Catholic Record.

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

VOLUME 9.

LONDON, ONTARIO, SATURDAY, OCTOBER 23, 1886

NO. 419.

NICHOLAS WILSON & CO 136 Dundas Street,

Tallers and Gents' Furnishers.

FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED. Vas Insigne Devotionis.

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 Cornsheaf, Christ the living Bread; Mary the Rose-tree, Christ the Rose blood-Mary the Fount, but Christ the cleansing Mary the Chalice, Christ the gaving 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 bless'd while endless ages run!

- Messenger of the Sacred Heart.

Reported for the Catholic Record. CHATHAM'S CHURCH.

A GREAT DAY FOR KENT.

Bishop Walsh Preaches to 5,000 Peo-

The Bishop of London, in whose diocese such magnificent results have for the last nineteen years been achieved for religion, 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 Lordehip 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 teat and centre of a large and progressing Cathalic new Action. of this population, having been, of late, found atterly insufficient to meet the growing demands of an increasing and devout people, was in early summer torn down, to make way for the magni-

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 Detriot, Rt. Rev. P. P. Lefebvre, the corner stone, the Episcopal Se of London not being yet established. Citizens of all classes and all denominations were present in crowds and a sub \$2 000 was soon collected. 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 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 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 Fierrard, who remained only two years, during which time he organized the choir and furnished the church with an organ, at Yet one little while and I will move the 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 towards establishing the Schools on a episcopal visitation, administering the place shall I give peace, saith the Lord of hosts." number, among whom were many adults of the neighboring missions were attended from Chatham, Rev Father Baudin had charge of the parish, and during his time the new school building was erected. He left Chatham August 6th,

took possession of the parish January 16th, 1878, and since have held posses sion thereof. From the local press we take the following concerning Sunday's

pearance of the weather in the morning, which deterred several at a distance from venturing on the journey to Chat-ham, 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 inscrip

HVNC. LAPIDEM. ANGVLAREM ECCLESIÆ. STI IOSEPHI BENEDIXIT AC. POSVIT REVMVS. IOANNES WALSH EPISCOPVS LONDINENSIS
XVII, OCTOBRIS MDCCCLXXXVI. While on another side, the recording

HÆC. EST. DOMVS. DOMINI; BENE, FVNDATA EST SUPRA. FIRMAM

PETRAM.

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

tive 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 Pacificus, O. S. F., was the celebrant, assisted by Rev. Father Coffey as
Deacon, and Rev. Father Michael, O. S. F.,
as sub deacon. The celebrant has a full. 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, and absence of a proper organ. The bishop then briefly but earnestly and solemnly addressed his hearers, on the meaning and import of the approaching it till the old Testament should case to ceremony, and in a clear and strong voice, wherein traces of vivid emotion were discernable. They were present to witness the

blessing of the corner-stone and founda-tions of their new church, in a service which would consist of the Litany of the Saints, and of selections from the Psalms sive Catholic popu'ation. The church that of David. They were engaged in a great for many years so well served the wants of this population, having been, of late, Jesus Christ and for God and His glory, the bringing up of the young in the true belief and the salvation of immortal 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 last long sleep, every brick and stone in minent 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. Lefebrre, 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:

work, and after they had bid farewell to the cares of life and were sleeping their these walls would testify in their favor. They should build, inspired by holy intentions, remembering that David himself was not permuted to build a himself was not permuted to build a words of Christ, who thus transformed bread and wine into His body and blood, and instituted the sacrifice of the Mass that their separated brethren contended that Christ only changed the elements figuratively into His body and blood, but the intentions, remembering that David himself was not permuted to build a words of Christ, who thus transformed bread and wine into His body and blood, and instituted the sacrifice of the Mass that their separated brethren contended that Christ only changed the elements figuratively into His body and blood, but their separated brethren contended that Christ only changed the elements figuratively into His body and blood, and instituted the sacrifice of the Mass that their separated brethren contended that Christ only changed the elements figuratively into His body and blood, and instituted the sacrifice of the Mass that their separated brethren contended that their separated brethren co great men vied with the most lowly in zeal for the erection of divine temples. The organization of Chatham parish Men build costly houses for themselves and leave them to others, who soon for-get the donors. He urged his hearers to build for a line 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 truth-ful 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 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 Cathe dral of London, would be the largest and most important sacred edifice in that

ecclesiastical division. THE PROCESSION.

His Lordenip, 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 Planet, 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

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 by his zeal and devotedness glory, saith the Lord of hosts. The silver owards establishing the Schools on a is mine and the gold is mine, saith the ermanent footing in Chatham. During Lord of hosts. Great shall be the glory 1867, Right Rev. John of this last house, more than of the first.
London, made his first saith the Lord of Hosts and in this

The services of the day were of great and not a few converts. Rev. F. Conilland had as assistants, at different times, Fathers Gocklin, Dumorter, McQuaid, Regnier, Holtzer and Delaby and many ed for sacred purposes, would, when com-pleted, reflect great honor on all conerned-on their zealous pastor, on the Catholic people, on all classes which have aided in the work, on the distinguished architect, whose genius is emerected. He left Chainam August vis., 1875, being replaced by Rev. F. Hours, O. S. B., as parish priest.

The Franciscan Fathers arrived and The Franciscan Fathers arrived and in truth, the word of God will be advanced in spirit and in truth, the word of God will be preached and immortal souls rescued

take the following concerning Sunday's ceremony.

Notwithstanding the forbidding ap
sion thereof. From the local press we take the following concerning Sunday's perishable bodies, but for their imperishable souls. Men felt at all times, in all rom Satan.

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 proportions, richest in orna-ment, the proud glory and boast of the Jewish people, but the enemy came, profance 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 incoming the second temple.

ferior 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 Euphysician spacifics of the 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 struc-tures 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 where their fether had been excelled. whence their father had been expelled, 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 deprecated, and His mercy and gifts obtained. Jesus Christ, fulfilling every j.t and tittle of the law, offered up on the cress, in lavish abundance, that on the cress, 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 Melchisidech who offered bread and wine, words of Christ, who thus transformed Corunna. bread and wine into His body and blood, and instituted the sacrifice of the Mass St. Mary's.... 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 kaptism, 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 con-signed to the guardianship and silence of the grave. It was 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. Ten der ladies sided the work. The inspira tion of art was there. Music to raise th soul on the wings of aspiration painting to make the canvass breat and live, while many gemmed and rainbow-tinted windows showed image 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 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

yould assuredly reward him.

The gifted preacher concluded by 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

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., Bis
hop of London, Ontario.

MY Lond Bishop,—The members of the
Congregation of St. Joseph's parish crave permission to renew their assurances of 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 most eloquently of the enlightened zeal of our Bishop and of his devoted clergy, for religion and education. Animated by such splendid examples and encourage by the expression of your Lordship's generous intentions, the members of this congregation have begun the erecin which they and their ancestors worshipped God during the last forty years. Bestow your blessing, O Bishop, on this

some degree worthy of the high of ject for which it is designed.

On behalf of the congregation we beg to subscribe ourselves, My Lord Bishop, Your Lordship's humble servants, REV. FR. WILLIAM O S. F., THOMAS BRADY G PENNEFATHER, JAMES DILLON,
A HEFFERNAN, W. A. DUMAS,
J. HANRATTY, A. McDONELL,

Bishep'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 Castbam loyal, obedient, devoted. On next Nov. o, he would, if God till then spared him. 10, he would, if God till then spared him, be their Bishop nineteen years. During that time great progress had been made by the Diocese. There was now scarcely an old church within 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 triumphs achieved for religion in Western Ontario the past nineteen years. 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 they had undertaken was indeed a great The new church of St. Joseph in Chatham would—the cathedral of London alone excepted—be the finest church edifice in Upper Canada. He hoped they would all live to long worship God within its stately wal's.

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

AMOUNTS EXPENDED FOR DIOCESAN PUR POSES, AND FOR CHURCH AND EDUCA-TIONAL WORK IN EACH PARISH SINCE

1867. Amount of Diocesan debt paid. \$ 30 000 Expended for eccl. education... 20,000 London.....Stratford..... Windsor. St. Thomas. Sandwich (for church only)..... Wallaceburg Ashfield Belle River..... St. Mary's..... Wyoming.... Kinkors..... Seaforth..... Irishtown..... Wawanosh..... McGillivray.... Bothwell..... Releign
Port Lambton
Strathroy
Ruscom River
McGregor 6 000 Walkerville......

After the presentation of the Church Committees address, and the Bishop's reply thereto, His Lordship, to his im-mence gratification, found himself surmence gratification; found himself sur-rounded in the spacious hall-way of the parochial residence with two hundred and more bright and intelligent Catholic chil-dren, who presented him the following dren, who presented him the beautifully worded address.

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

My LORD,—The deep and zealous in terest 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 gratifulds, when you 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 Lordship, the Reverend Clergy, and our

We are also deeply sensible of the blessings we enjoy, in being afforded the means of acquiring such an education combined with a due 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 Invoking your Lordship's obedient children,
Signed on behalf of the school, Ellen Rhody, Ursula Dumas, Maud Coonan, Delia Trembly, Annie Fairbanks, Hector McGregor, John Lozo, Oliver Tetrault,

Francis The Bishop began by saying that he was ever pleased to meet with the children, the little ones of his flock. They were not slone the pride and hope of their pride and the hope of 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 Holy Communion, a fact which pre sup-

son, of which the children so gladly availed themselves. The true minister of Christ was ever citous for the children. For 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 Jubilaci. Die, Sexto, Decimo. Aute, Kal. Novem-

bres. Festo. Puritatis. B. V. M. SSmo, Dno. Nostro. Leone. XIII. Pont. Max. Pont. Max.
Ecclesiam. Dei. Felicissime, Regnante
Illustrissimus. Ac, Reverendissimus Dominus Dns Walsh, D. D. Episcopus Londinensis : Hunc Lapidem Primarium. Ecclesiae In

Dei Honorem. Sub. Invocatione Sti: Josephi, Sponsi, B. Mariæ Virg. Aedificandae. Loco: Sacri Aedificii Iam A. D. MDCCCXLVII Dei Servitio Et Animarum Saluti, Hic Aedificati Ritu Pontificali Solemniter Posuit

Magno Cleri Societatum Catholicarum Populique Fideli Coetu.
A. R. P. Hieronymo Kilgenstein, Ord.
Min. Ref. S. T. N. Francisci, Provinciae, S. Joannis Baptistae Ministro Provinciae

R. P. Galiemo Gousepohl Eyusdem Ordinis Presbytero Huyus Porochiae Rectore Eidem In. Sacro Munere Assistentibu

Ejusdem Ordinis et Provinciae Sociis et Sacerdotibus R. R. P. P. Michaeli Hoffman Et. Pacific

Winterheld Victoria. Mag. Britanniae Regina Henrico Lansdowne, Marchione. Omnes. Provincias Canadienses. Gubernante, Ioanne, A. MacDonald

Equite, In. Eius Consiliis Principe Henrico Smythe, Cantii Comitatus Melite Jacobo, Clancy. Cantii Occid, In, Comi tis Ont, Trib. H, A. Patterson, Huyus Urbis Chatham.

Summum Magistratum Gerente, Grover Cleveland America Sententrionalis Civitatum Folderatarum Praeside Hanc Aedem. Sacram Josephus Conolly R C. A Adumbravit Et, Cleveland V. Ward. Necnow Felix

Meier Meier
Aidifi averunt. Nonnulli Ex Caratoribus
Ad Ecclesise. Aedificandam. Seledis.
Nomina
Sus, Lafrce. Lubscripserunt.

THOMAS BRADY JAMES DILLON A. McDONELL JOHN J. DOYLE C. J. O'NEILL

Oa Sanday evening the Bishop and clergy visited the Ursuline Academy, 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 idea. The follow can form no acequate idea. The follow-ing was the programme exquisitely ren-dered on Sunday evening. Address:— Vocal Trio—"Distant Chimes," Misses Brothers Brown, and Smills.

Misses Brothers, Brown and Smith. Inst. Solo—Dying Poet, Miss Ellen Simmo Vocal Solo—"Last Rose of Summer" Vocal Solo—Pying Poet, Miss Ellen Simmon Vocal Solo—"Last Rose of Summer": Miss Jennie Brothers. Inst. Solo—"fish Airs," Miss A. Brothers. Vocal Solo—"Barp of Fate," Miss Brown. Inst. Duct—"Caprice" Misses F. and B. McGonegal. Dialogue-Erin

Dialogue- Erin Misses Smith, Gaukler, A. Brothers, Sim-ton, Brown and Brothers.

OBITUARY. Died, at Stratford, at the residence of

her mother, on Friday, Oct. 15th, Miss Katie Wells, in the twentieth year of her age. Deceased was the youngest daughter of Charles Wells, Esq., formerly of London Township. Instructed and edified by the teaching and example of a virtuous mother, Katie 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 sympath. breath. Her death was characterized were met by a large number of sympath izing friends, who accompanied them to the Catholic Cemetery, where, after the last sad 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 A very scenario contract and a list of a close in the parish of Parkhill.

Several clergymen from a distance assisted the pastor, Rev. Father Corcoran, in the exercises of devotion and by their cloquence stirred up the people to great fervor and repentance.

ages, the necessity for the erection of great undertaking, that it may be in liberty of approach to His Sacred Per poses a sincere confession of grievous true minever soliFor them 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 bezzar: Hon. Frank Smith, Messrs. Bolster, James Cooper, Alderman D. DeFoe, James Foy, Q. C. Patrick ughes, James Mason and Eug-ne O'Keef. We must compliment the managers of the bazaar in baving 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

he Carmelite Fathers, for eight days, came

the Carmente 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 Commun. miles from the country. The sermons by Father Feenan 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 prembers. with the special duties of the members in relation to their particular state of life. It was a week of prayer and medi-tation. 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 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 parith. Sixty young men etrolled themselves as members. The object is to promote piety and temperance. The officers provisionally elected were:—Fresident, Thomas Dunn; Vice-President, Martin O Brien; Secre-Vice-President, Martin O Brien; Secre tary, D. R. O'Neail. 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

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 sung a Te Deum of thanksgiving. The elderly members of the congregation acted as an escort to His Lordship, chief of whom was observed Daniel O'Neail, E. c., the veteran pioneer of the parish now in the veteran pioneer of the parish, now in his ninetieth year, who was specially con his nilettick year, who was specially con-gratulated 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 de-sign and arrangements of the new resi-dence, which seems admirably adapted for the purposes for which it was built. A few rooms had been temporarily prepared few rooms had been temporarily prepared in it for the reception 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 Tran

The Late Rev. Dr. Faure.

At the last regular meeting of the Father Mathew Temperance Association.

Father Mathew Temperance Association, Almonte, Oat., it was Resolved, That this society has learned with the deepest regret of the death, at Buffalo, N. Y, of the Rev. Remi Faure, D. D., formerly pastor of this parish, and the founder and first President of this Association;

And that we join in off-ring up the prayer that God may grant him in eterity the reward of a zealous career in his oly avocation here.

And be it further resolved, That a copy

of this resolution be sent to each of the of this resolution be sent to each of the following newspapers for publication:
CATH LIC RECORD, London; Canadian Freeman, Kingston; Tribune and Irish Canadian, Toronto; Evening Post, Montreal; Union and Times, Butfalo, N. Y, and the Times and Gazette, Almonte.

Signed on behalf of the society,
J. M. E. LAVALLEE,
P. F. McGARRY.

Almonto, Oct. 18th. 1886.

Almonte, Oct. 18th, 1886. The late Dr. French, Protestant arch bishop of Dublin, left property in Eng-land and Ireland amounting to \$400,000. The Catholic Archbishop of Paris died the other day and did not leave enough

Three Graves.

Margery.

BY DANFL O'BULLIVAN. came to the crowded town, e busy, hurrying street; ne from where the green fields me appie blossoms are dritting down r bed in the clover sweet.

Pure as the lify which leans to her throat Look on her scuiptured queenliness And teil me must I not confess That never ministre knew a note Could picture haif her loyliness.

How modestly her way she plies
Through all the crowd. I fain would
swear
That love walked with her everywhere.
It seemed that Cupid kit sed her eyes
And nestled in her clustering hair.

Quick blushes came to her cheeks so brown When I said a simple word of praise; Bhe heeded not, she went her ways, She lifted not her eyes to crown The rarest of my joy ous days.

So Margery went from the crowded town, Out of the busy hurrying street, Away to where the green fields meet, And the apple blossoms are drifting down To their beds in the clover sweet.

FANNY ALLEN, THE FIRST NUN OF

NEW ENGLAND.

From "Catholic Memoirs," Benziger Bros., New York. Fanny Allen was the daughter of the famous General Ethan Allen whose remarkable monument stands conspicuous in the Green Mount Cemetery, of Burlington, Vt., on the tank of the Winooski markable monument stands conspicuous in the Green Mount Cemetery, of Burlington, Vt., on the bank of the Winooski River, facing the pretty village of that name. Ethan Allen, after the death of his first wife, had married at Westminster, Vt., a widow lady, Mrs. Buchanan, on February 16th, 1784. Fanny was born on the 13th of November of the same year (from a note in Ethan Allen's handwriting, quoted by Z. Thompson. See Vermout Gazetter, vol. 1, p. 570.) Ethan Allen moved to Burlington in the spring of the year 1787, and settled on the farm ktown since as the Van Ness, and now as the Brooks farm. He died there in a fit of apoplexy on February 12th, 1789. It follows that Fanny Allen must have lived in Bullington two years, and was not five years old when she left it with her mother to return to Westminster, after the death of her father. In October, 1793, her mother was married in Westminster to one Jabez Penniman, and she continued to live with them in said town till her stepfather, having been appointed collector of customs at Swanton (1801), moved his family to this latter place, where they lived till 1809. When his term of effice was over, he bought the Penniman farm in Colchester, near the high bridge across the Winooski River. "Mr. Jabez Penniman was capable of appreciating the rich treasure committed to his care in the person of young Fanny Allen. Every advantage the country afforded was secured to develop and polish the gem of which he was inexpressibly fond, and over which he watched with a solicitude as tender as her own father could have exercised." (Mrs. Julia Smalley in the Catholic World, vol. 16, p. 502).

