

The Catholic Record.

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

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CLERICAL.

WE have received a large stock of goods suitable for clerical garments.

We give in our tailoring department special attention to this branch of the trade.

N. WILSON & CO.

CATHOLIC PRESS.

London Universe.

Disraeli, England's prime minister, said, "It is at the feet of women we lay the laurels that, without her smile, would never have been won; it is her image that tunes the lyre of the poet, that animates the voice in the blase eloquence, that guides the brain in the august toils of stately council." And yet this same prime minister is reported to have permitted his under officer in the post-office to send two hundred of these laurelled angels home every night with half pay for a day's work, and so pinched with penury on this account that they had to take in other labor to eke out an existence. Young ladies, may we venture the ungallant remark, that much of the flattering sentiment you hear amounts to just about this in the real exigencies of life, unless sustained by Christian character.

Boston Pilot.

EARL COWPER has been talking at Belfast, where the "loyalists" gave him a banquet. The more he sees of Ireland, he says, the more he is convinced that dissatisfaction has always existed, though sometimes dumb and sullen and under the surface. It must be reduced to a dumb and sullen state again, he added, and then something should be done to remove its causes. Earl Cowper seems as incapable of learning from history as any of his countrymen. What the policy of repression has done in Ireland is plain to every one else; but Englishmen deliberately shut their eyes and won't see. Their own historians have pointed it out a dozen times, but they might as well talk to men deaf, dumb and blind. It is in England's power, of course, to crush Irish protests again and again, and she never hesitates to do it. She is now at her fell work once more, and her Lord Lieutenant of Ireland says it is right, and shall be continued. Very well. But the more of it is done now, the harder will it be for England to settle the final score.

JAMES REDPATH says that Ireland is the only country in the world where the best men are in prison, and where the most respectable men who are at liberty always excuse themselves to a stranger for not being in prison. Henry George says something of the same kind. On his voyage to Ireland he met an Englishman who had been travelling in the West, who told him that California was not half civilized, because so many men carried firearms. Mr. George says he wants to meet that Englishman in Ireland. He could point out to him at every station when the train stopped a lot of constables with repeating rifles. He would like to ask him whether he called that civilization. He would like to ask him to listen to the stories he heard of police brutality in the streets of Dublin. He would like to call his attention to such stories as that which came from Belmont, where old women were shot down and young girls bayoneted, and to ask him whether he ever heard of such a thing as that in America. He would like to take him down to Kilmainham Jail and show him how in Ireland members of Parliament arrested on suspicion were imprisoned like the very worst criminals in America, and he would like to ask him what he thought of that kind of civilization. "Why," he says, "even in the sort of half civilization they had across the Atlantic, it was considered a disgrace for a man to have been in jail, but in Ireland it seemed to be an honor."

WESTMINSTER ABBEY declining to admit a statue of Oliver Cromwell, Prof. Goldwin Smith thinks that one should be erected to the memory of the Protector in the Capitol at Washington. His theory, that American liberty owes its existence to the roundheads, and that Washington and his fellow patriots were only indirectly responsible for the founding of the republic, is ingenious if not very sound. With true Puritanical narrowness it leaves entirely out of

the question the gallant sons of Cavaliers, Huguenots, Catholics and Dutchmen who upheld the cause of liberty in Virginia, the Carolinas, Maryland and New York at least as well as the sons of the Puritans did in New England. That, however, was to be expected of a man who apparently believes that America was founded and populated exclusively by the passengers and crew of the Mayflower. To such a mind as his, Washington, the descendant of a Cavalier, is a much less noble figure than the fanatical and cruel Protector who freed England from a monarchy and gave her a dictatorship. America knows better whom to honor. History is full of Cromwells. It knows but one Washington.

That was a thrilling point that Mr. Henry George made at a crowded meeting in the Rotundo, Dublin, lately. He was holding the great audience with fervid words, when he abruptly said:—

"They have in Sackville Street the statue of a great man—a one-armed man (hisss)—[Nelson]—a naval hero, who in his time was a great admiral—a great butcher of men. He believed that some time a greater statue would arise (loud cheers)—a statue of another one-armed man (great cheering, the whole audience rising and waving hats and handkerchiefs for some minutes)—a man who to-day occupied a felon's cell in Portland Prison; poor, one-armed Michael Davitt, patriot and hero!"

Catholic Review.

WHAT has become of the old Catholics, or who hears of them now? This was the bantling, or as the grandiloquent Churchman would consider it, the infant Hercules, offspring of the lions of Rome that was to rise up and destroy and supplant the parent stock. As such child of great promise was it hailed by the un-Catholic world. Solemn articles were written about it in leading journals. All the bands of heresy leaned towards it. Governments favored and made much of it. Disaffected spirits joined it. It came into existence about ten years ago, and already its name is a by-word of scorn and ridicule. It is as dead in its movements as though instead of being but ten years in existence, it had died ten centuries ago. And for what reason? The Catholic Church bothered little about it. The fuss was all made by itself and among the un-Catholic world. The Church went quietly, calmly on about its business, leaving the noisy, disaffected little knot of men to pursue their own devices and methods for the overthrow of Rome. The truth soon became apparent. There was disaffection, disappointment, anger, slight and all mean things; but there was no policy, no declaration of principles, no strenuous falsehood even of the Luther kind. It was all petty subterfuge and petulant recrimination. It was not great enough for a heresy, nor wide enough for a schism. It was from first to last, petty and pretentious as Port Royal, a babbling coterie without a church or a platform. The natural result was that it died a natural death, for all the petting and coddling that the bantling received, and all the crowing and flapping of wings that it made.

GAMBETTA disgusts even Protestants. We are not surprised that a reputable American journal, such as the *Congregationalist*, of Boston, even though it is not favorable to Catholics, should find the new French premier a revolting morsel, which all his hatred to Catholicism will not enable it to swallow. Says our contemporary: "The religious aspect of France is at present full of the deepest interest to every thoughtful Christian. M. Gambetta, now practically at the head of affairs, is an avowed atheist and has openly declared that the first duty of the Republic is to free its citizens from the 'trammels of superstition,' by which is meant any religious belief whatever. At an Atheistic Congress recently held in Paris, the advocates of free thought passed a resolution that parents ought to be prohibited by law from speaking of religion at home, even to their children. To their honor be it said, two Protestant ministers had the courage to attend and lift up their voices against some of the blasphemy, though their protest caused a great commotion. The Congress closed with a banquet, at which a toast to 'God hating' was drunk."

MODERN Apostles of the Moody and Sankey school find it a good thing to preach their peculiar gospel. The Scotsman says their charge is £700 monthly! If Christianity were "capitalized" on that basis, it would represent a marvellous sum.

Freeman's Journal.

"A number of Chicago men, including a Jewish rabbi, a Bishop of the Reformed Episcopal Church, and the pastor of a Unitarian society, have addressed a petition to the Board of Education asking that the first forty minutes in each school-day be devoted to instruction in unsectarian ethics and psychology."—New York Sun.

The creed of the Reformed Episcopal Church must be flexible, when a Unitarian and a Jewish rabbi can unite with one of its Bishops in a petition for the introduction of the modern substitute for religion, "ethical culture," into the common (?) schools. The Reformed Protestant Episcopalians has, perhaps, like the "Reformed" Jew, elided all religion from his creed and left the God of his forefathers to run after "unsectarian ethics." To a Unitarian, "unsectarian ethics" mean the acknowledgment of a Deity, but not the God of the Christian. To the rabbi—who is doubtless a "Reformed" Jew—they mean substantially the same thing; but to the Reformed Episcopalian, what can they mean? Surely, in all the processes of "reform" which the Anglican Church and its branches have gone through since the reign of its founder, Henry VIII., it has not entirely lost its belief in the Godhead of Our Lord Jesus Christ. And yet it would seem so, when one of the Bishops of its latest "reformed" branches unites with a Jew and a Unitarian in asking that children be educated according to an "ethical" scheme which will not admit any allusion to Our Lord as God—a scheme which blasphemously and sacrilegiously places Him on the plane of Plato, Confucius, Mohammed and Buddha! It was as feasible to gather the ocean in a sieve as to stem the tide of corruption which "colorless" teaching has caused, with such "ethical" and "psychological" moralizings as the "Reformed" Jew, Felix Adler, indulges in, and such as the late preacher of "ethical culture," Mr. Frothingham, has recently declared to be worthless.

United Ireland.

THERE are at this writing close on fifty thousand—there will be in a few days sixty thousand—tenant farmers in the Land Courts, scrambling for Mr. Gladstone's bone. They are not one-tenth of the Irish tenant-farmers, and they will soon find in the bitterness of their hearts that the remaining nine-tenths are going a swifter and surer way of settling the land question. But the selfish and the giddy fractions of the tenantry must see their folly out. The mountebank politicians who are running the Land Act have started a gigantic state lottery, and invite all who pass the way to dip in their hands and draw out a fortune. It used to be said the Land League appealed to a sordid motive—the base craving of the Irish tenant to have food for his children and to banish the shadow of the evictor from his doorway. Mr. Gladstone and his fuglemen appeal to the nobler passions of the gambling hell. It is illegal to bet on a horse, but the law invites the Irish tenant to wager his money and his fate for fifteen years to come on the chance that the Commissioners who try his case may know nothing about land, or may know nothing about principle, or may know nothing about the landlord, or ruin the tenant, or ruin both, according to the exigencies of the machine which they have to run. The thing is thoroughly well-advertised, a couple of electro-plated prizes are fished up by the first comers and exhibited to the public gaze, and all noble sportsmen are affectionately bidden to put down their money that they may "live and thrive." Like most Cheap-Jacks the Commissioners have had some success with the bumpkins. The *Times* confesses the imposture, which was pointed out in these columns last week: "We believe there can be no doubt that many of the cases first decided were chosen to be dealt with at once, because there were grounds for anticipating that a large reduction of rent would be found justifiable. The device has been only too successful." The farmers have been lured into the belief that the reductions were to be general and sweeping. The Court has learned to regret its little plot, as the tenants will learn to regret having been deceived by it. We pointed out last week that the Crawford decisions meant, if they meant anything, that land in Ulster was worth twenty-five per cent. over Griffith's valuation, and consequently fifty per cent. over Griffith's in the South, and that the boasted reductions left the tenants still rack-rented and ground down.

Philadelphia Standard.

The Episcopal Church is very broad, so "broad" indeed that, it might be supposed, it had room for every possible or real form of belief and practice. Pelagians, Socinians, Erastians, Unitarians, Rationalists, can all find abundant room and liberty in its "communion." But yet it has none for Ritualists. It is doing its utmost to exclude them. If they still remain connected with it, it is because of their persistence in remaining where they are not wanted. The beautiful exhibition of brotherly love and unity of belief, made, we suppose, for public edification by "Bishop" Stephens and the ministers of St. Clement's Church not long ago, is an instance in point in this country. In England, too, its breadth is not great enough to allow room for Ritualists. There is constant effort to kick them out and because they resist this, to imprison them.

The Anglican "Bishop of Liverpool" in his first "charge" to his clergy, has stated the position of Anglicanism quite accurately. As reported, he said that he was:

"Uncompromisingly in favor of the existing Privy Council judgments, calling on his clergy to obey them, and saying that England would rise from end to end if the views of the Ritualists were to be generally enforced. He concluded by stating that within limits he admitted the comprehensiveness of the national Church, but could not understand the conduct of those Churchmen who, not adopting Ritualistic practices themselves, yet regarded as martyrs those who disobeyed the law."

The Bishop of Liverpool's head is level. He understands clearly that the real foundation of Anglicanism is the secular Government of England—the Crown and Parliament. They are the sole spiritual authority of "the Church of England," and he is at no trouble to conceal it. "The judgments of the existing Privy Council," composed as it is of men of every creed and no creed, are to Anglicans supreme utterances deciding for them all questions of religion, and their highest duty is to "obey" its decisions. "He admitted the comprehensiveness of the National Church" "within certain limits," and those limits are that "heathen, Jew or atheist may enter here," but "papists" and imitators of papists are forever debarred. It is a consistent conclusion. Those who recognize secular authority as supreme in spiritual matters, should obey the laws which that authority enacts as regards religion, and should not complain or try to set themselves up as martyrs if they are punished for disobedience. They have chosen their master, and having made their choice, they should render corresponding service and obedience.

