

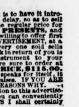
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ls of the Rt. Trenton and Bishops of the Kingston, Can-. . In token of ou to forward is the time to order your Spring Suits from N. WILSON & CO., the most Fashionable Tailors in

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CATHOLIC PRESS.

VOL. 5.

the city.

Buffalo Union

The Geneva Advertiser of the 11th inst. contains the following manly protest against the vile slanders of a Boston preacher. The editor of the Advertiser is preacher. The editor of the Advertiser is neither a Catholic nor an Irishman; but he is an American who loyes truth and justice and hates sham hypocrisy and cant. Hence these words: "Rev. Henry Mor-gan of Boston has issued a number of books, taking a stand against the Catholic religion. His reasons in the main are, that Boston has changed from its "good old Puritan ways" and has become a den of profligacy, sin and vice. If Mr. Morgan had stood with us one day upon a wharf in New York, and seen the landing of twelve hundred Irish immigrants, scores of them New York, and seen the landing of twelve hundred Irish immigrants, scores of them girls under tweuty years of age, coarsely dressed, but many of them with large eyes, comely forms and very fair faces, as they looked upon the strange scenes be-fore them, and turning about, beheld the lecherous eyes of men cast upon these defenseless girls, eyes that belonged to Americans, and saw the attempts of these devils to get behind the ropes that held the mass of struggling immigrants, some of his mass of struggling immigrants, some of his notions as to the origin of the social evil might have been changed. We have writ-ten of this scene before. Those girls left their homes in Ireland and landed on the dash science of the social evil dock as pure in heart as the day they were born. The roues of New York and Boston are not the hardworking, hard-fisted Irishmen. They like their fun, their many making concentration in held in held.

fisted Irishmen. They like their fun, their merry making, occasionally indulge in a spree and perhaps a bit of fight; i ut that is all. To our sorrow we say it, the roues of New York and Boston are American born, well up in the ways of the world, and it is among the defenseless that they ply their vocations. It is they who lead those girls astray, and some of them are double housekeepers, one for a wife and family, and another for a worse place. Mr. Morgan should be honest and say so.

London Universe.

We are happy to report a case in which justice and fair play have of late been meted out to the Catholic Church in a country in which she had hitherto met country in which she had hitherto met with nothing but injustice and unfairness. Baden is the German State in which the weed called Old Catholicism has grown more exuberantly than in any other part of the world; there are whole villages in which more than half of the Catholic peo-ple had turned away from their mother Church and joined the wretched sect for a time. One of these is the village of Epfenhofen. A majority of the people having been Old Catholics some years since, the Church living of the place was handed over to an Old Catholic "divine." That personage died recently, and the

to mind their own business in such mat-ters is a Protestant principle, which no Catholics but those so bad that they are ready to become Protestants will act upon, and which has knocked Protestantism so thoroughly into "smitherens" that its dissevered parts and fragments are now far "too numerous to mention." We reader if Ma Machine parts hard of

far "too numerous to mention." We wonder if Mr. Moody ever heard of the fate of the "Soupers" and the utter failure of their work in the West of Ire-land. If not, some friend should at once acquaint him with their sad history, lest he and the two companies who are said to be going with him lose their precious time. Instead of him teaching religion to the peaantry of Connemara, he could gain information on eternal truths from them, illiterate as they may be; but if he need that, which perhaps he does, he can have recourse to some of their coun-trymen in Chicago and in other American can have recourse to some of their coun-trymen in Chicago and in other American cities. Or if he must preach, let him act on the excellent suggestion of a secular paper, and inculcate the principles of justice and the duty of restitution to the absentee and other landlords who have so long been engaged in robbing the peo-ple of Ireland.

Milwaukee Catholic Citizen.

The smart young men brought up in Protestantism but "emancipated" on the daily press, see clearly the hollowness of their quondam religion. The logical advanced Protestant mind does not see the use of churches, and its feeling towards the ministers is only slightly towards the ministers is only slightly removed from scorn. They are men who make their living by catering to ethical culture. Their auditors are a lot of goody people who fancy the minister's sermons are educating, and the minister tries to sustain the delusion by a sort of patch work profundity. The "feast" he prepares for his flock is described in the following bit of satire: "Take fifty five minutes of nasal tenderness of tone, one thought from "First Principles" of Mr. Spencer and two from his "Psychology," and three allusions to the survival of the fittest. Stir gently until the whole and three allasions to the survival of the fittest. Stir gently until the whole begins to simmer. Then add rapidly to the orthodox conception of God, seasoned with savage raillery and two sliced compli-ments to the newspapers. Garnish the whole with prayers to the unknowable and serve."

Freeman's Journa'.

The roct of the evil of Hoodlumism and indifference is the lack of family life .--Freeman's Journal. Will the Journal kindly inform us how

Will the Journal Kindly Inform us now "lack of family life," which works so mis-chievously in society, can work well enough in the case of the priests of its Church as to warrant their enforced celi-bacy *l*--Atlanta (Ga.) Christian Index (Particity)

(Baptist). Why, certainly! But first, we must explain to the Index that we meant by "family life" the constant interchange of cheerful affection and mutual consideration which makes the family circle the happiest spot on earth. The fire of Faith, happest spot on earth. The hre of Faith, Hope and Charity ought to burn on the family hearth; kept alive by the parents, tended by the children. If homes were made Christian and cheerful, there would be less wretchedness and coldness towards religion in the world. The Church is the guardian of the family and of home. She

Irish want all the sympathy they can get from the American people, and Methodist sympathy for Ireland is so rare that it will be highly appreciated. But no sym-pathy will be bargained for at the expense of the Irish religion. The "tenantry" are not "soupers." They have denied them-selves food when it was offered them at the expense of their religious principles. They will get along without the "sym-pathy" which is proffered them on the same condition. When the Methodist "exhorter" in America gets over attribut-ing Irish misery to priest-craft he will be in a fair way to tender the Irish people a kind of sympathy that will be acceptable. When he ceases placing all the blame on the "Romish religion" and "popular ignorance and superstition" and comes out squarely against the real culprits— Englued cand the handed with the England and the landlords—the Irish people will be glad to accept Methodist friendship while continuing a, ever a Catholic neonla

Catholic

Catholic people.

Catholic people. The tension of feeling at Lakeville, Conn, where Protestant citizens are cry-ing for the removal of the cross erected by Father Lynch on the grounds of the Catholic Church, has not abated. The Catholics stand upon their rights, and their part is in reality the assertion of the principle of religious freedom against the spirit of the Blue Laws. The bigots who cannot stand the public exposure of the cross are attempting to "starve the Catho-lics into submission" by procuring their dismissal from employment. This, "in the interest of liberty of conscience!" One local believer in equality of all men said

Interest of intervy of conscience "One local believer in equality of all men said to a newspaper reporter: "The Catholics ought to remember that they are employed by Protestants. I have two Irish girls in my employ, but I won't discharge them unless I am driven to it."

"How can you be driven to it?" The reporter asked. "Why, if the priest continues in his present course, I shall feel compelled to discharge them."

Protestants of the Lakeville, Conn, de-scription ought to reflect that Catholics have stood worse penalties for their faith than discharge from employment. Those who utter that threat (and we have heard who utter that threat (and we have heard it before,) are evidently ignorant of the laws of political economy. Catholics are under no compliment to their employers. They give value for value. And the de-mand for labor is generally as constant and as great as the demand for wages. More-over no large employer or manufacturer in this country would care to try a battle of the kind with his laborers and the consumers of his goods. Bigotry may bark nowadays. It cannot bite.

DIOCESE OF HAMILTON.

The following circular has been issued to the clergy of the Diocese of Hamilton :

the clergy of the Diocese of Hamilton : REV. AND DEAR FATHER,— You will be pleased to learn and make known to your Congregation that official information has arrived that the Right Rev. Dr. Carberry has been appointed by the Holy See Bishop of Hamilton. The Bishop-elect intends to proceed to Rome in the beginning of the month of October, there to receive Consecration, and expects soon after to set out for Canada to take possession of the See of Hamilton.

Canada to take possession of the See of Hamilton. In the meantime, it is his pious wish to have the prayers of the clergy, religious communities and laity of the Diocese offered on his behalf. For that purpose you arehereby directed to recite at Mass--as often as the Rubrics permit--the prayer "de spiritu sancto," and repeat with your congregation, after the Parochial Mass on Sundays, the Littary of the Blessed Vir-Sundays, the Litany of the Blessed VirTHE FRENCH IN AFRICA.

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

LONDON, ONT., FRIDAY, SEPT. 28, 1883.

"Thus was baptized the sovereign of Madagascar, on Friday, the 27th of March, 1868, at five o'clock in the morning, by virtue of the Precious Blood, the feast of which the precious blood, the feast of which was celebrated on that day. Three days later, on Monday, the 1st of April, at eleven o'clock at night, she went April, at eleven o'clock at hight, she went to heaven, as we confidently trust, to ex-change her title of Queen for that of pat-roness of the great African island, a pat-roness all the more zealous for the converroness all the more zealous for the conver-sion of her people, as no one knew better than she did the extent of their miseries and the depth of the darkness in which they are plunged. Glory be to God for all this ! and may the noble-hearted man, who so faithfully carried out the designs of Divine mercy, be held in grateful remembrance. remembrance.

capital became very serious. In fact, a great conspiracy was organized for the purpose of effecting the ruin of the prime minister, Rainilairivony, and changing the mode of electing the sovereign. "With the exception of some old Malga-sians, actuated by personal hatred, or the animosity of rival castes, the conspirators were recruited from the Protestant camp. Had they succeeded in their object, no doubt torrents of blood would have been shed, and no one can tell whether the Cath-olic Mission would not have been one of sned, and no one can tell whether the Cath-olic Mission would not have been one of the first things sacrificed. But thanks to Divine Providence, the plot was discover-ed, and proved fatal to none but the con-spirators. Four of the principal ringleaders succeeded in making their escape. Twenty others were arrested and condemned to death. Among these last were found others were arrested and condemned to death. Among these last were found three sixteenth honor men, that is to say, men of the very highest rank in the government, and also the per-sonage they thought to place on the throne. The twenty conspirators were to have been beheaded; owing to the entreaty of the Europeaus, the penalty of death was commuted, and they were sentenced to be put in fetters and imprisoned, a punish-ment worse than death. No one can have an idea of the jail, or rather tomb; into an idea of the jail, or rather tomb, into which they were all thrown together. No door, no windows, the ceiling hardly high enough to allow of their standing upright; two or three holes in the roof to admit light and air; food calculated, not to keep them alive, but to procure them a lingerthem alive, but to procure them a linger-ing death, which, indeed, has already come to pass in the case of one of them, the bro-ther of the famous Rainjohary, ex-premier of the late Queen Raso-herina, and a sixteenth honor man man like him. And, indeed, nothing but fear of the Europeans saved them from the axe. Among the unfortunate men thus condemned was one whose case axthus condemned was one whose case ex-cited the greatest compassion, the unhappy young man, who, having allowed himself to be carried away by ambition, obtained, not a crown, but a load of chains. There is another not so likely to attract sympathy: namely, the celebrated Rainivoninabitriony, brother of the pres-ent prime minister. Exiled in the reign of Rasoherina, whose prime minister he had here for the time he contained here.

IX. General Review of the Condition of the Mission.

Record.

sion. "Until a regular treaty shall have been concluded between the French and the government of Emyrna, the Catholic Mis-sion will find itself constantly opposed by obstacles of every sort, and reduced to a state of comparative inaction. It will always be impossible to purchase land, or even rent it for more than a month or a year; and, consequently, impossible to build new churches, to increase the num-ber of schools, and effectively develop our

build new churches, to increase the num-ber of schools, and effectively develop our establishments. To a certain extent, we are condemned to remain on the defen-sive, until the political question shall have been finally settled. "And when that is likely to be, no one can tell. The events which have recently taken place, the journey of Rasoherina, her illness and death, the mourning which followed and is still kept up; all these things have prevented anything being done, and have left affairs in a state of suspense; with difficulty, cur imperial done, and have left affairs in a state of suspense; with difficulty, our imperial commissary obtained two or three audi-ences, but he was not able to enter into matters of business. Now that the gov-ernment appears likely to resume its regular course, we may hope that the con-ferences will be held, and that we shall know the result. However, there will be many an obstacle opposed to the conclu-sion of the treaty especially as she who could have most contributed to remove them is no longer on the throne. Han.² them is no longer on the throne. Hap-pily, the Almighty has no need of human treaties; and if He sometimes deigns to make use of them to advance the pro-gress of His work, He knows very well

how to make them succeed without such means. A proof of this will be seen in the following account. "Notwithstanding all these difficulties, the Catholic Mission has at this moment the Catholic Mission has at this moment in Tananarivo three churches consecrated to the glory of the true God. These three churches, built of wood or earth, are far from rivalling the grand temples of the Methodists. They are dedicated, one to the Immaculate Conception, the other to the Sacred Heart of Jesus, and the third to St. Joseph. The two first are finished, and on festival days we have the consola-tion of seeing them crowded, sometimes with more than two thousand persons. The last is not yet completed, for want of resources, except a part which was opened resources, except a part which was opened for divine worship on the first day of the month of March, consecrated to St. Joseph.

"On the 19th of March, in special honor of the foster-father of our Lord, we had a procession, in which all the Christians of our three churches hastened to take a part.

"A magnificent temporary altar had been a magnitude temperature and a new of the surrounding heights, where stands the building destined to serve as a school for building destined to serve as a school for young girls, awaiting the arrival of the sisters of St. Joseph, who are to take charge of it. About two o'clock in the afternoon, the procession, having a cross and banners carried in front, began to has defile, and ascended the mountain, on the ummyit of a school for summit of which stood the temporary altar. The singing of hymns and the sound of music set all the inhabitants of of Rasoherina, whose prime minister. Exhict in the reign of Rasoherina, whose prime minister he had been for a short time, he contrived to get free, and came to take part in the affray. "Three of the condemned received bap-tism before being buried alive in their prison. Would that we could procure the same blessing for the rest! But they are the transmission and one would the ramparts, to contemplate a spectacle so novel in their eyes. It was indeed the the poor infidels; and it must be allowed that the solemn march, the silent multitude of fathers, brothers, sisters; all the choir children, with red soutanes and white surplices; the banners and flags floating in the wind, the flourish of music, the thou sands of voices resounding through the air. were enough to stir the depths of the soul. After a halt of about au hour at the After a halt of about au hour at the temporary altar, during which time one of the Fathers of the Mission delivered an appropriate address to the assembly, the celebrant, in alb and cope, took the statue of St. Joseph from the altar on which it had been placed, and raising it in his arms, besought the Patriarch to send down a blessing from heaven, not only on the new church and the little only on the new church and the little Catholic flock assembled under his eyes, but also on the populous city of Tanan-arivo and the whole great African island. Finally, the procession returned to the church, to receive the Benediction of the Most Blessed Sacrament, and so ended the beautiful and touching festival of the 19th of March, truly a day of triumph to our dearly beloved protector. "Let me now say a word or two about the church of Tamatave. I had the hap piness of blessing it on the 29th of Sep tember, 1867, the feast of the gloriou Archangel St. Michael, and in presence of an immense crowd of natives and Euroan immense crowd of natives and Euro-peans. It was a great day for the holy angels and for Tamatave. "Every one knows the importance of this city—the second in the kingdom, the centre of the European trade, the port most frequented in Madagascar by foreign ships, which come from all sides to take in providence that more in provisions and exchange their mer-chandise for the products of the country, oxen, rice, leather, fowl, etc. Hitherto, for want of means, we were obliged to content ourselves with using for religious purposes a large but miscrable shed, thatched with straw, and open to the winds on all sides. But now, thanks to the generous assistance given by all the inhabitants, Mauricians, Bourbonnians, the generous Mauricians, Bourbonnians, inhabitants, Malgasians, etc., Tamatave has the glory of possessing a beautiful large church, the very aspect of which appears church the very aspect of which appears to have transformed the whole island. Formerly, when landing on these in-hospitable coasts, the most intrepid seamen could not help shuddering at the recollec-Rasoherina. The prime minister knew tion of the crimes that had been com-that well, and made no difficulty about mitted there; now he can step on shore destremely for this disease, and would acknowledging it; he knows where truth is to be found; let us hope he may be white cross-crowned steeple looking far courageous enough to embrace it himself.

beat high, and fancy himself in a truly

NO. 259

Catholic country. "Everywhere throughout the Mission our boys' and girls' schools continue to flourish; the number of puvils is conto accommodate them, but we are most of all consoled by the excellent spirit that

all consoled by the excellent spirit that animates them. "On the 25th of November, 1866, Divine Providence sent us a reinforcement, for which we cannot be too grateful; I allude to the arrival of the Christian Brothers, three in number. The education of youth, in other words the future prospect of Madagascar, could not be confided to more able or more devoted masters, and one Madagascar, could not be confident to more able or more devoted masters, and one day we hope the great island will owe to them and to the dear Sisters of St. Joseph, whose zeal is no less admirable, the best part of its regeneration. May our Lord deign to bestow on the ministry of these

part of his regeneration. May our Lord deign to bestow on the ministry of these generous auxiliaries the success and bene-dictions which would be commensurate with the sentiments of affection and gratitude which we entertain towards them. "Notwithstanding the numerical unim-portance of the Catholic Mission of Madagascar, it affords us great consolation to see the neophytes so assidous in attending our instructions, and so zealous in frequenting the sacra-ments. Not a Sunday or festival comes round that we do not find several hundred Christians approach the Holy Table. Dur-ing the months of March, May, and June, specially consecrated to St. Joseph and the Sacred Hearts of Jesus and Mary, we have counted as many as 2,000 communi-cants. The first Friday of every month the number of communicants is between 100 and 200 ; on the last feast of the Sacred Heart it was over 320. Heart it was over 320.

"It is a truly astonishing thing, and one in which we recognize the finger of God, that the little Catholic Mission has continued to exist in spite of difficulties which I have merely touched on in this report. So many enemies leagued against it ought to have crushed it for ever, and yet, not only does it continue to exist, but it goes on developing itself more and more, with its thatched cottages, its churches of clay, and its purse nearly always empty. In vain has heresy taken possession of all the high places in the capital, and covered them with sumptions of the set of the set of the test of the set edifices; in vain does all that is rich and edinces; in van does all that is rich and powerful in Tananarivo assemble in these buildings; our infant congregation, small as it is, will not perish, because it is a por-tion of the great Cathole Church; and our frail skill is attached in a divine and three-fold manner to the bark of Peter and the Sacred Hearts of Jesus and Mary.

Mary. "All this is for us, poor Missioners, a "All this is for us, poor Missioners, a subject of exceeding jyy, a consolation in the midst of all our trials. For us there is another source of courage and hope, and that is the efficacious and persevering support we receive from the admirable Society for the Propagation of the Faith ; and above all, the benediction of Him who has sent us, and will never fail to assist us. "Pray accept etc.," "L. JOUEN, S. J., "Letters received since the one just read.

Letters received since the one just read, inform us that the treaty prepared by Mr. Laborde, and negotiated by Mr. Garnier, imperial commissioner, was concluded and signed on the 8th of August. "Although the right of acquiring pro-

perty in perpetuity was not stipulated," writes the Rev. Father Limosin, (24th of August), "still the facility of taking leases for an indefinite period makes our position very comfortable. Henceforth we may settle where we like, and suitably lodge the good Sisters of St. Joseph. It is probable that the absence of all French men and all Catholics from the ranks of the conspirators, whose object. was to de-prive the prime minister of power and life, contributed not a little to the conclusion of the treaty. As Frenchmen, and especially as Missioners, we have reason to congratulate ourselves on an event which restore confidence to our neophytes and determine many pagans to ask for baptism." The Rev. Father Finas writes from Tananarivo, the 24th of August : "It would be well to take advantage of the moral impression produced by the treaty, as well as of the material advan-tages it procures us. Even before the by demands for Missioners, both for vil-lages and towns in the neighborhood of Tananarivo, and for the interior parts, where no Uatholics have ever been seen. Why are there so small a number of Apostolic laborers, now especially that the min-isters of error are redoubling their efforts to extend their conquests ?"

VIII.

Arrival of Ranavalona II. "Hardly had Rasoherina's eyes closed in death, when the state of affairs in the capital became very serious. In fact, a

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of the country.

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That personage died recently, and the Old Catholics claimed to put a minister of their own in his place. The provincial magistrates agreed to this, and a sectarian ecclesiastic was consequently installed; but the Roman Catholics sent a petition to the Grand-Ducal Government to show that they now formed a large majority of the population, and this having been proved to the satisfaction of the Government, the sectarian minister had to be re-moved, and the Archbishop of Freiburg was enabled to restore the living to a sound Catholic priest. This is one of the

most comforting signs of the times. Married or not married? This ques-tion is sure to arise again and again, both in France and in other countries, so long as the present system of so called civil marriages remains in force. In all those countries the law does not recognize mar-riages solemnized by a priest in a church; in every town or village there is a mayor, who may be a butcher or a baker, a chemist and druggist, or an oil and colorman, or, for that matter, a skinner or a knacker, and who has charge of perform-

ing marriage ceremonies, by reading half a page of the Code Napoleon to the in-tending couple and kissing the bride. When the mayor is ill or absent, it may happen that an unqualified substitute per-

forms the ceremony, and in such cases the Supreme Court of France has ruled, as

we stated recently, that a ceremony per-formed in good faith should be considered valid. So far, so good. But of late a case has come to light in which the mayor

of the place himself was unqualified to act as "civil officer." At Ecouen, a small town in Normandy, a man called Dansaert,

a native of Belgium, has been mayor for a number of years, and in that capacity

he has married scores of couples. It now appears that M. Danseart was only natur-

alized about twelve months ago, and by law none but a Frenchman may act as a civil officer. The consequence is that all

is the only guardian. Protestantism con-dones divorce and denies the sacramental character of matrimony. The priest is set apart. Like the Lord whom he imitates, he chooses the virtue of chastity. The Church is his spouse; the members of his flock are his spiritual chil-dren; his whole life is devoted to them. It is useless to say to the Index that a priest

-the offerer of the Most Holy Sacrificehas especial graces. The Index knows little of the sacramental grace, so real to Catholics, and which makes so many dark

things plain to them. It may be well for Protestant ministers to marry ; they are not priests, they are but men. The best answer we can make to the materialistic Index is that the voluntary cellbacy of Catholic priests has worked well.

The Mormons ought to participate in he celebration of the Lather anniversary, The unfrocked friar was a good Mormon missionary in his day. He permitted Phil-lip, Lundgrave of Hesse, to have two wives. And the seed seems to have been preserved. The steamer Nevada landed 632 Mor mon "converts" from Lutheran Germany, at New York, on Sunday.

The Very Rev. James A. Corcoran, D. The Very Rev. James A. Corcoran, D. D., S. T.;D., professor of Sacred Scripture, Moral Theology, Hebrew, Syriac and Homiletics, at the Ecclesiastical Seminary of St. Charles Borromeo, at Overbrook, near Philadelphia, and editor of the American Catholic Quarterly Review, has been selected to act as theologian to the been selected to act as theologian to the American Archbishops at the council, in regard to the interests of the Church in regard to the interests of the Church in the United States, which they have been invited to hold with Pope Leo XIII, in November. Dr. Corcoran performed a similar service fourteen years ago, when the infallibility of the Pope was made a dogma of the Church. He will leave for Para this weak in order to be there in Rome this week, in order to be there in advance of the prelates whom he is to assist.

the marriages performed by M. Dansart prior to his naturalization are *ipso facto* null and void, and such a contingency as this is not provided for by the recent decision of the Summer Court of Fernan Moody, the evangelist, is going to Southern Ireland to labor among the Cath-olics. He hopes to obtain a generous hearing because he is an American. "It is true, (said Major Whittle, his assistant,) we think the action of the Pope about the Parnell Fund has somewhat relaxed the decision of the Supreme Court of France. Would it not be much better to allow people to be married by a qualified priest than by an unqualified mayor or other "civil officer?"

Milwaukee Sentine!.

