# Catholic Record,

\* Christianus mihi nomen est, Catholicus vero cognomen."—" Christian 18 my name, but Catholic my surname."—St. Pacian, 4th Centwyl.

VOL. 1.

# LONDON, ONT., FRIDAY, DECEMBER 6, 1878.

NO. 10.

# ECCLESIASTICAL CALENDAR.

December, 1878.

Sunday, 8-Second Sunday of Advent, semi-double Epistic (Romans xv. 4-13) Gospel (Matt. ql. 2-10.) Monèay, 9-Feast of the Immaculate Conception of the Blessed Virgin Mary, double, second class, with

Biessed Virgin Mary, double, second class, with octave.

Tuesday, 19—Office of third day within the Octave of the Immaculate Conception.

Wednesday, 11—A day of fast and abstinence, St. Damaus, Pope and Confessor.

Thursday, 12—Office of fifth day within the Octave.

Friday, 12—Office of seventh day within the Octave, sin and marty.

Saturday, 14—Office of seventh day within the Octave.

ANOTHER LETTER OF HIS LORDSHIP THE RT. REV. DR. WALSH, BISHOP OF LONDON.

St. Peter's Palace, London, Ontario, Nov. 13, '78.

WALTER LOCKE, Esq. DEAR SIR,-On the 22nd of September we approved of the project of the publication of a Catholic newspaper in this city. We see with pleasure that you have successfully carried into execution this project, in the publication of the CATHOLIC RECORD. The RECORD is edited with marked ability, and in a thoroughly Catholic spirit, and we have no doubt that as long as it is under your control, it will continue to be stamped with these characteristies. Such a journal cannot fail to be productive of a vast amount of good, and whilst it continues to be conducted as it has been thus far, we cordially recommend it to the patronage of the clergy and laity

of our diocese. I am yours, Sincerely in Christ,

† John Walsh, Bishop of London.

LETTER OF HIS LORDSHIP THE RIGHT REV. DR. CRINNON, BISHOP OF HAMILTON.

DIOCESE OF HAMILTON, ?

WALTER LOCKE, ESQ.-

DEAR SIR,-Your agent, Mr. Gooderich, called on me yesterday to procure my recommendation for the circulation of your paper in this diocese. I willingly grant it, and earnestly hope that your enterprise will meet with the hearty encouragement of the priests and people of this diocese. Your paper is well written, and contains a great amount of Catholic news, and what is still better, it breathes a truly Catholic spirit; so desireable in these days when rebellion against Ecclesiastical Authority is so rampant. I am glad that you are free from all political parties, and therefore in a position to approve of wise legislation and to condemn the contrary. Wishing your paper an extensive circulation,

1 remain, dear sir, Yours very faithfully, + P. F. CRINNON, Bishop of Hamilton.

Toronto, writes :- "We like the first numbers of the CATHOLIC RECORD very much. It bids fair to be the best Catholic journal in Ontario.

# OPINIONS OF THE PRESS.

Bro. Tobias, Director of the Christian Brothers,

Boston Pilot.

The CATHOLIC RECORD, published at Ontario, Canada, is making a good start. It has been in the field scarcely two months, yet it shows signs of able journalism. We wish it every success.

Lockport Catholic Visitor.

We are pleased to notice the establishment of a new paper, the CATHOLIC RECORD—at London, Ontario. Walter Locke is the publisher. It is a large well printed sheet, and offered at \$2 a year. We wish the RECORD success.

Hamilton Times.

"THE CATHOLIC RECORD."-This is the title of a new religious weekly paper published in London, which was found to be a long felt want in the dioceses of Western Ontario. The first number came out on October 4th last, and is an eight page sheet of creditable appearance and much promise. One page is devoted to editorial matter, and able writers have charge of that department. We wish the RECORD a prosperous career.

New York Tublet.

THE CATHOLIC RECORD, London, Ont., Canada, comes to us this week. It is a bright, well edited journal, conducted with taste and judgment. It displays in its editorial department much talent, and, if it continues as it has began, we hesitate not to say that it will be successful. It is, apart from the able manner in which it is edited, Catholic through and through. It has our warmest wishes for its future.

Alvinston News.

THE CATHOLIC RECORD, published in London, is on our exchange list. In age, it is but a trifle in advance of the News. It is remarkably well edited, advance of the News. It is remarkably well culted, and is evidently under the supervision of an experienced hand. Devoted almost exclusively to the interests of the Roman Catholic Church, in Canada, it is as yet free from narrow minded bigotry, and in this respect may well be patterned after by many denominational journals of Protestantism.

London Free Press.

THE CATHOLIC RECORD.—The new enterprise of a Catholic organ for the West is one that has been well received by the public to be specially addressed. According to promise, the RECORD made its apperaccording to promise, the RECORD made its apperance vesterday, and justifies the promises made in its prospectus, and the expectations of its friends. The original matter exhibits considerable boldness, and the selections appear to be well suited to the occasion.

# PUZZLER'S CORNER



**22.** We cordially invite contributions to this corner, with the name and address of each contributor. Answers will appear two weeks after each set of

Solutions must reach us by the "Monday" previous to publication. "PUZZLER,"

· Catholic Record?' Office, 388 Richmond Street, London Ont.

PRIZES TO PUZZLERS,

To be awarded on St. Patrick's Day, [859, 1st. Prize, a handsome Libbe; value \$10, 2nd. The Life of the Blessed Virgin; value, \$5, 3rd. The Carinotac Riccord for one year, and any book from Sadher's list of value \$2. Total value \$4. 4th. The Carinotac Riccord for one year, value \$2. If preferred, any book of the same value from Sadher's list will be sent instead of prizes, 1, 2 and 1. To encourage our young friends, we allow them to compete for all the prizes, while not more than two will be awarded to competitors over 18 years of age. We hope our yould ful readers will, for their own improvement, take a special interest in the "Corner."

LOOK OUT for the CHRISTMAS NUMBER of the RECORD. There will be a special PUZZLER'S COR-NER, with puzzles of peculiar interest, and additions to the prize list.

48. GEOGRAPHICAL SQUARE WORD.

The capital of a European country.
 A town in Venetia.
 A town in Esthonia.
 A river in France.
 A jwell-known commercial town in the United

States.

The initial letters of this square, spell the name of the first city, and the finals spell the last.

CORA.

49 ANAGRAM.

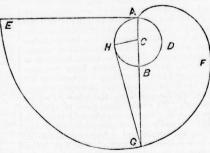
2"J's: 1 S:"and 1 B: What bird can you make of me?

50 RIDDLE. In spring I look gay,
Decked in comely array.
In summer more clothing I wear;
As colder it grows,
I lose all my clothes,
And in winter quite naked appear.

51. CHARADE.

My first doth liquids of contain, (or is a needical operation; My second is underfoot in houses, Wherever reigns civilization. If as a housekeeper you're discreet You keep in my total things good to eat. 52. MATHEMATICAL PROBLEM.

Find two numbers whose sum is 40, and the sum of ose squares is 718.



It will be seen that half of the space on which the horse grazes is made up of the quadrant described on A.E. the involute A.E. G.H. A., and the figure H.B. G. We give two weeks more for the solution; and repeat the problem.

At the entry to a round tower, which covers just one acre of land, a horse is tied by a rope which will exactly eneitred the tower. On how much land will the horse be able to graze?

SOLUTIONS, 34 TO 38. 34. B O S T O N THIRSK 35. JUSTICE. 36. THANKSGIVING DAY. 37. P

DRY 28. At 6 o'clock, there are 30 minute divisions between the hands. A how long will it take the m. hand to gain 30+5 m. on the hour hand? The m. hand gains II divisions in 12 minutes. All 35: 12::

 $\frac{2}{1}$ m. ... the time is  $38\frac{2}{11}$ min. past 6 o'clock. DEADSHOT.

Geometrician, Ella, Maggie O, and Kate O, solve 31, 35, 35, 38, 5 points each, Cora and Anice solve 31, 35, 35, 37, 48, 5 points each | point allowed for 38, in which a very slight error occurs. ght error occurs.

Dendshot solves 35, 36, 37, 38, 4 points T. B. joins the
Zizlers this week. We shall be glad to have you take
slace is the corner. You solve correctly 35, 38, 37. 3

Busy Bee solves 35, 36. I points. You must tell us Busy fee solves 50, 53, 44, 41, 118. For more characteristic solves a puzzle. We fear it is vague, being susceptible of several answers. At all events you violate several of the rules of the corner by sending norther your name part he solution. It you really wish to join the corner you will please attend to the rules tend if we interpret your puzzle right, you would do we 110 - 8 h book written by one C-f-d, before writing to us again. Do you understand?

G. W. R. APPOINTMENT.—We are informed that Mr. John G. High, formerly with the Kansas Pacific Railroad, has been appointed Southwestern Travelling Agent of the Great Western Railway of Canada. with headquarters at Kansas City.

Do not be surprised when I inform you that although the trials of the first three centuries were the most striking, they were far from being the most dangerous to the Church. She had met and conquered external foes; she had even then to contend against hosts of her own children, reared with her own hand, and fed at her own maternal breasts. Heresy, more dreadful than the sword of persecution, now threatened to tear her seanless canned as Heresy, more dreadful than the sword of persecu-tion, now threatened to tear her seamless garments, to rend her unity, and scatter to the winds her hard-earned glories. Could she hope to triumph over Arianism as she triumphed over Paganism? We shall see. But some one may ask me who was Arius, and what did he teach? I answer, he was an Egyptian priest who early in the fourth century raised the standard of revolt by denying the Divinraised the standard of revolt by denying the Divinity of our Redeemer. Though the Patriarch of Alexandria immediately condemned the blasphemous system, yet many were led away after novelties. This little speck which thus gathered on the horizon in a corner of Africa soon grew into a dark and angry cloud which overeast the heavens, and portended a storm that was likely to shake the very foundations of the Catholic Church. But Arianism was not the first heresy. Even while the sword of persecution was suspended the Church had to meet and cast off the secret, abominable, and wide-spread and cast off the secret, abblighance, and wide-spiral ramifications of the Gnostics, the stern and pharisal-cal Novatians, the sanctimonious Encratites, the impious Marcionites, the impure Adamites, and the visionary Montanists. All these had a career, brief but mischievous.

Arianism, however, was not a passing evil. Al-though condemned at Nice in 325 by 318 Bishops, representing the principle Churches of Christendom, it did not immediately perish. Like a ravenous wolf, it soon re-entered the fold to tear and deyour wolf, it soon re-entered the fold to tear and devour the flock. It reckoned its followers by hundreds and thousands; it basked in imperial favour; was publicly enthroned at Constantinople, Milan, and Nicomedia; was making rapid strides for the subjugation of all Christendom. Sustained by Emperors and Empresses, it seized on the holiest things and the holiest persons. It drove the Catholie Bishops from their sees, and placed in them its own partizans. It sent the great champion of truth, S. Anthanasius, five times a wanderer over the earth. It drove S. Hilary from France, and dragged the aged Pope Liberius from Rome. The Arians boasted that the Church was dead and buried; they shouted that canticles of triumph should be sung over her fall! canticles of triumph should be sung over her fall! Vain and follish boast! Short-lived victory! In less than fifty years afterwards, at the accession of Theodosius the great, Arianism had almost disappeared—had to hide its head among a few tribes of Goths in Germany, and of Vandals in Africa. Then the Church conquered Arianism, and the cause of the victory has been expressed by S. Chrysostom in these words—"God was in her, and nothing could, therefore, be stronger than she was." For more than two hundred years after the year

400 of the Christian era, successive hordes of barbarians from the fastnesses of the North—Goths, Vandals, Huns, Alans, Heruli, Visigoths, Ostrogoths, and Lombards—spread the angry tide of invasion over all the provinces of the Roman Empire in the A tree 100 feet high being broken by the wind, the top fell to the ground 50 feet from the root, while the broken end rested on the stump. How long was the piece that fell?

None of the puzzlers succeeded in doing No. 39. All considered that the horse grazed on a circle. This is not the case. Re has a semicircle to graze upon at the entry to the tower, but when the rope is stopped by the round tower, the carve is what is called "the involute of the etrele," represented in this figure. ation; everything was chaos! Where was the Chutch amid this wide-spread ruin! Was she erushed. Did she share the fate of the old Roman Empire, the strongest institution ever raised by the hands of man? Were the causes which effected its ruin able to reach her? No; and the reason simply is, one was the work of man, and, therefore, pershable; the other the work of God, and, therefore, indestructible. Open the annals of her history and you will find she conquered the conquerors them. notestructiole. Open the annais of her history and you will find she conquered the conquerors themselves. She exhibited the traits of her Divine beaty to the fierce Northmen, who, charmed by her loveliness, or awed by her majesty, dropped their arms and worshipped. In a short time her mission-

mild splendour amidst its ruins, reckoning, after centuries of struggle, a far greater number of chil-dren than the former ever did in its palmiest days.

Let us now take a rapid glance at a very remarkable group of facts connected with the thousand years' struggle between the Cross and the Crescent—between the Christian religion and Mahometanism. It is an historical fact that the false Prophet of Meeca was searedy one handred years in his tonh, when his warlike followers, with similar in one hand and Koran in the other, had seized on nearly half the world. Their Empire extended to the centre of Asia; they were fast penetrating to the most remote India; it key had swept around the Moditerraneon coast, from Asia through Egypt and all Northern Africa, to the Statis of Gibralar. Already nearly one-third of Christendom bowed down under their ignominious yoke; the other two-thirds stood trembling will fear. What power was to stem the rushing title of their conquest? Who was to oppose an army which had never known defeat? Could it be expected the Clured would survive the crisis? Although a temporary check to the Moslen's progress was given by Clurics Martel in 722, in the glorious battle fought near Tour, yet they were not disheartened, but marisalled their hosts again, brought new armies into the field, covered the boson of the Mediteraneon with fleets, intent to march to the very gates of Rome. They aimed at nothing less than the subjugation of all Cluric them were not disheartened, but marisalled their most of the work of the Northmen were wasting their strength in petry warfare, apparently heedless of the common danger in a word, everything boded ruin to Europe and Catholicity. Who saved both from destriction? Who headed the divisions of European society? Who united its people in a common cause against a most formidable enemy? What but the visible protection of God, exhibited in the Divinely reactive energies of the Catholic Clared, and in the clopent voice of the Roman Pontiffs, received headed above the agany waters of eivel disconsists. It was the voice of the Roman Pontiffs, received headed above the agany waters of eivel disconsists. It was also draged in the clopent voice of the Roman Pontiffs, received headed above the agany waters of eivel disconsists. It was the voice of the Roman Pontiffs, received headed above the agany waters of eivel disconsists. It was the voice of the Roman Pontiffs, rece of Mecca was scarcely one hundred years in his tomb, when his warlike followers, with scimitar in

WHEN AND HOW SHALL THE CATHOLIC CHURCH PERISH?

BY THE REV.FATHERO'HAIRE, AFRICAN MISSIONARY.

(Continued.)

Calling on all Christians to bury their private feuds, to unite in a holy brotherhood for the defence of their common country and their common religion. Who but the Roman Poutiffs originated the Crusades, which carried war into the enemy's country, and thus taught the Mahometans the potency of Christian valour?

country, and thus taught the Mahometans the potency of Christian valour?

Had it not been for the Crusades, the moslems would have taken Constantinople in the twelfth, instead of the fifteenth century; had the Moslems taken Constantinople in the twelfth instead of the fifteenth century, and then marched their armies into Europe, as they did three centuries later under Mahomed XI., no human power could have prevented all Europe from sharing the terrible fate which had already befallen Western Asia and Northern Africa. Even as it was, the struggle was for a long time as doubtful in its result as it was fearful in its character. For more than a hundred years after the fall of Constantinople, in 1453, most powerful Turkish armies and fleets threatened European independence. Even after the decisive naval engagement of Lepanto, in 1571, a Turkish army was thundering at the gates of Vienna, which was saved only by the timely appearance of Sobieski with his 30,000 valiant Poles.

Who now, let me ask, that acknowledges an all-

eski with his 30,000 valiant Poles.

Who now, let me ask, that acknowledges an allruling Providence watching over human affairs, can
fail to perceive in all the eventful vicissitudes of
this mighty struggle the hand of God stretched
forth for the defence of that Church of which he
promised "The gates of hell should never prevail
against it?"

Look now for a moment at the light and shade of another historical picture. Who among us has not heard of the ignorance, the grevious abuses, the scandals, and the moral corruption of the Middle Ages? But for a moment suppose the evils complained of to have been a hundred-fold worse than represented—make the shade of the picture as dark as you please: I ask, what was it that preserved the Church from utter-destruction amidst this frightful deluge of moral turpitude? What! was she driven away by the rushing torrent, or did she stem it by the Divine energy that was in her? Did she sanction the evils of the times, or did she protest against them with a voice that was heard amid the din of arms and the chaos of society? Did she flatter the passions of powerful kings, or did she oppose din of arms and the chaos of society? Did she flat-ter the passions of powerful kings, or did she oppose them with as much courage as that with which her Pope, Leo the Great, had confronted Attila? Did she allow her kings to divorce their wives at will, or did she nolly step forward to the rescue, and throw her powerful panoply around weak and helpless women? Did she sink down amid all those accum-plated trials or did she come out of them stronger women? Did she sink down amid all those accumulated trials, or did she come out of them stronger than she had gone into them? If she were a merely human institution she must have fallen: if she were Divine, nothing could crush her. This is the test by which we are willing to abide. I appeal to the history. I appeal to the chronicles of the Middle Ages. They will tell you she was never stronger, never more powerful, never exhibited brighter specimens of faith, of sanctity, of heroic virtue than during that precise period. They will tell you that she laboured incessantly for the extirpation of scandals; that instead of being soiled by the muddy waters of barbarians, she rolled them back from her spiritual territory, or purified them by casting into them the salts of her own wisdom, as had been done by the Prophet of old with the waters of Jericho. They will tell you that she softened down the manners, improved the morals, elevated the legislation, about the salts of t They will tell you that she softened down the man-ners, improved the morals, clevated the legislation, and humanized the feelings of those descendants of the Northerns who laid the foundations of modern European society.

I now come to a memo ble epoch nearer our times, upon which I shall touch as gently as I possibly can. Believe me, I have no desire to shock the prejudice or to wound the feelings of anyone who di'Ters from me on religious subjects; but better ten thousand worlds should perish than truth should be sacrificed. Let historical facts speak. In the sixteenth century, the Reformation (so called) startled the world with its exciting events. A bold monk, Martin Luthur, with stentorian lungs and monk, Martin Luthur, with stentorian lungs and withering invective, denounced the alleged abuses of the age. All Northern Europe and half of Germany arrayed themselves in deadly opposition to the old Church. The number who joined the revolt daily increased. Switzerland was half won over; Austria and Bavaria trembled in the balance; England pronguesed in its favor: France threatened. land pronounced in its favor; France threatened for a time to follow the contagious example. Kings and princes declared in favor of the new religion. New thrones were erected; new dynasties sprang arms and worshipped. In a short time her missionaries reared the standard of redemption over nations where the old Roman eagles had never floated.

Who, let me ask, can explain this phenomenon without supposing a Divine interposition? Pagan Rome, with all her pride, pomp, and magnificence, fell crumbled to the dust. Christian Rome arose in mild splendour amidst its ruins, reckoning, after centuries of struggle, a far greater number of children than the former ever did in its nalmiest days. with all the benefits conferred on civilization and humanity, with all its time-honored institutions, to be blotted out of existence? Was Christ now about to abandon His Church, after having in ages past brought her out of equally terrible conflicts? In less than fifty years after the rise of the Reformation the problem was solved. After the first burst of enthusiasm the reaction came. The Reformation suddenly recoiled. Austria, Bavaria, and many of the smaller States of the Germanic Confederation were soon won back to the Church.

But no; it was not so. The Pontiff was restored to his See, and the Church to her rights, chiefly by the agency of three great Powers—England, Russia, and Prussia—Powers, too, distinguished for their constant opposition to the Papacy. What conclusion are we to draw in the face of such remarkable insidents. lents? I can see no other but an acknowledgent that God protects the Church and the Papacy, cidents? and, therefore, that man cannot destroy them

# THE AFGHAN WAR.

EVACUATION OF JELLALABAD.

FIGHTING IN THE PEIWAR PASS - RESERVES FOR PESHAWUR-A TAX ON CANDAHAB.

London, Dec. 3 .- It is reported at headquarters here that a battle was in progress all day vesterday between Gen. Roberts' command and the Afghans in Peiwar Pass. The Afghan Governor of Cauda-

in Peiwar Pass. The Afghan Governor of Caudahar is removing his family to Zaran. The Ameerhas levied two lacs of rupees on Candahar.

The Viceroy telegraphs that authentic intelligence has been received that Jellahabad has been evacuated and that no Afghan troops are nearer than Cabul.

A special from Peshawur says:—The second division under General Mande arrived here to-day.

# AFFAIRS IN EASTERN EUROPE.

HORRIBLE TURKISH MASSACRES.

TWENTY VILLAGES DESTROYED AND HUNDREDS OF PEOPLE KILLED.

Constantinople, Dec. 3.—Bashi Bazouks and Circassians defeated Bulgarian insurgents in Meluik, district of Macedonia, and burned twenty more villages. Only a thousand inhabitants escaped.

The British consul at Sofia confirms the report that Turkish militia massacred 350 Bulgarians at Christian Charles and Charles an that Turkish militia massacred 330 Bulgarians at Choisnitza, and that Circassians burned twelve Bul-garian villages in the district of Bresna. Insurgent Bulgarian bands are forming all through Macedonia and Rhodope. Refugees are descending into Port Lagos district, and murdering and robbing indis-criminately. Turkish troops have been sent to the

London, Dec. 3.—A new Canadian loan of £3,000,•
000 of four per cent. bonds, half of which bear the Imperial guarantee, was announced for competition in London yesterday. The minimum price is 964, and the bonds will bear interest from the 1st of Oct. last. More than one-half of the loan will be devoted to the redemption of existing bonds.

# PROTEST AGAINST A PATENT TO EDISON.

Notice of objection to the grant of a patent to Edison for his electric light was filed to-day in behalf of J. H. Russel. The case will be heard in

GERMANY.

### THE EMPEROR. London, Dec. 3.—A special despatch from Berlin

says the Emperor, previous to his entry into Berlin, will sign a decree resuming the Government. SWITZERLAND.

A DENIAL.

London, Dec. 3.—The Journal de Genere authoritatively denies the report that Switzerland has refused to receive a Papal Nuncio. A CONCILIATORY ACT.

A Geneva correspondent reports that the Pope has transferred Monseigneum Merrillod for the nominal Bishopric of Geneve. If correctly report-ed, the act is a very conciliatory one.

TTALY.

MINISTERIAL CRISIS.

Rome, Dec. 3.—There is great excitement over the developments anticipated at to-day,s sitting of the chamber, when a determined attack on the Ministry will be made if Premier Cairoli is able to be present, as promised, No political principle is involved. The move to oust the Government is a mere scramble for office. It is not known whether the Cabinet will retire or appeal to the people in case of of their defeat. Their defeat is inevitable, if

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# To The Sisters of Charity

Who so nobly left their quiet homes in St. Louis to brave death in behalf of the stricken South, this tribute is respectfully dedicated by.