WHENEVER insults are heaped upon the Sovereign Pontiff and religion is outraged by the infidels and the Carbonari of Rome, our liberal journalists excuse it by alleging that the Pope or his ecclesiastical officers "provoked" the insults and outrages. Thus when the Pope received the Italian pilgrims in his own basilica and gave them his blessing, it was represented by these very liberal journals as an "exasperating Papal provocation." The London Universe pertinently replied: "This is something like a burglar calling the presence of a man in his own house a provocation." It is doubtless, too, very "exasperating" to the burglar, when he has planned a robbery, to see friends of his intended victim visiting him and interfering with the execution of his intentions. So it was "provoking," no doubt, to the infidels and conspirators of Rome to see twenty thousand Italian pilgrims renewing their vows of reverence and obedience to the Visible Head of the Church, and the blessing of them by his Holiness in his own Basilica.

Cincinnati Telegraph.

"A Protestant minister rather on the sly, admitted that he did not consider his creed well grounded, yet there were eight reasons why he could not join the old Church, the Church of unbroken chain, the reasons were a wife and seven children."—North Western Chronicle.

Let him come over, bringing his impediments with him. We have eight reasons why he could not join the old Church, the Church of unbroken chain, the reasons were a wife and seven children."—North Western Chronicle.

Baltimore Mirror.

The Irish National Convention which was held at Chicago last week was an imposing demonstration of the sympathy entertained by millions of Celtic-Americans for the people of the old land, and of their set purpose to support the men at home in the agitation for a just government by words of encouragement and by generous contributions of money.

The convention was a success. Over eight hundred intelligent, respectable, determined men assembled at it to deliberate, and the immediate result of their meeting may be seen in the resolutions which they made, the address which they adopted, and the fund which they began to collect.

The convention was a success. Its outcome will cheer and invigorate the tenant-farmers of Ireland, and will discourage the British government, which cannot reach its members to imprison them, nor prevent them from stimulating and aiding their kinsmen in the war on landlordism.

The convention was a success. It peremptorily refused to be run by the radical faction. It resolutely rejected the representatives of several associations tainted with Communism. It firmly suppressed all manifestations of approval of socialism. It summarily extinguished a half-dozen demagogues who sought to make use of it for their own aggrandizement. It decisively declined to disrupt the organization known as "The Irish National Land League of the United States," which, under Mr. Patrick A. Collins and Rev. Lawrence Walsh, has won the respect of honest men and done good service to the cause of the Land League in Ireland.

The convention was a success. It was large in the number of delegates, wise in the choice of a Protestant clergyman to preside over its proceedings, commendable in its detestation of pernicious doctrines and fanatical blatherskites, harmonious in its workings, unanimous in its declarations, and practical in its conclusions.

It will thrill the heart of Parnell and Dillon, and Davitt with enthusiasm, and make Gladstone and Forster wish themselves well out of their unholy task of trying to govern against the consent of the governed.

ROME.

THE CITY OF THE POPES.

Why it Should not be the Capital of United Italy.

III.

ROME THE MILITARY CAPITAL OF ITALY.

In perfect accordance with the historical and political character of the question is the military one, the whole army being unanimous in their opinion that not only is Rome not a necessary capital, but that it is useless for strategic purposes. It is only necessary to have a slight acquaintance with the art of war and the topographical conditions necessary for the security of a great city to see that Rome is anything but secure or defensible against an enemy coming from the sea or up the Tiber, and is still more exposed to attack by land.

People go on talking about fortifications and the number of men required to defend them; but in Rome there are no sites which could be so strengthened as to ensure her safety. Not a chain of forts round her as in Paris; nor fortify her as the Austrians fortified Verona; nor surround her with water and marshes like Mantua; nor make use of the Tiber as you can of the Po or the Adige.

The vast desert of the Roman Campagna, which is utterly useless for the provisioning of a vast army, and which may be easily watched from the surrounding mountains by an enemy, makes Rome capital utterly unfit for any but an essentially pacific State.

To put her in a state of real defence an enormous force would be required; and these men gathered round Rome would leave all the other parts of Italy weak and exposed to the enemy, especially owing to its near vicinity to the sea, where it would be impossible to guard every point from the disembarkation of hostile troops. Rome was a first-rate capital when the Mediterranean was entirely in her power; when the Roman Empire extended over Spain and France, Balmatia and Greece, Syria and Asia Minor, Mauritania and Numidia, and the entire sea-coast of Africa. Then, indeed, Rome was the real and the true centre of the Empire—but not of the Kingdom of Italy as it exists now. Of the Roman States alone it might, in one sense, be called the capital. But without this extensive dominion, Rome has been recognized for many centuries to be an impossible capital; nor did the Italian kingdom, until now, ever dream of making it one.

Christian philosophers saw in this sort of aversion towards making Rome the capital a kind of mysterious force which repelled not only kings but the conquerors of Pavia, Milan and Ravenna. But political and military considerations added

to this aversion, especially when the name of Rome had a splendor unequalled in military records.

More than Rome to be the capital of the State, even if united; and this we have already historically proved. Turin, Milan, Venice, Bologna, Naples, Ravenna, Pavia, Verona, Brescia, Florence, each and all present better military and topographical conditions than Rome, and each boasts of glorious and regal traditions.

On the other hand, the strength of resistance in United Italy lies beyond the Po. If defeated there, it would be difficult for her to regain her position beyond Bologna and Piacenza; nor could she easily return (in spite of the marvellous facility with which the Mezzanapoli in their books find an insurmountable barrier behind every little stream), or be able to find ground on which she could reform her scattered forces and cover Rome as her capital against the strength of an enemy powerful both by sea and land.

Rome never can be as the heart of the nation, towards which vigor and political wisdom could converge in such a moment of supreme anxiety. In the event of war, Rome, on the contrary, would be a real embarrassment. Military plans and manoeuvres would be wasted, and no fixed campaign could be decided upon, as strategy and tactics would have to be subordinate to questions of health, especially when such operations were to be conducted near the city.

The fate of Italy has been over and over again decided at Pavia, at Milan, at Mantua, on the Po—never in Rome. Even Southern Italy bears witness to the same truth; for the battle was fought at Benevento, at Tagliacozzo—never in Rome. History and reason confirm, then, our assertion that Rome is not necessary in a military point of view for Italy as a capital, but, on the contrary is harmful and ruinous.

INTERMENT OF ARCHBISHOP McHALE.

In our last issue we gave full particulars of the illness and death of the "Lion of the Fold." Later papers give details of his interment, and we extract the following:

The interment took place in a brick vault specially constructed beneath the sanctuary of Tuam Cathedral. The attendance, as anticipated, was very large and influential, and from all points of the compass, including the most Rev. Dr. McGeehan of Armagh, Primate of all Ireland, the Bishops of Meath, Elphin, Kildare and Leighlin, Killa, Clonfert, Achonry, Ross, Raphoe, and the mitred Abbot of Mount Mellary. Around the catafalque was the whole body of the clergy of the Archdiocese and other parts of the country, numbering over two hundred; and the members of the religious orders of the diocese; at the West end were the chief mourners, Very Rev. Thomas MacHale, D. D., and Mr. T. Higgins, Solicitor and seated near them were a number of members of Parliament and other influential personages from the four provinces. After the chanting of the Office for the Dead, High Mass was celebrated by his Grace Archbishop McEvilly, the successor of Dr. McHale, assisted by Rev. Mr. Heaney and Rev. John McHale, grand-nephew of the deceased, as deacon and sub-deacon. The great organ was silent and the service, which was the Gregorian chant, was purely vocal. Mass concluded, four of the prelates present, robed in black stole and cope, successively walked around the catafalque, reciting the Lord's prayer, and incensed the body and sprinkled it with holy water, and afterwards His Grace Archbishop McEvilly in mitre and stole and cope performed the same ceremony. Laden with wreaths, the canopies of the Town Board, the chrysanthema and lilies of the Irishmen and Irishwomen of London, the stephanitis and lilies of the Sisters of Mercy, the beautiful and fragrant tribute of Mr. Mitchell-Henry, M. P., sent from Kylesmore, the pure white remembrance of the Nun of Kenmare, and not least, the flowers sent by the ladies of Ballinacree and other towns, the triple casket was slowly and sadly lowered to its last resting place—the first tomb of an archbishop in the city since the death of the late Archbishop McEvilly in 1811. The draped columns of altar and aisle seemed to assume a still deeper hue of mourning, the blaze of countless yellow lights partook of a more deathly shade as all that was mortal of the Most Rev. John McHale, Archbishop of Tuam, born 6th March, 1791, died 6th November, 1881, descended to the last resting place. Most Rev. Dr. McEvilly said the last prayers over his grave and chanted the last requiem; and the vast multitude slowly and sadly dispersed. It may well be said that he who is no more, saw the closing day of the sufferings and the trials of his people, and, as though Noah were another Noe, he was shown the fair Land of Promise, destined by divine decree, for a long-suffering and proven race. He was not to enter with them. The sharer of all their sorrows, it was given to him as to Moses, to partake only in part and in prospect of their joys. But it was enough. His heart required no more. His life was crowned by Death; when dying he could behold the future of God's providence and say: "Israel then shall dwell in safety and alone; the eye of Jacob in a land of corn and wine; and the heavens shall be misty with dew. Happy art thou, Israel; who is like unto thee, O People saved by the Lord, the shield of thy help, and the sword of thy glory!" On the 12th November, a meeting of the Irish Nationalists in Paris was held at the Hotel du Louvre—Mr. James Stephens in the chair—when a resolution of regret was passed and copies of same ordered to be forwarded to the Papal Nuncio at Paris and to the family of the great Archbishop.

My King.

Let me love with lifted eyes; Let my king stand strong and high Firm his feet upon the earth Bare his brow before the sky. Helpful be his kindly hands; Wise and sweet and deep his thought; Clear and brave the gracious words Into which his mind is wrought. Helpful be his eyes and ears; Far their reach and true their power To discern the souls of men And the needs of every hour. Gentle be his loving care; Tender true his tone of blame; Lord and master of my life Be he in good truth as name. May I stand beside him well, Adding, earnest, free to ribe; Here be that with his love, Proudly love with lifted eyes. —AURELIA FURBER, in Home Journal.

SERMON.

DELIVERED BY RT. REV. P. J. RYAN.

On Last Sunday at the Dedication of the Cathedral at Little Rock, Ark.

We have assembled this morning at a ceremony, which like all the ceremonies of the Catholic Church, is full of beauty and instruction; and this occasion should fill your hearts with sentiments of piety and thanksgiving to God. Around the walls of this cathedral, which has been erected by the hands of God, and which has been dedicated to the service of God, appropriate to the occasion, these same psalms were probably chanted at the dedication of the great temple of Israel, nearly three thousand years ago. You have heard the chant sent up to the Most High, the cry for mercy to the Father, Son, and the Holy Ghost, begging for liberation from all evils of the soul and of the body, to Christ—the truth incarnate pleading his birth and his death, and his crucifixion and his resurrection, and his ascension to glory; and you have heard the chant sent up to the saints of God, whose dear names are pronounced because what they did for God, and what they have done for us, has been passed to eternity take an interest in those that remain.

And the apostle St. Paul in his epistle to the Hebrews encourages the belief in works of goodness, because he says there is a cloud of witnesses, and he alludes to that cloud of witnesses, the saints of the Old Testament who look down from heaven upon those who are contending here upon earth. So we ask those servants of God to pray for us, the church upon earth, united with the church triumphant; and they from their thrones of glory, from the temple beyond the stars, look down upon this temple, the temple of the living God; and we ask them to pray that we may be with them forever.

