Catholic Record.

"CHRISTIANUS MINT NOMER 257, CATHOLIGUS VERO COGHOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIG MY SURNAME."-St. Pacian, 4th Century.

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fully recognized the determination of the Protestant minority, is shown by Mr. Tame to have spoken in entirely opposite sentiments to those which have attributed to him. The Mail was rather unfortunate, Lord Durham having spoken thus in the very report to which he Mail referred :

"It is a subject of very just congratu-lation that religious differences have hardly operated as an additional cause of discussion in Lower Canada; and that a ree of practical toleration known in few communities has existed in this pay from the period of the conquest colony from the period of the conquest down to the present time. . . . The Catholic priesthood of this Province have to a remarkable degree conciliated the good will of persons of all creeds, and I know of no parochial clergy in the world whose practice of all the Christian virtues and zealous discharge of their clerical duties is more universally admitted, and has been productive of more beneficial consequence."

In this strain of praise Lord Durham continues. We shall only quote another extract with which he closes this panegric on the virtuous, zealous, loyal and solerant clergy of the Province of

"The Catholic clergy of Lower Canada "The Catholic clergy of Lower Canada are entitled to this expression of my esteem, not only because it is founded on truth, but because a grateful recognition of their eminent services in resisting the arts of the disaffected, is especially due to them from one who has administered the government of the Province in those troubled times."

The testimony of the noble-hearted and honest Lord Durham is worth that of a thousand of the class who are now endeavoring to raise a disturbance between the two sister Provinces, but who are known by their past history to be ready to shape their opinions to meet the views of those who will pay them the highest price.

Concerning this quotation, the Mail of o and ult. complains that Mr. Tasse "at soutset accuses us by implication of withholding a portion of Lord Durham's report. Our quotation . . . simply had reference to the potential injustice of the tithe system, Lord Durham pointing out that the system afforded the iests a motive for discouraging the settlement of Protestants." He then goes on to explain, in effect, what every one is perfectly aware of that when we eite an authority to sustain us in an ion, it is not necessary to cite everyopinion, it is not necessary we see thing that our authority says on every eivable subject.

So it is only a "potential grievance" that the Mail has now against the French-Canadians! And he merely quotes Lord Durham to prove that the ench Canadian population and priests may possibly tyrannise over the "British tion," Is it for this that the Mail has worn out so many pens and poured out so much ink in endeavoring to rouse into action the dormant energies of the people of Ontario, for a merely "potential" grievance? Let us look up a few of the Mail's articles on the Province of Quebec, and see whether this be the case. On September 5th the Mail asserted:

quarrel is with priestcraft." "The Mail leaves creeds alone, and deals The Fathers of Confederation had, i exclusively with those mundane powers and prerogatives which the clergy in Canada have usurped to the injury of the people." There is a "conflict between the State and a Church which asserts her divine right to be above the State in all matters defined by herself to be within her own sphere." ism is completely dominant in Quebec." It proclaims "its hatred of liberty of bt and freedom in civil institutions, and its intention of repressing the one and destroying the other whenever it can

and the opportunity." Hence the Mail infers that the population of Ontario should rise as one man to repress French Canadian Clericalism, and to govern Quebec on Ontario principles, to deprive the Quebecers of a voice in the management of their own affairs, to make the laws in a language that the people do not understand, to denrive her of religious education, unless she will mix into it a satisfactory quan. to population the Protestant exemptions tity of Protestantism, and not to allow them to tax themselves for the support of the Church, because a small minority of the people are afraid they will be absorbed by the majority ten be allowed to prosper. d by the majority if their relig-

It is on this pretence that the Mail made judiced outsiders." It appears then that

Protestant Minister of Montreal, whose letter gave occasion to the controversy now going on. Here is some of that Protestaut Minister's tomahawk talk :

The Mail has been sorely pressed to reply to Mr. Tasse's letters on the rights of French Canadians, and their relations to the Protestant minority in the Province of Quebec. Lord Durham, who has been constantly quoted by that journal, as if he fully recognized the determination of the blame the British and Protestant, but I French Canadians to tyrannise over the Canada for not enforcing throughout the land the great principle of religious equality."

This of course means, as is usual with

such roaring patriots, and friends of civil and religious equality, to deprive the French Canadians of their language, religion, and self government, and to impose upon them contrary to the treaty by which Quebec was ceded, and to the British North America Act, the notions of the domineering class represented by this Min-ister and the Mail. We thank Providence that there is little fear that there firebrands will succeed in their designs. Even the Mail acknowledges from time to time that he has little or no hope of a successful issue to his crusade. Why then does he persist in preaching it? Is it in the hope of stirring up animosity between two Provinces now dwelling in harmony together? If such be his object, he may to some extent succeed; but both English and French races are too numerous in this Dominion to be absorbed one by the other. Yet it is in this spirit of domination that the pretended minister of the gospel of peace writes :

"We are left either to protect ourselves or to call in Dominion aid, or as a last resort to sppeal to the Mother Country." He adds: "We have a right to be here, it cost the blood of our fathers."

We may inform him that the blood of his fathers did not acquire for him the right to domineer over French-Canadians. It gained no more than the treaty made on the occasion of the surrender granted, and by that treaty the rights of the people of Quebec, as British subjects, were guaranteed.

These are the rights of which the pre sent sgitators would deprive the French Canadians. And they have on their lips constant denunciations of "Roman Catholic aggressiveness." In view of the facts we have stated, it will be seen that the "aggressiveness" is altogether the other way. It is no small change of front, then, that the Mail now states that he quoted Lord Durham, merely for the purpose of showing that there is a "potential" injustice in the Lower Canadian tithe system. As long as the in-justice is restricted to potentiality, the Protestant minority in Quebec may well afford to dispense with the proffered aid from Ontario to redress their grievances. But it was not a merely potential grievance that the Mail called on Lord Durham to bear witness to. On 19th August the Mail set forth a long catalogue of thus concluded:

"Lord Durham appears to have been

the only prominent man in our early history who realised the true magnitude of the race question now confronting us." Lord Durham only ! and now that Lord Durham is acknowledged to have differed widely from the Mail's view of tyranny exercised over the British population o Quebec, who is left to side with the Mail No one, it would seem by the same issue of that journal, till we come down to Me Joly. This gentleman, we are told, "en deavored to impress the Fathers of Con federation with it, but to no purpose appears, too much good sense. Ever then, it seems, the grievance was bu "potential," and from the Mail of September 15th it appears that the injustice of the tithe system remains still hidden from eight in the realms of "potentiality." In the name of common sense, let there "Clarical. be an end to this arrant nonsense. It might depress us in looking forward for the future of the Dominion, only we know that it is all froth and foam.

> The Mail says, however, that Mr. Tass still refrains from coming to close quarters with the English grievances as cate gorically set forth in these columns." Mr. Tasse meets in detail the charge of French-Canadian intolerance, which includes most of the Mail's imaginary grievances; he speaks specifically of the Oka question, the liberality of the Quebec School Law toward Protestants, and the question of property exemption from taxation He proves by statistics that in proportion are in excess of the Catholic, at least in Montreal, so that even the Mail is obliged to acknowledge "that until the minority is prepared to abolish its own exemptions this part of its case against the majority is not likely to commend itself to unpre-

himself sponsor for the opinions of the Mr. Tasse did come to pretty close quarters, whereas he has driven the Mail out of this tower of strength, the exemption question. On this question we may say word which it did not enter into Mr. Tasse's province to dwell upon. Since the Mail's grievances are made a pretext for the interference of Outario in Quebec matters, Outario should in the first place have very clean hands itself before assum ing to undertake the management of the affairs of Quebec. Now it happens to be the case that Ontario too has exemptions, In Quebec churches and schools are exempt from taxes : the same institutions are exempt in Ontario, and so are clerical residences to a fixed amount. The Mail's course reminds us strongly of the old fatle of the wolf who formulated so many complaints against the lamb, his sire, and grandsire. But there is this difference, that Quebec has not the slight est intention of becoming a dainty dish for the gratification of the Mail's appe

On the subject of schools, we have already said enough in these columns Catholics are fixed in the determination of having religion taught in their schools In Quebec religion is so taught, but religious instruction is not imposed upon Protestants who are obliged to go to the schools in Catholic sections. The Pro testants have full liberty to establish Protestant schools where they see fit, and from the beginning they have always had a more complete system of "Dissentient" or "Separate" schools than the Catholic minority in Ontario have yet ucceeded in obtaining. The Catholics of Quebec, Liberal as they have always been, granted these rights to the Protestant minority without raising any obstacle. In Ontario the case was different. An intolerant faction opposed the Catholic claims to the fullest extent in their power, and it was only after many years of violent agitation, and many a bitter contest at the polls, that the school law of 1863 was gained; and there is [still an intolerant faction desiring to deprive us of the right we have secured after such struggle. Those who are aiming at this result, under the Mail's leadership, ignore even the fact that they cannot gain their wishes without endangering the rights enjoyed now by the Quebec Protestan minority. This they are willing to do if thereby they can impose an intolerable burden on the Ontario Catholics. Despite their hollow professions of having at heart the interests of the Protestant minority of Quebec, they are their most malignant enemies, actuated by the most debasing sentiment of mere selfishness. The intelligent among the Quebec Protestante must see this; and for this reason, if for no other, the Mail's crusade will be looked on coldly by the great body of Quebec

In regard to the efficiency of the Quebec schools, Mr. Tasse says :

"We are proud, Mr. Editor, of our university, of our colleges, of our cones of all kinds. They have moulded more than one generation. They are the noble work of a noble succession of bishnoble work of a noble succession of black ope, priests, laymen and nuns, who, like the vestals of old, have kept burning the rationality. the vestals of old, nave kept burning the sacred fire of nationality. . . . I am not exaggerating in asserting that our religious orders, the Sulpicians, the Jesuits, &c., have become, to a certain extent, the educators of this continent."

He then gives numerous facts to show that the schools of Quebec are of a high order.

The Mail says on this point: 'Mr. Tasse's eulogium on the Roman Catholic Schools and Colleges is no doubt well deserved, but it has no bearing upon the present controversy."

"O! what a fall was there, my country-

It is but a short time since the Mail asserted, as one of the reasons for interference in Quebec, that the schools there, "directed by the hierarchy, are of a very inferior character. Mail, Aug. 20. But now, when brought to task for his assertion "Mr. Tasse's eulogium on the schools is no doubt well deserved!"

The Mail is evidently disconcerted on coming into intellectual contest with a French Canadian? He finds the race not quite so ignorant as he made believe, and his "roars" for mercy are as loud as were those of Falstaff's famous recruit, Peter Bullcalf.

A MOB of London's unemployed workmen marched in procession on Sunday. 24th October, from Trafalgar Square to Westminster Abbey during service. Inside of the Abbey many remained covered and indulged in whistling, tobacco-chewing, spitting, climbing upon the columns and statues, &c., so that the worshippers were obliged to leave the building. The clergyman who read the lessons was loudly jeered, and his voice was completely drowned. Canon Prothers attempted to

preach on the necessity of punishment lous, that they may without provocation, is a fact, despite the ravings of the Preseverybody could express sympathy," he was interrupted by loud laughter and a cry of "That's all we shall get." At the close the mob hissed and marched out of the Abbey cheering, shouting and hooting; proceeding then to Trafalgar Square, where the leaders made speeches denounce ing the Church and police. Several arrests were made. The next day, Monday, one of the men arrested, named George Budgett, was arraigned for the disturbance, and was fined £5. When the police removed him, he kicked and struggled, and otherwise made a great

ARREST OF SIR WILFRED BLUNT.

The British Home Rule Union sun noned a meeting to be held at Wood ford, in the County of Galway, on 22ad October. Sir Wiltred Blunt, formerly Conservative, but now a Home Ruler, was appounced to preside, supported by Mr. Rowland and other English members of Parliament. The meeting was proclaimed by the Government, and soldiers and police were mustered to prevent it. Divisional Magistrate Byrne forbade Mr. Blunt to hold the meeting. He defied the magistrate, however, and the police were ordered to clear the platform. Several policemen seized Mr. Blunt and threw him violently from the platform. He then challenged them to arrest him, wherespon the District Inspector said "I arrest you." The police then attacked the crowd and many persons were severely injured, Mr. Rowland called for three cheers for Blunt, which were given heartily. Mr. Blunt was then brought before two magistrates who insisted that he should promise to refrain from participating in any meetings. He refused to comply, and was taken to Loughrea jail, and afterwards to Wood-

ford, under a strong escort, This meeting was not even a branch meeting of the League. The Government promised when getting the Coercion Bill passed through Parliament that merely political meetings would not be interfered with, but if any were gulled by such promises, their eyes must be opened by such facts as this. It is now in their power to prohibit any meetings in Ireland at which they suppose the wisdom of their policy will be discussed. Yet they have the effrontery to assert that the laws are the same in Ireland as in England! If their course is justifiable in Ireland why may they not suppress meetings in Eugland, Scotland, or Wales, called to discuss such questions as disestablish. ment, Free Trade, or Protection, or any other matter relating either to the domestic or foreign policy of the Government?

the Courts will give ample satisfaction to Sir Wilfred Blunt; but if they do not, the Government may soon expect burst of honest indignation from the people of the three kingdoms, who are thus wantonly deprived of the right of free speech. Every day makes it more and more evident that the folly of the Government will bring on soon the day

When Sir Wilfred was brought to Woodford prison, he was met at the station by a procession with bands of music, led by Mesers. Rowlands and Sheeby Members of Parliament, and was in this style escorted to the jail.

Lord Randolph Churchill, in a speech at Stockton said "the Nationalist Leaders had made a tool of his friend Blunt, who was an impulsive man, and knew nothing whatever about Irieh affairs. If the treatment Mr. Blunt received at Wood ford is to be justified on such grounds what becomes of the boasted rights of fre speech? Every one, it would seem, who does not know as much as Lord Randolph thinks he knows must be ill-treated and thrown into prison, if he appears at a political gathering, and the treatment is thus justified! This is a very convenient doctrine for gagging the public. The Government will find ample reason, on such grounds, to stop any political discussions they see fit.

Sir Randolph continued : "Some sentimental people were shocked by these collisions with the police; but in America the prople had become so squeamish, knowing that it was impossible to trifle with law lessness in a country with large democra tic institutions, that for instance, had Mr. Blaine spoken about the American police, as Mr. Gladstone had spoken about the Irish police at Kidderminster, he would probably have been expelled from public

Have the police, then, become so prec

for law-breakers. He was interrupted by as at Mitchellstown, bludgeon the people cries of "Oh, Oh" and "Bosh." When he to provoke resistance, so as to have a said "Legislation alone could provide a chance to shoot them down, or as at Woodremedy for hunger and suffering, but ford, prevent public discussion, and yet the public not have a right even to criticlse their conduct ?

Where, in America, did Sir Randolph Churchill find the police acting as they have done in Ireland? He must rely very much on the gullibility of an English audience when he can dare to make such comparisons in their presence. He dds: "The Legislatures of New York and other American States are fond of passing resolutions expressing sympathy with disturbers of order in Ireland, but when similar events occurred at home, the police speedily used clubs and the military rifles,"

No one knows better than Sir Randolph that this is a palpable perversion of facts. The parallel to the Mitchells. town massacre, and the Woodford sup pression of liberty of speech, has never occurred in the history of the United States since they became a nation.

THE CARDINALATE AND PRESBY. TERIANISM.

The Presbyterian papers are always foremost in proclaiming an outrage against Protestantism, whenever any evidence i brought before them of the progress which Catholicity is making on this continent or elsewhere. It is not long since Catholics were suffering persecution under the penal code of Great Britain. The generation has not passed away that endured A similar freak was perpetrated by it; but now all this is changed. It is acknowledged even by liberal minded, thinking Protestants, that the Church, which numbers, even under the flag of Great Britain, more than any other Christian denomination, should be treated with would recommend him to spend some respect, but when this is done their in. | time in one of our "Collegiate Institutes" herent bigotry will not allow the Presby. terian press to witness the occurrence in silence, which would be a wiser procedure than the exhibition of rage presented to our vision by the Presbyterian Review of the 13th inst. Throughout this article breathes the true spirit of John Knox and the Presbyterian ministers who, on 27th May, 1561, being assembled at Edinburgh, complained to the Estates that "Th Roman anti-Christ is again endeavoring to erect idolatry, and we crave that suc attempts should be repressed, otherwise the brethren will be obliged to take up the sword themselves for that purpose. At the same period Lethington wrote to Cecil, "Those that give themselves out for maintain it."

In very similar words, the Review complains: "How ready some so-called Protestants are to acquiesce in Papal assump-

No doubt the editor of the Review would be glad to see the days of the penal code restored. But he should learn a lesson of restored. But he should learn a lesson of toleration from the example of such genthemen as delighted in paying due honor of 1643 1651. to a prince of the Church which numbers among its adherents 250 millions of Christians. "So-called Protestants" foreouth ! Protestantism must be at a low ebb if there are none Protestant but those who are of the tribe of the Review! He might learn from our Lieutenant-Governor that the conferring of the Cardinalate on a native of Canada was "an honor to Canada for which Protestants and Catholics are grateful," for "to no one in his humble judgment could the honor have more appropriately fallen than to Cardinal Taschereau. He was grateful for being allowed to join in that testimony of respect and honor towards his Eminence."

Whence arise, then, the lamentations of the Review? "People who have seen the heir-apparent of the throne," and other "representatives of her Majesty . . . were gravely asked to believe that never was the city so honored as by this visit of the native representative of an Italian We have not a word to say against the

roper respect being paid to gracious Royalty. It is a Scriptual precept : "Fear God : Honor the King." But the "Italian priest" to whom the Review refers so sneeringly is also a King. His domain is small temporally, but his rank as a King is recognized even by the Italian guarantees, and his nuncios are received by all the Sovereigns of Europe as Royal Ambassadors. The penny whistler of the Review cannot deprive him of this rank. But he is more than a temporal king. He is the spiritual ruler of 250 000 000 subjects: and as such, in acknowledgment that the spiritual order is above the natural order. all sovereigns grant his representatives precedence over the representatives of earthly authority. Here is the key to the honors paid to a "Prince of the Catholic Church." It is not derogatory to the respectable and discerning Protestants to Much of what President Kasson save is recognize facts; and the Popes's position applicable to Canada.

byterian Review.

But the Review has more weighty reasons still why Protestants should not honor the Cardinal. He says that Roman Catholics assume that Protestants are "actually glad to have in their midst, and a guest at Government House, a man who hassworn to the Pope an eath in which occur the following words : "Heretics, schismatics and all rebels to our said lord (the pope) or his aforesaid successors, I will to my utmost persecute and oppose."

Is there any evidence, then, that Cardinal Taschereau has "persecuted" or attempted to persecute Protestants? Certainly not; nor does the Review pretend there is. Would not this lead to the suspicion, then, that the Review is a calumnia.

tor? And so he is.

But the Review will undoubtedly say "If the Cardinal has not done this, he has neglected or shirked his duty." We might answer that the Cardinal, probably, knows and fulfils his duties quite as well as the editor of the Review ; but instead of this we will inform the gentleman that the Cardinal has taken no such oath as he pretends.

A certain Protestant dignitary, whom we might name, travelling in Rome, saw announced on a church "Indulgentiae plenaria et quotidiana pro vivis et defunctis." Returning to Canada he gravely informed his audience, in a lecture, that he had seen advertised "Indulgences for sale daily:" This was his translation through ignorance or malice. Perhaps the Review is sailing in the same boat.

another minister who declared he saw a church dedicated to "Mary the equal of God." It was inscribed "Maria Delpara": "To Mary the Mother of God." Does the editor of the Review see the point? We before giving any more versions of "Cardinal's oaths.

The Review concludes his ebullition of bigotry by a gentle reference to the "Woman of the Apocalypse" who represents, as he tells us, the Catholic Church, "red with the blood of the martyrs of Christ." He has quite mistaken the application. The "Woman of the Apocalypse," called in the King James' version the Mother of Harlots, drunken with the blood of the saints," is a more apt symbol of the Church which issued the bloody proclamation quoted by us at the beginning of this article: the Church which in its Catechism makes it "sin" to "tolerate a false religion," meaning not only Catholi-Protestante are not all earnestly bent to city, but Protestantism also in any form except that set forth in the Westminster confession—a Church which has in solemn assembly declared: We "with our hands lifted up to the most High God do swear

. . . that we shall in like manner, without respect of persons, endeavor the extispation of Popery, Prelacy etc. . . . that the Lord may be one, and his name one,

The abuse of the Holy name of God in such a connection makes the oath blasphemous as well as murderous. It comes with ill grece from a Presbyterian to accuse any other church of the stain of blood, which bas not such doctrinal decrees as these. Individual members of other churches have persecuted; but Presbye terians alone have made persecution a duty arising from the law of God. It is little wonder that Jefferson said : The Presbyterian clergy are the loudest, the most intolerant of all sects: the most tyrannical and ambitious."