We beg leave to inform the Independ-ent that one of the secrets of the Catholic Church's success is the respect the vast

gin. You will, please, also direct the religious communities in your Mission-if any-to have prayers offered for the same pur-

Both clergy and laity have reason to rejoice and thank Almighty God for send-ing us so excellent a Bishop. This circular shall be read at Mass the

first Sunday after the reception. By order of the Administrator of the Diocese. M. J. CLEARY.

Secretary. Hamilton, Feast of the Exaltation of the Hamuton, 1883.

PARIS LETTER.

On Monday morning, Sept. 19, the day after the re-dedication of the church of the Sacred Heart, the anniversary requiem high mass was offered up for the repose of the soul of Mr. M. Dowling, father of the Very Rev. T. J. Dowling, V. G., Adminis-trator of the Diocese of Hamilton. The elebrant was Rev. Father Feeney, of Dundas. His Grace the Archbishop pre-Dundas. sided at his throne, assisted by Very Rev. Father Dowling and Rev. Chancellor Keough. Rev. Fathers Doherty, P. P. of Arthur, and O'Connell, P. P. of Mount Keough. Kev. Fathers Doherty, P. P. of Atthur, and O'Connell, P. P. of Mount Forest, were present in the sanctuary. Rev. Father Chalandard, of St. Michael's College, Toronto, Messrs, F. Filgiano and D. Audette, of Hamilton, and A. Halter, of Paris, sang in the choir with grand effect. After mass His Grace ascended the public and preached an excellent acc the pulpit and preached an excellent ser mon to a large congregation on Prayers mon to a large congregation on Prayers for the Dead, encouraging all to persevere in that pious and wholesome practice, knowing that it is a great source of relief and consolation for the suffering souls in Purgatory to have prayers, good works and the Holy Sacrifice offered up on their behalf. He likewise dwelt on the happi-ness of narents who give a son to be

behalt. He likewise dwelt on the happi-uess of parents who give a son to be a priest in God's Church, who, while they live, prays for them, offers up the Holy Sacifice for them, and, when they depart this life, says mass for the repose of their souls, like St. Augustine, who always re-membered his mother Monica at the altar. After the sermon His Grace pronounced the absolution. Parnell Fund has somewhat relaxed the discipline of the Catholic Church, and that the people will attend our meetings some-what more freely on that account." The the absolution.

ame blessing for the rest ! But they are closely guarded day and night by two hundred soldiers, and it is death to try to approach them. Nevertheless, we shall make another effort; the Lord may take

make another effort; the Lord may take pity on their poor souls. "No sooner were quiet and order res-tored in the capital, than the prime minis-ter undertook to provide a successor to the Queen. There was not much delay in making a selection. and it was all the more easy to have his choice accepted by the nobles and the people, as he had become by the overthrow of his enemies completely master of the situation. Ramoma, the sister of the august Queen departed, was declared sovereign of Mada-gascar by acclamation, under the title of Ranavalona II., on the 2d of April, 1868.

"This princess, now forty-two years of age, has never had up to this time an op-portunity of distinguishing herself. All agree in lauding the generosity of her heart. When in the act of expiring, Rasoherina, with plaintive voice and eyes suffused with tears, recommended to her care the poor little orphans, Ratahiry and Rasoaveromanana. And eye-witnesses of the sad scene report that this last request of the royal sufferer was responded to by her sister with the deepest emotion. The The latter hastened to adopt the orphans. When the period of mourning was over, the two children returned to the Catholic schools, and the young prince Ratahiry had the honor of serving Mass on the 29th

of June, the feast of the holy Apostles Peter and Paul. "Ranavalona II. had hardly ascended the throne when she informed the Mission-ers of her friendly dispositions in their regard, assuring them that she desired to be to them what Rasoherina had been, that is to say, a protectress and a mother. "The prime minister shares the sentiments of the new Queen. He saw plainly during the late troubles that freedom of opinion, the secret spring of Protestantism in the religious order, is also in the po-litical order the fruitfal source of revolution. Catholicism, on the contrary, by inculcating respect for authority, becomes its most stable support. No Catholics were to be found in the ranks of the restless spirits who disturbed the last days of Rasoherina. The prime minister knew that well, and made no difficulty about PERSONAL.

The Montreal Post has secured the ser-The wonder ros, has secure the services of Mr. J. L. Toy, late of the Toronto Tribune, as manager. We wish Mr. Troy, in his new sphere of hoor, all that success to which his many stirling qualities entitle him.

Yesterday, at the Supervisor of Caller's Office, the following presentacullers of Quebec : To Mr. James Patton, Supervisor, a handsome silver ice-jug and cup; to Mr. T. J. Walsh, Acting Deputy Supervisor, a bit forme at the supervisor. cup; to Mr. T. J. waish, Acting Deputy Supervisor, a gift same as the preceding; to Mr. Edmund Gowen, Bookkeeper, a splendid meerschaum pipe with tobacco jar (charged), match-box and ash plate on a pretty tray of the crane pattern.-Quebec Chronicle, 21st inst. Robert Lubbuck, Cedar Rapids, writes: "I

have used Dr. Thomas' Eclectric Oil both for myself and family for diphtheria, with

Catholic Citizen.

THE CATHOLIC RECORD.

A Fancy. BY JAMES BERRY BENSEL.

The tide goes out and the tide comes in, And guils hang whitely about the shore; Our ears grow used to the water's dia, And we heed the bird's quaint flight no

2

The roses bloom and the roses fade, The green leaves wither and brown an fall:

The rook from its old time course has strayed And what does it matter, after all?

We gather moss, from the rolling waves, Or pluck a rose that is red and rare; While their comrades sink into namel graves, We lay these by with a careless care.

And so with friends that are dear and true-We love them, ay ! with a love like flame But when they pass from our dally view 'Tis near-ah, me, is it quite ?-the same.

We put the thought of their loves away— A picture, flower, a ring, a book; We breathe a prayer that they used to pray And shrine in our hearts a tender look.

stition.

But redder roses shall come with spring, Sweeter and larger than these by far; And new, bright mosses the waves

Sweeter and larger than these by far; And new, bright mosses the waves bring. A fresh face shine for our beacon star.

So, what does it count that the sun goe

down. That waves roll out and the roses fall, That eyelids close over smile or frown? Ay! what does it count us, after all?

TALBOT. THE INFAMOUS IRISH POLICE SPY.

BY JAMES J. TRACY.

CHAP. XX.

Two days after the scene described in the last chapter had taken place, a great crowd might be seen loitering around Richmond Prison. Men, women, and children were swaying to and fro like dark waves upon a stormy sea. Anger was painted on many a manly face; terror was shown in the eyes of many a tender was shown in the eyes of many a tender maiden; excitement appeared in the ex-pression of all. A city mob is a terrible sight. When thousands of minds are fired wildly, when thousands of minds are fired with fierce thoughts, when thousands of with here thoughts, when thousands of brawny hands are eager to strike together, to pull down, to destroy together, then let the good and peaceful pray, and let the objects of hatred fly—be they innocent or guilty. Law is powerless on such occasions, a mere shadow, a dead letter. Society is no longer respected, order is no longer loved, life is despised, neither man nor God is feared or obeyed; peace is ex-pelled as something worthless, obsolete; while confusion, madness, levity, folly, rule the hour. Godless education and 1711 norsewing the President, in show half the senators, and, perhaps, more; 1711 kill and burn all the assembly-men and aldermen when I put my foot upon the free shores of America." rule the hour. secret societies have given such a force and unity to the mobs of our day, have so bound together the dregs of humanity, that it is much to be feared that some black night will inaugurate a reign of terror in every important city and town in the Christian world. May God avert such the Christian world. May God avert such a calamity. And may He forgive the men in high places who do not see to the proper training of the poor. Ye kings and rulers, look to the seed ye sow. It ye despise the authority of Christ's Church, if ye despise the laws of morality and invites if we tered discharge to subit At this moment Tim looked in another direction, and saw something that seemed to strike terror into his soul. "What on earth is this ?" he whispered, pointing at the same time across the yard, justice, if ye teach disobedience to spirit-ual guides, a day will come when ye will be despised, disobeyed, dethroned, tram-A few hours ago we heard cries as if the dead had come to life, as if they had come up out of their graves—then we had horrible rain and black clouds, and a dark-

pled upon like worms in the dust. It must be confessed that an Irish mob horrible rain and black clouds, and a dark-ened sun, do ye mind? Now we see here all our friends. Can this be the real val-ley of J-horophat? What a wicked sinner I have always been. Oh, I wish from my soul that I never cheated a poor country-man out of a sixpense, and had never used so many big words, nor pretended to the cit of nonhery. It is clear now is not so dangerous as a Continental mob, a horde of Frenchmen from the saloons of Paris, or a body of sullen Germans from the wine-gardens of fatherland; but even an Irish mob is a terrible thing. When man out of a sixpense, and had never used so many big words, nor pretended to the gift of prophecy. It is clear now to me that the wrath and the malediction of the Lord is following me for my muniangry men mass together to seek revenge or justice they seldom reason. They are swayed by a blind passion. They are led on by some strong mind, and unhappy are they or their postrity, if that one mind is bent on evil, if it wishes for blood and defold sins and deceptions, do ye mind ?" "It strikes me forcibly that I saw that struction. The mob had assembled round Rich-

graceful young gentlemen before," said Hall, as he fixed his small, sharp eye upon the lanky form of the individual and soldiers—in order to see, and if pos-that had caused Tim so much excitement sible, to liberate the political prisoners. "Boys, let us tear down the walls," and extorted from him a general confession of his misdeeds.

cried a loud, angry voice in the crowd. "Barst in the gates," cried others.

"What can I do to relieve your pains, was almost covered with them. This was "What can I do to relieve your pains, Tim?" "I am much obliged to you, Larry, boy; but I don't know of anything that you can do for me in my present sad and deplor-able state. The wrath and malediction of the Lord have fallen heavily upon my head, do ye mind? Ah! Larry, you can do nothing for me now. The time when you could do something for me is past and an assen by well worthy of study. There might be seen the student of law, the student of medicine, and the pale student of divinity; there might be found the soldier, the salor and the artist; there might be counted youthful hearts grown hard with long familiarty with crime, and old hearts yet warm with early passions. you could do something for me is past and gone forever." After the inspection a few minutes of recreation were conceded to the pris-oners so that they might exchange their

"Are you so badly off as that, poor ul? It is true that I heard from many ideas. "Tim, Tim, old boy," cried a gentlemen of the boys that you held communication with the old boy, but sure I never dream "Tim, Tim, old boy," cried a gentiemen with a foreign appearance, as he saw the Prophet walk across the yard. Tim was always given to thoughts and dreams of the superhuman and marvel-ous, and was naturally prone to superthat you'd go straight down below anyhow

"Can I do anything for you, Larry ?" asked Tim, with a voice tremulous with

emotion. "Not a ha'p'orth, Tim. My friends can "I fear," said he to himself, as he turn-"I fear," said he to innerry as he turn ed around and gazed upon the gentleman who had hailed him, "that some cruel fiend has taken full possession of me and wishes to make a mockery of me. Here do nothing for me now. I am altogether in the hands of my enemies. I cannot tell I am known in Dublin as well as in Car-rick. And certain it is that I was never

before in Ireland's capital, do ye mind ?" "Why, Tim, don't you know me?" said the strange gentleman, hastily walk-

ing across the yard and taking the Prophet by the hand. Tim looked for a moment on the face of the stranger. Though the figure before him had changed since last he saw it—the

beard having grown much longer than even it was, and the hair having been cut remarkably shorter—Tim recoguized in it an old friend. attract attention, cried out at the very summit of his voice : "Help ! help ! I have the hydrophobs-the old, old, hydroan old friend. "Ah, then, is this Mr. Hall?" he ex-claimed, tightening his grasp on that gen-tleman's hand, "sure it is glad I am to meet you here, do ye mind ?" phobs."

The yells of Larry soon brought prison ers, juilors, policemen and soldiers around him. Poor Hall was instantly seized for

maniac, and should immediately be sent to the mad-house. What clearly proved to the minds of all sensible men that he note of all this treatment to an American was insane was his constant expression-"I'm in 'em, and every honest man ought citizen. Just think of it, Tim, in all calmness and sobriety, of a citizen of the to be in 'em.'

glorious United Statrs being without lib-erty to smoke when he has a mind to do In a few minutes the prison-yard was so, without the liberty to wear his hair just as he pleases. I'll take notice of all this, I will. If the American eagle ever ilent and sombre. The sentry, who kept long time in trying to imagine what kind of a disease the "hydrophobs" was. With due respect for his ability in many things we would say that it would take a mind the discease and the church, like a light by the discease is in the church, like a light by the altar stone, and as a sign of the light his good example and fatherly words to of their works and cool or of the light spread his gorgeous pinions over these regions England and Ireland will rememer, and I, the day I was incarcerated. 'll horsewhip the President, I'll shoot we would say that it would take a mind better skilled in medicine than his to un-

ravel that mystery. Little that sentry thought of the thousands of sad hearts, of the thousands of lonely firesides in Ireland that night. Little he thought of the sorrows that filled the cells of that prison before his Here he looked Tim "square in the face," and thrust his hands into his pock-ets, as if for security, and to show his native love of freedom and independence.

TO BE CONTINUED.

THE IRISH GUIDE.

The Sto y of the Conversion of Mr. S. C. Hall, I fear the end of the world is coming

An example of selt-denial and decision is that of an Irish lad who was instrumen-tal in the conversion of Mr. S. C. Hall, the popular author, to teetotalism. Whilst on an excursion in the county of Wicklow, Mr. Hall visited the far famed Glendalough, or Seven Churches. On his en-trance to the glen he was met by a lad of Is or 17 years of age, who offered to act as his guide. The offer was accepted, and he proved to be an exceedingly intelligent companion. While rambling about Mr. Hall produced a flask of whiskey and ofto the gift of prophecy. It is clear now to me that the wrath and the malediction fold sins and deceptions, do ye mind? "It strikes me forcibly that I saw that graceful young gentlemen before," sai Hall, as he fixed his small, sharp eye upon the lanky form of the individual that had caused Tim so much excitetaent sion of his misdeeds. "You most certainly did," said Tim, "Gon't you remember Larry?" "What Larry?"

THE ALTAR. Its Meaning and History-Its Types and Figures.

THE NEW CALVARY ON WHICH IS OFFERED THE BLOODLESS SACRIFICE OF THE CROSS.

From Rev. J. L. Meagher's New York. The gold of Ophir and California span

The gold of Ophir and California spar-kles on its surface, the gems of Golconda, shed their brillinory from its ornaments, the most rare and costly gems and marble and precious stones shine and dazzle the eye of the spectator, so that the Christian altar eclipses in gorgeousness and splendor that of the far-famed temple of Solomon. remained for centuries among the finest temples ever raised by man. Well could the emperor cry out when finished : "I You see a large space on the top of the You see a large space on the top of the attar; a door opens into it; that is the tabernacle, for the Holy Eucharist is kept there for the adoration of the people and the use of the sick and dying. Nothing but the Sacrament or things used around it is ever allowed in the tabernacle (Rit. Bernen). Its walls are covered with the after death must go to the regions of everlasting fire ?" That's true, Larry. You must now fully understand that. Unfortunate man !" said Tim, with great solemnity. Hall, who had grown impatient of wait-ing rushed over and crught hold of Larry, marks of friendship. Larry became terrified, and, in order to summit of his, wies et full defenses of the crucified nailed to it. Summit of his, wies et full defenses of the crucified nailed to say Mass without a the emperor cry out when finished : "I have conquered thee, O Solomon," for it far exceeded the glories of the great

You will see over the tabernacle a cross with the image of the crucified nailed to it. No one is allowed to say Mass without a crucifix over the altar (Gury, "De Euchar" cap, v. art 1) A cross is the two pieces alone, one piece crossing the other, that is the image of the dead Lord.
The Altar, like all else used in the service of the Cburch, is consecrated to the Lord. It is consecrated that sacrifice may be offered on it, following the example of Noe, who "built an altar unto the Lord altar." (Gen. viii. 20); it is consecrated that the name of the Lord. * * and offered holocausts upon the altar." (Gen. viii. 20); it is consecrated that the name of the Lord may be called upon it, following the example of Abra-ham, who "built . . . an altar to the Lord, and called upon his name." Gen. xii. 8); it is consecrated to the Lord, that there the praises of Almighty God may be sung, following the example of David, who "set singers before the alar, and by their voices made sweet melody" (Eccl. xivii. 11); it is dedicated to the service of the Lord, like the altar of the tabernacle made by Moses (Exod. xl. 10), dedicated a simple cross; a crucifix is the cross with the image of the dead Lord nailed to it. The reason of this is that the Mass is a remembrance and continuation of the sacri-fice of Calvary; that the Mass is a sacrifice, but not a sacrifice different from that of Calvary. Again, that the image of the dead body of the Son of God hanging upon the cross, that cross to which he al-lowed himself to be nailed for the love of models of the son of the love of the son of the s lowed himself to be nailed for the love of us, may excite in us love and pity for made by Moses (Exod. xl. 10), dedicated him and for his death on account of our like the temple made by Solomon (II, sins. Sometimes there are two crucifixes, Kings, xiii.) As their sacrifices were fig-the altar and a small one placed on the ures of our altars, so their consecrations

tabernacle. When the bishop of the diocese pontificates, the small cross is taken from the his good example and fatherly words to guide the people. To show how old that custom of placing the cross on the altar, we give the words of an ancient writer: "Paulinus, Bishop of York, bought a golden cross and chalice of gold consecrated to the service of the altar" (Venerable Bede, which is placed the name of the saint after the service of the attar (venerative bate, lib, ii. cap. 20.) Sometimes among the early Christians the whole tabernacle was a vessel of silver or gold, with the cross placed on the top of the cover (Benedict XIV, lib, i, cap. iii. 3) In olden times the house of Gad had the early Christians the whole tabernacle was a shes, and wine, mixing them with holy-water. Dipping the fingers in that mix-ture he marks the middle of the stone and its four corners with five crosses; then

In order times the noise of Osd had but one altar; for that reason the Bishop of Antioch, St. Ignatius, says: "There is one altar in each church, and one bishop," but toward the fourth century they began going seven times around the altar he prays that God may deign to bless it by the invisible work of the Holy Ghost, all the time sprinkling it with holy-water. to 1 uild churches with two or more, in order to allow all the clergy to say Mass, Forming into a procession, then they order to allow ail the clergy to say Mass, as they became more numerous after the persecutions had died away (St. Gregory the Great.) To day among the Greeks is found the habit of having only one altar in each church; but the walls on the inside are made into little chapels, having each an altar. This way of building may seen in many of our large churches in this country, but especially in Europe. The large altar being placed in the middle of one end of the church, or, as at St. Peter's bring the relics of the saints, and coming place them in the altar-stone in the little

by Mahommed II., and at present is known by the name of the Mosque of St. Sophia). They dedicated it with the following inhe was circumcised, when his blood flowed

by Mahommed II., and at present is known by the name of the Mosque of St. Sophia). They dedicated it with the following in-scription: "We, thy servants, Justinian and Theo-dora, offer thee, O.Christ, thine own gifts, out of thine own, which we beseech thee formally to accept, O Son and word of God, who was made flesh and crucified for our sake; keep us in the true orthodox faith, and this sacrifice which thou hast committed to our trust augment and pre-serve to thine own glory, through the in-tercession of the Holy Mother of God, the Virgin Mary." (Martine, "De Autiquis Ec-elesic Ritibus)." Begun in the yeaa 532, with Justinian in himself as one of the workmen, the mag-r inficent temple built in the honor of God-e remained for centuries among the finest

moved again in solemn procession at the time when the elders of Israel, with the

three persons of the Trinity to whose honor an altar is consecrated. They are then placed in the sepulchre (Pope Alex-ander III., "Extra de Consec. Eccle. vel Alt.," c. 1.). Thus the altar in symbol and mystic

SEPT. 28, 1883.

meaning recalls to us Christ himself, the chief corner-stone. (Ephes. ii. 20), that chief corner-stone. (Epies. ii. 20), that stone cut from the mountain not made with hands (Dan. ii. 2); that is, born of the Virgin Mary without the ordinary laws of nature, who became a great mountain and filled the whole earth. He s the stone that the builders rejected, the same is become the head of the corner Psalm cxvii. 22). Such is the altar-stone figured by the one made by Moses of the were of our consecrations. This consecration of the altar is one of wood of setim, figured by the one made by Solomon of solid gold, that they might the longest ceremonies of the Church. It begins the night before with the preparing foretell and prefigure the altars in our

churches. The Bishop pours oil on that stone, following the example of Jacob, who "took the stone which he had laid under his candles are left burning before them ("Pontificale Romanum, De Altaris Conhead and set it up for a title, pouring oil upon the top of it? (Gen. xxviii, 18). So the Bishop pours oil on the stone, making five crosses, one in the middle and one at each corner, for the stone signifies secratione.") In the morning the cere-mony begins with the reciting of prayers during Christ, the altar of heavens on which our orayer and sacrifices are offered before the Father; the five crosses, the five wounds in his sacred body; the anointing of the stone the anointing of Christ, for he was anointed not in a visible but in a spiritual manner by the Holy Ghost, from his name Christ, from the Hebrew anoin-ted. Chrism is made of oil and balsam mixed together, the balsam signifies the good odor of sweetness of his good works before the Lord.

According to a general custom coming from apostolic times the Christians turned towards the east in prayer, and for that reason our churches are built so that the people face the east, because Paradise lost by our first parents was in the east; to that we still send our regrets. Jesus Christ, to whom we pray is the great "Orient rising from on high" (Luke 1. 79) to save us, his from on high" (Luke 1, 79) to save us, his people. The sun rises in the east, as Jesus, the Sun of justice, will come in the east to judge the world. The face of the dying Redeemer on the cross was turned toward the east. Such are the reasons that when possible the altar is in the east of the Church ("Petit Rational," par Perin,

History of the "Hail Mary." The "Hail Mary," as we now recite

SEPT. 28, 1888

Thy N I told the rose thy n stirred; Its petals trembled as cried thy name aloud Burst into song wit

I spake it when the mo And straight from ou sun; I spake it to the night-Above dispersed, the

Should any whisper it The black earth lies, ground, I think my heart would And that my lips y

And if before the gates And could for my ow win, I think that then if I sh The eternal doors wo

THE CHURCH OF

Otherwise There is Sermon by Bisho of St.

From the Weste The gospel which my dear brethren, co portant lessons, some and others moral, to

invite your earnest att And, first of all, I wo the fundamental error rected by those who gospel. This error is the nature of the Chu A Church is popularl collection of individ agree on the interpret in Scripture under founder of the Chur Church itself, bearing Calvin, or John We Campbell, they reach tion of certain passa baptism or predestin subject, and a number in the truth of these lowed them and form true interpretation of on earth is wholly divine origin or there Jesus Christ did not g men to be judged by form different commu pen to agree or disa said: "Thou art Pet rock I will build My tion of My own, bu

hands; upon a rock church, and the gat prevail against it." ion of a divinely-fo one-only one. "My Churches Churches CONTRADICTING but "My Church; at shall not prevail agai "He that will not hea be to thee as the heat can." And St. Paul

and the ground of tru

of its being of human

fore, bearing the im

human—variety and Paul goes further, if he says that Christ What was the object of that (brist head in all

that Christ had in vi

know that He died f

out, St. Paul suggests

a most important one "died that He might f

self, a Church witho

wrinkle, or any such that He might found the accidental offspriman, but He died that

institution which was

were, perpetuated; y His doctrine when I

the glory which He h was made; which

sacraments, and be

of bringing him Hence the Apostle al

love your wives as Church," and makes

with His Church like

wife, and the compari Eve was formed from

so in the sleep of the the cross, when blood

from His sacred side, a

ed of his substance, a Adam said, "Thou as

and bone of my bon this very connection, all of His flesh, all His

union of Christ and]

stitution founded by

ables which our Divir

frequently mentions

this institution. It is ables "The kingdom of

HEAVEN UP because when He spe

of heaven being like

the smallest of all see

grow and become so of the air might rest

could not mean that

where he dwells in g gradual growth, God beginning. When I of heaven or the kin

unto a field where a n

and the enemy camei

tares amongst the goo mean the kingdom of

stars, because there is enter there, and no

amongst the wheat

No; there shall i field, no tares there as

shall only admit there filed. When he spea

of heaven being like

five of whom were for means His kingdom u

the good and the bad, wise, shall mingle toge shall grow with the w

it as a net that con fishes. Hence our Lo

kingdom of heaven-that institution which

upon a rock ; the instit

Now, here is the co

"Let us blow up the prison and liberate me prisoners," was the senseless and the prisoners,"

wicked cry on all s des. As there was a strong force of soldiery stationed near and around the prison, there was every reason to fear that there was every reason to tear that torrents of blood would soon flow. The infuriated people cursed and insulted the scowling and haughty soldiers. Every moment things grew worse. A few wicked, bloood thirsty men endeavored to bring op a crisis. Had their evil genius been successful Ireland would have reason to weep for many a day. Crime in Ire-land, no matter by whom committed, is always followed by oppression and harsh

laws. This is the reason why it is often said by the prudent leaders in that Isle that "the man who commits crime is an enemy to his country." Just when the soldiers' patience was ex-

hausted, and the demons of fury had taken possession of the mob, the heavens grew dark with clouds, the sun wholly disappeared, and a copious rain cam pouring down. This was the work of a Providence. An abundance of rain alone could disperse the crowd, could cool that seething mass. There is wonderful sim-plicity, and a terrible effectiveness in the means taken by God to obtain His all-wise end.