But these ceremonies are not merely external forms to touch the imagination or the sensibility. They are first of all for God. The primary object of all Catholic ceremonies is to give suitable worship to the Most High; and, therefore, a portion of this ceremony is unseen, being not for you, but for God, the Divine eye that sees, the Divine ear that hears; and some of the most touching and beautiful ceremonies of the church are performed and the people see them not. The face of the priest is turned toward the altar and his voice is heard in a language that the people understand not because he speaks directly to the Most High God. A great English architect tells us that of old the parts of their cathedrals behind the altar that were not seen were as elaborately and as beautifully finished as the parts that people saw, for all was intended for the divine eye. Therefore to afford a suitable place of worship was the primary object of these ceremonies, and we pray the Most High that He accept this temple in His threefold character, as a house of sacrifice where sacrifices of the Lord should be perpetuated; where the body and blood and soul and divinity of Jesus Christ should be present. Nor is it more wonderful that He should be present here, than that He was present in the stable of Bethlehem, or upon the cross at Calvary. This shall be a house of sacrifice, and a house of prayer. "For my house shall be called a house of prayer and a house of solemn devotion because, beloved wisdom hath built herself a house with seven columns—even the seven columns that support that spiritual life." Besides these general motives for interest in the dedication of this temple of God there are peculiar reasons why we should feel interested in this morning. This is a cathedral, the chief church of this diocese, which is co-extensive with this great state. Here should be the chair of truth and of authority; here should your bishop teach and rule. It is the church within the diocese, and more particularly of interest on this occasion because of the fact that this church is an evidence of the great progress of religion within this State. I well remember some fifteen years ago when I was honored by an invitation from your bishop to preach on the occasion of his consecration. I well remember how poor indeed and dark were then his prospects. He was the youngest bishop in the country and one of the youngest in the world. He was to grasp the cross and wear the mitre and to come here to this church, then the poorest diocese in the country. In that sermon I looked in vain for any human reason to congratulate him, and I had to say "I congratulate you on your poverty; no grand cathedral will throw open its door at the stroke of your pastor's staff, but an apostolic poverty will greet you, a poverty that has distinguished the brightest prelates of the church of God; and because you have no immediate means on which to rest or in which to trust him. Work, and wait, and trust. For these fifteen years you know how he has worked, you know how he has waited; God knows how he has trusted; and now with five times the number of Catholics in this diocese that there were then, and with a proportionate increase of priests and churches and schools, we behold his work crowned in the dedication this morning of this beautiful cathedral to Almighty God. And, no doubt, with a heart full of thanksgiving to God, after having like St. Andrew, the patron of the church and the diocese, embraced his cross and cried: "Oh, bona Crux!" Oh good Christ!" with all his joy and resignation as could be expected from our poor

human nature he has to-day witnessed the triumph.

As suggested by this wonderful progress of religion, brethren, I have selected for your instruction this morning the marvelous propagation of the Christian religion in the first ages as well as in the Nineteenth century, in spite of human passion and all opposition, as an evidence of the divinity of its origin, as an argument to those who do not accept it, but who can at least examine, and to those who do, that with loving loyalty they may strive to promote its progress still more. I have selected this subject, also, because it seems to me the most convincing and the most popular of all the arguments in favor of the divinity of the Christian religion. Men are questioning miracles—the nature of miracles—and Providence. They are questioning everything. But few men can question the doctrine of causality; that there must be a cause for an effect; and that there must be a cause commensurate with the effect—a cause that produces the effect. I suppose that there is no one that we cannot meet upon this platform, if I may so speak. Verily, therefore, we indeed that will question that there is such a thing as cause and effect. There are two facts in the history of the human race which infidelity cannot question, which scepticism cannot doubt—two historical facts of the most striking character; I mean the fact of the existence of Jesus Christ upon this earth and the fact of the existence of the Catholic Church for nearly nineteen hundred years. No infidel can question the fact of the existence of Jesus Christ. Strauss and Renan, and all who have argued against our Saviour, confess that such a Being existed, and they generally praise Him. They may differ about His nature, about His qualities, about the effect of His preaching, but they do not question His existence. Now, as then, they may differ about these things, Christ said: "Who do men say that I am?" and they answered him: "Some John the Baptist, some Jeremiah, or one of the prophets." "But who do you say that I am?" Peter answered and said: "Thou art Christ, the son of the living God, who hast come into this world." So with this Church. It is there—the great fact of history—Christ and His Church are facts that have had their influence not only over religious thought and the religious element in man, but have had their effects upon man's whole civilization, upon arts, upon arms, upon manufactures, upon everything that you can imagine, christian civilization has left its stamp.

Others say it is an electric combination of the authority of absolute government with the liberty of republican government. All acknowledge it is marvellously wise, or cunning, if you please, in its constitution. All have acknowledged this, but they have differed about its character. We say it is not republican alone; nor monarchial alone; it is of God. That stone was cut out from the mountain without hands—that stone which was Daniel Christ himself—became the head of the mountain and covered the whole earth. Daniel prophesied to King Nebuchadnezzar that the statue which he saw represented various kingdoms that were to exist upon this earth, the head of the statue representing his own great kingdom of Babylon, and the successive portions of the statue, the silver, the brass, and the iron—representing various other Kingdoms.

The silver represented the kingdom of the Medes and Persians, the dominion of Greece; the iron the great Roman Empire. But the feet were of iron and clay mixed, and there was the weakness. The stone that struck the statue caused the great colossus to reel and fall before it; and the gold and the silver and the iron became as chaff scattered by the wind. So, we believe, Jesus Christ came upon earth with a mission from the Most High; that on this earth he founded an institution which was Himself continued. Saint Paul said of the church of the Most High, said to Paul: "Why persecutest thou me?" Christ was dead and had passed to glory. But he said: "Why persecutest thou me?" Paul did not persecute Christ personally, but he persecuted Christ's church and His followers. They were Christ continued, the mystic body of the Lord animated by the same divine spirit. We claim that this kingdom, represented by the great mountain, which Daniel says shall never pass away is the church of the living God; and that one of the evidences of its being divine is the fact that, in spite of every human obstacle, it has spread itself throughout the whole world; and in sustained existence and in continued propagation it remains after nineteen centuries full of life and youthful vigor; with the same constitution, the same unyielding intolerance, if you please, the same divine fidelity—it lives to-day the fact of history, the marvelous fact for which you must find a cause. That cause we believe to be God. Nothing like it; nothing approaching it as you shall see, is known in the annals of men.

What were the obstacles to the propagation of this marvelous system of doctrine and morality taught by Jesus of Nazareth? That system came in the most intellectual age of the world, and the most profoundly corrupt, for the two can be co-existent. That system appeared and spoke of the fruits of intellect, and talked of mysteries that they should accept simply because revealed. With mysteries for the intellect, with mortification for the heart, the sermon of words upon the Mount of Beatitudes, the sermon of deeds upon the Mount of Crucifixion were the most direct challenges of human pride and flesh and blood that can be conceived. It came to contradict man and to humble pride. They had the pride of wealth, the poor were despised; even Plato lost sight of them in his model republic—where the poor were to be thrown out when they became too numerous. With this pride of wealth came in conflict the poverty of the new system. One of the first objections presented to the convert, or to those to whom this system was preached, was the picture of our Saviour in the stable of Bethlehem, with the wise men of the East, the kings of the East, laying their tribute at the feet of poverty. They heard the first words of the Sermon on the Mount: "Blessed are the poor in spirit for their is the Kingdom of Heaven." To the pride of wealth it opposed this love of poverty. What a contradiction! Why did not the pride of wealth spurn the doctrine? Why was it permitted to advance? Corruption

was universal. They deified it. They swung their censors before it, and called it Venus; and in the very shade of the temple of Venus was preached the doctrine of the most consummate purity; not only "thou shalt not commit adultery," not only "fornicators shall not enter the Kingdom of Heaven," but that a thought, a look would stain the soul.

Under the shadow of the temple were heard the words of Jesus Christ: If a man look after a woman to lust after her, he hath already committed adultery in his heart. Purity the most consummate, to a generation the most corrupt! They had their gods and idols—Mars, the Avenger, and they loved to reward themselves. It was necessary to vindicate human dignity, to bow down to man was unworthy the dignity of a Roman. In the shadow of the temple of Mars the Avenger, was heard the words, forgive thy enemies; do good to them that hate you; and bless them that curse you; pray for them who persecute and calumniate you. They had that picture on Calvary of Jesus Christ crying out: O Father forgive me not only forgiving them himself, but praying for them whilst they were cursing him, praying for his cruel crucifiers, lifting up to God what voice remained after the anguish they had inflicted upon him, to forgive his persecutors.

So I might continue; there was not a passion of humanity, not a darling inclination that the new system did not wage war against; and the Roman in the day of his voluptuousness, and in the day of un forgiveness, had this doctrine preached to him, and yet it prevailed.

Again, it had in opposition to it, and has to-day, its exclusiveness. Why was not this crucified Jew, this outcast of Jerusalem, content to ask for a place for his system among the religious systems of the world? Why when its first apostles came to Rome, did they not strike at the portals of the Pantheon and say: Give our God a place among the thirty thousand that are worshipped here. Let us have a niche for Jesus of Nazareth. But, no; the representatives of Jesus of Nazareth stood, as before, in the midst of the Pantheon, and said to the thirty thousand: Fall down before one God, as Dagon fell before the Ark. No other shall be accepted, for God alone is great, and the gods of the gentiles are demons or fictions, or deified passions. This system was to stand alone not content to be but equal to other systems by being intolerant—truth is always intolerant. A mathematician is intolerant because what he has mathematically proven cannot be false. The man who knows that two and two make four is intolerant. Where there is a certainty of truth there must be intolerance. What is known as absolute intolerance is necessary to tolerate. If I had no doubt about what I teach I should be intolerant of those who differ from me; and if I am absolutely certain, I am absolutely certain, that whatever contradicts this truth must be false. Hence, though I am tolerant with a man who opposes truth through ignorance, or non-tolerance of his opinions to lead me to forsake my own truth. You will see the same thing in politics. The man who is certain of a political opinion or doctrine, is just as certain that what contradicts it must be false. So this first professor of intolerance, this man of truth, they contradicted the religion of God; and hence the armed opposition against the new system. Again it sought universal empire. Other religions were national. Even Judaism was, though true, mainly national. The new system claimed to be the Fifth Kingdom that should cover the whole earth—should confine itself to no country, should have a jurisdiction of its own, and that one supreme head—Jesus Christ in perfection as represented to us upon earth—should rule the whole world. I have given to you as my Father has given to me a Kingdom. Here there was the universal dominion of the new system.

Roman Paganism was to a certain extent Catholic—it was universal, but how? By universality of absorption. They absorbed the various gods of the various nations that they conquered. They brought their gods and enshrined them in Rome, and in that sense they had universal religion. It was sort of a confederate, sovereign, independent, and contradictory deities. The new religion claimed dominion, not by absorption, nor by attempting to unite contradictions, but by exaltation of the one and only divine system upon God's earth. Jesus said to it, "go and conquer the world," and teach all nations that are a Kingdom is not of this world; that is a Kingdom, and it is a Kingdom not like the Kingdoms of this world, that can take cognizance of overt acts, but it is a Kingdom over the heart, the thoughts and affections of all men—a Kingdom with laws that penetrate further and deeper than any human laws that ever existed or could exist on this earth. "Go preach the gospel to every creature. Be witnesses to me not only in Judea, but to the uttermost parts of the earth. Here was a catholicity of system which pagan minds could well resent, and resented to the death. This divided allegiance, the paganism of the Nineteenth century also understands its exclusiveness necessarily its dominion over one universal, united, powerful religion. Therefore they opposed it. But what was the effect of all that opposition? Did it stay the progress of the new system? Not at all. Within a century we have seen it spread in spite of all that opposition, throughout the whole Roman empire, and we are not left to Christian writers for testimony in regard to its marvelous progress. Pagan writers also bear witness. Tacitus, in his second book of Annals; Pliny, in his letter to the Emperor, Lucian, in his Pharsalia; Juvenal, in the first book of his Satire; Porphyry, in his five books against the Christians; all acknowledge the marvelous and unaccountable progress of the new faith. It was opposed to everything which was darling to the human heart. Nineteen centuries have passed away. The fight between the Pagan Roman and the Christian Roman was waged in the beginning, and has been waged under various names until now. What is the consequence? A great part of our age, himself also too much a Pagan, in sentiment and act, describes the fall of rivals to the churches.