From the pen of the same writer we have the following description of Mis Fanny Allen: "Fat. ny was the youngest daughter of General Ethan Allen, and inherited much of his energy and decision of character, controlled by womanly gentle ness. In person she was rather above than below medium height, and of uncommon beauty in form and feature. Her complexion was fair, her eyes dark blue, with a singular

social circ'e, she was unsurpassed." (Vermont Guzetter, vol. 1 p 367).

Of the religious training and set timents of Fanry Allen, the same contributor writes (in the Catholic World): "At that time the gay society in New England was tinctured with the species of Infidelity introduced and fistered by the writings of Thomas Paine and his disciples, among whom Fanny's father had been conspicuous. Her stepfather, Dr. Penniman, was not of that school, but he detested the cant and puritanism of the only religious people he had ever known, regarding cant and pulltanem of the only religious people he had ever known, regarding them as pretentions, of which even those who adopted them were often the unconscious dupes. He had never been drawn within reach of better influence. He conduced the education of his gifted daughter, therefore, with the most conventions. ther, therefore, with the most crupulous care to avoid entirely all consideration of religion in any form. When her active and earnest mind would go beyond the well he had so carefully drawn between its pursuits and the interests of eternity and sent her to startle him with some question touching those interests, which he could only answer by evasive ridicules, or an emphatic request that she would retrain from troubling her head about such matters, she would retire to ponder within herself, even while striving to obey her earthly father, the higher obligations imposed by One in Heaven. Light and wisdom from above soon illuminated the soul that surrendered itself a willing victim before the altar of Eternal Truth. She was led by a Divine Hand through paths she knew not, to a temple of which she had scarcely heard, and while still iving among those to whom the Catholic religion was entirely unknown, entered its portals to find herself, scarcely less to her own astonishment tran to the amazement and horror of her devoted parents, a Catholic, as firmly established and steadfastly resolved, as if she had been born and educated in the Faith."

ance of tears, and said to herself: 'After this miraculous occurrence, I must give myself up to my Saviour.' She, however, did not at once inform her teachers of what had happened, but desired to be instructed and made up her mind some time after to go to Confession. After she was sufficiently instructed, she made her solemn al juration, and was baptized by the parish priest of Montreal, Rev. L. Saulnier; for the former baptirm was invalid, for want of consent on her part. After her baptism she received her first Communion, and on this very occasion resolved to embrace the religious life." (Addition aux annalles hospitalieres Ville Marie)

"The circumstance of her conversion to the Catholic Faith, at a time when very little was known of that religion in Ver ittle was known of that religion in Ver mont, was regarded as a remarkable one, and created excitement in her family, in general society, where she was widely known, and peculiarly fitted to shine; and, indeed, as far as the name of her distinguished father was known. This excitement, of course, was greatly increased when her solemn determination to take the veil was disclosed." (Vermont Gazet-leer, vol. 1, 567). Her parents immediately brought her back to their home in Swant n. In a beautiful description of a brilliant party which took place in Sheldon, Vt, after the return of Fanny Allen from Montreal, after her conversion, we read the following passage concerning her character and her trials ("A Christmas Memory," Catholic World, vol. 16, p. 507):

"The grief and indignation of her parents knew no bounds, They looked upon it as a most disgraceful infatuation. Peremptorily imposing silence upon her in relation to the subject they detamined

reas a most dispraceful infatuation. Per-emptorily imposing silence upon her in relation to the subject, they determined to suppress it, if possible, until every means had been used to divert her mird from the fatal delusion."

from the fatal delusion."

All the wiles and artifices of the gayest and most fashionable circles in various American cities to which she was taken were exhausted in voin to captivate her youthful fancy and deliver her soul from its mysterious thraldom. In vain the ardent addresses of devoted admirers, who were destined in the near future to be the brightest ornaments the beach and bar of their State could boast, were laid at her feet. In vain were all those worldly adurements, generally so irresistible to the young, spread before her. Her soul turned steadfastly away from each bewi ching enticement, to solace itself with thoughts of the humble sanctuary in Mon treal, where the weary bird had found a place in which she might build her nest, even within the tabernacle of Thy House, O Lord of hosts!

In the autumn preceding the Christmas festival of which I write, the ramblers had paintul path.

Among those whom they earnestly entreated to aid them in their efforts to extricate her from the grasp of the great deceiver, was the lady with whom she was now passing the weeks of the early winter. A Connecticut Episcopalian of the High Church stamp, she occupied what they playfully called a "half-way", at which they hoped she would be able to persuade Fanny to stop. She invited several gay ladies to meet and enliven Fanny's visit, but tooks the greatest pains to conceal but took the greatest pains to conceal from them the religious tendencies of her beautiful guest. She entered with great zeal upon every scheme for winter pas-times, in the hope of diverting the mind of her young friend from its absorbing theme. In their private conversations, theme. In their private conversations, she a knausted every argument to convince Fanny that the Episcopal Church offered all the consolations for which her soul was all the consolations for which her soul was yearling. In vain, in vain! She who had been called to drink from the fountainhead could not slake her thirst with draughts from scattered pools, which brought no refreshment to her fainting spirit. Vain also were the precautions used for concealment. Suspicions soon arose among her companions that there was something wrong with Fanny. A rosary had been partially revealed as she drew her handkerchief from her pocket. Worse still; a Crucifix had been discovered under her pillow! Here were proofs of superstition indeed, of rank idolatry in unmistakable form,

sense!"

But her severe trials were in her home. But her severe trials were in her home. Her parents were unutterably grieved when she per-isted in accepting the Catholic Faith. This further determination to forake those who had so fouldy loved and tenderly cherished her, and who were so justly proud of the use she had made of the opportunities for improvement which their so initude had secured for her, was haved human endurant. was beyond human endurance.

If she had been the victim of adversity

THE SCENE OF MANY MIRACULOUS CURES -NEARLY 100,000 VISITORS FROM THE | UNITED STATES AND CANADA THERE THIS YEAR-AUTHENTIC INFORMATION

Pittsburgh Despatch, Oct. 10. To the tourist who passes up or down the St. Lawrence river in the vicinity of Quebec, the little Canadian village of St. Ann de Beaupre does not look over bur-Quebec, the little Canadian village of St. Ann de Beaupre does not look over burdened with attractions. He might pass by or through it 100 times and make no comment on it, unless to say that its houses are kept white and clean by the liberal use of the white-wash brush. And yet in the past nine months 90,000 people have made St. Ann de Beaupre a resting place, and before the dawn of a new year that number will have been swelled to 100,000. These 90,000 were a cosmopolitan gathering. They were not alone from 160,000. These 90,000 were a cosmopolitan gathering. They were not alone from the contiguous parishes, for it would take many a Canadian parish to turn out such a multitude, but they came from all the Canadian dioceses, even from the fastnesses where the Ottawa gets its sources 100 miles above Lake Temiscamingue, from New York and Maine, from Massachusetts and Connecticut, and even from far off T-xas and California. It was not the famed beauty of the St. Lawrence, with its wondrous rapids, or of the

ably 4,000 or 5,000 natives of Ireland sleep in a common grave on that green isle. They had left their poor homes over the sea, driven from there by famine and oppression, and came to America. But as they landed near Gros Isle the cholera appeared, and when it chose to stop its rayages thousands had no further fear of famine or oppression. Priests came from Montreal and Quebec, and gentle eisters of charity rushed into the death trap to tuccor the dying souls, and the cholera turned and swept them off, as if to be relyinged for interference with its dreadful twork. It will thus be seen that outside of its shrine, St. Ann de Beaupre is no ordinary place.

or of disappointed hopes, there might have been some excure; but that the idool of doting parents should abandon her elegant home to the desolution in which her departure would ensbroud it, and turn from all the advantages that wealth, position, and the homage of society could offer, dashing to the ground on the very threshold of life the brilliant prospecs; which were opening before her, was worse than madues! They complained bitterly to her of her ingratitude and heartless disregard of their feelings and wisher; pured ummeasured and contemptuous reproduces upon her for atfling the modest womanly institute of her refined and delicate nature, to strike out boldly unon a new road hitherto untredden by any woman in New Eogland. Remorstrances, pleading, reproaches and contempt were alike unavailing. Listening only to the persuasions of that "Invisible Lover" whose voice had called her to reling the surrounded her w. ridly course, the turned away from them steadfastly, to follow Him." Weany years of waiting and yearning, far from the tabernacle where her soul had chosen its home, did she accord in tender regard for the feelings of those, so truly, and so deeply beloved, who could not the tabernacle where her soul had chosen its home, did she accord in tender regard for the feelings of those, so truly, and so deeply beloved, who could not give her up, and who had noclue by which to trace the course her spirit was taking, to power even to conjecture the motor slaw them, who rever the conjecture the motor than the paintul path.

A SAINFLY SHRINE.

A SAINFLY SHRINE.

A SAINFLY SHRINE.

Sketches of the Famous Church and Village of 8t. Ann and Beaupre, Quebec.

Once the day of the feelings of these when her tenderest earthly affectious were entwiced?

Als ne but full of peace "leaning on the arm of her Beloved," d d she tread the paintul path. Sketches of the Famous Church and Village of St. Ann de Beaup'e, self, and, perhaps, for persons whose life depended on what he might get from kind heart d people. And all these on many of them was worn away where weary arms had lain for years, and the iron covering at the bottom was on many ground down to the wood by years' hammering on wood and stone. These crutches and canes represent cures. Their owners had hobbled in on whem to the shrine, and then with their own hands before an assembled multitude had taken them, as the Galilean took up his bed at

that there was something wrong with that there was something wrong with about hours, fearched her should be about the amazement and horror of her death of the amazement and horror of her death of the should be a should be

part of the country, passed by St. Ann's in his boate, and savages filled the shores. Champlain passed by there with his pretty your gwife from France, and the Indians fell at her feet, worshipping her as an angel in her bridal robes. Later on came Arnold and Montgomery on their way to Quebec in the interest of independence, where the latter fell with his life offered up as a sacrifice to that cause, while the former fought, as he sometimes fought before treason entered his soul, and he committed the act which connects his name with infamy among all people. A short distance above St. Ann's the famous Montmorenci Falls pour their milk-white waters over the ledges, and they go gurgling down to the river.

The Island of Orleans stretches away down past St. Ann's, and right across an atm of the river that sweeps around the base of the island, is Gros Isle. What sad memories cluster around that spot! Probably 4,000 or 5,000 natives of Ireland sleep in a common grave on that green isle. They had left their noor homes over the ledge. A stone from side of the King's road is a small church. It was erected as a memento of the old church erected in 1660. A stone from that old edifice is placed in the wall under the belfry. In the church are many old and valuable paintings. One is over 200 years old, and was painted to commemorate how some French allors were saved from wreck in the St. Lawrence by praying to St. Ann for success. There are ing to St. Ann for succor. There are three altars in the church, and this is one of the favorite devotional places for the

> But here comes a pilgrimage from St. Croix. The sound of music flusting over Croix. The sound of music fl. ating over the water heralds it approach. Two or three steamers, carrying 900 or 1,000 persons, come sailing down the river. On the trip down the people have been at tending to religious duties. Some sought consolation at the priest's hands, while others joined in groups and sang the "Magnificat" or "Te Deum," or hymne sepecially composed to honor Saint Ann or the Blessed Virgin. As they embark from the boats they form in procession and with religious banners flying in the wird march to the church. The sunlight falls in golden glowy on the gilded statue and minarets of the church, and the scene is an inspiring one as the people march fails in golden glory on the gilded statue and minarets of the church, and the scene is an inspiring one as the people march religiously up the aisles. Mass is said, "but few chosen;" and His Apostles speak of "a remnant saved according to the church. It is eight feet in diameter, with four jets, as if offering its waters to the people of the four points of the compass. This water has worked miracles, as have the waters of Lourdes in France. The pilgrims then scatter themselves over the pilgrims. The sign "Maison de pension pour les pelerins" on nearly every house informs the visitor that he can be accommodated very easily with board and lodging. When coming from the boat a man approached the writer and thrust a card into his band. The writing on it was in French, and informed visitors that the service in it was first-class. A little N. B. at the bottom of the card said, "but few chosen;" and His Apostles speak of "a remnant saved according to the election of grace."
>
> There is ever then an abundance of material in the lives and histories of Catholics ready to the use of those opponents who, starting with the notion the Holy Church is the work of the devil, wish to have some corroboration of their leading ideas. Her very prerogatives give special opportunity for it; I mean that she is the Church of all lands and all times. If there was a Judas among the Apostles, and a Nicholas among the deacons, why should we be surprised that in the course of eighteen hundred years there should be flagrant instances of cruelty, of unfaithfulness, of hypocity, or of profligacy, and that not only among the Catholic people, but in the high places—in royal palaces, in bishops' households, nay, in the seat of St. Peter itself? Why need it surprise us the latest newspapers. The building hai a store in the barement, a clining room on the second floor, and in another room were the harmonium and that evil service? What triumph is it, Postoffice Hotel had a harmonium and the latest newspapers. The building hal a store in the basement, a clining room on the second floor, and in another room were the harmonium and the latest newspapers, consisting of a copy of a law on elections and some religious books. But board and lodging can be obtained for 75 cents a day and the need obtained for 75 cents a day, and the peo-ple are certainly clean, and the most happy

> ple are certainly clean, and the most happy in the world.
>
> These pilgrimages are now being made every year from the United States, principally from New York and Maine. Mothers bring sick children; sons bring helpless fathers; daughters lead blind mothers, and brothers bring crippled sisters. What a quantity of faith and hope there is in one of these pilgrimages! Men come there to ask that the crops be helped; wives pray that husbands be reformed; children come to ask that a mother's life be spared. There is an average of three or four miracles a week. The miracle sometimes occurs after the person afflicted receives hely communion, sometimes after the relic is kissed, and sometimes when the water is drunk at the wedo, which is at times the case with all times when the water is drunk at the fountain outside. The skeptical have not to search very hard for proofs that miracles are worked. If they are unfor-tunate enough not to be there when the miracles are worked they can go to persons in St. Ann's and other places, whose veracity is not doubted, and they will tell of them. The week the writer was there, a man named Dupuis, from Sherbrooke, came up to the church on crutches. His

church."

A walk up the ais'e, past the many chapels, through whose stained and costly windows the sunbeams fall with mellow glow, brings you to a beautiful life-eize statue of St. Ann. The faithful can be found praying before it every day, not proving to the statue, but asking the intercession of her whom it represents. The golden robe on the statue is

SIUDDED WITH PRECIOUS STONES, sate of the way. A cantending to certain religious duties he drank the water from the fountain, and went away cured. A month ago a man went away cured.

"Here it was perceived that she was quite set in her own way of thinking, she would never accept a sentiment off fercut from her own, tracept pupon irrecuts and fercut from her own, tracept pupon irrecuts and the part of the church, where she dead over rong, and the part of the county with the courty it unable to more a step.

"Three times did she endesvor to go up the sanctuary, and three times she failed in her attent, Surpressed and verrome, she county with the field are at last fell on her knees and in the sincerity of the shorted. The surpress are soon and quite unable to move a step.

"Three times did she endesvor to go up the sanctuary, and three times she failed in her attents. Surpressed and whome a step.

"Three times did she endesvor to go up the sanctuary, and three times she failed in her attents. Surpressed and verrome, she cannot any the state that the surpress of th "Sant Ann will have a difficult task to perform if she can have this girl wear the clothes she has brought with her." The faith which impelled her to bring clothes with her, in which to walk around, seems to have told her also that she would be cuted, for at mass she rose from her bed and walked around.

Scores of such cases might be numer-ated but those who believe in miracles can understand that such cures can be effected, and those who do not believe in them can go and see and hear for themselves.

CHURCH SCANDALS.

No Catholic will deny that the Church No Catholic will deny that the Church has scandals. She has ever had the reproach and shame of being the mother of children unworthy of her. She has good children—she has many more bad, such is the will of God, as he declared from the beginning. He might have formed a pure Church; but He has expressly predicted that the cockle sown by the enemy shall remain with the wheat the enemy shall remain with the wheat even to the barvest at the end of the world. He pronounced that His Church should be like a fisher's net, gathering of every kind, and not examined till the evening. Nay, more than this, he declared that the bad and imperfect should far eurpass the good. "Many are called," He said, "but few chosen;" and His Apostles speak of "a remnant saved according to the election of grace."

world or the flash, and have perished in that evil service? What triumph is it, though in a long line of between two and three hundred Popes, amid martyrs, con-fessors, sage rulers, and loving fathers of their people, one or two or three are found who fulfill the Lord's descriptions

science, without others' judgment on what we do, which is at times the case with all men; consider what it is to have easy opportunities for sinning, and then cast the first stone at churchmen who have abused their freedom from control or in-dependence of criticism. lependence of criticism.

