

# The Catholic Record.

VOL. 7. FOR THE WEEK ENDING SATURDAY, DEC. 6, 1884. NO. 321

## CLERICAL.

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THE BALTIMORE COUNCIL.**

**THE CITIZENS OF BALTIMORE HONOR THE MEMBERS OF THE COUNCIL—THE ADDRESS.**

Catholic Mirror, Nov. 22. The Concordia Opera House was crowded Thursday night from 8 to 10:30 o'clock by the citizens of Baltimore and invited guests from other parts of the country. The occasion was the great reception tendered to the members of the third Plenary Council. There were between 800 and 1,000 persons present. The proceedings were enlivened by music, and refreshments were provided. The invited guests present consisted of the clergy of the city and visiting clergymen, Mayor Latrobe, the law officers of the city, John T. Morris, president of the school board, Prof. Gilman, president of John Hopkins University; Col. Webster, collector of the port; Postmaster Adrean, S. Teackle Wallis, Hon. William Pinkney Whyte, Hon. George W. Dobbin, Col. R. M. Johnson, William T. Walters, Enoch Pratt, Robert Baldwin, Archibald Storch, Sr., Gen. George S. Brown, Wm. Keyser, Robert Garrett, I. Nevett Steele, Hon. Charles J. M. Gwin, Judge Bartol, Dr. Christopher Johnson, Dr. Alan P. Smyth, Dr. Wm. T. Howard, Dr. G. W. Mittenberger, Gen. Bradley T. Johnson, Hon. Richard T. Merrick, Hon. Wm. Walsh, Joseph Friedenwald, John Gilmay Shea, and a number of distinguished gentlemen from New York, Philadelphia and other cities.

The Hon. Wm. J. O'Brien called the meeting to order and said: "Most Rev., Right Rev. and Rev. Sires—The Catholics of Baltimore have availed themselves of your presence in our city at this Plenary Council to tender to you this evening's reception. It is with great pleasure that they testify their high respect for you personally and their devotion to our Holy Mother Church. I now introduce Mr. Charles J. Bonaparte, who will address you."

ADDRESS OF MR. CHARLES J. BONAPARTE. **Reverend Prelates—**The Catholics of Baltimore, in whose name I address you, express, by their gathering to-night, the interest felt, not by Baltimoreans or Catholics only, but by citizens of all our States and thoughtful men of every creed, in the third Plenary Council of the American Church. This interest arises less from curiosity regarding the details of your work, the particular measures which your wisdom may devise to define the teaching or perfect the discipline of the Church, than from the living proof which your meeting affords of its harmony, its vitality, its steady, unvarying growth in the great nation of the New World. Catholics compare with a just pride in their religion this reunion with its predecessors; note the new scenes grown up where yesterday a wilderness, the provinces became too large for the guidance of a single hand, the thousand churches risen from their foundations since last the bishops of the United States met to take counsel; the monasteries, asylums, convents, colleges, hospitals, schools, then unthought of, now active and prosperous; and they feel a reasonable confidence that as the past has been, so will be the future, that the Church in our country is destined, under God's providence, to live and to purify our people. Of this hope, which you share with us, I need say no more; let me dwell for a moment on the reasons why our fellow-citizens who, unhappily, differ from us in belief, or at least those qualified by education and reflection to appreciate the credit of men and things around us, may look on your meeting as of grave and joyful significance.

In our day and country two classes of thinking men contemplate the phases of life and thought portrayed in the manners of the times with ever-increasing anxiety. Many see, with alarm and distress fast deepening into silent despair, religious faith in themselves and others fading into a dim uncertainty as to everything beyond the world of sense. These men are skeptics, involuntary skeptics, as to everything. They would believe in a God, but they find only a possibility of His existence in physical science and His alleged revelation as doubtful for critics as Himself; they would believe in their own immortality, but they can only hope it is real; they feel, too clearly for their happiness, that with the fundamental doctrines of Christianity they give up the quickening spirit of modern civilization, but the light which shows the abyss at whose brink they stand, reveals no way of escape. They have seen the religions they may still formally profess, qualify and make meaningless one tenet after another, concede this point, silently abandon that, try vainly to compromise over and over again with a constantly advancing spirit of materialism and negation, until the very idea that there can be any fixed, immutable religious truth, has become strange to them. And while they have lost so much, they have gained nothing. The followers of Luther

or Calvin could believe in a reformed Church; the disciples of Voltaire or Rousseau could believe in a regenerated society, but modern agnostics can believe nothing, not even that they were wrong before.