This was the Pagan kingdom, the kingdom of power, the kingdom of intellect, the kingdom of passion, the kingdom of arts, the kingdom of arms, "crowless and childless in her voiceless woe," holding not even a full run within her withered hands, as even the ashes of her departed children were scattered. Then look at her rival Niobe! but with two hundred millions of people of every tribe and every nation acknowledging her divine motherhood. Not crowless, for she bears the bridal wreath of the epousal of Jesus Christ, and she bears the wreath of triumph over human passion. Not crowless, for fifteen hundred years from Constantine to the last Christian king has a magnificent procession of Christian kings and emperors lifted their crowns as she passed, and did honor to her divine supremacy. And not a few have laid their crowns at the feet of the crucifix before her and have asked for a place in her cloisters. Not merely in the dark ages—which should be called in truth the lightsome ages—but in our nineteenth century—the materialistic century. The king of Sardinia, the uncle of Victor Emanuel, laid his crown at the feet of the crucifix, and his crown, the crown of the Jesuit lay-brother in the city of Rome. Not crowless, for she bears the marks of her triumph. Not voiceless, for her voice is gone forth to the uttermost ends of the earth. Not voiceless, for it is a voice that has echoed on the mountain tops of the sturdy mountaineers—the voice that rings through the laughing valleys of the world, the voice that has proclaimed its truth in crowded cities and in thronged cathedrals; the voice that wafted glorious music, as we have heard it to-day, to the very ears of the God of harmony. Not voiceless, for she speaks through the lips of a Sister of Charity or a Sister of Mercy to those who are dying. Not voiceless, for she whispers in a voice of hope to the broken-hearted. Not voiceless, for she speaks in the voice of love to the desolate, and brings them back to their divine original, in whose image and likeness they were made, and teaches them what the world has abandoned them, when they have walked through the darkened passages of the valley of tears, that there is a heart—the heart of God—who commanded them to call Him Father, in whom to put their faith. Not voiceless! No empty urn in her withered hand, for her urns are filled with the ashes of her glorious ones. Their ashes and names shall not be scattered like the holy dust of long ago, but enshrined in silver and gold, shall decorate and sanctify her altars. No withered hand is hers. It is strong, lifted up in benediction, or averted in malediction, with the blessing that fruitifies or the anathema that withers. Behold in her arms the organized assistance of the living is the same. There are those who believe in christian truths outside her pale, there are those who are influenced by them, and when I speak of her exclusiveness as representing christianity in its progress, I speak of her because she alone can be called the Fifth Kingdom. There are others who believe in Him, not in Him, but, within her there is a kingdom with a king; there are laws that must be observed; every man is not left to his own judgment to observe or reject them. Here is a kingdom with laws, with an organization, with an executive, with a judiciary, with a union; and for fifteen centuries he stood alone and fought those battles for the right against his wrong.

And now having seen this triumph, we ask ourselves, on beholding the effect, what were the means that were used to effect this immense revolution—this radical revolution—this continued revolution that you see in the history of our race; for we see it Catholic or non-Catholic, infidel or Christian, every man must see the marvelous effect of this fact—Christianity. Many centuries before any of the various denominations had appeared upon the theater, she fought the battle for God. And what were the means employed to propagate this system? Let me imagine, my dear brethren, a sceptic in the time of our Divine Lord, but surviving our divine Lord for some years—an intelligent man, a philosophical man—not a christian, but an outside sceptic, like many of the thousands of to-day—his first impression would be, it seems to me, that this young Rabbi of Nazareth, whom we call our Lord and Saviour, was certainly a marvelous man. Sceptics now acknowledge it. He would say to himself, here is a morality far above that of Socrates or Plato, or any of the moralists of olden times; Rousseau has said: here is a lofty character, lofty in his life and death; that the death of Socrates was like the death of a philosopher, but the death of Jesus was like that of a God. Here is a young Rabbi who has established a marvelous system, and he says that it is to conquer the whole world, and last for all time. I have thought that I might believe in Him at times but now I see the weak point in his system, a blunder in his plan; clearly He has made a great mistake; a radical mistake; his system will soon be buried, never, as was reported by Him to rise again, but with the dead. He has selected the wrong men. The leader is an arrant coward, an ignoble man who has perjured himself three times lest he be even suspected, and this coward is to lead the van of this little army against the Roman world—the Rabbits of Israel,—did he imagine that he could conquer the strong things of this world with those weaklings, and the wise things of this world with those fools—the things that are, and are in their power and domination with these nobodies that are not, clearly he is mistaken. The only man whose tact had him the cunning to follow, which was John, is here, without learning. If he himself had lived, the skeptic might say, he might have propagated during the space of three years, but he has passed away and no one cares about it. The only cunning man, the only man that had roguery enough to oppose and fight the cunning of the world, with its own arms, has hanged himself before work commenced and Jesus of Nazareth could not use him. Well, wisdom would suggest that we might use cunning against it. We are left but a miserable shell of all this system. Yet these men without learning, without position, without strength of any kind achieved this victory, and achieved it almost within their own lives.

Now comes the comparison between the effect and the cause, clearly some element of success must come in to account for all this. And what element of success can be conceived but the finger of the living

God? God looked down from the throne of glory and saw the world and that Roman empire going to destruction, saw that education could not stay it, for they had the highest culture; saw that no human government or power could stay it.

This position, my dear brethren, is confirmed by the attempts that have been made to account for the progress of Christianity on a human hypothesis. If you observe the causes given you will see that these causes themselves suppose a divine origin. For instance it is said, here is this great lake, as it were, of evangelical extension; here is this wonderful lake, reflecting what would appear the image of God upon its waters. Where did these waters of extension come from? But look at these rivers that feed it. There are human reasons for its progress found in the zeal of the early Christians as they went to martyrdom. The best way to advance a system is to persecute it, and a martyr's intrepidity in going to death attracted others. Then, there was the belief in a future existence which was inviting, rendered certain by this new system, as which formed an echo in their human hearts. Again, there were the reported miracles which appealed to the credulity of the people. Again, there was certainly the sanctity of the lives of the apostles; no one has ever questioned that the lives of those early Christians were holy, and appealed to the weak faith of Christians. Then there was the unity of the system, and all these causes were rivers flowing into the lake, and the waters of the lake in their extension are accounted for, by these rivers. The rivers feed the lake, but what feeds the rivers? Who gave to the rivers their waters? Let us trace them to their fountain on the mountain of God; we follow; we seek their origin on the mountain of God; we see them all flowing down the various sides of this mountain, and we go up and find they have a common source—a common spring—and that spring was the pierced side of Jesus Christ from which came sacramental blood, the blood in which men were to be baptized. There was the fountain in His pierced side, and down the streams flowed, in various rivers to the great lake.

Examine what gave to those early Christians their zeal, even unto martyrdom? They were not fanatics, fanaticism is soon spent, there are no fanatics for intellect; their zeal, however, was not witness merely to speculate opinions but witnesses to facts. Men testified; we saw Jesus Christ dead and we saw him alive, or we heard it from those who did see him and in whom we trust, and they died saying: "We must accept this system of a crucified Jew, though we are trampled upon and spit upon." They died saying, "We saw it; we believe the fact."

But where can you seek the solution of the appearance upon this earth—of Jesus Christ after death—only in God. Men believe in a forty before, but this was a fact that produced an absolute certainty that caused men to suffer for it and to understand the spring of salvation. Who performed the miracles? For if there were no miracles the extension without miracle would be impossible. Who performed the first thing we do when we receive our weekly newspaper, they were effects of a cause and that cause was His example—humanity educated to its highest plane. What gave this marvelous system strength such as the world hath never seen? Unity of all discordant elements into one mass. What gave unity but a divine cause? So it is absolutely impossible, my dear brethren, when you examine the system which we are trampled upon and spit upon, when you examine the preacher and his preaching and the audience that was to hear, not to admit it to-day, but for we see it Catholic or non-Catholic, infidel or Christian, every man must see the marvelous effect of this fact—Christianity. Many centuries before any of the various denominations had appeared upon the theater, she fought the battle for God.

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of your heart were touched as the harper touches the strings of his instrument, and you were inspired to examine, and you did not, because of your failure you are culpable. Therefore examine this problem of this marvelous fact, this wonderful system. It is worth the examination, in its unity and its extension. And with you brethren of the household of the faith with you, I say, rest an appalling responsibility in its nineteenth century.

Of the truths of this system there is no uncertainty, and therefore it should and does impose sufficient restraint. Catholics of the nineteenth century, this truth is before you. There is a notion in the minds of men that there may be truth elsewhere. But the world hath seen in this century many marvelous conversions. In thirty years no fewer than three hundred Episcopal clergy in England—the flower of the English church—have made a sacrifice of position and wealth and promotion in the future to become poor laymen or priests in the old church. These men had grown grey in the examination of religious truth. Therefore, Catholics, be true to the doctrines preached to you. Woe to you if by your bad example you keep from the doors of the church, one man tossed upon the waves of doubt, who has been scandalized by you. Woe to you; it were better you never had been born.

Remember, also, the responsibility of this age on bishops and priests. Oh, God, how great it is for all those who think and read, the vice that is every day recorded in our newspapers, and that the morality that was built upon doctrines is giving way to the doctrines upon which it was built give way; that the pillars of the old crumbling, and all these causes were rivers flowing into the lake, and the waters of the lake in their extension are accounted for, by these rivers. The rivers feed the lake, but what feeds the rivers? Who gave to the rivers their waters? Let us trace them to their fountain on the mountain of God; we follow; we seek their origin on the mountain of God; we see them all flowing down the various sides of this mountain, and we go up and find they have a common source—a common spring—and that spring was the pierced side of Jesus Christ from which came sacramental blood, the blood in which men were to be baptized. There was the fountain in His pierced side, and down the streams flowed, in various rivers to the great lake.

FOOLED ONCE MORE.

Markle (O. T.) Stoward. Mr. B. H. F. The most of a people rich a good story, provided it is a truthful one. Tales of adventures, daring, heroism, dangers of the deep, battles, &c., all have their charms. Who amongst us could read the adventures of Robinson Crusoe half way through, and not have a desire to know the end of it? The confusion being of our minds, we notice the first thing we do when we receive our weekly newspaper is to hurriedly glance through it and pick out what we consider the most important items. These are generally distinguished by their headlines; but you don't catch us trusting any longer to these glaring impossibilities. We would laugh at being fooled once or twice, but to get caught a third time is our reason for remonstrating. Two or three weeks since we got to reading what we thought was a very nice story in one of our Toronto weeklies, and towards the end it informed us about St. Jacobs Oil; we only laugh and said, humbug! We could not have got another heading "How Mark Twain Entertained a Visitor." Well, thinking we might learn a little etiquette, in case Mark should take a fancy to send us an invitation, we read it, but they finished the article by making Mark introduce St. Jacobs Oil. Well, confound it, said St. Jacobs Oil have got another dose of that St. Jacobs Oil on us again, determined not to be caught so simple next time; but now, sir, I admit the corn; along comes our Toronto Mail on Thursday, down we sat, and almost the first thing that caught our eye was the adventures of Capt. Paul Boynton; it appeared quite interesting at first, how he had bumped against sharks, &c. At this point we began to feel a little incredulous, because, from our knowledge of these gentry, they would relish the captain alive or dead, all the same. However, determined to learn some more of his exploits, we read a little further, when you can't find it in any of the dictionaries. I'm—dashed if the captain wasn't oiling himself all over with St. Jacobs Oil, it may be, the more easily to evade the shark; for we made no further search, our curiosity was satisfied. Now, Mr. Editor, in order to fool us again, it will require to be printed wrong end up, made up our mind to look out for anything and everything in the shape of St. or Saint attached to their name.

We are sorry for the readers of any journal to be thus "taken in," to phrase it, but what can they expect when we editors are caught in the same storm without protection. Whilst sympathizing with them, we can only admire their ability shown in any enterprise that can thus compel, as it were, the attention of people. When it is considered that only a short time ago St. Jacobs Oil was scarcely known in Canada, and now has so commended itself to the favor of the people of the Dominion as to become the household remedy for rheumatism, neuralgia, pains in the chest, chilblains, &c., and all because of its surprising efficacy in these ailments, we think it will be regarded by everybody as a matter of congratulation that we possess, so easily attainable, such a reliable means for the cure of disease.

Such is our view of the matter, although we are "fooled," on an average, about five times a week. If St. Jacobs stand it, we've made up our mind to "fight it out on that line, if it takes all winter."

Cause and Effect. The main cause of nervousness is indigestion, and that is caused by weakness of stomach. No one can have sound nerves and good health without using Hop Bitters to strengthen the stomach, purify the blood, and keep the liver and kidneys active, to carry off all the poisonous and waste matter of the system—Advance.



The Catholic Record published every Friday morning at 426 Richmond Street.

Annual subscription \$2 00 Six months 1 00

ADVERTISING RATES. Ten cents per line for first, and five cents for each subsequent insertion.

TO CORRESPONDENTS. All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

THOS. COFFEY, Publisher and Proprietor. Subscribers who change their residence will please send us, by Post-office, their old address, and thus insure the prompt delivery of the paper.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879. DEAR MR. COFFEY:—As you have become proprietor and publisher of the Catholic Record, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its name and principles.

FROM HIS GRACE ARCHBISHOP HANNAH, St. Mary's, Halifax, Nov. 7, 1881. I have had opportunities during the last two years or more of reading copies of the Catholic Record, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that See.

Catholic Record.

LONDON, FRIDAY, DEC. 16, 1881.

NEW STORY.