The intolerant spirit of the Presbyterian clergy was exhibited in the United States just as it was in Canada. The Presbyterian Just as it was in Canada. The Presbyterian
Journal of Poiladelphia declared itself provoked because at the Centennial celebration of the American Constitution marked
honors were paid to his Eminence Cardinal Gibbous: and that in the "great
Protestant city of Philadelphia." In reply, President Kasson said:

"The Journal fails entirely to comprehend the significance of this great national celebration. The very plan of the Commission involved the participation of every order, rank, and quality of the American people, subject only to the condition that they acknowledge allegiance to the Constitution and loyalty to the flag of the United States. To have made it partisan, either in a political or religious sense, would have been a gross outrage upon the patriotic sentiment of our people, and upon the principles of the Constitution itself.

"Representatives of every religious denomination, except Mormons, so far as "The Journal fails entirely to compre-

"Representatives of every religious denomination, except Mormons, so far as the Commission could ascertain their names and addresses, were invited to participate, and seats on the principle platforms were provided for at least one of all such representatives.

"Remembering that the most numerous body of professing Christians belonging to any one Church or sect in this country is the Catholic, the Commission invited for the performance of the next office of

for the performance of the next office of prayer the leading representative of that Church,"

WINTAKEN IDEAS OF SANCTITY.

rendered on that bleak December morning, by the frozen shores of the Great Slave Lake, to two lost wanderers, a holy bishop and his acolyte. Its warmth drove the death chill from their breasts, and its gentle stimulus helped them to endure more easily the pangs of hunger, from which they were suffering.

Leaving them to parake of their spare comforts, let us betake ourselves to St. Joseph's mission, where the arrival of the bishop was expected on the previous day. We will allow Father Petitot to describe the alarm created by the news given by the

We will allow Father Petitot to describe the alarm created by the news given by the bishop's fellow-travellers, of his being left behind by them on the lake;

"An Indian came from the Fort that evening to tell us that the two young officers, who had been expected, had arrived, and that the bishop and his companion not being able to keep pace with them, remained behind them on the lake. This news came upon us like a thunderclap. I was appailed at the thought of his lordship being out upon the lake during such a night, whilst so frightful a storm was raging, and the cold so intense as to be capable of freezing mercury. I knew that the lesat deviation in the track left in the snow by the party in advance knew that the least deviation in the track left in the anow by the party in advance of him might lead to his straying towards the middle of the lake, and thus to his certain death. I had the same evening just returned from a long and painful journey and was much fatigued. But forgesting all my hardships, I set forth with two companions in search of the lost travellers. We kindled torches, fired shots, and went up and down in all directions, calling out their names at the highest pitch of our voices. But it was all to no purpose. After hours of useless search, we returned to our hut, wearfed and debeartened. We looked now upon his lordship's escape as an impossibility, his lordship's escape as an impossibility, unless God worked a miracle in his behalf; unless God worked a miracie in his benair; for according to the opinion of the most experienced ludians, no body could camp on a trozen lake, whilst a cold so intense as that mentioned prevailed, without for-

The next morning Father Petitot sent out another searching Father Patitot sent out another searching party to make a further attempt to find the bishop and rescue him and his companion, if they were still alive. Fortunately they passed near the spot where his lordship and young Beautieu had taken shelter. The meeting was a joyful surprise on both

the Church was about to celebrate the coming of the Holy Kings to Bethlehem, and that they might hope that He, whose star guided the wise men, would become Himself their guide. Whilst speaking thus to them, all of a sudden they came across human foot prints, freshly marked upon the snow. They are saved. Quickly they changed their routs, to follow the track so providentially discovered by them. That evening they reached the Fort of the Big Island. Our readers will be pleased, we are sure, to know that the poor brute that was marked out for slaughter received his reprieve, and was allowed to received his reprise, and was allowed to continue his useful work in the team. The bishop was happily enabled to com-plete in its entirety the whole of the mis-sionary programme he had fixed upon before starting on that difficult expedition.

CHAPTER XV.

CHAPTER XV.

The mission of Providence continued to grow and develop rapidly and solidly. Dr. Grandin decided on establishing there a community of Sisters of Charity. A convent had to be built. Father Grouard and the excellent Brother Alexis took upon themselves the chief labor of the construction. It was a two-storled house, the first of the sort that had ever till then have raised in any part of those wast and the first of the sort that had ever till then been raised in any part of those vast and desolate regions. It excited the surprise of the Indiane, and served as another land mark of civilization in their midst. While the bishop was still at Providence he received the sad news of the death of Father Grollier. This news resched him on the eve of his commencing his journey southwards, towards the well-established mission of St. Albert, where he is to fix his abode. Alluding to this occasion Monseigneur Grandin writes:

"I spent the night in weeping and praying, and in arranging my plans for the future. At four in the morning I commenced my journey. I felt a double adness weighing upon me as I took my

ness weighing upon me as I took my departure. I mourned over the painful news of Father Grollier's death, and was grieved at bidding good bye to the members of the devoted community I was

Quitting."
On the arrival of Bishop Grandin at St. Albert's, he received the following letter from a Protestant gentleman:
"It was with the greatest pleasure I received your lordship's letter, on your

Francis Xavier, he was suffering from chronic asthma, which was to carry him to an early grave.

Being a native of Montpellier, in the South of France, it was marvellous how he lived and worked as he did, amidst the terrible rigors of twelve polar winters. When he felt his death illness coming on, he was alone in the far northern wilderness, with his Indians whom he loved so dearly. Hundreds of miles separated him from his nearest brother priest. On that occasion he thus wrote to Monseigneur Grandin:

"If feel that the hand of death is upon me; I hope however that I shall not die without having an opportunity of making my confession; but if I cannot go to confession, I have a peaceful trust in the goodness of God, that He will show me mercy. I am now a useless being. I can no longer be counted among the active workmen in God's vineyard. Nevertheless you must not be too anxious about me. I suffer, it is true, from asthma; but this malady, which is hereditary in my family, has not prevented many of my relatives living to a ripe old age. I think if I were at some post where I could get occasionally a little milk and a few potatoes, I should have a chance of recovering my health."

In a subsequent letter he renounced the thought of seeking for a milder climate, or a place where he could procure that nourishment, and those remedies and helps, which his prostrate condition demanded. He again writes to Monseigneur Grandin:
"I will not quit my present position

schools, and introduced us to the Sisters. The church represents an extraordinary amount of labor and ingenuity, when it is considered that there is not a saw mill in the country, and that every plank had to be made with a hand-saw. The altar is a beautiful piece of wood work in the early Norman style, executed as a labor of love by two of the Fathers. The sacristy behind was the original logchouth, and is till u-ed for service in the winter. The St. Albert mission was formed about altar years ago. It numbered nearly a thousand. Then came the small-pox that raged in every Indian camp, and wherever men were assembled, all came up and down the Saskatchewan. Three hundred died at St. Albert's; men and women fied forgy their nearest and dearest.

Whilst engaged in those wonderful missionary labours, the success and extent of which recall the days of St. Francis Xavier, he was suffering from chronic asthma, which was to carry him to an early grave.

Being a native of Montpellier, in the South of France, it was marvellous how he lived and worked as he did, amidst the terrible rigors of treel're polar winers. When he felt his death illness coming on, he was alone in the far northern wilderness, which his Indians whom he loved so dearly. Hundreds of miles separated him from his nearest brother priest. On that cocasion be thus wrote to Monseig.

"If feel that the hand of death is upon me; I hope however that I shall not die without having an opportunity of mak. In an olonger be counted among the sortium proportions for the most of such manifold tribulations of the heart of France-the closing of the high-schooled hordes of Teuton savagery or consistency. I am now a useless being. I cannot go to the close of God, that He will show me mercy. I am now a useless being. I cannot longer be counted among the active workmen in God's vineyard. Nevertheless you must not be too anxious about me. I suffer, it is true, from at the proportion of the price of the counted among the active workmen in God's vineyard. Nevertheless you must

death and disaster."
"During the days spent in the mountain house I enjoyed the society of the most enterprising and best informed missionary in the Indian countries—M. Lacombe. This gentleman, a native of Lower Canada, has devoted himself for more than twenty years to the Richtest Lower Canada, has devoted himself for more than twenty years to the Blackfeet and Crees of the far West, sharing their sufferings, their hunts, their summer journeys, and their winter camps—sharing even, unwillingly their war forays and night assaults. The devotion which he has evinced towards these poor wild warriors has not been thrown away upon them, and Pere Lacomb is the only man who can pass and repass from Blackfoot

the fever of life, after wearinesses and sicknesses, fightings and despondings, lan guor and fretfulness, struggling and suc ceeding—after all the changes and chances of this troubled, unhealthy state—at length comes death; at length the white throne of God; at length the beatific vision."

Newman was, indeed, in one sense—and

Newman was, indeed, in one sense—and a very real sense—a Puritan of the nine-teenth century. He rose in the pulpit of St Mary's, not only to rebuke the worldliness of the world, but to protest against the religion of the day, which had dropped one whole side of the Gospel—its austere character; which included "no true foar of God, no fervent zeal for His honor, no deep hatred of sin, no horror at the sight of sinners, no indignation and compassion at the blasphemies of heretics, no jealous adherence to doctrinal truth, no especial sensitiveness about the particular means of gaining ends, if only the ends be good, no loyalty to the Holy Apostolic Church of which the creed speaks, no sense of the authority of religion as external to the mind—in a word, no seriousness." These are the words of a Puritan—a Puritan who was also a Catholic—and here lay his power with higher minds in an age which had yielded to the sapping-in of material influences, which had grown soft and self-indulgent, and which was bewildered by confused voices that seemed only to announce an intellectual anarchy.

Look and Live!

My lady reader, don't pass me by with the unkind remark, "Only an advertisement." I may do you good. I may unfold to your view the "pearl of great price." I may be the means of reatoring to you health and happiness. I surely will it you are suffering from any form of nervousness or female weakness, and will act upon my suggestion. I bring to your notice, with every confidence in its merits, a remedy especially compounded to meet just the requirements of your case. Dr. Pierce's Favorite Prescription, bidding you look and live! Ladies everywhere, who have used it, speak volumes in its praise!

Joseph Rusan, Percy, writes: I was in Look and Live!

Joseph Rusan, Percy, writes: I was induced to try Dr. Thomas' Edectric Odfor a lameness which troubled me for three or four years, and found it the best article I ever tried. It has been a great blassing to me.

PATRIE TON BURKE.

THE CASE DECORD STATES AND ADDRESS AND ADD

spoke of the beauty and purity and perfection of a religious life; he showed how it tended to raise man, even in the life below, almost to a lavel with the angels; he expounded with marvelous lucidity the meaning of the vows religious take, and expained their bearing on the holy state; and with a fervid peroration that carried his hearers away from earthly things, left them in earnest contemplation of a glorious future. It was no mere effort of polished rhetoric, no skillful weaving of brilliant phrases into rounded sentences, such as may gratify the ear without ever reaching the heart. It was the full flow of an apostolic soul that came down on the congregation then assembled, and swept everything away on its irresistible tide. There were worldly men present, but the worldliness among them went along in silenca, pondering upon the nothingness of his own pursuits. It was a sermon to make a scoffer stand self condemned. It was a discourse that, being heard, must be imbedded in memory for a lifetime."

At the age of thirty four Burke was made Prior of San Clemente in Rome, but after a few years found his way back to Irelaud. The annals of the post Apostolic Church contain, we suppose, few instances of sacred oratory so continuous, and, judged at least by material tests, so successful. When the new Cathedral at Armagh was opened Father Burke preached. The offertory was £8,000! During 1871-2 he delivered in eight months four hundred lectures, besides sermons, and collected eighty thousand pounds. After a most painful internal disease had set in he preached without intermission, and sought his best anodyne in a noble cell forgetfulness, full of passionate appeal to the souls of sinners. He was too brave in bodily anguish, too tensely strung up to slak on the pulpit steps. Between the forty fifth and fifty-fifth year of his age his record of work never fell below five hundred sermons a year, and sometimes ran up to a thousand. In presiding over retreats he constantly deliverei three, sometimes four lengthened address

M. J. in Catholic Mirror Many persons imagine that it is extremely difficult, if not impossible, to acquire sanctity, and are frightened at the mere thought of underteking a work of such great magnitude. They are mistaken in their conception of true sanctity, in what it consists, and the means of continuit. The task is however. acquiring it. The task is by no means as difficult of accomplishment as they suppose; and, were they to make the trial for themselves, they would soon become convinced of the truth of this statement convinced of the truth of this statement When our Lord said, "Bo ye perfect as your heavenly Father is perfect," He did not use these words in an exclusive or limited sense. He addressed them to us all; for he willed the salvation of all. "This is the will of God, your sanctification." True, He did not expect that we should succeed in reaching, even in a small degree, the infinite perfection of the Model proposed for our imitation. He simply intended to impress upon our minds the necessity of having lofty aims and doing all in our power to attain the highest possible standard of moral excellence. When we do this He is satis fied, and will supply the deficiencies on our part.

highest possible standard of moral excellence. When we do this He is satisfied, and will supply the deficiencies on our part.

The vast majority of persons content themselves by pursuing the ordinary course, never striving to advance beyond a certain point already fixed as the limit of their aspirations. This is why so few succeed in acquiring exalted virtue, which cannot be attained without the exercise of generosity. Such persons are impressed with the conviction that any effort on their part, beyond the ordicary perform anse of what is strictly obligatory, is unnecessary and uncalled for. They say that the greater perfection belongs to the saints, who are differently constituted, and whose example they are not called upon to imitate. Herein lies a serious mistake; for it is precisely for imitation that God has furnished the heroic examples of His chosen servants. The glorification of God and the edification of men are the chief ends for which His saint lived and labored; and these objects are promoted by us only in so far as we follow in their blessed footsteps.

Some say that we must not attempt to pattern our lives after those of saints and holy persons, since to do so would be extremely hazardous—would be aiming a singularity. Whilst this course may be asfely followed in certain cases, it can scarcely be considered as of general application; for, if so regarded, there would be no incentive to spiritual progress. There is more danger to be apprehended from spiritual apathy than from a gener our resolve to go forward on the path the perfection, upon which the saints have trodden. The term "singularity" may be very good when its meaning is defined and properly understood; but it may leas us astray unless its meaning is restricted and clearly comprehended. If by singularity is meant a certain strangeness on manner assumed simply for the purpos of appearing odd without regard to the opinions of others, and in order to be a variance with the approved conduct of those possessed of good sense and soun judgment, t intended to imply that we must not account our own judgment in matters of con may be, when it conflicts with the opin ions and imperious dictates of eur neighbors, it becomes not only our right bu our duty to set aside such dictation and follow the judgment which we have formed at the wants and spiritual necessities of our soul. Of course it will be understoothat before entering upon a strict line duty wise counsel will be sought; for man is a safe guide unto himself, however wise and learned he may be considered. What is herein stated is in the nature of suggestion, it being intended only to stime. what is never stated is in the nature of suggestion, it being intended only te stin ulate to more earnest endeavors in the service of God by holding up the sain as models for imitation.

The saints were not constituted difference of the saints were not

The saints were not constituted differently from ourselves; nor were they from the trials and temptations incident to our lives. They were confronted with and harassed by tribulations far great than any which we are called upon to edure. It was their loving submission at patient endurance of those trials the rendered them so pleasing to God an merited the sustaining grace by which they triumphed over all their difficulties. Had they been less humble they wou have grown tired and murmured again the divine will. By such felly and wite edness they would have become a prey the enemy of salvation, whose object as constant effort it is to thus ruin souls. It is respect their example is of incalculable benefit to us in the warfare in whit we are engaged.

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Among the obstacles to acquiring and tity or perfection the most serious. Per haps, is that of discouragement. We as a constituted by nature that we caunendure the thought of failure in an enterprise which we undertake. It is no flattering to our pride to know that of afforts have been purposeeful. for flattering to our pride to know that of afforts have been unsuccessful; for would have people think highly of of skill and wisdom. In spiritual affa this same quality predominates. We anxious to succeed—according to fancy—and every failure discourages a humiliates us We think we are not p gressing; and in this, as in all things el our jugment must prevail. We app more anxious to satisfy ourselves than please God; and hence the more we contemplate and mourn over our failures template and mourn over our failures think of Him and the slower is a progress towards Him. The remedy is less we think of Him and the slower is of progress towards Him. The remedy is forget curnelves as far as possible; a fix our gaze steadfastly upon the obj before us—God, in whose service we employed. If we do this we shall be couraged to go forward with confident for God looks upon us lovingly as we

WINTAKEN IDEAS OF SANCTITY.

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Some say that we must not attempt to pattern our lives after those of saints and

holy persons, since to do so would be ex-tremely hazardous—would be aiming at singularity. Whilst this course may be safely followed in certain cases, it can scarcely be considered as of general appli-cation; for, if so regarded, there would scarcely be considered as of general application; for, if so regarded, there would be no incentive to spiritual progress. There is more danger to be apprehended from spiritual apathy than from a generous resolve to go forward on the path to perfection, upon which the saints have trodden. The term "singularity" may be very good when its meaning is defined very good when its meaning is defined and properly understood; but it may lead us astray unless its meaning is restricted and clearly comprehended. If by singularity is meant a certain strangeness of manner assumed simply for the purpose of appearing odd without regard to the opinions of other, a, and in order to be at variance with the approved conduct of those possessed of good sense and sound judgment, then it is neither praiseworthy nor permissable. Bat if the term is intended to imply that we must not act out our own judgment in matters of conscientious duty, however well matured it may be, when it conflicts with the opin ions and imperious dictates of our neighbors, it becomes not only our right but bors, it becomes not only our right but our duty to set aside such dictation and follow the judgment which we have formed a to the wants and spiritual necessities of our soul Of course it will be understood that before entering upon a strict line of duty wise counsel will be sought; for no man is a safe guide unto himself, however wise and learned he may be considered. What is herein stated is in the nature of

from the trials and temptations incidental to our lives. They were confronted with and harassed by tribulations far greater than any which we are called upon to endure. It was their loving submission and patient endurance of those trials that rendered them so pleasing to God and merited the sustaining grace by which they triumphed over all their difficulties. Had they been less humble they would have grown tired and murmured against the divine will. By such felly and wickedness they would have become a prey to the enemy of salvation, whose object and constant effort it is to thus ruin souls. In constant offort it is to thus ruin souls. In this respect their example is of incalcul-able benefit to us in the warfare in which

We are engaged.
Sanctity does not, as many suppose Sanctity does not, as many suppose, consist in the performance of great deeds which win the praises of men and excite a certain feeling of pleasure or satisfaction in our own hearts. It consists simply in the faithful and conscientious discharge of the duties of our station in life, keep ing before us constantly the desire of pleasing God and a willingnees to correspond as far as possible with the graces which He may be pleased to vouchafe to us. If we view and perform our duty us. If we view and perform our duty from this standpoint, we are on the way to perfection whether our station in life be exalted one or our lot is cast amongst

Among the obstacles to acquiring sanctity or perfection the most serious per-haps, is that of discouragement. We are so constituted by nature that we caunot endure the thought of failure in any enterprise which we undertake. It is not flattering to our pride to know that our efforts have been unsuccessful; for we would have people think highly of our skill and wisdom. In spiritual affairs this same quality predominates. We are anxious to succeed—according to our fancy—and every failure discourages and bumiliates us We think we are not progressing; and in this, as in all things else, but increase must prayed! We appear our jugment must prevail. We appear more anxious to satisfy ourselves than to please Gud; and hence the more we contemplate and mourn over our failures the less we think of Him and the slower is our less we think of Him and the slower is our progress towards Him. The remedy is to forget ourselves as far as possible; and fix our gase steadfastly upon the object before us—God, in whose service we are employed. If we do this we shall be encouraged to go forward with confidence; for God looks upon us lovingly as we ap-

proach Him borne down by the weight of our infirmities. So long as we remain upon earth, says the great spiritual master, St Francis of Salea, we shall never see ourselves without miseries nor behold Gad without merry and love. Timid souls should take courage from this assurance that Gad ever greets them with a smile of love. He wears no frown for those who are intent upon secving Him with fidelity, even though they soffer from imperfections he wisely permits to remain in us not to discourage but to strengthen us; for "power is made perfect in infirmity;" and discourage but to strengthen us; for "power is made perfect in infirmity;" and He wishes to ground us in solid virtue by making us patient and humble. We shall one day praise God for having allowed us to know the unisthomable depth of our machines.

weakness.