With such conditions before me, I do not wonder that these condals take place, which, of course, are the greater in proportion as the field on which they are found is larger and wider, and more shocking in proportion as the sanctity under which they exhibit themselves is more prominent. What religious body can compare with us in duration or extent? There are grimes enough to be can compare with us in duration or extent? There are crimes enough to be found in the members of all denominations. If there are passages in our history the like of which do not occur in Wesleyanism, or of Independency, or of the other religions of the day, recollect that there have been no Anabaptist Pontiffs, no Methodist kings, no congregational monasteries, no Quaker populations. Let the tenets of Irving or Swedenburg spread, as they never can, through the spread, as they never can, through the world, and we should see if, amid the wealth and power and station, they would bear their faculties more meekly than Catholics have done.

Scott's Emulsion of Pure

COD LIVER OIL WITH HYPOPHOSPHITES, Possesses in the fullest degree the tonic and stimulating properties of the Hypophosphites combined with the healing, strengthening and fattening qualities of the Cod Liver Oil in a perfectly agreeable form, of wonderful value in Consumption, Debility and Wasting Diseases.

THE PROGRESS OF MEDICAL ENLIGHTEN-MENT has led to the abandonment of many MENT has led to the abandonment of many antiquated remedies of questionable value, and the adoption of newer and more rational ones. Prominent among the latter is Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, the justly celebrated Blood Purifier, a comprehensive family remedy for liver complaint, constipation, indigestion, loss of physical energy, and female complaints.

fow did he live, this dead man here,
it in the temple above his grave?
It is trued as a great one, fronceradle to bler.
It was nursed in luxury, trained in pride,
then the wish was born it was gratified;
if thout thanks he took, without heed he Without thanks he work.

The common man was to him a c'od
From whom he was far as a demigod.
His duties? To see that his repts were paid.
His pleasure? To know that the crowd
o'eyed.
His pulse, if you felt it, throbbed apart,
With a separa e stroke from the people's
heart.

But whom did he love, and whom did he bless? Was the life of him more than a man's, or I know not. He died. There was none to And as few to weep; but those marbles came For the temple that rose to preserve his name?

How did be live, that other dead man, From the g aves apart and alone?
As a great one, too? Yes, this was one Who lived to labor, and study and plan. The earth's deep thought be loved to reveal; the banded the breast of the land with steel; The thread of his toll he never broke; He filled the city with wheeles and smoke, And workers by day and workers by night, For the day was too short for his vigor's filight, Too firm was he to be feeling and giving; For labor, for gain, was a life worth living; He woshipped industry, dreamt of her, sighed for her, famous he died for these. They say he improved the world in his time, That his mills and his mines were a work when he died—the laborers rested and sighed;
Which was it—because he had lived or died?

And how did he live, that dead man there, In the country churr hyard iaid? Oh, he! He came for the sweet field air; He was thred of the town, and he took no pride In its fashion or fame. He returned and died
In the place he loved, where a child he
played
With those who have knelt by his grave and He ruled no seris and he knew no pride; He was one with the workers, side by side; He hated a mill, and a mine, and a town, With their fever of misery, struggle, re-

nown

He could never believe but a man was made

For a nobler end than the glory of trace.

For the youth he mourned with an endless Who were cast like snow on the streets of the city, He was weak, maybe, but he lost no friend; Who loved him once, loved on to the end. He mourned all selfish and shrewd endeavor; Put be never injured a weak one—never. When censure was passed, he was kindly dumb; He was never so wise, but a fault would

Come,
He was never so old that he failed to enjoy
The games and dreams he had loved when a boy. He erred and was sorry; but never drew A trusting heart from the pure and true, When friends look back from the years to

God grant they may say such things of me.
- John B. O'Reily in Boston Pilot.

ENGLAND'S SHAME. THE CARDINAL ARCHBISHOP OF

WESTMINSTER ON INTEM-PERANCE. Which His Eminence Says is the Ma-tional Vice of England.

THE REMEDY-A SPONTANEOUS MORAL The Cardinal Archbishop of Westmin er cont ibutes an article to the Fort ster cont ibutes an article to the Fort nightly Review, in which be urges that intemperance in intoxicating drink is before all others the national vice of Eng-

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 stature 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, commercia frauds, and the like. Under the first three heads England is comparatively innocent. But commercial frauds would thus seem to dominate. Mr. Herber Spencer, in his "E say on Commercia Moral," seems to confirm this charge We are, however, plurging into the democratic period, and have of late become profusely and shamefully fections. Bu as yet faction does not dominate ove our other vices or over our patriot ism. We are told that under the ism. We are told that under the crust of our national Christianity there li unimaginable depths of immorality an unbelief; nevertheless it cannot be saithat 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.

a series of questions.

First. Is there, then, any one dominan First. Is there, then, any one dominan vice of our nation? To answer this le us ask: Is there any vice in the Unite Kingdom that slays at least 60,000, or, a others believe and affirm, 120,000, ever even? Or that lays the seeds of a whol harvest of diseases of the most fatal kind and renders all other lighter diseases mor acute, and perhaps even fatal in the end Or that causes at the least one third of a the madness confined in our asylum Or that causes at the least one third of a the madness confined in our asylum Or that prompts, directly or indirectly seventy-five per cent of all cime? Or the produces an unseen or secret world of all kinds of moral evil, and of persons degradation which no police court eve knows and no human eyes can ever reach Or that, in the midst of our immen poverty, which is honorable, but paupe im which is a degradation to a civilize people? Or that ruins men of every data and condition of life, from the highest to the lowest, men of every degree of cu ture and education, of every honorab profession, public officials, military an naval officers and men, railway and hous naval officers and men, railway and house hold servants; and, what is worse than al that ruins women of every class, from the most rude to the most refined? Or the most rude to the most refined? Or the above all other evils is the most potest cause of destruction to the domestic life all classes? Or that has already wrecked and is continually wrecking, the homes our agricultural and factory working. Or that has already been found to paraly the productiveness of our industries comparison with other countries, especially the United States? Or, as we a officially informed, renders our comme officially informed, renders our comme cial seamen less trustworthy on boa ship? Or that spreads these accumulati supply of that spreads these accumulation evils throughout the British empire, as is blighting our fairest colonies? Or the has destroyed and is destroying indigenous races whersoever the British Empires in contact with them, so that from them of its garmant there goes out, rot the

Three Graves.

w did he live, this dead man here, th the temple above his grave? lived as a great one, from cradle to bier, was nursed in luxury, trained in pride, then the wish was born it was gratified; tithout thanks he took, without heed h

gave.

The com mon man was to him a clod
From whom he was far as a demigod.
His duties? To see that his rects were paid,
His pleasure? To know that the crowd
O'eyed.
His pulse, if you felt it, throbbed apart,
With a separa e stroke from the people's
heart.

But whom did he love, and whom did he 8? life of him more than a man's, or I know not. He died. There was none to blame.
And as few to weep; but these marbles came
For the temple that rose to preserve his
name?

How did be live, that other deed man,
From the g aves apart and alone?
As a great one, too? Yes, this was one
Who lived to labor, and study and plan.
The earth's deep thought be loved to reveal;
He banded the breast of the land with steel;
The thread of his toll be never broke;
He filled the city with wheeles and amoke,
And workers by day and workers by night,
For the day was too short for his vigor's
filet.

flight, was be to be feeling and giving;
For labor, for gain, was a life worth living;
He worthipped industry, dreamt of her,
sighed for her,
Potent he grew by her, famous he died for They say he improved the world in his time,

sublime.
When he died—the laborers rested and sighed;
Which was it—because he had lived or died? And how did he live, that dead man there, In the country churchyard iaid? Oh, he! He came for the sweet field air; He was thred of the town, and he took no

In its fashion or fame. He returned and died
In the place he loved, where a child he
played
With those who have knelt by his grave and

prayed.

He ruled no seris and he knew no pride;
He was one with the workers, side by side;
He hated a mill, and a mine, and a town,
With their fever of misery, struggle, renown could never believe but a man was made r a nobler end than the glory of trade. r the youth he mourned with an endless nity.

Who were cast like snow on the streets of the city, He was weak, maybe, but he lost no friend; Who loved him or ce, loved on to the end, He mourned all selfish and shrewd endea-

vor; Put he never injured a weak one—never. When censure was passed, he was kindly dumb; He was never so wise, but a fault would come, He was never so old that he failed to enjoy The games and dreams he had loved when a

boy. He erred and was sorry; but never drew A trusting heart from the pure and true, When friends look back from the years God grant they may say such things of me.

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THE CARDINAL ARCHBISHOP OF WESTMINSTER ON INTEM-PERANCE.

Which His Eminence Says is the National Vice of England.

THE REMEDY-A SPONTANEOUS MORAL OVEMENT AMONG THE PEOPLE.

The Cardinal Archbishop of Westminster cont ibutes an article to the Fort nightly Review, in which he urges that intemperance in intexicating drink is before all others the national vice of Eng-

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 stature and its sway, dominates over all around it? We have lately had comparative statistic from Lith showing the all around it? We have lately had com-parative 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 thus seem to dominate. Mr. Herbert Spencer, in his "E-say on Commercial Morals," seems to confirm this charge. We are, however, plurging into the democratic period, and have of late become profusely and shamefully factious. But as yet faction does not dominate over our other vices or over our patriot-ism. 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

First. Is there, then, any one dominant

a series of questions.

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 Kingdom that slays at least 60,000, or, as others believe and affirm, 120,000, every eyear? Or that lays the seeds of a whole harvest of diseases of the most fatal kind, and renders all other lighter diseases more acute, and perhaps even fatal in the end? Or that causes at the least one third of all Or that causes at the teat one that of an the madness confined in our asylums? Or that prompts, directly or indirectly, seventy-five per cent of all cime? 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 pauper ism which is a degradation to a civilized people? Or that ruins men of every class people? Or that ruins men of every class and condition of life, from the highest to the lowest, men of every degree of cul-ture 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 most rude to the mest renned? 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 worknen? Or that has already been found to paralyze the productiveness of our industries in comparison with other countries expect. 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 spreads the seamen less trustworthy on board ship? Or that spreads these accumulating evils throughout the British empire, and is blighting our fairest colonies? Or that spreads the United Kingdom.

From all this the Cardinal Archbishop argues that our interest colonies? has destroyed and is destroying indigen-ous races whersoever the British Empire is in contact with them, so that from the

Of what one vice, then, by which we are afflicted can all this be truly said? It is not the language of soberness to say that if such a vice there be, it is not one vice only, but the root of all vices? 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, petilence, and famine; and to this it must be added that the intemperance that reigns in our na tion does not visit us periodically, like war, but year ly year in permanent activity; that its navoc is not sporadic, but universal; that it's not intermittent, but continuous and incessant in its action. It is no theteric, therefore; nor exaggera-tion, nor fanaticism to affirm that intem persuce in intoxicating drink is a vice that stands head and shoulders above all the vices by which we are efflicted; 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 Germany and Scandinavia, which are his torically hard drinkers, we are pre-emin-ent in this scandal and 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 intexicating drink from what does this pre-eminence of intemperance in intexicating 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 had 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 intenser qualities of intoxication. The wines of Spain and Portugal are not only medicated for their transit, but for the Euglish 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 seen 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 series are strong to the control of the co tial canons against the intemperate. 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 whetmed 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 cleaves 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 annu-ally in the supply and sale and distribu-tion of intoxicating drink and the other the complicity 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 prosperity 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 arranging interests of this monopoly, the capital of which exceeds the capital employed in which exceeds the capital employed in on the other are welfare of the people of the United King dom, the sobriety of our race, the order and well being of homes, without which the commonwealth cannot long endure, for the politica' 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 complicity of our Government in raising one third of its revenue from the trale in intoxicating drinks," His Eminence

writes:

It is the most prosperous trade, and therefore the most readily texable. 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 cost in that the most diminished. It is certain that the most ascetic Chancellor of the Exchequer 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 optum are the readiest means of relieving the resume and the natives. relieving the revenue, and the natives have in vain petitioned the Government to withdraw from this complicity, plead-ing that so long as it is the interest of Government to raise the revenue by such

It is precisely in our great industrial cities and centers that the vice of drunkenis in contact with them, so that from the ness is most rife; and itneeds little reflection of its garment there goes out, no the tion to foresee what would be the condi-

virtue of civilization and of Coristianity, but of degradation and of death?

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

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 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 inter ested, have swayed the elections, the House of Commons, and the Government. But in proportion as the suffrage has been 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 lorg lost confidence in licensing authorities. Teey wish to protect themselves. The friends and advocates of the drink trade have posed as the friends of the needle. They have accounted 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 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 workingmen without their consent. our workingmen 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 be locally and personally consulted, and that they should be able by a free vote to speak for themselves, and to protect their own

> 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 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 have caused by drive. by drink. Our national vice can only be cured by a spontaneous rational and oured 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 thems lees alone, who have been so long beset by multiplying facilities for intemperance, by the ubiquitous activity of the drink trade, by the almost irresis tible attraction of ginnal security is only tible attraction of gin-pa'aces—it is only in the spontaneous action of the people rising with their high moral sense in reaction sgainst 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 fore-see 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 educa-

Bishop Clut, O. M. I.

On September 4th, Bishop Clut, Bishop of Erindel and Coadjutor of Bishop Frraud, arrived at the residence of Archbishop Tache, at St. Boniface, Manitoba. Bishop Clut had travelled from Good Hope to St. Beniface, 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 cariboo. With such a regime, it is dried cariboo. With such a regime, it is easily understood how quickly even the most robust constitutions are ruined. For twenty-eight years Bishop Ciut has labored in these distant missions, and endured the greatest hardships. Hisstrong'h finally failed him, and last winter he was 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 lorg 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. Bonirace

some days to recover from the fatigue of his long journey, and will then proceed to Montreal. When but a few miles from Batoche, 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. Vin-cent 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, mest and other things for their relief. After vespers St. Vincent was the state of the cent went also to see them, and was sur prised 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 availed of, and the family for whose benefit these offerings were intended would be as bedly off as before. St. Vincent begen 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 go works at Coatillon 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 deb lity with most satisfactory results."

DIOCESE OF ST. JOHN, N. B. St. Rose Church, Fairville.

DEDICATION - CONFIRMATION - ERECTION OF STATIONS OF THE CROSS. St. John Globe, Oct 13.

The prettily situated and commodious comman Catholic church at Fairville,—St. cose Church,—was dedicated last Wednesay by the Bishop of St. John, who wa y by the bishop of St. John, who was tended by Rev. Charles Collins, priest charge; Rev. J. McDevitt, of Siver alls; Rev. Father Chatillon, of St. hu; Rev. Fathers Urben and Wynn, of Portland. His Lordship and clergy having attired in the vestry, formed in procession and came to the door of the church, where His Lordship the Bishop with head "We beseach 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 hysop, O Lord, and I shall be cleansed; Thou shalt

wash me and I shall be made whiter than now."
The priests then, in alternate chant,

rendered the psalm "Have mercy on me, O God, according

"Have mercy on me, O God, according to thy great mercy."

During the chanting of this pealm 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 stalt sprinkle me with hyson. O Lord." was repeated. The Bishop bysop, O Lord," was repeated. The Bishop and clergy having completed the circuit of the church, and having finished the antiphon, His Lordship, facing the church,

antipoon, His Lord-hip, facing the church, offered the following prayer:

"Let us pray: O Lord God whom the heavens and the earth cannot contain, yet who has deigned 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 payder where retenant is and 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

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

"That Thou shalt grant eternal rest to the faithful departed, we beseech Thee to hear us."

When His Lord-hip 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, 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 elemency. Through Christ our Lord.

Approaching the altar, His Lordship

"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 wh wilt grant to Try priests ordained of Thee anything that is worthily and properly asked for, we beseech Thee that in Thy goodness and clemency Thou wilt ble hose things which are now about to be

The following psalm was next recited:
"In my trouble I cried to the Lord; and He heard me "

His Lordship egain sprinkled the church water, beginning at the Gospel side of the altar and repeating the anti-phon. "Thou shalt sprinkle me with hysop," etc. Then, returning to the altar, he offered this 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 felt. Through Jesus Christ our

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

was then celebrated, Father Urben offici ating. 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 rever-encing the house of God, and of frequently partaking of the secraments, 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 adults, and at the conclusion again ad-dressed 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 sgo by the Very Rev. Thos. Connolly, V. G., when Fairville was part of nolly, V. G., when Fairvine was portable Carleton parish. It seats about five hun-

RLECTION OF OFFICERS. The Irish Literary and Benevolent Society elected officers Wednesday even-Society elected officers Wednesday evening as follows: F. McCafferty, president; Michael Daniel Patton, first vice-president; Michael Gallagher, second vice-president; John J. Biddington, recording secretary; Robert Coleman, tinancial secretary; Daniel J. O'Neill, treasurer; M. J. McCallough, Elward Hayes, jc., Edward Lantalum, trustees; Felix McGirr, bibrarian; M Boyle, deputy librarian; John Lepihan, sergeant

at-arms. The society has a large mem-bership and a well field 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 offi ers for the ensuing year: Patrick Murphy, P. esident; Jas. McCarron, Vice-President; Daniel Gaffney, Recording Secretary; James J. Tole, Fig. Sec; Edward Monahan, Corresponding Sec; William Evas, Treas,; Denis McCarthy, Sergeant atarms. Rev. Chas. Collins is spiritual director. St. Rose is in a flourishing condition, having ninety members on the roll.