Next week we will commence in the Record a story of absorbing interest, from the pen of a well-known Canadian writer. This will be an excellent time for new subscribers to commence taking the Record.

OBJECTIONS TO HOME RULE.

Many and varied are the objections thrown out against the utility, or even the possibility of Home Rule in Ireland. We purpose replying to some of them briefly—but we trust convincingly. The Tory Press in England, and the snobocracy of Ontario—not to speak of London the Less—have repeated ad nauseam the cry of dismemberment of the empire.

A despatch from London says that the Grand Orange Lodge of Ireland has issued a circular condemning the Land League, and stating that in the United Kingdom and colonies there are thousands and thousands of Orangemen ready to fight for the constitution.

ment. Ireland would not be worse off, materially, under any regime, Kilkenny cats included, than she has been for the last three hundred years, with her wholesale confiscations, her perennial evictions, her periodical famines, her Coercion Acts and her emigrations by the millions.

IRISH FREEDOM IN PERIL.

Such is the heading of an editorial in last Wednesday's number of the Irish Canadian. The article refers to the wrecking of a Protestant place of worship—which, the writer says, took place recently in the south of Ireland—and shows that many of our brethren in the old land have got much to learn respecting the principles that constitute the foundation of Irish Liberty.

LAWLESSNESS IN IRELAND.

Messrs. Gladstone, Forster, Bright & Co., it is evident, will have to still further strain "the resources of civilization" before they succeed in establishing what they are pleased to call "Law and Order," as witness the following: The Herald's Dublin special says:—"It is generally believed the present crisis is the most important of the whole land movement, for the people thus far successfully resisted all the strength of coercion.

A CONVERSION TO CHRISTIANITY.

That a heading such as the above should be a fitting one in the last quarter of this much-boasted nineteenth century, and of a man of such parts as the subject of the following article, is a strange commentary on our much-vaunted enlightenment and knowledge of the religion of Christ.

PROTESTANTISM IN FRANCE.

The native of France who may happen to be a careless Catholic, or even no Catholic at all, has abundant reason for merriment at the expense of those who would make believe that Protestantism is gaining ground in that country. The Reformed Protestant Church of France, we are told, held several meetings recently, at which a few delegates transacted some business with a view to meet the aims of the few Frenchmen who rejoice in being dubbed "Reformed Protestants."

RELIGIOUS RECEPTION AND PRO-FRECTION.

Some days previous to the feast of the Immaculate Conception, the devotion of the Forty Hours' Adoration was held in the chapel of Mount Hope Orphan Asylum, and this beautiful feast was celebrated in the most solemn manner. At an early hour in the morning High Mass was sung, at which not only the community, but the entire household, the old people and such of the orphans as were of an age to permit of their approaching the sacraments—received holy communion.

EDITORIAL NOTES.

We have received from Minneapolis, Minn., the first number of the Celtic World. It is a bright, newsy, well-written and neatly printed weekly, and we will be pleased to hear of its obtaining a liberal support.

The death of Cardinal Edoardo Borromeo, of the Patriarchal Basilica of the Vatican and Camerlengo of the Sacred College, is announced. He was born at Milan, Aug. 3, 1852, and raised to the purple, March 13, 1868.

His Lordship Bishop Crillon recently blessed a new church at Drayton in this diocese.

HAMILTON LETTER.

Ecclesiastical—Charity Sermon—Important Society Receptions—List of Officers—Christmas Tree—Organ for St. Patrick's Church—The Concert for St. Joseph's—Well patronized and entirely successful—New Business—Dundas News—Miscellaneous.

RECEPTIONS.

Two very edifying events occurred in St. Patrick's Church on Sunday last. For several weeks back a project has been on foot to form sodalities for young men and boys.

LIST OF OFFICERS.

Young men: President, Arthur O'Hair; Vice, Alphonse Schwandner; Secretary, Joseph O'Brian; Treasurer, John Gallivan; Counsellors—James Lehane, John Yorrell, and Morgan McLaughlan.

THE CONCERT.

There was a full house at the concert held on Friday evening last in aid of St. Joseph's church. As a musical entertainment, the performance was a decided success.

NEW BUSINESS.

Mr. J. A. Diernert has started on his own account a well-stocked drug store on King street near John. This is a prominent and convenient part of the city, and Mr. D., who well understands his business, is likely to be successful in his enterprise.

DUNDAS NEWS.

The Young Men's Sodality of the Sacred Heart continues to increase in strength and importance. The most recent design of its members is to place a handsome statue in the high altar of St. Augustine's church, and pay for it by subscrip-

THE CRUSHED AND AFFLICTED HEARTS.

The marks of the Right Rev. Mousignor were deeply touched, and no doubt went to the hearts of his hearers. The community of St. Joseph is certainly to be congratulated on having a director of such vast experience and such sterling zeal as Right Rev. Mgr. Bruyere.

The names of the young ladies receiving the habit were Miss Langlois, of Windsor, (Sister Euphrasia); Miss O'Brien, of Guelph, (Sister Martha); Miss McManus, of Goderich, (Sister Juliana); and the names of the sisters who made their final vows were Sisters Genevieve, Assumption, Seraphina, Perpetua and Magdalen.

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ECCLESIASTICAL.
His Lordship Bishop Crinnon recently blessed a new church at Drayton in this diocese.

On Sunday evening next at Vespers, the bishop will deliver in the Cathedral on the "Blessed Eucharist." The collection will be taken up in aid of the funds of the St. Mary's Ladies Benevolent Society of this city.

RECEPTIONS.

Two very edifying events occurred in St. Patrick's Church on Sunday last. For several weeks back a project has been on foot to form a sodality for young men and boys. This good object was attained on the date referred to by the reception in the morning of about fifty young men, and in the afternoon, of the same number of boys. They were formed in the confraternity of the Sacred Heart of Jesus, and will consist of the senior and junior branches as above indicated, governed by the same rules and regulations. The formation of these societies have now, and will continue to have, the most salutary effects. Those of the congregation who witnessed the ceremonies were struck with admiration at the spectacle of so many young persons exhibiting such religious zeal, and they no doubt feel from witnessing the sight an increase of devotion in themselves. For young people thus enrolled it will be the means of strengthening their faith, guarding them against many worldly snares and temptations, and of helping them to a perfect practice of the duties of religion. The meetings will be regularly held, and being conducted with that degree of cheerfulness and sociability which is compatible with the principles of the confraternity will be really attractive and capable of affording unalloyed pleasure. Years hence when the present members are advanced in years, and respected by their friends and acquaintances for their good moral qualities, instead of regretting, they will recall with pride and pleasure, the youthful spirit that sustained them in their youth, and thank the society and its worthy fosterers for the vigorous faith and moral rectitude which they will then possess.

LIST OF OFFICERS.

Young Men's President, Arthur O'Hair; **Vice-President,** George Schwab; **Secretary,** Joseph O'Brien; **Treasurer,** John Callinan; **Councillors—**James LeLone, John Yorrell, and Morgan McLaughlin.
Boys' President, James O'Brien; **Secretary,** James McGrath; **Treasurer,** James Morrissey; **Councillors,** Alexander Costie, Patrick Padden, William Mulvill and Edward O'Brien.

Spiritual Director for both branches, Rev. J. J. Craven.
CHRISTMAS TREE.
The St. Patrick's ladies who have this entertainment on hand are pushing the work forward with energy. It is true that rather numerous requests have been made on the purse have been already made, yet at Christmas week is a season of enjoyment when more or less money is spent on indifferent purposes, persons who have it to spend will not begrudge a little towards such a good object. The proceeds will be devoted to a fund for the purchase of an organ for St. Patrick's church, and it is almost certain that every member of the parish will take sufficient pride in his church, to have its beauties increased and its music strengthened by the possession of a good and handsome instrument.

CONCERT.

There was a full house at the concert held on Friday evening last in aid of St. Joseph's church. As a musical entertainment, the performance was a decided success. The Germania Singing Society acquitted themselves most creditably in their well-selected pieces. Mr. James Egan admirably sustained his position as a soloist, and delighted the audience with three choice and sterling songs. Miss Graham sang an Italian piece very sweetly, and responded to a well merited encore with two very popular songs. Miss Teresa Sullivan's singing was very well appreciated, rendering two songs in very good style. She was also encored. Prof. Johnston exhibited great ability in the two songs (one an encore) given by him, and won the good opinion of the audience generally. The instrumental parts of the programme were performed by Prof. Heim, a violinist, who in these pieces showed himself a perfect master of the "king of instruments." Prof. D. J. O'Brien presided at the piano with his usual mastery. The entertainment might be called a success in every respect.

NEW BUSINESS.

Mr. J. A. Diamond started on his own account a well-stocked drug store on King street near John. This is a prominent and convenient part of the city, and Mr. D., who well understands his business, is likely to be successful in his enterprise.
Mr. John Crowe, watch-maker and jeweller, has opened a shop on York street between Park and McNab. Mr. Crowe bears the reputation of being a skillful artizan and is well worthy of public patronage.

DUNDAS NEWS.

The Young Men's Sodality of the Sacred Heart continues to increase in strength and importance. The most recent design of its members is to place a handsome statue in the high altar of St. Augustine's church, and pay for it by subscrip-

tions. Its subject is the *Benedictus Dominus*, and it will cost about fifty dollars.

MISCELLANEOUS.

According to law the Public Schools (Common and Separate) will close on Thursday the 22nd for the Christmas vacation.

The newspapers are discussing the proposition of holding the civic celebration of Christmas on Monday the 26th. It is almost certain that the proposal will be generally accepted.

The year of Jubilee is fast drawing to a close. Persons desirous of enjoying its spiritual benefits should make a note of this fact.

CATHOLIC TEACHERS.

Rev. Father Stafford's Reply to Mr. Anglin about the Employment of Catholic Teachers.

To the Editor of the British Whig.
Sir,—I have just received from some unknown hand a marked copy of your Whig of the 25th Nov., containing a report of the proceedings of the Board of Education, at a regular meeting held in Kingston on the preceding evening.

In this report Mr. Anglin, a trustee, said: "So far as he was concerned he objected to the employment of Roman Catholic teachers in the Public Schools. He preferred to have his children taught by Protestants. He was satisfied that no Protestants would be employed in the Roman Catholic schools." To which I reply:

1. I have no fault to find with Mr. Anglin's preference to have his children taught by Protestant teachers, provided he does so legally and not at the public expense, and to the prejudice and detriment of other men's rights.

2. Roman Catholic trustees sometimes employ Protestant teachers in Public Schools, which are practically Catholic, and in which the majority of the trustees, parents and children are Catholic.

3. Mr. Anglin's objection to the employment of Roman Catholic teachers in the Public Schools must arise from a manifest misapprehension on his part of the character of the Public Schools, and of the Public School law, and of the Public School regulations. Let him look into the school law, and into the annual Public School reports made officially by the Chief Superintendent in former times, and now by the honorable the Minister of Education, and he will see it stated and reiterated, in the most clear and emphatic language, that the Public Schools of Ontario are purely unsectarian, and perfectly un denominational and intended to be equally open and acceptable to all classes of teachers and pupils, without distinction of race, creed or nationality, and that the rights of Roman Catholics are the same as those of the members of other denominations.

4. Mr. Anglin will also see in the annual reports that a majority of the Catholic teachers of the Province of Ontario are employed in the Public Schools.

5. Mr. Anglin will further discern in the same reports that more than two thirds of the Roman Catholic children of Ontario are receiving their school instruction in the Public Schools.

6. Mr. Anglin will also see that the Roman Catholic teachers are certified at the same time and in the same manner and before the same Board of Examiners, and after Examination in the same subjects as are the teachers of the other denominations and without the slightest reference to their religion.

7. If Mr. Anglin will kindly consent to look at the certificates given to Roman Catholics by Boards of Examiners, or issued to them by the Education Department in Toronto, he will be glad to find that those documents give authority to their holders "to teach in the Public or High Schools" and this without the slightest reference to their religion.

8. When, then, Mr. Anglin, as trustee objects to the employment of a Roman Catholic, as such, as teacher in a Public School, he does so in opposition to the clear word and spirit of the Public School law, to the well known intentions of the legislature—from which alone he derives his power as trustee—and prejudicially and altogether in antagonism to the act of incorporation creating School Boards, giving them their powers, and defining their duties.

9. I respect Mr. Anglin's personal likes and conscientious convictions, but not less dear to me are the rights of the Roman Catholic teachers of my native country. Their right to be employed as teachers in any "Public" School in Ontario is the same as that of the teachers of any other denomination—the same, not greater or less but equal. And any Public School Board or member of a Public School Board that opposes their appointment on account of their religion acts illegally, unjustly, and prejudicially and altogether in antagonism to the act of incorporation creating School Boards, giving them their powers, and defining their duties.