ROSA PEARLE, IN THE SEDALIA BAZOO.

Out of the gate of the blest and the peaceful,
Out of the home of the siniess and pure,
Into the vale where the death shadows lengthened
Journeyed they strong in their zeal to endure.

Wrapping the robes of their faith close around them, Looking with trust to their God upon high— Angels of purity, angels of mercy, Ready to suffer, to do, and to die.

Bearing no shield but the armor of pity
Wearing no charm but the love in each breast,
Hearing again the sweet voice of Compassion,
"Tho' ye are burthened, ye shall find rest."

Seeking for naught from the pageant of glory, Striving for naught from the coffers of gain, Only to succor the friendless and helpless, Only to smooth out the pillow of pain.

Only to lave the poor lips that are burning, Only to list to the Dark River's roll, Only to comfort the last fatal anguish, Only to pray for the rest of the soul,

Think of the warrior falling in battle, Braver than these-who have heeded the call, Wailing its direction the woe of the South-land, Where desolation spreadeth its pall?

Nay; for the warrior dies for his country, Basking in praises to follow his name: These for a scourged and a perishing people, Claiming no leaf from the laurel of fame.

Honor be theirs where the angels have written Recording the deeds of their charity down— Ah! they'll be blest in the land of the Loyal, Finding reward for the Cross in the Crown.

# FABIOLA;

THE CHURCH OF THE CATACOMBS

The history of the early Christian cemetries, the Catacombs as they are commonly called, may be divided into three portions: from their beginning to the period of our narrative, or a few years later; from this term to the eigth century; then down to our own time, when we have reason to hope that a new epoch is being commenced.

We have generally avoided using the name of catacombs, because it might mislead our readers into an idea that this was either the original or a generic name of those early Christian crypts. It is

into an idea that this was either the original or a generic name of those early Christian crypts. It is not so, however; Rome might be said to be surrounded by cemetries, sixty or thereabouts in number, each of which was generally known by the name of some saint or saints, whose bodies reposed there. Thus we have the cemetries of SS. Nereus and Achillans of St. Agnes of St. Paperatins of there. Thus we have the cemetries of S.S. Aereus and Achilleus, of St. Agnes, of St. Pancratius, of Practentatus, Hriscilla, Hermes, &c. Sometimes these cemeteries were known by the name of the places where they existed. (As Ad Nymphas, Ad Ursum pileatum, Inter dans leuros, Ad Sextum Philippi The cemetery of St. Sebastian, which was &c.) The cemetery of St. Schastan, which called sometimes Cameterium ad Sanctam Cacciliam, (The cemetery at St. Caccilia's tomb.) and by other (The cemetery at St. Caccilia's tomb.) and by other that of Ad Catacumbus. (The cemetery at St. Cæcilia's tomb.) and by other names, had among them that of Ad Catacumbus. (Formed apparently of a Greek preposition and a Latin verb.) The meaning of this word is completely unknown; though it may be attributed to the circumstance of the relies of SS. Peter and Paul having been for a time buried there, in a crypt still existing near the cemetery. This term became the name of that particular cemetery, then was generalised, till we familiarly call the whole system of these underground excavations—the Catacombs.

Their origin was, in the last century, a subject of controversy. Following two or three vague and

Their origin was, in the last century, a subject of controversy. Following two or three vague and equivocal passages, some learned writers pronounced the catacombs to have been orininally heathen excavations, made to extract sand, for the building excavations, made to extract sand, for the building of the city. These sand-pits were called arenaria, and so occasisnally are the Christian cemeteries. But a more scientific and minute examination, particularly made by the acurate F. Marchi, has completely confuted this theory. The entrance to the catacambs was often, as can yet he seen from these catacombs was often, as can yet be seen, from these sandpits, which are themselves underground, and no doubt were a convenient gover for the cemetery; but several circumstances prove that they were never used for Christian burial, nor converted into

never used for Christian burial, nor converted into Christian cemeteries.

The man who wishes to get the sand out of the ground will keep his excavation as near the surface as possible, will have it of easiest possible access, for drawing out materials; and will make it as ample as is consistent with the safety of the roof, and the as is consistent with the safety of the roof, and the supply of what he is seeking. And all this we find in the arenaria still abounding round Rome. But the catacombs are constructed on principles exactly

contrary to all these.

The catacomb dives at once, generally by a steep

The catacomb dives at once, generally by a steep flight of steps, below the stratum of loose and friable sand, [that is, the red volcano sand called puzzolana, so much prized for making Roman cement.] into that where it is indurated to the hardness of a into that where it is indurated to the hardness of a tender, but consistent rock; on the surface of which every stroke of the pick-axe is yet distinctly traceable. When you have reached this depth you are in the first story of the cemetery, for you descend again by stairs, to the second and third below, all constructed on the same principle.

A catacomb may be divided into three parts, its massages or streets, its chambers or squares and its

A catacomb may be divided into three parts, its passages or streets, its chambers or squares, and its churches. The passages are long, narrow galleries, cut with tolerable regularity, so that the roof and floor are at right angles with the sides, often so narrow as scarcely to allow two persons to go abreast. They sometimes run quite straight to a great length; but they are crossed by others, and these again by others, so to form a complete labyrinth, or net-work, of subteranean corridors. To be lost among them would easily be fatal.

But these passages are not constructed, as the name would innot merely to lead to separate.

But these passages are not constructed, as the name would imply, merely to lead to something else. name would imply, merely to lead to something else. They are themselves the catacomb or cemetery. Their walls, as well as the sides of the staircases, are honeycombed with graves, that is, with rows of excavations, large and small, of sufficient length to admit a haman body, from a child to a full-grown man, laid with its side to the gallery. Sometimes man, laid with its side to the gallery. Sometimes there are as many as fourteen, sometimes as few as three or four, of these rows, one above the other. They are evidently so made to measure, that it is probable the body was lying by the side of the grave,

groove or mortice, cut for them in the rock, and commented all round. The inscription was cut upon the marble, or scratched in the wet mortar. Thousands of the former sort have been collected, and may be seen in museums and churches; many of the latter have been copied and published; but by of its scene.

regulate this mode of burial. The first is, the manner of Christ's entombment. He was laid in a grave in a cavern, wrapped up in linen, enbalmed with spices; and a stone, sealed up, closed His sepulchre. As St. Paul so often proposes Him for the model of our resurrection, and speaks of our being buried with Him in baptism, it was natural for His desciples to wish to be buried after His example, so to be ready to give with Him.

to wish to be buried after His example, so to be ready to rise with Him.

This lying in wait for ressurection was the second thought that guided the formatian of these cemeteries, Every expression connected with them alluded to the rising again. The word to bury is unknown in Christian inscriptions. "Deposited in peace," "the deposition of—," are the expressions used; that is, the dead are but left there for a time, till called for each again, and alledge, or precious thing, intrusted to again, as a pledge, or precious thing, intrusted for faithful, but temporary, keeping. The very name of cemetery suggests that it is only a place where many lie, as in a dormitory, slumbering for a while; many lie, as in a dormitory, sumber his sound awake till dawn come, and the trumpet's sound awake them. Hence the grave is only called "the place," or more technically, "the small home," (Locus, locusous)

them. Hence the grave is only called "the place," or more technically, "the small home," (Locus, loculus.) of the dead in Christ.

These two ideas, which are combined in the planning of the catacombs, were not later insertions into the Christian system, but must have been more vivid in its earlier times. They inspired abhorrence of the pagan custom of burning the dead; nor have we a hint that this mode was, at any time, adopted by Christians.

we a finit that this becomes by Christians.

But ample proof is to be found in the catacombs themselves, of their early origin. The style of paintings, yet remaining, belongs to a period of still flourishing art. Their symbols, and the symbolical taste itself, are characteristic of a very ancient period. For this peculiar taste declined, as time went on Althouch inscriptions with dates are rare, yet It would probably weary our readers to follow the whole conversation of the party. Diogeness not only answered all questions put to him, but, from time to time, gave intelligent little lectures, on such objects as he considered peculiarly attractive. But we believe we shall better interest and inform our friends, if we digest the whole matter of these into a more connected narrative. And besides, they will wish to know something of the subsequent history of those wonderful excavations, into which we have conducted our youthful pilgrims.

The history of the early Christian cemetries, the Catacombs as they are commonly called, may be divided into three portions: from their beginning to the period of our narrative, or a few years later; from this term to the eight century; then down to our own time, when we have reason to hope that a new grouch is being commenced.

lt may be asked, wherefore this anxiety to rediscover with certainty the tomb? Besides motives of natural piety, there is one constantly recorded on sepulchral inscriptions. In England, if want of space prevented the full date of a person's death being given, we should prefer chronicling the year, and the day of the month, when it occured. It is more historical. No one cares about remembering the day on which a person died, without the year; but the year, without the day, is an important recollection. Yet while so few ancient Christian inscriptions supply the year of people's deaths, thousen the year is the hopefulness of believers, or in the assurance of martyrs. This is easily explained. Of both classes annual commemoration had to be made, on the very day of their departure: and acurate knowledge of this was necessary. Therefore it alone was recorded. early emperors.

It may be asked, wherefore this anxiety to rediswas recorded.

as recorded. In a cemetery close to the one in which we have In a cemetery close to the one in which we have left our three youths, with Diogenes and his sons, (That of SS. Nereus and Achilleus.) were lately found inscriptions mingled together, belonging to both orders of the dead. One in Greek, after mentioning the "Deposition of Augenda on the 13th day before the Calends, or 1st of June," adds this simple address,

"Live in the Lord, and pray for us." Another fragment is as follows:

"Nones of June . . . Live in peace, and pray for us. This is a third : Victoria, be refreshed, and may thy spirit be in enjoy-

This last reminds us of a most peculiar inscription, found scratched in the mortar beside a grave in the found scratched in the mortar beside a grave in the cemetery of Pretextatus, not many yards from that of Callistus. It is remarkable, first, for being in Latin written with Greek letters; then, for containing a testimony of the Divinity of our Lord; lastly, for expressing a prayer for the refreshment of the departed. We fill up the portions of words went

departed. We fill up the portions of words wanting, from the falling out of part of the plaster. To the well-deserving sister Bon . The eighth day before the caiends of Nov. Christ God Almighty refresh thy spirit in Christ."

In spite of this digression on prayers inscribed In spite of this digression on prayers inscribed over tombs, the reader will not, we trust, have forgotten, that we were establishing the fact, that the Christian cemeteries of Rome owe their origin to the earliest ages. We have now to state down to what period they were used. After peace was restored to the Church, the devotion of Christians prompted them to desire burial near the martyrs, and holy people of an earlier age. But, generally speaking, they were satisfied to lie under the pavement. Hence the sepulchral stones which are often found in the r-bbish of the catacombs, and sometimes in their places, bearing consular dates of the found in the r bbish of the catacombs, and some-times in their places, bearing consular dates of the fourth century, are thicker, larger, better carved, and in a less simple style, than those of an earlier period, placed upon the walls. But before the end of that century, these monuments become period, placed upon the walls. But before the end of that century, these monuments become rarer and interment in the catacombs ceased in the following, at latest. Pope Damasus, who died in 384, reverently shrunk, as he tells us, in his own epitaph,

from intruding into the company of the saints.

Restitutus, therefore, whose sepulchral tablet w gave for a title to our chapter, may well be considered as speaking in the name of the early Christians, and claiming as their own exclusive work and produced to the control of control of the control o and claiming as their own exclusive work and property, the thousand miles of subteranean city, with their six millions of slumbering inhabitants, who trust in the Lord, and await His resurrection. (So F. Marchi calculates them, after diligent examination. We may mention here that, in the construction of these cemeteries, the sand extracted from one gallery was removed into another already excavated. Hence many are now found completely filled up.)

# CHAPTER I.

WHAT DIOGENES COULD NOT TELL ABOUT THE CATA-COMBS.

while this was being dug.

When the corpse, wrapped up, as we heard from bermetically closed either by a marble slab, or more frequently by several broad tiles, put edgeways in a groove or mortice, cut for them in the rock, and groove or mortice, cut for them in the rock, and groove or mortice, cut for them in the rock, and groove or mortice, cut for them in the rock, and groove or mortice, cut for them in the rock, and groove or mortice, cut for them in the rock, and groove or mortice, cut for them in the rock, and groove or mortice, cut for them in the rock, and groove or mortice, cut for them in the rock, and groove or mortice, cut for them in the rock, and groove or mortice, cut for them in the would have gladdened his heart, to be followed by one that would have deeply afflicted him. Although, therefore, the matter of this chapter have though, therefore, the matter of this chapter have though, therefore, the matter of this chapter have though the prime transfer of the cameteries, though near its close. Could he have looked into their future fate, lie would have seen, near at hand, an epoch that would have deeply afflicted him. Although, therefore, the matter of this chapter have the prime transfer of the cameteries, though near its close. Diogenes lived during the first period in the his-

far the greater number of tombs are anonymous, and have no record upon them. And now the reader may reasonably ask, through what period does the interment in the catacombs range, and how are its limits determined. We will try to content him, as briefly as possible.

There is no evidence of the Christians having ever buried any where, anteriorly to the construction of catacombs. Two principles as old as Christianity regulate this mode of burial. The first is, the manner of Christ's entombment. He was laid in a grave ner of Christ's entombment. He was laid in a grave in a cavern, wrapped up in linen, enbalmed with spices; and a stone, scaled up, closed His sepulchre, spices; and a stone, scaled up, closed His sepulchre. So and a stone, scaled up, closed His sepulchre. Roman martyrology, now swelled out, by the addi-Roman martyrology, now swelled out, by the additions of the later ages. (One or two entries from the old Kalendurium Romanum will illustrate this:

"iii. Non. Mart. Lucii in Callisti. vi. Id. Dec. Eutichiani in Callisti. xiii. Kal. Feb. Fabiani in Callisti, et Sebastiani ad

viii. Id. Aug. Systi in Callisti."

We have extracted these entries of depositions in the cemetery of Callistus, because, while actually writing this chapter, we have received news of the writing this enapter, we have received discovery of the tombs and lapidary inscriptions of every one of these Popes, together with those of St. Antherus, in one chapel of the newly-ascertained cemetery of Callistus, with an inscription in verse

"Prid. Kal. Jan. Sylvestri in Priseilla, iv. Id. (Ang.) Laurentii in Tiburtina. iii. Kal. Dec. Saturnini in Thrasonis."

Published by Ruinart,—Acta, tom. iii.)

An ordinary reader of the Look hardly knows the importance of these indications; for they have served to verify several otherwise dubious cemeteries. Another class of valuable writers also comes to our aid; but before mentioning them, we will glance at the changes which this devotion produced in the cemeteries. First, commodious entrances, with easy staircases were made; then walls were built to support the crumbling galleries; and, from time to time, funnel-shaped apertures in the vaults were opened to admit light and air. Finally, basilicas or churches were creeted over their entrances, generally leading immediately to the principal tomb then called the confession of the church. The pilgrim, thus, on arriving at the holy city, visited each of these churches, a custom yet practised; descended below, and without having to grope his way about, went direct, by well-constructed passages, to the principle martyr's shrine, and so on to others, perhaps equally objects of reverence and devotion.

\*\*LEO PRB IOANNIS PRB.\*

It may be interesting to add the entry in the Roman calender:

"xviii. Kal. Oct. Cypriani Africa: : Romac celebratur in Callisti," "Sept. 14. (The deposition) of Cyprian in Africa; at Rome it is kept in [the cemetery] of Callistus."]

We here see how a foreigner, reading these two inscriptions, with the portraits, and knowing that the Church commemorates the two martyrs on the same day, might easily be led to suppose, that they were here deposited together. Finally, at the right hand of the tomb, stands a truncated column, about three feet high, concave at the top, as before described; and as a confirmation of the use to which we said it might be put, St. Gregory has, in his list of oils sent to the Lombard Queen, "Oleum S. Cordina, the church consults of the conference o

went direct, by well-constructed passages, to the principle martyr's shrine, and so on to others, perhaps equally objects of reverence and devotion.

During this period, no tomb was allowed to be opened, no body to be extracted. Through apertures made into the grave, handkerchiefs or scarfs, called brandea, were introduced, to touch the martyr's relies; and these were carried to distant countries, to be held in equal reverence. No wonder that St. Ambrose, St. Gandentius, and other bishops, should have found it so difficult to obtain bodies, or large relies of martyrs for their churches. Another large relics of martyrs for their churches sort of relics consisted of what was called familiarly the oil of a martyr, that is, the oil, often mixed with the oil of a martyr, that is, the oil often mixed with balsam, which burned in a lamp beside his tomb. Often a round stone pillar, three feet or so in height, and scooped out at the top, stands beside a monument; probably to hold the lamp, or serve for the distribution of its contents. St. Gregory the Great wrote to Queen Theodelinda, that he sent her a collection of the oils of the popes who were martyrs. The list which accompanied them was copied by Mabillon in the treasury of Monza, and republished by Ruinart. (Acta Martyr, tom. iii.) It exists there yet, together with the very phials containing them, sealed up in metal tubes.

them, sealed up in metal tubes.

This jealousy of disturbing the saints, is displayed most beautifully in an incident, related by St. Gregory of Tours. Among the martyrs most honoured in the ancient Roman Church were St. Chrysanthus in the ancient Roman Church were St. Chrysanthus and Daria. Their tombs became so celebrated for cures, that their fellow-Christians built (that is excavated) over them a chamber, with a vault of beautiful workmanship, where crowds of worshippers assembled. This was discovered by the heathers, and the emperor closed them in, walled up the contrarge and from above, probably, through the ens, and the emperor closed them in, walled up the entrance, and from above, probably through the laminare, or ventilating shaft, showered down earth and stones, and buried the congregation alive, as the two hely martyrs had been before them. The and stones, and buried the congregation alive, as the two holy martyrs had been before them. The place was unknown at the peace of the Church, till discovered by Divine manifestation. But instead of being permitted to enter again into this hallowed spot, pilgrims were merely allowed to look at it, through a window opened in the wall, so as to see, not only the tombs of the martyrs, but also the bedies of those who have been buried alive at their shrines. And as the cruel massacre had taken place while preparations were being made for oblation of the holy Eucharist, there were still to be seen lying about, the silver cruets in which the wine was brought for that spotless sacrifice. S. Greg. Turon, de Gloria Mart. lib. i. c. 28, ap. Marchi, p. 81. One would apply St. Damasus's epigram on these martyrs to this occurrence, Carn. xxviii.)

It is clear that pilgrims resorting to Rome would want a hand-book to the cemeteries, that they might know what they had to visit. It is likewise but natural that, on their return home, they may have sought to edify their less fortunate neighbors, by giving an account of what they had seen. Accordingly the sought to edify the seef of the seen.

have sought to edity their less fortunate heads by by giving an account of what they had seen. Ac-cordingly there exist, no less fortunately for us than for their untravelled neighbors, several records of this character. The first place, among these, is held by catalogues compiled in the fourth century; one, of the places of sepulchre of Roman Pontiffs, the other of martyrs. (Published by Bucherius in 1634.) After these come three distinct guides to the cata combs; the more interesting because they take dif-ferent rounds, yet agree marvellously in their ac-

To show the value of these documents, and de To show the value of these documents, and describe the changes which took place in the catacombs during the second period of their history, we will give a brief account of one discovery, in the cemetery where we have left our little party. Among tery where we have left our little party. Among the rubbish near the entrance of a catacomb, the name of which was yet doubtful, and which had been taken for that of Prætextatus, was found a fragment of a sho of marble which had been broken across obliquely, from left to right, with the following letters; [Of]. . . lius martyr.]

The young Cavalier de Rossi at once declared that this was part of the sepulchral inscription of the holy Pope Cornellius; that probably his tomb would be found below, in a distinguished form; and that as all the itineraries above mentioned concurred

that as all the itincraries above mentioned concurred in placing it in the cemetery of Callistus, this, and not the one at St. Sebastian's, a few hundred yards off, must claim the honour of that name. He went further, and foretold that as these works pronounced St. Cypriau to be buried near Cornelius, there would be found something at the tomb which would would be found something at the tomb which would account for that idea; for it was known that his body rested in Africa. It was not long before every prediction was verified. The great staircase discovered [The crypt, we believe, was discovered before the stairs.] was found to lead at once to a wider space, carefully secured by brick-work of the time of peace, and provided with light and air from above. On the left was a tomb, cut like others in the rock, without any exterior arch over it. It was, however, large and ample; and except one, very however, large and ample; and except one, very high above it, there were no other graves below, or high above it, there were no other graves below, or over, or at the sides. The remaining portion of the slab was found within it; the first piece was brought from the Kircherian Museum, where it had been deposited, and exactly fitted to it; and both covered the tomb, thus: [Of Corneilus Martyr Bishop.] Below, reaching from the lower edge of this stone to the ground was a marble slab covered with an inscription, of which only the left-hand end

known among antiquarians by the name of "Damasian." The fragments of this marble bear portions

of verses, in this character.

To proceed: on the wall, right of the tomb, and To proceed: on the wall, right of the tomb, and on the same plane, were painted two full-length figures in sacerdotal garments, with glories round their heads, evidently of Byzantine work of the seventh century. Down the wall, by the left side of each, letter below letter, were their names; some letters were effaced, which we supply in italies as follow:

SCI\* CORNELI PP SCI\* CIPRIANI.

["(The picture) of St. Cornelius Pope, of St. Cyprian." On the other side, on a narrow wall projecting at a right angle, are two more similar por-Jeeting at a right angle, are two more similar por-traits; but only one name can be deciphered, that of St. Sixtus, or, as he is there and elsewhere called, Sustus. On the paintings of the principle saints may still be read, scratched in the mortar, in charof the seventh century, the names of visitors e tomb. Those of two priests are thus to the tomb.

\*LEO PRB IOANNIS PRB.

We here see how a foreigner, reading these two inscriptions, with the portraits, and knowing that the Church commemorates the two martyrs on the same day, might easily be led to suppose, that they were here deposited together. Finally, at the right hand of the tomb, stands a truncated column, about three feet high, concave at the top, as before described; and as a confirmation of the use to which we said it might be put, St. Gregory has, in his list of oils sent to the Lombard Queen, "Oleum S. Cordelli," the oil of St. Cornelius.

We see, then, how, during the second period, new ornaments, as well as greater conveniences, were added to the primitively simple forms of the cemeteries. But we must not, on that account, imagine

added to the primitively simple forms of the centeries. But we must not, on that account, imagine that we are in any danger of mistaking these later embellishments for the productions of the early ages. The difference is so immense, that we might ages. The difference is so immense, that we might as easily blunder by taking a Rubens for a Beato Angelico, as by considering a Byzantine figure to be a production of the two first centuries.