FATHER FAURE'S DEATH.

Buffalo Union and Times, Oct 14. While the deleful dirge of the Dies Ire was being chauted over the remains of the late Father Borns, in the cathedral last Wednesday moraing, 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. Litthe of limb,
strong of frame, and in the full flush of vigorous years—he was only thirty-seven—he 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 funereal morning, that another priest of the diocese had for ever 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.

startled surprise and profeund sorrow.

Remy John Anthony Faure was born at Montbrand, Canton d'Aspres, Department Hautes Alpes, France, June 17th, 1849. His early beylood was passed in Louis Napoleon's glittering reign, which, for upwards of twenty years, wove the wood of his country's story into the checkered web of glory, tears and humiliation. After some preparatory studies iation. After some preparatory studies in his own sunny land, young Foure, at the sge of sixteen, embarked for Canada with ms uncle, the Rev. Eusebe Faure, — now the venerable pastor of Masham Mills, diocese of O.tawa, -with the view of dedicating his life to the altar amid the unfelled 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 Nov. 30th, 1871, 1y the Rt. Rev. Bishop Guigues of Ottawa. His first charge was at Almonte, where he labored fruitfully for upwards of three years. He went thence to Pembroke. Here Father Faure province for eight verye and continued for eight very eight verye and continued for eight very 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

was selected as the cathedral and his house as the bishop's residence of the new set.

On the 4th of November, 18°2, Father Faure came to Buffalo to a sume pestoral charge of St. Peter's (French) church, this city. By his zealous devotion to duty and the kindliness of his sunny nature, the departed priest had entirely enthroned himself in the affections of his flock; while his cental disposition and well rounded his genial disposition and well rounded character endeared him at once to the

priests of the diocese.

There was little of the traditional Frenchman in Father Faure's mental complexion. Imminently cool and prac-tical, he was ruled more by reason than imegination; wherefore in public speech conviction through argument, rather than persuasion by appeals to the passions came within the scope of his powers. O fervid, yet unostentatious piety, he was in utter disdain the glare and glamour of mere pompous display; and while cour-teous to strangers, his genial companion

ship ever gave special zest to the pleasures of his assembled friends. The large number of his late brother priests that chanted the office for the dead round his coffined dust; and the crowded church that sobbed forth its sorrow, bore church that sobbed forth its sorrow, bore elequent testimony to the high regard in which good Father Faure was held by both priests and people. However, to this evidence of esteem were added some sff-c'ionate words of the Bishop, who, before pranouncing the final absolution, supplemented the elequent discourse in French by Father Guillard, with a merited tribute to the priestly worth and genleman'y character of the departed.

At the close of the obsequies, the remains were followed to the grave at Pine Hill cemetery by a sorrowing molitude.

Hill cemetery by a sorrowing mobitude where they shall sleep in peace awaiting blessed resurrection.

Father Faure leaves a father, brother and sister (a religious) in France who will unite their prayers to those of his venerable priest uncle in Canada, for the repose of his soul.

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A Speedy Cure

As a speedy cure for Dysentery, Cholera Morbus, Diarrhou, Colic, Cramps, Sick Stomach, Canker of the Stomach and Bowels, and all forms of Summer Complaints, there is no remedy more reliable than Dr. Fowler's Extract of Wild Straw berry. D. alers who sell it, and those who buy it are on mutual grounds in confie of its merits.

Mrs. O'Hearn, River Street, Toronto, uses Dr. Thomas' Eclectric Oil for her cows for Cracked and Sore Teats; she thinks there is nothing like it. She also used it when her horses had the Epiz soti

with the very best results. Amos Hudgin, Toronto, writes: 'I have been a sufferer from Dyspers's for the past six years. All the remedies I tried proved useless, until Northrop Lyman's Vegetable Discovery and Dyspersia.

BLASPHEMY ARRAIGNED.

Catholic Review.

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 blaphemy. 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. 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 comtortably 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.

mission. Towards the end of the Mass, the priest made his address. It was plain, in ther of-fact, but most earnest and impressive, both from the matter and the manner of both from the matter and the manner of the aged missionary, a tall, white haired, noble-looking man. He warned his heavers 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 recon-ciliation 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, let 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 reconcitation with God, the evil spirit went away befiled, hungry, and raging for repossession. 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 assail that

soul, and if they succeeded in entering in, the condition of the soul was infinitely worse than if the person hal 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 conso, the preacher impressed on the con-gregation, unless they really resolved on 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 ratural and necessary consequence? The children, from their infancy, upwards were steeped and schooled in this filthy vice by those whom 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 succed persons and things. Thus were the children abandoned by their own parents from the beginning to the influence of the Evil One aid 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 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 past through these cities and from one to another hear a constant chorus of blasphemy going up sgainst the throne and the Person of God. What must be the spicitual condition of the people who find delight in such discourse? One is led to imagine that the condition of the people of Sodom and Gomorrah, on whom an offended heaven rained down a destroying fire under the Old Law, cannot have been much worse. And for us 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

There is no such excuss for us, for we know perfectly well what we are doing, and do it eagerly and wittully."

These p ints of the discourse we give as worthy of grave attention far 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 lamountably addicted to would benefit others, too, than the Canonilis who may be lamentably addicted to this vice, which is at once as unmanly as it is ungodly, and despicable and profites from whatever point of view. Nor is the line of sinners in this regard by any means confined to the Hudson and i's towns. The line unhappily may be said to circle the world with a cordon of blasphemy. The Catholic Review has ere now dwelt upon the ediousness of blasphemy and that kindred vice so prevalent in what is erroneously called 'men's society," the telling of filthy stories, where each one strives to outvie the other in the invention and detailing of matters unworthy the hearing and revolting to every sense of decency. We beast of our age as bing especially intellectual as d re-filled, if not moral. There is left much tor us to learn in the use and abuse of language. There is no refinement in using our intelligence and tongue in befouling God's air or da kening it with

Use the Old and Reliable.

curses.

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Catholic Record. LONDON, SATURDAY, OCT. 23, 1886.

CALENDAR FOR OCTOBER.

CONSECRATED TO THE QUEEN OF THE MOST

21 88. Hilarion, Abb., Ursula and Comp.

22 Feria, St. Mellow, Bp. and Conf. 24 19th Sun, after Pen. St. Raphael, Arci

25 83, Crispin and Crispinian, MM. 21 th, Everietus, P., M. 27 Vigil of S. Simon and Jude, St. Floren tipus, M. Simon and Jude, St. Floren 28 88, M.

11 ns. M.
28 88. Simon and Jude, Avostics.
29 Feria. St. Narcisius, Bp.
30 Vigil of all Saints. Bl. Alphonus Rod-rigues, Coof. Fast.
31 2 th Bun, a 'ter Pen. SS. Nemesius and Lucullus, MM.

PERILS OF THE FUTURE. Toe union of the two Canadas. brought shout in 1841 was by Imperial statesmen looked upon for a time as the final solution of the Canadian trouble. 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 in fluence 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 embisterment begotten of these struggles led to the political crisis of 1864, when a dead-lock, unexampled looked on not alone with disfavor but perhaps in the world's history, forced our public men to devise a remedy for Province of Quebec itself and by hundreds the evils that distracted the people and arrested the machinery of government. of nations and provincial autonomy are for The confederation of all the British the present their safeguards. But history North American Provinces was then suggested as the panacea for all Canadian ills, and by the people gladly accepted as cient of the political institutions of the an unfailing and therefore inestimable Caristian era, the temporal power of the remedy. Confederation entered upon, it Pope, protected by every principle o did indeed look as if the country were right, and by every guarantee that forever rid of the racial difficulties that kings could give or statesmen inter-1841 unworkable. But history in this land seems specially determined to repeat I self. The Franch 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 optimist school to pooh pooh these declarations of hostility against the French population. But, though by no means pessimiste, we cannot fail to discern in them portentious 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 numers 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.

line of thought of certain papers in 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 Canada for Canada's good. This is an 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 annovance of six

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 seve a degradate and in 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 cus-toms of two hundred years ago, the French Canadians are nothing less than a buge obstruction lying in the path of Can-ada's progress. They are a distinct nationality imbedded in the heart of the 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 lan-

guage we must declare it, in view of the coldness of its statement, the resolute. ness of its determination. Forcibly, in deed, does it remind us of the ante bellum utterances of certain sections of the Northern press in the adjoining republic. The declarations of the abolition 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 insti tution of the several states in which it existed, and was not to be inter fered 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 Ouebec is in the Capadian 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 institu tions. These institutions are, however, with positive hostility by thousands in the of thousands elsewhere. The plighted faith shows that neither are unfailing safe guards. The noblest and most benefit had rendered the Legislative union of change, has not been strong enough to ithstand the aggressions of fanatici and prejudice. Will Lower Canadian privilege 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 come it must. Wrote the Mail of Oct. 4th, in this present year of grace.

> "Are we to reject this universal ex perience 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. Principal 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 present farmers there, not to count the direct loss they sustain through the exemption of her vast estates from municipal taxation, we need go no fur-ther for proof that in Quebec as else-where 'privilege is poverty.' The exact figures regarding clerical emoluments cannot be obtained, for the Church will not give them, and no mem-ber 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 dol-lars 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

injury sustained by them in other ways through the antiquisted system of educa-tion imposed upon them by the Church through the application to all things civil of the doctrine that the State canadvancement—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 utter-ances are regarded with profound respect by a large portion of the electorate of the Dominion, a journal wielding an influence on the public mind impos sible to estimate. The Mail demand 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 unconcealed satisfaction. With like feelings are such utteranges as those of the Mail now re-

"The movement begun by Papineau and the Dorions, which has made itself felt from time to time in such occur-rences as the rebellion of the Institut rences as the rebellion of the Institut Canadien and the indictment of the clergy before the Etection 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 re-appear by and by e; and when that day es, are we in Ontario to be told tha nothing to the Dominion that the second province in it is impoverished by the presence of med ævasism? 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 night impossible in consequence of the privimpossible in consequence of the private ercised and enjoyed under the tion of our law by a Church that is seek-ing to build up, not a British, but a French community!"

ceived :

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 ner. Are they, we ask, prepared for the special and a weighty obligation to study sacrifices in which adherence to princi. well their words, that naught may be ple must involve them in such a struggle set down in malice, naught in hatred, as that threatened by the Mail? Are anger, ill will or injustice. Nor should cutions and the embitterments that a scienceless, the unprincipled, the vile war of races and creeds must bring creatures who revel in confusion, bitterabout? We do, we know, feel safe in ness, and heart-burnings, the use of their 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 consequence 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 selfsacrifice 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 Can-

The appalling details of the enormities practiced on Catholic Christians in Tonquin 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 having been thus disposed of, the remainder were put to death native fashion. Upon some was inflicted ling chi, which means that the victim must be cut into a thousand pieces, the executioner To judge from the manner of speech and spirit that characterizes its people? The selecting the least vital portions until

ada, but the outlook just now is not

bright nor promising.

death finally results, after incredible pain to death with scourges dipped in boiling oil. Others had their legs and arms amputated, while the trunks were thrown to one side, while some were fastened between planks and sawn asunder. All that fiendish ingenuity could suggest was done. The Vatican appeals to France for ald and counsel in the work of putting a stop to these inhuman practices. We fear that the appeal to the radical government of France will be in vain. A overnment that persecutes religion at ome is not apt to put a term to persecution abroad.

THE KINGSTON WHIG vs. MOST REV. DR. CLRARY. The Pishop of Kingston has, amongst other eminent qualifications, that of kindly regard for the rights of every class, nay, of every individual amongst his fellow-citizens, in the discharge of duty to God and country. A man not only of rare scholarly gifts, and still rarer grasp of mind, His Lordship the Most Rev. Dr. Cleary, not only knows his own place and insists upon his just rights in the community, but willingly and cheerfully con-cedes to men differing from him, not alone on the public questions of the day, but on matters affecting religion itself and the salvation of souls, the right of showing cause, or at all events en-deavoring to show cause for the belief that is in them. Not by rod, or gibbet or whipping post, nor menace of any kind whatsoever, would be bring men to think as he does, to believe as he believes, t profess conviction as he professes conviction. By the light that kindly and gently, but irresistibly leads to truth would he have all men brought to the acceptance of his views and convictions Insisting upon freedom for himself, Dr Cleary is the last to refuse it to others But there is a vast difference-let demi gogues say what they may-between liberty and license. None but the ruffian will assail with violence or be smirch with slander the respectable opponent whose arguments upon any given question are not to be answere by reasoning; none but the worthless feel bitterness in their hearts against the man who, in a fair field of disputation, has set at naught their contentions demolished their arguments, and utterly vanquished them in the arena of intel lect, where the fittest only survive none, again, but the most dangerous of nen can, for the purpose of bringing pence to their coffers, set man against an, and class against class-stir up the demon of civil strife and internecine confict, and rend their country in twain, by unjustifiable assaults on prelates of repre sentative position in the Church of God -men whose mission is peace and mercy and good-will among their fellow beings. Upon newspaper editors-in all those respects in which men of influence in a community may justly be held responsible for the formation of a public opinion we address ourselves in a special man in reference to men or things-lies a

columns to traduce men of good repute, and thus sow the seeds of hatred and discord in peaceful communities. We are, we must confess it, sorry to have to call public attention to the course of the Whig newspaper towards the Most Rev. Dr. Cleary, Bishop of Kingston, a course of which we can only speak in terms of reprobation, in its treatment of that eminent prelate's action on the question of Home rule. His Lordship's crime, in the eyes of our Kingston contemporary. and some of our Kingston contempo ary's correspondents.seems to be his outspoken devotion to the principle of self. government for Ireland, In his advocacy of that sacred principle, as applicable to his native land—the mother country of more than one million of the people of Canada, His Lordshin occupies that leading position to which as well his talent, learning, and experience, as his exalted office, entitle him. He is indeed on that question-not to speak at all of others-matchless in argument, peerless in eloquence; but in no instance has he ever, even in the most heated controversies, been ill-natured, offensive, unduly aggressive or dictatorial, Men of interior gifts and narrow minds often lay such charges at the door of intellectual giants, but the world is now too old and too sharp to be deceived by such petty spitefulness, whose little shafts fall mpotently at the feet of the champions malice would have them slay. The Whiq has done the good Bishop of Kingston injury and injustice and should set at once to make reparation for its wrongloing. It has distorted the expression of

t should have no sympathy. Lay by a good store of patience, but be sure to put it where you can find it.

his views and opened its columns to un-

truthful and malicious writers with whom

THE LATE MR. JOHN WRIGHT. The death of Mr. John Wright, one

London's oldest and most highly respected

citizens, has cust deep and general gloom

over the whole community. The ead event did not, it is true, come unexpect-edly, for Mr. Wright had been for some ime 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 2) And again : "Let the charity of the were few and his friends legion." Upright, honorable and free from malice, Mr. Wright's demise creates a void in the history of our country-lear as it community that must long be felt. is to every Christian and Catho.

"His disinterested Christian benevo- lic heart as the chosen home lence was," as truly says the Advertiser, "well known, and he was highly esteemed by all who knew him. Born in Kil-kenny, 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 their nature the charity of the brothermagnificent growth and proportions as a hood—this most certainly and unques-leading urban community from the days tionably is the time. For several of its first and bitter struggles with the forest primeval. "He was," a de the Free kept in a constant state of agitation and Press, "shortly afterwards apprenticed to Eiward Matthews, carpenter and builder, his congenial work, setting man against and worked for him many years. In the year 1854 he entered into partnership of long and tried value-men who have with Mr. James Durand, and the arm was continued as Wright & Durand for twenty six years. In 1880 a dissolution try have been traduced and vilified in took place consequent upon Mr. Wright's a manner as well scandalous as retirement from active work. Since then he has superintended the construction of the new St. Peter's Cathedral in the platform, and by soulless charletons this city, and latterly had been in the prattorm, and by this city, and latterly had been in the press. 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 843, and the union was blessed by eleven hildren, seven of whom survive himthree sons and four daughters, all grown up. He occupied the position of Presilent 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

hemselves. 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 though',
And simple truth his aimost skill.
Whose passions not his master's are,
Whose soul is still prepared for death,
United unto the worldly 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 goot.
Whose conscience is his strong retreat;
Who es state can neither flatterers feed,
No ruln make oppressors great;
Who God doth late and carly pray
More of his grace than gifts to lend,
And entertains the harmless day
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

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 amongs

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 vearied humanity amid the trials, temptations and vicissitudes of life-ever keeps before her children the necessity of their being one in mind and heart, free from all anger, hatred, bitterness and ill will. 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, care ful to keep the unity of the Spirit in the bond of peace." (Eph. ix. 1-3). 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 natreds. 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 Ergland, or Philip II. of Spain. In a

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 forgivenness of injuries and the love of brother for brother the subject of many feeling references and pressing was with the spirit of His Divine Master, conveyed to the early Christians the same counsels and precepts that Christ had given His Apostles. shall fulfil the law of Christ," (Eph. vi. brotherhood abide in you." (Heb. viii, 2.) If ever there was a time in the lic 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 months has this whole Dominion been bitterness. The demagogue has been at man, and race against race. Citizens given a quarter or even half a century of inadequately requited service to the coundisgraceful in the last degree, by worthless political adventurers o 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 ountry grievously in the eyes of the

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 truth. ful 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 bastily men, who though they may have fallen into errors, have in the main done good service to the country. Let us be considerate 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 fully assured

world.