10. If Mr. Anglin has any doubts as to the correctness of my views on this important question, I beg most respectfully to refer him to the honorable the Minister of Education, or to his worthy Deputy, the learned Dr. J. G. Hodgins, to whose decision I unhesitatingly bow in advance.

This much as to the principles; now as to the person in this case. Mr. Anglin is a gentleman who stands high in the estimation of his fellow citizens in the ancient venerable city of Kingston, a city renowned for its good sense and freedom from the vulgarity of religious prejudices. His name has been familiar to me for a quarter of a century, and always associated with good deeds and a stainless honorable life. This is Mr. Anglin.

Miss Ryan, whose appointment as a teacher in a "Public School," Mr. Anglin opposed "because she is a Catholic," is a native of the city of Kingston or its near neighborhood, was educated in the Public Schools of Kingston, received her certificate in Kingston giving her authority to teach in the "Public or High Schools" of Ontario. Miss Ryan is the daughter of highly respectable parents whose property pays rates for the support of the Public Schools. Miss Ryan is the sister of Mr. J. Ryan, the distinguished member of Parliament for Marquette, whose learning and eloquence sheds lustre on the House of Commons at Ottawa, and

does credit to his native city of Kingston where he, too, received his education. This is the Miss Ryan whom Mr. Anglin would shut out of the Public Schools, the doors of which are flung to her by the laws of her country. Why? Because she is a Roman Catholic. This is bad enough, but this is not all. Mr. Anglin would go farther. There are over five hundred Catholic teachers employed in the Public Schools of Ontario. Mr. Anglin would prosecute them all, because they are Roman Catholics! He never meant it. In this hostility to Catholic teachers in Ontario I am sorry to say Mr. Anglin is not alone. Not a year passes that cases do not come to my knowledge (not always so openly) of Public School Trustees showing their religious prejudices to interfere with them in the exercise of their official duties as trustees. Will men ever learn to respect in each other what God has placed in each, liberty of conscience.

M. STAFFORD, Priest.
Lindsay, Dec. 6th, 1881.

TERRIBLE SACRIFICE OF HUMAN LIFE.

Vienna, Dec. 8.—The Ring Theatre formerly Comte Opera House, took fire just before the beginning of the opera. The fire was caused by the fall of a lamp on the stage. The house was tolerably full, and the loss of life is very great. Sixty were saved with ladders and by jumping into clothes held below. The scene was terrible, the flames shooting up through the roof, and eventually gutting the entire building. There must have been fully 2,000 persons in the hall at the time, and out of that it is thought fully 700 lives have been lost. There was in the theatre an iron curtain which, when drawn, completely severed the stage from the auditorium. This curtain was up, and in the panic on the stage was forgotten or cut off from approach by the flames. When the fire behind the drop became great enough to be seen through the painted fabric by the audience, they naturally supposed it to be the result of the stage experiment with the calciums to be used during the ballet and paid no further attention to it. The flames attacked the drop at all points simultaneously. It seemed to instantly disappear, and the whole auditorium was in a moment's time in the complete grasp of the fire, which spread like a sheet of lightning. The scene that followed is indescribable. The people became demented and fell upon one another like wild beasts. Some few got into the passages, and there all was dark, heat, and gas and the electric lights were cut off. The noise of all this terror the noise of a terrible explosion showed that the gas tank had burst. At this time the flames broke through the roof and through most of the windows, and the entire space between the walls of the large building was like a vast furnace at once, with living human bodies for coal. The sight of the people, broken down to the scene, and thoughtless of their thick clothes, rope, ladder and axes. The great Turner's fire brigade were soon at the theatre, and assumed charge of the life saving operations. By an actual count, ten minutes from the time the fire had begun to spread, one hundred and thirty lives were saved by outside assistance, and during all this time the people within the furnace were either burning up or trampling one another to death. Men and women crazed with the heat, and demented with the prospect before them, destroyed themselves by leaping from the front seats, and falling into the scorching abyss below. Up to this time none escaped except the few who got from the stage, the fewer still who dropped from the windows of the first floor above the pit, into the street.

The walls around at once knocking in, and the people falling, and dragging out the bodies piled thereby. In this way they managed to save several lives, but the flames soon drove them away from the walls.

The interior of the edifice was very handsome, but the stairs and passage ways were so terribly complicated in manner. They proved fatal to many who escaped the horrors of suffocation inside the auditorium.

The scene at the hospital where the bodies were brought for identification has a sight never to be forgotten by those who witnessed it, friends were striving to identify friends and relatives, their relatives, women were rushing about almost crazy from fruitless search for those of their families who were missing. It is estimated that over half of Vienna will be in mourning for their friends and relatives. At the cathedral and at all the churches, a great number of the victims were said. The scenes attending the removal of the charred and mangled bodies were horrible and painful in the extreme. The theatre was the property of the State. Subscriptions are being raised and large amounts of money are being sent from all parts for the relief of the families of the victims.

The latest advices received represent the total number of lives lost as 1000.

The Gourd and the Palm.

A gourd wound itself round a lofty palm, and in a few weeks climbed up to its very top.

"How old mayest thou be?" asked the new comer.

"About a hundred years," was the answer.

"A hundred years and no taller! Only look! I have grown as tall as you in fewer days than you count years."

"I know that well," replied the palm.

"Every summer of my life a gourd has climbed up around me as proud as thou art, and as short-lived as thou wilt be."

"Sound the depths of your conscience, and you will find that you did wrong to me. We are at the last hour, my brethren! the judge is at the door! let him not surprise us outside his church. Let us not be ashamed of revealing our malady in order to seek relief. If you fear this mortification so much, I will give an example of self-abasement. I will be lying on my face, and my hands and feet prostrate upon the pavement, despite my purple and my diamonds. Mount upon my shoulders, walk over my head and over my eyes. I am ready to suffer all if I may see the Church reunited, and save my own soul."

McGregor, Dec. 6th, 1881. D. O'D.

"WAITING FOR LIGHT."

Mr. Frothingham preached in an establishment, or temple, in New York to a very "cultivated" audience. It was difficult to tell whether Mr. Frothingham's audience or congregation was more of uneducated thinkers or of "cranks," for it is hard to find the dividing-line. Lately, Mr. Frothingham seems to have come to the conclusion that his hearers were mostly "cranks." He was a preacher of "ethical culture," an apostle of Agnosticism, a searcher for the truths of Nature with the "white light of science;" he was a free thinker, holding if we may judge from his discourse, that nothing which could not be reached by reason, existed. In a word, Mr. Frothingham did not hesitate to claim the infallibility to himself which he denied the Pope, and he became so "advanced" that he had nothing to teach. There was nothing left, but his own infallibility. That there was any weak point in this seems to have been the last thing that struck him. When he got to "ethicology" in the scientific jargon of the day, and, looking for a commanding beyond it, found only himself, he knew that he had travelled in a vicious circle. He might deny the existence of the God of Christians, but, according to the ethics of modern science, it is more logical to deny that God, than it is to deny the God of Mr. Frothingham. Mr. Frothingham's intentions were sincere; but he found that his hypotheses, even as shown by the "white light of science," were unsatisfactory. He went to Europe, not in the interest of an insurance company, after the fashion of the younger Rev. Tyng, but in his own interest. In Rome he struck the mysterious power which lies in the heart of the Catholic priest—a power which makes him bear all things and suffer all things with angelic patience. What was this power? Mr. Frothingham asked. It was not "ethicology," but "faith." Frothingham applied the "white light of science" to it, and found that it was not protoplasmic force or anything of that kind. And the doubts of his own infallibility grew. Being honest and not without courage, he asks—

"What is this power? I cannot undertake to say, but it is there; and it may be that those persons who deny the essential truths of revealed religion are all wrong. At any rate, I, for one, do not care to go on denying the existence of such a force."

He has stepped from the pulpit. He is puzzled. The motives that impel men to give up all, and follow the "white light of science" are unknown in "ethical culture." The love that causes weak women, nurtured in luxury, to beg for the poor, to wash the sores of the sick, to offer all heart, soul and body—to God, is not in "ethical culture." In fact, Mr. Frothingham says, "There are more things in Heaven and earth than are dreamed of in his philosophy; and he says, if he is reported correctly—

"To my old friends and followers, who may feel grieved at such an admission on my part, I would say that I am no more a believer in the infallibility of my own mind than I was ten years ago; but, as I did before, I have doubts which I had not then. The creeds of to-day do not seem in my eyes to be so wholly groundless as they were then; and, while I believe that the next hundred years will see great changes in the world, I do not think that they are destined to disappear. To sum up the whole matter, the work which I have been doing appears to lead to nothing and may have been grounded upon mistaken premises. Therefore, it is better to stop; but I do not want to give the impression that I recant anything. I simply stop denying and wait for more light."

God grant that he may not wait in vain! Let him use the key he found in Rome, and the door of the Universal Church will soon open to him. If the visionary Chicagoese who clamor for "ethical culture" in the public schools as a preventive vice, will only read the "white light of science" with open eyes, it may help to open their eyes to the fallacy of hypotheses in guiding men to virtue. Why talk of progress and yet turn the world back eighteen hundred years? The "advanced thinkers" are really retrogressive. They have discovered nothing. They simply apply the skeptical Paganism of the time of Greece and Rome to modern life, and having declared each intellect infallible, deny infallibility to each intellect that finds those conclusions in which they agree untenable.—Freeman's Journal.

CATHOLIC LITERATURE.

To the Editor of the Catholic Record.

Sir:—In perusing the RECORD of Dec. 2nd I admire the noble plan of the Bishop and clergy of a Western Diocese to promote Catholic literature. The truth of your comment "that it is the great weakness of the age for the defence of Catholicity," strikes me forcibly. I am convinced that a good Catholic journal, one approved by both Bishops and Priests, is a great mode of educating Catholic people. Not only educating them, but it is an essential element in finding their religious and refuting impostors. Catholic journals are not in these days supported properly, whilst the Methodist organ is patronised by almost every member of that sect. In my travels in this country I realized the fact that there are many uneducated Catholics, and many lukewarm ones. Now, in a country like this, where the atmosphere is vitiated with prejudice, all those ought to fully appreciate a good paper that would support and defend them; it is certain the enjoyment of its reading would amply pay for its cost. It is plain to any person conversant with the press work, that it requires a great amount of labor and expense, hence, to have a Catholic standard paper, requires a spirited Catholic support. In my opinion it is the best teacher in a house where there are growing youths. I was surprised when in Michigan some time ago, that from Grand Haven to the city of Detroit, nearly 200 miles distance, and in some places a large Catholic population, there were but one or two Catholic papers. It was a mystery then to me, but I think the mystery might be solved, if we were more united and met the approval of the Catholic clergy. I am glad to know that the CATHOLIC RECORD meets the approval of the hierarchy and clergy of the Dominion, being the only truly Catholic paper in the country.

McGregor, Dec. 6th, 1881. D. O'D.

CARDINAL MANNING AT SS. PETER AND EDWARD'S.

On Sunday evening his Eminence the Cardinal Archbishop preached at the evening service in SS. Peter and Edward's, Buckingham Palace Gate. The church was crowded to excess, a considerable number of the sittings being occupied by the Cardinal's League Guards, who had assembled in the regalia from the various branches. Vespers were sung by Father Kirk, the rector of the mission, and after the sermon there was a procession of the Blessed Sacrament round the church. In the procession, the League Guards took part, carrying lighted candles, and a large number of Catholic soldiers from the neighboring barracks were also present. The master of ceremonies was Mr. Rooke.