The means of acquiring sanctity are prayer, the frequentation of the Sacraments, and such other good works as are dictated by Christian charity. The Sacraments are the mediums or chanuels through which divine grace is communicated to our souls. The more frequently we approach them, provided we have the proper dispositions, the greater the measure of grace conferred upon us. As no one need hope to acquire virture or advance in holiness without the help of these agencies, the necessity for frequenting the Sacraments becomes apparent Hence all those who attained perfection were accustomed to make frequent use of the Sacraments. The great St. Teresa used to say that she would approach the altar daily were it necessary to risk her life in so doing. And in so acting she only gave proof of the practical workings of the strong and ardent faith which was characteristic of all the saints, who fully realized the real presence of Christ in the Sacrament of His Love. They were able to penetrate with the eye of faith into this profound mystery of love, and thence draw forth the attength and grace which enabled them to overcome the varied obstacles and temptations that beset them. It was from this source that they derived light to know their own imperfectious and increased power of mind to conquer them. This knowledge also begot them that tender compassion for the weaknesses of others which is peculiar to holy persons. In modeling our lives upon those of the saints it is not necessary to adopt many rules of conduct. Some persons burden themselves with lengthy and cumbersome rules and impose upon themselves various spiritual exercises more calculated to weakness.
The means of acquiring sauctity are

themselves with lengthy and cumbersome rules and impose upon themselves various spiritual exercises more calculated to weary and oppress than cheer and invigorate the soul. Hence they make little progress in solid virtue. The mind should not be encumbered with too many details or formalities, nor the heart dried up by too strict adherence to prescribed methods of piety. Both the mind and heart should be left free to exercise the powers and qualities with which the Creator has endowed each one of us in order that the soul may breathe the freshness which endowed each one of us in order that the soul may breathe the freshness which divine grace imparts, and the mind expand under its ennobling influence. God does not insist upon being worshipped in measured terms or according to prepared methods, which though suited to the wants of some are ill adapted to meet the requirements of others. He only asks the homage of our hearts, and for this He makes an urgent appeal when He savs: "Son give Me thy heart" In giving Him this we bestow upon Him who is slone worthy of it all that we possess.

Protestant Testimony. London Tablet, September 24. On several occasions already we have quoted the outepoken and striking testi quoted the out-poken and striking testimonies of the most recent African explorers, in all cases Protestants,
or at least non-Catholics, to the
unique and remarkable efficacy of
the Catholic missionaries. To the testi
monies of Oscar Lenz, Dr. Juncker, Dr.
Wolf, Mr. Dennett, and others, we are
now able to add that of Baron von Sch
werin, the eminent geographer of the want is neven stated is in the nature of suggestion, it being intended only to stimulate to more earnest endeavors in the service of God by holding up the saints as models for initiation.

The saints were not constituted differinterview accorded to the representative of the Journal de Bruxelles, von Schwerin, who is a Lutheran, was exceedingly plain-spoken and detailed on the question of the missions. "The Protestant mission aries," he said, "are men of faith, but they are without education. It is not enough for a missioner to be a man of faith. He must also be a chosen man Now the greater part of the Protestant missioners have no education, and missioners have no education, and caroely any teaching. How can you ex sect machine tenders and boot-makers to preach a faith they do not under stand?" He then said: "It I were not s philosopher I should be a Catholic after what I have seen in Africa, I am a believer, but not a Catholic I feel a lively admiration for Catholic missionaries, especially for those of the Congregation of the Holy Ghost They are doing immense good. As for the Protestant missioners they are a disgrace to civilization. They are preparing the ground admirably for renegades I met on the Kasai an unusually excellent missioner, Father Sand, a Luxemburger He is doing great good. The mosto of missioner, rather Sand, a Luxemourger He is doing great good. The motto of the Congo. State ought to be: Tam Marte quam Minerva. Mars is the State, Minerva the missionaries." The Baron warmly encouraged the idea of sending out many Catholic missionaries to the

A Stitch in Time.

When first attacked with a cold in the bead, droppings from the na-al passage into the throat, pain in the head or any of the symptome or for-runners of caterrh, a 50 cent package of Masal Baim will ours you James Cullen, Poolio I-land, N F.
writes: I have been watching the progress
of Dr. Thomas' Eclectric Oil since its intro
duction to this place, and with much pleasure state that my anticipation of its success have been fully realized, it having cured me of brouchitis and soreness of nose; while not a few of my rheumati neighbors' (one old lady in parcicular pronounce it to be the best article of its kind that has ever been brought before the public. Your medicine does not require any longer a spon-or, but if you wish me to act as such, I shall be only too happy to have my name connected with your prosperous child.

DR Low's WORM SYRUP will remove all kinds of Worms from children or adults.

FREEMAN'S WORM POWDERS are safe in all cases. They destroy and remove Worms in children or adults,

race, on Sanday night before a large congregation, which included many non Catholics. His Emissece took for his text the words, 'From the rising of the sun to the going down My name is great among the Centiles, and in every place there is sacrifice and there shall be offered in My name a clean obligation. These in My name a clean oblation. These words, sain His Eminence, are a prophecy words, said His Eminence, are a prophecy spoken four hundred years before the coming of Jesus Christ, and that prophecy was fu filled by the sacrifice and oblation of Jesus Christ Hunself upon the cross on Caivary and by the perpetuation and continuation of the same sacrifice to the end of the world in the Sacrifice of the Hely Mary The Sacrifice of the Hely Mary of the world in the Sacrifice of the Holy Mass may be regarded in three ways. First, it is a commemoration; secondly, it is a representation; and lastly, it is a resitty. Having dealt with the first two points, he said that with regard to the third we had to look a little more dealty. First of all own Derive. regard to the third we had to look a little more deeply. First of all, our Divine Lord promised that He would be with us ustil the consummation of the world. But His presence in the Holy Mass isomething beyond this. God from the beginning of the world has been present in three ways, and therefore the Son of God has been present in the world from the beginning in three ways. First of all, God is present in all Hisworks, in His being, His essence. There can be no being nor existence except that which is given by Hom who alone is self-existent, who from all eternity is without existent, who from all eternity is without beginning and without end. And there fore nothing would exist a moment if it were not the will of Gud, and if Gud were not present in His works. But He is als present in His works by what may be called presiding over them. Having given them all their being He gives them all their perfection, and He preserves them in the state and the form in which He gave them. Thirdly, he is present in all His works by His power, and has power to alter or to change as He will But though God is in the world in these three way.

THE WORLD KNEW HIM NOT;
it absolutely became ign rant, became unbelieving, and was without G in the world. And therefore God sent His Son

world in a divine manner as G d from the beginning, but He came into the world to be present as God and man no only by an invisible presence, but by visible presence, not only speaking to th faith of those that would believe, but faith of those that would believe, buspeaking even to the eyes of those that would not believe. And therefore the Son of God took upon Him our humanity would not believe. And therefore the Son of God took upon Him our humanity—He was made man. He came into this world and was subject to the law of nature. He was like unto us sin only excapted. But while He was subject to the laws of nature He was sovereign over the selaws—He was relguing over them at the very time. He was sovereign over them all. He was sovereign over them to see Him. He came when the doors were shut, when no man could enter. He passed those closed doors as the light passes through the world. Once more, on the Sea of Tiberlas in the grey twilight of the morning He came and stood upon the shore, and we are told that no man "durst as him: Who art thon?" And for this reason, "knowing that He was the Lord." reason, "knowing that He was the Lord."
They knew and yet they did not know
They believed and yet they felt not sure,
because it was a supernatural presence
Well, in all this He was training His Discipies and preparing His Church to live by faith in His real presence although He cannot be seen. When He took the bread and break it He said, "This is My Body and this is My Blood." Will any body say that He did not mean it? The man who would say that would be a blas phemer. They had His own interpretation of these words He said, 'I am the living bread that came down from Heaven. If any man shall est of this breat he shall live for ever." And then He went on to live for ever." And then He went on to say, "And the bread that I will give is My flesh, which I will give for the life of the world. My flesh is meet indeed, and My blood is drink indeed; unless ye eat the flesh of the Son of Mau and drink Hi blood ye shall have no life in ye. H that eateth My flash and drinketh M blood abideth in Me and I in him." Who is it that would tell us that these are metaphors and figures? The Holy Sacrament of His body and of His blood is a reality—not only a commemoration, not only a representation, but a divine reality as surely, as luminously, as evidently true as the creation of the world.

THERE ARE TWO SCHOOLS OF TREOLOGY, I will call one the school of shadows, and blood abideth in Me and I in him."

I will call one the school of shadows, and the other the school of realities. St. Paul tells us that there were at one time men who said that the Resurrection had passed already; that the Resurrection was done and over, and that there was no resurrection to come. That is to say, they inter preted the Resurrection to be a figure of a metaphor or a shadow of some spiritus action. That began in the time of the Apostles. And beginning in the time of the Apostles, there was also a sect of men who said that the appearance of Jesus Christ—the visible form of Jesus Christ— Christ—the visible form of Jesus Christ—was a phantasm, a mere appearance. That is to say, they explained away the Incarnation of G.d. He was not really God and man; He was God and a phantasm. Then when men by fattn got rid of that anomaly there rose up men who said that He was man; He was no more than man—and I know not how many thinds of auch arter. There are a time three hundred years ago when there was an uprising of what I must call these

THEOLOGIANS OF SHADOWS, who said that the Church is not a body; who said that the Church is not a body; it is not visible; it is an invisible fellowship which no man can see, which no man
can touch. At that rate the Church was
never persecuted, for if there was no
body there could be no wound. And
then these men said that the Sacrament
of the Altar and the Holy Mass were only

science; Onscience is according to them a feeling, a sentiment. It comes to this at last; there is no such thing as moral law—right and wrong. I heard men—and the majority of those present to discuss it—come to THE CONCLUSION THAT SUICIDE IS that every man has a right over his own life, and that he may take it if he choose. Wel, then, we have no lawgiver, no life. Well, then, we have no lawgiver, no life-giver; we are our own masters. But again, men have gone beyond this. They say the senses are so fallible you cannot be sure even of the things you see. Well, then, according to this we can know noth-ing of the world round about us, nothing of one enother except through the senses. Therefore it comes to this, we can know nothing of the world short us, nothing of Therefore it comes to this, we can know nothing of the world about us, nothing of one another. We may fancy, we may dream, we may imagine, but we cannot be sure. They have gone be youd this again. Because if the reason of man depend upon the senses and the reason has only the reports of the senses, that is, what the eyes and the ears teach us, to work upon what becomes of the reason? It becomes skeptical, doubtful, hesitating, paralyzed And to this the theology of shadows, of science, of human private judgment, has reduced man, who is made to the image and like ness of God! You do not belong to that school, and I am sure you do not wish to belong to it. You belong to the school of reality, which believes in what we see around us, and in what the Church teaches. There was a time when in every church in around us, as d in what the Church teaches. There was a time when in every church in London there was the Holy Mass every morning and the Most Holy Sacrament on every high altar. And there hung before the presence of our Lord a lamp bearing a bright witness to His Real Presence in the most of us. There was, then, in every church a point of light; and as you see sometimes when the sun is rising in the morning the light will pass through the shutter, only a ray of light, which

the shutter, only a ray of light, which spreads and fills the room with its radi ance, so the presence of our Lord Jesus Christ in the Most Holy Sacrament FILLED WITH ITS RADIANCE THE WHOLE the homes and the hearths of the people. And their little children were brought into the light of the Incarnation, and they grew up from their infancy filled with the light of the "Word made Fiesh." And whensoever they went into the church they knelt down before Him, and in the Hol. Mass they knew that Jesus was offer ing Husself in "the clean obtation" for the sus of the world. They grew up in the fath with a consciousness that per-vaded their whole souls, intellect, con-science, and heart. And then there came the day-it was, I think I am right, in the year 1571-when the Most Holy Sacra ment was removed, was taken away ou of every church, and the lamp before th altar was put out, and there was a perpet ual Good Friday, when the door of the tabernacle stands empty, when the altar is di-mantied, and when all the tokens of afterwards And they grew up and went into the places which before were Catholic churches—there was no light, no witness, no silent voices aying, "The Lord is here." Toey grew up therefore in unconsciousness of the presence of the "Word made Fresh." And thus of the five million of une now called London there are only two hundred thousand who have churches and alters and tabernacles and the silent land to train them and that; children lamp to train them and their children to

Fiesh." once so full of saints, the Monammedan flood has swept, and the Biessed Sacramen has been taken away out of the sanctu ary. The great churches of the East—the churches of St. John, of St. Gregory, St Cyprian-they are now in the hands of the infidel. In the North of Europe and in England and in Scotland, save only in the Catholic Unity, the Most Holy Sad rament has been taken away, and the ancient sancturies are desolate. Not so in Ireland. Though spoiled of its sanctuaries, of its churches—in secret, nevertheless in unbroken perpetuily, the Most Holy Sac rament has been affered Let us carry home one lesson with us. Our Divine Lord is with us—His love to us and our love to Him—there is the seal of our religion. Let us live as if we are disciples with Him vi-ible upon earth. If you are united with Him in love, and if you persevere in that love, then you may repeat the words which are written, "Who shall separate us from the love of Jesus

A Millionaire in a Minute. Instances are on record where toilers gold mines and dismond fields, who, by one turn of a spade, a single movement of the hard, have been transformed from penniles laborers to millionaires. But shey were not so locky as is the consumptive who fluds a means of restoration to health, who learns that the dread disease from which he suffers is not incurable.

Dr. Pierce's Golden Medical Discovery will cure consumption (which is lung diseases of the blood, such as blotches, pimples, eruptions, scrofulous sores and swellings, it is unequaled.

A Sad Contemplation. It is sad to contemplate the amount of physical suffering in the world. How many weary broken down invalids there are to whom life is burdensome! The are to whom life is burdensome! The nervous debility and general weakness of those afflicted with lingering disease is best remedied by the invigorating powers

Diphtheria.

Special to the CATHOLIC RECORD. MARITIME NOTES.

South Nelson, N. B, is a straggling vil-South Nelson, N. B., is a straggling vil-lage extending over a mile on the shore of the River Muramicht, opposite the flour-ishing town of Newcastle. About three years ago the Catholics of this parish suf ishing town of Newcastle. About three years ago the Catholics of this parish suffered a great pecuniary loss in the destruction by fire of their church and presbytery. A large house was erected at once, with the upper part built somewhat larger than it would be were it only intended for the presbytery, so that a portion would do for a temporary chapel until the new church was built. The church destroyed by fire, above alluded to, was built by Rev. Father Dollard, afterwards Bishop of St John, N. B., about 1832. In 1833 the late lamented Father Egan took charge of the parish and resided there until his death a few months ago. The Suuday I was at South Nelson his Lordship Bishop Rogers administered the sacrament of Confirmation to about 200 persons of both sexes. His Lordship celebrated the eight o'clock mass, assisted by Rev. Father Carolan. After mass he delivered an instructive discourse to those about to be confirmed. Last mass was e-lebrated by the pastor, Rev. Father Power, who was assistant under the late Father Egan. After mass the bishop preached on the gospel of the day. He also alluded in feeling terms to the late pastor, and dwelt at some length on the early work of the ploneer missionaries, who labored under the most trying diffi the early work of the ploneer missionaries who labored under the most trying diffi culties for the spiritual welfare of their scattered flocks. In the afternoon his Lordship drove to St. Louis, where he was to give confirmation on the following

R, above alluded to is a town of about twenty five hundred inhabitants. There are three saw mills. Considerable ship ping is also carried on during the season of navigation. The place has a lively, enterprising appearance, which is not a little enhancet by the new government build ings lately erected at a cost of about twenty-five thousand dollars. Newcastle is the county town of Northumberland County.

The Catholics form a very large propor

The Catholics form a very large proportion of the inhabitante, they have a fine church, presbytery, and convent, the latter in charge of the Sisters of Notre Dame. The Pastor is Rev Father Dixon.

Bathurst, N. B., is situated on the Nepissiguit river, that empties into Bay Chaleur. Like most of the towns in the northern part of New Brunswick, its chief support is the lumber industry. There are two saw mills in the place, besides being that if R. B. It is also the support is the lumber industry. There are two saw mills in the place, besides being on the line of the I C. R. It is also the terminus of the Paraquet Railway, a comparatively new line, sixty miles long, that extends to the sea shore. More than half of the population, which is about two thousand, are Catholics, many of whom are of French descent. Father Barry, the respected pastor, is just now engaged in erecting a fine stone church about 50x100. For some time past the congregation have worshipped in the basement, the walls worshipped in the basement, the walls being erected to that height and 10 fed over. During the past summer the walls have been raised to the clere story and it is expected to be roofed next summer. I expected to be roofed next summer 1:
speaks well for the zeal and liberality of
the congregation to undertake the erection
of such a fine building, but, under Father
Barry's careful attention, the cost will be
reduced to the lowest possible minimum
The Sisters of Notre Dame have charge of the schools. The parish of Bathurst was formerly part of the Parish of Bathurst village, of which more anon, but a few

formerly part of the Parish of Bathurst village, of which more anon, but a few years ago the parish was divided and each village has a separate pastor.

Bathurst village above alluded to is situated opposite Bathurst, and connected by a long bridge. The population is mostly of French descent. A fine frame church of recent construction has replaced the one burnt down about seven years ago. The convent and school is in charge of the Sisters of Notre Dame. A new and very credit able presbytery is being built to replace the old one. The paster is Ray Rather

Varilly

At Petite Rocher there is a church under the charge of Rev. J. C. Carter.

A few miles below Belledune station there is a church. This parish was formerly attached to Jacquet River, but about a year ago was erected into a separate parish, with Rev. Peter Duffy as first parish priest. Father Duffy is about to erect a presbytery.

At Jacquet River another church is

At Jacquet River another church is about being erected, the congregation at present worshipping in a part of the presbytery arranged as a temporary chapel. Rev. Father H. Doucetis pastor. The churches at upper Charlo and Balmoral have large congregations Rev. Father A. Boucher is the pastor. Dalhousie, N. B., in Restigouche Co., is beautifully situated at the head of Bay Chaleur. The Bay divides the Provinces of New Brunswick and Quebec. Oppo-

of New Brunswick and Quebec. Oppo site is the county of Bonaventure. In the latter province two fine saw mills are running, and many ships come up to be loaded with deals for foreign ports. A line of steamers run from here to Gaspe and intermediate ports on the Quebec side every other day. About a year ago the town suffered by an extensive fire, most of the business part being con the town suffered by an extensive fire, most of the business part being con sumed, but it is now nearly all rebuilt with an improved class of buildings. Among the new buildings is a fine hotel erected by Mr. P. B. Troy, the well known architect and builder, who has lately turned his atten-tion to hotel keeping. The new hotel is three stories high, finished in the best style and is to be furnished regardless of cost. That the hotel is well laid out for convenience of guests may be known when we say that Mr. Troy is his own Mr. Wm. McIntyre has jalso lately

erected a fine hotel near the station, the old one being too small for his fast in old one being too small for his last it creasing trade. It is newly furnished throughout, and altogether is a very comfortabe hosterly. In noting the above I feel I am doing a service to the travelling public, for the most important matter for a traveller to know is where to stop and get all the comforts and cone of home at very moderate

Dalhousie is finely situated as a sum mer resort Good boating, bathing and fishing are in abundance. Near by is the Inch Arran Hotel, a summer hotel capa-ble of accommodating three hundred

guests. It is well patronized. About six years ago Rev. Father J. L. McDonald resided here and attended Campbellton, but five years ago moved to the latter place. About a year ago last September a new church was erected here and each place formed into a separate parish. Father McDonald retaining Campbellton, and Rev. Father J. A. Smith, until then his assistant, was made paster of Dalbousis. The town is connected by a branch of the I. C. R with the main line.

Campbellton, N. B., is a thriving little town of about 1500 inhabitants, situated in Restiguoche Co., near the boundary of Quebec Province. There seems to be considerable business done here. It is the headquarters of the northern section of the I. C. R. At present there is considerable business done here. It is the headquarters of the northern section of the I. C. R. At present there is considerable traffic from the counties of Bonaventure, Gaspe, and Rimouski in Quebec, that section of the Province being til provided with railway facilities at present, but a road is heigh public to extend from

venture, das-pe, and Rimou-ki in Qiebec, that section of the Province being his provided with railway facilities at pre-ent, but a road is being built to extend from Mill Stream, I think, on the I C. R., to extend southerly to Gaspe.

The Parish Priest here, Rev. Father McDonald, has a very extensive mission, this part of the Diocese of Chatham being thinly populated. There is a large frame church and brick presbytery, beautifully situated on a hill commanding a fine view of the surrounding country. The greater part of the parish are of French descent.

Opposite Campbellton is situated Cross Point and St. Aun De Restigouche. The latter is an Indian mission station under the charge of the Right Rev. Monseigneur Guay. There are about fifteen or twenty families of Irish and French descent, and about two hundred Indian

maintees. I am told that attoogst the Indians are behind the others in point of wealth, their condition is very satisfactory, and they are improving rapidly in thritt and industry, and what is still better, they are good strict Catholics. Monseigneur Gusy has been in the parish brout three years during which time he about three years, during which time he has spent about four thousand dollars of his own money improving the church and grounds, and erecting a presbytery. The latter is now about finished and is one of the most comfortable parochial houses
I have seen for some time. We wish
the Right Rev. Pastor many years of
happiness in his new domicile. The
church is a model of neatness and good church is a model of neatness and good taste, decorated and furnished in a truly Catholic manner, beautiful statues and pictures decorating the walls. We congratulate the people of St. Ann in having for their pastor such a zealous and liberal priest, who is so solicitous for the spiritual and temporal welfare of his people. Monseigneur Guay is a Prelate of the Pope's household, a title he received a few years ago.