Like sullen waves repulsed by a rock, the murmuring throng rolled back from the walls of the prison. In less than one half hour not a human being could be seen loitering around Richmond juil.

On that same evening a scene that must be described here took place in the prisonyard, while yells went up to the heavens outside. But the moment the mob had dispersed, the prisoners were brought into the yard for inspection. One after another, with sullen looks and slow steps, they entered the yard until the whole ground

Advice to Consumptives.

On the appearance of the first symp-toms, as general debility, loss of appetite, pallor, chilly sensations, followed by nightsweats and cough, prompt measures of relief should be taken. Consumption is rehef should be taken. Consumption is scrofulous disease of the lungs; therefore use the great anti-scrofulous or blood-purifier and strength-restorer, Dr. Pierce's "Golden Medical Discovery." Superior to cod liver oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, splitting of blood, and kindred affections, it has no equal. Sold by druggists. For Dr. Pierce's treatise on Consumption send two stamps. WORLD'S DISPENSARY MEDICAL ASSOCIA-TION, Buffalo, N. Y.

"What Larry ?"

"Poor Larry who got the hydrophobia on the day of the boat race, do ye mind ? Hall now forgot all about his captivity. 'What a mystery is man to man? Larry, the unhappy victim of imaginary hydrophobia, here in such distinguished and talented company. You bet Pil take note of this," said Hall, who, for some reason best known to himself, began to

Tim was almost horrified at the levity of Mr. Hall. He himself was not at all tempted to laugh jast then. He had some misgivings about Larry. He feared that that unfortunate man had come from the other world, from the world of spirits, and wished now to torture him for all colossal lies he had told him. Tim had

colossal lies he had told him. Tim had long practised deception upon the ignor-ant and the simple, and now the strange things that were happening around him made him feel nervous and uneasy. "Larry, Larry!' cried Hall, putting both hands like a trumpet around his mouth and pitching his voice right into Larry's

Larry started. He could not have been more frightened if he had seen a ghost wrapped up in a winding-sheet, with eyes like burning coals. "Larry!' again cried Hall. .

this strange place I hear some one calling my name." Larry now ventured to look in the direc-

tion whence the voice proceeded. It would be difficult to give the reader even a faint picture of the troubled look of Larry as he perceived Tim and Hall at the other side of the yard. He remained for a time as if fastened to the ground. He moved neither hand nor foot, while his stature seemed to

increace by leaps. "Go over, Tim," whispered Hall, "and call him hither, that we may have a little chat together, and learn the cause of his

Tim for a moment hesitated, but being strongly urged by his friend, he went over to Larry. Before he had time to say a word, Larry solemnly addressed him thus:

How TO GET SICK .- Expose yourself day and night, eat too much without ex-ercise, work too hard without rest, doctor all the time, take all the vile nostrums advertised, and then you will want to know

arrest

How TO GET WELL-Which is answered in three words-Take Hop Bitters !

exclaimed :--"Sir, you know not what mischief you

are attempting to do; young as I am, I have been a drunkard; many is the good there is always one altar called the highhalf crown I have earned as a guide in at the principal service on Sunday, with this place, and then spent it on whiskey. The gentlemen used to ive me a dram of their bottles, just as you have ffered one to me now and I was then in cities, there is but too willing to accept it. After getting the taste of it I would go to the After

oublic house, and there spend on drink I I had earned during the day. But. this was not the worst of it. I am the sur, this was not the worstor a number of the worstor and while 1 day ("Petit Rational," par Perin, p. 12) was drinking she was left to starve. Following then the discipline of the was drinking she was left to starve. Think of her misery, and my selfishness. But the times are changed with us. I have been for a time a teetotaler. I took the holding the relies of the martyrs and on pledge from Father Matthew, and, with the help of God, I'll keep it while I live. When you engaged me to day, I wanted you to allow me time to put on my Sun-

day clothes; for although I am not ill-dressed now, I have much better clothes for Sundays and holidays, none of which was I in possession of while I was in the habit of going to the public house ; and

habit of going to the public house; and besides this, my mother has every comfort she can desire. All this happiness you are endeavouring to destroy. You tempt me to break my pledge, to become false to my vow, made before God and man. Oh, sir, you do not know what you are doing. I would not break my pledge for all you are worth in the world !" The boy's earn-

estness and eloquence made a deep impres-sion on Mr. Hall, who saw that he was in sion on Mr. Hall, who saw that he was in the presence of a hero. After a moment's reflection his determination was fixed; he is built by himself at Rome rose seven altars the tat the christian churches. In the church the christian churches is the church is the church the christian churches is the church is the church is the church is the church the christian churches is the church is th decided on becoming a teetotaler, and, in order to prove to his guide his sincerity, citement of the boy was intense; he danced about in a wild exuberance of delight. It was a scene not soon to be

"Sigh no More, Ladies !"

or Dr. Pierce's "Favorite Prescription" s a prompt and certain remedy for the aniful disorders peculiar to your sex. By

all druggists. well known drug firm of Ormand & The The well known drug firm of Ornand & Walsh, Peterboro, writes that Dr. Fowler's Extract of Wild Strawberry is one of their "standard summer medicines, and has a good sale." An unfailing remedy for all

forms of Bowel Complaint.

or bishop in the Cathedral churches. In the large churches of America generally

altar, where the mysteries are celebrated one or more side altars, where the low Masses are said to accommodate the people. In country churches, and small one but one altar, and there every service is carried out. In Cathed of darkness. It is sprinkled on the altar in order that the altar may be sanctified for the holy sacrifice and all power of evil Father," in beginning the Divine (rals it is customary to keep the Host in the tabernacle on the right-hand side, or altar of the Blessed Virgin, and take it o the chief altar for the services on Sun-Church, we make our altar of stone; but shedding of tears of penance, signified by water; the joy of the mind united to God, if of any other material, at least that part signified by wine; wisdom in our minds, signified by salt; deep hunility of our imperfections, signified by ashes. The water was before the door of the time of persecution, as they were carried from place to place to escape those who sought the lives of the early Christians, sought the lives of the early official writers the altar was of wood. Nearly all writers agree in saying that our Lord said the first Mass, at the Last Supper, on a ix. 17); the salt was the Christian, "the wooden altar, a simple table such as the was that of which Abram spoke when he

very old tables of wood, one in the said, "I will speak to my Lord whereas I Church of St. John Lateran, the other in am dust and ashes" (Gen. xviii 27.

the Church of St. Pudentiana, having the inscription: "Upon this altar St. Peter used to offer the body and blood of our Lord for the living and dead, and to in-Lord for the living and dead, and to in the head of the corner; the stone cut from crease the number of the faithful" (Mar- the mountain, not made with hands, that tine, "De Antiquis Eccl. Ritibus".) Dur-ing the reign of Constantine (from 312) The water, then, signifies his humility, the to 336) grand and magnificent altars of wine his divinity, the salt his celestial silver, gold, and precious stones ornamen. doctrine, the ashes his death and his body

built by himself at Rome rose seven altars of massive silver (Kozma, 29, note 4). The are to conquer our enemies, and as the Israelites marched seven times around Jerhe flung his flask of whiskey high over his head into the lake, in whose deep bosom it now lies buried. The joy and the ex-gold; while the greatest, most majestic, and it is walls fell down, thus we march seven grandest of all altars adorned the Church times around the altar that we may cons

crate it to the conquering of our old of St. Sophis, in Constantinople. Everything beautiful and precious and costly enemy. The altar in mystic meaning signifies

denght. It was a scene hot soon to be forgotten by either of the actors in it. Mr. Hall often told with pleasure of this as one of the happiest events of his life. "'sigh no More, Ladies !" "sigh no More, Ladies !" work new, till it rose in grandeur and temple has an altar we must have one, and stately magnificence, a feeling tribute of that is our heart. And the altar signify. the love and adoration of the Emperor Justinian and his empress, Theodora (St. Sophia means Holy Wisdom—that is, the Holy Ghost dwells in us with the seven Son of God himself This great church, fold gifts. Sprinkled seven times to tell dedicated by Justinian and Theodora, was us of the seven gifts which Isnias prophe-commenced in the year 532. In 1453, sied would come on Christ (Isnia xi. 2), when Constantinople fell into the hands seven times to tell us of the seven shed-

it, dates from the year 1515; originally it ("Diction. Eacycl. de la Theo. Cat. Autel Consecr. de."), "Come, Holy Spirit, fill the hearts of thy faithful and kindle in them the fire of thy love." Let us see the meaning of these rite and ceremonies. We have given only a short summary of the consecration of the altar, as all the prayers would be too long. The bein emeining bled en the altar, the medicatu in mu-tieribus, et benedictus fructus centris tui"-Diction. Encycl. de la Theo. Cat. Antel consisted only of the words of the arch. holy-water is sprinkled on the altar, for it is blessed in order to receive power from God to destroy the evil work of the spirits blessed is the fruit of thy womb.") In beginning the Divine Office the holy sacrines and all power of evil spirits driven from it. In the consecration of the altar four things are used—water, wine, salt, and ashes—for these are four things which drive away the evil one—the duced the name Mary after the greeting. duced the name Mary after the greeting. The addition "Holy Mary, pray for us sinners, Amen ! was made in 1408, and the Franciscans were accustomed to say, "Now and at the hour of our death." A few years later Pius V. showed his ap-probation of the prayer, as we now have it, by allowing its insertion in the Roman

Breviary. It was in about this form that St. Ildefonsus, Bishop of Toledo, knew the "Hail Mary," nine hundred years ago. Still the Western Church did not accept it as a regu-lar prayer until the eighth century. From the time of the Crusade it became the custom to say the 'Hail Mary' every morn-ing and night at the sound of the church bells. Pope Urban II., 1090, ordained from the day the army of the Crusades started the church bells should ring three times-morning, noon and night-to re-mind the faithful to recite this prayer. There exists'a document from Eudes de Sully, Bishop of Paris, 1195, by which he urges his priests to see that the people knew and recited the "Hail Mary." From that time forward the sweet "Hail Mary" became the universial prayer of the Chris-tain world

tain world. Mrs. Partington declared the Neuralgia

to be worse than the old Rheumatism ; but, however bad either may be, Burdock Blood Bitters will conquer it. It also makes pure blood, regulating the Liver, Kidneys and Bowels, and eradicating scrofulous humor from the system. 25,-000 bottles sold in the last three months. Neither is there any remedy known to mortals that can excel Dr. Fowler's Ex-tract of Wild Strawberry as a cure for Cholera Morbus, Cholera Infantum and all

Choicea Morous, Choicea Infantum and an Bowel Complaints. In the summer and the Fall, the urchin climbs the garden wall, For green apples, in his frolic; He will eat his fill, till, very ill, He's doubled up with Colic.

upon a rock; the instit by declared the gates prevail against; the to remain until the co the institution of whi hears you hears Me, an despises Me," the inst said, "As the Living F send you." and "ail por send you," and "all po heaven and on earth, mission I send you for work."

of the Turks, it was turned into a mosque dings of our Saviour's blood for us, when

THE CATHOLIC RECORD.

1883.

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le, pouring oil a. xxviii., 18). on the stone, the middle and stone signifies

I spake it when the moon was gray and cold, And straight from out his east upshot the sun; I spake it to the night—the clouds that rolled Above dispersed, the stars came one by one.

Should any whisper it when on my face The black earth lies, calm sleeping under

win, I think that then if I should name thy name The eternal doors would stir and let me in.

THE CHURCH OF DIVINE ORIGIN.

Sermon by Bishop. P. J. Ryan, of St. Louis.

From the Western Watchman.

The gospel which I have read to you, my dear brethren, contains several immy dear brethren, contains several im-portant lessons, some of them doctrinal and others moral, to which I desire to and others moral, to which I desire to invite your earnest attention this morning. And, first of all, I would say that one of the fundamental errors of this day is cor-rected by those who read attentively this gospel. This error is a misconception of the nature of the Church of Jesus Christ. A Church is popularly supposed to be a collection of individuals who happen to agree on the interpretation of certain teach funder of the Church, very often the founder of the Church, very often the funder of the Church, very often the funder of the Church, very often the founder of the Church, very often the founder of the Church. The true interpretation of a any other subject, and a number of people, believing in the truth of these interpretations, fol-lowed them and formed a Church. The true interpretation of the Church of God on earth is wholly different. It is of form different communities, as they fault to of My own, built with My own hands; upon a rock I will build My church, and the gates of hell shall not prevail against it." Here is the concep-tion of a divinely-founded Church, and conc-only one. "My Church"-not many coxTRADICTING EACH OTHER, coxTRADICTING EAC And, first of all, I would say that one of the fundamental errors of this day is cor-rected by those who read attentively this cosmel. This error is a miscensest

on which our ered before the e five wounds ointing of the ist, for he was t in a spiritual t, from thence Hebrew anoinoil and balsam n signifies the his good works custom coming hristians turned r, and for that uilt so that the se Paradise lost the east; to that

Jesus Christ, to t "Orient rising) to save us, his he east, as Jesus, ome in the east he face of the ross was turned are the reasons ar is in the east onal," par Perin,

il Mary."

we now recite 515; originally it

Thy Name. I told the rose thy name-it blushed and stirred; Its petals trembled as in ecstasy, I cried thy name aloud—and lo! the bird Burst into song within the thick-leaved

ground, I think my heart would beat apace. And that my lips would tremble at the

And if before the gates of Heaven I came, And could for my own worth no entrance

Otherwise There is no Church at all-

Churches CONTRADICTING EACH OTHER, but "My Church; and the gates of hell shall not prevail against it." And again, "He that will not hear the Church let him

be to thee as the heathen and the publi-can." And St. Paul says, "It is the pillar and the ground of truth." No possibility of its being of human origun, and, therefore, bearing the impress of everything human—variety and falsehood. And St. Paul goes further, if it were possible, and he says that Christ died—for what *i* What was the object that the Apostle says that Christ had in view to die ? We all know that He died for our redemption, but, St. Paul surgests another object and but, St. Paul suggests another object, and a most important one. "Christ," he says, "died that He might found, form for Himself, a Church without spot or without wrinkle, or any such thing." Christ died that He might found this institution-not the accidental offspring of this or that man, but He died that he might found an institution which was to be Himself, as it

parable. There were those who held that the church was A COLLECTION OF THE PREDESTINED; that all who belonged to the Church would certainly be saved. Also, that the Church was a collection of the perfect; that those who belonged to the Church could never fall away. And they quote could never fall away. And they quote passages of Scripture-for Scripture is quoted for almost anything-Scripture misunderstood without authoritative intermisunderstood without authoritative inter-pretation, as laws may be quoted by out-lawry when they misunderstand and mis-interpret them. Now, the Church is not a collection of the predestined. There are foolish virgins as well as wise virgins, tares as well as wheat. The five virgins were the friends of the bridegroom; they belong as to speak to his society, yet they belong, so to speak, to his society, yet they are excluded. St. Paul trembled lest he himself in the end should become a castaway, which shows that the second error -that is, that the Church is a collection of the perfected-of those that are once conthe perfected—of those that are once con-verted, if really converted, they say never can fall away, which produces an arro-gance, a Pharisee-like pride, who look upon those poor wretches who are not converted and not members of the Church as cast-

would infuminate their way to the house of the bridegroom—and because they had only the lamps that symbolized faith, without the oil that symbolized charity and go d works? He the bridegroom, said to them, "I know you not." Besides those doctrinal errors concerning the institution of the Church, this day's gospel is suggestive also of great moral lessons con cerning the necessity of vigilance, in order that man might be saved. "Watch, for you know not the day nor the hour." institution which was to be Himself, as it were, perpetuated; which was to preach His doctrine when He was to pass to the glory which He had before the world was made; which was to administer sacraments, and be to man the means of bringing him towards his God. Hence the Apostle also says: "Husbands for yourself if you would be saved. ing you who sleep not. You must watch for yourself if you would be saved. "Watch and pray," said the Lord to his

Now, there are other popular errors concerning the nature of this institution of the Church—popular errors among those especially outside its pale, and per-haps among some uninstructel within it, corrected by the examination of this days parable. There were those who held that the church was A COLLECTION OF THE PREDESTINED; that all who belonged to the Church would certainly be saved. Also, that the Church was a collection of the perfect; SATISFY FOR A WHILE

A nature as rearry even to SATISFY FOR A WHILE the desires of an ambitious man who has anything in him—that human respect, those false principles, what other people do that false standard of morality—the world! And, then the flesh, with its con-cupiscences. Look at these leaders of the three armies that we have to oppose. Look at the world with its followers and look at the host of persons that have the world has destroyed. And then look at the flesh with its terrible list of crimes. Look at the nations desolated by it. Look ! at the flesh with its terrible list of crimes. Look at the nations desolated by it. Look ! It brought the Greek to Troy ; it brought the English to Ireland, with their train of followers; it brought the Moor to Spain; it brought the religious revolution of the sixteenth century to England under Henry VIII., and left desolate its glorious cathe-drals and its abbeys, and divided a people who now, because of their extension throughout the world, might be the de-fenders of Christianity throughout the who now, because of their extension throughout the world, might be the defenders of Christianity throughout the fenders of Christianity throughout the land if they were united as in the days of their Catholic fervor. Look at the desolution to nations; look at the desolution to families; look at the divisions, the divorces, the jealousies, the hatred, the death procured by this enemy. And this is the enemy that we have to oppose—an enemy always with us. Look at that demon that uses the world and the flesh, that, with his superior intelligence atdhis knowledge of our weakness, plans our destruction; that demon who effected the lies in ambuscade, as he is doing at this time, and making men believe he is not in at is without sin among you let him cast flesh and the weak world around us for always inert, sometimes going around "like a roaring lion, seeking whom he may devour," and at others hiding himself, pretending he is not there, the more effectually to effect his fell purposes. And it is against this terrible army—that army where

it is against this terrible army-that army followed by so many, that army where we behold the

Tremble in fear, and not only fear, but a fear that is so great that i. produces trembling. In fear and trembling work out your salvation; make your election sure. And others there are who suppose that by faith alone in Christ and in the Church they will be saved without good works. But, "es the body without the spirit," says the Apostle, "is dead, so is faith without good works dead." Faith is necessary to salvation; but, while it is necessary to salvation; but, while it is necessary to salvation is but, while it is necessary, it is not sufficient for salvation. The good works must accompany the faith of he who believes, no matter how firmly—these five foolish virgins believed that they had the lamps that were significant of their faith; they had no oil in them—the oil of chanity, the oil of good works, the oil that would illuminate their way to the house of the bidegroom—and because they had only the lamps that symbolized faith, without, the oil that symbolized faith, without, the oil that symbolized faith, without, the oil that symbolized faith; "Behold ! Your God comes to demand an account of your hife, to demand an account of those sins you have committed—of those whom you have committed—of day, of those whom you have robbed in their substance—of those whose characters you have injured—of those whose faith you have weakened—of those whose faith have left now desolate and without God because of your iniquities. "Behold the bridegroom comet! Give an account of your stewardship during life." delighted in—the little triffes, trinkets, honors, the fame, the human loves—all that partially, not entirely, for she is never satisfied with such things—all that parti-ally amnsed her, and in part for a while satisfied her, all these will disappear. She bird liberated from the cage, she will fly up towards God. Her mere human ambi-tions have passed away. Now she is alone; she seeks God. Now she understand, how a saint like

briedgroom cometh ! Give an account of your stewardship during life." The virgins when they heard that cry said to their more prudent sisters: "Give us of your oil, because our lamps are ex-tinguished; we have no oil and the bride. Cod, and my all !" God was everything "No; for perhaps there will not be enough GOD IS NOT EVERTHING for us and for you." You might think it to us. He could spend, as he is spending would be more generous for them to share, but the prudent would have been excluded from the house of the bride-new beauties, new truths, new causes of excluded from the house of the bride-groom if there was not enough for both. Charity obliges us to aid our neighbor, but Charity obliges us to aid our neighbor, but not to the extent of destroying ourselves. Charity does not oblige us to exclude ourselves from the kingdom of heaven for any one; but well ordered charity would belige us to seek our own salvation. As St. Paul says to Timothy, a Bishop, and to all those in position. take head to yourselves heaven belige us to seek our own salvation. oblige us to seek our own salvation. As St. Paul says to Timothy, a Bishop, and to all those in position, take heed to yourselves and the flock over which Christ has placed you." But "yourselves" first. "What but it was the scripture expressed the scripture expressed the but it was the scripture expressed the scripture expressed the but it was the scripture expressed the scri you." Bat "yourselves" first. "What doth it profit a man to gain the whole world if he suffers the loss of his soul !" and IF A MAN IS IN DANGER of eternal loss, he is bound to take care of that immortal soul, and he is not bound to risk that soul for those who have been imprudent and have not taken the neces-sary means to save their souls. It is not soul at the neces-tary means to save their souls. It is not soul at the neces-tary means to save their souls. It is not soul at the neces-tary means to save their souls. It is not soul at the neces-tary means to save their souls. It is not soul to the neces-tary means to save their souls. It is not soul to the neces-tary means to save their souls. It is not soul to the neces-tary means to save their souls. It is not soul to the neces-tary means to save their souls. It is not soul to the neces-tary means to save their souls. It is not soul to the neces-tary means to save their souls. It is the soul to the neces-tary means to save their souls. It is that soul to the neces-tary means to save their souls. It is the soul to the soul to the neces-tary means to save their soul to the neces-tary means to save their souls. It is the soul to the neces-tary means to save their soul to the soul t imprudent and have not taken the neces-sary means to save their souls. It is true that there is a bright heroic virtue to which some saints have soared; it is true that St. Paul wished to be anathema for his brethren; it is true that there were some living souls that would go to hell and remain there forever to prevent one mortal sin; but those are heights of heroic virtue to which no man can be bound to soar. These are exceptional instances. These, in the order of Christian charity, can form no standard for our action, and These, in the order of Christian charity, can form no standard for our action, and therefore the prudent virgins acted pru-dently when they would not risk their own salvation through a false charity for their - libit items and the salva and power was made perfect in in-tirmity." "But, Lord, I was as good as other people. Others sinned." And others foolish sisters. are lost. Now, when the bridegroom and the bride entered their home, the foolish vir-gins came and they cried at the door, "Lord, open to us." Out in the darkness, excluded from the house, seeing the lights and hearing the songs of joy within, they and hearing the songs of joy within, they and how lew chereal into eternal came and prayed, "Open to us," but He said to them, "Amen, amen, I say to you, I know you not. I know not who you are." "Dost thou not know us? Why, we are of Thy own friends. Thou dost invite us to come a.d meet Thy bride. We are of Thy own friends. Thou have the you were deep in iniquity and I for-gave you. You forget such a warning. Judge for yourself." And then the soul We are of Thy own circle, of Thy own kindred." "Amen, I say to you, I know you not." And these are the words of Jesus Christ. How like the expression in the the source of our days, if we should be taken unanother passage of Scripture, where our Lord said: "Not every man that saith to Me, 'Lord! Lord!' will enter so long; and then, as the foolish virgins

"Therefore, dear brethren, as God for-gives us so often, has been so merciful in that past life of each and every one of you—we are all strangers to each other, each man and woman has his own or her own history, his own and her own sym-pathies, his own or her own sins; but each and every one knows in his or her heart that God has been good to them— how many a time will we not lift up our

iprocate His mercy, to "watch, for you

PROSELYTISM.