His Eminence preached from the text, "If the tree fall to the south, or if it fall to the north, in whatever place it fall, there it again but." That is to say, the fall of a tree, so is the death of a man. Yesterday the tree was alive—its leaves were green, and its branches spread widely; to-day it is cut down, and it lies dead upon the earth, and only the Maker of all things can set that tree up again. So it is with the death of a man. Yesterday he was full of life, full of thoughts, full of desires, full of intentions—he was in all his works—thinking that he may live for years—thinking of nothing less than the hour of death; and in a moment, to-day, he is dead on the ground, without life, without motion, and none can raise him up again, but He that made him. All things are calling to us about this time to think about death and upon our own death. One more Sunday, and the church will turn over its book and begin a new year. Since this time last year how many have fallen like the tree, and there are they lie how many are gone! Before this time next year how many may go! The axe, it may be, is really at the root, and many who hear me now will not see this Sunday next year. All things round about us are warning us to think of the hour of death. The month of November is the month of the dead; the first day of November is All Saints' Day, and we brought to mind the glory of all those souls of God who are in the bliss of his heavenly kingdom; but before evening came we began the Vespers of the Dead. Even on the festival of All Saints' begins the acts of commemoration for the multitudes, the millions of those that are dead and lie in the grave. And where are they? Everything is warning us. The leaves are falling from the trees, and the light of the sun is becoming sickly, and the days are shortening and the nights are growing longer. In the death of the tree, and when we are drawing to the hour of our death, and therefore, let us think awhile upon it. Think of death, and what is after death. It is appointed unto all men once to die and after death the judgment; and after the judgment, what comes next? Heaven for the just, but we are not saints; hell for the sinners—God grant that for those who are not saints as yet, nor by the grace of God, sinners that perish. When we die, our whole life will be wound up and finished. It will be like the balancing of an account—the closing up of a great reckoning. All we have ever done and all we have thought—the whole of our life will be summed up. It is all written down in the book of God's remembrance, and it will be summed up once for all; and God knows how many years you have of life.

"How many days, how many hours. He knows how many sins we have committed—how many sins we may commit, and when the last sin has been committed He will give us no more grace. He knows how many graces He has given us, and how many graces He will give us, and when the last grace will be given; and if, after our death we receive the grace of repentance, we shall be saved; but if, after we have received the last grace, we commit the last sin and die impenitent, we shall be lost for eternity. When we die, that sum will be cast up once for all, and then there will come the sentence. We shall stand before our judges—before the great white throne—and in that particular judgment the sentence will be recorded against every one of us. There will come as it were, the figures of a man's handwriting upon the wall. "Thou hast been weighed all thy life-long in the balance," and if we are found wanting, the sentence once written against us will be executed, and after we die there is either heaven or hell for they who are in purgatory are on their way to heaven. There is either a crown for us, as those that have overcome and conquered in the battle, or we shall be cast away and lost forever. If a grain of dust were cast into the ground there will come up a stalk, and in the soul of every man there is either heaven, hell, or purgatory. If a man lives a holy life—if a man lives in faith in vision of God, and in recollection of the presence of God, keeping His holy laws, hoping for eternal life, loving God and his neighbor, living in prayer, and in piety, and in self-accusation and in the sacrament of Penance, and thinking of the Precious Body and Blood of Jesus Christ in Holy Communion, when that man dies he has got, as it were, a seed of the Saviour in him, and when he springs up, and there are many whom the world does not know, and of whom the world would not believe that they are saints; yet saints they are. There was in a poor household, a maid-servant, and though there was sin in that house, yet she is one of the saints of the Church. When she died she went straight into the glory of her Master's kingdom. There was a poor ploughman, whose name was Agricola, who is a saint, and we read in his life, that when he walked in the fields an angel was seen walking on either side of him. There was a poor beggar who died in our own lifetime, the blessed Labe, and he was a saint of the Church. There were many more of whom the world would never have believed it who were saints of the Church. At the conclusion of a most impressive discourse, his Eminence made a strong appeal to his hearers to become members of the League of the Cross, as a means of putting down a vice that was responsible for many of the sins committed against God.

THE IMMACULATE CONCEPTION.

The Mother and Her many Sons.

The beauty of Mary is shown by the fact that the word elected her out of His infinite ideals. She was His mother by choice; she is ours by the appointment of her son, who shares her with us.

1. She was no choice of ours, but the merciful ordinance of God; just as he made the privilege of our loving him into a precept.
2. We cannot do without her, as the gospel now stands.
3. She was given to us from the cross, to him at Nazareth; to both of us in the Immaculate Conception.
4. She has been the ruling power of all the good of our past lives.
5. That she is our mother, is the great fact of our lives; else we are not of our brother's family.

The Immaculate Conception as it regards us is a mystery of grace.

1. It is the second greatest mercy human nature could have; the hypostatic union being the first.
2. It is the dilemma of graces overtopping all that angels and men have ever received.
3. A grace more for the glory of God and the honor of Jesus than any other.
4. A source of perpetual joy in heaven, and boundless confidence on earth.
5. The five graces involved in the Immaculate Conception. 1. Immunity from all venial sins collectively. 2. Extinction of *peccata*. 3. Ceaseless light of grace. 4. Endless love of God in act.
1. I know not whether very great saints or very great sinners should most love this mystery; extremes meet; it truly can be no devotion of the commonplace or lukewarm.

III.

The exercises of our Lady's maternal office shadows forth the Holy Trinity.

1. Her immense participation in the power of the Father, the wisdom of the son, and the love of the Holy Ghost.
2. It is carried on even when we neglect or offend her.
3. Canals of almost numberless droves, as grace itself is.
4. Desirous of being more and more exactly called on, just as God loves prayer.
5. On the whole her maternal solicitude is proportioned to our devotion, just as God is gentle with the gentle, liberal with the liberal, and perverse with the perverse.

More confidence! Ask more! Ask greater things! It is no dream; the hour is to come when we shall see her. We shall hear her voice and be delighted by her beauty, and kiss those hands which have sent us so many graces; and then, and not till then, shall we know to the full the abounding joy and exultation with which all heaven and its angels are overflowing because the Queen of paradise, the dear Empress of angels and of men, your mother and mine, was through the cause of our redemption, through the love of our mother, through the love of our mother, through the love of our mother without stain of sin!

A Protestant's Opinion of the Sisters of Mercy.

Rev. Dr. Errett, editor of the Christian Standard, of Cincinnati, Mich., and writing home to his own paper, says in the course of his letter: "The Sisters of Mercy have a hospital here, whose patients are mostly supplied from the northern lumber region. They have an agent out selling tickets of admission for \$5, which will admit the purchaser to lodging, boarding, nursing and medical attendance for any period of illness during the year. Their buildings are of a cheap kind, and so is the furniture; but everything is clean and neat, and the universal testimony is that the sisters are the best of nurses. There were nearly 60 patients there when we visited them. The cheerfulness with which those refined ladies accept their lot, and the tenderness with which they care for the suffering, are beautiful to witness; and the impressions they make on the hearts of the hundreds that come every year under their healing ministry is uniformly that of admiration and gratitude. And this leads us to ask, why, all the efforts of our Christian women for a better recognition in Christian activities, is there no labor in this direction? These ministries of kindness in behalf of the sick and dying are certainly those in which a woman's heart and hand are needed, and no fruits of the Spirit are more welcome to the world than those of benevolence and mercy. Nor are any more welcome to heaven."

Two Protestant Clergymen Converted.

The Rev. Sydney H. Little, brother of Canon Knox Little, has been received into the Catholic Church with his wife and family. He was received by Father Harrington Moore. The Rev. Mr. Whitlow, formerly of Clewer and Cudderdon College, and who has for the last two years been living as a layman, has been also received into the Church by the same priest, viz., Father Moore.—London Universe, November 12.

How futile are the hopes founded on youth and beauty!

Old age may come in a day, and death deface every mark of comeliness.

In choosing a friend select the one who makes the fewest professions. Loud friendship is only the expression of a sudden feeling—it will not last.

Nothing for nothing. We can accomplish nothing without labor and effort, and he who thinks differently thinks foolishly.

It can be truly said of those that defer their conversion till to-morrow, that to-morrow never comes. To-morrow cannot come without becoming to-day. When the time has come, it ceases to be called to-morrow, and when to-morrow becomes to-day, then those that have been putting off their reconciliation with God are the same as they were before, with this difference, that the fault or the sin which heretofore kept them back has become all the stronger and more dominant. And in like manner also has the habit of delay of penance taken so much the deeper root.

Moments are pearls on the string of time.

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June-17

THE CATHOLIC RECORD

True Love.
There is true love, and yet you may
have lingering doubts about it;
I'll tell the truth and simply say
That life is a blank without it;
There is a love that is true and strong,
A love that defers never,
It lives on faith, and suffers wrong,
But lives and loves forever.
Such love is found but once on earth—
The heart cannot repeat it,
From whence it comes, or why its birth,
The tongue may never tell it,
This love is mine, in spite of all,
This love I fondly cherish;
The earth may never part with it,
But like the soul, immortal,
And with it cleaves the starry sky
And passes through the portal.
This is the love that comes to stay—
All other loves are fleeting,
And when they come just flash away—
It is but cupid cheating.—(Alice Carey.)

A REMARK WHICH HAD AN EFFECT.

"In selecting a pursuit in life, my son,"
observed the thoughtful father to his
twelve-year-old boy, "it will not do to
rely altogether upon your own inclina-
tions. It is a wise rule to choose some
business, the products of which are in con-
stant and heavy demand, and then, if you
are industrious, an insupportable success
will be almost certain. Now," continued
the old gentleman, observing that his wife
and two or three of her lady friends had
drawn near to catch his eye, "suppose
now, if you were going to choose a pursuit
upon this principle, what do you think
you would best?"
The lad rested his chin on his fore-
finger and reflected deeply for some time;
then suddenly glancing up with a beaming
face, and speaking in a most affectionate
tone, he answered:
"Father dear, I think I should be a
manufacturer of baby-wagons."
Space cleared around him so rapidly
that in three seconds he was the sole oc-
cupant of the room, and feeling lonely he
went out into the backyard and embel-
lished the fence with a charcoal sketch of
Marius sitting amid the ruins of Carthage.

THE DREAM THAT FRIGHTENED A WOMAN.

A lady in Bath was recently much
alarmed by dreaming that some one was
holding her wrist. Vainly endeavoring
to scream for assistance, she succeeded at
length in whispering her loud enough to
wake herself up. After a few minutes rest-
ing, at being no longer under the influence
of the dream, she became conscious that
some one was really holding her left
wrist, and all her strength was inade-
quate to release it. Whether to call her
husband or not was easily decided, for her
terror rendered her as speechless as she had
before awaking. It could not be that
any friend had seized her wrist in spirit; it
was too rigid a clasp, and had been contin-
ued some time, for her left hand was cold
and numb. But just as she would be
able to speak, in a moment, she found the
relentless grasp was that of her own right
hand, and not easy to withdraw from its
own companion, so desperate had become
its hold.

A Lady's Wish.

"Oh how I do wish my skin was as clear
and soft as yours," said a lady to her
friend. "You can easily make it so,"
answered the friend. "How?" inquired
the first lady. "By using Hop Bitters,
that makes pure rich blood and blooming
healthiness. It did it for me, as you observe."
—Giro Bulletin.

There's no place like home when the sewing-machine is buzzing, the baby crying, the hired girl has fallen downstairs with a tray of crockery, and you have to wait an hour for your supper.

Dr. Pierce's "Favorite Prescription" perfectly and permanently cures those diseases peculiar to females. It is a tonic and nerve, effectually allaying and curing those sickening sensations that affect the stomach and heart through reflex action. The back-ache, and "dragging-down" sensations all disappear under the strengthening effects of this great restorative. By Druggists.

The United States Treasury Department.

Hon. Thomas B. Price, U. S. Treasury Department, Washington, D. C., U. S. A., recommends St. Jacobs Oil as the most wonderful pain-relieving and healing remedy in the world. His testimonial is endorsed by some of the head officials of the Treasury Department, who have taken cure of rheumatism and other painful complaints by it.

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THE OLDEST ENGLISH CHURCH.
Emerging from the old monastery grounds, we find ourselves presently at the lych-gate of the oldest Christian church in Great Britain, St. Martin-in-the-Fields. The king who St. Augustine found in Kent was a pagan. When he came, but the queen was a Christian. Bertha was the French princess of mark, and her husband was won over to her faith after their marriage. She was accompanied by a chaplain and confessor. All agree that he was a man of exceptional business, and that he consecrated for her use, St. Martin of Tours, the bowed, shapely, ivy-smothered chapel on the slope before us, and afterwards baptised King Ethelbert within its walls.

Two things within the shadowy interior strike even the highly-learned observer as pointing to such a conclusion: the font, which unwavering tradition declares to have been that of King Ethelbert's baptism, is decorated, around its lower section with Runic rings, and the pavement portion of the chancel is of inch-square Roman tesserae. The view from the porch of St. Martin's is one of rare loveliness. Framed in the rustling foliage of the trees which overshadow the churchyard, we see below the fair cathedral spire, towers over the reticled roof of the town, and the soft and cultured hills beyond them, which enfold the valley of the Stour. We cannot choose but fancy the smile which upon it, Queen Bertha when she looked upon the site of her husband's baptism; summation of her husband's baptism; the threshold here, seeing in the scene, as in a mirror, the reflection of his altered life; that its wistful beauty may have sprung from the appressed and subjunctive spirit of the saint himself, one of those poignant cries of his, which even the secular world cannot forget, for they tremble with the passion of his stormiest years: "Too late I loved thee, O thou Beauty of Ancient days, old and yet ever new,—too late I loved thee."—Harriet W. Preston in December Atlantic.