Special to the CATHOLIC RECORD LETTER FROM RIGAUD, P. Q.

On Sunday last a pilgrimage was made to the shrine of Our Lady of Lourdes, by the inhabitants of this neighborhood and vicinity. The shrine is distant about a mile from the village on the slope of a beautiful mountain, enshrouded with nature's beauty and embellished by works of art. Mass was calabrated for the pilgrims at 11 a m in

shrouded with nature's beauty and embellished by works of art. Mass was celebrated for the pilgrims at 11 a m in the chapel which has been lately erected by the Fathers of Bourget College.

The chapel is near the summit of the mountain, which enables it to be viewed from the surrounding country, and numbers can assist at Mass when the folding doors are extended. The interiors folding doors are extended. The interior abounds with beautiful signs, symbolical of the Catholic religion and richly stained glass windows strain the sunlight into a

pleasing variety of hues.

The mountain was thronged with pilgrims, attracted by the abundance of Our Lady's fruits and anxious to show their devotion to her, from whom they have received so many favors.

Rev. Father Foucher, C S V., Professor

of rhetoric in Bourget College, delivered prayer and the powerful intercession of the Mother of God. The College band and choir rent the air with joyous hymns, appropriate to the occasion. The services being ended, the multitude with their various banners marched in procession to the Church and finally dispersed.

The Manner of Assisting at Mass in Ancient Times

As a general rule the churches of early days had no seats for the people to sit on, as that position was deemed iii in keeping with the gravity becoming the house of God. As the services, however, were much longer than at present, those who, through feebleness of health or other of God As the services, however, were much longer than at present, those who, through feebleness of health or other causes, could not stand, were allowed the use of staves to lean upon, and in some rare cases even, of cushions to sit upon—a practise which is yet quite common in the churches of Spain, and in many of those of the rest of Europe. It was a rule to stand always on Sunday, in memory of Our Lord's glorious resurrection, and to kneel the rest of the week. As kneeling is a sign of humiliation, it was and to kneet the rest of the week. As kneeling is a sign of humiliation, it was the rule to observe it during the peniten-tial seasons on all occasions of mourning. According to St Jerome, St. Basil the Great, Tertullian, and others, these rules Great, Tertullian, and others, these rules were derived from the Apostles themselves. Whenever any important prayer or lesson was to be read, and the people had been kneeling beforehand, the deacon invited them now to stand, by the words, "erecti stemus honeste," that is, "Let us become erect and stand in a becoming manner." During the penitential season the congregation was invited to kneel by saying "Flectamus genua," and to stand up afterwards by "Levute" The same custom may yet be observed in Lent and on some other occasions.

For Rickets, Marasmus and all Wasts

ing Disorders of Children Ing Disorders of Children
Scott's Emulsion of Pure Cod Liver Oil with
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mended by the Archbishop of \$5.

Catholic Record

London, Sat., Nov. 5th, 1887. BISHOP CLEARY AND THE KING STON PUBLIC SOHOOL BOARD.

A series of attacks have been made A series of attacks have been made upon the admirable pastoral letter of his Lordship the Bishop of Kingston, which appeared in the RECORD of last week.

The following resolution of the Kingston Public School Board was the act which gave occasion to his Lordship's

"That the pupils, children of Separate chool supporters, now reported to be a attendance at the Kingston Public chools, be expelled at the end of the couth, and that no further Separate chool supporters be admitted."

His Lordship remarks on this resolu-

tion that he welcomes the tidings that the few Catholic children, less than one per cent, of the Catholic children Kingston, who were attending the Kingston Public Schools, are not to be admitted to them any longer. The Mail, and Mr. Shaw, th mover of the resolution, and Mr. James L. Hughes, Inspector of Public Schools for the city of Toronto, unite in representing the Bishop as blaming the scho poard for refusing to admit Catholic children whose parents are on the list of Catholic school supporters. Thus the Mail says : "Nothing will satisfy Dr. Cleary. If a Roman Catholic parent con-tribute to the Public Schools, or send his children thitber, he is a wretch; if the Public School Boards refuse to harbon the children, they are monsters." And Mr Shaw says: "His Lordship wants the school taxes to go to the Separate School Boards, and the school children, though the Church says they must not go there to use, if they are so disposed, the Public

All this is a perversion of Bishop Cleary's words. His Lordship merely points out that the Kingston School Board have exhibited their bigotry, or the bigotry, rather, of the unnamed majority who supported the resolution, that the Catholic children be "expelled." It is the use of this insulting expression that Bishop Cleary so strongly reprobates, and he very justly points out that expulsion from the school is il'egal unless the pupil be adjudged so refractory by the trustees, or by a m-jorty of them, and the teacher, jurious to the other pupils." The resolution was worded in this form expressly for the purpose of insult and opprobrium for when the minority proposed to modify it, the mover insisted on the use of the

That Bishop Cleary is not prompted by a spirit of intolerance towards the Protestants of Kingston in this protest words he makes use of when speaking of the Protestants generally in this very pastoral letter. He says :

"We are fully assured, as we believe "We are fully assured, as we believe you are also that the atrocious conduct of shose five or more trustees of the Public Schools of our city which we have felt bound to expose and condemn, does not accord with the sentiments of the great body of the Protestant community amongst whom it is our lot to live. They have in divers ways and oftentimes evinced towards the Catholics, collectively and individually, a spirit of instice nave in divers ways and oftentimes evinced towards the Catholica, collectively and individually, a spirit of justice and far play, and the charity of brotherhood that adorns and sweetens social life. This spirit we reciprocate to them. They know that we love peace and harmony, and seek to do good to all, irrespective of creed, and that our denunciations and censures are reserved for those only who follow the promptings of bigotry, and atrive to sow discord among neighbors, and in flame the passions of the multitude against the children of the holy Catholic Church."

Mr. Hughes reiterates the charges of the Mail. This gentleman is best known for his peregrinations during the last local elections, to raise a feeling through Ontario against Carholic Schools. The extent of his influence can be best judged by the fact that in every constituency where he endeavored to assist a candidate his candidate was

The Mail maintains that the separate school law, as it stands at present, inflots injustice on those Catholics who de are to support the public schools, and

porters. This was the law before the recent amendments to the School sots, and it was found that it frequently hap pened that even persons who had given their adhesion to the Separate Schools were in fact made to pay their taxes to the Public schools. This occurred in London, Toronto and other cities to a very large extent. It is necessary that there should be some rule established, and we maintain that the rule which will inflict hardship on the smallest number is to be preferred. Such a rule is that which is established by the law now existing No doubt there are some Catholics who is established by the law now existing No doubt there are some Catholics who Jesire to support the Public, in preference to the Catholic Separate Schools; but the number of these is exceedingly but the number of these is exceedingly small, whereas the great majority desire their taxes to be paid to the Catholic Trustee Boards. It is acknowledged that the obligation of performing certain formalities in order to ensure enrolment on either one or the other school-roll is often overlooked, but we maintain, for that very reason, that if such formality be required of any, it is rather to be be required of any, it is rather to be required of the few than of the vast majority. As the law stands at present, those Catalolics who wish to become Public School supporters can do so by few in number, and there is no hardship in requiring that they should make this declaration: but there would be a great hardship in requiring a declaration to be made by all Catholics, for the sake of excusing the few from taking a little cisely that which he unjustly accuses Bishop Cleary of desiring in the contrary direction. The Mail expects that by oversight many Catholics will neglec to declare themselves Separate Schoo supporters, and thus the public school will gain the benefit of their school-tax while the separate schools do the work of teaching their children.

The Mail asserts that "hundreds and thousands of Roman Catholic parents sent their children to the public schools because they afforded a better education than the Separate Schools, controlled by the Church." This is not the case. Of course, where Separate Schools are not established, Catholic children attend the Public Schools, but where there are Catholic Separate Schools, it is almost a thing unknown that Catholic children are sent to any other. On the other hand, it not untrequently happens that though the law does not permit Protestants to pay their taxes to Catholic schools, under any circumstances, yet Protestants ask admission for their children into the Catholic schools; and they are sometimes admitted, though the Catholic trustees do not get their par ent's school tax, nor the sum allotted by the Government for children attending

THE KNIGHTS OF LABOR.

At the Minneapolis meeting of the officers, except Messrs. Barry and Bailey, offered their resignations. The last named two officers led the attack upon Mr. Powderly, and the majority of the executive, The Knights, of course word "expelled." He said "expelled was embrace among them persons of almost the proper word, and should not be all shades of political opinion and creed and the chief cause of commotion in the Association is the endeavor to commit it to the principles of Socialism and Anarchy. This Mr. Powderly opposed, and with such success that the arowed Anarchists were driven out of the Association. He has not favored the Henry George theory, nor the crusade against the Pope, inauguarated by Dr. McGlynn. In fact he has taken care to keep these questions out of the society; and considering that a very great num-ber of the knights are Catholics, it would be supposed that by this course of action he has contributed very much to the consolidation of the influence which the Association wields. Besides this. by keeping the order aloof from the features objectionable to Catholics, which would make it fall under the ban of the Church, he has strengthened it still more. He has besides strongly urged temperance upon the members. All these things have raised him in the esteem of the great bulk of the Association, but they have also raised up

An effort was made to have the knights pass a resolution favoring clemency to the condemned anarchists. But though the resolution was mild, it was defeated by 151 52. Thus the knights Ulster, have decisively declared that they wish to have nothing to do with anarchist theories. The American people, with remarkable unanimity, have pronounced against the deluded men who are under sentence, and they regard sympathy the presiding judge, Recorder Hamilton, with them as sympathy with anarchy. Thus by their vote the Knights of Labor most probably be condemned to two declare themselves in sympathy with the months' imprisonment. The Recorder disires as a remedy that all persons general public, and they also manifest as already delivered a violent harangue with their adhesion to the anti-anarchical justifying the Coercion Act, and implimation

owderly was personally inversible to lomency for these unfortunate men. As far as the Church is concerned, she

As far as the Church is concerned, she does not desire any control or direction over the knights. They comprise persons of all denominations, and their objects are, as far as known, purely secular. But it is well known that the church objects to secret eath-bound societies, and if the knights desire to have practical Catholics among them, they must avoid those courses which would make it impossible for Catholics to remain members.

Through Mr. Powderly's good sense all this has been effected, and thus thousands of consolentious members have been retained in the ranks of the order.

Mr. Powderly's term had not expired when he resigned. He had still another year, but considering the strenuous opposition he encountered because of his consistent and successful course, he thought it better to give the Association an opportunity to manifest their wishes

an opportunity to manifest their wishes as to the mode in which it shall be con ducted hereafter. The Association he since re-elected all the officers who gave in their resignations.

LATEST PHASES OF THE IRISH

The Conservative press are awaking to he fact that Chamberlain's intemperate anguege on the eve of his departure for nited States makes the failure of hi mission a foregone conclusion. They do not go so far as to demand the withdrawal of his name from the commission, though they candidly admit that they despair of

The Daily News says that if Lord Salis bury does not wish the negotiations to be hopelessly doomed from the outset, he must cancel Mr. Chamberlain's appoint ment and select some other comp The Morning Post denies that it is the

Government's intention to saize United It is stated that Sir Wilfred Blunt's

appeal will not be heard until the quarter sessions in January.

Earl Spencer, speaking in Bedford on Friday, 28th ult., said that "undoubtedly

there are extreme men both in England and Ireland who are ready to commit dynamite outrages, but it is mischievous to attempt to connect the party of Mr. Parnell with, the dynamiters. The Parnellites have no greater memies

Knights of Labor General Assembly, last meetings. At Loughres the police address Sir Wilfred, and used their batons. The people replied with sticks and stones. The United States press, with remark-

able unanimity, consider Mr. Chamberlain's appointment as commis unfortunate one. The York Times says : "Mr. Joseph Chamberlain shows a singular lack of tact in pointing out in advance the reasons why he is unlikely to succeed in settling the fisheries dispute." However, this journal is of opin ion that if he arrives at a satisfactory settlement, it will not be rejected merely because "the British negotiator happens to be detested by Irishmen, either in Ireland or in the United States."

The New York Tribuns says: "Mc Chamberlain lacks the temper of a dipomatist. . . Noisy declamation and fierce onslaughts upon the American Irish will only retard and obstruct the negotiation of a new treaty. Equally upon commercial union."

The Sun says : "Mr. Chamberlain's American friends, if he has any whom America would recognize, ought to warn him from the outset that here in the United States we do not suffer say one to draw a line between native and naturalized citizens, or between representa-tives of one race element and those of another. . . And certainly we will not tolerate an impudent attempt to no stir up bad blood among us by a stranger fresh from trying to divide and ruin his own party in Great Britain, and from artfully sowing the seeds of civil war in

It is fully expected that this week Mr. Balfour will have the satisfaction of securing the imprisonment of the fearless editor of United Ireland. The appeal will be tried in the Cork Sessions, and as is notoriously a partizan, Mr. O'Brien will

lag his intention to give it the widest Ar. Balfour will soon be able to boast of a larger number of prisoners than even Buckshot Forster reached. Meanwhile the Conservative papers admit that the league is becoming stronger every day, and that the popular feeling in England in favor of the Nationalists is becoming daily more and more determined.

An effort is being made to persuade the public that a plot has been frus-trated to murder Mr. Balfour. There is no further basis for this pretence than pected of being a dynamiter. It is always easy to raise a dynamite scare; but the present attempt is believed to be a cheap effort at gaining popularity.

BISEOP WALSH'S VISIT TO ROME.

HIS PAREWELL SERMON IN THE

Addresses from the Clergy and Laity.

at St. Peter's Palace on Wednesday, 26th inst., for the purpose of bidding adieu to his Lordship on the eve of his departure for Rome. It is one of the regulations of the Church, that the Bishops shall, at stated intervals, present themselves before our Holy Father the Pope, to give an account of the progress of religion in their dioceses, and it is in obedience to this law that his Lordship, the Bishop of London, is now about to start for the Eternal City, the centre of the Catholic Church. It is now eleven years since his Lordship made his last trip for a similar purpose, he having received an extension of one year on the period of visita tion, 10 years being the appointed period for Bishops on this continent.

While assembling for this purpose, the clergy took occasion to make an offering to the Pope, on behalf of themselves and the people of their respective parishes, the mount of the offering being \$5,200. In addition to this a special offering was made to his Lordship by the clergy, the sum presented being \$1,100.

The address made to his Lordship was read by the Very Reverend J. T. Wag-

loken of our affection, and assuring to the hearth when we are kneeling before God's altex, and at our daily devotions, we will not forget to offer fervent prayers for the hearth, happines, pleasant voyage, and sate return of our beloved Bishop, we beg for ourselves and our teachers your Lordship's benediction.

TER BOYS OF St. Peyrn's SCHOOL.

London, Oct. 26th, 1857.

After the rearling of the address Master Joseph Quinn made the presentation to His Lordship of a beautiful bouquet of flowers concealed amongst which was a twenty dollar gold piece. The boys then sang their farewell hymn. His Lordship in replying to the address thanked the children for the manner in which they spoke of him in their beast in the Catholic children of Outario, He said that they ought always to regard to be been always to regard in the Catholic children of Outario, He said that they ought always to regard the Pope was about the education of the Catholic youth and gave an instance of his particular interest in the Catholic children for Homanie and two because in him they recognised out the Catholic opinion with our Divine Muster, It would be unworthy were always anxious to follow Him. He asked the children to pray for him while abeat from them and told them that he boys and their teachers, repaired to the room of Sister De Sales where all their set out the flower of the condition of the condition of the condition of the set of your Lordship having given his blessing from our Holy Father Lee XIII. His Lordship having given his blessing to the boys and their reaves and of the condition of the flower had been seen than they recognised on the heart of the catholic children to pray for him while abeat from them and told them that he boys and their teachers, repaired to the condition of the flower had been soon as possible and bring to them a special blessing from our Holy Father Lee XIII. His Lordship having given his blessing to the condition of the catholic condition of the catholic condition of the catholic condition of the catholic co

pistorem Miss Neille Lewis, accompanied by the little Misses Coles and Reilly, all tastefully dressed in white came forward and read the following address.

RIGHT REVEREND AND DEARLY BELOVED FATHER—On this, the eve of your departure for the cradle of our holy mether the Church and the home of Christ's high Pontiff—when your devoted flock find it their sad duty to say farevell, to none does it bring deeper sorrow than to the humblest portion of that flock, the little once of St, Peter's school.

We do not, however, say farewell in its widest sense, but adieu. Yes, dearly beloved Bishop, we commend you to God through the intercession of His ever blessed Mother, the Star of the Sea; she will be your guide and under such a pilot we fearlessly commit you to the Atlantic's treacherous wave. May we not hope, as

ories have been built, chools have been establish umerous other works ith these testify to Your Lorde saful administration. With

than the followers of O'Donovan Ross.

If the Liberal party of concilitation prevailed, it would end these abominable crimes, but if coercion prevailed for any length of time, he saw the greatest danger from sceret societies reviving, and extreming the present liberal policy is not founded on despair, unless it were despair of the old with hope of the future, and with considered in this usual happy manner. The symbol of the future, and with considered in this discoses during the twenty with hope of the future, and with considered in the subjected at home, to find the prospects of the future, and with considered in the policy is not founded on despair, unless it were despair of the old with hope of the future, and with considered in the policy is not founded on despair, unless it were despair of the old with hope of the future, and with considered in the policy will be founded to the future, and with considered in the policy of governing their own country."

Another outrage has been committed by the police, against liberty of speech, at Loughres. Sir Wilfred Blant while travelling to Loughrea on Friday, the 23rd ult., made three specches at three meetings. At Loughres the police in age of the future is an expectation of the consistion of the consistion of the consistion of the presentation will be of the presentation as an expectation of the pages of my temporary separation from you. Your extense would they one in a far off land like Canada.

His Lordship is also the bearer of an address of loyalty to our Holy Father, signed by the clergy on behalf of them travelling to Loughrea on Friday, the golden jables of his priesthood. The address is a gen of decorative art, previous and their devoted flocks, congratulating the bear of the presentation and the condition of the Blessed Mother, the Star of the Sasred Hote they were dated by the All while the pages of my temporary separation from you. Your temporary separation from your temporary separation from your temporary separation from your temporary separation from y laing hit Holless on the costsion of the golden jabiles of his priesthood. The address is a gen of decorative set, prepared by the Ledies of the Stard Heart of this city. He Lordship is accompanied by very Rev. Dean Wagner, P. P. of Windson, and Rev. P. Brennan, P. P. of St. Mary's. THE BISHOP'S TVBIT TO ST. ST. Wednesday, Oct. 30th, was the day which the children under their charge owned present their parting, address to a state their parting of the city and some of the visiting of the city of the city and some of the visiting of the city o

endute they will be elequent monum to your names and memories, and speak your praises to generations yet born. But whilst engaged in bulk up these material structures you not forgotten to build up temples of God in the souls entrused your pastoral care. Your solicitude for spiritual welfare of your people has beyond all praise, and I can there cordially endorse the high but merited compliment paid to you by illustrious Apostolic Delegate, Right Bishop Courcy, when on a visit to "This Diocese," he said, "has been ble with a clerry whose real at once a "This Diocese," he said, "has been been with a clergy whose zeal at once ac and prudent and whose spirit of saorifice have been and are the admition of their people." I cannot be conclude this address than in the way.

which I used on a similar occasion in past:

After all, how weak and insignifi are all human efforts in the work of ministry, unless blessed and fertiby the graces of God, "Paul may mand Apollo water, but it is God whoo the increase. Therefore, neither he planteth is anything, nor he that weth, but God that giveth the increase. The greatest talents, the most briggifts of genius, the most ceaseless at ity, if not motived, and made fruitfi the two fold love of God and of our nbor, may please and dazale and admiration; but they avail nothing is eight of God; and are blighted by ourse of barrenness as regards the stion of souls. Hence, in order to down upon our work the fertilizing of divine grace, we must lean upon without whom he can do nothing efor our own personal sanctification, the selection of the sacredotal office, in order to down upon our work the fertilizing of divine grace, we must lean upon without whom he can do nothing efor our own personal sanctification, the selection of any neighbor. These of divine grace, we must lean upon without whom he can do nothing e for our own personal sanctification, the salvation of our neighbor. These old truths, gentlemen, but they can be too often repeated. Like the tles on the See of Galilee, who in absence of their Lord fished all night caught nothing (it was only when H present the miraculous draught of took place) so we "fishers of men, less united with God, and auointe His Holy Spirit, shall labor and without any results fruitful in glos God and in good to man. The love of burning in the hearts of His minn and the "form of all justice sh forth" in their liver, like the lig a transfiguration, and clothing in its heavenly beauty, these are loadstones that draw souls from the bish of worldly and sinful pleas and attract them to holiness and to their centre and the heart's replace. I say therefore to you, in seats of our heavily leavents of our heavily leavent the same and attract them to holiness and to their centre and the heart's replace. I say therefore to you, in seats of our heavily leavent them to holiness and such as the same attract them to holiness and such as the same attract them to holiness and to their centre of our heavily leavent them to holiness and the same and attract them to holiness and to their centre of our heavily leavent them. and attract them to nonness and to their centre and the heart's replace. I say therefore to you, in words of our beautiful ordination set and I apply the same words to m "The Lord chose the seventy-two, sent them two and two to preach, in word and act He might the ministers of His Church they ought to be perfect—fout that is, the power of the two-fold le God and of our neighbor. Wherefore your conduct hold fast to the integra chaste and holy life. Understand it is that you do. Imitate that whi your hand you hold, so that celebrating years of the Lord's death, you come even to the mortifying of you members from all vices and concupillet your teaching be the healing me of God's people. Let the odor of life delight the Church of Christ, the word and by example you may but the house which is the family of Receive again, rev. fathers, the expression of the same to the characteristic and healing in the family of the characteristic and the same properties. the house which is the family of a Receive again, rev. fathers, the expr of my lasting gratitude, and be at that the memory of your extremeness on this occasion will, like the ence of a good angel, serve to cheer encourage me amid the trials and a tudes of life.