Too Much Zeal in a Hopeless Cause.

Catholics laugh at the "evangelizing"

antism. No amount of failure can dampen this holy ardor in the Protestant

soul. From the day when the Protestant Reformation became an established fact

and system of religious disorganization in this world the lines of demarcation be-tween Protestant and Catholic people have

undergone little or no change. Whatever inroads there have been are against Protest-antism. Within the present century there

has been a mighty Catholic movement in Protestant lands—so mighty that all the world sees and recognizes it; and men of Mr. Froude's way of thinking are amazed at it and wooder what the model is and wooder what the

the members of their own household. Bad

the members of their own nousehold, bad Catholics there may be, and sometimes are, who "for a consideration," hire them-selves out as worse Protestants. It is specimen bricks of this kind that serve

to keep up these Protestant missions in Catholic lands. Between the missionary's

salary, his wife and family, and household expenses, it costs the Protestant churches

several thousand dollars a year to convert

a bad Catholic into a worse Protestant.

There, however, is something. Some scamp has sold whatever soul he had to sell, and there is great rejoicing in the

Protestant camp over one brand saved from the burning, one conversion that will make Rome howl and Leo tremble in

the Vatican. So the subscriptions con-tinue to flow in merrily, and ambitious young men "in the Church" look favor-

soling men in the Onlitch look lavor-ably on the foreign missionary field as a safe and profitable opening in life; sure money and little to do for it. Well, pro-bably they do as much good there as they would do anywhere. As long as they be-

heart that God has been good to them— how many a time will we not lift up our hearts to God and say, "Oh, how good Thou hast been to me ! How good that I am not in hell long ago ! How good and forgiving and waiting and warning and threatening ! How good !" Oh, let that goodness of God be to you a reason to re-ciprocate His merey, to "watch, for you know not the day nor the hour;" to re-member that in proportion to His mercies so also shall be His justice in the end, and may God in His mercy make you thus vig-ilant that when He shall come, you may be prepared to meet Him and enter with the Eternal Bridgeroom into His palace the Eternal Bridgroom into His palace, to be forever more happy with Him ! Catholics laugh at the "evangelizing" efforts of Protestant missionaries in Catho-lic countries. They bluntly set down the whole thing as a humbug. Yet thousands on thousands of dollars are contributed every year by worthy people whose one ambition in life seems to consist in the thought of converting a "Romanist" from the darkness and error of his ways into the blessed light and freedom of Protest-antism. No amount of failure can

something to indicate in the end of His dignity and his attributes, and that some-thing is, "I will come like a thief in the night, when you least expect Me, and if I come in your iniquity, forgiveness shall

of God ; and if now and then one of them gets knocked on the head for their open insults to all that a Catholic holds dear. he has himself to thank a Cathole holds dear, he has himself to thank, and, if he were even half a man, would not go whining through the world of "persecution for righteousness' sake" and all that sort of nonsense, but take his cracked sconce as a natural punishment for his blasphemy and insults. Here is a man, the Rev. J. Milton Greene, writing from Mexico to our con-temporary, the Evangelist, on "the Mis-sionary Problem in Romish Countries." Mr. Greene's letter is full of the old time Protestant missionary nonsense and lies. Yes, lies is the word, Mr. Greene; there is no use beating around the bush. Mr Greene lies with zest and with a fine relish of the lie. Of course, to Mr. Missionary Greene, Mexico is full of all evil, and all the evil is directly traceable to the Catho-lic Church. "I question," says Mr. Greene, "whether any other set of influences tends so surely and so rapidly to destroy all faith in Calandt tenthal after your own image and likeness, re-deemed with your blood. Not know mel as does the Romish Church." Now, the author of this piece of ruffianism would be astonished if a Catholic whom he ap-proached with such sentiments should reply to them in a manner more forcible polite. Does the Evangelist dream that men are likely to learn aught of Christianity from a person who writes to this manner of the Catholic Church? the day nor the hour ? You were weak, but I told you My grace was sufficient for Darwin, Spencer, and the rest or them are, in Mr. Greene's opinion, "but pig-mies as infidel makers in comparison with the Romish priesthood." "What means," the Romish priesthood," "What means," he asks, "shall we employ to reach these indifferent and unbelieving men [the Mexicans] who sneer at us, treat our mission with utter coldness, and care for I told you 'many were called none of these things?" We will tell him. Learn to speak the truth and learn to be way and how straight was the gate and how few entered into eternal life." Here is the record of your life. eternal decent in word as well as in act. While to the Protestant Missionary Societies we say—if you wish Catholics to entertain any respect at all for Protestants repress your ruffians, or at least keep them at home. Men of the Greene stamp are a walking insult to honest Catholic -Catholic Review.

Maiden, if within thy breast Lurks the trust that thou shalt seize From life's lore the purest, best, Qualting nectar while the lees Mingle not, upon thy knees Quickly fall for guidance; never Daily with false dreams that please; Love and wine deceive us ever.

Youth, who at the soft behest Of the ruddy wine-cup ease

Lover, who upon the crost Of the waves of Paphian seas Think's to find estatic rest 'Mid love's charms and panoplies, Drown thy dreams in mediar res; Happiness waits on endeavor; Joys unearned are miseries; Love and wine deceive us ever,

GOD REIGNS.

Ave Maria.

Here is another of those striking lessons which we have had occasion to repeat now and then for English readers:

Not long since the Progres de l'Ain, Not long since the Progres de l'Am, edited by one M. Chambaud, publishes a series of blasphemics against the procession of Corpus Christi, to which M. Ville-franche referred in the following number of the Journal de l'Air, concluding his article as follows: "M. Chambaud might employ himself

better than in provoking the Divine Jus-tice. Is he completely blind and deaf to the warnings that have been given him ? Let him remember the morning of November 6, 1883, the day of the execu-tion of the famous degrees against the Trappists of Notre Name des Dombes. There were three who directed the attack;

There were three who directed the attack; of the three, only one remains." To this paragraph M. Chambaud made, or caused to be made, the following reply: "We dip our pen in the tears that fall from our sad eyes, we are grieved to the very bottom of our hearts, as we make known to our readers and friends the sad loss that we are going to suffer in the per-on of our much to be regretted director. Mr. Froude's way of thinking are amazed at it and wonder what the world is com-ing to. But of any movement in the contrary direction, any Protestant inroad on Catholic lands, there is absolutely none. Protestant missions there are in Catholic countries, but their missionary labors are chiefly confined to the members of their own bounsheld Bad son of our much to be regretted director. son of our much to be regretted director, M. Chambaud. Irrevocably condemned by M. Villefranche, the future defunct prepares himself for death. We hope that the numerious friends of the con-We hope demned man will avail themselves of the con-demned man will avail themselves of the opportunity to present to him their con-dolence and to give him the assur-ance that he will carry with him to the grave the sympathies of all that knew him. As in former times the Grand Mas-ter of the Templars, condemned to the him. As in former times the Grand Mas-ter of the Templars, condemned to the stake by a Pope and a king, summoned both of them to appear shortly before the tribunal of God, so in like manner does M. Villefranche, the illustrious prophet, who has just made the discovery that republicans are mortal, summon M. Chambaud before the same tribunal, whither two of his friends have already gone to answer the terrible accusation that stands against them. There were three who directed the attack,' exclaim: Jeremias Villefranche, of the three, one only remains.' "Unless M. Villefranche will be moved

by our prayers, it is over with us; we may prepare a black margin for our next issue; there will be mourning, surely, however, since we have been so charitably forewarn ed, we shall make terms with the under takers. There will be competition, and we can thus secure a better bargain; but

would do anywhere. As long as they be-have themselves they at least do no harm. Their hired zeal, however, is sometimes without discretion. Some of them have an itching for meddling. When they meddle they muddle. They call the Catholics idolators; they abuse their faith and its practices; they insult the Blessed Mother of God; and if now and then one of them inter here here here in the here in the model for their open. a god of paste, the golden calf of the Catho. cs—is something inconceivable." M. Chambaud, who was thirty-four years of age, and in splendid health, was at Lyons on Saturday, August 12th: next day he was at a fashionable meeting at Montagnant, where he enjoyed himself heartily; Monday, at 8 o'clock in the morning he looked over the proofs of his journal. Feeling an attack of cholerine. journal. Feeling an attack of cholerine, he sent at once for three physicians. At 10.30 o'clock he was no more!

Ballade. OLD FRENCH.

3

Of the ruddy wine-cup case And the sense of being blest Seekest, know thy destinies But await fulfilment; these Shail not stay, though thou be elever; Follows fate where fortane flees; Love and wine deceive us ever.

ENVOL Youths and maids of all degrees, Heads must learn, though hearts should

sever; Butterflies have stings of bees; Love and wine deceive us ever. FRANCIS HOWARD WILLIAMS.

rds of the arch. Pope Gregory poinitive "Hail iffertory of the y in Advent, and Are Maria gratia medicta tu in mu-tus ventris tu? tus ventris tui"_ the Lord is with ngst women, and y womb.") In ceording to Durafter the "Our ne Divine Office. , added the holy riptural sentence ithful had introer the greeting. ry, pray for us de in 1408, and customed to say, of our death." V. showed his apas we now have ion in the Roman

orm that St. Ilde-, knew the "Hail ars ago. Still the accept it as a regu-th century. From it became the cusry" every morn-ind of the church , 1090, ordained of the Crusades should ring three and night-to re-ecite this prayer. at from Eudes de 1195, by which he e that the people fail Mary." From weet "Hail Mary" rayer of the Chris

red the Neuralgia Rheumatism ; but, may be, Burdock nquer it. It also ulating the Liver, and eradicating the system. 25,last three months. remedy known to Dr. Fowler's Ex. rry as a cure for ra Infantum and all

e Fall, the urchin wall, s frolic; ery ill, colic.

of bringing init to says: "Husbands Hence the Apostle also says: "Husbands love your wives as Christ loved His Church," and makes the union of Christ with His Church like that of husband and wife, and the comparison suggests that as Eve was formed from the body of Adam, to our Heavenly Father not to be led into with his Church like that of husband and wife, and the comparison suggests that as Eve was formed from the body of Adam, so in the sleep of the second Adam upon the cross, when blood and water gushed from His sacred side, a new Eve wa from His sacred side, a new Lve was form-ed of his substance, and hence, as the first Adam said, "Thou art flesh of my flesh and bone of my bone," so St. P.aul, in this very connection, says: "Hence we are all of His flesh, all His bones." Hence the union of Christ and His Church. Now, here is the conception of the in-stitution founded by Christ. In the par-ables which our Divine Lord uttered, He

frequently mentions the characteristics of this institution. It is called in these par- rather than deliberately plan a ables "The kingdom of HEAVEN UPON EARTH."

five of whom were foolish and wise,

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work."

temptation. Now, temptation is not sin. Some of the greatest saints that ever lived were tempted constantly, severely tempted. They did not sin. Still we pray not to be led into temptation. Though pray not to be led into temptation. Though it is not sin, it is the occasion of a sin, and, if possible, we have to fight the oc-casion, fight the temptation, and pray to God that we may not be led into the temptation; if we are conscious of our own weakness. There are men who own weakness. There are men who would go to the stake, who would die

SIN FOR TEN MINUTES, and yet in temptation might fall. When because when He speaks of the kingdom Peter was asked if he was not with Jesus of Nazareth in the garden, if they had given him ten minutes to consider his answer I believe he would never have of heaven being like unto a mustard seed, the smallest of all seeds, but which should of the air might rest on its branches, He could not mean that kingdom of heaven denied Jesus Christ, He was taken unawares. Of course it was a sin, a base, where he dwells in glory, for there was no gradual growth, God formed it from the cowardly act, but it came in the moment of temptation. He should not have gone into the hall of Caiphas; he ought to have beginning. When He says the kingdom of heaven or the kingdom of God is like known his weakness in advance. Christ unto a field where a man sowed good seed, foretold him, notwithstanding his swearand the enemy came in the night and sowed ing, that if all should leave Him he would tares amongst the good seed, He could not mean the kingdom of heaven beyond the not: "I will not sin; I love you; I am loyal; if I love you I will go to death stars, because there is nothing defiled can enter there, and no tares shall grow with you; I will be crucified with you; I know I am strong enough: I know I love you enough" and then he fell, miserably, amongst the wheat in this pasture land. No; there shall be no uncultivated field, no tares there among the corn; God wretchedly fell, because he avoided not the temptation. Watch, therefore, and shall only admit there the pure and unde-filed. When he speaks of the kingdom pray, that you may not enter even into the temptation to sin. This vigilance is of heaven being like unto the ten virgins, all-important. It was revealed to a servant of God that of all the subjects that the tempter of man hated that the preachers He means His kingdom upon this earth, where the good and the bad, the foolish and the wise, shall mingle together, where the tares of the word should touch on, was the shall grow with the wheat. He speaks of subject of avoiding the occasions of sin, because the occasion produced the temptait as a net that contains all manner of fishes. Hence our Lord is preaching the kingdom of heaven—the characteristics of that institution which was to be founded upon accelete interior. tion, and the temptation produced the sin. Hence watching in advance. Watch, for you know not the day nor the hour of your fall.

upon a rock; the institution that he solemn-Again, not only should we watch against y declared the gates of hell should not temptation, but, as we cannot entirely avoid temptation, we have to be vigilant prevail against; the institution that was to remain until the consummation of ages; the institution of which He sa'd "He who hears you hears Me, and he who despises you despises Me;" the institution of which He with regard to the enemies that we have to meet. We must meet tempta-tion sometimes. Our enemies are powerful, and it is a great mistake to undertate them. St. Paul did not do so. "We contend," he says, "not merely "with flesh and blood, but with powers and principalities, with the spirits of wicked-ness in high places." Behold the enemies We must meet temptato meet. said. "As the Living Father hath sent Me I send you," and "all power is given to Me in heaven and on earth, and by the like commission I send you forth to continue my

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Given up by Doctors.

"Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy?"

"I assure you it is true that he is tirely cured, and with nothing but Hop Bitters; and only ten days ago his doctors gave him up and said he must die !" Well-a day ! That's remarkable ! I will go this day and get some for my poor George-I know hops are good." to any address for three stamps. It teaches successful self treatment.

Martin Luther's Descendants and the "Old Catholics,"

The German Lutherans, whilst making preparations to celebrate the centerary of Martin Luther, have found out that the direct lineal descendants of the heresiarch are still living in the village of Kloster-Allendorff, near Moara (Meiningen). Heinrich Luther, sged thirty-two, the direct representative of Dr. Martin, has six sons. There is a "Luther, stipendium," or foundation, in existence, by which every child of the family receives fifty thalers at Confirmation, at school, and at marriage.

The family of Dr. Martin Luther bids fair to outlive by a few centuries that of the "Old Catholics," their friends and neighbors. The official statistics recently neighbors. The official statistics recently issued by that body are very instructive. According to the last returns, the total number at present is 32,608; although another Old Catholic paper fixes the figure at 38,771. As regards Prussia, Herr Von Schult in 1875 reckoned the number of the sects at 17,674; now it has such to 15,972. In many places the diminution is very marked, thus in Essex the figure has fallen from 1,100 to 361; in Crefield from 1,600 to 716; in Kattowitz from 1,137 to 450; in Konigsberg from 1,000 to 411, in Wiesbaden from 2,000 to 422, etc. In several big towns, however, there is a decided increase: thus, Breslau, 1,352 to 2,272; Bonn 600 to 848; Berlin 200 to 300. but these are rare cases compared with the decreasing centres. Most remarkable perhaps is the fact that whilst the "Old Catholic" population of Dortmund is still reckoned at 1,000, the number of adults who attended divine service on Trinity Sunday was only 18.

Woman and her Diseases.

is the title of a large illustrated treatise, by Dr. R. V. Pierce, Buffalo, N. Y., sent

The Catholic Mecord Published every Friday morning at 486 Rich-mond Street.

REV. JOHN F. COFFEY. Editor. THOS. COFFEY, Publisher & Proprietor.

LETTER FROM HIS LORDSHIP BISHOP

WALSH.

Walsh. London, Ont., May 23, 1879. Data Ma. Corver, -As you have become proprietor and publisher of the CATHOLIO RECORP. I deem it my duty to announce to is aubscribers and patrons that the change of proprietorship will work no change in its one at d principles; that it will remain, what has been, thoroughly Catholic, entirely in-depondent of political parties, and exclu-tively devoid to the cause of the Church and io the promotion of Catholic interests. I am condident that under your experienced man-merenet the RECORD will improve in useful-ness and efficiency; and I therefore earnestly gommend it to the patronage and encourage-ment of the clergy and laity of the diocess. Belevene.

Yours very sincerely, + JOHN WALSH, Bishop of Londo

Mr. THOMAS COFFEY

LETTER FROM BISHOP CLEARY.

LETTER TRUM BISHOF CLEART. Bishop's Palace, Kingston, 13th Nov., 1882. DEAR SIR:--I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocesse in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much pleased with 1ts ercellent literary and religious character. Its judicious selections from the best writers supply Catholic families with most useful and help the young to acquire a taste for pure literature.

In help the young to acquire a claste ion pure literature. I shall be pleased if my Rev. Clergy will countenance your mission for the diffusion of the Record among their congregations. Yours sithfully. †JAMES VINCENT CLEART, Bishop of Kingston. MR. DONAT CROWE, Ageat for the CATHO-LIO RECORD



(OFFICIAL.)

CIRCULAR LETTER OF HIS LORD-SHIP THE BISHOP OF LONDON TO THE CLERGY OF HIS DIOCESE.

> Bishop's Palace, London, Sep. 25th, 1883.

REVD. AND DEAR SIR-Our Holy Father Leo XIII. has addressed an Encyclical Letter to the Universal Church, in which, after recounting several of the signal and public benefits obtained for the Church and society through the intercession of the Immaculate Mother of God, he prescribes special devotions to be practiced towards her during the coming month of October. In the present sad and urgent necessities of the Holy See and of the Church in various countries, our Holy Father calls upon the faithful to have recourse by holy and fervent praver to our Blessed Mother, in order that, now as of old, she might, by her powerful intercesstons, obtain from her divine Son, our Lord and Saviour Jesus Christ, the | The advent to the papal throne of the triumph of His truth, and the victory of His Church over the hostile powers of earth and hell, for the spiritual welfare of the faithful and the salvation of Christian society. For this purpose our Holy Father ordains : 1st. That the festival of the Holy Ros-

ary, which occurs on Sunday, the 7th proximo, should be celebrated with special devotion and solemnity. 2nd. That from the first of October antil the second of November, five decades

during the appointed time: 1. A public recital of the Rosary and of the Litany of Loretto in your parish the Litany of Loretto in your parish church after the celebration of the holy sacrifice of the Mass. 2nd. You will give Benediction of the Most Holy Sacrament as often as practic-

able during the month of October. 3rd. You will afford the faithful every opportunity of approaching the Sacra-ments of Penance and the Blessed Eucharist with the view of gaining the indulgences. 4th. You will explain fully the nature

and benefits of indugences and the condi-tions on which the aforesaid indulgences may be obtained. The grace of our Lord Jesus Christ b

with yourself and your faithful people Believe me to be, Rev. and Dear Father, Your devoted servant in Christ,

+ JOHN WALSH, Bishop of London. ITALY AND THE PAPACY.

How many times since 1870 have we been assured that the question of the temporal power of the Papacy is finally and irrevocably settled, and that the Popes can never again become temporal sovereigns? No sooner had the Piedmontese forces, in violation of every private and public obligation, seized on the Eternal City than every non-Catholic and every anti Catholic publicist the world over hastened to assert and reassert that the fall of the temporal power of the Papacy was final. Catholics, grieved and mortified as they were by the sad events of that period, dispirited and disheartened by the then gloomy outlook, did not, however, lose hope. The noble pontiff

himself, whose loss was greatest and sufferings most acute, gave his children the brightest example of patience, en lurance an l heroism in his noble bearing during the dark days of spoliation and injustice that followed the occupation of Rome by the degenerate Savoyard. He felt that though the children of iniquity had achieved a triumph, it would be but momentary, and that in God's own time the victory would once more

crown the right. The fortitule of the illustrious Pontiff under adversity and trial, in the midst of humiliations and bitternesses, such as have rarely, if ever, be fel a sovereign, inspired his faithfor a bright day of triumph to come. present great Pontiff, one of the most gifted who has yet filled the chair of

Peter, almost immediately after the demise of the prince who had seized

present day, Pope Leo XIII. has, it would strengthen France against her within five brief years, succeeded in drawing the attention of the world to the relations of the Papacy with Italy. By his recent letter to the Cardinals de Luca, Pitra, and Horzenroether, which is, we are cooly informed by cable dispatch, a most important and erudite document, the Holy Father has produced a profound impression on Italian public opinion. This most able and erudite document, different, it is said, from anything that has for centuries appeared from the Vatican, clearly proves that the Papacy is no enemy to Italy, but, on the contrary, was, and is a national glory. There is not throughout its own whole length a single word of attack on free institutions or the national sentiment. The letter opens by reciting the fact that the assaults of the adversaries of the Church are more especially directed against ecclesiastical history, specially to that part having reference to the relations between the Papacy and Italy. Their estrangement, the Holy Father points out, has already brought disastrous effects. and may still lead to other consequences of incalculable evil. It is for this reason that the Holy Father communicates his views to the three Cardinals in order that through their wisdom they may be carried into when the pusiliantmous course of the effect. History, maintains the Supreme Pontiff, when studied without passion, is the best apology for the Church and the Papacy, and France placed herself by her wicked those who attack the Papacy cannot connivance at Piedmontese treachlearn history intact, for history is a ery. Italy, once constituted and living witness of its great glories.

THE CATHOLIC RECORD. His Holiness you will please have daily ies ago and have since followed, The hour of the latter's trial and humiliaexample thus set by the avowed tion. Not one noble or generous enemies of the Holy See has been action worthy the Italian nation or unfortunately followed by Italian its traditions has the Savoyard dyn- well by reason as by history, there however, been before this time and Catholic writers. After deplor. asty performed since the unification are many who fail to bear them in ing the sad fact that the falsehoods of the peninsula. Having betrayed of the past have been revived and France, under circumstances of to assert them as they should be as- out reform in the franchise, that are now being taught in all coun- peculiar perfidy and ingratitude, no tries against the Church, the Holy other power can place on Italy the Father reminds the Cardinals of the slightest dependence. The position of that country is, therefore, notwithinestimable benefits which the Holy standing the alliances it has of late See has rendered to European society, but particularly to Italy, which, forced itself into, one of comparative among other benefits, derived the great one of preserving intact its re- is now filled with wars and rumors ligious unity. The letter then pro- of wars. There is a feeling throughceeds to recite the opposition of the out the continent that mighty earlier Popes to all barbaric inva- struggles are at hand, and that the sions, the work achieved by them map of Europe is to be changed as it when the seat of the Roman empire has not been for seventy years. That was transplanted to Constantinople, these struggles will speedily come demonstrating that the temporal we make no doubt. The foundation power prove i a great source of civil of two mighty combinations, one atility. The Popes, in order to with Germany and the other with defend the rights of their own sover. Russia at its head, betokens the apeignty, several times prevented a proach of troublous times. What

great part of Italian territory from will the end be? Among other things becoming subject to foreign rule. the re-establishment, we think, as The Holy Father reminds the Italian foretold by Brownson, of the Papal nation of the glorious days of the government in full and secure mediaval republics, the struggle enjoyment of independence. Italian against the Turks and the battle of public men look to the future with Lepanto. It is painful, His Holiness no feeling of security. Prussia, edds, to see so many Protestant having made common interest with writers doing justice to the Papacy, Austria, they can hope for nothing while Italians do the reverse. It is, from the former country-and therefore, necessary, that men of everyone knows what they deserve conscience, deeply versed in similar to expect from the latter. All that studies, should begin to write a his- now remains for them to do is to

tory with the object of propagating cultivate, in so far as they can, the the genuine truth, answering by the good will of Austria. The Holy clear exposition of facts the accusa- | Father could not, under the circumtions accumulated against the stances, have chosen a better Papacy. The Holy Father then moment to make an appeal announces that the library and to the best feelings of the archives of the Vatican will be Italian people. They have been placed at the disposal of writers, who, too long deceived and befooled by under the supervision of the three political charlatans and hungry ad- the privilege of voting. The bill Cardinals above named, will under- venturers. The Holy Father now passed the Commons, but was untake the publication of so important appeals to history as the vindicator ceremoniously rejected by the Lords. a work. No one can feel surprised of the Papacy, and history on this The latter body sees no injustice in at the interest aroused among all The position of the Papacy is wholly classes in Italy by the Papal letter.