We now come to the third period of these holy cemeteries, the sad one of their desolation. When

cemeteries, the sad one of their desolation. When the Lombards, and later the Saracens, began to devastate the neighborhood of Rome; and the catacombs were exposed to desceration, the popes extracted the bodies of the most illustirous marryrs, and placed them in the basiless of the city. This and placed them in the basheds of the city. This went on till the eighth or ninth century; when we still read of repairs made in the cemeteries by the sovereign pontiffs. The catacombs ceased to be so much places of devotion; and the churches, which tood over their entrances, were destroyed, or fell stood over their entrances, were destroyed, or Iell to decay. Only those remained which were fortified, and could be defended. Such are the extramural basilicas of St. Paul on the Ostian way, of St. Sebastian on the Appian, St. Laurence on the Tiburtine, or in the Ager Veranus, St. Agnes on the Nomentan road, St. Paneratius on the Aurelian, and, greatest of all, St. Peter's on the Vatican. The first and last had seperate burghs or cities round them; and the traveller can still trace remains of strong walls round some of the others.

Strange it is, however, that the young antiquarian,

whom we have frequently named with honour, should have re-discovered two of the basilicas over should have re-discovered two of Callistus, almost the entrance to the cemetery of Callistus, almost entire; the one being a stable and bake-house, the other a wine-store. One is, most probably, that built by Pope Damasus, so often mentioned. The earth washed down, through air-holes, the spoliation earth washed down, through air-noise, the sponatorior practised during ages, by persons entering from vine-yards through unguarded entrances, the mere wasting action of time and weather, have left us but a wreck of the ancient catacombs. Still there is much thankful for. Enough remains to verify the records left us in better times, and these serve to guide us to the reconstruction of our ruins. The present Pontiff has done more in a few years for these sacred places, than has been effected in centur-ies. The mixed commission which he has appointed have done wonders. With very limited means, have done wonders. With very limited means, they are going systematically to work, finishing as they advance. Nothing is taken from the spot where it is found; but everything is restored, as far as possible, to its original state. Accurate tracings are made of all the paintings, and plaus of every part explored. To secure these good results, the Pope has, from his own resources, bought vineyards and fields, especially at Tor Marancia, where the cemetery of SS. Nereus and Achilleus is situated; and we believe also over that of Callistus. The French emperor too has sent to Rome, artists, who have produced a most magnificent work, perhaps have produced a most magnificent work, perhaps somewhat overdone, upon the catacombs: a truely

imperial undertaking.

It is time, however, for us to rejoin our party below, and finish our inspection of these marvellous cities of departed saints, under the guidance of our friends the excavators.

# CHAPTER IV.

WHAT DIOGENES DID TELL ABOUT THE CATACOMBS. All that we have told our readers of the first All that we have period of the history of subterranean Rome, as ecclesiastical antiquarians love to call the catacombs, has no doubt been better related by Diogenes to his nas no doubt been better related by Diogenes to his youthful hearers, as, taper in hand, they have been slowly walking through a long straight gallery, crossed, indeed, by many others, but adhered to faithfully; with sundry pauses, and, of course, lec-tures, embodying what we have put together in our

prosaic second chapter.

At length Diogenes turned to the right, and Tor quatus looked around him anxiously.

"I wonder," he said, "how many turns we have the property of the

"I wonder," he said, "now many turns we have passed by, before leaving this main gallery?"
"A great many," answered Severus, drily.
"How many do you think, ten or twenty?"
"Full that, I fancy; for I never have countered."

Torquatus had, however; but wished to make sure. He continued, still pausing:
"How do you distinguish the right turn, then?
Oh, what is this?" and he pretended to examine a

On, what is this? and the precious kept too sharp a look-out, and saw that he was making a mark in the sand.

"Come, come along," he said, "or we shall lose the sand."

sight of the rest, and not see which way they turn. That little niche is to hold a lamp; you will find one at each angle. As to ourselves, we know every alley and turn here below, as you do those of the

constantly stopped, and scrutinised particular spots and corners. But Severus had a lynx's eye upon him, and allowed nothing to escape his attention.

At last they entered a doorway, and found them-selves in a square chamber, richly adorned with paintings.
"What do you call this?" asked Tiburtius.

"It is one of the many crypts, or cubicula, [Chambers.] which about in our cemeteries," answered Diogenes; "sometimes they are merely family sepultures, but generally they contain the tomb of separatures, but generally they contain the tohis of some marryr, on whose anniversary we meet here. See that tomb opposite us, which, though flush with the wall, is arched over. That becomes, on such an occasion, the altar on which the Divine mysteries are celebrated. You are of course aware of the custom of so performing them."

are celebrated. You are of other custom of so performing them."

"Perhaps my two friends," interposed Pancratius,
"so recently baptised, may not have heard it; but I know it well. It is surely one of the glerious privileges of martyrdom, to have the Lord's sacred Body and precious Blood offered upon one's ashes, and to repose thus under the very feet of God.

("Sie venerarier ossa libet, Ossibus attar et impositum; Illa bei sida sub pedibus, Pruspieti hace, populosque suos Carmine propitiata fovet." Prodentius,— Ili. 44

"With her relies gathered here, The altar o'er them placed revere, She beneath God's feet reposes, Nor to us her soft eye closes, Nor her gracious ear."

The idea that the martyr lies "beneath the feet of God" is in allusion to the Real Presence in the Blessed Eucharist.]

But let us see well the paintings all over this crypt." But let us see well the paintings all over this crypt."

"It is on account of them that I brought you into this chamber, in preference to so many others in the cemetery. It is one of the most ancient, and contains a most complete series of pictures, from the remotest times down to some of my son's doing."

"Well, then, Diogenes, explain them systematically to my friends," said Pancratius. "I think I know most of them, but not all; and I shall be glad to hear you describe them."

"I am no scholar," replied the old man, modestly, "but when one has lived sixty years, man or boy, among things, one gets to know them better than others, because one loves them more. All here have been fully initiated, I suppose ?" he added, with a pause.

"All," answered Tiburtius, "though not so fully

"All," answered Tiburtius, "though not so fully instructed as converts ordinarily are. Torquatus and myself have received the sacred gift."
"Enough," resumed the excavator. "The ceiling is the oldest part of the painting, as is natural; for that was done when the crypt was excavated, while the walls were decorated, as tombs were holwhile the wails were decorated, as tombs were hollowed out. You see the ceiling has a sort of trelliswork painted over it, with grapes, to represent perhaps our true Vine, of which we are the branches. There you see Orpheus sitting down, and playing sweet music, not only to his own flock, but to the wild beasts of the desert, which stand charmed around him."

"Why, that is a heathen picture altogether," interrupted Torquatus, with pettishness, and some sarcasm; "what has it to do with Christianity?"

"It is an allegory, Torquatus," replied Pancratin, gently, "and a favourite one. The use of Gentile images when in themselves harmless, has been per-

gently, "and a favourite one. The use of Gentile images, when in themselves harmless, has been permitted. You see masks, for instance, and other pagan ornaments in this ceiling, and they belong generally to a very ancient period. And so our Lord was represented under the symbol of Orpheus, to expect this content is the content of the to conceal His sacred representation from Gentile blasphemy and sacrilege. Look, now, in that arch; you have a more recent representation of the same

"I see," said Torquatus, "a shepherd with a sheep over his shoulders—the Good Shepherd; that I can understand; I remember the parable."

"But why is this subject such a favourite one?" asked Tiburtius; "I have observed it in other cemeteries."

"If you will look over the arcosolium," (The "If you will look over the arcoscium, The arched tombs were so called. A homely illustration would be an arched fireplace, walled up to the height of three feet. The paintings would be inside, above the wall.) answered Severus, "you will see a fuller representation of the scene. But I think we had better first continue what we have begun, and finish the ceiling. You see that figure on the right?"
"Yes," replied Tiburtius; "it is that of a man

apparently in a chest, with a dove flying towards him. Is that meant to represent the Deluge?"

"It is," said Severus, "as the emblem of regeneration by water and the Holy Spirit; and of the ation by water and the Holy Spirit; and of the salvation of the world. Such is our beginning; and here is our end: Jonas thrown out of the boat, and swallowed by the whale; and then sitting in enjoyment under his gourd. The resurrection with our Lord, and eternal rest as its fruit."

"How natural is this representation in such a place!" observed Pancratius, pointing to the other side; "and here we have another type of the same consoling doctrine."

ling doctrine. Where ?" asked Torquatus, languidly; "I see

where; asked Torquatus, languady; "I see hinding but a figure bandaged all round, and stand-ing up, like a huge sufant in a small temple; and another person opposite to it." "Exactly," said Severus; "that is the way we

"Exactly," said Severus; "that is the way we always represent the resurrection of Lazarus. Here look, is a touching expression of the hopes of our fathers in persecution. The three Babylonian children in the fiery furnace."

"Well, now, I think," said Torquatus, "we may come to the arcosulium, and finish this room. What are these pictures round it?"

"If you look at the left side, you see the multiplication of the loaves and fishes. The fish (The

"If you look at the left sine, you plication of the loaves and fishes. The fish (The word is usually given in Greek, and Christ is familiarly called the *ichthys.*) is you know the symbol of

"Why so?" asked Torquatus, rather impatiently. Severus turned to Pancratius, as the better scholar,

to answer. To be Continued.

# TOO OLD A BIRD.

A couple of chaps, whose years will be few in the land if they do not reform, entered a Gratiot Avenue saloon flive or six days ago, and one of them explain;
ed to the proprietor:

"This fellow and me have got a bet. I bet him

\$10 that Grant will be the next President and he takes me. Here's the money—we want you to keep it until the bet is decided in 1880." "I will do zo," was the calm reply, as the money

was raked in.

The strangers departed, each vigorously asserting that he wasn't afraid to trust the saloonist, and they were not seen again until yesterday forenoons. was raked in.

"We have been talking the thing over, and have concluded to withdraw that bet. It has been some trouble to you, and if you hand over nine dollars up the source." They then appeared to remark

we'll call it square."
"I am no such mon as dot," replied the saloonist, as he opened the till; "I makes no charge—here ish

He threw them out the two fives they had left, sly twinkle in his eye, and as they slid out he

a siy twinkie in his ye, when called after them:
"Shentlemens, when you makes any moar pets
please call arount."
But they won't. The two bills were base counterfeits, and they didn't get mixed up with the honest

# LADIES' DEPARTMENT.

Mrs. J. J. Skeffington, Editress.

HINTS FOR KNITTING.

We give this week some patterns in knitting, also some hints which may be useful to knitters generally, which we take from a late number of the Young Ladies' Journal.

In casting on fine wool, it makes a firmer and better edge if the wool is used double. Where, as in some of the directions here given, the stocking is turned down at the top, to form a hem, the wool should be used single for casting on.

It is the easier and better mode of casting on to cast the stitches on one pin, and to knit them off, in the numbers directed, on to the three pins, for a sock or stocking.

In a pattern where stitches are directed to be knitted at the back, care should be taken to pass the right-hand pin through the loops at the back of the left-hand pin, and knit them off as usual.

It is advisable to use a knitting shield, for the purpose of keeping your stitches safely on the pins when your work is laid aside.

when your work is laid aside.

For children's open-work stockings, if the pattern is at all intricate, it is far better for a novice in knitting not to attempt to shape the stockings, as the pattern is soon thrown out by the increase and decrease of the stitches. If, however, it is considered important so to do, it is best to have a plain stripe of knitting up the back of from twenty to thirty stitches for the increase, and in-takes to be worked in.

When working with silk or wool of two colors keep one color in the right hand in the usual way, but the second color must be kept over the two first fingers of the left hand, and firmly held under the fingers of the left hand, and firmly held under the third finger and worked from there. You have then both colors in hand, and you save time in your work, as well as keep it more regular in ap-pearance by adopting this method of using your

To strengthen stockings or socks for hard wear, work the heels and toes with the material double, that is, from two balls instead of one.

KNICKERBOCKER STOCKING FOR BOY FROM TEN TO TWELVE YEARS OF AGE.

Material required: Four skeins of fine gray and two skeins of fine black wool, four pins No. 15, and two No. 16.
Cast on ninety-six stitches with black wool on

three pins, No. 15. Knit two, purl one alternately for three inches, which will be about thirty-

With gray wool continue as before until you have worked the sixteenth stitch of the third pin, pick up one stitch for the seam—that is the loop lying between the sixteenth and a seam of the loop lying between the sixteenth and seventeenth stitches, purl this stitch in every succeeding round. To mark it, draw a piece of bright colored silk or cot-ton through it. Work off as before to the end of the rounds.

Work eleven more rounds of gray.

With black wool, work one round.
2nd Round: Increase one stitch on one side of the seam-stitch by picking it up as described for the seam-stitch, and working it to continue the rib.

Work five rounds without increase. In the 8th round increase as described for the 2nd

9th to 12th round without increase. With gray wool, work twelve rounds without in-

rease or decrease.

With black wool, work one round.

In the 2nd round work two together and after the seam, then work four rounds decrease.

the seam, then work four rounds decrease.

In the 7th round decrease as described.

8th to 12th rounds without decrease.

Work three stripes of twelve rounds each, alternately, gray and black, decreasing as described for the last stripe. Work five stripes without increase or decrease. Work five rounds gray, then commence the heel. Divide the stitches thus: Place twenty are each side of the seam, that is forty-three twenty-one each side of the seam, that is, forty-three

taking in two stitches more at each turn till all the side stitches are taken in. At each side of the heel pick np neatly, with a crotchet-hook, thirty stitches; work with pin No. 15. Then take in the forty-two stitches left before commencing at the heel, but let them remain on a separate pin, as they must continue to the store he was on hand early, and, when the senior partner came in, respectfully asked to be allowed to see him in the counting-room on business. The man of business acceded to the request, and work with pin No. 15. Then take in the forty-two stitches left before commencing at the heèl, but let them remain on a separate pin, as they must continue to be ribbed. Decrease in every round until forty stitches are left at the sole. To decrease, knit two together at the right side and slip one, knit one, pass the slip stitch over at the left side of the sole. To know left from right, imagine sock on right

When the foot measures about six inches, commence the decrease for the toe thus; decrease one mence the decrease for the toe thus; decrease one stitch at each side of back and each side of front stitches, always making the decrease the second stitch from the side. Work the next round plain The last two rounds are to be worked alternately until you have twenty eight stitches, when cast off, and sow up on the wrong side.

# "GOD KNOWS WHO WAS RIGHT."

# THE BLOODY CHASM BRIDGED.

A touching scene was witnessed at Sparta Ga., on the 30th uit. Judge Marks was speaking. Referring to the w r he said: "I see before me my gallant friend Colonel Byrd. During the late unhappy rebellion he was on one

side fighting for what he thought to be right,

I was on the other, fighting for what thought to be right. This calls to my mind an old man in Virginia who had two boys. The elder fell marching beneath the stars and stripes, the younger battling for the Lost Cause. After the war, the old man gathered up their bones brought them home and laid them side by side in one grave. Above them he erected a single shaft, on one side of which was inscribed. Sacred to the memory of my eldest son, who fell fighting for the stars and stripes. On the opposite side was inscribed, 'Sacred to the memory of my youngest son, who fell fighting for the Lost Cause.' Higher up, in the centre. in bold characters was this inscription: "God knows who was right.' High above this was a snow-white banner, on the folds of which were written by an invisible hand, 'God knows who was right."

"That old man there erected a platform long enough, broad and strong enough for the whole American people, both North and South, to stand upon. And upon this platform, to-day, Colonel Byrd (advancing toward him), forgetting the pas , allow me to shake you by the hand as a brother." Colonel Byrd here arose and advance I to meet him, and the two brave. soldiers joined hands amid the deafening applause of the spectators, -Sparta (Ga) Index, November 1.

### HOUSEWIVES CORNER.

Mock CREAM .- Eaten with mock cream, made as Mock CREAM.—Eaten with mock cream, made as follows, the puddings recommended in our last are delicious: Pour half a pint of boiling milk on a teaspoonful of arrowroot, well mixed with a small quantity of the same; stir the mixture well, and have the white of an egg well beaten, and when about half cold add it, and placing the whole over the fire, stir till it nearly boils, then strain for use.

BRAN TEA .- Put a handful of bran into a pint BRAN TEA.—Put a handful of bran into a pint and a half of cold water; let it boil rather more than half an hour, then strain, flavor with sugar and lemon juice. This is a cheap and useful drink in colds, fevers and restlessness from pain. It is an agreeable drink without flavoring.

WARM BUT LIGHT BED COVERING.—When nights are cold and bed clothes insufficient, throw off one of the characteristic properties.

are cold and bed clothes insufficient, throw off one of the top coverings, and lay out one, two, or three large newspapers; take care that they are dry; spread them smoothly, and replace the covering. The result will be an increase of warmth, without inconvenient weight. But here is something better and of permanent use. Persons who pluck fowls at home should save the softer feathers, clip off the quill points, and when sufficient feathers have accumulated make quilts, by placing the off the quill points, and when sufficient feathers have accumulated make quilts, by placing the feathers between sheets of any light woollen or cotton fabric. A layer of soft thin paper inside, next each covering, will prevent the feathers piercing through. Shake the feathers into an even spread, and then cross-stitch through both coverings, adding any fanciful braid for border. This makes a very useful and cheap article for the bedroom, and is especially suitable for old people and invalids.

especially suitable for old people and invalids.
Throat Steam Bath.—In cases of quinsey and
ore throat, relief has been derived from a very sore throat, relief has been derived from a very simple remedy. Into a tall upright jug pour boiling water to rise about a third of the height of the jug; cover the upper part of the jug with a folded towel or handkerchief. Expel the breath from the lungs, apply the mouth to the tip of the jug, covering the nostrils with the towel; inhale the steam, close the mouth, and compress the cheeks as in the act of swallowing. Do this several times daily.

act of swallowing. Do this several times daily.

A SIMPLE BUT EXCELLENT TONIC.—Hops, bounces; boiling water, half pint; soak four h pour off the water, and use it as a tonic, taking half wineglassful occasionally. Better than doses of

UNFERMENTED BREAD.—A correspondent, referring to an article on impure bread, sends the following receipt for making unfermented bread, which she recommends very strongly: Take three pounds of white meal, half an ounce of muriatic pounds of white meal, half an ounce of intriatic acid, half an ounce carbonate of soda; water enough to make it of proper consistence. First mix the soda and flour in a pan thoroughly. Then pour the acid into water and stir well. Make the dough the usual consistence, and bake in a hot oven. White flour may be used, the same as the meal, but the latter is preferred as more nourishing and economical "all round." Bread thus made is recommended to those who suffer from indigestion; to such persons the meal bread will prove invaluable. This bread keeps moist longer than yeast bread, and being made at home, there is no mistrust as to adultera-

RICE BREAD.—Place a pound of rice into three quarts of water, and boil gently until the rice has become soft and absorbed the water. Let ticool, but while warm mix it with four pounds of flour, a little salt, and about four tablespoonfuls of yeast. Give thorough kneading; place before the fire, let it "rise" well, make into small loaves, bake well, and you will have a pleasant and economical

### HOW A SMART BOY CAME IN ONE AHEAD OF HIS EMPLOYERS.

This recalls an incident which happened in Boston within a few years. A young fellow, fresh as a daisy and full of enthusiasm for work, was employed by a well-known firm in the dry goods business. The contract wts a simple one, but it was a contract. On his part, the youth was to give his services and do what he was told. On its part, the firm was to twenty-one each side of the seam, that is, forty-three on the heel pin. leaving forty-two for the instep. Take a second ball of gray wool, so as to knit the heel with double wool and No. 16 pins. Continue the heel, working on the heel stitches only for twenty-eight rows. 29th row: Knit two past the seam, knit two together, knit one turn, purl nine, purl two together, purl one, turn, knit eleven, knit two together, knit one; continue these last two rows, taking in two stitches more at each turn till all the low, the youth said nothing until the time was up.

the two entered the back office. "A year ago to-day," said the youth, closing the door, "I entered day," said the youth, closing the door, "I entered your service and agreed to give you my time and work. Have I done it to your satisfaction?" "Entirely so," said the merchant, "and I am willing to increase your—" "Excuse me," said the youth: "I have more to say. You agreed to pay me \$100, and you have done it. You also agreed to teach me the business, and you have deliberately and knowingly boken your promise. I know nothing about the dry goods business, and it's your fault. You have robbed me of a year's time. What do you propose to do about it!" The merchant looked at the "boy," but he did not flinch. He had right on his side and his employer knew it, He, the man who prided himself that his word was as good man who prided himself that his word was as good as his note, had been accused by a beardless boy of having failed to keep his agreement, and knew that the charge was true. He said nothing. "What I want," said the boy, "is an extra \$100 as an increase." "You shall have it," said the merchant. And besides that," continued the youth, "I 8200 additional to partly make good your broken

Again the merchant looked in his eye, but got no comfort. "Well," he said, "it's a good deal to pay a boy the second year, but I will see about it." And he did "see about it," for the next morning the "boy" was a salesman on a \$400 salary. It don't pay to rob a boy who knows his rights.

### THE RIGHT KIND OF A THANKSGIV ING PROCLAMATION.

Governor McClellan has issued his first Thanksgiving proclamation, appointing the 28th day of November. He said:

"The good people of this State know that vast numbers of our fellow-citizens-once arraved in arms against us, but now, through Gol's mercy, happily reunited with us-have undergone indescribable trials through the ravages of a fatal pestilence. Although the scourge is well-nigh ended, yet its consequences still press with fearful weight upon multitudes of the survivors, and still call for relief and aid beyond the power of their immediate neighbors to afford; therefore I suggest that in every church, in every community of this State, arrangements be made to enable every one according to his or her means and disposition, to offer on the approaching day of Thanksgiving as a thank-offering to the Lord, for His abundant mercies toward us, and as a pledge of our fraternal love to them, money for the relief of our unfortunate fellow-citizens of the afflicted districts of the South."

# THE CARE OF YOUTH.

The youth of to-day is insubordinate in all his manners. His language and bearing are rude; and at 12 he apes all the airs of what he assumes to be manhood. He never thinks to obey without at least questioning the reason for his obedience; and he is ready at any time to teach—the Pope of Rome if necessary. It is idle to severely blame our lads for this misdirected development; the state of solution is ready at any line is responsible for their decision. for this misdirected development; the state of so-ciety in which we live is responsible for their de-moralization. They breathe in this licentiousness with the very atmosphere; they insensibly, as it were, adapt themselves to the utter selfishness of surroundings; that contempt for the rights of others, unwillingness to tolerate, insolence of tone and arrogance of diction, which is turning things and arrogance of diction, which is turning things topsy-turvy in this country and shaping general characteristics that are as offensive as they are ignorant. It is not the eld-fashioned American free spirit, which was courteous and self-respecting; neither does it hold in the more conservative sections; it meanders side by side with the ineffable respective of a heady of the conservative of the section of the conservative smattering of a beggarly system which is more fitted to train puppies than men, and which can never properly inculcate obedience, since it ignores the corner-stone of all human authority. The discipline of some parents is useless in this

The discipline of some parents is useries. In this state of the case. To thump and beat a child about will effect no good. It smacks altogether of the prizering tactic; it is a question of the preponderance of muscle, and of course the advantage is with the overgrown parent; it conveys no lesson except it be to make a treacherous coward of a child, and to that frank courage which he will bitterly rugged and metallic life. There are other means of punishment; and, on our own part, a constant example of obedience to superiors and respect for au-thority, will in the long run have its influence on

# AN AWFUL WARNING TO SERVANTS.

A man out on South Hill had reason to believe that his superintendent of cuisine was in the habit of using kerosene to start the morning fires. He placed this suspicion in the form of a charge, which was indignantly denied, and proof demanded. He wasn't ready with his testimony, and the case was dismissed for lack of evidence. But his suspicions increased, and he ordered a secret investi-gation, and appointed himself chairman of she committee with power to send for persons and committee, with power to send for persons and papers. He laid his plans with care, and the next morning he followed his maid-servant down stairs at a respectful distance, and hid himself near the kitchen door, where he could not see or be seen, while he could hear very distinctly whatever sh while he could hear very distinctly whatever she said or done. The rustle of paper and the rattle of dry light wood was succeeded by hasty steps toward the closet in the cellar way. Then he heard the gurgling of a liquid, as though it was bubbling out of a small tin spout. He heard the can set down, and then the scrape of a match.