THE CHURCH AND THE POLITICAL Le Moniteur de Rome of Sept 5th informs us that a learned and influential Spanish Bishop, Mgr. Aguilar had just then published a pastoral letter which the Catholic journals of the Iberian peninsula had gladly reproduced. Mgr. Aguilar first points out that, according to the teachings of contemporaneous history, from the very moment that the clergy in general pronounces, as it is its duty to pronounce, sgainst 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 inacceptable 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 the policy of Diocletian or of Constantine, that of Philip Augustus or of Henry VIII.

word, if policy be based on Christian principles it will be Christian, and its egislation 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 dopted 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 baving 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 cockle, or, in other words, discerning the Catholic principles on which Catholic policy is based from the anti-Catholic principles and errors, the groundwork of heterodox 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 basis for public policy gives 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 of his 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 inpeccable, might be deceived or fall he is esti into error, but it does not pertain to his culture a inferiors to judge him, still less defame | Christian him. They must have recourse to his ecclesiastical superiors, even, if that be Lordship' necessary, to the Sovereign Master and | Sunday | Supreme Judge, in whom resides infalli- British Ca bility and the right of final judgment. It published is thus clear what value must be placed M. P. Se by Catholics on these phrases often repeated as sxioms : "The clergy must not town was 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 Stratford. Thomas, formed by Bishop issues an order bearing on polit- Father D ical matters it may not be discussed but neither must it be obeyed." And so on. Educated people who express them selves in this way do not assuredly respect on the grant of the which the flect 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 tollowed, the phrases above cited are, to say the least, too absolute and lead to erroneous interpretations. If of his her 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 followed. a Catholic, and Catholics could not follow him. Mgr. Aguilar also sets forth in at both s his important letter the Catholic theory on the forms of government, sum. T every country he writes: If pre-tenders base their claims on a 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 litization who should be the windows limits of a litigation whose termination rests with the jurisconsults, after a study of the various pieces of evidence submitted. Rarely, however, are litigious modious conflicts of this character treated or building solved by the ordinary procedure of sanctuar justice. What ordinarily occurs in such circumstances, after the testimony of history, is that each pretender makes abstraction of tribunals, and seeks to

political int religion. annals, cou the charge in politics. stand, and in mind, th of good sen tion of rig Aguilar, wherein th following in utary exan their delica zens, but s measures to save the the state f BISHOP 1 For thre ship the B foot thro blessing s stimulating presence a the sacred worthily d every wher testants Bishop of cause of hearty gr crowns hi fact we n

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word, if policy be based on Christian principles it will be Christian, and its egislation 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 baving 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 Sover-eign 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 cockle, or, in other words, discerning the Catholic principles on which Catholic policy is based from the anti-Catholic principles and errors, the groundwork of heterodox 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 gives 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 cr inpeccable, 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 re-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 difficult in such cases be solved? If the judg. ment of ecclesiastical authority must in case of doubt or conflict be preferred and tollowed, 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 a 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

procure a majority of suffrages, but they nearly always have recourse to war, con cluding 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 mod eration and counselling all alike to peace unless the contestants oblige ber, by reprehensible conduct, to exercise the right of admonition and of censure, which wherever morals are concerned, in all cases, belong to her. The eminent prelate 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 have 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 citi. zens, 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 VISI. TATION.

For three weeks and more, His Lordhip 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 council, 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 Protestents 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 peated as sxioms: "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 character. When the Bishop issues an order bearing on political character. When the Bishop issues an order bearing on political character. Father Dillon. High mass was celebra-Father Dillon. High mass was celebra-ted, Dean Murphy officiating, His Lord-ship 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 hand-some church, and thanked the Protestant friends who by their contri-butions have kindly aided in its erection. The life of Christ was the subject selected The life of Christ was the subject selected by His Lordship for consideration, and although he felt that human language was nuterly inadequate to describe the 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 porof that life from birth to death, and por-trayed 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 hie teachings rather than to his words, to carry conviction to the hearts and minds of his hearers. We regret that we cun-not give even a brief outline of His Lordship's sermon. The services in the evening were conducted by Dean 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 is of the Norman style of architecture; the main building is 74 by 55 feet, its total length, including the appa and vestry is 100 feet; the tower is 12 feet square, and tower and spire is 73 feet high. Over the main extrance 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 class. 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

ated with flowers. The seats are commodious, sub-tantial and stylish, and the church is capable of containing comfort ably an audience of 500. The windows were all the gifts of members of the con-gregation, chiefly of the ladies and their friends, and the names of the givers are painted on them The church is a redit to the congregation, an orna-ment to the town, and the crosses on its highest points denote to whom it belongs. In a previous issue, that of Sept. 22ud, the same journal had the following: Owing to the heavy rainstorm on Sun-day moving the opening cremonies of

day morning the opening ceremonies of the new Roman Catholic Church in this town were postponed for two weeks, until Sunday, 3rd Oct. His Lordship B'shop Wal-h, Dean Murphy, of Seaforth, Rev. Dr. Kilroy, of Stratford, Rev Fatner Flannery, of St. Thomas, and the Priest of the Parish, Rev. Father Dillon, were all of the Parish, Rev. Father Dillor, 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 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 urgently impressed upon his hearers with scriptural authority; he showed the impossibility of serving two masters with interests so anta-gonistic as God and the world, and besought all to choose the hetter part gonistic 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 wa 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 some of the doctrines taught from some of the doctrines taught by the Church of Rome, or object to some of the forms of its worship, no man claiming to be a Christian could dissent from the teaching of His Lord-bip last Sunday morning. If there was less pre-judice and more community of feeling between the different religious denomina-tions 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. Buth may be useful, both may be good; but both to achieve the greatest 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 liberalizing 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 mons-trous evils. At the present moment in this country there are evidences of im pending evil which can only be averted y 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 con-

requences of which may be felt for generations. What the country requires just now is patriote; of partizans 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, nen, 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 His Lordship re-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 Grannotter, who have the mission in burg by the Kev. Fathers Ryan and Grannotier, who have the mission in charge. Having duly satisfied him-self of their worthiness for the reception of the sacrament, the Bishop on Wednesday morning, Oct. 5th, administered that sacred rite to 139 5th, administered that sacred rite to 139 candidates. The celebrant of the Mass on the occasion was the Rev. Father O'Connor, C. 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 secrement by a talling and impress. 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

o 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 flurishing Catholic mission of over one hundred and fifty or more families, in charge of the Rev. Father Schneider, a zealous and devoted young priest. Hera the Bishop, in the presence of a large congregation, on Thursday morning administered confirmation to 52 persons, all well prepared for the sacrament, ing 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 forposed were feebleness, ignorance and for-getfulness of God. From Colchester the Bishop went

modious 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-

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 oi 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 Colan institution should excel Sandwich Col-lege is keeping well abreast with the times, and doing noble service to religion and to country. The Rev. Father O'Con-nor, 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

met with On Sunday morning, at seven o'clock, His Lordship raised to the dignity of the priesthood the Rev. Thomas J. Hayden, 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 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 Mondsy morning His Lordship administered confirmation in the Parish Church of Sandwich, formerly the Catnedral Church of this diocese, to 80 candidates diligently pre-pared by the Rev. Father Aboulin, C. S. B., the indefatigable rector of the parish. Here again His Lordship indefatigable rector addressed the congregation in French, ex-celling if possible his former efforts by greater fluency and increased force of

rpre sion.
From Sandwich the Bishop directed his steps to Ruscom River, another French parish, of which the R.w. Father Lorion, a very zealous and successful priest, is cure. The Bishop here again spoke in French and gave confirmation to 110 persons. At Stoney Point the Bishop likewise confirmed 113 candidates, and at St. Francois, in the Township of Tilbury, St. persons an iyad a like privilege and 88 persons enjoyed a like privilege and happiness. The French Cauadian people of this section of the diocese were not lone highly delighted with His Lordship's alone fighly defighted 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 reli-

His Lordship did not reach home till Thursday night, the 14th inst. On Saturday, after one brief day's rest, he was egain on feet, this time to preside at the caremony of blessing the corner-stone of the 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 WRIG"

AND THE LORD BISHOP OF

KINGSTON.

A Kingston newspaper and would-be friend, the Davy Whig, again attacks the Most Reverend Bishop of this diocese, 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 some allowance could be made for the Editor's offensiveness to the Bishop and his people on the former occasion, as his formed alliance with the more rabid section of the divided O ange p had brought upon him the journalistic malady, technically termed "furore," and he might not have been wholly re sponsible 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 reverge for real or imaginary wrong.

corrected, revised and published, of hi own free wil and accord, for the sole gratification of the malignant spirit of an unbelieving, anti Christian Orangeman, certain awful and most atrocious blasphemies against the holy religion 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 rehicle for informing the public, in de fiance 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 whensoever their Protestant neighbors whensoever 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 reside an evolute. This would 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 uncivil ized, to the judges of the land and law-yers skilled in black letter, to honest yers skilled in black letter, to actize of every grade and class, and to the convicts in the Penitentiary, that whilom Mayor of Kingston and chief magistrate, charged with the dispensa-tion of equal justice between man and man, justifies his shameful outlage upon a peaceable religious body, numbering one-third or more of his fellow citizens, by the plea, worthy of being communi-cated diplomatically to the cannibals of name of a "well-known" scribbler was 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 bucketful of filth at the Whig office 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 professionally of its anti Catholic venom, and then, to gratify the unchristian spite of the scavanger whose name is

try, is beautifully situated on the banks | labelled upon it, fling it in the face of the epithet "stupid" with "enthus of the River Detroit, two miles from the his respectable Catholic neighbors, who, issm?" If the learned editor of the 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 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 underground cellar, but that those death-dealing missiles had been given to them in a package bearing a known" name; and consequently it was no harm at all to cast them into the preservation of public peace. Search the ecords of legislation in every country under the sun, be its people 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 mid-night and published at 3 o'clock in the

afternoon by the Daily Whig.

But why does this moral editor rake up again in Ostober, 1886, the Bishop Kingston's address delivered to the Home Rule meeting of November, 1885? The lovely Kane and Smith, the Orange Catilines, 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 imposters. 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 nations autonomy, and had been convicted of a he 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 weish, 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 ar-gument, 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 Kings tor, and lo! it is found at last in a sen tence whereby the Grand Old Man culo gises 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

tive of peace and prosperity among othe. land; and he thus refers to Wales: Hon. W. E. Gladstone said recently "The Welsh are the most essily governe 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."

malignity that could turn an argument maignify 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

Lordship and insult to the whole Irish race? Here the ingenuous editor of the Whig commenting upon it:

"And these are 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 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 na tion 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 respec-tively; whereas Ireland has never had, and never can be expected to have, an effective national representation in Parliament composed almost entirely of her traditional enemies and oppressors, who hate her because they have plun-dered 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 White Their enthusiasm in would not be so careful in selecting the periods of the Bishop's absence from the city for personal attacks upon him, 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 wh souled approval of this panegyric on the Weish for awakened enthusiasm in behalf of Ireland's rights. But how reconcile

Whij insists on their being direct professional judgment. Our idea used to be, that two contradictories 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 res-pects. 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. Glad-stone contemplates the Welsh people as they now enjoy "practical self-govern ment" 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 Eng-land guided by him; the Bishop alluded to quite other days, when Wales was almost as thoroughly enslaved by Eng-lish 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 Establish-ment 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 deriding their religious convictions. Will the chivalrous editor of the Daily Whig say that an Irishman, whose fore-fathers 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 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 inoffensively 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 indi-vidual 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 posi tion. It is no slight to his personal tion. 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 ineffably 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 assault upon our Most Reverent 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 Engd, through which the world at lar has come to learn the manifest justice and glorious chivalry of Ireland's claim and the unquestioned disgrace brough by England upon herself and national character in consequence of her barbarous oppression of Ireland? does not Ireland enjoy self-government? asks the Whig. ent leaders undisturbed in their reflec tions upon this famous editorial Why, Why, Why.—Kingston Freeman.

EDITORIAL NOTES.

We elsewhere publish a letter to the Hamilton Spectator from our esteemed friend "Claucahill." 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 pemphlet 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 do what he can. Father Wood, an English monk at Rome, constructed the first pianoforte in

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

MEWS FROM IRELAND.

Dublin.

The Viceregal procession through the streets of Dublin, on September 18th, was the sixth which has taken place 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 sameness, for which, no doubt, the great variety in their public exits fully atones. Lord Londonderry rode through the lined streets surrounded by his staff and a glittering cavalry escort, his black coat distinguished him constitutions the tinguished him conspicuously among the bright uniforms. Inconsistency is the natural prerogative of those who have neither right nor reason on their side. The landlord party are now strong in maintaining that the Lord Lieutenant represents the Sovereign, and not a party. Lord Aberdeen was Lord Lieuparty. Lord Aberdeen was Lord Lieu-tenant. When the landlords boycotted him did they mean to boycott the Kilkenny.

It is depressing to have to record, week after week, seizures and sales of cattle for rents which the tenants could cattle for rents which the tenants could not pay even in more prosperous times. The landlords are doing all they can to harrass and annoy the tenantry instead of adopting the wiser policy of conciliation. On September 20, at Butts green pound, Kilkenny, six cows and three heifers belonging to Mr. Aylward, whose holding is situated at Rathkiernan, were not un for sale at the spit of Mr. Aylward. noting is situated at Rathkiernan, were put up for sale at the suit of Mr. Anthony Lefroy (son of the late Chief Justice Lefroy), for rent amounting to £79. Mr. Campbell, sub-agent of the estate, purchased the cattle for the landlord, and had them conveyed by train to Dublin, Four cows and one heifer belonging to Mr. Fielding was also put up for sale for the sum of £45 due to the same landlord. The tenant bought the cattle for

Perhaps there is no surer indication as to the state of the country than that dis-closed 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 $\pounds500$ should be carried over as arrears, and this from the inability of the people

On Sept. 22d, a cruel and heartless eviction was carried out at Ballindinas, about three miles from Wexford. The victims were Mrs. Clancy, a widow, and her family. She petitioned her landlord, Le Hunte Hobson, for a reduction in what is admitted by everyone to be a most exhorbitant rackrent— 22s, an acre -for poor, hungry, mountain land that would starve the crows, and where a couple of inches of clay barely sustains wild heath that covers a goodly extent of its surface. But the landlord proved inexorable; his greed for the full rent ahould be appeased, otherwise extermination was the doom of the unfortunate tenant, who failed to procure the rent, for assurealy the land never produced

At Cranmore, county Carlow, Mr. D. Miller was evicted some short time ago out of Cranmore House. The landlord— Mr. Durdin—sent emergency men to care the farm for some time. This game, care the farm for some time. This game, it appears, did not pay in those bad times. The facts of the case have long since been in the possession of the public. The only thing that may not be known is that one Tom Dobbs took up the job. This bran new emergency-man was the nearest neighbor that Miller had while he held the farm.

Cork. On September 22d, a sad case of eviction took place at Ballyhorgan, on the estate of "Coolly Primroy." The unfortunate victim is a widow named

On September 17, a sheriff's party from Cork proceeded to Ballyshoneen. situate between Clogbroe and Inniscarra, to evict Mrs. O'Callaghan and her son John, who hold two farms in that locality from Mrs. Dunscombe. The eviction was for non payment of rent, which, with costs incurred, amounted to close on £300. As soon as the evicting party appeared, a large crowd assembled, most of whom were armed with spades, and set to work vigorously, digging up the potatoes and other vegetables on the O'Callaghans' farms. The non appearance, however, of the landlady's representative informed the police and bailiffs that the had a constant of the landlady's representative informed the police and bailiffs. that they had come on a fruitless errand, and after waiting for some time they re-turned homeward, followed by the shouts of the delighted country people and in dustrious diggers. The eviction is in definitely postponed.

Clare. At an adjourned meeting of the Kilrush National League on Sept. 19th, the Rev. Daniel Courtney in the chair, the following resolutions were adopted: That, knowing as we do the depressed condi tion 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 got rents judicially fixed as to those who have not as we believe the payment of such rents impossible; and, deeply inter-ested 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. Parnell in his bill. On the motion of Mr. Kett, a reso-lution was also passed condemning the action of the Government for allowing their officials to wage war on the Irish Jail in the person of Father Faby.

Limerick. The Very Rev. Canon Slattery, P. P., of the parishes of Hospital and Herberts-town, 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 come time past, and suffered severally for some time past, and suffered severely from a gangrene in the foot, of which he

Protestant districts in the North of Ireland, writes: "It was pleasingly surpris-ing 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 with the Home Rule party, but confesse that it was more from a religious poi of view than any other that they beld 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."

Father Faby has bad extended to him the privilege of receiving four visits daily, and also of receiving the local and September 231 was the Most Rev. Dr. Carr, Bishop of Galway, who remained with him nearly an hour. The Very Rev. Father Lally, Father Liftus, and other clergymen visit him frequently. His health is not very robust, but he is bear ing 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 Looscannon on Sunday, September 17th, in the course of the meeting which was held, portraits of Lord Clanricarde, which the tenants were forced to pay ex orbitantly for, and hang in the place of honor in their houses, were groaned and burned. Resolutions were passed strongly condemning the conduct of Lord Clan-ricarde 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.