The whole question of the relations unassailable in the light of history. between Italy and the Papacy is once more opened, and there cannot be effects. More than twenty years ago temporal. These states are not preful children with courage and hope Dr. Brownson wrote of the situation cisely the domain of the Pope, for he in Italy at that time:

We will say in conclusion, that we are far from being convinced that the affairs of the peninsula are either settled, or in elected sovereign of those states, but is elected bishop of Rome, and theretrain of being settled speedily. In the first place we have some doubts if Divine demise of the prince who had seized on the patrimony of the Holy See, has produced one of the most auspic. of the Church, and it is because he

mind, or bearing them in mind, fail serted. The history to be written, under the supervision of the most eminent cardinals to whom the letter of the Pope is addressed, will also demonstrate the correctness of other opinions laid down more than twenty isolation. The European atmosphere years ago by the same eminent writer cited above. Among them we may particularize: "Here is the terrible evil of the recent acts of the Sardinian government, sanctioned or acquiesced in by his most serene majesty, the Emperor of the French. In them a blow is struck at all government, and therefore at society itself, for society is impossible without government. The cause of the Pope is the cause of all sovereigns, of all legitimate government, whether monarchical or republican of society, of the human race. see now what the world has lost by the changes which have rendered impracticable the exercise of the inherent supremacy of the Papacy over

power is crippled." THE IRISH FRANCHISE.

Our readers are well aware of the fact that the Irish franchise is one of the most unjust and restricted char- Toronto organ of fanaticism fairly acter. To remove the inequalities of that franchise the government during the late session of Parliament introduced a bill extending the franchise to certain classes in Ireland that are now unjustly deprived of subject cannot be appealed to in vain. permitting classes in England to ex. Irish American public opinion. We ercise the franchise corresponding do not indeed deny that the Irish to those very classes in Ireland to World does speak the sentiments of which they refuse that privilege. "Though the sovereignty," said years ago, Dr. Brownson, "in its own To understand the injustice and inthe slightest doubt that its re-opening nature is temporal, yet the right of equalities of the Irish franchise, we will be productive of the very best the Pope to govern is not purely need but cite the statement of an and of organizations that have no Irish writer of authority:

The Province of Ulster, he says, is, after all, their administrator rather istor of 1,312,576, has 15,856 votes less than their sovereign. He is not elected sovereign of those states but England, with but a little more than one-opinion, the Telegram says: "If its ob-

third as many people. The two provinces of Munster and fore Pope or supreme visible head of the Church, and it is because he population (not counting that of cities or boroughs) of 2,674,000 have 6,218 less voters than the two English counties of SEPT. 28, 1883.

Though no Catholic deserving the relative strength of representation name will be found disputing the in the Imperial Commons. The soundness of these views, attested as terms of the compact of union have, grievously violated, and we need not be surprised if ere long, with or withcompact be again violated in respect of representation. The very proposal to thus gag the voice of Ireland by reducing its representation is another proof of British incapacity, to govern Ireland on any other lines but those of prejudice and despotism.

WILFUL MISREPRESENTATION.

The Toronto Telegram has from its very origin been characterized by a settled and studied purpose to vilify and misrepresent the Irish race. The Telegram finds that such vilification and misrepresentation pays. It panders to the depraved appetite of a narrow bigotry that delights in any injustice done an outraged but devoted race. It were difficult to ascertain which the Tele-We gram hates the more intensely, the race or the religion of Irishmen, nor is it any part of our purpose now to determine the direction in which the temporal sovereigns, that while the unconcealable animosity of purchasejudicial power remains, the executive able journalism is most inclined. Our purpose is to call the attention

of our readers to an article which appeared in the Telegram some short time ago, purporting to deal with the important subject of "Irish Am-

erican Journals." In this tirade the surpasses itself. Without even a shadow of justification for a course so absurd, it sets out by assuming that the Irish World is the chosen organ of American Irishmen, that it speaks their sentiments, and represents their views and feelings. The Telegram knows quite well that the Irish World is not and cannot be fairly taken as the mouthpiece of some Irishmen and of some Irish organizations. But it also speaks the sentiments of many who are not Irish purpose in common with the

achievement of Irish independence. Speaking of the Irish World as if it opinion, the Telegram says: "If its object were to lower the cause of Irish nationality in the estimation of mankind, and to impress the world with ious events in the modern history of the Papacy. Blessed with the heroric endurance of his illustrious predeces sor, and with a prudence and tore-cast that have no parallel at the present day. Pone Leo VIII to vain for serious reasoning or sound argument. On the contrary, they overflow with filthy billingsgate, elaborate blackguardism, and horrible avowals of sympathy with schemes of wholesale violence and murder that would disgrace the yilest wretches that ever cursed the earth. Delighting in and sustaining such a paper as this, and making it the medium of their purposes and desires, Irishmen cannot be surprised to find themselves despised and os tracized by the American people and their aims and methods forcibly condemned by the respectable portion

SEPT. 28,

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at least, of the Holy Rosary, together with the Litany of Loretto, should be daily recited in all parish churches.

3rd. That the same devotion should be practised in other churches and chapels dedicated to the Blessed Virgin where dedicated to the Biessed Virgin where ever the Ordinary shall consider it useful and practicable. Furthermore, the Holy Father desires that, in addition to the daily recital of the Rosary, the Holy Sac-rifice of the Mass should be celebrated and the Benediction of the Blessed Sacrament given to the faithful.

In order that the children of the Church might, with more earnestness and spiritual profit, apply themselves to the practice of the aforesaid devotions, the Holy Father has deigned to grant the following indulgences :

1st. A plenary indulgence to all who, on the festival of the Rosary or, where priests are not sufficiently numerous to hear confessions, on any day of the Octave, having worthily received the Sac-Octave, having working received the Sac-raments of Penance and the Blessed Eucharist, shall visit a church and there offer up their prayers to God for the wants of the Church according to the intention of His Holiness.

2nd. An indulgence of seven years and as many forty days' indulgences which may be gained by the faithful as often as they shall devouly recite the holy Rosary for the intentions of the Holy Father. for the intentions of the Holy Father. To those who for some reasonable cuse cannot be present in church at the afore-said devotions his Holiness has deigned to grant the same indulgences provided they privately recite the Rosary and the Litany of Loretto according to his intentions.

3rd. His Holiness also grants a plenary indulgence, on any day they may choose within the stated time, to all those who during the period aforesaid shall have present ten times at the public re cital of the holy Rosary, or who, pre-vented by some just cause from assisting thereat, shall have as often privately recited it, provided also they receive worthily the Sacraments of penance and the Blessed Eucharist, and pray for the intentions of His Holiness

We exhort you, Dear Revd. Father, to carry out with all fidelity the aforesaid p:escriptions of our great Pope, and with all possible zeal to urge the faithful committed to your charge to avail themselves of the rich treasures of graces and spirital favors offered to them on this occasion. falsehood and misrepresentation. spoliation in regard of the Papacy, spiritual." In order to carry out the intentions of This course they began three centur. but basely abandoned France in the

enemies, and, in some sense, preserve to her the hegemony of Europe; but he knows far better than we do that this is not to be counted upon. Italy, once con stituted and recognized as an independent kingdom, will follow in its alliances it own interest, and be as likely to ally it-self with England, Austria, or Russia as with France. He must see that a united Italy would be followed by the union of the Spanish peninsula under a single gov ernment, and by the unity of Germany which, instead of strengthening France would really reduce her to a second-class power. If he finds it impossible to carry out the policy of his uncle, and virtually to absorb the Spanish and Italian penin-sulas in his own empire, he will most likely return to what for centuries ha been the policy of the French government, that of permitting no great centralized Power on the frontiers of France. It has always been the policy of the French government to keep Italy divided, to prevent a union of the Spanish and Portuguese crowns, or the formation of a strong centralized Germany. To this policy it is not unlikely His Imperial Majesty will yet return. If so, the policy of Count Cavour will be thwarted, and the Papal states re stored to the Holy See. New wars may also break out between the great Powers, which in their results may bring about, as at the peace of Vienna in 1816, the re-eshiment in its integrity of the Papal government; but, if so, we hope it will be without compelling us to go over again the experience of the last forty-five years. If that government is re-establish hope it will be really udependent and obliged to follow the policy neither of Austria nor of France, and that Italian patriots will cease to disturb the peace of will be really iudependent and Europe.

These words, penned long before the fall of Rome itself, but at a time late emperor of the French filled the whole Catholic world with doubt and alarm, indicate the danger in which recognized as an independent king- every point of view then, the politi-They, therefore, have recourse to dom, not only parsued its course of cal question is complicated with the

guish, we cannot practically separate | united population of 250,000. the political from the religious question in the recent act of wresting Aemilia or Romagna from the Holy See, and annexing it to the kingdom of Sardinia. There is in the act not simply a political crime punishable by the civil authority, but a sin against the Church, the sin designated at all times under the name of sacrilege, not only because it despoils the Holy See of its goods, but because it appropriates to profane uses what was devoted to sacred uses. The Church, by her divine constitution, it may be conceded, was not invested with the right of sovereignty over these states, nor any right to appropriate the government of them to hersel". But when they came legitimately into her possession, and she became, whether by act of the people or the concession of princes, or as first occupant of the vacant throne, their legitimate sovereign, the right of sovereignty over them ceased to be a laical right, and became a right of the spiritual society, and of the Pope as supreme chief of that soci-

ety. It then could not be attacked without attacking not merely a temporal, but also a spiritual right, and incurring the guilt of sacrilege. The Pope, in his capacity as temporal ruler, has and can have no authority ever to alienate them, and can alienate them only as spiritual head of the Church, and then only for spiritual reasons, for the interests of religion, of which he is supreme judge. Under

acter which attaches to all the rights or goods of the Church. Here is the big of 555,000, have 21,820 voters less, the state of the st reason why, though we can distin-boroughs of Salford and Hull, with but a The entire province of Connaught, with over 850,000 people, has 1,718 voters less

than Stoke-upon-Trent, English borough, with a population of 131,000. Finally Glasgow has 2,630 more voters

than all the cities and boroughs of Ireland combined; Yorkshire has 180,000 more than all the Irish counties. while Lanca shire has near 120,000 more voters than the whole of Ireland put together.

The moral of this disparity between the state of the English and Irish franchise is this: If Ireland were allowed the same electoral privileges accorded to England and Scotland, Ireland would elect 90 out of the 103 Irish representatives on the National ticket. At present she only returns about 25 consistent and 35 doubtful Nationalists; leaving 43 seats at the disposal of Tories and Whigs, by which the actual voting strength of the Irish National Party in the House of Commons is reduced to 27.

It is satisfactory to know that the popular chamber in England is at all events favorably disposed to the just extension of the right of voting in Ireland, and that even with the present restricted franchise, the national party is, with due organization, certain of carrying at the first opportunity more than three fourths of the Irish constituencies.

In connection with the proposed extension of the franchise in Ireland, it is said that the Gladstone govern ment propose coupling with it a proposition to reduce the number of Irish representatives in the House of Commons. Even in point of populaion, Ireland is not now adequately represented in the House of Commons. Besides, she entered the Union with a guaranteed representation of at least one hundred members. Wicked and corrupt as was the last Parliament of Ireland, it had never sanctioned the legislative

of the American press." Who, we should like to ask, has given the Telegram information that the Irish delight in and sustain the Irish World? Who has proved to his satisfaction that they make that journal the medium of the expression of their purposes and desires? And where has he learned that Irishmen are despised and ostracized by the American people? The wish in this case is assuredly the father of the thought, and the thought as foul as its origin.

We know something of the Irish World and something of the Toronto Telegram, and must in all candor say that for filthy billingsgate and elaborate blackguardism the latter completely distances the former and fairly equals any journal on the continent. "It is notorious," continues the Telegram, "that from Maine to Mexico, the Irish Catholic element is looked upon with suspicion and distrust as a disturbing force, likely, if not seriously confronted to hinder the advance of American institutions, having for their object the deunion if ever Ireland were to lose its velopment of popular intelligence,

for the du functions. comings he ity of his m of his dispo able impre Canada. V perhaps in antecedents will regret quis in a la expression echoed thr those of a s great count "We have and no cou been a prol spoken by House in dis only court fair name gentlemen, am so believe I an than some I ascribe it I have seen than have know wha and to wha have fallen forest world vinces have great centr. land from future prop glorious th proudly b ountry b that wond in gloomy beneath t valley and by Alpine peak—the And in eas sections o that you

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m has from haracterized purpose to t the Irish ds that such presentation e depraved otry that deone an oute. It were ich the Teletensely, the rishmen, nor pose now to in which the of purchaseost inclined. the attention rticle which m some short to deal with f "Irish Amhis tirade the ticism fairly out even a for a course by assuming s the chosen hmen, that it s, and repreeelings. The well that the d cannot be nouthpiece of opinion. We hat the Irish sentiments of some Irish orso speaks the o are not Irish that have no with the ndepondence. World as if it f Irish public says: "If its obcause of Irish nation of manthe world with Irishmen, and mericans, are igoted, unreanable portion then nothing

SEPT. 28, 1883

and thereby the security and extension of popular freedom." The Irish Catholic element for-

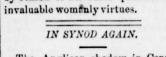
sooth ! Here the Telegram gives its case away. We do not deny that from Maine to Mexico there are to be found fanatics who look on the Irish Catholics with distrust and suspicion, not however because the Irish are a disturbing force, likely to hinder the advancement of American institutions, but because they are Catholics. We have a like class of fanatics in Canada who would fasten responsibility for everything appearing in non-Catholic and anti-Catholic journals, such as the Irish World and United Irishman, on the Irish Catholic body. Such injustice will not, however, prevent the Irishmen of America from pursuing the course that reason, religion and patriotism

dictate. "Irishmen," says the Telegram, "owe it to themselves and to their country to wipe out such journals and to disavow the bastard patricts who write for and support them. The Patrick Fords, the O'Donovan Rossas and the "Jim" Macdermotts all belong to the same villainous gang who thrive and prosper upon Irish misery and disorder." The Telegram is evidently ignorant of the proceedings of the Philadelphia convention, the largest and most respectable representative gathering of Irishmen ever held in America. At that convention the views supported by the Irish World received no sort of endorsation. They were, on the contrary, repudiated. And there is not an organ of Irish Catholic opinion in America that has not repeatedly disavowed the Irish World, O'Donovan Rossa and "Jim" Macdermott. The Telegram in its article on Irish American journals simply proved itself guilty of a deliberate attempt at misrepresentation, an attempt made to gratify the morbid cravings of the baters of Ireland's race and religion in this country.

THE MARQUIS OF LORNE.

Having no pretensions to loyalty to any established national institutions but those of Canada, we cannot be accused of any vain seeking for Canon Dart or the Provincial Synod. distinction as upholders of royalty in this country, if we state that the guise of Anglicanism, shall have departure of the Marquis of Lorne is ceased its assault on marriage, by its looked on with regret by the people authorization of divorce, with its of Canada, irrespective of class or attendant evils, their ill-informed, creed. The Marquis may have at prejudiced, and self-seeking preachtimes lacked the back bone required for the due discharge of his high the priesthood with effect. functions. But whatever his shortcomings he succeeded, by the urbanity of his manners and the amiability of his disposition, in making a favorable impression on the people of Canada. We must say, especially perhaps in view of the character and antecedents of his successor, that we will regret his departure. The Marquis in a late speech in Toronto gave expression to views that will be echoed throughout the Dominion as those of a sincere well-wisher of this great country: great country: "We have had, he says, no etiquette and no court. Our only etiquette has been a prohibition of any single word spoken by strangers at the Government House in disparagement of Canada. Our only court has been the courting of her fair name and fame. Now, ladies and gentlemen, you may ask me why it is that I am so enthusiastic a Canadian. I believe I am perhans even more Canadian. believe I am perhaps even more Canadian than some of the Canadians themselves. than some of the Canadians themselves. I ascribe it to the very simple cause that I have seen perhaps more of your sountry than have very many amongs you. I know what your great possessions are, and to what a magnificent heritage you have fallen heirs. I know that great forest world out of which the older pro-vinces have been carved. I know that great central region of glorious prairie land from which shall be carried in the future promises as glorious, and yet more land from which shall be called in the future promises as glorious, and yet more glorious than those of which we now proudly boast. I know also that vast country beyond the Rocky Mountains, that wondrous region sometimes clothed that wondrous region sometimes clothed in gloomy forest, sometimes smiling beneath the sun in pastoral beauty of valley and upland, or sometimes shadowed by Alpine gorges and mighty mountain peak—the territory ³of British Columbia. And in each and all of these three wide sections of your great country 1 know that you have possessions where must make you in time one of the foremost among the nations, not only of this con-tinent but of the world. It is because I have seen so much of you and your terrihave seen so much of you and your terri-tories that I am enthusiastic in your behalf, and that the wish of my fire shall be the desire to further your interests; and I pray to God who has granted to you this great country that He may in His own good time make of you a great peo-But while our people will regret the departure of the Margain, they will, we feel assured, experience sorrow even more deep-seated at their

parting from the Princess Louise, whom they have admired not because she is the daughter of the Queen, but by reason of her noble qualities and



The Anglican shadow in Canada never cuts such capers as when disporting itself in synod. There has been a Provincial Synod with an 'Upper" and a "Lower" House lately in session in Montreal. Various subjects, amongst them the everlasting question of marriage with a deceased wife's sister, engaged the attention of the members of both houses. In the course of the discussion on the question of marriage with a deceased wife's sister, the Rev. Canon Dart is, amongst other things, reported as saying : "The dictum of

some Roman Catholic ecclesiastics had also been invoked, but they were even less qualified than others to speak on that question, since celibacy rendered them well nigh insensible to the sanctities of family life. Cardinal Manning, however, had shown that his sympathies were on the right side of this question." Canon Dart must evidently be blessed with a keen insight into the miseries of celibacy when he declares it incompatible with sensibility to the sanctities of family life. How he must him-elf have hurried from the bleakness of that infelicitous state to the felicities of matrimony ? How his colleagues in the synod must have heard with dread respect his utterances on the long debated subject of marriage with a deceased wife's sister? How the no-Popery element in the synod of celibacy? But whatever effect Canon Dart may have had on the synod, his absurd remarks can excite no other feeling but one of compassion for such self-delusion amongst all sincere men. The Catholic

> family life, and, at least as solicitous for the preservation of the sacredness of the marriage tie as When Protestantism, even in the ers of the Dart type may rail against

ORANGE INCORPORATION.

THE CATHOLIC RECORD.

IRELAND'S STRUGGLE FOR THE FAITH. XXI.

Erin ' the tear and the s nile in thine eyes, Blend like the rainbow that hangs in thy skies, Shining through sorrow's stream, Saddening through pleasures' beam. Thy sons with doubtful sleam Weep while they rise.

Cruel, wicked and merciless as was the policy of the Cromwellians towards the Irish Catholics, it bore many marks of excellence in its out-spoken thoroughness as compared with the duplicity and faithlessness of the Stuarts. The policy of Cromwell in regard of Ireland was the complete obliteration of the old Irish race by banishment or massacre; or both, and the substitution of an English Protestant population. This policy was pursued with more or less rigidity, persistence and exactitude as circumstances permitted. One thing certain, not all the wars, massacres, fines and confiscations of Elizabeth, not all the devious plans, the cunning, treachery and violence practiced under the first two Stuarts, not even the thoroughness of Stafford himself, effected so complete a revolution in Ireland as the fierce and pitiless persecution of Cromwell and his Puritan followers.

When, therefore, the Protector had disappeared and his feebly gifted son attempted to fill his place, the Irish looked with the gladdest hopefulness to the restoration of Charles, son of the monarch who by his weak and treacherous course in their regard had wrought them so much mischief and suffering. Reduced as they were by persecution, decimated by massacre, impoverished by confiscation and famine, they were even ready once more to take up arms for the House of Stuart. The Puritan adventurers who had during the wars of the confederacy crowded into Ireland, and made themselves possessors of the best portions of the island, had long before the death of Oliver Cromwell feared the consequences of his removal. They felt that they were truly intruders and robbers, and should, under a just adminismust have enjoyed his denunciations tration of law, be deprived of the lands and properties upon which they had seized. Every rumor of the Protector's illness, every report of his failing health and approaching end, inspired them with the deepest dread. More intent upon keeping their earthly possessions than gaining heaven through strict adherence priesthood, as is well known at all to Puritanical principles, they resolved to events to the Catholic people, is prepare for the worst by an endeavor at as keenly alive to the sanctities of the first and earliest opportunity to secure royal favor and protection. They had also, besides the dread of regal vengeance a well grounded fear of retribution at the hands of the Catholics whom they had robbed and plundered. They had, during the war of the confederacy, many an occasion to feel the prowess of the Catholic armies. They had, therefore, a wholesome dread of another Catholic uprising, and, in consequence, resolved to forestall any action on the part of the Catholics of

and, in concernment of the Catholics of Ireland in tavor of the restoration of Prince Charles. Even during the pro-tectorate of Cromwell himself, Lord Brog-hill, one of the most pronounced of the puritanical party, maintained correspond-ence with the young king's companions in exile. He even sought to reconcile the for the absence of those forms and usages puritanical and royal interests by a triply dear to a people so nationally conscheme worthy the willest courtier-a marriage between Prince Charles and Lady Frances, daughter of Oliver Cromwell. Taylor recites the fact on the authority of Morrice, whom he terms a historian of some authority : "From some of his friends in the exiled court, Broghill," he says, "learned that Charles admired the personal charms of the Lady Frances, Cromwell's daughter, and was by no means averse to an alliance with her. Having obtained the King's permission to sound the Protector on the subject, Broghill communicated the mathave no right to incorporation, and ter to Cromwell's wife and daughter, and then caused a rumor of it to be spread abroad in London. Soon after he presented himself to Cromwell, and being asked, 'What news in the city ?' after some affected delay, replied, 'every one reports that you are about to give your daughter Frances to the King.'-'Well.' asked Cromwell, 'and what do the fools think of it ?"-"'All like it, and I think it the wisest thing you can do, if it can be accomplished.' Cromwell, who had first looked upon the matter as a jest, now began to view it in a more serious light, and asked, Do you really think so too ? Broghill availed himself of the opening, and urged the measure by some very powerful reasons. Cromwell heard him with great attention; and when he had concluded, paced the apartment in silence, obviously agitated by violent emotions. At length, turning to Broghill, he said, 'The King would never forgive me the death of his father.' Broghill was afraid to confess that he had already commenced a negotiation; but he promised to use every exertion to effect a reconciliation. Cromwell, however, still repeated, 'The King cannot, and will not forgive the death of his father.' Broghill then retired, and having informed Cromwell's wife and would exert their influence; but the des-pair of obtaining sincere forgiveness ren-dered the Protector deaf to their remon-strances and entreaties." So well were the plars of the Puirans posed to hazard sure and moderate advandaughter of his failure, begged that they strances and entreaties."

action was taken in England in favor of the king's restoration, he was proclaimed with the loudest acclamations at Youghal, Bandon, and Kinsale, towns that had been the very first to declare for Cromwell. Galway having been seized on by Coote and Dublin surprised by the Paritan con- be secure. Whatever were his motives, spirators, also proclaimed the young prince. These conspirators were led by such men as Lord Broghill, Coote, Lord Montgomery, Sir Theophilus Jones, Sir Oliver St. George, Sir Audley Meroyn and other leading sectaries. The Catholics, as it may well be supposed, looked on the proceedings of the Puritans with feelings of distrust and apprehension. They could not, however, for a moment doubt that in view of their past services to the royal cause and their acknowledged devotion to the young prince himself, that they should receive redress at his own hands as soon as he might be permitted to ascend the throne of his ancestors. To what sad and bitter disappointment were not hopes so well founded doomed. The bitterest animosity reigned just at that moment among all classes of people in Ireland. The Catholics and Puritans were not

matured that even before any decisive

the sole parties to the bitterness then prevalent. There was besides a remnant of the old Protestant party in Ireland, which had confidence in neither, and was cordially detested by the Pulitans. Correctly enough indeed has a Protestant historian, after his own view, described the state of Ireland at the time of the Restoration:

"The condition of Ireland at the Restoration was, he declares, the most extraordinary possible. The old inhabitants and new adventurers, the Catholics and the Protestants, hated each other most cordially; and there was scarcely less animosity between the different sects into which Prowere naturally the most impatient. They hoped now to recover the estates which they had lost by their fidelity to the monarch that had just been restored; and those who had been declared innocent by Cromwell were foremost in demanding restoration of their property. A few, more violent than the rest, did not wait for tedious forms of law, and at once rejected the intruders from their lands; and thus afforded their enemies a pretext, of which they were not slow in availing themselves. The cry of a new rebellion was raised. Agents were sent over to England, where every report unfavorable to the Irish was then received with peculiar avidity; and such was the effect of the clamor, that in the act of indemnity, all who had at any time aided or abetted the Irish rebellion were land "

splendid success. He seems to have been impelled to attack the new rulers of the Commonwealth less by the hope that Father Tabaret, in reply, said that it gave if he overthrew them, he should become great, than by the fear that, if he submitted to them, he should not even be secure. Whatever were his motives, he declared himself the champion of the he declared himself the champion of the oppressed civil power, refused to acknowledge the usurped authority of the provisional government, and at the head of seven thousand veterans marched into England. Impossible here to even attempt a description of the excitement which pervaded all ranks at his approach. The authority of the provisional government established by the military, who had expelled the Long Parliament, was everywhere set at naught and in the metropolis openly defied. In his advance towards London, Monk was everywhere importuned to restore prace, security and liberty to a nation tired of divisions and distractions. But the General maintained an impenetrable reserve till he reached London, where, in obedience to the unanimous desire of the people, he issued a call for a new and free Parliament, to take into immediate consideration the critical state of the nation. The elections were at once held, and resulted, as might have been expected in the return of a decided royalist majority. The Lords were permitted to form part of the new Parliament, or rather convention. Both houses

extended an immediate and ,pressing invitation to the king to return to his dominions, and despatched a fleet to Holland to conduct him to Britain. His return was the occasion of unrestrained festivity. The whole nation burst into the loudest acclamations of joy, and bright was the promise given of a long and testants were divided. The Catholics happy reign for the great grandson of Mary Stuart.