ENTERTAINMENT AT SACR HEART ACADEMY.

After the presentation of the act the clergy to his Lordship the B he announced that they were in to accompany him to a farewell entered the second party of the second party in the secon After the presentation of the ac

Entree—Hates vous heureuses enfants

Misses Coffey, Amyot, Noble, Grig,
Donell, O'Keefe, Fiory, Viger, McEl
Putnam, Adams, M. and C. Leys,
roll, McNulty, Jones, Downie an
Wilsele.
The Young Ruler's Question—Recitat
Misses Grigg and Amyot,
When Through Life Unblest We Row
Mesting of the Waters—Harp Selectio
Miss Coffey,
The Legend of the Organ Builder—Rec
Miss Putnam.
Beautiful Erin—Vocal solo with Ha
Misses Grigg, (pias)
The Little Girls Convention
Misses Meredith, Mazuret, Forest
Brown, J. McPhee, H. Smylle, S. Mc
M. and S. Regau and C. McRae
The Angel's Record—
Angel of the Poor
Angel of the Poor
Angel of the Schools
Angel of the Schools
Miss Hol
Angel of the Schools
Miss Adt
L'eglise sur le mer du monde—Choru
For those who are acquainted w

For those who are acquainted we excellence of the training imparted Sacred Heart Academy, it is unner to state that this programme was itely rendered. The Recitations ex tely rendered. The Recitations eximal water admirable elecutionary training.

His Lordship, in conclusion, the pupils for the excellent ent ment they had afforded on the eve departure for the Eternal City.

Academy is doing an excellent we the diocese, and both the Institute of the future of the itself, and the pupils who attend always he a charge dear to his hear them his hopes of the future pro of the Diocese very much depen during his absence he will not co-offer up his prayers to the throne of for the teachers and pupils of cherished Institution.

The Secreed Heart Academy is

cherished Institution.

The Sacred Heart Academy is fully iccated on Dundas St., and w grounds attached, forms one of thattractive Educational Institution

endure they will be elequent monuments-to your names and memories, and will speak your praises to generations yet un-born. But whilst engaged in building up these material structures you have not forgotten to build up the temples of God in the souls entruced to compressional care. Your solicitude for the maples of God in the souls entrused to our pastoral care. Your solicitude for the piritual welfare of your people has been eyond all praise, and I can therefore ordially endorse the high but well serited compliment paid to you by the lastrious Apostolio Delegate, Right Rev. Bishop Conroy, when on a visit to us:
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"The Lord chose the seventy-two, and tent them two and two to presch, that in word and act He might teach the ministers of His Church that they ought to be perfect—founded, that is, the power of the two-fold love of God and of our neighbor. Wherefore, in your conduct hold fast to the integrity of a chaste and holy life. Understand what it is that you do. Invitate that which in chaste and holy life. Understand what is that you do. Imitate that which in a chaste and boly life. Understand what it is that you do. Imitate that which in your hand you hold, so that celebrating the mystery of the Lord's death, you may come own to the mortifying of your own members from all vices and concupieence. Let your teaching be the healing medicine of God's people. Let the odor of your life delight the Church of Christ, that by life delight the Church of Christ, that by word and by example you may build up the house which is the family of God." Receive again, rev. faihers, the expression of my lasting gratitude, and be assured heas on this occasion will, like the presence of a good augel, serve to cheer and encourage me amid the trials and vicisal-tudes of life.

ENTERTAINMENT AT SACRED HEART ACADEMY.

After the presentation of the address

excellence of the training imparted in the Sacred Heart Academy, it is unnecessary to atte that this programme was exquisitely rendered. The Recitations exhibited admirable elocutionary training.

His Lordship, in conclusion, thanked the pupils for the excellent entertainment they had afforded on the eve of his departure for the Eternal City. The Academy is doing an excellent work in the diocese, and both the Institution itself, and the pupils who attend it will always be a charge dear to his heart. On them his hopes of the future prosperity of the Diocese very much depend; and during his absence he will not cease to offer up his prayers to the throne of grace for the teachers and pupils of that cherished institution.

The Sacred Heart Academy is beauti-

cherished Institution.

The Sacred Heart Academy is beautifully located on Dundas St., and with the grounds attached, forms one of the most attractive Educational Institutions in

the Province. With the new building, now almost completed, it will be able to accommodate 100 boarders, and 100 day scholars, who are admitted only on the best testimonials of character. The playgrounds consist of well shaded walks, croquet lawn and a base ball and cricket field, which in winter is transformed into a skating ground. A complete equipment of calishenic apparatus for indoor exercise contributes to the health of the pupils. The sanitary arrangements of the Academy are such as to att act special notice and commendation. Proper ventilation is secured on scientific principles and by open wood fire places throughout the house. The walls are painted or kalsomined and no wall papering is allowed.

The plumbing was put in under the

The plumbing was put in under the direction of a leading sanitary engineer of direction of New York.

excellence, including shells, fossils, miner-als and a most valuable collection of ores als and a most valuable collection of ores from Colorado. Arkansas, California, Newads, New Mexico, etc. In addition to the Cabinet there is a type collection for the use of each class. The French and English libraries for the use of the pupils comprise over 5000 volumes of the choicest literature. The chemical, electrical, astronomical and mechanical apparatus make the equipment of the Academy one of the most complete in the Province. The Art studio is under charge of a teacher trained in the best schools of New York and Pniladelphia.

FAREWELL SERMON AT THE CATHEDRAL.

On last Sunday an immense congrega-tion assembled at St. Peter's Cathedral to hear Bishop Wal-h's farewell sermon on the eve of his departure for Rome.

His Lordship took his text from the gospel of St. Mathew, 22nd chapter, 15th to 22nd verses, and commenced his dis-

course by saying :
As we are on the eve, dearest brethren, of two great religious celebrations, namely, the feast of All Saints, and the commemoration of the souls of the faith ful departed, I intend to say a few words upon them this morning, and to point out some of the lessons which they impart to us. The Church cele-brates the feast of All Saints in order to glorify God in his saints—in order to praise God, and to thank Him for the especial gifts of grace with which He enriched them. She celebrates these feasts in order to venerate the saints of God—in order to induce her children to invoke their inter cession—and she celebrates it also that she may raise our hearts and minds to desires of heaven by contemplation of the happiness that the Saints of God enjoy in His Kingdom. Drawn down as we are by our passions, and by the cares and trials or life, we do not sufficiently contemplate that happiness for which God has created us, and for which the Son of God has redeemed us by His sufferings and death on the cross. Therefore, on an occasion like this, when the fore, on an occasion like this, when the Church holds before us the commemora tion of the saints—the commemoration of their virtues and holy examples—and holds up before us also the rewards which they are now reaping in the Kingdom of God—it behooves us to raise our hearts and minds to the contemplation of that harminess for which we tion of that happiness for which we, as well as the saints, have been created and

redeemed. But you know, dearest brethren, that we have been made for happiness—we naturally seek it—our hearts have been made for the supreme good—our intel lects have been created for the absolute lects have been created for the absolute and supreme truth—and our imaginations for perfect beauty. We have, in other words, been made for God, and we are able to any with the Psalmist: "As the hart panteth after brooks of water, so panteth my soul after Thee, O God."

We are made for happiness, but we we were made for happiness, but we we were made for happiness, but we we were made for happiness, but we were made for happiness for heaven. "All things are yours," no less marked under your Lordship's able administration, for while on your ac-

After the presentation of the address of the clergy to his Lordship the Bishop, he announced that they were invited to accompany him to a farewell entertainment given by the pupils of the Sacred Heart. His Lordship and over fifty priests proceeded first to the Separate School attached to the Academy on Queen's Avenue. There a hundred and sixty little ones awaited him in the reception hall of their new building. Misses Lizzte Glescon, Alice Brown and little Marter Dick Forrestal spoke a farewell address and presented a magnificent basket of flowers to His Lordship.

After listening to some excellent singing from the children, the party proceeded to the Academy. His Lordship the Bishop presided and the following programme was rendered:

Entree—Hates vous heureuses enfants

The Young Ruler's Questiff.

Reveil du Lion—duo—Koatsski Misse Orfey. Amyot, Nobtle and Tondon—Koatsski Misse Coffey. Amyot, Nobtle and Tondon—Koatsski Misse Coffey. Misse Coffey. Misse Coffey. Amyot, Nobtle and Tondon—Koatsski Misse Coffey. Misses Coffey and Amyot. When Through Life Uablest We Rove Meetting of the Waters—Harp Releasedion

Reveil du Lion—duo—Koatsski Misse Coffey. Misse Coffey. Misses Coffey and Mappines, Misse Coffey. Amyot, Nobel and Coffey. The Legend of the Open Builder—Recitation Reveil du Lion—duo—Koatsski Misses Coffey and Mappines, Misse Coffey. Misses Coffey and Mappines, Misses Coffey and Amyot. When Through Life Uablest We Rove Meetting of the Waters—Harp Releasedion Misses Coffey and Mappines, Misses Coffey and Mappines,

ciations of the saints of God in Heaven.
We know what an influence society has
upon us here. There we shall see
the whole army of saints, clothed in
beauty shining like the starz of
heaven—there they shall be associated
with the good and great of every age—
there they shall see the Mother of God, clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and far beyond they shall see the Son of God seated at the right hand of God His Father, looking down with loving eyes upon the children whom He has redeemed, and for whom He shed His blood. And yet, dearest brethren, these are only the elements of the incidental happiness of the saints of the incidental happiness of the saints of heaven, for their principal happiness consists of seeing the Eternal God face to face—in looking into the ocean of God's infinite being—and seeing daily new beauties spring up like bubbles in a clear stream, to feast their eyes, to delight their imaginations, and to satisfy their hearts and their intellects.

But, brethren, we cannot conceive this now-we cannot properly appreciate it because we are not spiritually minded enough—we can hardly realize what it is to possess God by the beatific vision, and it is for that reason that St. Paul caid, "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man the things which God hath prepared for them that love Him." This happiness is eternal. Here what little happiness we taste is embittered by the thought that it must end—that it must cease—but not so there. That thought cannot enter Heaven. The saints may gaze into the most distant future,—and they can see no limit to their happiness—and they can see no shore to the ocean of their infinite delights. Their crowns shall never fade,—the laurels of their victory shall never fall from their brows—their happiness never pall upon their tastes, because it is connected with the existence of God himself, and though ages may pass away, and the very seas dry up in their beds, and the mountains, the eternal hills, melt into fust, and the firmament shattered into freguents, the happiness of the saints it must end—that it must cease—but not fragments, the happiness of the saints shall continue on during the everlasting

ages.
Surely this is a high destiny—surely this is an object and a purpose worthy of God in his creating, and worthy of the Son of God in his redeeming us. This, oh my brethren, is the purpose for which the church has been instituted. says St. Paul to his disciples, "all trings present or future, whether visible or invisible, whether Paul, Apollos or Cephas," or, in other words, "the Church of God is yours." The very church of God is established to promote your welfare, and to prepare you for heaven. All things are yours, you are Christ's, and Christ's is God's.

is God's.

Surely, dearest brethren, on an occasion like this, when there is to be a separation for a time of pastor and flock; the pastor cannot preach on a more fitting subject, because it is the motive of his mission to sanctify the people, and prepare them for the happiness of the saints.

Rut there is the saints.

But there is another celebration, and that is the commemoration of the faithful de-parted. On Wednesday next the Church of God calls our attention to this other portion of her domains—the souls of the faithful departed. She pleads for the souls of these of her domains—the souls of the faithful departed. She pleads for the souls of these prisoners, and she offers up the oblation of the holy sacrifice of the Mass for their rest and their refreshment. She calls, too, upon her children for aims and prayers for the suffering souls in purgatory, that they may be permitted to enter into God's holy kingdom where nothing defiled may ever enter. The Church is the body of Christ. St. Paul describes it in numerous places as the body of Christ, and the Communion of Saints is a revealed truth and an article of faith. The Church of God is the body of Christ, and the children of the church are members of the body of Christ, and the children of the church are members of the body of Christ, but all this leads towards the kingdom of God's love and God's grace, and we know that our Saviour came to tear down the walls of division that hitherto existed, not only between God and men, but between men and their fellow men. The Kingdom of God in heaven, the kingdom of suffering souls in Purgatory and the Kingdom of the children of God on earth, have all a bond of union, which makes them one living organization, and says St. Paul "The head cannot say to the shall be no toil or sorrow, the widow shall find her husband, and the orphan is father. God shall wipe away all tears from their eyes.

Then the kingdom of God has another seem one living organization, and says St. Paul "The head cannot say to the chief of the wisdom of God have combined to make that place a fit habitation for the saints. The inspired apostle condescended to describe its beauty in images, and hence be calle it a city of perfect beauty, with streets paved with the purest gold, with walls of precious stones and gates of pearls, watered by the River of Life, on whose banks grows the tree of life, whose fruit is to heal the istor and place a many part immortal life.

Oh, dearest brethren, how deeply grateful for and touched I am by this address—how grateful I am to the gentles who prepared it, and to the whole Catholic population at large of the city, whose sentiments I am large of the city of the complete in and to the whole Rentered the whole Reptace

who enter the gates of Paradise—who enter at its gates of pearl,—who walk on its streets of gold, and eat of the tree of life, which shall impart immortal life, forever and forever.

What is the reason that the eternal love of God came down from Heaven, and purchased us with a great price! Is it to mark the value of immortal souls in the sight of God? We were made in His own image. When Christ asked for the coin of the Roman Emperor he also asked, "Whose image and inscription is this?" And when they answered, "Cossars," He said, "Render unto Cossar the things that are Cossar's," When He asks us whose inscriptions are on our souls, we answer "God's." Then give to God what belongs to Him. "With an eternal love," says God, "have I loved you, therefore have I called you forth from nothing, taking pity on you. You are my child, then will I set my image upon you as a sign of my proprietorship that you are a child of God, and an heir to Heaven." It is for this we should labor, and suffer and aspire.

Taen, my brethren, consider the associations of the saints of God in Heaven. We know what an influence society has upon us here. There we shall see Martha pleaded for her dead brother, Lazarus, that Christ may say, as He did to Lezarus, "Come forth," and the souls in Purgatory will hear His wonderful voice. As Christ once descended into limbo, and led captivity captive, He will come and throw open the gates of neaven for our departed friends, and make them partakers of Paradise, citizens of heaven, where they shall stand before our God our departed friends, and make them partakers of Paradise, citizens of heaven, where they shall stand before our God face to face; and they shall not hunger or thirst acy more, neither shall the sun

light upon them nor any heat.

May God in his mercy, therefore, grant May God in his mercy, therefore, grant us grace to be saints, and let us earnestly plead for those who are now suffering 10 Purgatory, that they may enter
the Kingdom of God: And God shall
wipe away all tears from their eyes, and
there shall be no more death, neither
sorrow nor crying, neither shall there
be any more pain: for the former things
are passed away. are passed away.

ADDRESS FPOM THE LAITY OF LONDON.

At the conclusion of the mass Mr. D Regan and prominent members of the cathedral congregation stepped forward to the sauctury and presented the Bishop with the following address:

To the Right Rev. John Walsh, D. D., Bishop of London.

My Long Og the occasion of your

My Lord: On the occasion of your departure for the Eternal City, whither you go to give an account of your stewardship, the congregation of your cathedral parish deem it a fitting opportunity to give expression to their appreciation of the zeal and ability with which your Lord. ship has administered both the spiritual and temporal affairs of your diocese. We cannot forget that on your appointment to the See of London twenty years ago you found the diocese not only heavily burfound the diocese not only heavily bur-dened with debt, but also an almost entire absence of all that was necessary for the proper and becoming discharge of the duties of your exulted position, your cathedral only the modest parish church erected in the early days of the city, no episcopal residence worthy of the name, no provision for the poor and affiliated of our people, and with school accommodation wholly inadequate to the educational

But now, my Lord, in striking contrast to the state of sffairs which then existed, you can proudly point to the most magni-ficent cathedral in the Dominion, a stately episcopal residence, a ia ge and wellappointed orphanage, presided over by the
good Sisters of St. Joseph, in which the
wants of the poor and needy, without
distinction of race or creed, are amply
provided for, school buildings and school
appliances second to none in the city in cession you found only 23 parishes widely scattered over the extensive territory which forms your Lordship's diocece, and only 30 priests to adminis ter to the spiritual wants of your people ter to the spiritual wants of your people, there are now no fewer than 45 parishes, all with handsome and substantial churches, presided over by 74 able and zealous priests, and while your Lordship found an existing heavy debt, not only has that large debt been liquidated, but also upwards of \$1,000 000 have been expended in the erection of churches, presbyteries, educational and charitable institutions.

In conclusion, my Lord, we wish to

In conclusion, my Lord, we wish to bear testimony to the harmony which has always existed between your Lord-

has always existed between your Lordship and your spiritual, children, and we return you our most heartfelt gratitude for the loving care with which, like a good father, you have always watched over us and guarded our interests.

We have also to congratulate your Lordship on the cordial and friendly relations existing between your Lordship and all classes of our citizens.

With sentiments of the most profound love and veneration we wish Your Lord-

ove and veneration we wish Your Lordlove and veneration we wish Your Lordship a safe and prosperous journey, and
we pray that Almighty God may restore
you to us in health and vigor to continue
for many years the work of His church
in our midst.
On behalf of the congregation,
D. REGAN,
M. MASURET,
JAMES EGAN,
J. J. GIBBONS,
P. MULKERN,
THOS. COFFEY.

THE BISHOP'S REPLY. In reply to the address, His Lordship, who was evidently very much affected,

I need not say, dearest brethren, how

their stewardship, and the state of religion within their respective jurisdictions. It is in obedience to that requirement by the head of the Church, that I leave you at the present time. At this period of the year it is not pleasant to travel, and nothing but an overwhelming sense of duty could induce me to leave you and to cross seas, continents and mountains, to show my obedience to the Church of Christ, and to pay homage to the Sovereign Pontiff.

eign Pontiff.
You are good enough, my brethren, to point out the good works that have been done among you. We have been laboring together for twenty long years. Twenty years is not long in the life of a nation, in the life of a corporate body or in the life of the Church, but twenty years is a long time in the life of an individual. It spans the best part of his existence, and that twenty years has left its mark upon your Bishop. But the cause is a great and holy cause, and the life that is spent in it is well, honorably and meritoriously spent.

You refer to the works that have been You refer to the works that have been

accomplished among you. They speak for themselves. Twenty years ago there was but a poor church here, there was a poorer Presbyters, and there were poorer schools still. The destitute children were taken off the streets and put into prison because of the want of a better place for them. Although at that time destitute of earthly means, we did not hesitate to take care of the orphans because I felt that, so long as the poor of Christ and the orphans were abandoned, the blessings of Christ would not be upon us. At that time we purchased Mount Hope, and put the Sisters in charge. Now we have a home for the old of our flock, and a home for the orphans, to make them respectable citizens, and to raise them up in the service of God; and we have Sisters who do not parade their works before the because I felt that, so long as th do not parade their works before the country. They do not hold meetings at which representatives of the press which representatives of the press attend, and assist to make known their works before the public. In the words of the poet, "They do good by stealth, and blush to find it fame." They are like the workings of nature, that are not seen in their operation, but are seen and feit in their blessed results. Our schools are a credit and are monumental structures to the people of the city. Then we have the Sacred Heart Convent, which has spent over \$50,000 during my time for the good of the children, \$8,000 of which they have expended in the erection of a Catholic school for the children of parents who cannot afford

to send them to the select school.