On Sept. 21st fifty police proceeded on cars and brakes to Rosturk Castle, the residence of Mr. R. V. Stoney, about 13 miles to the north of Westport. At Newport they were joined by 22 additional members of the police force, mak tional members of the police force, making a total of 72, who were under the command of Captain Barry, R. M., Belmullet, and District Inspectors M'Ardle and Ball. The Very P. Grealy, P. P., V. F., President of the Newport National League, and the Rev. Father Coen, C. C., also accompanied the party. The Sub-Sheriff, Mr. Thomas F. Ruttledge, Turlough Park. Castlebar. joined the evict-Sheriff, Mr. Inomas F. Ruttledge, Iur-lough Park, Castlebar, joined the evict-ing party on their arrival at Rossturk, where, on six tenants against whom ejectment decrees were obtained, evictions were to be carried out. With regard to one of the tenants to be evicted an incident worthy of notice took place. So wretched was the appearance of this hovel and its inhabitants that the spirit of charity touched the heart of the evicting party, and by a subscription made by the police, to which the Sub-Sheriff himself subscribed one pound, the rent and costs were paid, and this poor woman and her seven helpless children were saved the trying ordeal of being driven from their worse than mis-erable home. The display of arms and military force on this occasion was military force on this occasion was simply ridiculous, as the cost of the ex-pedition of resident magistrates, district inspectors, sheriff's bailiffs, and police was infinitely more than the arrears of rent due Mr. Stoney by those unfortun-

CATHOLIC PRESS.

N. Y. Freemans Journal.

When will the Anglomania end? Delany, with two small children, aged 6 and 7 respectively. She held about 15 acres of the worst land that ever Griffith valued.

"Awfully," instead of "very," has become such a common Americanism that the English will probably soon drop it. But the increase of English slang in ordinary conversation is a thing for contempt.

And the rage for everything English—from dilapidated actresses to clumsy coats—is beneath contempt.

The other day there came to New York a young woman of the stage, who is received as a celebrity not because she can act, or because she has a bad char acter, for there is nothing against her reputation. But she has had the honor of being jilted by a lord! Her English manager counts on the desire of Americans to behold a young woman who has been actually engaged to a member of the peerage! Can we say that the Eng lish manager is wrong? The cable has been busy with the re-engagement of this young lord to an American gir!, Miss this young ford to an American girl, Miss Grant. He is a person of importance in newspaper circles. The Sun's and the Tribune's London correspondents give paragraph after paragraph to him. He has never done anything to deserve this, except to jilt the actress, and to get himself a reputation of idiocy. But he is an English lord. His father was a legal luminary, promoted to the peerage. He is Lord Cairns now, because his father is dead. For a long time he was known as Lord "Gumboil," and as a brainless dude. If he were not English, if he had not a title, he would sink to the level of those foolish creatures who suck their canes and stare at ladies coming out of church. It is foolish to boast of the Declaration of Independence when English slang, imitate English eccentri-cities, and pay their money to see one female who is said to have been the mistress of an English prince, another who is said to fill the same position in the harem of an English earl, and another who has been jilted by an English lord. The British are more than avenged for that insult to their tea in Boston.

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 femala for whom the me time past, and suffered severely a gangrene in the foot, of which he He was seventy-two years of age the was seventy-two years of age the known by a lower title, for there is died. He was seventy-two years of age and twenty-seven a parish priest, having been appointed pastor by the Most Rev. Dr. Leaby, when a very young priest.

Antrim.

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 A special correspondent of the Liberal their rage for things English, might Home Ruler who has been visiting the imitate some fashions worth imitating

For instance, the revival of the good old

For instance, the revival of the good old name "gentlewoman."

"Alarm is felt," the cable announces, "in European circles over the favor shown by the Holy Father to the Jesuita," Amelia Osgood, a harmless little woman in Thackeray's "Vanity Fair," cries out when she hears the Pope denounced. "Poor Pope, what has he done?" A similar exclamation concerning the Jesuits probably arose to the lips of a great many readers of this telegram. Eugene Sue and the other traducers of the Jesuits—beginning with Pascal—are no longer in fashion. The prosecution of the Jesuits in France has sent many of them into countries where they were only known by reputation, before Paul Bert proceeded to put into action Gambetta's insincere cry against clericalism. "Clericalism is the enemy," was a worthy pendant to Voltaire's cry against Our Lord, "Crush the wretch." But the Jesuits have been found in ali non-Catbolic countries to be so

The ferocious saying so recently attributed to the Tory party in England, as summing up their ideas of how Irishmen should be dealt with—this savage alternative of "Manacles or Manitoba"—i.e., coercion or (forced) emigration,—reminds us of the intelent cry of the conqueror in Virgil's Ninth Eclogue to the peaceful tillers of their native soil: "Veteres migrate coloni." To think that a Christian people should merit the bitter taunt of Galgacus to the heathen Romans—"They have made a solitude and call it Peaces"! (Taction, and the solitude and call it Peaces"! (Taction, and the solitude and renewed in the flesh.

By dint of frequent repetition, we all took to him amazingly. The priest of the cannized and so the Doctor soon in the flesh.

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By dint of frequent repetition, we all took to him amazingly. The priest of the parish was unto him as a bosom friend.

Mrs. Beads declared the worthy Stubbs fit to practice. By and by the practice grew, so that the worthy Doctor, in the sacred cause of humanity, had frequently to be cannized and so the Doctor soon in the flesh.

By dint of frequent repetition, we all took to him amazingly. The priest of the parish was unto him as a bosom friend.

Mrs. Beads declared the worthy Stubbs fit to practice. By and by the practice grew, so that the worthy Doctor, in the sacred cause of humanity, had frequently to be cff of a Sunday. With practice came wealth and then luxury; and now, the societies with the solitude and solitude and solitude and solitude and solitude and solitude and solit itus, Agric, 30.) Hear, rather, what him no more. Time was money John Milton says ("Reformation in Eng and so time was precious. Then, full land," Book II.,) of such an imigration: suddenly, came a contest with the

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, made 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, Iudo-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 one Society, nearly a half a million of Christians, 15 bishops, 307 missionaries, 349 native priests, 1, 297 catechists, 1,318 churches and chapels, 19 seminaries with 1,136 students, and 1,274 schools or orphanages containing 24,287 students. These are exclusive of the Jesuits, the Dominican and all other missions to China. But, then these are Catholics, and Catholics, of course, are not Christians! Those 30,000 martyrs who 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 ig-nore the very existence of Catholic missions is really refreshing.

than twenty years its sales have been enormous, but we have yet to learn of its

From days of agony and discomfort, not by great interpositions, but by the use of the only sure-pop corn cure—Putnam's Painless Corn Extractor. Tender, pain-ful come are removed by its use in a few days, without the slightest discomfort. Many substitutes in the market make it necessary that only "Putnam's" should be asked for and taken. Sure, safe and barm-

Any man, women or child is in a Bitters cure constipation by imparting a healthy tone to all the secretions.

N. MacRae, Wyebridge, writes: "I have sold large quantities of Dr. Thomas' Eclectric Oil; it is used for colds, sore throat, croup, &c., and in fact for any affection of the throat it works like magic. It is a sure cure for burns, wounds, and

Fatal Attacks

Among the most prevalent fatal and sudden attacks of diseases, are those incident to the summer and fall, such as Cholera Morbus, Eilious Colle, Diarrhou, In-Good Repute

A SPECIMEN BRICK.

Irish Standard. All along, in our parish, we wanted a Doctor—a medical Doctor and a good Catholic. There were some queer incidents in relation to the physicians already dents in relation to the physicians already in town. "Queer" is a good enough expression to qualify "incidents," but some other adjectives will also fit well; we will then say blasphemous, blackguard, and in not a few cases, murderous incidents took place in their course of practice; so, everyone was wishing for a good, practical, Catholic physician. When you think of the current expression "ten doctors, nine infidels," our hopes were microscopic, but all of a sudden, just as the fishes bite, there came one to town who professed Catholicity most indubitably.

signist clericalism. "Clericalism is the enemy," was a worthy pendant to Victurie's cry against Our Lard, "Crush the wreth." But the Jesuits have been found and Ayer's Sarsaparilla an efficacious much better than their reputation, the treatment of the Linited States, nothing but good is known of them. And this silly cablegram receives that amount of statistion which is given to a great deal of matter where the content of the control of t

John Milton says ("Reformation in England," Book II.,) of such an imigration: "I shall believe there can not be a more ill-boding sign to a nation (God turn the omen from us!) than when the inhabitants, to avoid insufferable grievances at home, are enforced by heaps to forsake their native country."

At the recent anniversary of the Female Missionary Society, held at the Bromfield street Methodist Episcopal (Chuych Peeter Miss Clear Customer Peeter settled the guestion by with.) Doctor settled the question by with-drawing his corporosity from the church altogether and thus a great schism was

averted.

Lo and behold! what a change!
Stubbs found fault now not only with
the church's pews, but with the church's
preachers. The sermon was dull or
heavy, or tiresome; the mass was too heavy, or tiresome; the mass was too long; the music was horrid; the congregation was poor and uneducated, and altogether, it looked like a case of utter prostration with the pulse very low, indeed. Well, to make a long story short, Stubbs ceased going to church altogether—then joined the Grand Knights of Lotty Humility and received new lights. new lights.

But weren't we deceived down in our

I guess we were.

KATE.

\$1,000 Reward

or your labor, and more, can be arned in a short time if you at once write to Hallett & Co.. Portland, Maine, for information about work which you can do and live at home, whattever your locality, at a profit of from \$5 to \$25 and upwards daily. Some have made over \$50 in a day. All is new. Hallet & Co. will start you. Capital not required. All ages. Both sexes. All particulars free. Those who are wise will write at once and learn for themselves. Sing little fortunes await every worker.

Catarrh, Catarrhal Deafness, and Hay

A NEW TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites Though numerous causes may operate to turn the hair gray, all that is needed to restore the natural color is Hall's Vegetable Steilian Hair Renewer. For more than twenty years its sales have been detailed the steil to the presence of itying parasites are due to the presence of itying parasites are due to the presence of itying parasites are due to the presence of itying parasites. The lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarry. hal deafness, and hay fever, are cured in from one to three simple application made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrha deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 303 West King street, Toronto, Candangerous condition when neglecting a ada, who have the sole control of this new constipated state of the bowels. There can be no perfect health without a regular ing this new treatment, free on receipt of action of this function. Burdock B'ood stamp.—Scientific American.

A Modern Miracle

In a recent letter from R. W. Dowton of Deloraine, Ont., he states that he has recovered from the worst form of Dyspep-sia after suffering for fifteen years; and when a council of doctors pronounced him incurable he tried Burdock Blood Bitters, six bottles of which restored his health.

There is nothing equal to Mother

Dysentery, etc., that often proves fatal in a few hours. That ever reliable remedy Dr. Fowler's Extract of Wild Strawberry, should be at hand, for use in emergency. Mrs. Mary Thompson, of Toronto, was afflicted with tape worm, 8 feet of which as well as observation. It is the only was removed by one bottle of Dr. Low's Werm Syrup. Sisters of

Asylum, Dorchester, Mass., certify to the that wait on man's most dignified and inestimable value of Ayer's Sarsaparilla happiest state," but the dignity and hapin the treatment of sore eyes and skin piness of man cannot long endure with diseases, among the many unfortunate out the health that may be obtained in a children under their care. Mrs. S. D. few bottles of Ayer's Sarsaparilla. A. W. cerning the treatment of her daughter, Montreal, Que., writes: "After cerning the treatment of her daugmer, troubled with Dyspepsia for a year, and with Sait Rheum with Sait Rheum lows: "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 six bottles of Ayer's Sarsaparilla." M. G.

Charity

Charity, attached to St. Mary's Infant may be "fairest and foremost of the train Bodwell, Wilmington, Mass., writes con- Parker, lumber dealer, 209 Bleury street,

For a Number of Years.

never looked so well, as now, since they Traine, Duxbury, Mass., writes: "I have were affected, and her general health is found Ayer's Sarsaparilla an efficacious were affected, and her general health is improving every day. She has taken but half a bottle." A. J. Simpson, 147 East Merrimack 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

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AS SUPERIOR TO ALL OTHERS.

75 STYLES TO CHOOSE FROM.

W. BELL & Co., Guelph, Ont.

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 exhorbitant charges have, in connection with the burial of othere are cases that exhorbitant charges have, in connection with the burial of othere are the Undertakers doing business here belong to what is known as the Undertakers doing business here belong to what is known as the Undertakers doing business here belong to what is known as the Undertakers doing business here belong to what is known as the Undertakers doing business here belong to what is known as the Undertakers doing widow, father or children are at the research prices, with the result that the sorrowing widow, father or children are at the freneral of a loved one.

It is now proposed to meet a long-felt want in this city and vicinity, to remove abuses, justly and rightly complained, by establishing a Reform Undertaking Establishment, in no way connected with a cother house in the city, and the unset 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, sating for the last ten years with some of the best Furniture Houses in the United States—quite recently he beston, Mass.

The Undertaking bepartment has been placed under the supervision of a gentiemen with 17 and 2 experience in Canada and the United States. He is in every some in Canada, having made a specialty of this feature of the business, hitherton in most cases but indifferently persued in Western Ontario. He was for some time in Toronio but most eccently with Hoss Bros., of Listowel, whose manufactory is one of the grant and the States and most improved paraphernalia of a first-class Undertaking Business, and its Hearse is without doubt the finest of the kind in the Domision.

king Business, and its Hearse is without doubt the finest of the kind in the ominion. Depth in the premises.

The influence and patronage of the public are respectfully solicited.

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Purify the Blood, correct all Disorders of the
LIVER, STOMACH, KIDNEYS AND BOWELS.
They invigorate and restore to health Debilitated Constitutions, and are invaluable
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aged they are priceless.

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Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcera
It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal.
FOR SORE THROATS, BRONCHITIS, COUGHS,
Colôs, Glandular Swellings and all Skin Diseases it has no rival; and for contracted
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and are sold at 1s. 1½d., 2s. 9d., 4s. 6d., 11s., 22s., and 33s. each Box or Pot, and may
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Oxford Street London, they are spurious.

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and R-ligious Articles. 1669 NOTRE DAME STREET, MONTREAL. Where the faded flower shall freshen,
Freshen never more to fade;
Where the shaded sky shall brighten,
Brighten never more to shade;
Where the sun-blazz never sporches;
Where the sun-beams cease to chill;
Where no tempest stirs the echoes
Of the wood or wave or hill;
Where the morn shall wake in gladness,
And the moon the joy prolong;
Where the day light dies in fragrance,
'Mid the burst of holy song—
Brother, we shall meet and rest
'Mid the holy and the blest.

The Meeting Place.

ANNIVE

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Mid the noisy and the olest.

Where no shadow shall bewilder;
Where life's vain parade is o'er;
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where the bond is never severed—
Partings, claspings, sobs, and moan,
Midnight waking, iwilight weeping,
Heavy noontide—all are done;
Where the child has found its mother,
Where the mother fluck the child,
Where dear families are gathered
That were scattered on the wild—
Brother we will meet and resid
'Mid the holy and the blest.

Where a King in kingly glory Such as earth has never known,
Shail assume the righteous sceptre,
Caim and wear the heavenly crown—
Brother we shall meet and rest
'Mid the holy and the blest.

—St Joseph's Journal.

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers. reached in their Church of St. Paul the Apostle, Fifty-ninth 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 soni, and with thy whole mind. This is the greatest and first commandment. The second is like to it: thou shalt love thy neignbor as thyself."—Gospel of the Sunday.

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 appear since we are informed by the inspired writer in the significant word, "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 on the ably done, gives an answer that at once meets his objection and frees Him from all meets his objection and frees thin from all suspicion of underrating the value or weakening the force of any of 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.

chosen people, and through them to the whole world.

Yes, my brethren, love is the one thing required by God from us in order to prove our devotion and attachment to His Adorable Person. It is the only virtue that the ball regulate all our actions and that should regulate all our actions and words. It is the only performance that will make our deeds meritorious and oursides of selves objects of God's special mercy and tions

Love is the very being of God, and it is bratin 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 abide h in charity abide h in God and God in him."

This same principle all the saints incul. This same principle all the saints inculcate in their laws, as well as in their teaching. It is said of St. John that he was
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day why he had said so often the same
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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 the of perfection, but as time goes on that of perfection, but as time goes on that brong will pass away. As we use our spiritual 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 towards those who treat us in a manuscrept pleasing to us, but also those

to act well towards those who treat us in a manner pleasing to us, but also those who harm, annoy and otherwise make themselves objectionable in our presence.

Let us have always before our eyes the charity of Christ and the example of the saints; then our naw alight brander will 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 His chosen servants. 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 the like we cannot enter the kingdom of heaven. Remember also 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.

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Freshen never more to fade;
Where the shaded sky shall brighten,
Brighten never more to shade;
Where the sun-blaze never scorcies;
Where the siar-beams cease to chill;
Where no tempest stirs the echoes
Of the wood or wave or hill;
Where the morn shall wake in gladness,
And the moon the joy prolong,
Mere the day light dies in fragrance,
'Mid the burst of holy song—
Brother, we shall meet and rest
'Mid the holy and the blest.

Where no shadow shall bewilder;
Where life's vain parade is o'er;
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where the bond is never severed—
Partings, claspings, sobs, and moan,
Midnight waking, twilight weeping,
Heavy noontide—all are done;
Where the child has found its mother,
Where the mother fluds the child,
Where dear families are gathered
That were scattered on the wild—
Brother we will meet and rest
'Mid the noly and the blest.

Where a King in kingly glory Such as earth has never known, Such as earth has never known,
Shail assume the righteous sceptre,
Caim and wear the heavenly crown—
Brother we shall meet and rest
'Mid the holy and the blest,
—St Joseph's Journal.