Others look less below the surface of phenomena. They are troubled by phenomena in which the first class recognize outward symptoms of the same deep-seated evil. On all sides they note in the American people a blunting of the sense of justice; a growing dimness of our moral sight; an inability to distinguish clearly and promptly between right and wrong; a tendency to resolve ethics into mere blind sentiment; in short, a distortion and maiming of the national conscience. It is not that we have among us bad men, and that these do after their kind; but this proves the inherited frailty of our human nature; it is that we see no longer to know bad men and wicked acts when we see them, or to know how to deal with them if we do. We live in

AN AGE OF CONTRASTED MISSIONS, of prosperous fraud, when brazen guilt need fear no reproach, if only it has paid. That wealth and what wealth brings should be gained through baseness; vast fortunes be built up on falsehood and deceit and breach of trust, the perversion of justice, the debauchery of public servants, is, after all, what is seen everywhere, and has been seen always, and must be seen while man remains man; but that those who thus for profit trample on divine precept and evade human law should be met by the voice of public opinion, the guardians of public morals, with a faltering denunciation, a halting reproof, an indignation but half kindled and dying out almost before it has flickered; that their fruitless should be forgotten before they are cold, and the sight of their scandalous prosperity awaken but admiration and envy—these things reveal a canker eating into the heart of the nation. Many indisposed to more abstruse speculation, yet feel this and are startled by it, and cast around their eyes for some guide in morals who at least knows his mind and dares to speak it.

To both classes we declare that which they elsewhere vainly seek. The creed of the Catholic Church is founded on no theory in physics or psychology, and she makes no treaty with such theories. She teaches not what she thinks from reasoning, but what she knows from an ever-present unceasing revelation. With her facts hypothesis, however plausible or ingenious, must square themselves as best they may; it is not her business to point out their inconsistencies or to correct their errors. She does not so much condemn them as disregard them; she believes, not indeed because, but although what she believes may be humanly speaking, impossible. And she has no fear of the future; as all the speculations of idealist metaphysicians have never made on man doubt for one moment the reality of his own existence, or that of the visible universe, so no proof, however conclusive in seeming, that our spiritual life is a dream, eternity a blank, the Gospel a myth or a forgery can touch her, who lives and breathes and has her being in the reality and truth of all these things.

Sure her mission, she shrinks from none of its responsibilities. Her religion is no abstraction; it is a practical rule of life. She is not content with a passive assent to her claims; her children must heed her voice and do her work at all times and in all places, on the days of labor as on the day of rest, by the family hearth, in the forum, in the mart no less than within the temple and before the altar. Every act or thought, however minute or private, is subjected to her scrutiny and may merit her rebuke. She would not merely invite, but compel, men to do right; and what is right, she always knows and is always ready to say.

You are fortunate, venerable Fathers, in the time of your meeting. At this moment we discharge the grave duty, imposed on us all by our form of government, of choosing our chief ruler. Throughout the country are now reminding us of the principles on which our polity is founded. That the happiness of a republic depends on the virtue of its citizens; that the suffrage is not a privilege, to be abdicated or bartered away, but a trust to be sacredly filled; that no man has a right to give his conscience into the keeping of any party or faction, or to surrender himself for a season to the promptings of blind prejudice or selfish greed; that hypocrisy and calumny and falsehood in every shape are no less mean and hateful during a political campaign than before or after it: these truths they would now have to call to mind. And should not your assembling aid to recall them? True, the Catholic Church has no politics; she knows nothing of candidates or platforms, of administrations or policies, of tariffs or currencies; she is mute on every question as to which honest men may honestly differ, and no more tells her children what ticket they shall vote, than what food they shall eat or what clothes they shall wear. But, as she demands that they shall eat with decency, so she requires of them to vote with an unclouded judgment, with an undrugged conscience, with the good of the country as their motive, with the fear of God before their eyes. She does not meddle with the things of Caesar, but honor and truth, good faith and public spirit, loyalty to our rulers, candor and charity towards our fellow-men: these are not the things of Caesar; they are hers and she will have them, of all that belong to

her; no man can be at once a good Catholic and a bad citizen. To your assembly are turned, now when our wants are most sorely felt, the eyes of those who seek, amid the baseness and injustice which political agitation brings as scum to the surface of our national life, the forces left among us which yet make for righteousness. They greet you as shepherds who will do battle with the ravaging wolves of selfishness and avarice—as physicians, who will cure the spreading ulcer of dishonesty and falsehood. We, who speak for them, are here to tell you that we recognize the immensity of your task, and our obligation to aid you in our humbler sphere. What you shall determine your spiritual children will accept with confidence, and with the confidence which the good cause may be made to prosper; but they ask with earnestness and humility of Almighty God, who illumines your minds and strengthens your purpose, that through this council He may make the American people more worthy of his priceless gift—their civil and religious liberty.