"H'm," he heard the maid-servant remark. Then the scrape of a way a heavy and identify a first or the scrape of a way a heavy and identify the scrape of a way a leavy and identify the scrape of the scrape of a way a leavy way and identify the scrape of the

another match snapped, and a barely audible fizzle succeeded. Grimly smiled the silent man by the

outer door.
"H'm," remarked the maid-servant a little petulantly. Another match snapped up. Another sound as of sizzling. The smile on the face of the man deepened into a grin.

"Well, I never did!" came from the kitchen, and

"Well, I never did?" came from the kitchen, and
there was the sound of more pouring on the light
wood. Another match and more silence.

"Well, did you ever?" queried the queen of the
range, evidently anxious to obtain evidence corroborative of her own experience, as set forth in her

previous statement that she never did. The man itting outside the door throttled himself with both hands, and softly pounded the ground with his heels. Something evidently excited him, and when the next match snapped he caught himself by legs and bit fiercely into the corner of the door frame in a frenzied effort to smother a hollow

"The old scratch is in the oil, I do believe," said a troubled voice in the kitchen, and more pouring ensued. Another match, another, another. And crawled off behind the cistern box and hugged his knees with many insane expressions and silent demonstrations of interest, when he heard the angry voice inside the kitchen say:

after it. The smiling man crept up-stairs unseen. Breakfast was late that morning, and, when the queen of the kitchen was asked the cause wherefore, she said somebody had left the shed door open and all the light wood was damp. And no man that ever filled an oil can with non-explosive cistern water ever looked half so innocent as the man who sat at the head of that table, choking over a Graham mustin. - Burlington Hawkeye.

# PRESCRIPTION FOR FITS.

For a Fit of Passion .- Walk out into the open air. You speak your mind to the winds without hurting anyone, or proclaiming your-self to be a simpleton. "Be not hasty in thy spirit to be angry, for anger resteth in the som of fools.

For a Fit of Idleness,-Count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next and work like a man: "Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger

For a Fit of Extravagance and Folly-Go to the workhouse, or speak with the ragged and wretched inmates of a jail, and you will be convinced-

"Who makes his bed of briar and thorn. Must be content to lie forlorn.'

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfied not?"

For a Fit of Ambition.—Go to the churchyard and read the gravestones. They will tell you the end of man at his best estate. For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." "Pride goeth before destruction and haughty spirit before a fall.'

For a Fit of Repinning.—Look around for the halt and the blind, and visit the bedridden, the afflicted and the deranged; and they will make you ashamed of complaining of your light afflictions. "Wherefore doth a living man complain?

For a Fit of Envy .- Go and see how many who keep their carriages are afflicted with rheamatism, gout, and dropsy; how many

### SOUND CATHCLIC TRAINING.

A writer in the London Month, in an article on "A Carmelite Family;" says: "We end these remarks as we began them, with a reference to the light which these memoirs throw on the habits and training of our old Catholic families under the persecution. It is impossible not to see how much that training had to do with the mature and solid sanctity which characterizes the lives of which we have been speaking. There is not a single instance in which these ladies derived their inspiration to the perfect service of God in the cloister, from the urgent advice of : confessor, or from the excitement, or supposed excitement of a retreat, or even from a their action, sided with the parents in dissunding the girls from their self-sacrifice, at least as long as there was any chance that they might be mistaken, or any wisdom in putting their resolutions to the test of opposi-The intense family affection, also which distinguishes these lives was an ele ment likely to work rather against the execution of their designs than in favor of But we catch glimpses of the family habits-the reverence of children for their parents, the daily routine of piety, the constant intercourse with the resident priest, the frequentation of the domestic chapel, the ac-

tive employment of young girls in household

duties, and their training in useful womanly

accomplishments.

Perhaps Margaret and Elizabeth Mostyn and their nieces might have seemed somewhat slow and old-fashioned to many a Catholic girl of their age at the present time. We should imagine that they spent less on their dress and more in charity; that they were less familiar with the young gentlemen of their acquaintance and more with the poor of the neighborhood. We do not suppose that they would have looked with much favor on an invitation to take a cigar, and they would probably have run out of the room rather than be present at a modern round dance. The would have considered an offer of a seat to see the Grande Duchesse de Gerolstein an insuit, and if, by any misfortupe, they had been entrapped into being present at that, or many other modern plays of the same kind. without knowing what they were going to ee, they would not be seen at Communion the next morning without first going to confession. They probably dressed soberly and behaved modestly when they went to church, and did not make the porch of the sacred building a place for gossip. They were ignorant of the last scandal in high life, or of of the last attacks on the truths of the creed. In these and other equally important matters they would have been undoubtedly inferior to the young Catholic girl of days in which we But it is of such stuff as they were made of, that the human treasures of the Church are formed—souls such as theirs are capable when fortified by grace, of the noblest sacrifices that God asks of those whom He draws near to Himself, and it is to the prayers of such as they were that we owe it, in great measure, that there is the Catholic faith and the Catholic Church in the country in which

# IRISHMEN IN WAR.

The valiancy of the Irish people is fully borne out by the long and brilliant list of Irish generals who have figured in history since the fall of Limerick in 1691. Many of the heroes of that famous struggle subsequently distinguished themselves on the Continent gry voice inside the kitchen say:
"Plague on such oil! I'd like to pour it all down
"Ill Darling's back?"
Another match, and then a confused sound of under Prince Eugene in 1696. "Pat. Sarsratiling and scraping, and a tearful woman came to the door and hurled an armful of soaked paper and light wood out into the yard and kicked an oil can de Lucan. Lord Mounteashel fell in Savov. de Lucan. Lord Mounteashel fell in Savoy, and Lord Clare at Romillies. Marsha Browne, the Austrian commander-in.chief, at the opening of the seven years' war was an Irishman, as were also the Russian generals, Fermor and DeLacy, the former's name being a foreign corruption of his real title of Fermoy Count Lally, one of the founders of the short lived French empire in India, whose unjust and barbarous condemnation disgraced the reign of Louis XV. as much as his exploits had adorned it, was a scion of the O'Mulally family, of whose name his French title was a corruption. The same combative rrce produced Washington's brother-in-arms, General Andrew Lewis, the hero of Point Pleasant; O'Donnell, the famous guerrilla leader of Spain against the invading French; Sir John Moore, whose death at Corunna ended the first Peninsular war; the Duke of Wellington himself, as well as several of his most brilliant lieutenants; Gen. Pennefather, who was foremost in the crowning struggle at Inkerman, and by descent at least, Marshal MacMahon, the pre sent head of the French Republic. And now we learn that the favorite leading cavalry officer of the Ameer of Afghanistan is an Irishman, named O'Donnell.

THE AMERICAN LAKES .-- Lake Erie is only sixty THE AMERICAN LAKES.—Lake Ontario, which is five hundred and ninety-two feet deep, is two hundred and thirty feet below the tide-level of the ocean, or as low as most parts of the Gulf of St. Lawrence; and the bottoms of Lakes Huron, Michigan, and Superior, although their surfaces are much higher, are all, from their vast depths, on a level with the bottom of Ontario. As the discharge through the river Detroit, after allowing for the probable portion carried off by evaporation, does not appear by any means equal to the quantity of water which the three upper lakes receive, it has been conjectured that a subterranean river may run from Lake Superior, by the Huron, to Lake On-taric. This conjecture is not impossible, and accounts taric. This conjecture is not impossible, and accounts for the singular fact that salmon and herring are caught in all the lakes communicating with the St. Lawrence, but no others.

Mr. Joseph Wilson, auctie neer, Longford, sold at the Courthouse, Longford on Nov. 13th. Part of

Mr. Joseph Whson, auchement, Longiton, Sora at the Courthouse, Longford on Nov. 13th,—Part of the lands of Lismoy, situated in the county of Long-ford, containing 57a 1r. 24p., and held under lease dated March 10th 1874, from Albert Netann, Esq., wark aboad with crutches, or stay at home wrapped up in flannels; and how many are subject to epilepsy and apoplexy. "A sound heart is the life of the flesh. Envy is the rottenness of the bones."

Iord, containing 57a 17. 24p., and held under lease dated March 10th 1874, from Albert NeCann, Esq., for the life of lessor or 21 years, from May 1st, 1874 at the yearly rent of £128 19s. 1d., to a Mrs. McCann, for the sum of £600, subject to the approval of the rottenness of the bones."

Mr. Henry Duffy, master of the Drogheda Union on Nov. 14th, exhibited in the boardroom to the Guardians several specimens of mangold wurzel grown on the workhouse grounds. Each of them weighed from 28lb, to 19lb., and were the largest of the kind ever grown.

# NEWS FROM IRELAND.

### MAYO.

Whiss Emily Margaret Knox, of Thornfield, who was made the victim of a murderous attack in March last, died from her injures on Nov. 13th. O'Hara, who is accused for the attempt of her life, will be brought up for trial at next Mayo Assizes. SLIGO.

Nicholas Gawley, of Carrowcollar, Doneen, in county of Sligo, farmer, was on the 5th of Nov.

the county of Sigo, farmer, was on the 5th of Nov. adjudged bankrupt.

The new clock recently erected at the Town Hall' Sligo, and which has been presented to the Corporation by Charles Anderson, Esq., J.P., was formally set going by the donor in the presence of the Aidermen and councillors at 9 o'clock on Nov. 13th.

### ROSCOMMON.

The county of Roscommon, the county of Leitrim, the county of Roseommon, the county of Lettrin, the county of Sligo, the county of Mayo, the county of Galway, and the county of the town of Galway will, for the purpose of the next Winter As-sizes, be united together and form one county under the name of the Connaught Winter Assizes County.

### TIPPERARY.

John Charles Sullivan, of Lisnamrock, in the

John Charles Sullivan, of Lisnamrock, in the county of Tipperary, Esq., was, on the 6th of Nov. adjudged bankrupt.

The root and cereal shows of the North Tipperary Society, will be held on the 12th of December next, in the Old Brewery Yard at Nenagh.

Captain Chippedall, the newly appointed governor of Nenagh Jail, has arrived at Nenagh and taken up office from his predecessor, William S, Minchin, who has been superannuated on a pension of £135. who has been superannuated on a pension of £135 a-year. The salary of the outgoing governor, had been£250 a-year. The salary now attached to the office is £150.

The survey of the contemplated railway from Thurles to Nenagh direct has been completed, the engineer being A. H. Crawford, Esq., and his assist-Mr Thomas Gill.

ant Mr. Thomas Gill.

A meeting of the parishioners of Thurles was held in the Cathedral on November 10th, after twelve in the Cathedral on Northber 19th, are tweeter o'clock Mass, with a view to raise funds to complete the new cathedral church, now fast arriving at completion. His Grace the Archbishop made a statement showing the money received and paid him since his accession to the See of Cashel. From his Grace's his accession to the See of Cashel. From his Grace's statement it would appear that the cost of the cathedral up to this is about £60,000. About £6,500 of this sum is yet unsubscribed. The united diocese of Cashel and Emly, however, has guaranteed £4,500. The balance, £1,100 the parish of Thurles alone has vet to contribute.

### WEXFORD.

A branch of the bank of Ireland has been opened A branch of the bank of Ireland has been opened in Enniscorthy, under the management of Joseph P. Whalen, Esq., as agent, and Charles H. A. Davis Esq., sub-agent. The office is in the house lately occupied by the Messrs, Davis Brothers, on the Quay. This last branch constitutes three in Enniscorthy. Branches of the National and Provincial have been

long doing business in the town. George Hornidge Porter. Esq., M.D., Surgeon to the Queen in Ireland, has been appointed a Justice of the Peace for the county Wexford.

Mr. Malcolm, V.S., Emiscorthy, is now Inspector and Valuer, under the Cattle Diseases' Act, for the Poor Law Unions of Gorey, Enniscorthy, and New Ross.

# WATERFORD.

At the meeting of the Watertord Harbor Board, on November 12th, a letter was read from the secre-tary of the Lord Lieutenant to the effect that the application of the board that Admiralty jurisdiction should be conferred on the county court judge had been brought before the Privy Council, who did not see the necessity for any such jurisdiction being given at present.

resent.
ws announces the death, at Belle Lake Cottage, of Mr. Thomas Ivie, at the age of

years.

Father Burke, the great Dominican, preached in Cappoquin, on Sueday Nov. 24th, in aid of the funds necessary for building a parochial school. DERRY.

Robert McGinty, of Shipquay Place, London-derry, in the city of Londonderry, publican, boot and shoe manufacturer, was, on Nov. 1, adjudged bankrupt.

Two shocking deaths have occurred in the neighborhood of Coleraine. A child named Law, aged seven years, living at Islandmore, was left in bed by its mother, who went to a neighbor's house. The child rose in her absence, and its clothes having aught fire the body was found on her return burned to a cinder.

The other case is that of a young married man

named McLeod, living at Garvagh, whose body was found in the manger of a stable in that town, From the way in which the body was found it is supposed deceased had sat down on the front of the manegr, when he fell backwards, his head and shoulders becoming so wedged in the bottom that he was strangled. GALWAY.

Mr. Thomas Hyde, solicitor, died on Nov. 11th, at Balinasloe, at the advanced age of 104 years. He was of temperate habits, and was in possession of his faculties till the last moment of his existence. aculties till the last moment of his existence.

On Nov. 7th, Head Constable Alexandsr, of the

Spiddal station, made a large seizure of illicit whis-key near Turvin, where it was most cunningly concealed. This is the second large seizure of spirits this constable has made, as he found another keg with several gallons in a few days before, and in

with several gallons in a few days before, and in quite an unsuspected place.

The Tuam Nees of Nov. 16th says;—"We regret to announce the death of Dr. James Flanigan of this town. During life by his courteous and engaging manner he carned the respect of all classes. Three weeks ago he was received into the Catholic Church, and a few days afterwards he had the happiness of heing confirmed by His Grace the Archbishop."

# KILKENNY.

On November 12th, a young man named Hogan, the son of a respectable farmer living near Mullina-vat, committed suicide in a very deliberate way. He put one end of a rope round his neck, tied the other end round a large stone, and with the stone under his arm jumped into a pond on his father's farm, where he was drowned before his father, who witnessed the melancholy occurrence, could go to KILDARE.

# On Nov. 13th, Miss Eliza Daly, the eldest daughter of the late Mr. John Daly, Sallius House, County Kildare, in religion Sister Mary Teresa Joseph, was invested with the black veil, to the Convent of

Mercy, Naas. KERRY. A public meeting of the inhabitants of Killarney as held in the Catholic Union room on Nov. 15th,

# LOUTH.

Mr. Henry Duffy, master of the Drogheda Union

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FRIDAY.

# THE CATHOLIC RECORD.

Published every Friday morning at 388 Richmond Street, opposite City Hall, London, Ont.

Annual subscription.....

# RATES FOR ADVERTISEMENTS.

Ten cents per line for first, and five cents per line or each subsequent insertion. Advertisements measured in nonpariel type 12 lines to an inch.

Contract advertisements for three, six or twelve nonths, special terms. All advertisements should be nanded in not later than Thursday morning. Terms to agents, twelve and a half per cent. on renitances, or one free copy to the getter up of each club of ten.

mitances, or one free copy to the general proof ten.

We solicit and shall at all times be pleased to receive contributions on subjects of interest to our readers and Catholies generally, which will be inserted when not in conflict with our own views as to their conformity in this respect.

All communications should be addressed to the undersigned accompanied by the full name and address of the writer, not necessa, ily for publication, but il communication of the commun

388 Richmond Street, London, Ont.

# The Catholic Record

LONDON, FRIDAY ,DEC. 6, 1878.

# TO ALL AGENTS.

All our agents are hereby authorized to state that we will give the RECORD for the remainder of this year FREE to all who pay up their subscriptions in full, for the year 1879. Agents in taking subscriptions will date receipts from January, 1879. We want Catholic paper in Ontario.

# TO SUBSCRIBERS.

We hope that all our subscribers who have not yet paid their subscriptions will do so as soon as they conveniently can. Where we have a local agent all monies can be paid to him, thereby avoiding the trouble and risk of sending them by mail. Care should be taken waiting to be wrought into all manner of when making payments to obtain a receipt, and subscribers are hereby cautioned against paying money to any person except our duly authorized agents. Our St. Thomas subscribers should pay money to no person except Mr. John Doyle, Merchant, or ourselves.

The Sarnia Observer has changed hands, having been purchased by Messrs. Harry Gorman late of the Advertiser of this city, and Geo. Eyvil of the Toronto Globe. Both young gentlemen have ability and journalistic experience. We wish them succe

Look out for the Christmas number of the CATHOLIC RECORD. There will be a spe cial Puzzler's Corner, with puzzles of peculiar interest, and additions to the prize list.

### AN AMERICAN IDEA OF CANA-DIANS.

Since the announcement of Lord Lorne's appointment the American papers generally have been making speculative comments as to the effects which such an appointment have predicted that Canada will become a Principality or a Kingdom, others that it some who fancy that the time will come when Canada will so love American institutions that she will crave to be taken under the fostering wing of the "bird that does not

"make his living honestly." Among the more sensible remarks made by some of our cousins we find the following in McGee'e

Weekly:

nal reaches distant subscribers in Canada the new Governor of the Dominion, the Marquis of Lorne, will have landed on its shores. Heretofore our northern neighbors have been fortunate in their rulers, and the wise and statesmanlike policy of such men as Monk and Dufferin has done more to bind them to the parent country than could be effected by an army of a hundred thousand men. If the Queen's son-in-law, assisted by the prestige of royalty which surrounds his consort, fail to perpetuate the feeling of loyalty and affection, it will not be the fault of the colonists, who are prepared to receive him with extra ordinary eclat, and to yield him and his wife true and cheerful fealty. Should be disap point them by substituting the glamour of court etiquette, and the dissipation of St. James, for hard work and judicious measures, the effect on Canada will be striking and per-

That the people of the new Dominion, of all nationalities, are loyal to the crown of Great Britain, few who know them can doubt; but there is also among them, particularly those born on the soil, a latent spirit of republicanism and a yearning for national independence that needs only a fitting opportunity to display itself. On this side of the line we can afford to smile at the demonstration of popular enthusiasm with which the Princess Louise and her husband will be received by their temporary subjects; but such exhibitions are evanescent, and the Canadians, being a practical people, will, when the excitement of the moment passes away, require substantial proofs of the regard in which they are held by the home government. If Lord Lorne can furnish these, the continuance of the Dominion as an appanage of the British crown may be indefinitely prolonged; if he cannot, the days of the colonial condition are num-

LAND.

While we hear on the one hand that England is making vast preparations for war, not only against the Ameer of Afghanistan, but also in view of a possible conflict with Russia, on the other we perceive that a great internecine war is being waged between capit: I and labor. The fact cannot be denied that England is in a most depressed condition. Her factories are idle, her mines are closed or only partially worked, and her working people in a most pitiable state of distress. In Sheffield the most appalling distress and destitution exists among the me chanics and laborers in consequence of the business depression. Hundreds are living in tenements without clothing or furniture, which they have been forced to sell to procure food, and they are without fuel and depend upon the charity of their neighbors for subsistence. So deplorable a condition have they been reduced to that the Mayor has called a public meeting to devise measures of relief. Our Manchester correspondent in his letter of last week says:

I regret to say that the prospects of an improve-ment in business here are very shadowy. Inform-ation from all sources points to the one sad fact, that in trade there is no change for the better. I have already referred to the remedial measures proposed by the manufacturers or operation. by the manufacturers or operatives in order to avoid good agents in several important towns, villages and townships, and we hope our friends will exert themselves in behalf of this the best better. The demand for goods does not increase and matters are still complicated.

We naturally ask ourselves what is the cause of this depression in the trade of the greatest commercial nation of the world? It not far to seek. There was a time when the productions of English genus, enterprise and industry, found a ready market in every quarter of the globe, and British ports were teeming with the raw material of the world goods by English manufacturers. This time has gone, and with it a great part of England's commercial greatness. America, France, Germany and Russia are able to compete, and are trying to outstrip her in arts, in science, and in commerce. The consequence is that English trade is paralyzed, manufacturers cannot sell their goods because the supply is in excess of the demand, therefore they cannot afford to keep hands employed even at starvation wages. This state of things cannot last much longer, for the history of England furnishes ample proof that when the English masses clamor for bread, they mean what they say. If the hungered thousands rise in their might and demand that the Government apply a remedy to their distress, they will have to be heard. But what is the remedy? Starvation and winter stares them in the face, and the poorhouse or emigrant ship threatens to be their inevitable doom.

How they will accept the inevitable, remains to be seen. Englishmen are brought up from their cradle in the belief that they would ultimately produce. Some of them are the freest, happiest and most contented people on the earth, and as a natural result of such training every Englishman has an inwill declare its independence, while there are tuitive idea of liberty, though in many instances the idea appears anomalous. There are thousands of them who do the most servile work for the most miserable wages, who will go into an ale house, on Saturday night, and when feeling pretty jolly sing most lustily, "Britons never shall be slaves."

If the working classes of France were reduced to such a state they would hoist the About the time that this issue of our jour- flag of revolution in twenty-four hours. But the English are a more patient people, and, as natural consequence, a more determined cople when they decide upon taking action.

> The depression is not confined merely to the manufacturing classes, it is so general that its effects upon the agricultural classes are being so severely felt that landlords complain that they cannot get tenants for their farms. One of the greatest curses of England is this Judge of the land in open court. But the infamous land monopoly, whereby individuals have obtained possession of thousands of acres, while thousands of individuals cannot own even one acre. If the manufacturing interests of England permanently decline, more haps a day may come when the Government may deem it necessary for the existence of the nation to have a redistribution of the land. What has made a great nation of France and enabled her to pay an almost fabulous amount of money to Germany but an equitable distribution of land? There, every man who has ten, twenty or a hundred acres owns it, therefore he has an interest in his country that the English tenant-at-will cannot have, and when his country is in danger from war, pestilence or business depression, he is able to come forward with greater alacrity to assist in alleviating distress or disaster, than the average English farmer can possibly do.