We undertook these works among you, dearest brethren, why? Because they were necessary for carrying on the work of God amongst us. We undertook them because I had confidence in you and you had confidence both in me and my clergy, and we worked toand my clergy, and we worked together; you in proper symyathy with the
head, and we with proper living sympathy with our people. There is one
venerable priest among us whom not to
mention to day would be an injustice to
my heart, and I am sure to your's—the
Venerable Vicar General who is whitehaired and weighed down with the
weight of many years, and who has
spent his life in your service. He is in
the evening of a meritorious life, and I
am sure will sit among the company of am sure will sit among the company of

saints in God's kingdom.

I value your friendship, dearest breth-I value your friendship, dearest brethren, your good wishes and esteem greatly.
A good shepherd must always love his
flock. "Greater love hath no man than
this, that he lay down his life for his
friend," And every Catholic bishop and
priest worthy of the name so loves his
people that he is prepared at any time
to lay down his life for their souls. The
Catholic Church has thousands and
thousands of the faithful on the roll of
honor who have given their lives up; and honor who have given their lives up; and there are thousands and thousands who there are thousands and thousands who there are thousands and thousands who there are thousands are thousands who there are thousands and thousands who is a supplier to the following the same than the same that the

Now, my dear brethren, there is no reason why we should boast or glory, as if this work were the outcome of human reason why we should boast or glory, as if this work were the outcome of human effort. There is another and greater element, and this is the grace of God, "Paul may plant, and Apollo water, but it is God alone who giveth the increase." But if the increase did not come from God the fields would remain barren and without a harvest. It is God who gives the increase, but he desires fidelity and co-operation, and His grace is necessary in order that we may do effectually His blessed work. And here, my brethren, the work has been done because of the Catholic priests amongst you. A gentleman once asked me how it was possible that we accomplished such great works among the poor people, and I told him it was due to the vow of poverty and celibacy among priests and nuns. We do not live for ourselves; it would be a gross perversion for priests to labor for money for themselves. It is for their people that they toil. The money they raise is for their people. They give all their energies and life to the Church, and this is but an evidence that the Catholic Church is the Church of Christ and the priests the disciples of Him who said "Go ye into all the world and preach the gospel unto all nations." ye into all the world and preach the gos-

ye into all the world and preach the gospel unto all nations."

Now, my dear brethren, it is hard for a father to leave his children whom he loves, and I can hardly trust myself to speak, because we can see that there are many chances of a long separation by travel. I trust that you will remember your Bishop during his absence and always give him a share in your prayers.

VESPERS.

pate suffers. He regretted he was not able to show so great a record of good works performed as the Bishop of London; and he that morning firmly resolved to go book to Kingston with a firm purpose to beck to Kingston with a firm purpose to work harder than ever in furtherance of the interests of religion and the cause of the Church of Christ in his diocess. His Lordship dwelt for some time upon the sublime dignity of the Episcopate, showing that Bishops received a higher mission and a more potent authority than the rulers of the earth, whether they be Kings, Queens or Emperors, for they were the ambassadors of Jesus Christ, the Son of the Living God, who declared "All power in heaven and on earth is given to me. the Living God, who declared "All power in heaven and on earth is given to me. Go ye, therefore, teach all nations," etc.; for "As the Father hath sent me I also send you." His Lordship concluded by thanking the people most cordially for the kind attention paid his remarks, and heartily erdorsed the good wishes they had expressed in the address to His Lordship the Bishop of London.

AT THE URSUILINE ACADEMY,

CHATHAM. On Saturday, Oct 22nd, the cloistered halls of the Ursuline Monastery, Chatham, Ont., resounded with joyous acclamations on the arrival of His Lordship Right Reverend John Walsh, D. D., Bishop of London, and his retinue of reverend clergy. A farewell reception was held in the spacious St. Cecilla's Hall of the Academy in honor of his Lordship, who is shortly to take his departure for Rome.

The hall presented a charming and brilliant appearance being artistically

brilliant appearance being artistically adorned with evergreens and autumn leaves gathered from the beautiful groves that surround the Academy. From that surround the Academy. From beneath a drapery of lace and ferns, appropriate mottoes in rustic letters gleamed brightly in autumnal hues, while tier after tier of the pupils' happy smiling faces completed the beauteous picture. The perfect manner in which each young lady acquitted herself of her allotted part in the following programme evinced how great was her pleasure in welcoming his Lordship, and also spoke highly for the superior educational advantages which the Ursuline Academy affords.

PROGRAMMS. smiling faces completed the

affords.

PROGRAMM E.

Words of Welcome Miss A. Johnson Overlure: Fra Diavola Latt.
Misses Simons. B. McGonegal, Sullivan, K.
Siclesteel Williams. L. Johnson Overlure: Fra Diavola
Chorus: God bless our Pope
Vocal Closs.
Inst Solo: Rondand Medley Mondelsshon
Miss Simons.
Vocal Solo: Wrecked and Saved Know
Vocal Solo: Wrecked and Saved Know
Inst Duo: Lucia di Lammermoor Alberti
Misces McDonell and Haring.
Concert Declaration: The Prisoned Angel
Misces K. McGonegal Blain, Beaubin,
Weeks, Ryan Shook, T. oucliette, Groesbock
Inst Fro Charlon, Strasburg, Resudicu, K.
McGonegal Coller, B Sickiesteel.
Chorus: We are Merry Birds
Miscas I and M Onellette, E. Beaubin, Gerard, M. Kearney, M. Flanney,
Vocal Solo: Emigrants Lament Dufferin
Misses K. Birds, M. Flanney,
Mouelett, A. Flannery, Black, B. Sickiesteel
The address was rendered in a refined
and feeling style by Miss Amy Johnston
of Delroit, whose distinct an analysis.

The address was rendered in a refined and feeling style by Miss Amy Johnston of Detroit, whose distinct enunciation and graceful gestures gave evidence of her elecutionary abilities. The faultless rendition of the inst. solo, by Miss Helen Simmons, showed her thoroughness and proficiency in the music of the great masters. It was a musical treat in testif. Miss Simmons' education music. itself. Miss Simmons' education, musi-cal and otherwise has been conducted

solely by the Urauline Ladies. accely by the Ursuline Ladies.

The distinguished audience were highly pleased with the vocal soles of Miss M. E. Smith of Brocklyn, whose melodious voice has become a part of the music of the "Pines." These accomplished young ladies show that they possess that union of taste and feeling which makes music the language of the heart.

Not the least pleasing feature of the encountries.

oung ladies and little girls. So disting young ladies and little girls. So distinct and sympathetic was the enunciation of the pupils who recited "The Prisoned Angel," that one could almost imagine pre-sent the aculytor contemplating the shapeless marble which was soon to be trans formed by his artistic genius into a beauti ful angel.

At the conclusion of the programme his Lordship thanked the young ladles in his usual genial happy manner for the delightful reception tendered him, also congratulated them on their graceful, queenly deportment and assured them that he would kindly mention themselves and their devoted instructresses to the great and glorious Pontiff, Leo XIII., who takes unlimited interest in Christian elucation.

XII., who takes unlimited interest in Christian education.

He reminded them, that while in the Academy they should endeavor to become young ladies, not only versed in all the accomplishments of polished society, but above all, virtuous, modest, noble-minded women, true to the teachings of our Holy Church. Such, he told them, had always been the characteristics which distinguished the pupils of the zealous daughters of St. Ursula, since the foundation of their Order.

His Lordship said it was to him a source of real, unalloyed pleasure to visit the Institution. He expressed himself at a loss how to reward them for their enjoyable entertainment and decided to grant them what all school girls love, "a whole holiday."

whole holiday."

On Monday, the 24th inst, His Grace, the Right Rev. John J. Lynch, the venerable Archbishop of Toronto, visited for the first time the Ursuline Monastery.

At the Conventual entrance, His Grace, accompanied by Rev. Dean Wagner, of Windsor and Rev. Father Everhard, O. S. F. was welcomed by the Ledy Supers S. F., was welcomed by the Lady Superior and Community and conducted to the

Later His Grace proceeded to the chapel, study hall and various spacious apartments which he greatly admired, and finally directed his steps to St. Cecilias' Hall, where the pupils were assembled to greet the distinguished visitor.

Miss Helen Simmons read the salutatory in a manner that elicited great praise from His Grace who commented mostifaryable.

His Grace, who commented mosifavorably on the flowery style and postic beauty of her composition, and for the "hundred thousand welcomes," which they accorded him. His Grace wished them in return a hundred thousand blessings in time and eternity. He also informed them that an Archbishop could not do less than CONTINUED ON EIGHTH PAGE.

Omdored from the Irish American. NEWS FROM IRELAND.

The victim of what Mr. Healy with great warranty described as a "put up j ib," the late Head Constable Whelehan, was formerly stationed at Celbridge, under the Bergeaut who has charge of that station at present. He was a very pushing young fellow, with a pood deal of ability, who was determined to "rise in the force," by heak or crook. A slower road would have been a safer one for him, as events have proved.

Wexford.

On Wednesday, Ot 5th, Mgr. Persico resisted the 'hristian Brothers' Schools, in Wexford, when he got a magnificent reseption. The pupils having been grouped to receive his Excellency, the Rev. Brother darphy read an address. Mgr. Persico, in the course of his reply said:—"My dear hildren, I am very happy to see that the chools kept by the Christian Brothers of Wexford are numerously attended. I compatulate you because you receive a great meetit—, on enjoy a great advantage, and has advantage, and that benefit will be matulate you because you receive a great benefit — on enj y a great advantage, and that advantage and that benefit will be felt by you in after years. When you come of age then you will feel that the education you have received at the hands of the Christian Brothers is not only useful and advantageous to you, but also gives you that strength and courage which are most necessary to us all, walking through life, to be always on our guard distinct the dangers and temptations by which we are beset. I am happy, then, to see that the citiz-us of Wexford enjoy such large schools kept by the Christian Brothers, and that the schools are numer enerly attended." The whole town was illaminated during the visit of his Excellency.

Queen's County.

An incident occurred at Maryborough, on Monday, Oct 31, which illustrates the length to which ifficials are prepared to go to cripple individual liberty and freedom of action. Mr. M-ban, P. L. G., and hon secretary of the Maryborough B-anch of the National League, had exposed in his abop window a placard convening a meeting at Borres in Ossory, for the following Bunday, to he or an address from Mr. W. A. MacDonald, M. P. for the division Bergt Hayes called upon him and urged that the exhibition of the placard came within the provisions of the Coercion Act. Mr. Mechan replied that the placard aimply announced a meeting for a purely political object, and he did not think it violated even the limited constitutional laws left to the country, and further, that he was not prepared to take the igse dixit of 2 policeman as to its legality or other wise. he was not prepared to take the ipse dimit of a policeman as to its legality or other wise. He peremptorily refused to remove the placard, and the Sergeant of police retired with a crestfallen air. Although the policeman had no positive directions, he did not altogether act on his own responsibility. There was nothing in the placard that the most keenly susceptible "loyalist" could take exception to. This may be regarded as only a sample of the flegal and unconstitutional action of the police during the Parliamentary recess.

Westmeath.

Westmeath.

On the afternoon of October 2nd, a monster demonstration was held at Taug, a wilage about eight miles from Athlone, the o' j-ct of which was to give the people of Westmeath and Longford an opportunity of protesting against the tyrannous prosecutions of Mr. John P. Hayden and others, which recently took place at Glasson, and which arose out of certain harsh evictions which were carried out at the eon, and which arose out of certain harsh evictions which were carried out at the instance of Mr. F. Russell, a local landowner. The meeting was held in a field belonging to Mrs. Duilon, and a spacious platform had been erected for the occasion, and covered the exact spot where one of the evictions took place. The demonstration was by no means a local one, but was participated in by residents of the following counties:—Westmeath, Longford, R. scommon and King's County. The meeting was an enormous one, and the proceedings throughout were of a most enthusiastic character. A large force enthusiastic character. A large force of police, under County Inspector Annes-ley and District Inspector Jones, of Mullin-gar, were present, but were stationed a considerable distance from the place of

Louth.

On Sunday, October 9th, the beautiful new church of Stabannon was solemnly dedicated. It is only a few short years since the foundation stone was laid by the Most Rev. Dr. McGettigan, and now, owing to the liberality of a generous people, backed up by the energies of the Rev. Peter Peutony, P. P., and the Rev. James P. Maguife, C. C., the building is fully completed. The M st Rev. Dr. Logue, Coadjutor Bishop of Armagh officiated, and the sermon was preached by the Very Rev. Father O'Neill, O. M. I.

Cork.

On Oct 8th, the Royal Scots Fusiliers left Fermoy for Birr. Some extraordin ary scenes were witnessed before they left the town. Indeed nothing is the talk of the whole community since but the ebullition of National spirit shown by the troops Evidently the leaven of the irrepressible Celtic nature has found way among them, as this alone can schount for their action as they marched through the streets cheering for William O'Brien, and shouting what they would not do to the police before they left the town. It appears that the reason for this ill feeling on their part towards the constabulary is owing to the fact that some of their corps, who were in plain clothes, received baton strokes on the previous Saturday or Sunday night. Of course the constabulary were in too savage a mood at the time to make distinctions.

were in too savage a mood at the time to make districtions.

Ou the 21 instant, the Right Rev. Dr. O'Callaghan, Bishop of Cork, assisted at the ceremonies which took piece on the occasion of the pi'g image of Notre Dame de Prouille (France) Four French bishops were present, along with many clergy, and nearly ten thousand faithful. The Most Rev. Dr O'Callaghan will be from home till the end of October

Several meetings of the proclaimed National Lesgue were held in Mill street, on Sunday, Oct 2d. The ordinary meeting was held early in the room, and subsequently no less than three open air meetings were held simultaneously. The resolutions passed were not the same in all cases. The police obtained ac clue as to the holdings of the meetings except in one

nor was there any considerable gathering of the people.

Six of the Herbertstown tenants who has been imprisoned under the Orimes Act for resisting evictions, on the 6th inst, were released from the county jail. They were met outside the jail by a large crowd and two bands. A procession was formed which paraded the streets. In Cathedral square the Rev. Matthew Ryan addressed the people, and denouned the Tory Government for the Mitchelstown massacre, saying the blood of the victims cried to Heaven for vengeance. The procession hen returned to Herbertstown.

hen returned to Herbertstown.

Clare.

On the morning of the let inst., Captain Croker, sub Sheriff of Clare, protected by a force of 30 police, made a rather extensive seizure of cattle in the Serrel Island district for rent. The seizure was at the suit of Mr Michael Regan, who resides near Kumeliock, county Limerick, and who happened to be the landlord of the district. The unfortunate tenants, who are in miserable circumstances, sid not offer any opposition to the Sheriff of his balliffs, who in less than an hour seized 25 head of cattle. The tenants seized the Sheriff not to drive the milch cows, but Captain Oroker eald he could not comply with their request unless they paid the rents demanded by the landlord. This the unfortunate tenants were unable to do, and the cattle were then driven off Subsequently, however, some of the tenants pursued the Sheriff and landlord and paid their rent, less the costs. They stated that they would not be able to pay were it not for the kindness of a local gentleman who lent them a sum of money.

On the 3rd ins'ant, John P. Frost, of Rossmanaher, who was sentenced to twenty one days' imprisonment under the Crimes Act for obstructing the Sh-reff was released 'r m the county Lin eri k jail on the completion of his sentence, the was met outside the jail by a large-crowd of as mpathiere and escorted to the Town Hall, where the Smith O'Brien the was met outside the jail by a large crowd of sympathisers and escorted to the Town Hall, where the Smith O'Brien Branch, I. N. L., presented him with an address. He subsequently proceeded to Sixmilebridge, where a warm greet ing awaited him.

Menaghan.

St. Joseph's church, Knockatallon, Scotstown, Cunty Monaghan, was deducated on Sunday, October 2, by the Most Rev. Dr. Donnelly, Bishop of Clogher. The sermon was preached by the Most Rev. Richard Owens, Professor of Theology at Maynooth.

Cavan.

A Belturbet correspondent says the special train from the Nationalist meeting at Ecniekillen to Clones on Sunday, October 2d, was attacked there by Orangemen, stones being thrown and shots fired; also, that, at Ballmamallard, the Orangemen stopped a carload of people going to the same meeting, rendering them late for the train.

On October 24, a great Nationalist demonstration was held in Ennishilleu, the occa-ion being the visit of the English Radical deputation at present in Ireland The meeting was the first, as it was certainly the largest Nationalist demonstration ever held in Fermanagh on a Sunday.

On October 2d, at Desertegney, near Buncrana, the church erected in memory of the illustrious Dr. Maginn, Bishop of Derry, was solemnly dedicated. The Most Rev. Dr. Logue, Coadjutor Archibaco of Armenh delivered as algueret bishop of Armagh, delivered an eloquent and interesting discourse. £827 was subscribed, and Father Kearney, P. P., V. G., returned thanks to the people. The want of some auitable memorial to a Prelate distinguished for his patriotism, no less than his learning and rare gifts, had been long felt, is now, thanks to Father Kearney's energy and zeal, supplied.

Galway. On Sept. 26, detachment of constabulary from the surrounding stations, entered on the property of Mr Burke, Woodford, whose castle of Clondagoff was taken by surprise some days before. The Subsheriff at once proceeded to evict the four sub tenants. Though secrecy marked all their arrangements, the evictors found their policy of surprise ineffectual. A crowd quickly assembled to the blowing of horns and the ringing of chapel bells, and the evictors were confronted by a vast gathering. After a short parley the four tenants were re admitted as caretakers.

takers.

are those who read this and then act; they will find honorable employment that will not take them from their homes and families. The profits are large and sure for every industrious person; many have made and are now making several hundred dollars a month. It is easy for any one to make \$5 and upwards per day, who is willing to work. Either sex, young or old; capital not needed; we start you. Everything new. No special ability required; you, reader, can do it as well as any one. Write to us at once for full particulars, which we mail free. Address Stinson & Co., Portland, Maine.

CATHOLIC PRESS.

observations on the signal folly of fletting over the world's blindness. What if we know that such a one who passes as a stateamen is viperine in heart and narrow in intellect? that some great name in philanthropy is in his every day relations a brute? that the orator of the masses, who freights his periods with the popular wrongs, grudges his own unfortunate employ their starveling wages? That the facile writer whom we read has filched his thoughts from others, an unrecognized pirate sailing under false colors? Indeed, "false colors" covers the whole ground What if we know that in any relation of life a man is receiving unde-erved honors and unmerited praise—that the world's measurement of him is false? Chafing under the fact will not alter it, and if the case is serious enough to reflect on, let us reflect on it this wise: There is an exact measurement of men; it is the important one; it is infallible. Besides, to this exact measurement is added an eternal fitness of place. Omnisolence makes the proper messurement, Omnipotence adjusts it to an endless design. What matter then, after all, if pomp and power and popularity follow the undeserving for the few brief moments that we live in Time? Or, what matter, then, to us who are the children of belief, of greater still, of Faith, if ample deserts go unrewarded here? The poet has truly said that the eternal years of God are Truths. And should we not feel pity—even if we have suffered—extreme pity, for the poor he flated wretch who claims the earth to day, and yet to morrow, perhaps, finds himself another Dives vainly supplient to those whom in life he had regarded as the beggars at his door!

New Jersey Catholic Journal.

New Jersey Catholic Journal.

In his morning sermon, on Sunday last, Dr. Parker of London, who occupied the Plymouth pulpit in Brooklyn, used these words in speaking of the dead; "Do they ever come down to hear our prayer and to help us in some indefinable way?" Is not this the Catholic doctrine on the intercession of the Saints? Does it not imply that there is a bond of unity between us and the sainted dead—that these Saints hear us and have the power between us and the sainted dead—that these Saints hear us and have the power and the will to help us? The natural and tender instincts of the human heart were speaking, when Dr. Parker uttered the sentence quoted. How did his hearers take it?

catholic Columbian.

In confirmation of the great crime of the sixteenth century—headed by Luther and Henry Tudor—of breaking into pieces the previously existing Christian unity and opening upon the world a perfect Pandora's box of conflicting systems of so called religion, was a recent meeting in Indianapolis of a hundred or so re presentatives of the Southern Association of Spiritualists. One lecturer well illustrated the absurdity of the claim of such people to be called Christians. He went on to say there "was in religion nothing supernatural. Nothing recorded in the B ble was done by unnatural means. If the miracles occurred at all they occurred by natural laws. Man and the world are results of natural laws. Creation is nothing but growth, death and reproduction. It has been going on forever and will go on forever." Can absurdity or bisspeamy go further? And yet these people hold the Bible alone to be their rule of faith, and arrive at their horrifying conclusions by the legitimate exercise of the greatly boasted Protestant rule of faith! Alas, alas! for the religion of the future it such antics continue to be played by those profession religion! future if such antics continue to be played by those professing religion!