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SEVENTEENTH SUNDAY AFTER PENTECOST. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. The second is like tolt: thou shalt love thy neignbor as thyself."—Gospel of the Sunday.

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 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 word, "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 ably done, gives an answer that at once meets his objection and frees Him from all meets his objection and frees film from all suspicion of underrating the value or weakening the force of any of 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.

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NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels,

ANMIVERSARY OF FATHER MAT- at court, of course, all who have married or hoped to marry aristocrats, even the

The ninety-sixth anniversary of the birth of the Very Rev. Theobold Matthew, D. D, whose works in the cause of temperance are to day bearing good fruit the world over, was celebrated in Reilly's Hall on Monday night last by the F. M. T. Association in a very appropriate and becoming manner. The hall was nicely decorated, and a large and respectable audience assembled to assist in making the occasion a success. The programme was brief but select, and was carried out in a manner which proved highly satisfactory to all. Mr. O'Reilly occupied the chair, and made a neat little introductory speech, in the course of which he related a very pleasing incident in the life of Father Matthew. It so happened that this saintly priest was once called upon to bless a priest was once called upon to bless a dying man, and in the midst of the cere mony the latter opened his eyes, and, looking straight in the face of the priest bending over him, inquired: "Father Matthew, are you aware of the fact that you are blessing an Orangeman?" to which the good priest made answer that he did not exert if he were alternousen instead of not care if he were a lemonman instead of

esteem and love of all his companions. He spoke of his subsequent entrance into and life in Maynooth College, and of the final achievement of his heart's ambition—his ordination as a priest. The rev. gentleman related how Father Matthew had founded his first temperance society in the City of Cork, having for a time only sixty members to assist him in carrying on the great work which he had undertaken to perform, and how that small number had increased in the short period of two years to about two million souls. suspicion of underrating the value or weakening the force of any of 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 God from us in order to prove 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 the short period of two years to about two millions souls. He made pleasing reference to the grand reception afterwards accorded Father Matthew on the latter's arrival in America, when bands and banners paraded the streets of New York, and bade the Apostle of Temperance a hearty we'come. Father Matthew was now gone to receive the reward of his good works, but his memory still lived, for his name precints of immortality. On both sides of the broad Atlantic organizations of the precints of the precints of of two years to about two millions souls.

tions had sprung up, claiming him as their patron, and they were to-day cele-Love is the very being of Ged, and it is precisely by exercising ourselves in this 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 abide h in charity abide h in God and God in him."

This seme principle all the saints inculcate in their laws, as well as in their teachcate in their laws, as well as in their teachcate in their laws, as well as in their teachcate in their laws, as well as in their teachcate in their sang a very pretty duet, which was rendered in their usual pleasing the result is being celebrating his anniversary as it is being celebrating his anniversary as a subject of the property and some his anniversary as a subject of the property and some his anniversary as a subject of the property and some his anniversary as a subject of the property and some his anniversary as a subject of the property and some his anniversary as a subject of the property and some his anniversary as a subject of the property and some his anniversary as a subject of the property and some his anniversary as a subject of the property and some his anniversary as a which was rehoered in their usual pleasing style, and was followed by a solo, "Meeting of the Waters," by Miss Braniff. This last number was so well rendered that Miss Braniff was obliged to respond to an encore. "Wild Norah's Lament," by Miss 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 programme, after which an interesting dialogue, entitled "Defending the Castle," was successfully carried out by members of the Society. The proceedings were then brought to a close by the company sirging the National Anthem. The Society realized a snug little sum by the entertainment, which will be devoted to the impartment.

> GEN. ADAM BADEAU ON ENGLISH ARISTOCRATS.

provement of their library.—Almonte

From the N. Y. Sun.

Gen Badeau says: "An aristocracy
cannot in the nature of things be Liberal. Not only, however, the peers and the families of peers, and all the other creatures of privilege were on the same side; that was to be expected; but crowds of that was to be expected; but crowds of Liberal commoners, as well as the most eminent men of letters and science in England, all fell into line. Not only the noblemen whose names could have been mentioned in advance as certain to go over when their class was endangered, but the very authors who have written so elequently of Ireland, who have told the story of her wrongs and traced the origin of her aspirations—Froude and Lecky and Goldwin Smith—attacked the Lecky and Goldwin Smith—attacked the man and the policy that would have righted her wrongs. Even Matthew Arnold, the Apostle of Sweetness and Light, came out in favor of Darkness and Force; while the newspapers of London, including the portion that calls itself Liberal, with hardly an exception, were on the side of the lords. Rightly did Gledstone recognize and declare the did Gladstone recognize and declare the issue—the classes against the masses. A true Englishman, it has taken him a lifetime to perceive and announce that issue, but now the gage of battle is

"The Queen, of course, was for Salisbury and Conservatism, as she was for Beaconsfield and the 'unspeakable Turk;' and the great middle class. Arnold's own NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions.

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Prof. Low's Magic Sulptur Soap is they did at Crecy and Agincourt. Even the Americans in England, from our Minister down, forgot their democracy, and made manifest their sympathies. Freemen's Worm Powders are agreeable to take, and expelell kinds of worms from children or adults.

Minister down, forgot their democracy, and made manifest their sympathies with the 'governing class;' all our fine country women who have been presented.

New York.

BIC OFFER. To introduce them, we will give Away 1,000 and their democracy, and made manifest their sympathies with the 'governing class;' all our fine country women who have been presented.

at court, of course, all who have married or hoped to marry aristocrats, even the correspondents who are invited by lords, without exception, fought Gladstone with a bitterness wortby of the Churchills or the Cecils. Truly, the aristocratic in fluence has not decayed.

"And yet the opinion of the civilized world was in favor of Home Rule Russia and France and Germany all hold Ireland to be the Poland of Britsin, the repreach of English suthority, while America, with a

to be the Poland of Britsin, the reproach of English authority, while America, with a just instinct, recognized at once the cause of the oppressed. Matthew Arnold to the contrary, notwithstanding, the bulk of the thinking community, not only the the Irish American population, but the true leaders of opinion, all the really express as well as empliying the many earnest as well as cultivated men and women, the press and politicians, stud-ents and actors in affairs, were as warmly interested for Ireland as England ever was for oppressed Greek or Italian, or even for the Southern slave until at terri-ble visk and cert was set him feet. ble risk and cost we set him free. A similar risk must England run to rid herself of the stain and stigma of oppres-sion in Ireland."

the good priest made answer that he did not care if he were a lemonman instead of an Orengeman, he would bless him just the same. One of Almonte's old and favorite singers was then introduced in the person of Mr. E. W. Smith, whose vocal number was rendered in a very pleasing and entertaining way, his fine tenor voice appearing to good effect. He was followed by several members of the Society in a chorus entitled "Chicago Street Cries," which received the plaudits of the audi-ence. Miss M. O. Nagle then sang in charming style "I'll take you home again, Kathleen," and elicit d rounds of applause. The feature of the evening, however, was the address by the Rev. Father Foley, which followed the last meationed number. It was not long, but to the point, and very interesting. In gloquent language Father Foley briefly portuayed the life of the great temperance reformer. He pictured him a boy in school, a model of assiduity, and of such a kind and gentle disposition as to win the esteem and love of all his companions. He spoke of his subsequent entrance into and life in Maynooth College, and of the final achievement of his heart's ambition—his A Cure for Drunkenness.

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A889CIATION—The regular meetings of
London Branch No. 4 of the Catholic Mutual
Benefit Association, will be held on the first
and third Thursday of every month, at the
hour of 18 o'clock, in our rooms, Castle Hall,
Alblon Block, Bichmond St. Members are
requested to attend punctually. M. HARTMAN, Pres., JAS. CORCOREN, Rec. Sec.

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COR. DUNDAS & WELLINGTON STS. LONDON, ONTARIO.

25AAC L. STRONG. DIED AT MOUNT FOREST, 1886.

But a few swift years have sped And left us with the silent dead,— A few swift years and lo! we stand Bereft of friendship's kindly hand. His was a heart of generous mould Of sacred trust, of love untold; Full of sweet charity that leads Not loud in words but rich in deeds.

O Father, from Thy throne above Receive the saint d dead in love! Grant to his earthly years of care Rest in the heavenly home of prayer! T. O'H. Pembreke, Oct., 1886.

HAMILTON SEPARATE SCHOOLS.

To the Editor of the Spectator :

Owing to absence from home I did not Owing to absence from home I did not see until last evening the paragraph that appeared in your issue of Thursday in reference to separate schools. On reading it I saw that it was capable of seriously misleading the uninformed, so, knowing your old time spirit of fair play, I take the liberty of offering some corrections. You say "the law unduly favors the separate schools." Allow me to say, sir, that the separate schools have no favors rot allowed the common schools, but that, while grateful for the rights they possess, they can say that schools, but that, while grateful for the rights they possess, they can say that they do not yet enjoy the same measure of rights and privileges enjoyed by their neighbors, the common schools have the common schools have the right to conjust the requirements. instance, the common schools have the right to require the municipality to issue debentures for school purposes: the separate schools have not this right, and this will largely explain why the local board had to raise the rate this year, for the first time in its history. Again, the separate schools cannot compel such institutions as railways, banking and incommon commonies to lay them any institutions as railways, banking and insurance companies to pay them any portion whatever of the school tax of these companies. The Grand Trunk railway annually pays the common schools of this city a tax bordering on \$2,000, the Canada bordering on \$2,000, the Canada Life pays over \$700, the Provident and Loan more than \$400, the various banks about \$800 in round numbers, altogether \$4,000, or a sum amounting to more the average annual tax received from the separate school supporters all told. Not one dollar of all this money can the separate schools demand, and yet, sir, you say that the law "unnecessarily discriminates against the public schools!" In my opinion the common schools ought to like that sort of discrimination. Had the separate schools been similarly "discriminated against" they would not have raised the rate this

You say : "The mere fact that a man is a Catholic is taken to be prima facie evidence that he is a supporter of separ-ate schools." You must acknowledge anyone to arrive at. But you forget that the mere fact that a man is a Protestant is taken as positive indisputable evid ence that he is a supporter of common schools. His wife may be a Catholic his children may be Catholics; he may desire to send them to the separate school; he may think that they do not get all necessary religious teaching at home, in church or at Sunday school; and he may think that the eduschool; and he may limit that the edu-cation of the separate schools is better fitted to εquip them for the battle of life than the training of the public (common) schools; yet he must not give one cent of his school tax to the separate schools -the common schools can force him to pay every cent of it to them or they can confiscate his property. And so while the separate schools can claim the school tax of Catholics only, and not always of them, the common schools can levy a school tax on all Protestants, on Catho lics who are willing to be taxed by them, on public institutions (as above men-tioned) and even on Turks and Jews, Infidels and Pagans. Yet, sir, you sa that the public schools are unnecessaril discriminated against! I think that the separate schools would rejoice exceedingly if the law discriminated similarly

against them.

It may surprise your readers, sir, to learn that these inequalities do not ex ist in Quebec. According to the School act of that province, which I have before me, the separate schools (there chiefly Protestant) are precisely on the same feeting with the common schools in every inst them. footing with the common schools in every respect; that is to say the Catholic Ontario, although by no means badly off. do not possess that full share of rights and privileges in the matter of education that their Protestants friends in Quebec

For the present I shall not take up any more of your valuable space, although much more can be said on the subject. If I have not been prompt in dealing with it, kindly attribute it to the fact that I often travel in places where even the widely circulated Spectator is CLANCAHILL

Correspondence of the Catholic Fecord. LETTER FROM PEMBROKE.

A Catholic interest attaches to the 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. Many of the early pioneers of the country living along the Ottawa river are Irish Roman Catholics, whose industry and labor have converted wildernesses into smiling gardens and crowned all with evidences of their Holy Faith. In Pembroke is the residence of Rt. Rev. Dr. Lorrain, Bishop residence of M. Rev. Dr. Lorrain, Bishop of Cytherea and Vicar-Apostolic of Pontiac—a prelate of great piety and wisdom, beloved by all classes. His Lordship's diccesan jurisdiction extends to Hudson Bey compression. to Hudson Bay, comprising innumerable Indian Missions spiritually cared for by

the self sacrificing priests of the missions -worthy and devoted followers in the saintly footsteps of the martyrs of Christian civilization in Canada. His Lord.

substantial structure, is hurrying towards completion. It stands to the right of the cathedral and with ample grounds surfor refreshments. Three of them were

The convent of Mary Immaculate is situated to the left of the church, with spacious and well laid out grounds as its environment. The convent is in charge of the Gray Nuns, whose mother house is in Ottawa. There are at present in the convent over fifty day nurils and twenty onvent over fifty day pupils and twenty boarders. The course of study is thorough and practical, possessing special facilities for the acquirement of French and music. Not a few of the young laties in attendance at the convent are from the American day of the street of the street. can side, being attracted thither by the healthfulness of the bracing air of Pembroke as well as the excellence of the instruction imparted.

The Gray Nuns have also charge of the

The Gray Nuns have also charge of the Pembroke Hospital, where the sick and afflicted are watched over and cared for —where charity that knows no creed, administers balm to the tired heart and pallid brow—where the brightest sunshine breaks through the cloud of suffering in the form of heavenly kindness and southing care—and man learns how and soothing care—and man learns how little is the heroism of the world when compared with the divine heroism of

the Catholic children of the town have the Catholic children of the town have every advantage of a good education.

The girls of the Separate School are taught by the Gray Nuns, while the boys are under the tuition of Mr. Long, as Principal, with Miss Stack and Miss Dowdell as assistants.

The daily attend. Dowdell as assistants. The daily attendance of pupils at the school is in the neighborhood of three hundred. Many of the pupils from the Separate School have done exceedingly well at High School Entrance Examinations during the past two years, thereby giving evidence of the labor bestowed upon them by their good. labor bestowed upon them by their good teachers. The Separate School building is one of the most substantial in the Province. Mr. M. O'Driscoll, Barrister, is Chairman of the Separate School Board, with Mr. M. Howe its representative on the Hist School Board.

the High School Board. The concert given some time ago by the St. Vincent de Paul Society in aid the St. Vincent de Paul Society in aid of the poor was a decided success. This good society cannot be too much encouraged. Its president is Mr. M. Gorman. Amongst those who took part in the concert were Miss O'Reilly of Ottawa, from the Boston Conservatory of Music, a charming singer; Miss Julia and Miss Maggie Heenan, two accomplished musical artistes; Mr. McKinnon, always a favorite with a Pembroke audience, and favorite with a Pembroke audience, and Mr. Thomas O'Hagan, MA, of the High

Rev. P. S. Dowdall, who has labored in Pembroke parish for nearly four years, and who has been rector of St. Columb kille's Church during the past year and a half, left for the Archdic ese of Ottawa he week before last. Father Dowdall belongs to the archdiocese of Ottawa, hence his summons away. On the eve of his departure a number of the parishioners of St. Columbkille's Church pre-sented him with a purse containing two hundred and fifty dollars-a token of their love and esteem. Father Dowdall will be much missed by the people of Pembroke. He is a priest full of piety,

FATHER ALLAIN'S BAZAAR.

DEAR EDITOR - Would you kindly give publication to the following list of prize winners at my bazaar, which took place on Wednesday, the 13th inst., and greatly Yours faithfully, FATHER ALLAIN, P. P. blige, Uxbridge, Oct. 18th, 1886. T. W. Chappell, Uxbridge. Ellen Gauum, Cornwall.

Mrs. James Logen, Maniwaki, P. Q. E. O'Donnell, Peterboro. H. O'Connor, Peterboro. Hannah Buckley, Markham. Jos. Case, Uxbridge, Ont. Mrs. Lonargan, Lang. Thomas Redmond, Lebret, Assa. H. O'Donnell, GlenRobertson, Patrick Brown, Drayton. Mary Barrie, Granton. Mrs. Hagan, Gefferson. Annie Logan, Keene. Eliza Blacker, Toronto. Mrs. Ross, Toronto. John McDonnell, E. Selkirk. J. O'Connor, Toronto. Mary McKillop, Frankford. Ed. O'Connor, Campbellford. Mrs. T. McMahon, Montreal. R. D. Prest. Newmarket. Miss Laren, Toronto. Eliza Johnston, Toronto. L. Nolan, Fergus. Mrs. Johnston, East Sig'naw, Mich Owen Murphy, West Port, Maine. Mary Jane Casey, Winnipeg. Mrs. O'Bryan, Logan. R. Bowles, jr., Uxbridge. Mrs. Gagnier, Hamilton. W. J. Young, Young's Point. M. Canningham, St. Paul, Minn. N. McMahon. Susp. Bridge, N. Y. M. J. O'Neil, Paris, Out. Mrs. J. Redmond, Lebret, Assa Rose Kennedy, Uxbridge. C. J. Coffee, London. Silas Saintpierre, Trenton. Mrs. M. Eachten, Winnipeg. Mrs. McNevin, Uxbridge. Katie Ryan, Barrie. W. Ryan, Toronto Miss L. McGuire, St. John, N. B.

P. S.—I bave written to all the prize winners and told them of their good luck. An Example of Honesty.

Miss Gorman, Toronto.

In a small town, about five miles from 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 shipmasters on their way to the capital, her only resource. One evening, when some Dutch shipmasters had been supping at her house, she found under the table a sealed bag of money, evidently left by one of the company. As they had all sailed over to Cronstadt, the good woman put the money in the cupboard, to keep ship purposes paying a pastoral visit to all the Indian missions, next summer—a visit which will entail months of toil and travel such as only a frame of iron and soul of fire could endure.