JUDGE MERRICK'S ADDRESS. The chairman then introduced Judge William M. Merrick, who spoke as follows:

Most Reverend Archbishops, Right Reverend Bishops, and Members of the Third Plenary Council—To you, the accredited representatives and guardians of the spiritual interests of eight millions of American Catholics, the Catholic citizens of this community have deputed me to extend their cordial welcome, and to express their profound gratification at your presence in our midst. The assemblage of any body of men, voluntary or authoritative, for the purpose of promoting the advancement of their fellow-beings, scientific, in the industrial, the social, the political, or the moral order, must always be an event of importance, and of interest. The measure of the importance of the assemblage is the importance of subject matter with which they are charged, and the interest felt in it depends largely upon the character and capacity of the delegates who have been brought together. How great then must be the importance, how profound the interest, how vivid the sympathy which attach to this august body, charged to consider the social, the moral and the spiritual welfare of the millions now existing, and of the countless millions who hereafter, in this republic, will regulate their lives and frame their immortal hopes in accord with the teachings of the Catholic Church.

Recognizing, as we do, that the motives which have wrought to bring about this council are the binding together of good will, for good purposes, of the clergy and the laity of the Church in America, and the infusion into its membership of a more vigorous spiritual life; and that self-forgetfulness, self-denial, self-sacrifice are the moral attributes which you individually cultivate, we tender to you in your official character our veneration, and in your personal characters our affectionate esteem and fraternal greeting. Neither the adulation of individuals, nor of official station, nor anything which savors of pandering to spiritual pride on the one hand, nor of servile dependence on the other, can have place in the greetings which the Catholic laity tender to the Catholic clergy. Such inducements would be as distasteful to yourselves as they would be unworthy of those on whose behalf I speak.

This reception then has its whole significance in, and is meant to represent the idea of, the cordial relations which exist between the Catholic clergy of America as a body, and the Catholic laity as a body of

which forms the bond between the one and the other, and of our desire to manifest before the world our just sense of the benefits conferred upon society—upon humanity—by the Catholic clergy of this country, who, while steadily inculcating the precepts of faith, and encouraging the growth of the spiritual life, and thereby aiding us to fit ourselves for transit to a higher and happier sphere, moreover bear a most important part in advancing civilization, in stimulating and promoting learning and the arts; and by example and precept assist and encourage the laity in the due performance of all those duties which make men the true-hearted citizens of a free republic, fully abreast with the progressive spirit of the age. Nothing more generally misunderstood than the teachings and the tendencies of the influence of the Catholic Church upon republican institutions; and doubtless this council has been looked upon by many with pious alarm, lest it prove a congress convened to make insidious ways well-intentioned men fail to understand how loyalty to the State can co-exist with obedience to the Church, and simply because they do not know that the JURISDICTIONAL LIMITS OF THE CHURCH are rigorously confined to the domain of faith and morals. But if, instead of darkening counsel, candid thought were directed to the Church's incessant teaching of the Redeemer's answer—"Render unto Caesar the things that are Caesar's," and to its fundamental tenet of the universal brotherhood of man; and that in order to be our Saviour it was necessary for the Holy One first to become our brother, it would necessarily be admitted that the doctrine of non-intervention with forms of government is a cardinal doctrine of the Catholic Church, and that

its preaching of the brotherhood and equality of men, and its salient precepts of self-abnegation and self-sacrifice for the sake of our fellow men, are the very radicals out of which all political freedom in modern times has grown. Need I, in proof, refer to the historic fact, which stands out clear and vivid in spite of all calumny, that the Catholic clergy of this country have never interfered with its political agitations? Was there ever an occasion on which any portion of the Catholic clergy passed any resolute upon any political issue, or for or against any candidate for public favor? Need I recall to memory the time when this country was torn with civil strife, and agonized through four years of deadly conflict, how that, while in many other church organizations there was dissension, separation and denunciation, the Catholic Church kept aloof from either side; its clergymen inculcating forbearance, counselling peace and extending the consolations of religion without stint, and in the unity of faith, to all without distinction? Individual clergymen entertained and acted upon their individual opinions as citizens on either side, but never acted as heated partisans on any side.

The present occasion especially warrants me in recalling one illustrious instance in affirmative proof of the NATURAL SYMPATHY OF THE CHURCH WITH OUR INSTITUTIONS.