We hope the day may come when he will the Carbonari et hoc genus omne. be able to do so, and that the dark cloud suffering humanity, be speedily dispelled.

DEPRESSION OF TRADE IN ENG. IS THE JESUIT ORDER A SECRET SOCIETY?

> authentic records of the Society of Jesus, the appointed for the examination of those for more thoroughly convinced are we of the midable constitutions. Three months afterdaring hardihood and blasphemous disregard wards, on the 8th July, Chauvelin read his of truth that impelled Orangemen in Montreal report to a full house, and denounced the to swear on oath that "the Jesuit Order is a Jesuits as dangerous to religion and the freesecret society." How a journal with any pre- dom of the subject. These were vague tensions to respectability, can week after terms, and no specific charge was proved, but week repeat the falsehood, and harp on it, and draw out lengthy conclusions from it, as expulsion of the Jesuits was a forgone concluthe Montreal Wituess has been recklessly doing, is beyond our comprehension. Every opportunity desirable or possible was given to the enemies of the Order at all times, to prove their charges. No documents in the possession of the Jesuits was hidden away or how all Europe would have rung with the left unsearched, no book or manuscript of theirs but fell into the hands of those most anxious for the condemnation of the whole Order. Other causes than groundless accusations of this nature, led to the suppression of the Jesuits in Catholic countries such as is any secrecy whatsoever about it, good, bad Spain, France, Portugal, and even Italy. Protestant historians of the highest order in rank and respectability have taken pains to trace their suppression to its true source, and have discovered no other cause of the vengeful hatred which persecuted the Jesuits than the general profligacy of the times, the corrupt morals, and degeneracy of Christian Faith which marked the latter half of the eighteenth century. The English historian Adam says: We may, without wounding the susceptibilities, call in doubt the crimes and evil inintentions attributed to the Jesuits, and it is much easier for us to believe that a formiable party, hostile not only to them as a body, but to the Christian Religion itself, effected in those countries the ruin of this society." (His. of

Spain, vol. iv. P. 494.

Schoele, a German Protestant historian. avs: "The Jansenists of France, under the appearance of extraordinary zeal for religion, and the Infidel philosophers, while parading sentiments of philanthropy, were both working with all their might for the destruction of Pontifical authority. And such was the blindness of many well-intentioned and pureminded men, that they made common cause with a sect that they would have abhorred had they known its intentions. But in order to that we are not as other men," whilst the epithets destroy all Church authority in the kingdom (and thus complete the ruin of Catholicity), they found it necessary to isolate it, by knocking from under it the support of that sacred phalanx so devoted to the Pontifical throne, we mean, the Order of the Jesuits. Such is the true cause of the deadly hatred with which that Society was pursued with such bitterness during the latter part of the clares that DeChoiseul, at the instigation of the infamous Madame Pompadour, after exneans untried of making them odious, and Father Ricci, Superior of the Jesuits, in which the King's birth was declared illegitimate. This absurd concoction had such an shameless courtesans, and to the infidel tendency of the age in which they lived, and

strove for Gospel truth and purity. It is very remarkable that not one of the authors above mentioned even hints at these terrible and mysterious oaths so often alluded to in the Montreal Witness, and to whose existence witnesses swore on oath before a most positive evidence of the non-existence of ing prayer, politics and advanced science together oaths, or of such secrecy, is to be found in the in archives of the legal courts in France and Spain especially, where every scrap of writing or printed matter that ever passed attention will be given to agriculture, and per- through the hands of a Jesuit previous to the condemnation of the Society underwent lengthy and minute examination-and it should be understood that this procedure in law was undertaken not only for the purpose of discovering some treasonable charge against the Order, but also, with the intention and anxious wish of finding some plea for their suppression and condemnation by the Holy See in Rome. Now if it could have been proved that the Order was a secret oathbound society, its condemnation in Rome Catholic teaching, made by the Rev. Mr. Mcwould have been promptly and for ever ef- Leod, of Stratford, in a sermon preached by fected. It would have been branded immedi- him in reply to Father Cooney's lecture. It ately as dangerous to religion and morals, is strange how Protestant ministers will perand been stigmatised as the Francs Macons, sist in assuming that the most absurd doc-

By a decree of the 17th April, 1761, in re without making the necessary enquiries from which is at present lowering over England's P. Lava'ette, the Parliament of Paris ordered the proper sources of information; and that commercial prospects may, for the sake of that the constitutions and rules of the Society Protestant laymen will accept those unwarof Jesuits be laid on the table.

The more searchingly we investigate the tools in the hands of Mrs. Pompadour, were Madame's influence reigned supreme, and the sion. But had traces of a secret oath been found, had any mention been made in any of the documents found in the possession of the Jesuits, of grips, or signs or passwords, how they would have been held up in holy horror! horrid discovery, and how the Vatican's thunders would have been heard to growl!

We therefore deny, emphatically deny, the perjured allegation that the Order of Jesuits is a secret oath-bound Society or that there over any of the numerous and uniform expositions of Catholic faith in circulation here and in Great Britain. Had he even looked into the American

or indifferent.

## PRAYING AT OR FOR.

We once had a parishioner-a Highland Scotchman and a convert to Catholicism—who told us that the reason he left the Presbyterian Church was, because the minister in his prayers "ordered God about so roughly." If the following prayer, vouched for by one of our leading English papers as having been offered, somewhere about July last, to a Ross-shire congreation, is not apocryphal, it is evident that Sandy's minister is as strong as ever at "ordering." This time it is the aristocracy he

"We pray for our aristocracy. Give them som ducation in their low and degenerate condition, that they may have some common sense to guide them to do good, which is much needed in this country and this poor Highlands. We hear so much of alarms of war, and of the cruel slaughter of men and horses, caused by those who govern this country, who are only cowards, designing truckling sneakers, and polroons," &c., &c. This is strong language for a prayer to God; is

hard on the aristocracy, and sounds wonderfully like that other prayer, uttered in another temple, by one who did not strike his breast saying Lord: be merciful to me a sinner. "Give them" (the aristocracy), "some education, in their low and degenerate condition," appears to us a mere modern verion of that celebrated prayer "we give thee thanks

"cowards, designing, truckling sneakers and poltroons," remind us strongly of that other strong age "adulterers, murderers, extortioners, as is

this Publican. Evidently Scotland has not yet got beyond the days of the Cromwelian Protectorate, not to mention the far-off days of our scriptural friend the Pharisce. Our Ross-shire clergyman, if he have not Pharisce blood in his veins, must at least be a lineal descendant of Feakes & Powell of the year of grace 18th century. (Vol. 44, P. 71.) In a pro- 1653. These worthies, like our Ross-shire clergyceeding volume, page 53. the same author de- man, introduced into their prayers most of the subjects discussed in the Parliament of their days. But these worthies, unlike our Ross-shire friend, were all for war. God, they maintained, had given pelling the Jesuits from France, pursued Holland into the hands of the stints, whence they them even into Catholic Spain. He left no should proceed to pluck the whore of Babylon from objects of terror to the King, (Charles III.) Ambassadors, amused himself by going one day to and finally succeeded by a most atrocious one of their prayer meetings. His verdict is more calumny. He had presented to this Prince a forcible than polite. "Being then in the assembly To the Editor of the Stratford Herald. letter purported to have been written by of the saints," he writes, "I heard one prayer, two able and most horrid trumpets of fire, murder, and

flame." But, after all, the chief difficulty will always be effect on Charles that he gave orders to have to determine whether these prayers are prayers them banished from the kingdom." (His
for or prayers at. If prayers for, then, though we would be saved."

They might suffer the pains of purgatory, but in the end they would be saved." tory of European States, vol. 39, P. 53.) The must perforce give them the credit of the fortiler in re, we can hardly grant them suariter in modo. Protestant authors Schlosser and Leopold Ranke speak in almost identical terms of the hard persecutions endured by the Jesuits, chiefly on account of their steadfast and decliefly on account of thei of "a fool's pardon," But if they really are prayers at, then there is indeed no excuse. No zeal can excuse hypocricy, and to pretend to be zeal can excuse hypocricy, and to pretend to be praying for, in order to pray at, is, beyond doubt, and now teach in my old age to the little ones the most degraded of hypocricies. There is something horribly blasphemous in this praying at. It is making God a deputy scolder, and who will do that will do anything. Certes; our Ross-shire

shepherd is in a perilous state. There is one expression in our clerical friend's prayer which would lead us to fear that he is mixmost unholy alla podrida. "Cruel slaughter of men and horses." Why men and horses? This coupling together of two such incongruous things as men and horses is remarkable, and is either very derogatory to the men, or very complimentary to the horses. Perhaps it is Darwinism, and is out of compliment to the fact of the men having once been

-horses. Who knows.

### THE McLEOD-COONEY CONTRO-VERSY

The following letters which appeared in the Stratford Herald of Nov. 27th were called forth by a wanton display of ignorance of trines are taught by the Catholic Church, ranted assumptions as Gospel proofs. The Kinkora, Nov. 25th.

Three Counsellors, Chauvelin, Terray and onus of proof devolves upon him who makes Laverdy, who were Jansenists, and faithful an assertion, and in the present instance Rev. Mr. McFarlane McLeod is bound both in duty to himself and to the people at large. to sustain his assertions by satisfactory proofs.

To the Editor of the Herald

DEAR SIR,-I flattered myself from what I had heard from Protestant friends about the abilities of Rev. Mr. MacFarlane McLeod, before he came to Stratford, that I would find in him an able but honorable opponent of the Catholic Church—a man whose love of Christian Charity would never per-mit him to impute to Catholics, principles or practices which they do not hold or observe, and which the church condemns as abuses. I regret to state that I have been disappointed. I find him industriously exciting prejudices against us by exhibiting Catholics from his pulpit as men holding the most unscriptural and unreasonable doctrines— as men grounding their faith on human authority not the word of God—as men who are enemies to the circulation and to the reading of the Holy Scriptures—as men who adore the Virgin Mary in-stead of God—as men hurling anathemas and curses at those who call themselves Protestants. Had the Rev. gentleman devoted a little of his leisure time to the study of the Catholic Catechism, or looked Cyclopoedia or turned over the pages of "Chambers" (Protestant) Cyclopoedia, he would find that he had been hitherto contending, not against the Catholic faith, but against the fictions of designing knaves, or perhaps against his own misconceptions and mi constructions of the language of the Catholic Church at any rate I do not think he would have ventured to stake his reputation as a scholar on the statements attributed to him in his lecture last Sunday night week by the reporters of the Herald, Times and

What he said about Rev. Father Cooney "pre suning on the ignorance of his hearers" applies very specially and strikingly to himself. If the Church of Rome is the cursing, unreasonable, unscriptural, mercenary creed he paints her, how does he account for the have she is now making among the noble, the wealthy, and the educated men and women of England? That intensely Protestant journal, the Whitchall Review, gives the names of 17 Lords, 8 Earls, 2 Dukes, 2 Marquis', 13 Baronets, 14 Const. 15 Dukes, 2 Marquis', 14 Const. 15 Dukes, 2 Marquis', 15 Dukes, 2 Marquis', 15 Dukes, 2 Marquis', 16 Dukes, 2 Marquis', 18 Dukes, 2 Marquis Countesses, 5 Duchesses, 5 Marchionesses, 61 Ladies of title, 3 L. L. D. (Doctor of Laws), 3 D. C. L. of title, 3 L. L. D. (Doctor of Laws), 3 D. C. L. (Doctor of Civil Law), 2 Ph. D. (Doctor of Philosophy), 13 M. D. (Doctor of Medicine), 6 D. L. (Doctor of Letters), 145 M. A. (Master of Art), 4 B. D. (Bachelor of Divinity), 2 D. D. (Doctor of Divinity), 65 B. A. (Bachelor of Arts), 1 B. L. (Bachelor of Letters), 1 K. C. B. (Knight Commander of the Bath), 1 G. C. B. (Grand Commander of the Bath), 2 C. B. (Commander of the Sath), 1 G. C. B. (Grand Commander of the Bath), 2 C. B. (Commander of the Sath), 1 G. C. B. (Grand Commander of the Sath), 2 C. B. (Commander of the Sath), 2 C. B. (Co the Bath), 2 C. B. (Commander of the Bath), 1 F. R. S. (Fellow of the Royal Society), 2 M. R. A. M. (Member of the Royal Academy of Music), 2 F. S. A. (Fellow of the Society of Arts), 2 M. R. A. S. (Member of the Royal Asiatic Society), 1 F. L. S. (Fellow of the Linnovan Society), 2 Admirals, Generals, 13 Colonels, 2 Lieutenant-Colonels, Majors, 38 Captains, 5 Lieutenants, 2 Judges, 23 Majors, 38 Captains, 5 Lieutenants, 2 Juages, 23 Lawyers, 5 Justices of the Peace, 12 Honorables, 32 Authors, 23 Publishers, 7 Architects, 13 Scientists, who have, to use its own words, "gone over from Protestantism to Rome within the last thirty or forty

I am not sorry that Rev. Mr. MacFarlane McLeod has made shiry that Rev. Mr. Macramane McLeod has made this unprovoked attack on the Catholic Church and its adherents. It will compel me to publish (with the kind permission of *Herald, Times* and *Beacom*) a brief, plain and correct declaration of the real tenets of my church on those points which are still so misrepresented or misconceived. controversy will tend to establish a better under-standing of Catholic doctrines with our fellow citizens, no matter what form of religion they pro-

read them with the same love of truth and the same good will with which they will be written by Your obedient servant,

E. B. KILROY, D. D.

LETTER FROM FATHER O'NEILR.

SIR,-In your report of the scrmon of the Rev. sermons. But, good God! what cruel and abominable and most horrid trumpets of fire, murder, and most horrid trumpets of fire, murder, and among many things say. "The visible Church was set up by Rome as a new way of salvation. She claimed that all within her pale would ultimately be saved. They might

I would like very much to know where Rome teaches the consoling doctrine of the ultimate salvation of all who live and die within her pale.

committed to my care, the question is asked: 'Is it sufficient for salvation to be members of the true Church?" And the answer to that question is: 'No, we must avoid evil and do good.' I believe, and I think most well instructed Catholics believe, that there are many within the Church's pale who do not avoid the evil and do the good they should, and who shall therefore be damned eternally. At all events there is not a shadow of ground for the assertion that Rome teaches the ultimate salvation of all within her pale. When Mr. McLeod made that assertion he must have been utterly ignorant of her doctrines, or he must have shamefully presumed on the ignorance of his audience. There is not an old woman that counts her beads at St. Joseph's

who could not have told him so.

It is sad indeed to find one clergyman charging another with presuming on the ignorance of his audience, and yet deliberately commit the fault be fore hundreds for which he reproves that other. am not certain that father Cooney was guilty of the offence charged, for I did not hear his lecture, but I am quite certain that the Rev. Mr. McLeod so offended, if your report be correct. Father Cooney and rhe Rev. Mr. McLeod should have such an extreme regard for the exact truth, especially pulpit, which ought to be the chair of truth, that no decent man would dare to say of either that he trifled with the truth, or presumed upon the ignor-

ance of his hearers.

Father Cooney in his youth studied the little catechism to which I referred, and he ought to be guided by its teachings. In the Catechism it is set down for Catholic truth, "that no lie can be lawful or innecent; that no motive, however just, can excuse a lie, because a lie is always sinful and bad in

If your report be correct, the Rev. Mr. McLeod owes an apology to his andience; if it be incorrect, I am sure he will thank me for giving him an opportunity to set himself right with your readers. JOHN O'NEILL

Very truly yours,

am still, thou the past. It to tempt one f the short but d and Calais. ( panies in their journey can be been able to de he exists. I he and a half hou boisterous sea journey, how excellent on a rangements for of the trains. last, and at on trance to the E itself a splendi to remain pern a grand view o also the vast ways, or sites f buildings which terior of the grounds and series of fount the sunlight, brilliant. W Seine which is which can be permanent brie row for the in pass that way. Exhibition itse admirable pro vou enter the however, and not alone by t the costly trea front in a ki jewels of Fran tions of Sevre wonderful col centre of the nowned Rue we enter into ures far surpa world has yet is excellent. country be early which every admiration. in length with small, but all tention of the glimpse, but or instead of a ere vou wer names of Rot of the Englis and Russia m lections of F lent and the tive people. sounded and of the building rattle of the the time has but yet how this is to an have experie pushing and even when it the theatres W feature the crowds of Fr play any of ess in the adjunct to the bright ex people as th how to enjoy able way. economy dis family eatin the real peop of all Nation people of all now it was t

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# LETTER FROM PARIS.

Paris, Nov. 15th, 1878, If I date this letter from a city so far from home it is not because I have renounced my natal city, but simply because I have followed in the wake of the many English people who wished to be present at the closing of the great French Exhibition, Joined to a desire for rest came the solicitations of some Paris friends to pay them a visit, and here I am still, though the Exhibition is now a thing of the past. It requires a strong inducement indeed to tempt one from his home in winter and brave the short but dreadful passage between Dover and and Calais. Our Railway and Steamboat Companies in their advertisements always state that the journey can be accomplished in 50 or 80 minutes, but I have never heard of the traveller yet who has been able to do it in such time. Perhaps, however, he exists. I hope so. Our own jonrney took two and a half hours, a tempest flowing the while and a boisterous sea flooding the decks. The railway journey, however, between Paris and London is excellent on account, not only of the general arrangements for comfort but also for the quickness of the trains. I arrived here on Saturday morning last, and at once made my wvy to the grand entrance to the Exhibition at the Trocadero, which is itself a splendid building and which I understand is to remain permanently. From the entrance, inside, a grand view of the exhibition building is obtained, also the vast grounds occupied as gardens, roadways, or sites for the various styles of architectural buildings which could not have a place in the interior of the Exhibition. Just as you enter the grounds and descend; a magnificent cascade and series of fountains are in full play and sparkle in the sunlight, which, on Saturday was remarkably brilliant. We soon reach a wide bridge over the Seine which is clearly a new construction, but under which can be discerned by the curious, the old or permanent bridge, and which was thought too narrow for the immense crowds which would have to pass that way. We now reach the facade of the Exhibition itself, and the beauty of its design and admirable proportions make you linger long ere you enter the object of your visit. Once entered, however, and your interest is powerfully excited, not alone by the immensity of the Vestibule but by the costly treasures you see around you. Right in front in a kind of brisk blaze the costly crown jewels of France. To the left the famous productions of Sevres, while beginning on the right is the wonderful collection lent by the Prince of Wales and which contains all the presents given to him in India by the native Chiefs and Princes. From the nida by the lative chiefs and into the now re-nowned Rue des Nations, where the different styles of house architecture belonging to many nations are charmingly displayed. Right and left of this Rue we enter into the wonderful collections of art treaswe then mures far surpassing any exhibition of the kind the world has yet seen. The arrangement of the saloons is excellent. Not only can the collections from each is excellent. Not only can the control of the country be easily found but the appropriate way in which every thing is placed commands universal admiration. Truly it is a wonderful show—long admiration. Truly it is a wonderful show—long galleries stretch on every side, seemingly each a mile in length with shops on each side, some large, some small, but all containing objects which arrest the attention of the curious or attistic. You take a glimpse, but onwards you must still keep moving or instead of a few days they mouths would be a support of the curious or instead of a few days they mouths would be a support of the curious control of the curious curious control of the curious control or instead of a few days three months would pass away ere you were satisfied. The English glass and pottery manufactures have a grand effect. The pottery manufactures have a grand effect. The wonderful yet beautiful designs shown in these two articles of manufacture are beyond description. The names of Rothschild, the Shah of Persia and many of the English and foreign nobility, are attached to many of the choice objects on these stalls as purmany of the choice objects of China, Japan, Norway chasers. But the curiosities of China, Japan, Norway and Russia must be seen, and thus we keep passing from one object of attraction to another. The colfrom one object of attraction to another. The collections of French and English paintings are excellent and the saloons generally crowded by appreciative people. But the hours pass. Four o'clock is sounded and French drummers pass from one end of the building to the other, startling the ear by the rattle of their drums. This is the sign that the time has come for the day's closing, and now more several time position Providence had allotted her in nature.

Custed them of presenting effects, without enquiring into their causes.

They claimed a comparison should not be made by saying men were better statesmen, inventors, of the building to the other, startling the ear by the rattle of their drums. This is the sign that the time has come for the day's closing, and now more perfect, without enquiring into their causes.

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They claimed a comparison should not be made by saying men were better statesmen, inventors, from the position Providence had allotted her in nature. you see what immense numbers of people have been filling the various saloons. You find it diffi-to walk in the great avenues, so dense is the crowd, but yet how different is the bearing of the people. but yet how different is the bearing of the people. Every one is orderly. He tries to pass along quietly without inconveniencing his neighbors. How different this is to an English crowd I leave to those who have experienced contact with both. An excited, pushing and elbowing crowd does not exist in France even when it is endeavoring to obtain entrance into the theatres which are so much frequented by the French. We at last reach the grounds again and make our way through a happy joyous crowd of French people who bear in their every action and feature the marks of contented minds. It always feature the marks of contented minds. It always strikes Englishmen with astonishment that no matter what the occasion may be which brings crowds of French people together they never display any of those marks of insobriety, which with us are so common. On all festive occasions license seems to be the rule with our people, and drunkeness in the most repulsive aspects a necessary adjunct to their pleasures. Here it is never so, and the bright eyes and animated conversations of the the bright eyes and animated conversations of the people as they pass you show how truly they know how to enjoy themselves ma rational and reasonable way. I was much struck also with the economy displayed by the people. In many a quiet corner of the Exhibition you might see a French family eating the frugal meal which they had brought with them. Of course coming on as I had on the last days of the Exhibition I was able to see the real neorle and not a convergation of foreigners. the bright eyes and animated conversations of the the real people and not a congregation of foreigners of all Nations. Besides the aristocracy and wealthy people of all nations had long ago gone home and now it was that the artizans and poorer classes were how it was that the artizans and poorer classes were allowed to come in large numbers to enjoy the beauties of the Exhibition without cost to them-selves. Though the present Republican Govern-ment has not taken the initiative in providing means for free entrance to the Exhibition it has yet developed them to a greater extent. By means of the twelve millions of lottery tickets issued by the the twelve millions of lottery tickets issued by the government and which to my own knowledge have been nearly all sold, it has happened that full previsions has been made not only to give free admission to thousands of poor people but also to provide travelling expenses and total accommodation to many chosen people of the Provinces, particularly schoolmasters. Sunday last was the closing day, and from an early hour the Exhibition was crowded. Men in blouses in innumerable quantities passed you wives and daughters with heads uncovered or with the stiff white caps so commonly worn by the domestic servants. Everything must have an end. About four o'clock again commenced the signal of the drums intimating the final closing. There was no official ceremony of any kind. Everything was done as it had been done for months. Yet many of the expressions used had now a significance they

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had not before. As we passed from the saloons into the great galleries or avenues the ominous words were uttered by the doorkeepers as they drew down the curtains, "Ou n'entre plus." This was a death knell to the great world's fair and so was a death knell to the great world's fair and so we passed away from a scene we shall never more behold. That such an exhibition should be productive of much good who can doubt. The artizan skilled or unskilled in his trade must there have learned great ideas. He must have seen what the world produces, either for use or artistic purposes. His taste must have been cultivated. His energies received a fresh impulse and his sense of imitation quickened to a degree which the future will alone reveal. It is pleasant to learn that financially the Exhibition has been a success, over and above all expenses I understand there will be a profit of at least £150,000. This is very satisfactory and will no doubt encourage those who manage these things to nndertake a similar work ten years hence. Many on doubt encourage times who makes the times times to midertake a similar work ten years hence. Many of the articles exposed, among which I notice those from Canada were already being packed up before the closing day, but it was a sight even on Monday to see the immense number of carts and drays in the Champs de Mars waiting their turn for entrance into the exhibition grounds.