His Eminence Cardinal Manning, in a letter recently addressed to the Bishop of Ross, pays the following memorable tribute to the character of the Irish tribute to the character of the Irish people: . . "I am always saying that the Irish are the most profoundly Christian people in the world. No other is so peaceable, so forgiving, or, when they can be, so grateful; and these are high and rare Christian graces. The reaction in Eugland towards Ireland is on every side, and the confidence shown by Ireland towards the English people is hastening on the day of justice. I am in my eightieth year, but I hope to live to see it."

The question what our Catholic masses read is one which does not attract sufficient attention, and the importance of which is not fully realized. The writer of a very sensible letter to the Catholic Review points out that many devout and exempiarly Catholics, through want of direction and assistance, read themselves or suffer their children to read books for which the term "pernicious" is not too strong an epithet. Books like Ouida's novels—books which may do a great deal of harm almost insensibly to the readers—are to be found on the tables of many Catholics, who are entirely ignorant of —are to be found on the tables of many Catholics, who are entirely ignorant of their real character. We altogether endorse the suggestion made by the writer in the Catholic Review, that the best remedy for this state of things is for every parish to have a first class library with a judicious selection of books, especially of story books and unexceptionable novels.

especially of story books and unexceptionable novels.

The Abbe Cailhat, an eloquent French preacher, addressing the pilgrims of Lourdes on a recent occasion, employed these inspiring words: "You desire to be saints? Let the world be to you a temple and a Calvary—the temple to pray in, the Calvary on which to suffer. Prayer and suffering are the two indispensable elemets of holiness. Prayer is an obligaand suffering are the two indispensable elemets of holiness. Prayer is an obligation of individuals, families and nations; sufferings are the means of reparation, and we must accept them. There is the secret of holiness as we discover it in the school of Mary, whom during her life we see principally in the Temple and on Calvary; and who appeared at Lourdes, her hands joined in prayer, and her feet resting on the stone of sacrifice."

Another well-known name must be added to the list of converts to Catholic

ity from the dramatic profession. Sir Charles Young, whose most successful place—"Jim the Penman"—had a very prosperous run in this country a few months ago, had the happiness of being received into the Church shortly before his death, which took place last mo: th. He was an excellent actor; his reputation as a dramatic author, and knowledge of matters connected with the profession, were so well recognized that he was appointed by Lord Beaconsfield a member of the Commission on Copyright. By his death the stage has lost an accomplished actor and play writer, society a favorite, and the Church a recent but fervent convert.

An Anti-swearing Society.

The origin of the famous association of the Misercordia, in Florence, is singular. About five centuries ago when Florentines were busy with the wouden trade, many porters used to gather on the Plazza di San Giovanni. It seems that cureing and awaring were as familiar to those old porters as to the modern ones. One day a poor porter, Lucas Borsi, trying to reform his swearing companions, proposed that they should pay a fine for every oath, the money to be put into a box, and that with this money a little should be brought to carry poor people, fallen in the streets, to their homes and to the hospital. The porters liked the idea, and in time their association spread all over the city. The little compagnia grew in numbers and in power, many wealthy men leaving largelegacies to it. Now it owns a large amount of real seaters, and no man of mark passing through Florence declines to register his name among the brothers, if possible, such is the honor attached to its membership.

An examination of the Illustrated London News, (American reprint) for Oct, 22ad, will show the English view of the trial yacht race, illustrations in connection with the state of Ireland, Our Homeless Poor in St. James's Park at Mid Day, the British Mission to Morocco, and Skatches on the River Conco. and Sketches on the River Congo. A Sleeping Beauty represents a handsome tiger at rest, while Christening Sunday presents infancy surrounded by admirers. The price of the number being only ten Tae price of the number being only ten cents places it within the reach of all. Every newsdealer has it. The office of publication is in the Potter Building, New York City. We have been favored with a call from the gentlemanly agent, Mr. Anderson, who is now on a tour through Canada. We doubt not the sales of this paper will be very large.

Two journs is for the blind have, within the last year or two, been started in Paris; and they are named after the two origin ators,—the Valentin Hauy and the Louis Braille. The former, pranted in ordinary type, addresses itself to the managers and trachers in blind schools, to the relatives of the blind, and to all that are luterested in the welfare of those who are deprived of sight. The Louis Braille, printed in raised type, upon the system of Louis Braille, who is himself blind, is for the use of those who, like him, are deprived of sight; and it is divided into two parts, the first for the dissemination of know ledge likely to be of use to them, and the second for providing them with reading matter calculated to amuse and in struct them in general subjects. The Valentin Hauy circulates in alt parts of the world, at St. Petersburg and Mel bourne as well as in Paris and London; but the Louis Braille appeals more especially to French readers, though it has many subcribers in Germany, Belgium, and Switzerland. Both papers are edited by M. Maurice de la S. Zeranne, who is himself affil cted with blindness. Two journals for the blind have, within

An Epigrammatic Statement. Is there anything in this world so vile as the pestilent presence of potent bile? We have it, we hate it, we all revile The noxious nauca, as did Os lyle.

But why bewall what soon is mended? Take P. P. And have at ended. All praise the power of 'Pleroe's Pellet," Wise people buy and druggists sell it.

Catarrh, Catarrhai Deafness, and Hay Fever.

Sufferes are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and custachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarr hal deafness, and have fever, are cured in been formulated whereby catarrh, catarr hal deafness, and hay fever, are cared in from one to three simple applications made at home. Out of two thousand patients treated during the peat six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Mesers. A. H. Dixon & Son, 308 West King street, Toronto, Oan ada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

THE ROCK ON WHICH MANY a constitu-

THE ROCK ON WHICH MANY a constitu THE ROCK ON WHICH MANY a constitution goes to pieces is Dyspepsis. The
lose of vigor which this disease involves,
the maladies which accompany it, or
which are aggravated by it, the mental
despondency which it entails, are terribly
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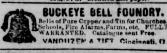
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"Pay what thou owest."—Gospel of the day--St. Matt xviii., 28.

Justice, my dear brethren, is the first and highest law of human conduct. And although our Bleesed Lord in the Gospel gives us to understand that justice should be tempered with mercy, He none the less insists on the strict observance of the law of justice, always and in all cases. No amount of faith or hope or charity can supply for it. Faith without justice is hypocrisy, hope without justice is presumption, and charity without justice is little less than the mockery of virtue. The sins that cry to heaven for vengeance are those against justice. The men whose works our Blessed Saviour constantly condemned were the Scribes and Pharisees—dishonest men. Every sentence of Divine Reveletion, and every dictate of human conscience affirm the absolute necessity of the law of justice. So that if we fail in this our failure is simply fatal.

Without doubt, my dear brethren, we all appreciate the excellence and the importance of the wirtue of justice; but when we come to apply the law to ourselves, some of us, I fear, are rather lax in our interpretation of it. "Pay what thou owest" is right enough, we don't dispute it; but, as a matter of fact, do we do it? Are not we also given to make excuses, and do we not put off our payments when they are due? And when, with a more rigid sense of justice, we would strain a point to make them? It is positively amazing how indifferent some seemingly pious people are in the matter of paying their debts. They go to church Sunday after Sunday, and even frequent the Sacraments, with their neighbors' money in their pockets. They won't pay what they owe, either because they want to hold on to the cash as long as they can, or because they wish to spend the money for something else. Here is a man who is in debt, or who is bound to restitution, and he will go on for years without fulfilling bis obligations, because he heaitstes to reduce his bank account. Here is a some he was and he will and the sacce of the postpones payment in make light of their debts and obligations; they make no honest effort to redeem them: they lose sight of that final accounting when the unjust debtors "shall be cast into prison from which they shall not depart until they pay the last farthing."

But suppose a man is not able to pay his debts. What then? Well, in the first place, a man has no right to contract debts unless he can see his way to pay

debts unless he can see his way to pay them; and, in the second place, he is bound in conscience to make every effort in his power to meet his obligations. If due prudence and economy be exer cised, and through accident or untoward cised, and through accident or untoward circumstances a man becomes unable to liquidate his indebtedness, there is, of course, no help for it, and no charge of dishonesty can be alleged against him. But in the mejority of cases people get into debt, and continue in it, through down right recklessness or extravagance. The rum shop is the great feeder of the debt cra' prison, as well as of the Tombs. The dissipation or the criminal extravagance of the head of the family, or some member of it, is at the bottom of most of the cases of hopeless indebtedness we meet with. Debts incurred through sickness or mere accident are the honorable exceptions. And even here you cannot be classed among honest debtors, unless you make every effort in your power to cancel them. It is true you are not bound to deny yourself or your family the necessities of life in order to pay your debts, but you are hound to prestite the most steld.

deny yourself or your family the necessities of life in order to pay your debts, but you are bound to practice the most rigid economy, so that, sooner or later, you may be able to meet them; and if you neglect doing so you are not an honest man.

Now, my dear brethren, we all hold justice in high esteem, and we recognise an honest man as the noblest work of God. Only let us carry our admiration into practice and illustrate in our own conduct the glory of God's greatest attribute and the incomparable perfection of Christian honesty. And let us begin by paying our lawful debts, for to pay what you owe is the ABC of justice. Remember that this is a matter where the intention counts for little without the act. Outside of profe-sional thieves there are few debtors who have not the intention of making everything square when their few debtors who have not the intention of making sverything square when their ship comes in or their mine pans out. But all such intentions are mere sops to con science and they are the inventions of dishonest souls. Don't mack justice in this way, but resolve at once to "pay what thou owest," for the obligations of justice brook not a moment's delay.

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FLOWER-PRAISES OF OUR LADY.

(Professor Stace, in the Ave Maria.)

Vivyo practicands one pro nobis The laurei has always been the symbol of renown. Among our American laurels, species of the general Kalmia, Rhododen dron, and others, there is an embarras de richesse; we hesitate which among them to choose as celebrant of the praises of the most renowned Virgin. The mountain laurel of the Pennsylvanian Alleghanies (Kalmia latifolia) commends itself by its bright green foliage and profuse blossoms, rose color and white. Be it, then our chosen vocalist to chant her praises on its native hills.

Vivyo potens ora pro nobis. Rising like a sceptre of virginal power above the prairie flowers, its lithe and graceful stem gemmed with a wealth of gold flecked crimson bloom, on the long days of the summer solstice we may find that lovely orchid Calopogon pulchellus, sometimes known as the "grass pink." It shall elevate our hearts to the Vivyo potens.

Vivyo clemens, ora pro nobis. Few of our native plauts are lairer and richer than the American centaury (Sabbatia angularis), its profusion of rose colored blossoms lavishly poured forth as from the inexhaustible fountains of Divine mercy, every blossom bearing a star of hope in its centre. Prize it when found; for it changes its places of growth, and next year you may not find it again. And let it be for you a remembrance of the most merciful Virgin.

Viryo fidelia, ora pro nobis. Around the death-bed of the year, amid fading autumnal glories, stand the faithful asters, their starike blossoms telling of a higher life to come, and their balsamic odors breathing peace upon the last hours of the departing season. Wonderful in the multitudinous variety of species and coloring — rich purple, bright gold, aerial gray, deep wine color, spotless white, and clear blue—they seem designed to add the hues which autumnal foliage fails to supply, and to be complement of its splendors. In a thicket of dwarf sassafras and summen, the former

designed to add the hues which autumnal foliage fails to supply, and to be complement of its splendors. In a thicket of dwarf sassafras and aumach, the former turned to scarlet and gold, the latter to crimson and purple, I have seen the azure stars of Aster laevis shining like sapphires on a velvet robe. What more beautiful emblem of the Virgo fidelis can we choose?

we choose ?

Speculum justitiae, ora pro nobis. The speculum justitue, ora pro nobis. The emotiens of justice—the sword to punish offenders, and the crown to reward merit—stand forth mirrowed in our native flower de luce (Iris versicolor), its ensilorm leaves raised in threatening guise while its beautiful blossom—the flower-de-luce itself—is the chosen ornament of royal coronais.

its beautiful blossogn—the flower-de-luce itself—is the chosen ornament of royal coronsis

Sedes supientiae, ora pro nobis. The gift of wisdom is the epitome of all virtues. Far from seeking display, it yet cannot be hidden, the vicissitudes of human life continually demanding its exercise. But it must be sought after, like the most brilliant flower American woods produce. I knew a young lady, an American born and a great lover of flowers, whose privilege and delight it was to adorn the altars of her parish church with the choice productions of her garden, and yet she had n-ver seen the cardinal flower (Lobe is cardinalis). It grew within a mile of her home, out in an alder swamp, whose approaches defied the feminine foot, and whose tangled twigs threatened destruction to feminine attire. One might travel from New York to San Francisco and back without seeing it, even though it were the season of its flowering; but once seen it is not to be forgotten. Wherever it grows it always has a name, which is more than can be said of any other wild flower. Some of these names are neither poetle nor choice, but all express the intense impression made upon the optic nerve. For this flower seems to shine by its own light, so bright is its red among the surrounding verdure. Red—not rearlet, not rose color, not crimson, If due prudence and economy be exercised, and through accident or untoward circumstances a man becomes unable to diquidate his indebtedness, there is, of course, no help for it, and no charge of dishonesty can be alleged against him. But in the ms jority of cases people get into debt, and continue in it, through down right reckleseness or ext-avagance. The rum shop is the great feeder of the d-bt cis prison, as well as of the Tombs. The dissipation or the criminal extravagance of the head of the family, or some member of it, is at the bottom of most of the cases of hopeless indebtedness we meet with. Debts incurred through sickness or mere accident are the honorable exceptions. And even here you cannot be classed among honest debtors, unless you make every effort in your power to cancel them. It is true you are not bound to deny yourself or your family the necessities of life in order to pay your debts, but you are bound to practice the most rigid tint, but pure, elementary red. It seeks not to display its cherms; it grows not by the way side, unless you speak of those wood-land ways that penetrate the inmost recesses of the forest. There, in seclusion, in the haunts of the contemplative, like that wisdom of which it is the symbol, it is to be found, with its chosen colleagues—the creamy, recurved spike of the szururus, the lush foliage and fantastic, freckled biossom of the wild balsam; and the blue lobelia, its congenial relative. It is known to the herbalist, the physician, the hermit; unknown in the turmoil of worldly strife. It is rapidly disappearing before so called civilization. Spots in this neighborhood where it used to be plentiful, know it now no more. But whenever its unparalleled radiance flashes across our woodland path let us raise our hearts to her whose bosom the lucarnate Wisdom chose for His most excellent throne.

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pure and rocy who lessome. Extensive grounds
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The Library contains choice and standary
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vocal and instrumental Music form a pro
minent feature, Musical Soirces take pisc
weekly, elevating the possession. Strict attention is paid to promote physical and intellectual development, habits of neatness are
seconomy, with refuse of manner.
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located in the town of Windsor, opposite Letroit, and combines in its system of education, great facilities for acquiring the Frencianguage, with thoroughness in the rudimertal as well as the higher English branches Terms (payable per session in advance) in Canadian currency. Board and thition in French and English, per annum, Silve Geoman free of charge; Music and use of Pienc ading, \$10; Drawing and painting, \$15; Bed and bed ding, \$10; Washing, \$20; Private room, \$2 for further particulars address:—MOTEM SUPERIOR.

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HAM, ONT.—Under the care of the Oras

line Ladies. This institution is pleasanti
situated on the Great Western Kailway, E
miles from Detroit. This spacetons and commodious building has been supplied with a
the modern improvements. The hot wate
system of heating has been introduced witsystem of heating has been introduced witspacess. The graunds are extensive, in
cluding groves, kardens, orchards, etc., etc.
The system of education embraces ever
branch of polite and useful information, in
cluding the French language. Plant sewing
fancy work, embroidery in gold and cheniliwax-flowers, etc., are taught free of chargBoard and fuition per annum pale sem
annually in advance, \$100. Musical Som
and Painting, form extra charges. For the
ther particulars address, Mothers Supranio TRSULINE ACADEMY, OBAR

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M'DONALD & DAVIS, SURGEO Dentists, Office: - Dundas Street, doorseast of Richmond street, London, On

Meetings.

CATHOLIC MUTUAL BENEFIT ASSOCIATION—The regular meetings:
London Branch No. 4 of the Catholic Mutas
Benefit Association, will be held on the first
and third Thursday of every month, at the
hour o 8 o'elock, in our rooms, Castle Hall
Albion Block, Richmond St. Members av
requested to attend punctually. MARTIN
O'MEABA, Pres., JAS. COROGEEN, Sec.

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FREEMAN'S WORM POWDERS.

Are pleasant to take. Contain their own Purgative, Is a safe, sure, and effectual destroyer of worms in Children or Adulta

Electricity, Moliere Baths & Sulphur Saline Baths URE OF ALL NERVOUS DISEASES. J. G. WILSON, LLECTROPATHIST,

320. Dundas Street.

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Tae Bennett Furnishing Co., of London, On:, make a specialty of manufacturing the latest designs fourch and School Furniture In the Catalogue and prices before awarding contracts. We have sately put in a complete set of rews in the Brantford Catholic Church, and for many years past the contract from a number of the Clergy in other parts of Ontario, all cases the most entire satisfaction all cases the most entire satisfaction to the parts of Ontario, and processed in regard to quality of work, lowness of price, and quickness of excellent the set of price, and quickness of excellent the set of price, and quickness of business in this special line that we found it necessary some time since to establish a branch come in Glasgow, Scotland, and we are now engaged manufacturing Pews for new Charless in that country and Ireland. Address—

Bennett Furnishing Lumpany, Beferences: Rev. Father Bayard, Sarnia Lennon, Brantford; Molphy, Ingersoll; Cor coran, Parkhill, Twohy, Kingston; and Rev Bro. Arnold. Montreal

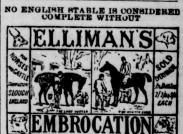


It on the neither aim, time, nor ammonia, and may be used by the most delicate constitutions with perfect safety. Its great success, arising from its being the market of the REST VALUE IN THE MARKET, as well as thoroughly adapted to the wants of the kitchen, has excited envious imitations of its name and appearance. Beware of such No addition to or variations from the

elmple name:
COOK'S FRIEND
IS GENUINE
Trade Mark on Every Package.

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FOR BORE THROATS AND INFLUENCEA.

FOR BORE SHOULDERS SORE BACKS

FOR FOOT RIT. AND SORE MOUTHS IN SHEED

AND LAMES.

FOR SPRAINS, CUTS, BRUISES IN DOGS.

SPECIMEN TESTIMONIALS.

FOR SPRAINS, CUTS, BRUISES IN DOGS.

SPECIMEN TESTIMONIALS.

FOR HIS Grace The Duke of Rulland.

Belvoir, Grantham, Dec. 1, 1979.

"Sirs,—Ellisma's Royal Embrocation is used in my stables, I think it very useful.

Rulland of Belverie Head.

Gastle Weir, Kingston, Herefordiner, Dec 8, 1978.

"Gentlemen,—I use the Royal Embrocation in my stables & kennels, and have found it very serviceable I have also used to Universal Embrocation for I umbage and theumatisms for the Universal Embrocation for I umbage and theumatisms for the Head of the Control of the Con

LIMANS UNIVERSAL EMBROCATIO ELLIMANS EMBROCATION RHEUMATISM LUMBAGO. SFRAINS, BRUISES, STIFFRESS SORE THROAT PAGE COLD. CHEST COLDS. The Safest, Quickest, most

certain remedy.

Prepared only by Elliman, Sonsag SLOUCH, ENGLAND.

TO THE CLERGY

The Clergy of Western Ontario will, we feel assured, be glad to learn that WILESON BROS., General Grocers, of London, have now in stock a large quantity of Siciliam Wime, whose purity and penuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

DDRESS PROM THE PARISH OF CHATHAM.

The following is a copy of the address respected His Lordship by the people of the town of Chatham, on the occasion the blessing of their new and splendid turch, on Sunday, 23rd ult.:

To Right Rev. John Walsh, D. D., Bishop London, Ont.

London, One.
My Load Bismor:
We, the members of the Congregation
of St. Joseph's Parish of Chatham greet
and a cordial welcome this happy morn-

A year ago, you blessed and laid, with alemn rite, the corner stone of our hurch; to-day you have come again with altre and with cresier to dedicate it to be worship of Almighty God. Then, ar hearts were yearning for the promise of the future; now they are filled with rultant joy at its fair fulfilment. The two, deep foundations have gradually rewn into that noble pile which reflects om its harmonious proportions the saius of the artist that designed, and he skill of the workmen that built it. formed on the imperiabable models of lassic Rome it is fittingly associated ith her ancient Church. Bless it, O labop! that it may hence be for us the lely Place of the Lord.