CONFIRMATION. The Service at St. Michael's Church

confirmation ceremonies at St. Michael's Roman Catholic Church last Thursday. Ao man Cathone Church last Thursday. At ten o'clock High Mass was celebrated by Rev. Father Flannery, of St. Thomas, His Lordship Bishop Walsh, in full pontificals, occupying a place within the efter stilling. At the conclusion stilling the altar railing. At the conclusion of Mass, His Lordship addressed those to be confirmed on the importance of the sacrahad been made christiante or the shall be had been made christians by baptism, but by confirmation they would be strength-ened and made firm in the faith, and would go forth men and women in Christ ready to battle with the world and come aided or abetted the Irish rebellion were expressly excluded. Another clause en-acted, that no estates disposed of by the Par-liament of Convention should be restored hament of Convention should be restored to the original proprietors; and it was not without the fiercest opposition that an ex-ception was inserted of "the Marquis of and wreaths of flowers, presenting a very

Ormond, and other Protestants of Ire-land." England was not so ripe as Ireland or England was not so ripe as Ireland or

tages for the chance of obtaining the most physically, tendered him a hearty welcome, and implored his paternal benedic-tion. Mr. Dioscore Hurteau followed in a French address couched in similar terms. and for the sentiments of affection which they had expressed for him in their they had expressed for him in their addresses; sentiments which he hoped would always continue unchanged, and which he, on his part, would always do his best to preserve unruptared. His bene-diction he willingly granted, and, to pre-serve unalloyed the pleasure of the day, he granted also a grand conge. This reply was received with loud plandits by the students among whom Father Tabaret was received with four plaunts by the students, among whom Father Tabaret then went, shaking hands and receiving many hearty individual welcomes. It will be a long remembered day at the col-lege. Father Tabaret looks the picture of health after his tour.

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ORILLIA CORRESPONDENCE.

ADDRESS AND PRESENTATION.

Miss Minnie Moore, the popular organ-ist of the Church of the "Angels Guardian," was waited upon at her residence on Thursday evening, 20th inst., and made the recipient of a magnificent gold watch by a deputation of gentlemen represent-ing the congregation. Miss Moore has given much valuable time and attention to the musical part of our church service, which has thus been befittingly apprecia-ted and acknowledged. Father Campbell, chairman of the committee, in a neat speech explained the object of our visit, and called on Mr. P. Fitzgerald to read the subjoined

DEAR MISS MOORE-The congregation DEAR MISS MOORE—The congregation of the Church of the "Angels Gaardian," appreciating your many self-sacrificing acts in connection with the rendering of our church music, take this opportunity of publicly acknowledging your gratui-tous services as organist of our church dur-ing the past two years. You have indeed been assiduous in the discharge of your duty—a pleasing duty to yourself, while at the same time a benefit and an honor to the congregation.

CONFIRMATION, The Service at St. Michael's Church A large number of people witnessed the confirmation ceremonies at St. Michael's Roman Catholic Church last Thursday. At ten o'clock High Mass was celebrated by Rev. Father Flanaery, of St. Thomas, His Lordship Bishop Walsk, in the altar railing. At the conclusion of Mass, His Lordship addressed those to be confirmed on the importance of the sareathe pulse. The power and influence of sacred music on the human heart and intellect is coeval with christianity itself It was (as we read in the sacred scriptures) the sweet strains of the Harp of David that calmed the angry brow of Saal. The that calmed the angry brow of Stat. The pealing of the organ during the offering up of the holy Szcrifice of the Muss makes us forget all our passions and propensities, feeling that we were not made for this terrestrial sphere, and if aught should rufle our senses, like Saul, we become calm where b-fore we were sullen.

caim where o lore we were sullen. Your gentle demeanour and refined manners, characteristics which you possess in a high degree, has won our highest esteem. We congratulate you on this esteem. We congratulate you on this the twenty-first anniversary of your birthday. May you live to enjoy many re-turns, and the exercise of your talents for the glory of God, to the delight of your

the glory of God, to the dengit of your parents and fellow-parishinoners. We beg your acceptance of the accom-ponying testimonial of our esteem toward you, and regret that owing to the short time selected for the presentation it is not

in adaptation n one looks in ning or sound contrary, they billingsgate, ism, and hormpathy with violence and sgrace the yilver cursed the n and sustainhis, and making r purposes and not be surprised espised and osican people and ds forcibly conectable portion s."

ike to ask, has nformation that and sustain the has proved to they make that of the expreses and desires? rned that Irishnd ostracized by ? The wish in ly the father of thought as foul

ing of the Irish g of the Toronto in all candor say gsgate and elabn the latter comhe former and irnal on the conrious," continues from Maine to atholic element h suspicion and ing force, likely, ronted to hinder merican institueir object the delar intelligence,

The Globe and Mail are engaged in the discussion of Orange incorporation, each journal endeavoring to fasten on the party to which it is opposed the responsibility for the failure of the Orangemen to secure incorporation. We are very little concerned as to where the responsibility should be ultimately fixed. We feel pleased that the Orangemen have not been incorporated, but

deeply regret that neither one of the two political parties has taken an open and clearly defined position on the matter. Orangemen as such no honest man or true patriot could vote for the extension to them of any such legal recognition. The Orange association is first of all a secret body formed for the ayowed purpose of doing injustice to the Catholic Church as an organization, and to Catholics as individuals. We know that this statement may be met by denial. But the history of Orangeism in Canada as well as in Ireland is at hand to prove its truth. Orangeism is an un-patriotic, un-Canadian and un-christian society, and from all good citizens deserves nothing but reprobation and condemnation. It is on this account to be regretted that neither of our political parties has yet had courage to express open repudiation of this bloodstained organization. We must, however, say that the country is under lasting obligation to all members of the legislature, no matter what their political leanings, who have thus far assisted in refusing legal recognition to the Orange Association.

The man who painted the spire of the Roman Catholic church in Omaha was photographed standing on the cross, 210 feet above the pavement.

servative as the British. The progress of events in Ireland gave

strength and courage to the royalist party in England. But there were in that country serious obstacles to the return of the king. Amongst them the most prominent were the decided hostility of the army to the re-establishment of the monarchy with the son of the late king as Sovereign, and the hold on the public mind yet enjoyed by the remnant of the Long Parliament still existing and claiming legislative power. Fortunately for the cause of Charles, this fragmentary legislature, jealous of the power enjoyed by the army, provoked its hostility, and was in consequence summarily silenced by the soldiers. The army of Scotland then moved on to the capital, determined to assert its voice in any of the changes contemplated by the officers of the forces assembled in and around Westminster. This army, which had done splendid service in behalf of the Commonwealth, was in the highest state of efficiency, and under the command of the cool, calculating, far-seeing General Monk. We are told by Mc-Caulay that there appears to have been less fanaticism among the troops stationed in Scotland than in any other part of the army, and that their General, George Monk, was himself the very opposite of a zealot. He had, we learn, borne arms at the beginning of the civil war for the king, but having been made prisoner by the Round Heads, had accepted a commission from the Parliament, in whose service, by his courage and professional skill he soon raised himself to high command. He had been, adds McCaulay, a useful servant to both protectors, had quietly acquiesced when the officers at Westmin

ster pulled down Richard and restored the Long Parliament, and would perhaps have acquiesced as quietly in the second

Son of Man had come upon earth to teach us how to obtain salvation, and in the sermon on the Mount had commanded us to "seek God and His Justice." The body would die but the soul was immortal and would die but the sout was immortan and would survive the wreck of all created things. How precious was that soul, then, and how we should strive to save it, "for what doth it profit a man to gain the whole world and lose his own soul." All should labor to make their calling and election sure. To do so sin must be avoided, and the means to avoid sin were to be found in the church and the sacra-ments which had been instituted by Christ to be found in the church and the In conclusion, the speaker urged upon the congregation the necessity of paying off remaining debt on the church, for

until such were done, it would not, rectly speaking, belong to God, but to the creditors.-Ridgetown Standard.

COLLEGE OF OTTAWA.

Return of Rev. J. H. Tabaret, 0. M. I., D. D.

HIS RECEPTION BY THE STUDENTS. Last Tuesday morning, the 18th inst., the hearts of the students of the College of Ottawa were gladdened by the unex-pected news that Rev. Father Tabaret, president of the institution, had once more sturned to them. returned to them, after a long sojourn among the missions of the Northwe

At 9 o'clock, the pupils, lay and clerical, day-scholars and boarders, assembled in the recreation hall to tender him a fitting re-The grand old hall has been ception. the scene of many joyous assemblies, but never before did it behold one so fraught with pleasure. And this with reason For was it not the meeting of a father

with his children ? As Father Tabaret entered the ball, together with the rest of the faculty, he was received with loud applause by the students, and greeted by the College band, under the leadership of Rev. P. Gladu, O. M. I.

Mr. Patrick Ryan addressed the presialloyed joy that they beheld their beloved superior once more in their midst. The journey be had been invited to make to the Northwest, while it had been painful to them by reason of their separation from him, was nevertheless recognized by them as a tribute to his ability, and would, by reason of his superior powers of observations of the set of the

Trusting you will not look upon it merely on account of its intrinsic value, but rither to the enthusiastic and gener-ous spirit that accuate the donors,

Signed on behalf of the Congregation, J. W. Slavin, Thomas Mulcaby, P. Fitz-gerald, R. M. Donnelly, P. Keenan, F. J. Gribbin, P. W. Finn, William Cavaragh, D. McGeough, R. A. Lynch, M. J. Frawley, D. McGeough, Peter Donnelly. REPLY.

Miss Moore, (although taken somewhat by surprise) replied by thanking the gen-tlemen of the deputation for such an unexpected and beautiful watch, and hoped she would continue in future, as in the she would conside a like of the congre-gation and her co-religionists. She would ever look upon this happy meeting to-night as one of the most pleasing inci-dents in her life, and would carefully cherish this souvenir of her kind friend in remembrance of the distinguished honor conferred upon her, and the magnanimous Catholic spirit so cordially and generously manifested on this occasion.

Mr. Edward Moore, in the absence of his father (Mr. C. Moore) and in behalf of his sister, thanked the committee in a neat and eloquent speech. Mr. R. A. Lynch, leader of the choir, in his usual happy and logical manner, also responded, paying a glowing tribute to Miss Moore's ability and punctual attendance.

After partaking of Mrs. and Miss Moore's hospitalities, the company were entertained with some choice musical selections, vocal and instrumental, thus spending one of those pleasant hours which only rarely occurs in one's lifetime. Orillia, Sept. 14th, 1883. CELT.

MONTCALM !

In a brief article in Le Journal de Quebec, on the 124th anniversary of the battle of the Plains of Abraham, 13th September, of the Plains of A branch, both Settember, Mr. Faucher de St. Maurice suggests to the St. Jean Baptiste Society of the Anci-ent Capital that they should select that day for an annual solemn Mass de requiem and Libera in the Basilica, for the repose HALF HOURS WITH THE SAINTS

Saint Apollonius.

6

New Worll.

THE HUB.

Saint Apollonias. WORLDLY AND SINFUL PRUDENCE.— Apollonius, one of the most learned and eloquent Roman senators, had been con-verted to the faith in consequence of his communications with the Pope, Saint Eleutherius, and by a profound study of the Holy Scriptures. Religion at that time, namely, under the reign of Commodus, was blessed with but little repose. Appollonius devoted himself without fear to Christian deeds; he was denounced by one of his slaves, and cited to appear before the Senate. The informing slave was bound to the wheel, in accordance with a decree of Marcus Aurelius, which forbade, under pain of death, any denunciation of the Christians. Apollonius, far from seeking to screen himself, took advantage of so noble an opportunity, to make before the whole Senate an impassioned defence of Chris-tianity. The senators were shaken in their Senate an impassioned defence of Chris-tianity. The senators were shaken in their opinions, and religion gained the victory; but the prefect, Perennis, hastened to pass sentence against him by virtue of the edicts bearing on persecution, which had not been abolished, and from a fear lest where a compute might include rolling. not been abolished, and from a fear lest such an example might involve political results too important. Apollonius was accordingly condemned to public torture and put to death: the very pagans were filled with indignation at such an enormity.

MORAL REFLECTION .- Such false prudence, leading inevitably to crime, has been pointed out by the Apostle in these words: "Be not wise in your own con-ceits."—(Rom. xii, 16)

Saint Leo IX.

Poor.-Humility well beseems true great-ness, and is ever merclful. Bruno, Bishop of Toul, and of the illu-trious family of the Counts of Aspurg, was elected Pope at the Diet of Worms in 1049. Never was choice more happy, for the pontiff elect possessed all the virtue and wisdom, pati-ence, courage, and grandeur of soul, needfect. ful to restore peace to the Church and re-establish discipline. He alone accoun-ted himself unworthy, and did everything in his power to demonstrate this to the assembly. Being forced to give way in their presence, he appealed from them to the people and clergy of Rome, present-ing himself before them barefoot and in ing himself before them barefoot and in the humble garb of a pilgrim, hopeful of being rejected. The general voice declared in his favour. He answered in all things to what had been expected of him. One day he placed in his own bed a leper who had begged hospitality. The leper disap-peared, and it is piously believed it was Jesus Christ himself that had appeared to him under that guise, as formerly in the case of the illustrious St. Martin. Leo died in 1054, after having held the pontifi-cate most worthily for five years. MORAL REFLECTION.—Let us hold in honour "those men of mercy, whose godly

honour "those men of mercy, whose godly deeds have not failed."-(Eccles. xliv.

Saint Theotimus.

WISDOM UNTO SOBRIETY. St. Theotimus. bishop of Thomis in Scythia, has been trained in the learning and philosophy of the Greeks; into Christianity be imported that wise philosophy recommended by the Apostle, which attempers zeal while en-lightening it. Hid away, so to speak, in the midst of a barbarous race, oftentimes errored to the convirue race, oftentimes exposed to the exactions of princes and kings who deemed him rich because of his alms-giving, and dwelling amongst a popful, because God had grantea much of miracles, he stood in need of as much prudence as zeal, and of wisdom equalling his ardour. But it was especially at the council of Chalcedon, convoked by St. Epiphanius for the condemnation of the writings of Origen, that he showed to what a degree moderation reigned in his mind. a degree moderation reigned in his mind. I more I may be. And, by the way, I a mot in question now. We are discuss-ing immortal Boston Common, where they ing immortal Boston Common, where they writings whipped the Quaker ich regarded him as all-pow

teeth?

whirled away towards the unhappy town of Boston's homeless poor; those who have been hit in the battle of life, wounded, mortally wounded in the intellect, and unable to cope with their fellows, live yet on; wounded, mortally, in the soul; dying morally, in this incessant battle between good and evil; shot down early in the fight, with all the tears of manbood and womanbood wasting away there in the hospital ! Pity them; oh, pity them. Help them. Help them, Will they ever get well and come out of the hospital with their soul heald ? It is not much to be shot down physically and die there on the green grass and be buried there and so sleep forever. It is not much for a man to die in battle so. But for a woman to be wounded, morally, to be taken to this sort of hospital, to heal her soul, as it were. Pity her everybody; help her everybody that can. IN THE HOSPITAL ON PORTHOUSE. One short hour from Boston, inland, remote from the sea, but set on a little bill of land and healthy I should ever so Joachin Miller Visits the Athens of the The following letter appeared in the N. Y. Star of Sunday: Here I am at last in the Athens of the New World! What thoughts crowd upon the mind as one approaches and enters this wonderful old city of advanced thought. As we write of it, with singular and conditions contained the singular and conflicting emotions, this city, which has named itself the centre of the Western

has named itself the centre of the Westera Hemisphere, the hub of the universe! This learned and illustrious city! The home of Professor John L. Sullivan; the birthplace of Jesse Pomeroy; the only city in the world that to-day has an amateur boy-murderer, who reads the Testaments in the original Greek. I do not know whether he believes in this Testament or not. But that is merely a detail : a mat not. But that is merely a detail ; a mat hot. But that is merely a detail ; a mat-ter of little importance to so learned a city as this; the only city in the world that has a Tewksbury tannery for a sub-urb. The only city in the world that has remote from the sea, but set on a little hill of land, and healthy I should say so far as good air and location could make it, and we were set down at Tewksbury Station. A little Black Maria sort of a reformer in every clime. It is said that the sun never goes down on the British flag in its circuit of the earth. It may as certainly be said that the sun never goes down on the Boston reformer. There is not a place on this earth where he is not

JESUS CHRIST IN THE PERSON OF THE

not a place on this earth where he is not to be found; if he can only make it pay, ever so little. In fact, so advanced is this city of advanced thought that it now con-verts the skins of its poor into razor strops, kid gloves, tobacco pouches, boots, shoes and bindings for hymn books. Other cities, not so advanced in thought, bury their dead and waste all this. Oh, it is a great thing for a city to have noble uni-versities and museums and great learned thinkers to lead the world and lecture the world and impress the world continuously farm, several hundred acres of tillage, stone fences, pine trees in clumps, a few oaks and many little tangles of wild grape vines in the less ambitious growth of thinkers to lead the world and lecture the world and impress the world continuously with its tremendous bigness ! Boston is not a beautiful city, in any sense. Suburbs it has of the most lovely, however; all the drives about the outside oaks and many little tangles of whild grape vines in the less ambilious growth of woods; but what I mean to say is the land is very poor, granite stones and tawny sand make up the solid earth here, without and within the Poorhouse of Tewksbury. of the great city of science and thought are a perpetual delight; the roads are per-And I found nothing here at all strange or startling, or out of line with the usual order of such dreadful places. In truth, I found those in charge of the unfortunates much more gentle and patient than the burly Englishmen who showed me over Bedlam a few years since. The place is even better ordered, although, of course, not so imposing, and even of a little different character, too, than the madhouse of Toronto, which I saw only the other day. It is a fact that all such places are sad, are simply hor-rible, if you go among the inmates. And I found nothing here at all strange fect, cool, clean, and hedged by over-reaching oaks and other well-ordered trees; while back from the road thousands of beautiful homes, perfect in arrange-ment and architecture, testify to the refinement and good taste of their owners. But the heart of Boston is horse cars; horse cars and graveyards. The streets

are the narrowest in America, if we except those of Quebec, and the street cars the longest, broadest and biggest. And these longest, broadest and biggest. And these horse cars seem to be as countless and omini-present, as are the Boston women at twilight along the doubtful margin of Boston Common. These narrow, crowded, arooked and ugly streets are dirty, dirtier a great deal than are the streets of New York. And that is putting them down as pretty dirty. A hot day here, the horse cars blocked by hundreds, the narrow, slippery pavements packed, a dreary driz-zle, a graveyard on either side of you, and I tell you your enthusiasm for this city of rible, if you go among the inmates. But the kitchen here and all its appointments is a work of perfection. Better bread I never ate. In fact, I be-lieve if I had the regular Tewksbury fare instead of what I now get I should weigh more. And it is hard to conceive that with this kitchen—for the new order of things could not have introduced that, or put up the perfect buildings either—there could have been any real suffering for the could have been any real suffering for the necessaries, or even the delicacies, of life at Tewksbury. And, in truth, the com-plaint has mainly been about the bad treatment of the dead, not the living. I tell you your enthusiasm for this city of science and advanced thought oozes out Bunker Hill monument, questioningly. THE "COMMON."