In my last letter I made some reference to the

electric light, and here I have had the pleasure of seeing a whole street lit up by its means. The lighting has been done from the New Opera House and only extends thence to the end of the "Avenue de l'Opera," which is one of the newest streets of The effect of the new light is unquestionably Paris. The effect of the new light is unquestionably great. Fairly sized globes are placed on tall iron pillars and it is curious to mark the contrast between the gas lights which are still left and the new light provided by the Opera Company. The electric light is so white that in the distance the street seems lit up by lamps of silver and gold. As the new and old lights are side by side the best comparison can be made of their respective merits, and I must say that gas seems almost as darkness itself compared to the electric light. Streams of Streams of white light spread across the street and you are able to read anything you like with the greasest ease. This new street was in itself a surprise to me, as the last time I visited Paris it was a densely crowded This new street was in itself a surprise to me, as the last time I visited Paris it was a densely crowded neighborhood. So much for novelties. I am glad to see that Paris is beginning to recover itself. The present time is no fair test as the excitement of the our has not quite passed away, but it soon will. The government is at least making efforts to obliter-te the dreadful effects of the Communist fires. Paris is not only a city—it is a world and though vice reigns in myriad forms it is still a great and noble city. It is full of institutions which breathe the very spirit of Catholicity; and its people no matter how wilful or ruled by the mad spirit of infidelity in many of their heads, yet have at heart the teachings of the Church. Who can doubt this and be present at their numerous Churches this and be present at their humerous churches every morning. The churches of Paris are magnificent in every sense. They are a wonder to all beholders be they French or foreign, but far more cheering is the sight to a Catholic to witness the crowds that flock to the early masses every morning. If you calculate the number of God's Houses which you meet at every turn and watch the crowds that file in and out, some for a short prayer, others to attend Mass, you will form a proper estimate of the deep religious feeling and devotion of the Catholic

MEETING OF ST. PATRICK'S SOCIETY.

From the large attendance at the Literary Meetng of this Society on Thursday evening Nov. 28th, it is manifest the subject for debate, "Resolved that women have done more for the benefit of the world than men," had attracted considerable atten-

The argument the negative aimed to prove was that whatever had been of benefit to the world was the work of man. For men was claimed the honor of most every useful invention, discovery or writing. Most of the good done by teachers, and philantropists and all done by statesmen, divines, lawyers, doctors, etc., was credited to the same source. A

number of notoriously bad women was mentioned. The affirmative characterized the arguments of their opponents as unjust and egotistical, and acthem of presenting effects, without enquiring

great men in the majority of cases inherited their during which time he gained a large circle of friend genius from their mothers; and that in most cases He was buried in Port Stanley Tuesday. it was owing to the great care bestowed by mothers on their sons in early life, that those sons were enabled to rise to the eminence they did, and had not gone to destruction, and they argued that for these reasons women should to a great extent get the credit for the achievements of men.

Women, they said, were the main stays of religion, the principle obstacle to the spread of ma\_ terialism and the seasoning in the social condition

Her numerous works of charity and benevolence -caring for orphans, the aged and the poor, etc., were referred to; and her great success in teaching and in poetry, painting and the fine arts generally was pointed out.

It was claimed that the benefits done the world by the good works of some men was cancelled to a great extent by the bad works of others. The demoralizing literature, with which men has flooded the world, was mentioned. Crime in its multitudinous forms they affirmed was due directly or indirectly to men almost invariably.

By a vote of the house the question was decided in favor of the negative.

Several good recitations and readings concluded the evenings entertainment.

The programme for next Thursday evening, Dec. 12th, is a debate, "Resolved that Trades Unions are beneficial to the working classes," a spelling match -the words to be selected from the constitution of the Society, and readings and recitations.

# RESOLUTION OF CONDOLENCE.

At a meeting of Windsor Branch No. 9 of the Catholic Mutual Benefit Association, held at their

## CORRESPONDENCE.

[We wish it to be distinctly understood that we are not responsible for the opinions of our correspondents. All correspondence intended for publication should be addressed to the editor of the Catholic Record—not the publisher, and should reach this office not later than Tuesday morning.]

DEAR Str,-To-day I visited the St. Vincent de Paul Home for the aged and infirm poor, a fine three-story brick building situated on Bay street, in charge of the good Sisters of Charity, and under the patronage of the St. Vincent de Paul Society. On entering the building, which contains seventeen rooms besides one which is used as a chapel, I was struck with the cleanliness and order which appeared in every part of the building. It seemed like a heaven on earth to those poor creatures whom infirmity and poverty compelled to seek a refuge within its walls. They all seemed happy and contented and felt delighted when I told them that I was going to mention them in the RECORD. The number of inmates at present in the Home is twentyone, though there is ample accommodation for forty. I was speaking to one old man who said he was 94 years old. Too much praise cannot be given to Mother Phillips and the three good Sisters who assist her in making this truly charitable institution so comfortable and happy, nor can too much h be conferred upon the St. Vincent de Paul Society for the vast amount of good they are doing among the poor of Christ in this city. The Home is one of their good works, and one which will not only be a lasting monument to their Christ-like charity, but also an honor to our Holy Mother the Church.

Yours truly, E. Gooderich, Agent.

# LOCAL GLEANINGS.

THE CHAMPION.—Edward Hanlan the champion arsman, passed through the city Tuesday on his way to Windsor, to attend a benefit concert at that place, given by the citizens on Wednesday evening.

COUNTY COUNCIL.—The December session of the

presented to the guest of the evening accompanied by a suitable address.

Leg Broke.-A lad named Frank Judd, whos parents reside on Wellington street, while playing on the Central School grounds at noon had the mis fortune to fall and break his leg above the lenes The fracture is a serious one. He was carried home by Mr. Charles Fellow, and surgical aid called.

BUILDING OPERATIONS,-There is a large amount of building in progress in various portions of the Peas city, which will be very much aided by the presen moderate weather. Several buildings now in progress of construction will get roofed in, so that in side work can go on during severe weather if nee

Evidence was brought forward to prove that life's troubled waters for nearly four score year

Contracts Awarded.—The Jail Committee awarded the tenders for supplying meat and brea to the County Jail, for a year, to Mr. T. Connor, Richmond street, at \$2.47 per 100 lbs., and Mr. Allaster, of London East, at 41 cents per fou pound loaf. The following contracts for wood we also awarded :- Green wood-Mr. J. Kent, 10 cords at \$3.60 per cord; Isaac Kilbern, 50 cords \$3.48; Robert Inick, 50 cords at \$3.70. Dry woo F. B. Talbot, 50 cords at \$3.39.

SMALL-POX.—This loathsome disease has made its appearance in the city, and it is but right that appearance in the city, and it is but right that appearance in the city, and it is but right that appearance in the city, and it is but right that rerybody should know it, in order to be the better ward, wool, able to guard against its ravages. Small-pox is an infectious disease and requires contact to produce it, so that if proper care is taken there need be no fear of it spreading. As a precautionary measure all the schools should be closed for a time, and all all the schools should be closed for a time, and all children vaccinated who have not already been. The board of health should see that their inspector carries out his instructions; and the physicians should report every case that comes under their observation in order that the houses infected by the malady may be avoided.

DEATH OF MR. L. T. O'LOANE.-We regret to amounce the death of Mr. L. T. O'Loane, late Postmaster of Stratford, which occurred on Saturday last. Deceased, who was a brother of the late R. J. O'Loane, of this city, had been suffering severely for over a year past, and to him death was a welcome release. He had been a citizen of Stratford for about 24 or 25 years, and was consequently wellknown to the whole community. He was of a generous and sympathizing nature, and had consequently many warm friends who will sincerely lament his demise at the comparatively early age of 48 years. The funeral took place on Monday morning. over the coffin by Dr. Kilroy. The pall-bearers were, Messrs. Idington, Robt. Smith, Corcoran, Jas. Fisher, Dr. Hanavan and T. Tobin.

Brantford, Dec 5
Flour—No. 1, 84 00 to 84 50. Wheat—Fall, 75c. to 85c, Spring, 60c. to 76c. Pens, 50c. to 50c. Corn, 45c. to 8c. Oats, 25c. to 30c. Beef, 84.50 to 85.50. Mutton, 84 50 to 85.50. Dressed Hogs, 84. Wool, 21c. to 22c. Briter, 16c. to 18c. Eggs, 18c. to 22c. Cheese, 10c. to 11c. Potatoes 65c. to 75c. Service was held in St. Joseph's Church at 10 o'clock, Fisher, Dr. Hanavan and T. Tobin.

THE London Public Opinion just to hand contain8 an exquisite poem, "Janette's Hair, which it says was written by Joaquin Miller. This is not so The poem was written by "Miles O'Rielly," (Charles G. Halpine), and was published in his volume ten years before Mr. Miller was ever heard of. Joaquin Miller has written some good poems, but for delicacy of touch and tenderness of fancy, he never equalled the sad fellow who mused on the beauty of his Janette's golden hair :- Pilot.

It was brown, with a golden gloss, Janette, It was finer than silk of the floss my pet; Twas a beautiful mist, falling down to your wrist, Twas a thing to be braided, and jewelled, and kissed Twas the lovellest hair in the world, my pet.

Your eyes had a swimming glory, Janette. Revealing the dear old story, my pet! They were gray with that chastening tinge of the sky, When the trout leaps quickest to snap the fly, And they matched with your golden hair, my pet.

Oh! you tangled my life in your hair, Janette! Twas a sliken and golden snare, my pet; But so gentle the bondage, my soul did implore The right to confinue a slave evermore. With my fingers enmeshed in your hair, my pet.

The moon always has a quarter left after she has been "full." A man don't.—London Advertiser. Whether she is "full" or not, she always shows her "vhose" — Catholic Colombian. But the moon never Whether she is "full" or not, she always shows her "plase."—Catholic Columbian. But the moon never spends her first quarter without having a couple of "horns."—Toronto Tribane. Oh "stars!" couldn't you "plan-et" any better than that? Don't go "mooning" around that way. It's a bad sign." Let Luna alone, or by "Jupiter" you'll convince e-"Yenus" that you're at the "zenith" of a high old time.—Secular Ed. W. Watchman.

### BUSINESS NOTICES.

JUST RECEIVED-500 barrels choice, handpicked, winter apples, which I can sell at \$2.50 per barrel. A. MOUNTJOY, City Hall Building, Richmond Street.

It will pay you to buy Boots and Shoes at Pocock Bros. They keep a full line of ladies and gentlemen's fine goods. No trouble to show goods. Written orders promptly attended to. Pocock Bros., No. 133 Dundas street, London, Ont.

We are prepared to fit up public buildings churches nd private residences with Brussels Carpets, Velvet County Council.—The December session of the Middlesex County Council began in the County Buildings Tuesday. The Council adjourned over Thanksgiving Day and met again on Thursday morning.

Complimentary.—Mr. W. Robinson, for many years City Engineer, having resigned that position, was entertained at a complimentary supper last evening a handsome gold watch and chain was presented to the guest of the evening accompanied

# MARKET REPORT.

# CORRECTED TO THE HOUR OF GOING TO PRESS. London Markets. White Wheat, Deihl, P 100 lbs... Red Fall

Red Fall Spring Wheat

Bariey	159		1 11		1	
Rye	**		0 8		0.3	
Buckwheat						
Beans	••	*******	1 0	0 to	1	25
		D FEED.				
Fall Wheat Flour, Mixed Flour Spring Flour Buckwheat Flour Graham Flour Cracked Wheat Cornneal	P C	vt	2 5	0 to	2	75
Mixed Flour		*******	2 2	5 to	2	50
Spring Flour		******	20	0 to	2	25
Buckwheat Flour	**	******	2 2	5 to	2	50
Graham Flour	**		2 2	5 to		50
Cracked Wheat	**	******	2 2	5 10		
Cornmeal	**		1 5	0 to	1	75
Bran, per ton			9 0	0 -to	10	00
Shorts, & "			12 0	0 to	16	00
	PRODU	ICF.				
Eggs, Store Lots, P. d "Farmers' "Butter, Crock	oz		0 1	3 to	0	14
" Farmers' "			0 1	0 10	0	11
Butter Crock			0 0	s to	0	10
" Rolls			0.1	5 10	0	
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Mutton, ₱ Њ Beef, "			0.0	4 to		0
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Turkeys, each			0.5	0 10		(N
Dried Apples			0.5	5 10		O
Onions, & bush			0 1	0 to		7
Hay, th ton						
Straw, P load			0.0	0 to		
Live Hogs, & cwt			2 (	o to		0
Dressed Hogs			4 (	0 10		0
Dressed Hogs			0 .	0 to		
Chickens, ₱ pair				0 to		5
Ducks						
Turnips						2
Carrots				8 to		2
Cordwood, No. 1 dry. Apples, & bush	, & cora.		0 :	0 to		9
Apples, & bush			0	10 to		7
Potatoes "	******		0	80 to		0
Clover Seed				10 to	4	0
		D HIDES.				
Sheepskins, each			. 0 :	50 to	0	8
Calfskins, green, P #			0 (	18 10	0	0

Liverpool Markets.

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# Toronto Street Market.

Toronto, Dec. 5

Barley, 50c. to 50c. Wheat—Spring, 65c. to 85c.; red winter, 80c, to 85c.; Treadwell, 83c. to 87c; Delhl, 75c. to 94c. Oats, 28c. to 32c, Peas, 55c. to 90c. Hogs, 83 5c. Flour—Superfine, 83 25; Spring extra, 83 70; extra, 84 00; superior, §415. Butter, 4c. to 10c.

# Brantford Market.

# 1878 - - - 1879

THE

# CATHOLIC RECORD,

Which has been started purely for the

purpose of sustaining CATHOLIC IN-

TERESTS, although only a few weeks

old, is already acknowledged to be the

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# STATES.

As we have so soon gained the lead we intend to keep it. Having now on our contributing staff SEVEN of the most able writers in Canada besides our permanent Editors. Our Columns are brimful of good

# CATHOLIC READING,

And as we are untrammelled by any political party, we are enabled to give that at tention to Catholic interests so much

In order to give the RECORD a wide circulation from the start we will give to all those who pay the yearly subscription in full by the 1st. JANUARY, 1879, THE RECORD

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All parties sending us FIVE names and TEN DOLLARS will secure all these advantages to their subscribers, with the addition of a free paper from now to 1st January, 1880, and a picture to them-

### CONFESSORS OF THE FAITH.

"THE EXILES OF SIBERIA"-SUFFERING OF POLISH PRIESTS IN THE SLAVE GANGS OF THE MUSCOVITE -MEMIORS OF AN ESCAPED CONVICT.

A series of interesting biographical memoirs of the one hundred and sixty Polish priests exiled to Siberia by the Russian Government, appears from the pen of one who escaped, in the Souvenirs de la Siberie, from which we make the following extracts:

"Words fail to sufficiently extol the virtues of the distinguished captive ecclesiastic, the abbe Onufry Syrwid. He is an old man, past the age of three score and ten, but from his appearance one would readily take him to be at least twenty years younger. He is mild, peaceful and amiable and his reputation for learning (he was educated at the University of Wilna) seems but to increase his remarkable humility. A few incidents of his life will better serve to make known the reasons for the esteem and admiration in which he is held by all who have the happiness of knowing him.

"In the year 1863, at the time of the Polish insurrection, he filled the post of the parish priest at Wasiliczki, department of Lick, and read publicly from his pulpit the ordinance of the National Polish Government, which enfranchised the serfs and constituted them the owners of the land which they then occupied. For this act he was arrested by the Muscovites, tried by a court-martial, and condemned to be shot. The abbe Iszora had already been sent to his death for a similar offence. The news of his condemnation spread throughout the country, and coming to the ears of a noble fellow, named Klimotowiez, one of the insurgents, who had formerly been a captain in the Muscovite army, he determined to save the Abbe's life at all hazards. He therefore presented himself before the court and confessed that it was he who had compelled the Abbe, under threat of instant death, to publish the ordinance of the National Government. This heroic action roused a dormant sentiment of honor in the breasts of some of the members of the court, and both of their lives were spared and their and both of their lives were spared and their sen-tence commuted to imprisonment with hard labor, for life. In the meantime his parishoners unaware of the commutation of sentence and believing that their beloved cure would be led to death according to the order of the court, gathered together to the number of 4,000, peasants and landowners alike, so nuch were they all attached to their pastor and waited on the road with the intention of attacking the Russian escort and of freeing the Abbe by force. They remained in their ambush many days and They remained in their ambush many days and uights, and refused to disperse until assured that their pastor was not to be put to death. After the new sentence of perpetual imprisonment was imposed on him, the Abbe was loaded with chains, and having his head shaved bare, according to the Russian law, he began his weary way to exile and suffering, clothed in the garb of a criminal.

On the arrival of the convicts at St. Petersburgh, the Governor-General, Count Shouvaloff, (the present ambassador to England) wished himself to

present ambassador to England) wished himself to inspect the exiles on their journey, and for that purpose visited the prison where they were confined. He had scarcely entered the door and cast his eyes on the holy man, then he was unaccountably struck with the angelic expression of his face and figure and expressing the greatest indignation he immediately ordered the irons to be struck off and forbade any one in the future to put on him the indignity of shaving his head. Arrived at Akathia the abbe of shaving his head. Arrived at Akadam the above was driven with the rest to their daily tasks, but his companions in suffering did not long permit such a terrible humiliation, and after much exertion they obtained from the authorities that in place of laborations are the sufficient of the sufficien ing with the condemned, he should be employed as keeper. Among his new duties was that of sweepkeeper. Among his new duties was that of sweep-ing the dungeons, and although his companions wished to relieve him of this task and do it them-

selves, he would never permit it.

"All the sufferings and humiliations to which he is constantly subjected do not draw from him either complaint or reproach. To witness the heavenly serenity of his countenance one would suppose that the severity of his exile, caused him no pain or sorrow. He is accustomed to courage and cheer the despondent, often using such arguments as the following: "Let us be firm and courageous and all our woes will be changed into joy; by our sufferings we do honor to our beloved country, for they only prove that we have decided to bear any-

"There is also at Tunka another priest very much abbe Syrwid in disposition; in fact the chanski and the abbe Syrwid are the two abbe Kochanski and the abbe guardian angels of our exile; their prayers call down upon us, abandoned by mankind, the bene-dictions of heaven. Their behavior, full of sweetness and resignation give us courage to support our

"I will bring these memoirs to a close by saying a few words of two other venerable priests, con-demned, like the others, to perpetual banishment, to which, indeed, death would be far preferable. One, the abbe Antoine Kawecki, had been cure of a beautiful and prosperos parish in the diocese of Mohilew; the other, the abbe Augustin Lape had been the successor of the first named in the same parish, and the manner of his succeeding to the charge of the parish so well exemplifies the character of both that I here relate the circumstance. M. cter of both that I here relate the circumstance. M. Lapo was the curate of M. Kawecki, when he was nominated to the Archbishop of Mohilew. He was preparing to depart for his own charge when his pastor thus addressed him: "Listen my dear friend, vhy do you leave us? have you not been happy and contented in my companionship? Are you not conversant with the people and the affairs of not conversant with the people and the affairs of this parish and everything that concerns their wel-fare? I know that the Archbishop has promoted you as a recompence for your zeal, very well; but what prevents you from being parish priest and at the same time remaining here? As for me, I am old and the duties of a pastor begin to weigh heavy on my shoulders; believe me, I have made but an indifferent pastor while you have been the best of indifferent pastor while you have been the best of curates. Take, therefore, my place and give me yours.' The abbe Lopo, after serious reflection, and yours.' The abbe Lopo, after serious reflection, and in order not to be separated from his friend, consented to the proposition and the Archbishop was induced to ratify the charge. Not long after these two holy men were arrested and condemned to persuance the serious distributions and were sent to petual labor and imprisonment and were sent to Tunka as a place of detention where the abbe Lapo, the parish priest is employed in the manufacture of eigars, and the abbe Kawecki mends old garments.

—A new regime now prevails at the Vatican. The general public audiences daily accorded by the late beloved Pius IX. are now restricted to once in the week only, they being held every Monday, when no Festival of obligation falls on that day. Thursday is reserved to audiences to Colleges, Societies, Associations, Confraternities, et simila. The remainder of the week is dedicated to private audiences when necessary, to business, which Is transacted by the Holy Father in personal interviews with those concerned, and to study, to which Leo XIII, is specially Holy Father in personal interviews with those con-cerned, and to study, to which Leo XIII, is specially adicted, devoting thereto a great portion even of the night. He passes but few hours in sleep, never-theless his health continues excellent.—Roman Corvespondent of the N. Y. Freemrn's Journal,

### GLADSTONE ON THE CHURCH.

THE ENGLISH WRITER MAKES SOME REMARKABLE CONCESSIONS.

In the October number of the Contemporary Review, the Right Hon. W. E. Gladstone has an article on 'The Sixteenth Century arranged before the Nine teenth." It is a reply to the Abbe Martin's article, What hinders the Ritualists from becoming Catholics?" which appeared in the August number of the same periodical.

Mr. Gladstone, in his contribution, makes certain oncessions in favor of the Catholic Church, and states some objections he has against it.

He first takes a general view of it with the folowing result:

"In her vastness, in her continuity, and in the close cohesion of her clergy, she has great and telling advantages. These, let me add, are enchanced by the aspect of unity and standard of zeal, which in this country, existing as a small and marked sect, she exhibits even in her lay members. Beyond all doubt, partly as fact and partly as idea, she makes a most powerful appeal to the imagination, by the side of the little fenced-in 'Anglican paddock,' as Mr. Dowden has happily denominated the system which resulted from English action on Church matters in the sixteenth and seventeenth centuries Gregory VII. Innocent III. Thomas a Becket, are great and imposing figures to us all: but Archbishon Laud, who was the Gregory VII, or the Innocent III, or the Thomas Becket, of our little paddock. seems to take hold of nobody's imagination, and has been set down by Macaulay before his millions of readers as an individual truly contemptible." (P.