We rejoice, my Lord, to see, at your de, your Most Rev. Metropolitan, the rehatishep of Toronto. His Grace's sucrable character, his enlightened hal for education, his noble efforts for he amelioration of the common people, is generous sympathy for the poor and the oppressed, have gained for him the earts and the understandings of the athelies of this Province. We extend him a loyal and affectionate alcome to Chattham. It is good for in to be here. The place we had on is classic ground. About the ginning of the century this property as granted by the Crown to the first labop of Kingston, the Honorable and ight Reverend Alexander McDonell, se of the grandest figures in our early should his tory. Bishop McDonell was, if may so express myself, the common epispal ancestor of His Grace and of you, y Lord of London; for out of the See I Toronto, that of Sandwich or London in this spot, nearly half a century ago, is indomitable and interpid Jesuits tablished a mission; and the good seed ion sown is even now bearing fruit. In the presence of our modest pastor and his reverend associates it is not become g, perhapa, that we should say how used we owe our beautiful church to see indomitable and interpid Jesuits tablished a mission; and the good seed ion sown is even now bearing fruit. In the presence of our modest pastor and his reverend associates it is not

enly just to declare them worthy of their ancient fame.

We have been lately informed that Your Lordship is about to visit the chair of Peter in order to join in the Golden Jubilee or the 50th anniversary of the ordination of his present successor. Bear with you to his Holiness, we pray you, my Lord, the expression of our loyal devotion, and of our sincere congratulations on his fifty years' of service at the altar; and while at the shrines of the saints we earnestly ask you to remember us in your prayers and in the Holy Sacrifice of the Mass. May your voyage be pleasant and may you return home with

pleasant and may you return home with renewed vigor of mind and body.

We are, my Lord Bishop, on behalf of all the congregation, Your Lordship's humble servants:

THOMAS BRADY,

JOHN L DOYLE,

JAMES O KELFE,

JAMES O KELFE,

J B KYLLY

J B KYLY

J B KYLLY

J B KYLY

J B KYLY WM. A DUMAS, JOHN DOWLING, J. B KELLY, T. E O'HARE, J. J. HAMRATTY. A McDonell, John Stephens, F. Robert,

OBITUARY.

Mr. John Conway, Woodslee, a gentleman well known for his earnest piety and his liberality to the Church, was interred on Friday, 21st of Oct. When Woodslee was formed into a parish he presented the site on which the church is built, four acres, including school site and cemetery. On the 10th ult he left for Kansas to act as foreman for Mr. Campbell, the great lumber merchant of the South. He died in Kansas on the following Monday, and his body was brought to Woodslee for interment. High Mass was sung by Rev. M Cummains, P. P. of Raleigh, and an appropriate sermon delivered on the Christian's hope in death. Rev. John O'Connor, P. P., of Maidstone, and Rev. T. Mc Manus, P. P., ct Woodslee, assisted. Mr. John Conway, Woodslee.

Mrs. Lamping, Kemptville.

We regret to announce the death of Mary Ann Loveridge Lamping, which occurred at her husband's residence, Kemptville, on the 27th October She was a native of Oswego, New York, and at the time of her death was forty years of age. All who knew her esteemed her most highly because of her many beautiful traits of character. Mr. Lamping is a member of the C. M. B. A., and we trust his brother members will say a prayer for the repose of the soul of his good wife v ho is now no more.

In consequence of incapacitating infirmities, Right Rev. Dr. Ullathorne, bishop of Birmingham, Eng., who is in his 42nd year and the forty second of his episcopate, has asked and obtained the consent of the Pope to his release from the duties of his office.

ine Convent...... ils Ursulin Patrick's...

O. M. B. A.

Chatham, Oct. 15th, 1887
Received of F. W. Robert, Recording
Secretary of Branch No. 8, of the Catholic
Mutual Benefit Association, two thousand
dollars, in full for beneficiary due me by
sald Association, on the death of my husband, Stephen Drew.

MARGARET DREW.

Witnessee—W. A. Dumas and G. F.
Kuhn.

The following to the list of local C. M.
B. A. Medical examiners, appointed by
the Supervising Medical examiner to date:
1 H. R. Casgrain | 33
2 D. Metllarty | 34 D. P. Lynch
3 T. J Parke | 35 G M. McMetking
4 F. Rourka | 36 J. H. Knight

B. A. Medical examiners, appointed by the Supervising Medical examiner to date:

1 H. R. Casgrain
2 D. McClarty
3 T. J Parke
3 G. M. McMicking
4 F. Rourke
5 J. A. Digby
6 S. Thompson
7 A. S. Fraser
8 J. E. Sevenright
9 W. H. Henderson
10 E. R. Wood
11 4 J. H. Radford
11 4 J. H. Radford
12 R. Mylins
13 M. J. Hanvan
14 J. H. Radford
15 J. J. Cassidy
16 W. P. Buckley
17 Dr. Dickson
18 M. Talbot
19 Dr. McKay
20 P. A. Denar
21 A. F. Woodward
22 J. H. Kuight
23 M. Hanover
24 R. J. Johnston
25 J. C. McCabe
26 J. A. McDonald
27 J. Dannfald
28 J. Lofferty
57 J. C. McCabe
29 J. Dannfald
58 A. Frudel
59 J. H. Valide

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|-----------|------|--------------|------|----|
| | | Neustadt, | Oct. | 13 |
| 4 | 1. | Windsor, | 46 | 17 |
| - (6 | 28. | Seaforth, | | 19 |
| 4 | | Strathroy, | " | 20 |
| 66 | | Kingston, | - | 20 |
| | | Woodstock | 66 | 21 |
| " | 58. | Ottawa, | " | 21 |
| 4 | | Galt, | 66 | 21 |
| ** | | Dublin, | " | 21 |
| • | | Montreal, | " | 21 |
| 4 | | Mt Forest | ** | 22 |
| 66 | | Merriton, | " | 22 |
| " | | Ottawa, | " | 24 |
| - (6 | | Port Lambton | | 26 |
| " | | Walkerton, | 4 | 26 |
| 4 | | Montreal, | 66 | 26 |
| " | | Cayuga, | 66 | 26 |
| " | | Sarnia, | 4 | 26 |
| " | | Brockville, | 4 | 27 |
| 4 | | Paris, | - | 27 |
| 4 | | Barrie, | * | 28 |
| | | | | |

Mary's Branch He, 52, O. M. B. A. of Canada, it was accord by Bee. J. W. Heria, escended by Bee. J. Tokin, that this Remach account with cineare regret the resignation of Bre. P. Shea as treasurer, and we wish to testify our appreciation of his services, and we further hope that Bro. P. Shea will proper in his new home and that every blessing from above may centinue to strew his path in life.

Bro. P. Shea has been the Branch treasurer since its formation and has wan for himself the highest esteem from the members. A thorough business man, upright and fair is all his dealings, we fear he will be greatly missed.

It was further resolved that a copy of above resolutions be sent to Bro. P. Shea and copies of same be sent to the following official organs fer publication, viz., CATHOLIC RECORD, London, Out., O. M. B. A Monthly, Essex Centre, Out., and the North West Review, Winnipeg, Man.

Yours fraternally,

J. W. Heric, R. cording Sec.

Winnipeg, June 18th, 1887. Winnipeg, June 18th, 1887.

Thos. Coffer, Esq., Dear Sin and Bro.—At the last regular meeting of St. Mary's Branch, No. 52, of the C. M. B. A. of Canada, the following resolutions of condolence were moved by Bro. S. W. McKinnon, accorded by Bro. J. G. Miller, and coested unanimously, that,

Whereas, It has pleased Almighty God in his infinite wisdom to call away from this life M. D. Shea, our late treasurer's brother, who lost his life by drowning, in the Bow River, N. W. T., June 12th, 1887.

the Bow River, N. W. T., June 12th, 1887,
Resolved, That the members of this branch do tender Bro. P. Shea their heart felt sympathy in the loss of his affectionate brother, and we trust that God will give him grace to bear with true Christian fortitude his sad bersavement.

Resolved, That a copy of the above be sent to Bro. P. Shea and caused to be inserted in the efficial organs of this association, viz:—CATHOLIC RECORD, London Ont., G. M. B. A. Monthly, tissex Centre, Ont, and the Northwest Review, Winnipes, Man.

Yours fraternally,
J. W. Herric, Rec. Sec.

J. W. Herto, Rec. Sec.

Peterboro, Oct. 15, 1887.

Dear Sir and Bro.—I would like to express through the columns of the Record my appreciation of the assistance given by D. O'Connor, Esq., of Mattawa and J.J. Gorman, Esq., of Pembroke in obtaining signatures for a charter to establish branches of the C. M. B. A. in these places respectively. These gentlemes, though actively engaged in busines, nevertheless devoted considerable time to the organization of branches and I think it only just that they should have their disinterested efforts publicly recognized by the society. Mr. Gorman, with a generosity that is worthy of special notice, got 1000 copies of J. J. McCs "appeal to Catholic fathers" which recently appeared in the Recomprised and circulated at his own expense and by this means succeeded in greatly increasing the number of applicants for membership.

Yours fraternally, J. O'MEARA, 2nd Vice-Pres. Grand Council.

From States County.

The State of States of St

interpolation in back. He because in the movings and come all is distiputed. Here, on the contrary, a constant attention to duty and business is a necessary condition to membership. Other and many advantages accrue to those who enroll themselves upon the list of the C. M. B. A., au association possessing all the advantages of a Tempehanoe Society and deriving many social advantages. The Rev. Father brought his eloquent aermon to a close by an earnest advise to all young men and fathers of families to consider seriously the principles of the association, and gave sarm words of encouragement to the satural members to continue their generous efforts to increase the membership, to always be worthy of their title of members of the C. M. B. A., which was a letter patent of respectability. couragement for the scalous promoters of the O M B. A is this fertile field. The blessing which there fell from his authorised hand has fructified and to-day with pride we may borrow the excisumation of the first Christians in the days of Pagan Reme. "We are but of yesterday and see we fill your cities." There is a margin for exaggeration, yet if we may augur anything from the brilliant gathering of to-night the day is not far off when the application may be made with more due regard to the right of truth. My dear friends, in the Bible we fread the follwing: "Woe to him that is alone, for when he falleth he basts none to lift him up." (Eccl. iv, 10) Truly man is a social being, by nature destined to seek the company of his fellowman. Isolated, alone, all his faculties are dwarfed, he is capable of nothing in the moral order, of almost nothing in the physical. Turn to the book of Genesis: 11 18 "It is not good for man to be alone." True in the cuprantural enne, it is also in antural one. It completes and explains another, the words that fell from the lipp of God the Creator. "Let us make man to our image and likeness" (Gen. 126). God, says Mgr. de Segur, commenting on this word, is not solitary—One in unity of His divine nature, God is triume in person, hence this adorable Triotty is the first as it is the most perfect of all societies; man, imitating his Maker, must not, cannot be alone. Society then is advine institution and in consequence a necessary condition for all progress in humanity. The fendamental society here below is the family. Nations are but the reunion of a given number of those primitive societies; man, imitating his Maker, must not, cannot be alone. Society then is a divine institution and in consequence a necessary condition for all progress in humanity. The fendamental society here below is the family. Nations are but the reunion of a given number of the great powers of nature of institutions form a superior society, humanity, under the guidance of all things created. Such is the original hi

C. M. B. A., which was a letter patent of respectability.

After the sermon His Grace imparted the Papal benediction on the association and its members, and solemn benediction of the Blessed Sacrament brought the reunion to a close. His Grace the Archbishop officiated, with Rev. Fathers Leclero assistant, and the Rev. Fathers Salmon and Carriere deacon and sub deacon. The choir was augmented for the occasion and was under the very able direction of Prof. A P. McGuire. Their singing was most creditable. The solos of Mr. M. Rowan and Mr. Percy Evans were remarkably good, and the chorus, aided by an efficient orchestra, had a very fine effect.

AN UNIQUE BAZAAR.

During the past few weeks many of our readers have received the following CIRCULAR.

OUR readers have received the following GIRCULAR.

Bothwell, Outsrio, Sept. 2ith, 1887, DEAR FRIEVD,—I herewith enclose a lew lottery tiesets for a Basar which will be held in Bothwell of Dec. 37th and 28th, 1887. This is the last public appeal which I purpose making in aid of the Bothwell Church, Many of our prisse are costly, and all will will be made to the Bothwell Church, Many of our prisse are costly, and all will distributed by 1st. (See Frowerb. XVI 38; Xther 18th, Lev. XVI-8; Acta Xill 19 and honest toterless or lets.)

Author 18th, Lev. XVI-8; Acta Xill 19 and honest toterless or lets.

A'basaar-letse" is one that contains at least one collier.

Now the first registered "be sear letter" received at the Bothwell post-office on or after October 20th, 1887, will entitle the sender of that letter to \$50 in gold. The one-hundredth registered "basaar-letter" received here will entitle the sender to \$10 in gold. The three-hundredth registered "basaar-letter" received here will entitle the sender of that letter to \$20 in gold. The seven-hundredth "basaar-letter" received here will entitle the sender of that letter to \$20 in gold. The seven-hundredth "basaar-letter" received here will entitle the sender to \$55. The one-thousandth "ouzaar-letter" received here will entitle the sender to \$40, and the fifteen-hundredth "basaar-letter" received here will entitle the sender to \$50 in gold. All these cash prizes will be given out strictly in the order in which they cometo hand. Persons living at a distance have just as good a chance as persons living in Sothwell. Our tickets are only 25 cents each the fifth ticket in every book is free to the seller. If you know of any other charitable friends who will buy or dispose of our tickets-please send me their addresses. There will be not the date announced and full justice will be done to ail. Please register yous letter and address it to Rev Faffigs will take place on the date announced and full justice will be done to ail. Please register you eletter and address it to Re

Mrs. Alexander Jarvo of Cornwall, Ont., was the first to send in "a bezaar letter" on Ottober 20th and she has already received \$5. The first Post Office prize. A bezaar letter malled in any part of Canada on Saturday, Nov 5th, will have a good chance for the 2ad Post Office prize, \$10, which will be given out about November 7th. The names of the persone winning Post Office prizes will be duly announced in the RECORD. Mrs. Jarvo was the first lucky one; who will be the next?

specialty.

New Fa' O', Gooler 1891 g.
ed at J. J. GIBBONS — New
Dres Materials . (unmings, new Flauncis. Under colothing, Yarns, new Hester
tiloves. Shawis, new Shir
tottars. Tios. Braces.



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TRY The New Shoe Store when you are in want of Boots and shoes. My stock is all new, of the best material, and the prices are as low as any house in the trade. Remember, we have no old shelf-worn shoddy goods that we are selling at half price in order to get ild of them—M. G. PAINE, first door west of Thomas Beatt e & Co's. NEW SCOTCH SUITINGS,

NEW FALL OVERCOA'INGS, 4 CASES NEW SCARFS.

PETHICK & M'DONALD



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WASHINGTON 217 Verbet Reco.

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-TO-

112 DUNDAS St.

NEAR TALBOT. WANTED.

A MIDDLE - AGED WOMAN, OF BI-in a country place. Referer cas required. Address, J. K., Catholic Record, London. LAW PRACTICE FOR SALE A CATHOLIC BARRISTER, WITH A large business, practiaing for last six years at populous county seat in central charic desires to dispose of his practice. Satisfactory reasons given. Excellent chance for a Catholic Address, "Barrister, care Catholic Record. 465-th

FEMALE TEACHER WANTED. LIAVING A SECUND-CLASS CERTIFY.
I CATE, for R. C. Separate School, No.
I. West wawanosh Duties to commence
on the 3rd day of January, 1888. Apply or
Pater Walsh, Secretary, St. Augusties
P. O., Ont.

TEACHERS WANTED TERVINERS WAN 1511

FOR THE R. C. SEPARATE SCHOOL.
Town of Pembroke, for the year 1886.
A male head master holding a second-class criticate and a male assistant holding a third-class certificate. Applicants to state arran furnish testimousla.—A. J. Fortier. Secretary. Pembroke, Ont. 470 8w

TO CATHOLIC TEACHERS TO UATHOLIC TEACHERS.

WANTED, FOR S S No 2, ASHFIELD, 1wo teachers, to commence duty let of January, 1888; one holding second class certificate, for senior department, at a salary of \$400 per sunum, if a male; one holding a third class certificate, for juntor department, at a salary of \$255 per annum. Either of the teachers may obtain the position of organist of the Churon, with suitable remuneration. Address — REV. B. BOUBAT, Kingsbridge P. O., Out. 471:3w

MALE TEACHER WANTED TOR R. O. SEPARATE SCHOOL, ALMONTE. Apply stating salary expected and qualifications. Duties commeace less January Bezt. Ro application received after 6th November. Address John Crenty, BECRETAY.

VOLUME 9.

NICHOLAS WILSON & CO HAVE REMOVED

112 DUNDAS St.

__ TO __

NEAR TALBOT.

CLADSTONE'S GREAT & PEBCH.

Powerful Denunciation of Coercion.

"An extraordinary gathering" (in Mr. Gladstone's words) met in Nottingham on Tuesday. The occasion was the annual meeting of the Natonal Liberal Association. In the Albert Hall three thousand delegates were a sembled from all parts of England and Scotland.

England and Scotland.

MR GLADSTONE'S SPEECH.

Mr. Glacetone in the course of a more than usually powerful speech said:—If the English people are incapable of being roused to distrust, ay, and to indignation, by some of the things that have been done in respect to Ireland within the last dene in respect to Ireland within the last three months, they do not deserve the Hiberties they possess (cheers) I know persons of great impartiality—law abid-ing British citizens—who upon travelling recently in Ireland were greviously struck with the manner in which the people are treated, with the small respect shown to their feelings, the slight consideration apparent taken of them either as human beings or as citizens.

nge or as citizens

beings or as citizens

THE COOLGREANY MURDER

I take such an event as the shooting of
Kinsella, who with others had gathered to
obstruct seizure of cattle in the name of
the landlord on account of his rent. No
authority was exhibited to show that per
sons who came to seize the cattle wer
doing so with the authority of the law
One of the peasantry had a pitchfork in
his hard and struck with this pitchforh
muon the gate. It is evident that he die his hard and struck with this pitchforl apon the gate. It is evident that he divergence in the statistic anybody. There were no fire arms among the people. There was not blow struck by the people. There was not blow struck by the people. There was not a stone thrown by the people; but a emergencyman upon Kinsella's strikin the gate with his pitchfork, shot him dea (srite of "Shame and Murder.") But yo know as well as I do that no such accould by any possibility have heppene is E gland, Scotland, or Wales (hear hear)

A BOY'S ESCAPS PROM BEING SHOT pened at Gweedore, where evictions wer going forward. The skent of the pro-perty had a loaded rifls on his shoulder perty had a loaded rift on his shoulder According to the testimony rendered it.

Mr. Stewart there was a boy—not a your man, but in the strictest sense a boy—po sibly of twelve or fourteen years old. It the excitement this lad took a stone an fung it at the agent. He did not strik the agent, and the agent deliberatel pointed his rift at him, and was about take aim at him when an efficer of the containing was not greatly and out the rift and the rift. sabulary ran forward, and put the rif up, threw it up, or at any rate prevent the agent from fulfilling hisobject (hame THE GOVERNMENT MOONLIGHTER

THE GOVERNMENT MOONLIGHTER
Is m going to give another thus tration
the method of Government carried on a
renditions tolerate in England (her
hear). You are aware of the deplorat
entrage that occurred in county Clar
when Head Constable Weleban was unfitunately murdered. Well, that was
or neequence of a raid, as it was called,
the house of an obnoxious person. No
how was that raid brought about the house of an obnoxious person No how was that raid brought abou (Cheers) It was brought about by constantion. Who were the parties that cosmited, and got up the raid? (Cheer Among them was a man paid and et ployed by the police, a man known to from his confession of the worst character from his confession of the worst character and remember I am now speaking of ease in which no one but the informer a police have had the opportunity of tellitheir tale. What appears according to the facts before us is that this informer where the police two sums of montanged and the raid was arranged, and that he we to that meeting. I his was not the case a man who, either struck with conscience attracted by reward, informs against the with whom he has been in connections. with whom he has been in connection.

This was a case of a man who place imself in concert with other crimin persons in order to concert and arran the case which ended in the murder Wheleban. We don't like dealing wintermers. We cannot help it; but it idea of employing the men who help committing orime and then tuinformer against it is abominable theers)—disgraceful, even to Administration in Ireland, and, believe, quite unheard of in Englar There was a gentleman named Manuville, I believe a brother of Mr. O Briefriend. He was in Mitchelstown on ville, I believe a brother of Mr O Brie friend. He was in Mitchelstown on day when the occurrence there sudde happened, a man who was, I am formed, elightly paralyzed, and not belie full bodily activity he took refuge the house of the priest. He had not sering whatever in anything who have the house of the priest.

cern whatever in anything who occurred in connection with the poli There came in a number of police p Mr. Mandeville over the head wit eutlass, and make a deep gash in face two or three inches length. The man had absolu length. The man had absoluted not given the alightest sign provocation, or done any turbulent whatever. Could that possibly happen this side of St. G-orge's Channel?" (I I think I have shown by these instant that the way of administering the latterland is totally different to anyth that takes place on this side of Channel. It may be said that in these four cases the Government had share; but the first share of the Government did undoubtedly lead to and expent them a general responsibility.