Let us pass hurriedly through the quarter of a mile of cots with the sleeping, groan-Read of it, love it from afar off, but ing, moaning, dying old men; worn out, the inevitable awaits them. They are don't come to see it on a hot summer twilight. For at that season and that hour it is "Common" indeed. I tell you that they did not burn all the witches in the certainly as comfortable as it is possible to old days on Boston Common, or were their ashes scattered, as traditional dragons'

certainly as comfortable as it is possible to make so many poor wretches in so small a space. Physically comfortable. But mentally ? I wonder if they are thinking about being cut up by the students of Harvard in their instructive devotion to science ? They know this awaits them. The law of the great State of Massachu-setts gives the bodies of these old men to the students of Harvard. The whole row, ab civilized distinguished Protestant Coming directly from Quebec, a Gatholic city, with the biggest part of a hun-dred thousand souls, where there is not a single house of doubtful fame-stick a single house of abultin fame-stick a peg here and remember this-I was simply appalled at the immorality of this great city and centre of American culture. Mark you, I am no saint. Born and bred far away from Boston, I have had little ah, civilized, distinguished Protestant world, has not been about that at all. To To world, has not been about that at all. To put it briefly, the question has not been as to whether they should be cut up, but as to how they should be cut up. I wonder if these dying old men take so very much interest in that question of how as the politicians? And I wonder if that honest old Swedish sailor, C. J. Eckland, who had had the cross and body of Christ tettened in India isk as ho burned the witches, whipped the Quaker and roasted the negroes till the Council forbade it, and put it on record that "the burning of the negro set a smell upon the of Christ tattooed in India ink on his breast, did not think this all over as he lay dying there? I wonder if he did not pray and hope and pray again that the Cross of Christ might keep his body some-how sacred when dead? Well, poor old Christian Erkbard and the transmission has town like unto roast pork, and must not be done more." Of course Boston Com-mon, where the trees are, away down further in the newer part, too, where the flowers are, where nature is, God is, the place is perfect; but here where man is, or Christian Eckland whatever you may have hoped or prayed as you lay dying here in this awful place, that cross and image of Christ did not protect you. On the contrary, it was a precious prize to the rising medical students of Harvard. They skinned off the cross and image of Christ from above your heart in the interest of rather where woman is, this muddy, dirty margin of the river of humanity-this mail: It is a market. It is a shareless market of shame, this peopled part of Boston Common at twilight. I think there is nothing quite so bad in all the world. And I have seen the bad side as science and advanced thought. They sent that cross and image of Christ, cut and worked in your skin, to the tanner and well as the good side of almost every city on this earth worth seeing. True, the best had it tanned, in the interests of science had it tanned, in the interests of science and advanced thought, your name and all on it, poor Christian sailor dying here in a strange land; and they said it looked beautiful, and they boasted of it, and they people are out of town at this season and may be some of these women are rovers like myself. Anyhow, it is awful! What is our religion here? Protestants, are you not? Well, I was brought up strictly so; showed it about until it and other like things became the talk of the country. Let us pass on quick from this scene and and by the strictest Protestants, too. But this subject. But let me tell you this, siudents of Harvard: I have a profound you it is time to see if there is not something wrong in it; or something of the sort. For, Quebec, your Catholic neighbor, not 24 hours away, has not one reverence for learning. I have always felt like lifting my hat to a Harvard man when I met him. Hereafter I shall never pitiful woman of shame within her walls Angry to be told this? Well, it is my duty meet a Harvard man without an irresistible desire to lift my foot. to tell you. Farious, are you? None of my funeral? But it is, and I weep at it. Speaking of funerals, let us go to

skinning the dead and tanning their skins, I look upon him merely as an informer-one who has turned State's evidence against his fellows in crime. For he must have known of this all the time. And with his great power and capacity, his health and legal ability, he could at any time, as a sovereign citizen, do all this before waiting to become governor. How-ever, he has shown himself to be about the best man in the State of Massachu-setts. But this is saying very little for Butler as things stand now. JOAQUIN MILLER.

THE CATHOLIC RECORD.

MORE LUTHERANISM.

London Weekly Register, August 25. Among the Lutheran relics exhibited the other day at the British Museum was

one of the very documents, commonly one of the very documents, commonly, called Indulgences, which Tetzel sold, or, as we prefer to say, gave by way of re-ceipt for certain alms offered to God. Our Protestant friends may be supposed to know by this time that an Indulgence does not deal with the spiritual guilt of does not deal with the spiritual guilt of sin—still less gives license to commit sin; but only recognizes and chronicles the truth that man may lessen, by special acts of faith and of charity, the temporal pun-ishment which sins, duly repented of, may still deserve. That Tetzel did his work in a clumay manner—that there was some. Station. A little Black Maria sort of wagon, driven by a kindly old man who would accept no fare, drew us half a mile up to the top of this barren hill of sand and stone and we were led into the stoutly picketed poorhouse, by a one-armed por-ter, to the Superintendent. But do not get into the impression that the place or its surroundings are barren or bare. Many trees stand in the inclosure of a few acress with the houses making a circle about the outer edge of it. And there is grass here, too, and some flowers. And then on the outside there is a healthy and well-ordered farm, several hundred acres of tillage, and his comrades proclaimed that anybody who gave the alms towards the building of St. Peter's which entitled him to a copy of this document. won also the right to of this document, won also the right to enter Heaven. If it is so easy, even in the political life of these days, when fifty reporters are taking down your words, for partisans to misinterpret and to misrepresent one another, the danger of such con-fusion must have been a thousand times greater in those stormy times, and among

men who were neither scrupulous nor frank-if they were men like Martin alms they collected that vulgar thing which permeates modern commerce—a commission—was the cause of scandal to pious Catholics. It was, therefore, easily made a ground of complaint against the Court of Rome by monks who, like the Augustinians at Wittemberg, began by be-ing merely jealous of Tetzel's official suc-cesses, and were led almost insensibly on into opposition to Catholic truths; as well as by men who were eager for any excuse to quarrel with a creed which im-posed upon their passions so many irk-

posed upon their passions so many irk-

ome restraints. And that the Reformation gave the populace what it wanted by way of license, we know on the testimony of those who looked on, sometimes with dismay, at the work of their own hands. But what about the leaders of this motley throng-did they really fall into the corruption into which their followers fell? One act alone disproves, at once and for ever, the hol-lowness and the hypocrisy of their agitation against Indulgences-we mean the granting by Luther himself of an Indul-gence of the kind which Protestants of gence of the kind which Protestants of the old school believed all Catholic Indul-gences to be, but which no Catholic Indul-gences to be, but which no Catholic Indul-gence ever was—a permission to sin. It happened in this wise. Philip, Landgrave of Hesse, one of the greatest friends of Luther, had married Catharine of Saxony —a princess who was both accomplished and beautiful, but who did not win the constancy of her fickle lord. After pro-ter the state of the sector of constancy of her fickle lord. After pay-ing doubtful attentions in various quarters, Philip formed an intimacy with Mar-guerite de Stael, which he had not the moral courage to dissolve. How he could moral courage to dissorve. How he could continue it, and yet be a good Lutheran, was the difficult—yet not, after all, so very difficult—problem which he had to solve. The most decent way, he thought, would be to call both the ladies his wives. would be to call both the ladies his wives. And in a letter to Luther he supplicates the Protestant Fathers to make things pleasant for him. Moreover, he makes liberal offers—more liberal than any which ever delighted Tetzel's ears. "Let them grant me," he says, "in the name of God what I ask, so that I may be able to fend it. I engage to perform, on my part, all that may be required of me in resson, whether as regards the property of the Gospel, and be more ready to de-fend it. I engage to perform, on my part, all that may be required of me in reason, whether as regards the property of convents, or matters of a similar des-crimtion." And the Protectant Destart merry children played under the trees: but for once he neither heard nor saw any of them, and actually accomplished a whole copy without mistake or blot. The tutor was astonished, and his amazement And the Protestant Doctors ription." of Divinity, as they were called, did not think they were condescending when they stooped to the infamous transaction. increased when his pupil's careful industry continued for a week. No sooner was the last page finished than he took his copy-book to his grandfather, and in a few minutes returned, carrying in both Bucer conducted the negotiation. Mel-Bucer conducted the negotiation. Mel-anchton drafted the reply: and Luther approved it. "If your Highness is deter-mined," they tell Philip, "to marry a second wife, we are of opinion that it ought to be done secretly"—wherein we have the origin of the tradition, still vital in certain phases of Perdestantism that hands a bag containing the fifty louis. His bright face was suffused with blushes as he gave it into the tutor's hand, saying "Here are my wages. Please accept them. I only worked that I might give them to you." in certain phases of Protestantism, that a sin is sinful only when it is found out. The Reformers are frank in this at least in the betrayal of their want of frankness In the betrayal of their want of Irankness, This secrecy, they say, will save scandal; and, even if runnors of the incident fly about, "the most enlightened of the com-munity will doubt the truth of the story !" That boy with a cigar in his mouth, a swagger in his walk, impudence in his face, a care for nothingness in his manner. Moreover, a pious interpolation assures Philip that "we ought not to care greatly Stop him! he is going too fast, he does not know his speed. Stop him before tobacco shatters his nerves; before pride ruins his character; before the loafer mas-ter the norm here work in a state of the loafer masfor what the world will say, provided our own conscience is clear !" Thus it was that the espousals of Philip and Margaret de Stael took place in the Castle of Rothters the man; before ambition and youth enburg-an event concerning which his ful strength give way to low pursuits and brutish aims. Stop all such boys! They are the disgrace of their towns, the sad and unfortunate wife might have forestalled Madame Roland's apostrophe, by crying from the depths of a broken heart, "Oh, olemn reproaches of themselves. conscience, what crimes are committed in thy name !"

Young Merchants.

sider how many a man, now foremost in the mercantile ranks, came to this city with all his personal effects in one bundle, and with but few dollars in his pocket. Write then, as the motto of your business while then, as the motio of your business life, "Honest Perseverance!" Quash every disposition to make changes, except where they tend to moral benefit, or knowledge of business. "It is ill trans-planting a tree which thrives well in the soil," Dismiss from your mind all belief in the divinity of modern pagans, called luck, and stake nothing on sudden windfalls. Under the general determination to succeed, beware of early disgusts, whether towards persons or work. All whether towards persons or work. All new trials are burdensome; all beginnings are hard and vexatious. He that ascends the ladder must take the lowest round. "An two men ride of a horse, one must ride behind."

The behind." To consider anything menial, which be-longs to the career of training, is to be a fool. The greatest merchants and the greatest financiers have passed through trank—11 they were men like Martin greatest inaucters have passed through Luther. It remains, however, that the activity of Tetzel and hissfollowers, who overflowed from the churches into the market-places, and who gained on the alms they collected that vulgar thing of repose, when the mighty oppressive hand of the giant Business is let up, it will be none the less sweet, for your having taken a genuine satisfaction in your work as you went along. You will not make the journey better, if, like famous pilgrims to Loretto, you put peas in your shoes.

A Labor of Love.

The Comte de Chambord was always noted for amiability and kindness of heart, and was never embittered by the changed prospects of his life. At six years of age he was the little Duc de Bordeaux, grandhe was the fulle Duc de bordeaux, grand-son of Charles X., and the hopes and ex-pectations of France were fixed upon him. Like many other robust and easy-tempered children, he considered lessons a terrible hardship, and particularly disliked writing. His copy-books were blotted and scrawled over dreadfully, to his grandfather's great displeasure and the despair of the unfor-tunate tutor whose task it was to teach him caligraphy. But the child was so even tears in the old man's eyes; and though the little Duc de Bordeaux asked over and over again what ailed him, he could obtain no answer. After lessons, however, a servant told the boy that his tutor was responsible for a debt of one thousand francs incurred by his son, and

"Stop That Boy."

The Way to Make out a Bill.

SEPT. 28, 1888,

Young Merchants. No man can calculate the mercantile disasters arising from the preposterous wishes of young men, without experience, ability, connections or capital, to rush in to business for themselves. Wise delay in such cases is promotive of success. The number of principals is far too great in proportion. It is not every man who is formed to be a leader, and some are clearly pointed out for subordinate posts as long as they live. But as these are often the very persons who will be the slowest to recognize the truth, let it be the maxim of all to adventure no sudden tons of opportunity and discretion; and above all to play the man in regard to the unavoidable annoyance of a subaltern place. The the young man with such aspira-ting to be successful and honorable. He should firmly determine, at the hazard of much weariness and smart, to pasco-tentedly through the appointed stages and to become a thorough merchant. Con-sider how many a man, now foremost in the mercantile ranks, came to this is portion to the then, as the motto of your busines if e, "Honest Perseverance!" Quash and with but few dollars in his pocket. Write then, as the motto of your busines in the mercantile ranks, came to this is portion. The way to Make out a Bill. The Way to Make out a Bill. If a plumber was called to do a five silling job on the cistern, it would be a to be out a badder, and some are to become a thorough merchant. Con-sider how many a man, now foremost in the mercantile ranks, came to this tip set in the there, as the motto of your busines in the mercantile ranks, came to this is pocket. Write then, as the motto of your busines and with but few dollars in his pocket. Write then, as the motto of your busines and with but few dollars in his pocket. Write then, as the motto of your busines and with but few dollars in his pocket. Write then, as the motto of your busines and with but few dollars in his pocket. Write then, as the motto of your busines and with but few dollars in his pocket. Write then, as the mo

temperature, at sixpence per spit, one shil-ing; getting up once to go to work, one shilling; returning to recumbent position on inverted tub, two shillings; solder used on one job, one penny; solder lost in pipe, two shillings; putting out fire, one shil-ing; going up twelve steps from the base-ment, threepence per step, three shillings; packing tools back to shop, ten shillings; time lost on account of reluctance to go to work, five shillings; making out bill, five shillings: tearing the same on account temperature, at sixpence per spit, one shilfive shillings; tearing the same on account of items being left out, eightpence; making out correct bill, two-and-sixpence; to thorough revsion of last bill, made out, so as to prevent any mistake, ten shillings; to receipting same, two shillings. Total, three pounds twelve shillings.

Wouldn't Stay Put Off.

One day as conductor Jones was running from Elmira, on the Erie road, he found among other passengers, a boy who had no money, who told him he was poor and wanted to go out West where he thought he could do better than he could at the East. The conductor of course, told him that he could not ride unless he paid hi that he could not ride unless he paid his fare, "and," sail he, "when we arrive at the next station, Corning, you must get off." The boy promised that he would do so. On his passage through the cars, after leaving Corning, the conductor came across the boy again. "Did I not tell you to get off at Corning." "Yes sir," said the boy, "and I did get of; bnt I got on again." "Well, sir," said the conductor, "when we get to the next station. I want "when we get to the next station, I want you to get off and stay off." Again the boy promised; but shortly after leaving the station, who should the conductor find but the boy. "See here, sir, I thought I told you to go off and stay off." The boy acknowledged that the conductor told him so; "and," said the boy, "I did get off and was going to stay off, but just as the train was starting you said 'all aboard,' and I thought you meant me as much as any

It is perhaps needless to say that the conductor acknowledged himself beaten, and gave the boy a free ride to the end of the route.

The Bad and Worthless

are never IMITATED or COUNTERFEITED. This is especially true of a family medicine, and it is positive proof that the remedy IMITATED is of the highest value. As soon as it had been tested and proved by the whole world that Hop Bitters was the purest, best and most valuable family medi-cine on earth many imitations spruncup and cine on earth, many imitations sprung up and began to steal the notices in which the press and people of the country had expressed the merits of H. B., and in every way trying to induce suffering invalids to use their stuff

SEPT. 28, 1

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THE OPERA HOUSE

100,000 \$2.00 The best Inve Cana Send card of pros



The Township situated in the co advantages. In a climate, good may you have also th Church and a Sej purchased on ve purchased on ve information app gentlemen: E: Dillon, Messrs P.T. Barry. Add

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absolutely. St. Theotimus, urged by a love for truth, desired to have excepted whatever there was of good in these writ-ings. The council, animated in the outset ings. The council, animated in the outset by the hostile sentiments of St. Epiphan ius, ended by advocating the views of St. Theotimus. This occurred in 401.

MORAL REFLECTION .- True wisdom consists in never exceeding the right line "Be not more wise than it behoveth to be wise, but be wise unto sobriety," says the Apostle.-(Rom. xii. 3.)

Bishop England's Story of the Cincinnati See.

The late Dr. England, first Bishop of Charleston, S. C., was wont to relate a re-markable incident connected with the then vacant Bishopric of Cincinnati, for which two names whose claims seem equally bal-anced-Mr. Hughes and Mr. Purcell-had been suggested to the Holy See, and Dr. England, at that time visiting Rome, had England, at that time visiting Rome, had been urged, if possible, to hasten the ap-pointment, the importance whereof he frequently impressed upon the Cardinal Prefect of Propaganda, who finally con-fessed to him the dilemma of the S. Con-gregation as to choice between the two reverend candidates presented, adding: "If you, Bishop, can mention any particular, no matter how trilling, wherein one seems to you better qualified than the other I think we may come to an immediate de-I tell think we may come to an immediate decision." After some little reflection, Bishop England suggested, as a point deserving of some consideration, that the serving of some consideration, that the Rev. Mr. Hughes, being emphatically a self-made man, would perhaps be on that very account more acceptable to the people of a Western diocese than the Rev. Mr. Purcell. "Ah!" said Cardinal Fransoni, "I think that will do," and the next day he informed the Bishop, with an air of extreme satisfaction, that the ques-tion was settled: "As soon as I told the cabbie ?" Cardinals what you said relative to Mr. Purcell being a self-made man, they agreed upon him unanimously, and the nomination will be forthwith presented for approval to his Holiness." "I was about to explain the mistake," adds Bishop England, "but I reflected that it was no doubt the work of the Spirit of God, and was silent." The Cardinal never knew of his misiake.

The Catholic population of Albany, N. Y., is about 45,000, nearly half of the entire population.

GENERAL BUTLER. It is now about eleven years I reckon,

Speaking of funerals, let us go to TEWKSBURY. And mark you-the editor of this paper will testify to it, too-that I do not choose to take this trip. There are better things, prettier things to see and write about than this new industry in the shoe great paper is a little army. It has its orders, and every man must obey them. "What is the fare to Haymarket station, cabbie ?" Butler pressed me to visit him, and as I was stopping with his friends, the Spof-I gets a duller from gintlemen, sur, and

The fruit merchants' strawperries may fill the measure; but Dr. Fowler's Extract of Wild Strawberry fills the measure every time in the people's requirements for an unfailing remedy for all forms of Summer Complaints. Mr. W. J. Guppy, of Newbury, informs us that he has used Burdock Blood Bitters in his family with good effect, and adds that the Rev. J. R. Smith has used it and speaks of it in high terms of praise. It is the great system-renovating tonic that cures all diseases of the Blood, Liver and Kidneys, acting harmoniously with Nature's laws. 25,000 bottles sold during the last three months.

instead, expecting to make mo Instead, expecting to make money on the credit and good name of H. E. Many others started nostroms put up in similar style to H. B., with variously devised names in which the word "Hop" or "Hops" were used in a way to induce people to benames in which the word "Hop" or "Hops" were used in a way to induce people to be-lieve they were the same as Hop Bitters. All such pretended remedies or cures, no matter what their style or name is, and especially those with the word "Hop" or "Hops" in their name or in any way con-nected with them or their name, are imita-tions or counterfiets. Person of them Touch none of them. Use nothing but gen-uine Hop Bitters, with a bunch or cluster of green Hops on the white label. Trust nothing else. Druggists and dealers are warned against dealing in imitations or counterfeits.



THE BEST BLOOD PURIFIER. There is only one way by which any disease can be cared, and that is by removing the cause-whatever it may be. The great medi-cal authorities of the day declare that nearly every disease is caused by deranged kidneys or liver. To restore these therefore is the only way by which health can be secured. Here is where WARNER'S SAFE CURE has achieved its great reputation. It acts directly upon the kidneys and liver and by placing them in a healthy condition drives disease and pain from the system. For all Kidney, Liver and Urinary troubles; for the distress-ing disorders of women; for Malaria, and physical troubles generally, this great rem-edy has no equal. Beware of impostors, imitations and concotions said to be just as good.

good. For Diabetes ask for WARNER'S SAFE DIABETES CURE. For sale by all dealers.

H. H. WARNER & CO., Toronto, Ont. Rochester, N.Y. London, Eng.

Of all the sweets of which mortals can dream There is naught to excel strawberries and The fruit merchants' strawberries may



LATEST CABLE NEWS.

8

Dublin, Sept. 19, 1883.-Never since Dublin, Sept. 19, 1883.—Never since the famous repeal agitation of O'Connell have such great meetings been held in Ireland as at present. The meeting in Dublin on the 29th ult, far surpassed any-thing of the kind held in the palmiest days of the Land League. The meeting at Waterford was attended by more than 30,000 persons; and last Sunday at a meeting in Carrick-on-Shannon, in Leit-rim, more than 50,000 persons were pres-ent. The enthusiasm and unanimity of the people is almost unexampled in the history of Ireland. At the Carrick-on-Shannon meeting, Mr. Thomas Power O'Connor, M. P. for Galway, delivered a stirring speech in favor of home rule for Ireland. The meetirg adopted resolutions declaring that the Irish National League will never cease its efforts until a native

declaring that the Irish National League will never cease its efforts until a native Irish Parliament is established. A large meeting of the league was also held at Mallow, at which Mr. William O'Brien, M. P., editor of the United Ireland, made an address. He urged his hearers to per-severe in their determination to win the independence of Ireland from English domination by peaceful means, if possible, but to win it at all heards. The South African steamer Athenian,

but to win it at all hazards. The South African steamer Athenian, with O'Donnell on board, arrived at Fun-chal, Sept. 13. O'Donnell was in charge of two colonial detectives. He said he was utterly indifferent as to the result of his trial, and he added that he is perfectly sure that he will never be hanged. When sure that he will never be hanged. When told of the manifestations of sympathy told of the manifestations of sympathy for him and general satisfaction exhibited at Carey's death, he laughed and replied that he had no doubt of it. He expressed himself as being more than grateful to the Americans for the manner in which they upheld him and for the light in which they looked upon his act in ridding the earth of such a man as James Carey was. On hearing news of Marwood's death O'Donnell smiled, and said that had Marwood lived he would never have had the pleaver of exhibiting his skill on him. Marwood lived he would never have had the pleasure of exhibiting his skill on him. Every possible step was taken by the officials of Madeira to prevent a surprise. Soldiers patrolled the shore and all per-sons communicating with the ship were closely questioned. Leaving Funchal the steamer sailed for England and arrived off Plymouth at noon Sent 17 But the Plymouth at noon, Sept. 17. But the authorities at the last moment decided to land him at Southampton instead. It is not known whether or not this course was taken because of information received by the police relative to the movements of sympathizers with the prisoner. Upon being landed at Southampton O'Donnell was taken in charge by three detectives who brought him to London under the escort of a large body of police. Great crowds assembled at the railway stations, but no attempt the railway stations, but no attempt vass had a daressed the inspector, saying vith a laugh: "Have y u got Number One this time !" The inspector rediction a playful manner, putting up one finger, "Number One is a tall, straight figure; if "Number One is a tail, straight figure ; if you had been bigger round I might have taken you for Number Two." A long conference had been held on Sunday by police inspectors at Scotland Yard, at which was considered the subject of se-curing the safety of O'Donnell and the witnesses of the Curay "memory" curing the safety of O'Donnell and the witnesses of the Curey "removal" upon their arrival in London. In reply to questions, O'Donnell stated that he had a pleasant voyage; that he had not been placed in irons or hand cuffed; that his

of \$20,000 from Avondale, and free to be-come what he has always aspired to be, a good landlord. Mr: Healy, who ought to know, says Ireland is looking up. She is certainly going ahead, for the first long electric tramway in the world was opened on the 25th inst. to run from the railway ter-minus at Portrush to the Giants' Cause-war. There is accions increase in cattle way. There is a serious increase in cattle disease. The Parnellites are stumping Ireland vigorously, with a view of returning such a prependerance of Home Rulers as shall enable Mr. Parnell to hold the balance between the two parties, and dictate his wn terms. Kavanagh, Joseph Hanlon, Joseph Smith and the other Irish informers in the Phœ-nix Park trials who arrived at Melbourne, Aus., Aug. 9, and who were not permitted to land, have been shipped to Europe.

THE NEW CHURCH IN PARIS

The following is a description of the magnificent church recently consecrated to the service of Almighty God, in the

magnificent church recently consecrated to the service of Almighty God, in the town of Paris, Ont.:
The Catholic Church was the pioneer church of Paris and far surpasses all the ecclesiastical structures in the town. It is in truth the architectural glory of the place. It is located on the corner of Washington and Main streets, and was first used for divine service in the year 1857. The pastor is Very Rev. T. J. Dowling, V. G., who is at present administrator of the diocese, an able preacher, a gentleman of paternal kindness and sound judgment, beloved by his flock, and, it may truly be said, by all of every denomination in Paris. The church is a fine specimen of decorated Gothic. The tower is lofty, well-proportioned, with a beautiful spire, surmounted by a gilded cross. The building is constructed of a very rich field stone, to which time is likely to add fresh beauty and depth of color. The coping and caps for buttresses are of the bestcut stone from Ohio. The interior is very striking. The spirit of true Gothic architecture is carried out in the minutest detail. Everything is real, there being no trashy ornaments. On each side are transepts, separated from the body of the nave by five massive pillars of cut stone, surmounted by arches, the minutest detail. Everything is real, there being no trashy ornaments. On each side are transepts, separated from the body of the nave by five massive pil-lars of cut stone, surmounted by arches, which give the effect of distance to this beautifully proportioned church and sanctuary. The roof of the nave is open work - on each side the licht falls through work ; on each side the light falls through the stained glass windows. The cler-

story "Dim and deep While round the awful Such airs as soothe a hermit's sleep."