Perhaps "the cohesion of her clergy" and her "unity" stand out all the more strikingly when contrasted with the dissensions and differences and

contrasted with the dissensions and differences and utter want of those good qualities so evident in these days in Mr. Gladstone's "Anglican Paddock."
Mr. Gladstone makes other admissions which are more remarkable than this. One of the Catholic doctrines which the Reformers and their disciples have ridiculed most heartily is that of Purgatory. We may imagine, therefore, that the following passage from Mr. Gladstone's pen will not be much relished by his co-religionists:

"The strong and just reaction from the Purgatorial system prevailing in the Latin Church of the period, went far to account for, and even excuse, that stark and rigid conception of the effect of death on the state of the human being, which led to an abandonment of the uniform practice of the earliest ages of the Church, as testified by the Liturgies, in commendation of the faithful departed to for an increase of their rest and peace. But what caused, nay, even what might excuse, the violence thus done to nature, as well as to religion, did not frustrate its mischievous effects in narrowing the range of Christian sympathies, and establishing an anomaly in the general doctrine of prayer. With the obscuration of an universal tradition there came, indeed, manifold confusions of doctrine; the final judgment, with its solemn import, seemed to have no place left for it when the immediate state of souls had been reduced almost to a cipher. Worst of all, the new standard appeared to be in hopeless conflict with the widest experience; for it implied that the entire work of discipline was in every case fully accomplished on this side the grave; that every soul passed away into the unseen in a state of ripeness for a final destiny of bliss or woe. But violence begets violence. Within the last twenty years a reaction has arisen, under the force of which a crowd of Protestants, and even many who deem themselves to be of the cream of Protestantism,

have adopted ideas of trial and purgation keyond the grave which vastly exceed in latitude anything ever taught by the Church of Rome." (P. 435.)

Two important points stand out very clearly from this passage: the acknowledgment that the Catholic doctrine of Purgatory dates from the earliest ages, is a beautiful expression of Catholic sympathy, and is an essential part of the general doctrine of prayer; and also that Protestant teaching veers about and changes with the opinions of men. "Again if it be true that, in the current doctrine

and practice of the Eucharist, the sacrifical idea had, before the Reformation and not for the best purposes, been allowed to assume an undue and enormous predominance over that of controversy, to be so depressed on the Protestant side that it was almost effaced from the common mind. This could hardly be done without a serious dislocation of the historical relations between that great sacrament and its historical types. Nor, again, without seriand its instorical types. Nor, again, without seri-ously lowering the general conception of Christian life and worship as a true sacrifice to God, which had the Eucharistic sacrifice for its central point. St. Paul seems to lift upward the whole fabric of Christian observance, when he exorts the faithful to present their bodies a living sacrifice unto God, which he says is 'your reasonable service.' And, if so, whatever tends to impair the efficacy of that idea, tends in like degree to lower the Christian obedience from the level of the filial towards that

f the servile standard." (P. 435.)

We cannot omit to cite, also, what Mr. Gladstone
tys respecting the interpretation of Holy Scriptures f the servile standard." as independent of tradition. It is worthy of special note that he calls the Protestant theory a "super-stition." "The bald announcement of a co-ordistition." "The bald announcement of a co-ordinate authority in dogmatic traditions, exterior to the sacred volume, the wide door thus laid open to arbitrary assertion, and the unlimited use thus made arbitrary assertion, and the unminited use thus made of Church authority against human freedom, pro-voked the reforming parties into the total rejection of that authority, and the substitution of the in-visible for the visible Church. It thus became alike a logical and practical necessity to lay upon Scripture the entire stress of defining and proving itself, and to hold the Almighty pledged, as it were, to every letter forming part of its corpus, with a particularity and rigor hardly known to former ages. It has become long since evident that this was a straining of the truth; and that the superstition thus exgendered might, when it wore out and disappeared, make room for scepticism. It can hardly be doubted that the Christian world is, in our day. suffering seriously from this cause. Diminishing, by an arbitrary process, the aggregate of testimony which the wisdom of God had supplied for the establishment and determination of the Gospel, and finding the shock, when thus diminished, to be insufficient, we impeach Revealation itself for a want which is due only to our improvidence." (P. 436.) It would be difficult to imagine a more direct pointing out of the evil consequences of a rejection of Church authority. The transition from the reject-tion of Church authority to scepticism is inevitable, though Mr. Gladstone would not go so far as to say so. But what he states to have happened, could not but happen. Though Mr. Gladstone concedes so much, yet he imagines he brings forward sufficient objections against the Catholic Church to calm the doubtful consciences of Ritualists.

-We hear that Monsig. Capel lately received into the Church Rev. Orby Shipley, author of a well-world," and his wifer also two Orbits, and the World," and his wifer also two Orbits. World," and his wife; also two Oxford under-graduates. The Marchioness of Ripon and four graduates of Oxford made their profession of Faith graduates.

# THE PHILOSOPHY OF SUFFERING.

We should unite our sufferings with those of our Redeemer. The satnts desired to suffer or to die, for suffering is the right life of those who wish to follow their Divine Master. There can be no evil where there is no opposition to the Divine will. A story w old of a hermit who wished to know what real happiness was. He was directed to go to the door of a certain church. There he saw a poor old beggar, blind, paralytic and a cripple. The hermit asked him if he was h., ppy. "Yes," he replied, "I am the hapt of men, for I see in everything the will of God." " How can you be happy with these afflictions?" he asked. "They come from God; it is His Blessed will that I should suffer; all comes to me from the will of God. I look with pleasure on the sun, the rain, the storm and the tempest; they are all come from the loving Providence of God, and I bless Him and am happy." What a lesson for us! If we could thus bring ourselves to receive all pleasures, pains and sufferings from the merciful hand of God, and make the same use of them as did this poor blind beggar!

# AND HE DIED.

Not long ago a young man by the name of Stevens was employed as a compositor in the office of the Alleghany County *Reporter*, at Wellsville. He was a victim of that dreadful disease, consumption, was a victim of that dreadful disease, consumption, but with the pluck and tenacity peculiar to people afflicted with that malady, he labored, hoping against hope, and always trying to imagine that his health was improving. Day by day, however, he slowly wasted away, until his tottering limbs would hardly sustain his poor feeble body at the case. Finally the last day came. He was "setting up" a story; his "stick" was partially filled, and wearily he laid it dow and left the office never to return. One of his fellow-compositors took up his cony

One of his fellow-compositors took up his co to finish it, and discovered that the last line in stick" read as follows: "And he died and was ouried." Poor fellow! It was his last earthly ouried. rork, and in a few days he was laid to rest in the village cemetery. In remembrance of line was copied upon the wall near the "frame" which he occupied, and there we read the simple in-scription which may refer to each of us when we, too, shall go hence, as it now does to him, "And he died and was buried."—Elmira Adveotiser.

Religious Staistics.—According to Hubner Statistical Tables of all the Countries of the Earth, there are in the German Empire 25,600,000 Evangelical Christians, 14,900,000 Roman Catholics, 38,000 ical Christians, 14,900,000 Roman Catholics, 38,000 Orthodox Greek Christians, 512,000 Jews, 6,000 of all other demoninations or of none. In Austria-Hungary there are 23,900,000 Roman Catholics, 3,600,000 Evangelical Christians, 7,220,000 Greek and other Christians, 1,375,000 Jews, 5,000 Mahomedans and others. In France there are 35,390,000 Roman Catholics, 600,000 Evangelical Christians, 1,300,000 Levangelical Christians, 1,300,000 118,000 Jews, 24,000 Mahomedans and others. In Great Britain and Ireland there are 26,000,000 Protestants of various denomination, 5,600,000 Protestants of various denomination, 5,600,000 Roman Catholics, 26,000 Greeks, ets., 46,000 Jews, 6,000 Mahomedans and others. In Italy there are 26,600,000 Roman Catholics, 86,000 Evangelical Christians, 100,000 Greeks, etc., 36,000 Jews, 25 Mahomedans and others. In Spain there are 16,500 homedans and others. In Spain there are 16,500,-000 Roman Catholics, and 180,000 adherents of other denominations, details not given. In European Russia there are 56,100,000 Orthodox Greek pean Russia there are 56,100,000 Orthodox Greek Christians, etc., 2,680,000 Evangelical Christians, 7,500,000 Roman Catholics, 2,700,000 Jews, and 2,600,000 Mahomedans and others. In Belgium there are 4,920,000 Roman Catholics, 13,009 Re-formed Church, 2,000 Jews, and 3,000 belonging to other denominations. In the Netherlands there are 2,001,000 members of the Reformed Church, 1,235, 000 (Roman) Catholics, 64,000 Jews, and 4,000 of 2,007,000 members of the Revander Character (1,200 of 000 (Roman) Catholics, 64,000 Jews, and 4,000 of other denominations. In Sweden and Norway there are 4,162,000 members of the Evangelical Church, d other Christians, and 2,000 Jews the number of Roman Catholics is not officially given—it is estimated at less than 1,000. For every 10,000 inhabitants there are yearly in—

# The German Empire...... Austria-Hungary...... Great Britain and Ireland... France....

Russia has the smallest proportionate number in lementary schools, about 150 per 10,000 inhabitants and the United States of America the largest, 2,180 for every 10,000 inhabitants.

A NICE LITTLE FISH STORY.—One of the most remarkable evidences that fishes possess reasoning power is related by a reliable gentleman, which we hasten to lay before our readers. Our informant has on his grounds an artificial trout pond, which contains at least 3,000 spotted beauties, weighing from a half to two pounds each. The gentleman has a little daughter, five years of age, who may well be called the queen of the speckled beauties. This little miss has succeeded in training the fish, so that she can go to the edge of the pond, and with a handful of crumbs feed them from her chubby fat hand. The fish have learned to jump up out of the water and snatch a worm from her fingers. They seem exceeding fond of her; in fact, they are said A NICE LITTLE FISH STORY .- One of the most water and snatch a worm from her fingers. They seem exceeding fond of her; in fact, they are said to perfectly worship their little queen. One day the little one was standing near the edge of the pond, where the water was quite deep. While reaching over to drop a few crumbs to her subjects she suddenly lost her balance, and pitched headlong into the water. She says that she "went waydown," when she felt something underneath, and she quickly rose to the surface, where she put her little lungs to their utmost test and called lustly for help. Her cries quickly attracted her parents, and they were cries quickly attracted her parents, and they were horrified at seeing the little girl floating upon the surface of the pond. The father ran quickly to the surface of the pond. The father ran quickly to the water's edge and reached out for his treasure, and as he raised her from the water a perfect solid mass of trout were found beneath her. These faithful subjects of the little queen, as she fell, quickly gathered beneath her, and thus showed their love for their mistress by bearing up her lead to the for their mistress by bearing up her body until aid arrived, thus preventing her from meeting a watery grave, which she whold have otherwise done. Parents who have little ones can imagine the parents' love for these trout, when they remember that their sagacity saved the life of their little daughter.—
Whitehall Times.

An opulent farmer applied to an attorney about a law-suit, but was told he could not undertake it, being already engaged on the other side. At the same time he gave him a letter of recommendation to a professional friend. The farmer's curiosity overcame his honor, and he opened it and read as follows: "Here are two fat sheep falling ont tofollows: gether. If you'll fleece one I'll fleece the other, and make 'em agree like brother and brother.' The perusal of this epistle cured both parties and termi-

# RIPPLES OF LAUGHTER.

A cure for sleeplessness is to imagine you have to

"Raising the wind" is now denominated mor classically, "Exsuscitating the financial Æolus." Grant has left Paris for Algiers. He heard that a soldier of the legion lay dying in Algiers, and he wants to see about it.

The Mohawk Register puts it thus delicately: A young lady visitor, without teeth, arrived yesterday under the care of the family physician.

But then, if Edison's electric light is generally in-troduced into our houses, what is Bridget going to light the kitchen fire with?

"Will you settle that old account of yours this morning ?" said a saloonist. "No, sir; you are mistaken in the man; I am not one of the old set-

"Is that dog of yours a cross breed?" asked gentleman recently of a countryman. "No, sir, was his reply. "His mother was a gentle, affectionate

"What does 'Good Friday ' mean?" asked one schoolboy of another. "You had better go home and read your 'Robison Crusoe'" was the wither-

"We never saw a man," says an exchange, "who thought it a sin to steal an umbrella." Then you never saw a man whose umbrella had just been "Inquirer" wants to know if a man is necesarily considered polite if he "bows to a decision." That depends on whether he does it with "good grace

A German farmer disputed his tax bill. He said: 'I pays the State tax, the county tax and the school tax; but by tam! I pays no total and never

Bob Ingersoll is said to have made \$60,000 out of his lectures on hell. Hell has not yet commenced on Bob, but will get in its work later.

Quack—"So you prefer my medicines to those of Dr. Pillsbury?" Mrs. Mulligan—"Och, in dade, doether dear, ye'er a dale better than the other ould

Walter—"Beg pardon, sir, but I think you've made a mistake. This is a half-penny?" Old gent (grandly)—"Oh, dear no; not at all! I never give

There is something nice about the balance of trade. A worthy farmer who comes into town loaded with new wheat almost every day goes home

loaded with old rve. The man who steps on a grape-skin and sits down on the flags has one chance out of thirty-two mil-lions of discovering the person who ate the grapes.

There are many articles which can be ground up into fish bait. One of the most desirable is the man who smokes a filthy pipe on an excursion for ladies. When the trees leave out in spring, they have a new dress; when the leaves turn in fall, they have another new dress; and when the leaves are gone they have a nude dress.

"I'd offer thee this sand," is what the grocer sang to the customer who wanted sugar. He was advised to keep his sand in his crop, but not to deal it out.

"I am inclined to believe," said a fop to a lady who had refused to sing, "you are fishing for compliments." "Oh! no," replied she, "I never fish in so shallow a stream."

A subscriber wrote to a journal to make some A sustence where to a joint to make some nquiries about the next world's fair, whereupon the wicked editor replied that he was under the impression that the next world wouldn't have any

A correspondent, in writing of a recent celebration in the city of Cleveland, says, "The procession was very fine, and nearly two miles long, as was also the report of Dr. Perry, the chaplain."

A certain learned sargeant who was apt to be esty in argument was advised by the court not to show temper but to show cause. Revenge is chiefly a function of memory, and

offending those persons who possess go

"I live in a constant endeavor to fence against the infirmites of ill-health and other evils of life by mirth," writes Sterne, "being firmly persuaded that every time a man smiles—but much more so when he laughs-he adds something to his fragment of

mind," said a gentleman to a lady, who had exhibited some surprise at an opinion he expressed. "Iudeed?" she replied. "I didn't suppose that you understood the use of the microscope."

Neil Ramsay, Laird of Dalhousie, was asked how he liked the sermon to which he had been after the Reformation. "Passing well," said he. "Purga-tory he has altogether done away with; if to-mor-row he will do away with hell, I will give him half the lands of Dalhousie." "I don't see how there ever came to be so many

words in the world!" exclaimed a girl who was studying her spelling lesson. "Why, sis', said her brother, "they come through folks quarrelling. Then, you know one word always brings on an-

The most absent-minded man was not the man who hunted for his pipe when he had it between his teeth, nor the one who threw his hat out of the who nunted for his pipe when he had to extrem his teeth, nor the one who threw his hat out of the window and tried to hang his cigar on a peg; no, but the man who put his umbrella to bed and went and stood up behind the door.

At some penny readings recently a Cockney was attempting to recite a part of "Bailie Nicol Jarvis," but with indifferent success. A brawny Scot in the audience, annoyed at the ruthless murder of his native tongue, bawled out: "Whaur's your awk-cent, wun?" "Why, you've got it!" answered the sent, mun?" "Why, you've got it!" answered the Cockney, to the intense delight of the audience.

# A DEAD FAILURE.

A small newsboy who is every morning to be found on the steps of the People's Savings Bank was yesterday morning observed by a policeman to remove his shoes and stockings at an early hour and hide them under the steps. The lad then took remove his shoes and stocking at an early hour and hide them under the steps. The lad then took great pains to exhibit his bare feet to all passers, and was often noticed standing on one leg, as if the cold pavement was very painful. Man after man passed without a word of sympathy, and the sales of passed without a word of sympachy, and the sales of papers did not increase by one. By and by along came a man with a red nose and a good-natured look, and the boy held out a paper and said:

"Have a paper—my feet are almost frozen." By and by along

"Eh? Barefooted?" queried the mar, as he halted and looked down.

pital for all winter! Nice fries—chicken soup— nothing to do, and your feet 'ill thaw out early in -tried it seven winters myself."

then made for his shoes on a skip, muttering:
"Mebbe he lies and mebbe he don't, but I'm busted up as clean as the chap who held his water-melons over winter for a rise! Ouch! Whar's them stockuns and cowhides!"

# BISHCP DUPANLOUP ON IRELAND.

"Be it well understood, there is in the heart and bosom of a priest and a bishop something more than in the figures of science. In the account of battles, let others be for the victorious and triumphant; I am whole and entire for the wounded and dying. My place, allow me to say, is at the ambu-lance. Neither do laurels console me for the blood shed in the battle-field, nor do reasonings reconcile me to the cries of hunger and despair. I see those who are banished—I hear the cry of those that are outraged—I gather my tears—I stretch out my hand to the poor and desolate. I am not a screent, an economist; I am a minister of Jesus Christ. Leave me entirely to my ministry, and, if I shock your theories, be not scandalized by my compassions. You shall reason to-morrow; but men suffer, men weep, men hunger, men are dying. To-day I even hold forth my hand to those who reason for those who weep. I do not blame science, but I feel pity. Science, I shall leave the to theorize; but leave me to act, to speak, to intercede for those who suffer; leave me to infuse into the hearts of all, in favor of Ireland, pity, tender compassion, active charity, which alone can excel and assure thy blessings. Allow me to send to Ireland, if not the millions which are not in my bands at least the symmathics. which are not in my hands, at least the sympathies, the tendernesses which every Christian heart feels for this unfortunate land. Yes, dear Ireland for this unfortunate land. Yes, dear Ireland—noble, Catholic soil—old land of saints, country rich noble, Cathohe soil—old land of saints, country rich in virtues and in sorrows—native land of faith, of honor, of courage—I am happy to say it of thee, the world regards thee with respect and love. It wails in thy misfortunes; it admires thy constancy; you hold as your own every noble heart. Ah! poor unfortunate country ! for thee I can do nothng; but at least I can say that thy name makes my heart beat with an ineffable emotion. Thou art nign as dear to me as my native land. Ah! would that my accents could cross the seas and reach thee, but all thy children in every land where exile may have flung them—in the forests of Australia, or at the foot of the Rocky Mountains, or in lands of the mighty ocean, to tell them all my love, to bring them a consolation and an encouragement, and, at the same time, a hope. Yes, gentlemen, a hope! and by this word I wish to console your hearts also, that I have saddened so much. Yes, I hope a future more favorable for Ireland; and already do I think I see in the distant horizon signs that portend better times and prophesy a deliverance."—From his Lord-ship's Sermon, for the Poor Catholics of Ireland, preached March 25th, 1861.

### HOME RULE PROSPECTS.

The Home Rule Party has been stirring itself The Home Rule Party has been surring usent throughout Ireland recently, in view of the next general election which is not far off. Large meetings have been held in various parts of the country, at which the people were most enthusiastic. Various opinions are held, and have been expressed by the Home Rule M. P.'s and leaders; they differ materially as to the best and mose effective means of forcing England to comply with their demand for self-government. Messrs, Parnell, Biggar. for self-government. Messrs. Parnell, Biggar, O'Connor Power, and other prominent men advocate the extreme obstructive policy, while Mr. Butt and the greater portion of the Home Rule M. P's and the greater portion of the Home Rule M. P's recomend a more moderate and peaceful course. So far as we can see by the published reports of meetings and the public opinion generally expressed, the obstructive policy is the one most approved of by the mass of the Irish people, and it is the policy likely to be followed up during the next parliamentary session. Serious differences of opinion exist between the body of representatives who were returned to Parliament on last years? Home, Rule exist between the body of representatives who were returned to Parliament on last year's Home Rule platform, which the Irish Press is trying so smooth over and induce the people's representatives to go to the House of Commons on a concerted plan of action. Unless this is done the party will lose all

its force and accomplish little during the session. Mr. Parnell and his party have given their obstruction issue to the people and promise to be guided by their decision; no doubt the popular voice will soon be heard on the subject, and if the members are wise, they will be guided by it, and so have the nation at their backs when they next assail the old Revenge is chiefly a function of memory, and with the majority of mankind, forgiveness is but a form of forgetulness. Be very chary, therefore, of hands full of trouble in various quarters, and the ortunity should not be frittered away in opportunity should not be frittered away in wrang-ing about the way to make the voice of Ireland heard in the London parliament. The members sent by the people should pitch right in and hinder, obstruct, oppose and harass the government at all points, in fact catch them by the throat and keep fe."

"I make it a point, madam, to study my own a whole nation. This is one of the opportune epochs for Ireland, when parliamentary action, if well directed, may result in something; it should

# WHAT A ROGUE.

Our youngest child seems to have a vague, indefinite fear of rogues, and a very imperfect idea of what a rogue might be, and was always asking queswhat a rogue might be, and was always asking questions on the subject. One morning, while his nurse was dressing him. I heard him inquire: "How big is a rogue, Betty? Can he hear a mile?" Before she could reply, his brother, very little older, rose to explain: "Why, Bob, you've seen many a rogue. A rogue is thes' a man. Papa an' Uncle Bob looks ezactly like other rogues." "Is papa an' Unker Bob rogue?" asked the youngest with innocent wonder. "No, chile—dat dey an't," said Betty, as she filled his eyes with soap. "Yo' papa an' yo' Uncle Borb is jes' as ornes' as anybody, 'cos rogues is folks what steals an' gits cotch."—Lippincott's Magazine.

# WHY HE WANTED TO SEE HIM.

A St. Catharines merchant received a despatch A St. Catharines merchant received a despatch from one of his Thorold customers saying: "Come up. Want to see you." As the man owed him a considerable sum he obeyed the summons with alacrity. On arriving at Thorold he found his man in a tavern, somewhat the worse for liquor. "Well," said the saint, "what do you want me for?" "Oh," replied the sinner, "just to see you—haven't seen you before for a good while—take suthin?" The saint did not know what to make of it, but eventually said, "I hear you have sold out." "Yes," said the poor debtor, "that's a fact. "Pve sold out and given the money to the old woman; and I say, Jim, I guess the old woman means to beat you out of that money." The creditor went back to St. Catharines very mad.

# THE SUNDAY MORNING FLY.

"Yes, and my feet are freezing."

"Are, ch? See here, bub, I'll put you up to snuff.

Let 'em freeze; and then take a lay-off in the hosin existence at all. Still, there is no fact so appa:nothing to do, and your feet 'ill thaw out early in the spring and shed every stone-bruise! Fact, bub forth so extraordinary an effort to make both ends The boy looked after him in a doubtful way, and

It is this fly that has the shrillest voice, the quickest step, the hottest foot, and the longest teeth cayenne pepper on legs. He is a typoon with spurs. He is—he is—well, he is the Sunday morning fly, a He is—he is—well, he is the Sunday morning fly, a beast that gains your ear to abuse your confidence, and your toe for artesian practices.—Danbury News. The follow

THE BISH

"MAY IT P respectfully t committed or laity, here, w tion at Your tatious sending of the constal to note down men while of churches. It is—to the cle contrary to sentences at allegiance, an people in the stead of bein to them; and instant tolers in my humb of either cler "Every or duct on the

sions, to lead taliation whi course of pr testant com-been subject tamely subn conduct of o habits, which fail to incule difference of their neighb be traced to on the part unChristian the part of ter for the Others it dir so universal Irish Consta jected to su their feeling sentiment of affects me, I to call for a of the clergy Grace, with will be plea main Your

> "HIS GRAG Lieute

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Galway, September 21, 1878.