The Episcopal residence—a beautiful and the trial entails are attacked in the company. As they had all ship purposes paying a pastoral visit to core to company. As they had all ship purposes paying a pastoral visit to meet the company. As they had all ship purposes paying a pastoral visit to meet the company. As they had all ship purposes paying a pastoral visit to one of the company. As they had all ship purposes paying a pastoral visit to one of the company. As they had all ship purposes paying a pastoral visit to one of the company. As they had all ship purposes paying a pastoral visit to company. As they had all ship purposes paying a pastoral visit to company. As they had all ship purposes paying a pastoral visit to company. As they had all ship purposes paying a pastoral visit to Cronstadt, the good woman put the money in the cupboard, to keep it till it should be called for. Seven years did she keep it, and, though often sorely pressed by want, her good principles overcome every temptation.

At the expiration of this time four and with ample grounds surit will add to the beauty of the English and one Dutch. Talking of varijustice to a dispossessed tenant. The bands, the tooting welcoming of tug-boats,

asked the Dutchman if he had ever been in that town before. "Yes, indeed," he replied. "I know the place too well. My being here once cost me seven hundred rubles." "How so?" said his companion. "Why, in one of these wretched hovels I got tipsy, and left behind me a bag of rubles." "Was the bag sealed?" saked the old woman, whose attention had been aroused by the conversation. "Yes, yes, it was sealed, and with attention had been aroused by the conversation. "Yes, yes, it was sealed, and with
this very seal here at my watch-chain."
"Well, then," said she, "by that you may
be able to recover what you lost." "Recover it after seyen years! I have no
hopes of that." The old woman said no
more, but she quietly slipped out of the
room, and, returning with the bag, said
to the Dutchman: "Perhaps honesty is
not so rare as you think;" and, to his
intense astonishnent and delight, she
restored to him his money. estored to him his money

ARCHDEACON KAVANAGH:

STRICKEN DOWN AT THE ALTAR

Kildare, Oct. 5.
This morning the hand of death sud 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 and Rathangan, a clergyman known far beyond the bounds of his own immediate sphere of action for his sincere piety, his earnest and eloquent advocacy of the cause of his country, and his high attainments in the field of natural science. Not quite a year ago, on October 11th, 1885, a new marble altar which Dr. Kavanagh had procured for his church, having been completed, was solemnly concecrated by the Archbisbops of Dublin and Cashel, and the occasion was rendered additionally remarkable by the rendered additionally remarkable by the fact that Mr. Parnell was present at a demonstration subsequently held. It was by an accident in connection with the new altar, which no doubt was a the new altar, which no doubt was a subject of pride to the zealous parish priest, that he met his death. Dr. Kavanagh had concluded his Mass at a few 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. The spire-shaped canopy over the tabernacle has at each of its four angles a small pillar (terminating in a capital). in a right line above angles a small pillar (terminating in a capital), in a right line above each of the marble pillars supporting the campy; and on each of these capitals rests a winged marble figure of a stature, about $2\frac{1}{2}$ feet high, and weighing perhaps 3 stone. One of these figures, capital and pillar, the one to the Gospel side of the front pair, was observed to topple forward. There was no time for a warning cry, when the mass of marble had crashed cry, when the mass of marble had crashed down on the head of Father Kavanagh. He seemed to replace the chalice on the altar, turned partly round in a dazed way, and then fell backwards, striking his head heavily against the marble steps. It was all the matter of an instant. Groans of horror rose from the congregation, and a scene of confusion and almost panic followed. The Rev. Father Flood, a Christian Brother, Mr. Dennehy, and a number of others rushed up to the altar. Father Delaney heard

up to the altar. Father Delaney heard the noise from the sacristy and hurried out, and Dr. Watson, Dr. Dillon and Dr. Chaplin, who had been summoned, arrived in rapid succession. Dr. Kavanagh was quite unconscious. He is believed to have uttered the words "My God" twice, shortly after he received the injuries, but no other intelligible sound escaped his lips during the short period that elapsed before the end, when at a few minutes to nine o'clock amid the were all present, Dr. Kavanagh expired. The most intense gloom fell on the town of Kildare when the tragedy that had happened in the church became known; all business was suspended, all shops shut and the shutters put up, every private house drew down its blinds, the parish church bell tolled at intervals; the parish church bell tolled at intervals; the Protestant church bell was also rung by the direction of the Rev. Canon Tiphook, Rector, and the bell of the White-friar's Monastery joined in the mourning chorus. The few people seen in the streets wore solemn faces and spoke in subdued tones; it was evident they felt the less as no ordinary one. in subdued tones; it was evident they felt the loss as no ordinary one. In Newbridge and Rathaugan there were also sign of public grief. A Protestant clergymen, the Rev. Mr. Moloney, testified the respect in which he held the deceased by sending a beautiful bouquet of flowers to be placed on his coffin. The cause of the fall of the marble ornament is a mystery; either it was not made, at the same time, of that great remedy."

"Yes, it is a world famed and justly celebrated specific! Like many other physicians, I used to deride the claims made for it, but I know now for a fact that it is the world's greatest blessing, having sovereign power over hitherto incurable diseases of the kidneys and liver, and when I have said that, young man, I

had been since gradually working to throw it off its foundation.

De Vice of the kidneys, "Propole of the kidneys," throw it off its foundation.

Dr. Kavanagh was born at Kilballowen, county Wicklow. At an early period in his clerical career he became a profes sor in Charlow College, and passed all the grades of professorship until he became President in 1864. He held that post until 1880, and during his career in Carlow his correct to hear of Carlow he proved himself to be one of the most distinguished of living metaphysicians, as his celebrated controversy with Dr. Ward, editor of the Dublin Review, on Ontology, On the occasion of the visit of the British Association to Dublin, his services to science were acknowledged by an offer ef an honorary degree from Trinity College, which, though offered in the company of such men as Huxley, Sir Wm. Thompson, Professor Evans, Sir John Lubbock, and others, Dr. Kavanagh declined. His exertions in the cause of education and the position which he held in the educathe position which he held in the educa-tional world were acknowledged by his appointment as a Senator of the Royal University. For the past six years he had been Parish Priest of Kuldare and Rathangan, having succeeded the late Rev. J. Nolan. His pastorate was a short one, but it was marked by many useful works: the obtaining of a new useful works; the obtaining of a new water supply for the town of Kildare was

Through his instrumentality many an

oppressed tenant obtained a respite from his landlord, and it is understood that the last letter he ever wrote, one which

ants of their holdings in the neighborhood of Kildare was being carried out through Dr. Kavanagh's mediation. On Sunday last, at a meeting of the National League, he delivered an eloquent and stirring address in reference to the imprisonment of Father Fahy and the prospects for the coming winter; and in the afternoon he made some impressive remarks on a religious subject to a branch of the Control of the Con asked the Dutchman if he had ever been ants of their holdings in the neighborremarks on a religious subject to a branch of the Confraternity. Both as a Catholic and an Irishman, his death is a serious loss to his religion and his coun-

THE COCAINE HABIT.

THE WORST SLAVERY KNOWN-NEW REVEL

Cincinnati Times Star. When cocaine was discovered the medi-cal world exclaimed "thank heaven!"

But useful as it is, it is also dangerous. But useful as it is, it is also dangerous, especially when its use is perverted from the deadening of pain for surgical operations, to the stimulation and destruction of the human body. Its first effects are soothing and captivating, but the thraldom is the most horrible slavery known to humanity.

dom is the most horrible slavery known to humanity.

J. L. Stephens, M. D., of Lebanon, O., was interviewed by our reporter yesterday at the Grand Hotel, and during the conversation the doctor said: "The cocaine habit is a thousand times worse than the morphine and opium habits, and you would be astonished," he said, "if you knew how frightfully the habit is increasing."

"What are its effects?" "It is the worst constitution wrecker ever known. It ruins the liver and kidneys in half a year, and when this work is done, the strongest constitution soon succumbs."

"Do you know of Dr. Underhill's case here in Cincinnati?"
"That leading physic an who became a victim of the cocaine habit? Yes. His

case was a very sad one, but the habit can be cured. I have rescued many a man from a worse condition,"
"What worse than Dr. Underhill's?"

"Ir deed, sir, far so. Justin M. Hall, A, M, M. D., president of the State Board of Health of Iowa, and a famed practitioner, and Alexander Neil, M. D., professor of surgery in the Columbus Medical College, surgery in the Columbus Medical College, and president of the Academy of Medicine, a man widely known, Rev. W. P. Clancey of Indianapolis, Ind., from personal ex-perience in opium eating, etc., can tell you of the kind of success our form of treatment wins, and so can H. C. Wilson, formerly of Cincinnati, who is now asso-sisted with you?

you of the kind of success our form of treatment wins, and so can H. C. Wilson, formerly of Cincinnati, who is now associated with me."

"Would you mind letting our readers into the secret of your methods?"

"Well, young man, you surely have a good bit of assurance to ask a man to give his business away to the public; but I won't wholly disappoint you. I have treated over 20,000 patients. In common with wholly disappoint you. I have treated over 20,000 patients. In common with many eminent physicians, I, for years made a close study of the effects of the habits on the system and the organs which they most severely attack. Dr. Hall, Dr. Neil and Mr. Wilson, whom I have men-tioned, and hundreds of others, equally as expert, made many similar experiments on their own behalf. We each found that these drugs worked most destructively in the kidneys and liver, in fact, finally destroyed them. It was then apparent that no cure could be effected until those organs could be restored to health. We recently exhausted the entire range of medical science, experimenting with all known remedies for these organs, and as the result of these close investigations we few minutes to nine o'clock, amid the sobs and prayers of the community, who were all present, Dr. Kavanagh expired.

This was the second point. in the discovery. The third was our own private form of treatment, which, of course, we do not divulge to the public. Every case that we have treated first with Every case that we have treated first with Warner's safe cure, then with our own private treatment, and followed up again with Warner's safe cure for a few weeks, has been successful. These habits can't be cured without using it, because the habit is nourished and sustained in the liver and kidneys. The habit can be kept up in moderation however if fee was he also

moderation, however, if free use be also made, at the same time, of that great remedy." ment is a mystery; either it was not properly dowelled and fastened in the

> singular as it may seem, the kidneys may be in a very advanced stage of decomposi-tion, and yet owing to the fact that there are but few nerves of sensation in them the subject will not experience much pain therein. On this account thousands of people die every year of kidney disease unknowingly. They have so-called dis-orders of the head, of the heart and lungs and stomach, and treat them in vain, for the real cause of their misery is deranged kidneys and if they were restored to health the other disorders would soon

disappear."
Dr. Stephens's experience, that can b confirmed by many thousands whom he has treated, adds only more emphasis to the experience of many hundreds of thousands all over the world, that the the most beneficent discovery ever given

THEATRICAL ATTRACTION.

N. Y. Freeman's Journal.

The theatre needs apologists. We have had an actress here who made money because she was said to have held that relation to the Prince of Wales which a number of females held to his predecessor, Charles, II., and to his more immediate ancestors, the Georges. Americans rushed to the theatre to see the person act badly, and read anxiously, the newspaper stories due to him, as was the erection of new schools, and he had begun the work of beautifying the interior of the church and intended to have re roofed it. and read anxiously the newspaper stories of her progress through the country, accompanied by a simple young "swell."

Then Mr. Henry Irving and "Miss"

actress, who comes to "gather in her shekels," with a reputation of an evilness that equals anything yet heard of on the American stage. And this is saying a great deal. She does not depend on her talants, as Madame or Made-moiselle Bernhardt did; she does not moiselle Bernhardt did; she does not expect her beauty to attract the "dudes;" she relies entirely on the vogue to be gained by the advertisement that she is protected from her husband by an English peer. What a dish to set before a sovereign people! A real peer to be seen in a stage box every night! Surely, the English managers think, a reasonable increase in the charges for admission might be made. We hope that the reproach of having encouraged adultery publicly will be spared the city of New York. Lord Lonsdale may be merely the business manager of the female who hopes to grow rich here—for what American would dare to doubt the word of a member of the House of Lords? But he has made appearances to be against that assertion, and obliged every decent actor, man or woman, to act as we are told Mr. Augustin Daly's troupe acted on their voyage from Eurto act as we are told air. Augustin Daly's troupe acted on their voyage from Eur-ope, which was performed on the steamer with this seemingly shameless pair. They "cut" them. The New York theatre-goer cannot be very scrupulous. If he were, he would not pay for admission to certain theatrical spectacles; but we hope that he is not so lost to honesty as to be present, except to use the privilege allowed the British auditor, of hissing. The best course would be to follow the example of Mr. Daly's actors, and "cut" these creatures who trade in infamy.

D. H. Macfarlane, M. P., the champion of the Scotch crofters in the Highlands, is the first Catholic returned to Parliament from Scotland since the Reformation. Idleness is the plague of youth; never e without something to do .- St. Philip

True merit, like a river, the deeper it is the less noise it makes.—Halifax.

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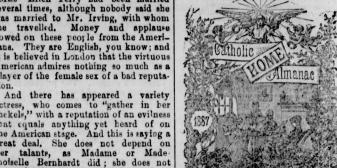
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INSPECTION INVITED. PASTORAL LETTER ON PURGATORY BY THE

Rt. Rev. James Joseph Carbery, S. T. M., Bishop of Hamilton. JAMES JOSEPH,

BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE, BISHOP OF HAMILTON, To the Clergy and Faithful of our Diocese, Health and Benediction in the Lord.

DEARLY BELOVED BRETHREN :- Whilst

DEARLY BELOVED BRETHREN:—Whilst 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. You are aware that he has a second to the state of the stat ians on earth during the month of October, we should not lose sight of the debt of charity indicated by the Holy Father. You are aware that he has extended the prayers and indulgences of the month of October to the second of November inclusive, to remind us that whilst we pray for the Church militant, we should cherish a loving and salutary remembrance of the Church suffering, in which doubtless are to be found the souls of many dear departed friends, whom we once loved with all the intensity of pure affection. At no other season of the liturgical year does this duty come so forcibly before us, as at this time, when we celebrate the triumph of all the Saints, and commemorate the sufferings of the faithful departed. As we hope that amongst the Saints now reigning with Christ in Heaven, there are many with whom we lived and worked, so also we may reasonatly conclude that amongst the suffering souls there are to be found some, to whom we were bound by bonds of blood and affection, and the love and charity we have for them dares to imitate the charity of God Himself. For, dear Brethren, when we pray for the souls in Purgatory, we exercise an act of the love of God, for we shew thereby that we love those whom He loves, and we love them because He loves, and we love them because He loves them, and to further His glory, and magnify His praises.

At this season of the year, the Church presents the rare instance of uniting under one solemnity two of her greatest festivals. While she assembles us on the feast of all Saints, proclaiming with the Psalmist, "how precious in the sight of the Lord is the death of His Saints," (Ps. 115), her joyful accents so suitable to the occasion have hardly ceased, when we hear the first note of her plaintive requiem for her suffering dead. In solemnizing the memory of the Saints, we rejoice at the consummation of the atonement of the Cross in their persons, and learn to aspire to that holiness of life, by

rejoice at the consummation of the atonement of the Cross in their persons, and learn to aspire to that holiness of life, by means of which they have attained their crown; though once surrounded, as we are still surrounded by the snares of a sensual world. Let us lift up our hearts to these members of the Church triumphant, confident in their sympathies and their prayers in our healt? for while and their prayers in our behalf; for while yet on earth they prayed with effect for their brethren, as the apostle tells us— "you helping withal in prayer for us, that this gift being obtained for us by means

Chap. 1).

Brethren, it is a tenet of Catholic faith, that those Saints having since passed into Heaven, do still continue to pray for their fellow-Christians in this life, and that their prayers are still acceptable to that effect. And it is to incite us to call for their intercession, that the Church has appointed the an-nual commemoration of their departure rom this world, which we solemnise on the 1st of November. But there is another class of our deceased brethren, of whom also she would have us to be mindful at this time; and in whose behalf she would this time; and in whose behalfshe would fain incite us to become intercessors in our turn. It consists of her faithful children who have passed out of this life; not indeed involved in the guilt of mortal sin, and therefore not liable to everlasting condemnation; but stained nevertheless with the guilt of many imperfections, which they must expiate in pain and sorrow, before they can attain that kingdom of which the Evangelist St. John assures us that nothing that is defiled can ever enter it. Apol. XXI.

Such are the feativals of this season: the commemoration of the Saints who are already united with Christ in Heaven, and the commemoration of the

of many persons, thanks may be given by many in our behalf." (II Corinth.

are already united with Christ in Heaven, and the commemoration of the departed faithful, the full remission of whose sins has been reserved for the world to come, in spite of our Redeemer's declaration in the 12th of St. Matthew.

It was indeed a magnificent conception that suggested the union of these festivals, for it presents a sublime illustration of that Communion of the Saints, so emphatically proposed in the Apostles

tration of that Communion of the Saints, so emphatically proposed in the Apostles creed as a dogma of Catholic Faith; that communion, which unites in one bond of love and active benevolence, the faithful now dwelling in Heaven with the faithful here on earth; and unites with both those departed members of the Church, who are debarred from Heaven by the rigorous justice of God. For their relief, special intercession is made at this time both in heaven and on earth.

No wonder that the apostle should describe this Communion of Charity which binds us, whather living or dead, to Christ