The church is heated by hot air furnace n the basement, and is at present lighted by oil lamps. The nave and transepts are heated with coal and wood. The windows are all of stained glass, and, for the most part, gifts. The mullion and traceries, which are modified, are chastened examples of the decorative style, and all of cut stone. The frescoing is a fine specimen of workmanship. Over each of the massive pillars are placed a statue of the apostles, and a magnificent statue of St. Patrick is placed in the arch over the placed in irons or hand culled; that his custodians treated him with remarkable kindness, allowing him to go upon desk morning and afternoons, and that his meals were served to him in his own cabin. O'Donnell has an Irish cast of countengallery, while over the main arch of the chancel is a beautiful oil painting of Our or bonnel has an irish cast of counten-ance and piercing black eyes. He shook hands heartily with the detectives who received him from the Cape policemen. It is reported that O'Donnell says that he Lord, surrounded by adoring angels and cherubs. This work is a master-piece, and painted on the wall, done by Mr. H. Mcpainted on the wall, done by Mr. H. Mc-Millan, of Dundas. The tower of the church is fifteen feet square, the spire one hundred and ten feet high, the nave is ninety by forty-five feet square, chancel and sanctuary twenty-four by twenty. Beyond this, communicating with the pastor's house, is a vestry eighteen by fifteen The roof is glate. The alter is does not so much mind being tried for the does not so much mind being tried for the slaying of Carey, but that he is afraid that he will be recognized by the police as a participant in other affairs. The detectives who have taken charge of him are the same men who were engaged in ferreting out the fifteen. The roof is slate. The altar is marble and granite, all ornamented with best gold leaf. It has four niches for the four evangelists, beautiful specimens of art. On the north side is an oil painting, the work of a French artist, representing the baptism of Christ. There are two side altars, the Blessed Virgin's on the side altars, the Blessed Virgin's on the north side, whose image represents a face of beauty and benignity. On the south side St. Joseph's statue is very beautiful. The transept walls are decorated by the stations of the cross. The baptismal font is of white marble, in imitation of the ancient font at Oxford. The building event \$20000 alwest anticular reised by cost \$20,000, almost entirely raised by Father Dowling. It was dedicated to the Sacred Heart in February, 1881, by the late venerable Bishop Crimon, who then appointed Father Dowling Vicar-General of the Diocese. The freecoing was done by the Walker Bros., of Dundas. It re-flects very great credit on them.

Tory candidate, and Mr. Parkhurst, the Home Rule nominee. The latter belongs to the Radical Bradiaugh school, and it is believed that he will be supported by the Irish voters. The mortgage on Mr. Parnell's estates in Wicklow has been cancelled by his drawing a check for \$35,000 on the treasu-rer of the Parnell national tribute fund. This leaves Mr. Parnell with an income of \$20,000 from Avondale, and free to be-come what he has always aspired to be, a good landlord.

P, and J. F. Lennon of Brantferd. The large funeral procession was made up mostly of Protestants from Burford Town-ship, and before beginning the services Father Dowling said he wished to speak a few words of the deceased, although few words of the dreaman, in our funeral sermons were unusual in our church. He said that for many years she had stood alone in her neighborhood to church. He said that for many years she had stood alone in her neighborhood to keep the light of faith burning; that many of her neighbors, who always associated Catholicity with ignorance and supersti-tion, because it so happened that some of our people were ignorant, had through her good influence come to respect a reli-gion they did not understand. Her great delight was to instruct those about her, and her house was a school and a church

delight was to instruct those about her, and her house was a school and a church in her neighborhood. Through her pray-ers and good example she obtained the conversion of her husband some years ago. He spoke feelingly of her many noble truits of character, and told how she had been a mother to him when he came to the parish a young pricet uninteen years

been a mother to him when he came to the parish a young priest nineteen years ago. Father Dowling also officiated at the grave. About thirteen months ago her husband was buried here. Three children survive, one son and two daughters. The Rev. Father Doherty, of Arthur, spent a couple of days in the city last weak

olutions, Messrs, Dulan, James, and Dal-ton; Committee on Constitutional amend-ments, Messrs, Behan, Dulan and Ken-nedy. The president, Mr. John M. O'Mara, of London, delivered the follow-

ing address : To the Executive and Delegates of the Eleventh Convention of the I. C. B. U. of Canada :-

GENTLEMEN :- Allow me to extend to you a cordial and sincere welcome to the Eleventh Annual Convention of the Irish

Catholic Benevolent Union, and I trust that your deliberations will be marked by earnest, careful, and tranquil debate. It is customary upon occasions of this kind to make a short address, and, in my opinion, it is all the better for being short, because on doubt matters of creat im opinion, it is all the better for being short, because, no doubt, matters of great im-portance will be submitted to you. I will not take up your time, therefore, but will enter only briefly upon a review of the workings of the Union since last Conven-tion. I regret to say that since that time we have not added any new branches to the Union, but those already belonging have increased numerically financially the Union, but those already belonging have increased, numerically, financially, and permanently, notwithstanding the apparent opposition (in some cases) of Catholic Societies outside of the Union. In charity, let us hope that this evident contrariness of our opponents is due to their earnestness in their own behalf. To enter into the different matters that

may be discussed by you would on my part be premature.

THE HIGHEST AUTHORITY. C. M. B. A NOTES. Upon a Subject of Vital Interest, Affécting the Welfare of all.

and to endorse and recommend any rem

S. R. BROWN, Grand Sec. C. M. B. A.-At 10.30 on Sunday morning, Sept. 15th inst., Paris Branch, No. 17, C. M. B. A. presented to his Grace the Archbishop of The following remarkable letter from The following remarkable letter from one of the leading and best known scienti-fic writers of the present day is specially significant, and should be of unusual value to all readers who desire to keep pace with the march of modern discoveries and

presented to his Grace the Archbishop of Toronto, on the occasion of his being pres-ent at the dedication and re-opening of the church of the Sacred Heart, the follow-ing address which was read by the Record-ing Secretary, Mr. John Sheppard: To His Grace the Archbishop of Toronto. May it please Your Grace:—It is with very great pleasure that the representa-"A general demand for reformation i

very great pleasure that the representa-tives of Paris Branch, No. 17, of the Catholic Mutual Benefit Association, present themselves before you for the purpose of extending Your Grace a most warm and cordial welcome to our parish. We are glad of the opportunity afforded us by our revered pastor on the occasion of your officiating at the dedication of our your officiating at the dedication of our church to thank you for the kindly in-terest you have ever taken in the welfare of our association, in Toronto and other parts of your Archdiocese. It is a great honor for our association to have merited the approval of so exalted a dignitary of the church, for which we tender you our sincere thanks. In your person we to-day recornize and greet the supreme day recognize and greet the supreme spiritual adviser of our association in this portual adviser of our association in this province, and we sincerely hope that our eeble efforts towards its advancement in this parish may meet with your entire approval. Though we are happy to be able to inform you that our Branch is able to inform you that our branch. A flourishing to a very remarkable extent, yet we feel confident that the presence and executed enter of so distinguished a and encouragement of so distinguished a prelate as yourself will give new impetus to our progress and unite us still more closely in the bonds of religion and brother-ly love. In union with all the branches ly love. In union with all the branches of our association, we rejoice at your com-plete recovery from your late illness, and beg to assure Your Grace in conclusion that among the many who pray earnestly that your life may be prolonged for the good of the church, none do so more heartily than your spiritual children of Paris Branch, No 17, of the Catholic Networl Beacht Paris Branch, No 17, of the O Mutual Benefit Association. Signed on behalf of the Branch,

THOS. O'NEAIL, President. JOHN SHEPPARD, Rec. Sec.

In his Grace's reply to the above address, which was coupled with that of the one from the congregation and one from the young ladies of the Sodality, his Grace spoke in high terms of the C. M. B. A. and advised all who could to enroll in

We regret to announce the demise of a most estimable young lady of Windsor— Lizzie, youngest daughter of John and Margaret Burns, aged 18 years, which oc-curred on the 19th instant. The funeral curred on the 19th instant. The funeral took place from St. Alphonsus Church on the 21st. High Mass was sung by Rev. Father Scanlon, assisted by Rev. Dean Wagner. The remains were interred in Mount Elliot cemetery, Detroit, followed by a large concourse of friend⁴. The pall bearers were Messrs. Hickey, Flynn, Wick-ham, Hell, Irvine and Dorn. This emi-

bearers were Messrs. Hickey, Flynn, Wick-ham, Hall, Irvine and Doran. This ami-able young lady had the consolation of receiving all the rites of our holy faith before she departed this life. She was highly esteemed by all her acquaintances for her many lady-like qualities, was a sincere and fervent Catholic, and we doubt not is now enjoying that bliss which is promised to those who are faithful chil-

A Fashionable Event at St. Patrick'

paration and was greatly surprised to

ing couple were Miss Kate Donnelly, the young and accomplished daughter of Jas. Donnelly, Esq., of this city, and Mr. M. Feron, a well known and popular young gentleman, formely of Montreal, but at present engaged in business in Manitoba. "After this I prescribed this medicine in full doses in both acute and chronic nephritis. [Bright's disease] and with the most satisfactory results. My observations were neither small in number nor hastily made. They extended over several months and embraced a large number of cases which A very large number of friends and ac-quaintances of the young couple were in attendance at the church, and a choir of that I would earnestly urge upon my proyoung ladies, by special permission, as-sisted at the ceremony. The Rev. Father Feron, of Strathroy, Ont., a cousin of the bridgroom, officiated on the altar. The fessional brethren the importance of givlessional brethren the importance of giv-ing a full and patient trial to Warner's Safe Cure. In a large class of ailments where the blood is obviously in an un-healthy state, especially where glandular engorgements and inflammatory eruptions exist, indeed in many of those forms of chronic indisposition in which there is no avidence of organic mixelif. but where bride was richly attired iu a pure white satin dress trimmed with real lace, with satin dress trimmed with realize, with flowers to match, and looked very charm-ing. The bridesmaids were Miss Guerin and Miss Lizzie Donnelly, and the groomsmen Messrs, J. Donnelly and Mr. Redmond, evidence of organic mischief, but where the general health is depleted, the face Messrs. J. Donnelly and Mr. Redmond. The father of the bride gave her away, sallow, the urine colored, constituting the and amongst the guests present were Mr. and Mrs. M. P. Ryan, Mr. and Mrs. Hol-den, Mr. and Mrs. Anthony Force, Mr. and Mrs. J. Hatchette, Mr. and Mrs. Dun-can McDonald. During the service the condition in which the patient is said to be 'billious,' the advantage gained by the use of this remedy is remarkable. In Bright's disease it seems to act as a solvent of albucan McDonald. During the service the choir of young ladies, under the leader-ship of Prof. J. A. Fowler, supplied some very sweet music, the soloist being Miss Alice Crompton, Miss Leprohon, Miss Hubert, Miss Murphy and Miss McDon-ald. The Misses Roy, Tavernier, McDon-ald, Eugenie Raymond and Ostell formed an excellent chorus. At the Offertory, Miss Crompton sang Ave Verum with ex-quisite taste and power. The Misses Leprohon, Hubert and Murphy in a trio, Jesu Deus Vivi, also were excellent, and Misses Raymond and McDonald harmonimen; to soothe and heal the inflamed alise Crompton sang Are Verum with ex-quisite taste and power. The Misses Leprohon, Hubert and Murphy in a trio, Jesu Deus Vivi, also were excellent, and Misses Raymond and McDonald harmoni-

The tenacity with which people abide by their early faith in Ayer's Sarsaparilla can only be explained by the fact that it is the best blood medicine ever used, and is not approached in excellence by any new can-didate for public favor.

didate for public favor. Most ExCEUCIATING are the twinges which rack the nuscles and joints of the rheumatic. Northrop & Lyman's Vege-table Discovery and Dyspeptic Cure, by promoting increased action of the kidneys, by which the blcod is more effectually depurated, removes through the natural channels certain acrid elements in the cir-culation which produce the numatism and culation which produce rheumatism and gout. The medicine is also a fine laxative antibilious medicine and general correct-ive. Sold by Harkness & Co., Druggists, Dundas St. one of the most distinctive characteristics of the nineteenth century. The people claim the right to solve for themselves claim the right to solve for the day and demand that the general good of human-ity shall be respected. As the result of this general awakening, we see, on every hand, unmistakable evidences of reforma-

Mr. C. P. Brown, Crown Land Agent, Sault Ste. Marie, writes: "Two or three of my friends and myself were recom-mended to try Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophos-bits of Lime and Sode in preformere to nand, unmistakable evidences of reforma-tory action. People who, a few years ago, endured suffering the most intense in the name of duty, now realize the utter foolishness of such a course. Men who were under the bites of Line and Soda, in preference to Compound Syrup of Hypophosphites. We prefer your Emulsion, and think it better for the system than the Syrup," &c.

such a course. And who were under the bondage of bigoted advisers allowed their health to depart; suffered their constitu-tions to become undermined and finally died as martyrs to a false system of treat-When symptoms of malaria appear in any form take Ayer's Ague Cure at once, to prevent the development of the disease and continue until health is restored, as it died as martyrs to a false system of treat-ment. There are millions of people fill-ing untimely graves who might have lived to a green old age had their original troubles been taken in time or properly treated. There are thousands of people to-day, thoughtlessly enduring the first symptoms of some serious malady and without the slightest realization of the danger that is before them. They have occasional headaches; a lack of appetite one day and a ravenous one the next, or surely will be by the use of this remedy. A cure is warranted in every instance.

DIED. In this city, on the 21st Sept., John Joseph, cldest son of the late John McLaughlin, of the Post Office department, aged four years and four months.

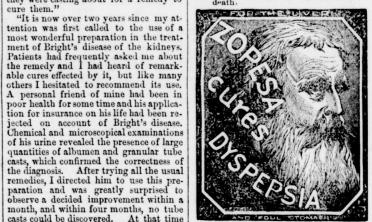
LOCAL NOTICES. Visit to London.

occasional headaches; a lack of appetite one day and a ravenous one the next, or an unaccountable feeling of weariness, sometimes accompanied by nausea and attribute all these troubles to the old idea of 'a slight cold' or malaria. It is high time that people awoke to a knowledge of the seriousness of these matters and emancipated themselves from the profes-sional bigotry which controls them. When this is done and when all classes of physicians become liberal enough to ex-clude all dogmas, save that it is their duty to cure disease as quickly, and as safely as possible; to maintain no other position SPECIALISTS From the International Throat and Lung From the International Throat and Lung Institute, 173 Church street, Toronto, will be at the Tecumseh House, London, the first Thursday and two following days of every month, next visit being October 4th, 5th and 6th. We make a specialty of treatment of catarrh, catarrhal deafness, bronchitis, asthma, consumption, and all the diseases of the head, throat and lungs, neing the spirometer, the wonderful inven. using the spirometer, the wonderful inven-tion of M. Souvielle, of Paris, ex-aide surgeon of the French army, which conveys the medicines directly to the diseased parts. as possible; to maintain no other position than that of truth, honestly ascertained,

medicines directly to the diseased parts, Consultation Free. For information write, enclosing stamp, to 173 Church street, To-ronto, or 13 Phillip's square. Montreal. For the best photos made in the city go to EDY BROS., 280 Dundas street. Call and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty. and to endorse and recommend any rem-edy that has been found useful, no matter what its origin, there will be no more quar-reling among the doctors, while there will be great rejoicing throughout the world." "I am well aware of the censure that

will be meted out to me for writing this letter, but I feel that I cannot be true to a specialty. SPECIAL NOTICE.-J. McKenzie has remy honest convictions unless I extend a helping hand and endorse all that I know to moved to the city hall building. This is the Sewing Machine repair part and at be good. The extended publications for the past few years, and graphic descrip-tions of different diseases of the kidneys tachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated ma-chines on sale.

Poor Mrs. Jenkins can't be merry, For her mouth shows bad Teeth and Breath; But let her use the great "TEABERRY," And there'll be danger of laughing herself to death.



CUT THIS OUT. Frank purchase a samp friend, and stated

SEPT, 28, 1883.

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ada's fair en of Autumn splendor and nificent vall down that a ascend which rapid affluer will be delig ed by a weal where surpa may feast at and charmin let and pleas undulating regal glory a cence of its its richest ap in the bright of purple an bine to for earthly beau thought that is so soon to chilling blas indeed is t does seem t thrice beauti and vale, all in contiguity to draw a p from its roam ids. The w comed opposition of the comed opposition o great river a Immediately and further

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WEDDING RELLS.

this morning-Other Chimes.

observe a decided improvement within a month, and within four months, no tube The peals of Mendelssohn's Wedding March filled St. Patrick's church this morn-ing in honor of one of those happy events which from time to time occasions so pleasart a flutter in society, and always gives us pleasure to chronicle. The contract-ing counde were Wisk Katte Dapmelly the

and liver have awakened the medical pro-fession to the fact that these diseases are greatly increasing. The treatment of the doctors has been largely experimental and

they were casting about for a remedy to cure them." many of their patients have died while "It is now over two years since my attention was first called to the use of a most wonderful preparation in the treat-ment of Bright's disease of the kidneys. Patients had frequently asked me about the remedy and 1 had heard of remark-

the remedy and I had heard of remark-able curves effected by it, but like many others I hesitated to recommend its use. A personal friend of mine had been in poor health for some time and his applica-tion for insurance on his life had been re-

Thirty non-Catholics were baptized in

way car in which he was conveyed to Lon-don, and the carriages provided to London, and the carriages preceding and fol-lowing it, were filled with policemen.

The extreme Radicals are preparing to contest all the great boroughs in England at the next election, even in opposition to the Liberal candidates of the old school. The programme issued by Mr. Parkhurst, the ultra-Radical candidate for Manchester, is a type of the rest. It comprises nearly all the points of that once celebra-ted charter—the abolition of the House of Lords, adult manhood suffrage, the pay-ment of members of Parliament, the disestablishment of the church, the abolition of parliamentary oaths, secular, free and compulscry education, and local self-government for Ireland. At the Leeds conference an effort will be made to persuade the Radical delegates to subordinate this programme to the immediate interest of Liberalism, while indorsing all the points above stated as the ultimate platform of the party. This is Mr. Chamberlain's plan. Mr. Davitt's recent utterances are re-

garded with attention. The report of his serious illness is unfounded. There is no uncertain sound about what he says when he tells his hearers that landlordism is to be extinguished by boycotting. Captain Boycott relinquished by boycotting. Cap-post, and he is to day the most popular man in Ireland after the Irish national leaders themselves. The landlords will have to abandon their position, and the popularity may or may not come after-ward. The speech has provoked much comment from the Tory press. They demanded the revocation of Mr. Davitt's ticket of leave on the ground that his speeches contain rank sedition. Lady Florence Dixie has again given

vent in the London papers to her opinion of Irish affairs. Mr. Davitt is the victim this time. She attacks his recent speech at the meeting of the National League at Cappamore in the most violent manner, and says that the sentiments to which he gave utterance on that occasion are a direct incitement to revolt and rebellion.

James McDermott, who left America recently for England, and who has been examined three times before a stipendiary justice on a charge of conspiracy to mur-der public officials in connection with the der puone ometals in connection with the dynamite party, was again brought before the court Sept. 18, and was discharged, the evidence against him being insufficient. The Liberals have decided to not contest the Manchester district. This will leave one of the late Father McKinnon, and

BRANTFORD LETTER.

Our annual picnic on the 20th was quite a success, though a more unfortun-ate and disagreeable day for outdoor amusements could not well be imagined. Early in the morning the rain fell heavily and there was not an hour up to seven at night that did not bring shower and drizzle. It looked, however, as if every shower would be the last and people began to come to the grounds from one o'clock, and kept on coming until several hundred were present. The lacrosse match between the Paris and Brantford boys was well contested and very much enjoyed

Paris won by three games to one. In the football match between married and single men the bachelors won after a hard struggle. The baseball match did not come off on account of the rain, and the come off on account of the rain, and the only foot-race that could be run was one among the boys. One of the refreshment tables was under the charge of the young ladies of the Sodality, and the obliging waiters gave good satisfaction to their patrons and realized handsomely. The married ladies, in another quarter of the large building table thair "at home"

large building, held their "at home," and very many accepted their invitation, and looked better and felt better after the the fight between Mr. Houldsworth, the one or two others, and little girls with

During the past year I have endeavored During the past year I have endeavored at considerable time and trouble to my-self, to augment the membership of the Union, and I might here state that my efforts have been nobly seconded by the Secretary-Treasurer of the Union, Mr. J. J. Behan, that gentleman being ever assiduous in the performance of his duties; but I regret to say that our efforts were of no avail. We found ourselves sup-planted by other benevolent organizations planted by other benevolent organization of a more extended financial basis. T this is due, in a great measure, the reluctance of other societies becoming incorpor-ated with the I. C. B. U.; but as the socie ties already belonging to the Union have grown larger and more influential, the outlook of the coming year is very en-couraging. Much of course depends on the energy and discretion of the Executive. I would remind you of electing to that office only persons who will promote the interests of the Union, and who will endeavor by perseverance and good will to bring about the accomplishment of the

great and munificent purposes for which the I. C. B. U. was organized and intended. And now, gentlemen, I will not trespass on your time, but hope that God will bless our Convention and trust that His divine guidance may be extended to us. With this assurance I feel confident that the result of this Convention will be of material and lasting benefit to the Irish Cath-olic Benevolent Union of Canada.

I now declare the Convention open. Convention adjourned at a The give the delegates an opportunity of visit-ing the Exhibition. This evening the officers of the Union

hymn, "Come, Holy Ghost." will be entertained at the residence of Mr. J. M. Kennedy, Vice-president-Evening Canadian.

Mrs. A. Nelson, Brantford, writes : Mrs. A. Nelson, Brantford, writes: "I was a sufferer from Chronic Dyspepsia for eleven years. Always after eating, an intense burning sensation in the stomach, at times very distressing, caused a droop-ing and languid feeliag, which would last for several hours after eating. I was recommended by Mr. Popplewell, Chemist, of our city, to try Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and I am thankful to say that I have not been better for years ; that burning sensalarge circle of the friends of the happy pair, who, we understand, intend taking up their residence in Manitoba.—Montreal up their residence Post, Sept. 18. the Church of Our Lady of Sorrows, Philadelphia, recently. Pope & Bitleau, druggists, Cedar Rapids, Iowa, writes: We have never sold any medicine that gives such satisfaction to the consumer and pleasure to the seller as Dr. Thomas' Eclectric Oil. We can refer you to numbers that have used it for diph-theria with entire satisfaction and success. been better for years; that is burning sensa-tion and languid feeling has all gone, and food does not lie heavy on my stomach. Others of my family have used it with best results." Sold by Harkness and Co., Druggists, Dundas St.,

the merits of this remedy thus frankly. Respectfully yours, R. A. GUNN, M. D. ously blended their voices in the beautiful R. A. GUNN, M. D. Dean and Professor of Surgery, United States Medical College of New York; editor of Medical Tribune; Author of At the conclusion of the service the bridal party drove to the residence of the bride's father, on Palace street, where the wedding breakfast was partaken of. In expressing our good wishes and congratu-lations we merely echo the sentiments of a Gunn's New and Improved Hand-Book of Hygiene and Domestic Medicine, etc.,

> A Grand Promenade Concert will be held in the Drill Shed, London, on Tuesday evening, October 2nd, in aid of the organ fund of the new St. Peter's Cathedral. The full Band of the 7th Battalion has been engaged. Admission 25 cents. Concert will commence at 7.30.

ive years, and had paid \$200 or \$300 doctor' Interpretation of the set of the

ase his name for reference." J. W. MITCHELL & CO., Canisteo, N. Y. DR. JENNER'S

VEGETABLE LIVER PILLS SAFE, SURE, RELIABLE & EFFECTIVE

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October 1st, 2nd, 3rd, 4th & 5th, 1883.



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attended to. JOHN B. SMYTH, JOHN KENNEDY, Secretary. President. 257-3

the many entered on i Portage d situated on twenty-thre very promis a fine stone commodious Rev. Father priests of t Brunet has Fort since period effect the 20th u benefit of man's friend out in full respects a s