"May it Please Your Grace,—I have the honor respectfully to submit to Your Grace a gross outrage committed on the entire Catholic body, clergy and laity, here, with the view of receiving due reparation at Your Grace's hands. I refer to the ostentatious sending—by whom, due enquiry will clicitof the constabulary of this town in colored clothes to note down the words uttered by Catholic clergymen while officiating on Sunday at their respective churches. I need hardly observe how insulting this is—to the clergy in the first place, as implying that, contrary to the plainest dictates of duty, they utter sentences at variance with with social order, civil allegiance, and the law of the land; to the Catholic people in the next place, as if such utterances, instead of being justly abhorred, would be palatable to them; and finally, to myself, as if I would for an instant tolerate such proceedings, as far as would be in my humble power to prevent them, on the part of either clergy or laity. Such insinuations, from what source seever emanating, are very unjust, because utterly gratuitous and unfounded.

"Every one must see how calculated such conduct on the part of the constabulary is to sow divisions, to lead to abiding violation of law, in the retaliation which, however to be deprecated, such a course of proceeding is apt to provoke. The Protestant community or their clergy here have not been subjected to such treatment, nor would they tamely submit to it, and considering the peaceable conduct of our people, their remarkably temperate habits, which the clergy no less than myself never fail to inculcate, 'in season and out of season,' the difference of treatment they receive, compared with their neighbors of other deuominations, here, can be traced to one source only, viz., religious bigotry on the part of those entrusted with authority, the better for the peace and well-being of our people. Others it directly concerns to protect a body of men so universally respected, and justiy so, as the R

Lieutenant, etc.

Bublin Castle, October 12, 1878.

"RIGHT REV. SIR,—With reference to your letter of the 21st ult., complaining that orders were recently issued to the constabulary at Galway to attend the Roman Catholic chapels in that town, in colored clothes, for the purpose of noting down the addresses of the clergy while officiating on Sundays, I am directed by the Lord Lieutenant to acquaint you that the matter was immediately referred for enquiry to Colonel Hillier, the Inspector-General of the Royal Irish Constabulary. Colonel Hillier reports that the subject of your letter had been previously brought under notice by an article in the press on the 11th ult., and that he at once caused a searching enquiry to be instituted into the matter. It would appear that, although no general orders of the nature above referred to were given, the constabulary did on one occasion receive instructions to attend the Roman Catholic chapels in Galway, on a particular Sunday—1st September—to report any chaparations which middle has been been the allowed to the property of the present of the particular Sunday—1st September—to report any chaparations which middle has been been the allowed to the present of the present Dublin Castle, October 12, 1878. attend the Roman Catholic chapels in Galway, on a particular Sunday—1st September—to report any observations which might be made by the clergy reflecting upon the internal arrangements of the force and the impartial conduct of its officers. These orders were re-issued entirely on the responsibility of the local constabulary officers and without the knowledge of the Inspector-General, who has felt it his duty to express to the officers in question his entire disapproval of the course adopted by them, and to convey to them in strong terms his views on the subject, and he has further issued such directions as will render a re-occurence of a similar complaint impossible.

"Colonel Hillier can supplement, or from malicious, delibererate bigotry, with which they are generally create bigotry, with wh

complaint impossible.

"Colonel Hillier states, however, that in justice to the officers concerned, he thinks it right to say that he feels assured in adopting the improper course complained of they were not actuated by any feelcomplained of they were not actuated by any feelings of bigotry, or intentions to cast imputations upon the Catholic clergy or their congregations, such as are mentioned in your letter; but were merely anxious to ascertain whether any unfavorable comments would be made at the chapels affecting the discipline of the force or the conduct of its officers. His Grace entirely canceus in the strong officers. His Grace entirely concurs in the strong disapproval which the Inspector-General has expressed of the course adopted by the local constabulary officers upon the occasion referred to, and he thinks it is much to be regretted that action and he thinks it is much to be regretted that action should have been taken by any constabulary officer cilculated in the slightest degree to affect injuriously; the good relations which have always existed and still exist between the Catholic clery and the constabulary force. It has always been and will continue to be the anxious desire of the Government and of the leads of the favor that that good relationship, should the auxious desire of the Government and of the heads of the force that that good relationship should be maintained, and that no imputation should pos-sibly lie on the constabulary of being influenced by sectarian motives in the discharge of their duties. His Grace trusts that you will be satisfied with this relapsition. I have the honor to be, right reveexplanation. I have the honor to be, right reveexplanation. I have the rend sir, your obepient servant,

J. W. Burke,

"Right Rev. Dr. MacEvilly, Catholic Bishop of Galway."

"Galway, October 13, 1878.

"MAY IT PLEASE YOUR GRACE,-I have the "MAY IT PLEASE YOUR GRACE,—I have the honor to acknowledge Your Grace's communication through this morning's post, in reply to mine of the 21st ult. While I could not for a moment question Your Grace's strong disapproval of the unseemly conduct of the constabulary officers, which I felt it my duty to submit to you as head of her Majesty's Government in this country. I cannot but regard my duty to submit to you as head of her Majesty's Government in this country, I cannot but regard Colonel Hillier's explanation, to say the least of it, as utterly unsatisfactory. Coupled with the inaction observed in reference to the delinquent officer in question, and his condonation of their public misconduct, save as regards a private reproof, it seems to me, far from allaying the strong feelings of indignation justly caused by such conduct, to be rather calculated to inflame them more and more. For what does this explanation come to ! Merely For, what does this explanation come to ! Merely this: that, after instructing a searching private en-quiry into the matter, the witnesses being no doubt all on one side, he discovered that the local officers have, solely on their own responsibility, which, no doubt, argues a state of well-regulated discipline in doubt, argues a state of well-regulated discipline in the force, and without reference to their superiors on a subject of the gravest nature, likely to result in a flagrant breach of the peace, which would undoubtedly happen if the conduct were repeated, adopt the unheard-of course of despatching Catholic policemen, in colored clothes, to practise a low species of espionage on the clergy of their own species of

THE BISHOP OF GALWAY AND THE
CONSTABULARY.

From the Dublin Freeman.

The following correspondence has been sent to us for publication:

Galway, September 21, 1878.

"MAY IT PLEASE YOUR GRACE,—I have the honor respectfully to submit to Your Grace a gross outrage of the officers?" What had these officers done to draw down the united denunciations of the clergy of this

gular, to animadvert on 'the impartirl conduct of the officers?' What had these officers done to draw down the united denunciations of the clergy of this city an Sunday, 1st of September, any more than on any other Sunday for the last twenty years or more? I fear the flimsy excuse put forth on their behalf will argue a consciousness of guilt that will hardly bear the light, and will show, as I already stated to you, that the imputations made on the clergy were 'very unjust, because gratuitous and unfounded.' Will Colonel Hillier's mere reproof, not foilowed by decisive action, satisfy an outraged community, whose feelings were insulted and and taxed to the utmost, whose peace and religious liberty were menaced, with their religious susceptibilities unwarrantably transpled mon?

"Would the Protestant clergy of Belfast and their people, or of any city in England, patiently submit to have Protestant policemen despatched in colored clothes by Catholic officers to note down the words of the clergymen at the several places of worship, without knowing or being able to conjecture why or wherefore they were so treated? Would they be satisfied with the explanation of the Inspector-General of the Royal Irish Constabulary, after a strict enquiry, to the effect that the sole cause of this extraordinary course of proceeding was a fear on the part of those officers their 'impartial conduct' would be animadverted upon—a thing never done before—in presence of Protestant congregations, particularly when the only reparation they received was an assurance that the conduct of these Catholic officers was severely censured, although still left to outrage the feelings of the entire Protestant community?

"I am sorry to be obliged altogether to dissent

in question on the score of bigotry. It is not for me to make any observations on the constitution of the constabulary in this town and neighborhood since the advent of these gentlemen amongst us, nor of the influences to which they are said to be subservient. But public opinion here is strong and loud on the subject; nor can I easily forget, in corroboration of my convictions, how one of these officers in question, not many years ago, ostentationally paraded the whole police force within reach, and surrounded the Convent of Gort, to inspire terror into its holy immates on the merest frivolous pretext. This circumstance is not calculated to remove the deep impression which his late conduct here is apt to produce, nor will it contribute much to public confidence in this district to have the preservation of the peace entrusted to such men.

"There is nothing of which I disapprove more than the mixing up of religious feelings with matters of civil administration. Your Grace, I trust, will see that in the present instance the outrages gratuitously offered the religious susceptibilities of our people render it unavoidable.

"I do, then, on the part of the clergy and people respectfully ask Your Grace to order a further enquiry into the real causes of this public insult; or, at least, as the result of Col. Hillier's private enquiry, I ask you not to permit the feelings of the public here to be outraged by the continuance, as guardians of the peace, of men who have proved themselves the most effective instigators of its violation, of it be 'the anxious desire of the Government and the heads of the force that good relationship should be maintained,' then, I say, with all respect, there is but one course open to them, viz., to prove their sincerity by act, and visit with due punishment, in the interests of public order, those whose whole mission would seem to be to sow the seeds of discord. Whether they do this from want of mental capacity, which no instructions from Col. Hillier can supplement, or from malicious, delib

"RIGHT REVEREND SIR,-I am directed by the Lord Lieutenant to acknowledge the receipt of your Lord Lieutenant to acknowledge the receipt of your further letter of the 13th instant, relative to the orders issued to the constabulary of Galway to attend the Catholic chapels in that town on 1st September last, and I am desired to acquaint you that it is the intention of the Inspector-General, in the interests of the public service, to remove County Inspector St. Leger and Sub-Inspector Cameron trom Galway, and that his Grace sees no necessity for any further engine or for taking any further from Galway, and that his Grace sees no necessity for any further enquiry or for taking any further steps in the matter. I am to add that his Grace thinks it right to state, in justice to the latter offi-cer, that he has enquired into the statements in your letter that this officer 'not many years ago ostenta-ticusly paraded the entire police force within his reach and surrounded the Convent of Gort, to inreach and surrounded the Convent of Gort, to inspire terror into its holy inmates on the most frivolous pretext;' and his Grace is advised that you have been misinformed in the matter.

"I have the honor to be visit to the state of the sta

nave open misinformed in the matter.

"I have the honor to be, right reverend sir, your obedient servant, HENRY ROBINSON,
"The Right Rev. John MacEvilly, D. D., Catholic Bishop of Galway."

Galway, Oct. 31, 1878.

"MAY IT PLEASE YOUR GRACE,- I have the "MAY IT PLEASE YOUR GRACE,— I have the honor to acknowledge the receipt of your communication of the 28th inst., which I found here this afternoon on my return from Dublin. I beg to thank Your Grace for the spirit of impartial administration exhibited in regard to the subject-matter complained of in my former letters. Without ter complained of in my former letters. Without any further discussion of the subject, 1 have only to assure Your Grace that my statement relative to assure Your Grace that my statement relative to the occurrence in connection with the convent of Gort was perfectly accurate. It was publicly anim-adverted upon in the local papers at the time. "I have the honor to be Your Grace's obedient

"+JOHN MACEVILLY, Bishop of Galway.
"His Grace the Duke of Marlborough, Lord Lieu-

tenant, etc., etc.

"Remember, girls," observes the Catholic Universe, "that young women who are good enough for the rakes to dance with in the beer gardens of a night are rarely good enough for the same rakes to marry." A girl who is willing to sacrifice her self-respect for a few hours of what is called pleasure, gains only the contempt of man. It is a singular gains only the contempt of man. It is a singular fact that no matter how bad a man is, he expects

CATHOLIC SCHOOLS IN ENGLAND.

The Blue-Book on education has just been issued. In it we obeserve, page 479 that her Majesty's Inspector, Mr. Moncrieff, places the Catholic Boy's School, Pennywell-road, Bristol, at the head of all the schools in the two counties of Gloucester and Somerset. This reflects great credit on the master, Mr. McGrath. On page 494 her Majesty's Inspector, Mr. Renout, writes—"The Roman Cotholic schools of this district of Tower Hamlets have been under my inspection eyer since 1864, and they were by no somesset. This reflects great credit on the master, the officers? What had these officers done to draw down the united demandations of the object of the officers? It is impartial conduct of the objects? Manually, 1st of Septembers, where the one of the objects ligious education in the Catholic schools is everything, and the secular education, as nearly as possible,
nothing. My extensive experience among them
enables me to correct this misapprehension, and it
seems only just to do so here. No school managers
can be more anxious than our Catholic clergy are that
the children get as good a secular education as possible, and for a very good reason, that the poor Catholic child may be enabled to begin the battle of life
from as good an educational platform as the poor
Protestant child does. They consider that a sound
secular education will help to make the child not
only a better citzen, but a better Catholic."—London Weekly Register.

# CHINESE SISTERHOODS.

don Weekly Register.

It is, perhaps, not known to many among our readers that during the three hundred years since the gospel was preached in China, there have always existed Chinese Sisterhoods. Not of course organized congregations of woman living in community as in Europe, but numbers of poius women who from their earliest youth have consecrated their virginity to God, and who, although No. 4 Art Maguire; or, The Broken Pledge. 156 No. 5. The Poor Scholar, and other Tales of Irish have observed a rule and devoted themselves to unrequited labor for the Church and the poor.

Virginity has always been honored in the

Virginity has always been honored in the Catholic Church. We read in the earliest annals of ecclesiastical history that many young ladies of the highest rank in the Roman world consecrated their virginity to God by vow, refused the most advantageous offers of marriage, resisted the importunity of friends and relatives, and suffered death itself rather than break that vow by which they had given themselves to God. This desire to consecrate themselves to God is always awakened in virgin hearts wherever Christianity is preach-China has formed no exception to the

rule, and in every generation since the days of St. Francis Xavier, there have been candidates for the holy state. After having had their vocation fairly tested, they have been admitted, received rules for their guidance, and have been sent to teach the girls' schools and to prepare and train adult women for baptism and the other sacraments; Their services have been invaluable, the fruit, the result of their labors, immense. Their capabilities for work, useful work, are enormous. They only need skillful direction. Hitherto that training and direction has been desultory and without unity. Now, throuhout the large mission of Kiangnan, the oldest and largest of our Missions, thanks to the good sisters *Auxiliatrices*, a new spirit has been infused into the native sisterhoods The training is more thorough, the direction more vigorous and more enlightened, and that union which gives strength, nay, which is strength, has taken the place of the former want of co-operation and combination which, unavoidable under the circumstances of time and place, deprived the institute of its full power and effect. Once at least in each year the Chinese Sisters gather into the Convent at Sikawei for instruction and for the exercises of the retreat. From thence they go, each to her appointed place of labor, to work in cor-respondence with and under the direction of the Superioress of the Sisters Auxiliatrices who assign them their place of residence and duties as she thinks best. Sometimes there are gathered together at Sikawei not less than TERMS: ONE DOLLAR a year in advance. five huedred of these pious women for the duties of the Retreat. The postulants, too, now enter the Convent at Sikawei for a year or more, and are there formed in the true spirit of a religious life .- Hongkong Catholic

-Rt. Rev. Bishop De Goesbriand, of Vermont, celebrated the 25th anniversary of his consecration on the 30th ult. The occasion was one of great rejoicing among the clergy and laity of the diocese, by whom the venerable Prelate is greatly beloved.

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With best wishes for your success I remain,
Yours faithfully. C. C. Pomeroy.

Present, October 3rd, 1878.

Mr. Thos, J. Mason.

Dear Shr.—I can cheerfully bear testimony to the value of your Magnetic Laug invigorator. Since using it I have experienced a great strengthening of the your organs, and I can most confidently recommend it to all who suffer from weakness of the throat or lungs. It is invaluable to ministers.

REV. B. F. AUSTIN, M. A.

Post Office, Ottawa, Sept. 10th, 1878.

DEAR SIR,—I have much pleasure in informing you of the benefit I have received from the "Magneticon" Belt purchased from you about two months since. The pains that I used constantly to be troubled with in my right hip and across the small of my back have almost entirely disappeared. I had also suffered very much from chronic liver complaint; my liver is now all right, and the general tone of my health is much improved. Yours very respectfully, JAMES G. POSTON.

S James-St., St. Catharines, Sept. 4th, 1878, Thos. J. Mason, Esq.

DEAR SHE.—I procured your "Magneticon" Wristlets on the 12th of April last. For sometime previously my hands had been so bad with rheumatism that I had almost lost the use of them—now they are well. I am in my 78th year.

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fly. It is not vorse than any y he should be fact so appa:ian never nake both ends is present. e, the quickest t teeth. He is oon with spurs.

morning fly, a our confidence, -Danbury News.

### JOSH BILLING'S PROVERBS.

From Billing's Allmanax for 1876. Truth iz sed to be stranger than fickshun—it is, to most pholks.

If yu undertake to hire a man to be honest, yu will hav to raize hiz wages every morning, and watch him dreadphull cluss besides.

I hav finally cum to the conklushun that if I kant prove a thing without betting 5 dollars on it, the thing haz got a dredphul weak spot sumwhare.

The reputashun that a nan gits from hiz ancestors often wants az mutch altering to fit him az their old clothes would. It is truly thus.

Young man, set down, and keep still, yu will huv plenty uv chances yet to make a phool ov yourself before yu die.

It iz a wize man who proffits by his own experience—but it iz a good deal wizer one who lets the rattlesnaik bite the other phellow. I never question a suckcess enny more than I do the right ov a bull dog to lie in hiz own gateway.

Married life iz a little game, in which the woman The things that i kant prove i beleave the most; i beleave that one apple iz sour, and another one sweet, but i will giv enny highly eddikated man a span ov matched mules who will tell me what makes them so.

The best thing I kno ov iz a fust rate wife and the next best thing is a sekond rate one.

Thare iz only one thing that kan be sed in favor of tite boots—they make a man forgit all his other

Causshun iz a good thing for a man to hav, but when he haz got so mutch ov it, that he iz afrade to tutch a kast iron lion, for fear it will bite, ignorance iz what's the matter ov him. Whenever yu cum akrost a man who distrusts everyboddy, you have found one whom it is safe for everyboddy to distrust.

Thare iz 2 things in this world for which we are never fully prepared, and that iz—twins.

Thare aint nothing so cheap az bad spellin, and if it iz sutch an element of suckcess az sum shrewd kriticks hav diskovered, they owe it to their airs, and assines, to adopt it at once, and bekum ritch

and famus. The world all praze the philosophers, but toss their penneys into the caps ov the monkeys.

It is allows to follow the religious beleaf that our mother taught us—thare never was a mother yet who taught her child to be an infidel. How kan you expekt to find two people in this world who are alike when yu kant even find one who iz alike haff the time.

# THE IRON-HEARTED LOVER.

Detroit Free Press.

In the big crowd of excursionists sitting on the City Hall steps for a rest, the other day, was a young man of excellent length of legs, and a girl with sixteen auburn curls hanging down around her head. They had scarcely settled themselves and locked fingers when she cautiously observed:

"I'spose they have soda-water in this town?" NO "I'spose," he replied." but the last thing afore we started I promised your mother not to let you drink any soda-water. It's the worst thing in the world to bring on consumption."

She was quiet for a moment, and then, pointing to the left, remarked: "I see that Sarah is eating peanuts. I'spose

they have peanuts in this town?" "Wall, yes; but your mother cautioned me the last thing not to buy any peanuts for you. The shucks are apt to git into your wind-pipe. The Queen of Holland was choked in that

Pretty soon a boy came along with some true, and the young woman felt obliged to

"Yes, they do," replied the prudent lover, "but I promised your mother at the depot not to buy any fruit for you. Them apples look nice, but if you get the toothache started on you then the whole afternoon is busted.

The young man had just begun to take comfort again, when she innocently remarked: "When I came up here last summer with Jim, he bought more'n two pounds of candy." "Yes, and what was the result?" he demand ed. "You fell down cellar that very week, and didn't Jim have to light out last winter for bustin' in the schoolhouse door?"

She had got down to water, and with considerable sarcasm in her voice she inquired: " I can have a drink of water, can't I? Mother didn't say anything against that, did she?"

"Well, no, not exactly," he slowly replied, but she gin me an appealing look as the cars moved off-same as to say that it ought to be kind o' warmish water, if any. You sot here and I'll borrow a dipper somewhere.

She "sot," and it was all of an hour and a half before he again succeeded in getting his arm around her.

# HAMILTON NEWS.

A PERLIOUS VOYAGE.

The schooner Lone Star (Capt, Andrew Beard,) left Toronto at 11 o'clock p.m. last Saturday, freighted with lumber for Welland. The wind was east and light, but about midnight increased to a gale. About five o'clock on Sunday morning the Lone Star was five miles off Port Dalhousie, but owing to the tremendous seas that had swept her deck the capt. found his vessel water-logged, and could not make the harbour. He signalled for a tug, but although one was in the harbour with steam up, no attention was paid to the vessel's call for assistance. The only course left available to save the vessel was to try and get her away before the wind, and after great exertion this was done with foresail and jib. The small boat was by this time washed away, and the sea made complete breaches over the deck. The vessel was steered for Burlington Pier, and they were reached about four o'clock p.m. Captain Campbell, the lighthouse-keeper at this station, was on the alert, and when the vessel pointed for the canal he was waiting with boat and line to give assistance. After considerable effort a line was got on board, and with the help of the people, who had by this time assembled, the vessel was made fast to the pier. Captain Campbell took Captain Beard and his two sons who helped to save the vessel to his residence, and had their wants provided for. Captain Beard has been standing at the helm up to his waist in water for eleven hours, but with the experienced care of Capt. Campbell both he and his sors were able to be about on Monday.

Captain Beard feels under many obligations to Captain Campbell for his timely and generous as sistance both on deck and ashore.

# TEACHER WANTED.

A Teacher for Separate School Section No. 6 Biddulph. A male teacher, holding a third-class certificate preferred. Application to be made (accompanied with testimonials, both as to moral character and teaching abilities, likewise salary) to the undersigned, on or before Christmas coming.

REV. H. B. LOTZ. Sec. and Treas. R. C. S. School Board. Elginfield, P. O., Ont., Nov. 25th, 1878.

# THE LONDON

MUTUAL FIRE INSURANCE COMPANY OF CANADA, Late Agricultural Mutual.

NOTICE is hereby given that the Board of Directors have this day declared an assessment of 50 per cent, payable on or before the 1st day of Januury, 1873, to be levied on all Premium Notes embraced between policy No. 88,120 and No. 92,216, inclusive. The assessment this year is at the same rate as for many years past, and experience justifies the belief that this rate will never be

exceeded. By Order of the Board D. C. McDONALD, London, Ont, Dec. 6th, 1878.

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