must be always before our eyes the charity of Christ and the example of the saints; then our own slight burdens will melt away as snow before the burning sun. For, after all, what are we called upon to suffer? Nothing compared with what God sends. He has chosen servants to look upon the great heroes of our faith, the martyrs and confessors of the Church, and let their patience silence your murmurs and their fortitude put to shame your cowardice. We should by this time know that without trials, temptations, misfortunes, and trials we cannot enter the kingdom of heaven. Remember also that God is good, and that He never sends us more than we can bear, and that the more we suffer the greater opportunity we have of showing our love.

Holloway's Corn Cure is the medicine used only costs the small sum of twenty-five cents. NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions. Prof. Low's Magic Sulphur Soap is highly recommended for all humors and skin diseases. Freeman's Worm Powders are agreeable to take, and expel all kinds of worms from children or adults.

ANALYSIS

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In Memoriam.

ANAC L. STRONG, DIED AT MOUNT FOREST, SEP., 1886. But a few short years have sped...

HAMILTON SEPARATE SCHOOLS.

To the Editor of the Spectator: Owing to absence from home I did not see until last evening the paragraph that appeared in your issue of Thursday...

The convent of Mary Immaculate is situated to the left of the church, with spacious and well laid out grounds as its environment.

ARCHDEACON KAVANAGH.

Stricken down at the altar. Kildare, Oct. 5. This morning the hand of death suddenly and tragically struck down at the altar in Kildare Church, the Very Rev. Dr. Kavanagh, parish priest of Kildare...

asked the Dutchman if he had ever been in that town before. "Yes, indeed," he replied, "I know the place too well."

THE COCAINE HABIT.

The worst slavery known—New Revelations of Power. Cincinnati Times Star. When cocaine was discovered the medical world exclaimed "thank heaven!"

"Miss" Ellen Terry had been married several times, although nobody said she was married to Mr. Irving, with whom she travelled.

LOCAL NOTICES.

New Fall Dry Goods received at J. J. Gibbons, New Dress Materials, New Hosiery, New Housefurnishings, New Hosiery and Gloves.

When cocaine was discovered the medical world exclaimed "thank heaven!" But useful as it is, it is also dangerous, especially when its use is perverted for the delectation of pain for surgical operations.

REMARKABLE CURES!

Have caused a remarkable growth. Catarrh can be cured every time. I am now past 70 years of age; have been in active business and successful for about 20 years, and until three years ago I was a very strong, hardy and healthy man.



50th Thousand of Catholic Belfer, 40 cts.

For copy, free by mail, 25 cents. Price per dozen, \$2.00. For by the dozen, \$20.00. BENZIGER BROTHERS, MANUFACTURERS AND IMPORTERS OF VESTMENTS & CHURCH ORNAMENTS.

NICHOLAS WILSON & CO. 126 Dundas Street, Tailors and Gents' Furnishers. FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED.

PASTORAL LETTER ON PURGATORY BY THE Rt. Rev. James Joseph Carberry, S. T. M., Bishop of Hamilton. DEARLY BELOVED BRETHREN:—Whilist enjoying all the blessings and privileges of this Jubilee year, granted by our Holy Father Leo XIII., and uniting our prayers and supplications for the needs of the Church, with all faithful Christians on earth during the month of October, we should not lose sight of the debt of charity indicated by the Holy Father.

Rev. P. S. Dowdall, who has labored in Pembroke parish for nearly four years, and who has been rector of St. Columbkille's Church during the past year and a half, left for the Archdiocese of Ottawa the week before last.

FATHER ALLAIN'S BAZAAR.

DEAR EDITOR:—Would you kindly give publication to the following list of prize winners in my bazaar, which took place on Wednesday, the 13th inst., and greatly oblige, Yours faithfully, FATHER ALLAIN, P. P. Uxbridge, Oct. 18th, 1886.

LETTER FROM PEMBRUKE.

A Catholic interest attaches to the progress and life of Pembroke, inasmuch as a large portion of the people of the town are Roman Catholics.

An Example of Honesty.

In a small town, about five miles from St. Petersburg, lived a poor old German woman. A little cottage was her only possession, and the visits of a few shipwrecked sailors on their way to the capital, her only resource.

Dr. Kavanagh had concluded his Mass at five minutes to eight o'clock; he had placed his hand on the chalice to raise it from the altar preparatory to turning and walking down the altar steps to say the Psalm for the Dead, when he was killed.

THEATRICAL ATTRACTION.

The theatre here is a well managed and justly celebrated one. Like many other theatres, I used to deride the claims made for it, but I know now for a fact that it is the world's greatest blessing.

TEACHER WANTED.

FOR THE R. C. SEPARATE SCHOOL OF PEMBROKE.—Wanted, a competent teacher to commence on the 1st of January, 1887. Must be able to teach both French and English.

LAW BUSINESS FOR SALE.

A CATHOLIC BARRISTER, 6 YEARS in practice in a growing town, would sell his business and books on reasonable terms.

GOLDEN OPPORTUNITY.

To make money with ease on "Eternity" Investment. It contains articles from the pens of Canada's most eminent writers.

Dr. Kavanagh was born at Kibbaldlow, county Wicklow. At an early period in his clerical career he became a professor in Charlow College, and passed all the grades of professorship until he became President in 1870.

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TO RENT.

BY THE YEAR, A DWELLING HOUSE with a few acres of land, one of the best in the county, for rent, apply to Wm. Patrick, Birt P. O.

\$500,000

TO LOAN AT 6 PER CENT. YEARLY. We have a large sum of money on hand, and are prepared to loan it on the most favorable terms.

E. R. REYNOLDS.

Special Agent. Terms of principal made by our borrowers. First and second mortgages bought. We are also prepared to buy and sell real estate. We are also prepared to buy and sell real estate. We are also prepared to buy and sell real estate.