Our Grandmothers

taught their daughters that "a stitch in time saves nine." A pill in time saves not only nine, but oft times an incalculable amount of suffering as well. An occasional dose of Dr. Pierce's Pellets (Little Sugar-coated Pills), to cleanse the stomach and bowels, not only prevents diseases but often breaks up sudden attacks, when taken in time. By Druggists.

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A man applied for relief, and upon some doubts being expressed as to whether he was a proper object for relief he expressed his suit with much earnestness. "Oh," said he, "I'd be starved long since but for the cat." "But for what?" asked the astonished official. "My cat," replied the man. "Your cat? How so?" "Oh, your honour, I sold her eleven times for a shilling a time, and she always brings home before I could get three myself."

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H. BEATON
FURS!
Has now in stock a magnificent assortment of goods suitable for the Winter Season, comprising all descriptions of

CROCKERY.

PETER MCGLADE, HAVING OPENED a large stock of Crockery and Glassware in the City of London, at the corner of the City of London, at the corner of the City of London.

W. HINTON

UNDERTAKERS & CO.
The only house in the city having a Children's Mourning Carriage.

KILGOUR & SON, FURNITURE DEALERS

UNDERTAKERS
HAVE REMOVED TO THE **CRONIN BLOCK**
Dundas St., and Market Square.

MONEY TO LOAN!

MONEY TO LOAN at lowest rates of interest. **MACMURDO, BOULDBRE, DICKSON & JEFFREY**, Bankers, &c. London.

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W. D. McLaughlin

W. D. McLaughlin, Jeweller, etc., has turned to London and permanently located at No. 44 Dundas Street, cor. Market Lane, Coates' Block, where he will keep constantly on hand a large stock of finest Watches, Clocks, Jewellery, and Fancy Goods, at the lowest prices, and hopes to meet all his customers.

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IMPROVEMENTS—NEW STYLES—NEW CATALOGUE. THE MASON & HAMLIN ORGAN CO.

Whose cabinet or parlor organs have won higher honors at every one of the great world's industrial exhibitions for fourteen years...



STANDARD CHOPPING MILLS. 600 FIRE PROOF CHAMPION FARM ENGINES. PORTABLE SAW MILLS & GRIST MILLS.

WATEROUS ENGINE WORKS CO., BRANTFORD.

GO TO HANRATTY'S THE LEADING HOUSE FOR Millinery, Mantle Dress Goods, Carpets, and Gents' Furnishings, 128 1/2 DUNDAS STREET, NORTH SIDE. GO TO HANRATTY'S FOR CORNWALL BLANKETS. Will be sold this week at about cost of Production. 128 1/2 DUNDAS STREET, NORTH SIDE.

BOYD, WATSON & CO., WHOLESALE IMPORTERS

GENTS' FURNISHINGS, FANCY DRY GOODS, SMALL WARES, FANCY GOODS, STATIONERY, & NOVELTIES. Our FALL STOCK is now complete. Our assortment is simply immense and should be seen by every merchant visiting London.

BOYD, WATSON & CO., (WHOLESALE ONLY)

J. B. HICKS, TAILOR AND DRAPER, REMOVED TO 208 DUNDAS STREET. A Choice Stock of New Spring Tweeds, Cloths, &c.

BACK TO LONDON. W. D. McGOUGHAN, Jeweller, etc., has returned to London and permanently located at No. 141 Dundas Street, cor. Market Lane, Coates' Block.



MONEY AT 6 PER CENT. ON FARM AND CITY PROPERTY. J. BURNETT & CO. Taylor's Bank, Richmond St., London.

"NIL DESPERANDUM." Important to Nervous Sufferers.

THE GREAT ENGLISH REMEDY for Nervous Debility and all Nervous Affections, &c. is GRAY'S SPECIFIC MEDICINE. This is the only remedy which has ever been known to permanently cure Palpitation and other affections of the Heart, Consumption in its earlier stages, Rushing of blood to the head, wind in the stomach, Indigestion, Loss of Memory, Want of Energy, Baseness, Desire for solitude, low spirits, indisposition to labor on account of the back, Dimness of vision, Premature old age, etc.

THE GRAY MEDICINE CO., TORONTO.

EDUCATIONAL. YOUNG LADIES ACADEMY, CONDUCTED BY THE LADIES OF THE SACRED HEART LONDON, ONT.

Locally unrivalled for healthiness, offering peculiar advantages to pupils even of delicate constitutions. All training, water, pure and food wholesome. Extensive grounds afford every facility for the enjoyment of thorough and practical. Educational advantages unsurpassed.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language with thoroughness in the rudiments of all the higher English branches.

URSULINE ACADEMY, CHATHAM, ONT.—Under the care of the Ursuline Ladies, this Institution is pleasantly situated on the great Western Railway, 40 miles from Detroit.

ASSUMPTION COLLEGE, SANDWICH, ONT.—The Studies embrace the Classical and Commercial Courses. Terms of admission for the year ending June 1st, 1882, money, \$10 per annum. For full particulars apply to REV. DENNIS O'CONNOR, President.

GROCERIES.

\$60 a week in your own town. Terms and \$35 outfit free. Address H. HALLETT & Co., Portland, Me.

1881 FALL TRADE! J. J. GIBBON'S. In now showing a choice stock of Ulster Cloths, Meltons and Mantle Beavers.

EATON'S Exhibition of DRY GOODS as attractive as ever. We combine with show big sales, Carpets, Clothing, Millinery, Mantles, Silk, Satins, Hosiery, Woollen Goods, etc. Immense stock of Dry Goods.

CASHMERE AND LAMBS' WOOL UNDERCLOTHING.

PETHICK & McDONALD -393- RICHMOND STREET

HOPE FOR THE DEAF. Dr. Peck's Artificial Ear Drums PERFECTLY RESTORE THE HEARING.

THE LONDON STAMMERING INSTITUTE. No. 131 MAPLE STREET, LONDON, ONT.

STAMMERING. THE LONDON STAMMERING INSTITUTE.

TESTIMONIAL. DEAR SIR,—I have been troubled with a very bad impediment in speech, and was induced to go to the London Institute for treatment, and in a very short time was permanently cured.

FINANCIAL. THE ONTARIO LOAN & DEBENTURE CO.

WORKING CAPITAL, \$3,000,000. This Company has the advantage of having a LARGE WORKING CAPITAL, and are prepared to make Loans on good mortgage security at low rates of interest.

SAVINGS BANK DEPOSITS RECEIVED AT THIS OFFICE. WM. F. BULLEN, MANAGER.

THE ENGLISH LOAN CO. (LIMITED).

Head Office, London, Canada. Subscribed Capital, \$2,044,100.

HON. ALEX. VIDAL, Senator, President. GEO. WALKER, Esq., J. P., Vice-President.

THE EQUITABLE SAVINGS & LOAN CO. is now prepared to loan money on mortgage at reasonable rates, and to receive deposits.

THE DOMINION SAVINGS AND INVESTMENT SOCIETY LONDON, ONT.

To Farmers, Mechanics and others wishing to borrow Money upon the Security of their Real Estate.

THE HOME SAVINGS AND LOAN COMPANY, (LIMITED).

Authorized Capital, \$2,000,000. BOARD OF DIRECTORS: HON. FRANK S. SMITH, Senator, President.

AGRICULTURAL SAVINGS & LOAN CO.

AGRICULTURAL BUILDINGS, COR. DUNDAS & TALBOT STS. CAPITAL—\$1,000,000. SUBSCRIBED—\$200,000. PAID UP—\$60,000.

BUCKEY BELL FOUNDRY.

Works of Pure Copper and for all purposes. Saws, Fire Arms, Farming, etc. FULLY WARRANTED. Catalogue sent Free.

NEW RICH BLOOD!

Persons' Purgative Pills make New Rich Blood and completely change the blood in the entire system in three months.

NOTICE OF REMOVAL.

Please observe that we will remove on or about September 1st, to the grand premises, 214 Dundas Street, where we are now fitting up a Photograph Emporium and Art Studio.

EDY BROTHERS

THE GREAT CONVENIENCE

of the NEW YORK CATHOLIC AGENCY is that by the writing of one letter, making one remittance, keeping one account, paying one freight or express charge, one can get any kind of goods wanted, and never pay more (generally less) than when ordering direct from the dealer.

THOMAS D. EGAN, New York Catholic Agency, 33 Barclay Street, and 38 Park Place.

THE POPULAR DRUG STORE.

W. H. ROBINSON, Opposite City Hall. Keeps a stock of Pure Drugs and Chemicals which are sold at prices to meet the prevailing competition and stringency of the times.

THE KEY TO HEALTH. BURDOCK'S BLOOD BITTERS.

Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the blood.

Now you can get WINTER COAL AT SUMMER PRICES. A. DENHOLM, Jr., WILLIAM STREET.

SCARROW'S A TRUNK & VALISE!

He is Selling them Retail at Wholesale Prices. Twenty-five per cent. cheaper than anybody else. Call and get your Trunks and Valises at SCARROW'S, 235 Dundas Street.

Burdock Blood Bitters.

WILL CURE OR RELIEVE BILIOUSNESS, DIZZINESS, DYSPEPSIA, DROPSY, INDIGESTION, FLUTTERING OF THE HEART, ERYSIPELAS, ACIDITY OF THE STOMACH, HEARTBURN, DRYNESS OF THE SKIN, HEADACHE, AND EVERY SPECIES OF DISEASE ARISING FROM DISORDERED LIVER, KIDNEYS, STOMACH, AND BOWELS OR BLOOD.

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Persons' Purgative Pills make New Rich Blood and completely change the blood in the entire system in three months.

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BENNETT SCHOOL FURNITURE CO.

Manufacturers of School, Church and Office FURNITURE LONDON, ONT. Designs and estimates furnished for Altars, pulpits, pews, etc. We are also prepared to give low estimates for church furniture where architects plans are supplied.

E. A. TAYLOR & CO.

having decided to close their business, offer their large stock in quantities to suit customers at great bargains.

LONDON CARRIAGE FACTORY J. CAMPBELL, PROP.

All kinds of Coaches, Carriages, Buggies, Sleighs and Cutters manufactured, wholesale and retail WORK WARRANTED. CARRIAGES SHIPPED TO ALL PARTS OF THE WORLD.

MEDICAL HALL 115 DUNDAS ST.

Two doors west of Horner & Sommerville's Grocery Store. ELASTIC STOCKINGS, SHOULDER BRACES, Every appliance for the sick room. Special attention paid to fitting trusses.

REID'S HARDWARE BARB WIRE

Buy only THE TWO BARR. It is the best at JAS. REID & CO., 116 N. S. Dundas Street.

GAS LIGHTING BY ELECTRICITY AND ELECTRIC BELLS.

IN OPERATION AT OUR SHOW ROOMS. GAS FIXTURES AND GLOBES. Best and largest assortment in the city.

McLENNAN & FRYER, 244 DUNDAS STREET.

PENSIONS FOR SOLDIERS.

Children, Thousands entitled. Pensioning of children, Thousands entitled. Pensioning of children, Thousands entitled.

CARRIAGES W. J. THOMPSON, King Street, Opposite Revere House.

CARRIAGES & BUGGIES IN THE DOMINION.

Special Cheap Sale During Exhibition Week. Don't forget to call and see them before you purchase anywhere else.

BEST IN USE! THE COOK'S FRIEND BAKING POWDER

Is the most popular Baking Powder in the Dominion, because: It is always of uniform quality, is just the right strength, is not injured by keeping; it contains no deleterious ingredients; it is economical, and may always be relied on to do what it claims to do.

CANADIAN PACIFIC RAILWAY. EMERY'S BAR TO PORT MOODY NOTICE TO CONTRACTORS.

Tenders for Work in British Columbia. SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a sum for the construction of that portion of the road between Port Moody and the West-end of Contract No. 60, near Emery's Bar, a distance of about 85 miles.

W. M. MOORE & CO. REAL ESTATE AGENT.

Have a large list of Farms, Wild Land & City Property of every description for sale. Also about 3,000 acres of Land in Manitoba and North West Territory.