I refer to your great predecessor, sir—to the Most Reverend John Carroll, the first Archbishop of Baltimore, the companion and intimate friend of Washington, a zealous advocate of American independence, and the author of that beautiful prayer published by authority, and recited publicly every Sunday in our churches, in which we say: "Let the light of Thy divine wisdom direct the deliberations of Congress, and shine forth in all their proceedings and laws, framed for our rule and government, so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety and useful knowledge, and may perpetuate to us the blessings of equal liberty." Yes! here is an authentic teaching of the American Catholic Church, found in the prayer that the acts of our national government may be directed by the light of divine wisdom, to the perpetuation of our American liberty. Surely when the invocation suggested to fit flock by the Primate of America, and sanctioned by the unbroken usage of his successors, goes up, through the revolving years, from the earnest hearts of millions of Catholic citizens, for the perpetuation of the blessings of equal liberty, the imputation of hostility to republican institutions, in the teachings or in the spirit of the Catholic Church, has thereby been met, and effectually refuted.

THE UNEXAMPLED GROWTH OF THE CATHOLIC FAITH in this country, moreover, proves that it flourishes best in an atmosphere of perfect freedom of thought and opinion, of free discussion and untrammelled action. Just one hundred years ago, in November, 1784, the venerable prelate, whose name I have mentioned, received official notification of his appointment as spiritual superior of the Catholic clergy of the United States; by which act the Church in America became an organized body, in place of consisting of scattered and dependent missions. At that time the Catholics numbered about 16,000 in Maryland, about 7,000 in Pennsylvania, and a very few thousand in other States, not counting the Canadian French and their descendants in the territory to the westward of the Ohio, and on the borders of the Mississippi.

At this centennial date more than eight millions may be computed within the republic. This could not have come to pass were free thought and free institutions uncongenial to the development of the Church. It must be obvious then to anyone who will reflect for a moment upon these suggestions, that even the inferior motives of temporal advantage confer with those of the highest and noblest in binding the cause of human liberty with that of revealed religion.

But not only is the spirit of the Church in accord with the largest liberty of citizenship; it has nothing to fear, nor does it shrink from the greatest freedom of philosophic and scientific inquiry. At the foundation of Christianity it encountered the ancient schools of philosophy in turn; Stoic, Pythagorean, Epicurean, and the rest. And all along the tract of its early history the successive speculative opinions which it encountered, and the successive heresies of prominence, which it combated and overthrew, had their support in the subtlest operations of the acutest intellects of those times.

The Church did not hesitate to encounter its adversaries in the very field of human reason which they selected. Excelling them in the use of their own weapons it converted those weapons into instruments of its own triumph, and with a wise magnanimity it has preserved, and been really the only means of preserving the memory of those schools and systems from oblivion. It has made the learning of those schools the monument of its own glory; and in its turn has been and is now the patron of intellectual development.

One of the tenets of the Epicurean school still survives, and remains in a dangerous form among the most dangerous impediments to faith. I mean the opinion that the distance between Divinity and man is so great that He has no concern, or rather sympathy, with humanity, and that therefore any and all creeds and religious requirements, whether for the regulation of our conduct here or as incentives to effort for

immortal happiness, are without sanction to uphold them and are utterly fruitless. Another, more ignoble, but at this immediate present far more captivating error, is that arising out of an illogical application of

THE DOCTRINE OF EVOLUTION, to which recent investigations in material philosophy have lent an exaggerated importance. In the progress of inquiry reversed intellectual pride has stepped in to suggest that man's own greatness is enhanced by denying his dependence upon a creating God, and by ascribing his origin and his powers to some obscure moving cause, out of which his present state and the present condition of other things in their order are emanations. He persuaded that he is the best teacher of revealed religion who has sounded the depths of human philosophy, and that he will be the most devout Christian who has learned the utter insufficiency of philosophy to illumine his pathway through the unknown, the Church through its ministers has not for an instant avoided the challenge to enter the field of historic and philosophic enquiry, and to invite and stimulate its laity to do the same. No matter how far the telescope of the astronomer may penetrate; no matter how many immeasurable worlds may be proved to exist beyond those now dreamed of, it knows that God is still there, and the more and more overwhelming is the necessity for His presence; no matter how minute and how perfect in the descending scale the organisms which the microscope discloses, yet more and more it demonstrates that only the constructive and sustaining powers of a divine Architect are capable of causing these harmonious developments. But with or without a law of development reason must pause before some final and impulsive point. Failing at last the intellect must turn to revelation for aid. And then steps forward the Church, repeating to reason one of its own forgotten truths, that the finite cannot measure the infinite, that the less cannot prescribe a law to the greater. And with reason thus baffled and humbled she addresses the heart: Can it be an indignity or a degradation to receive a favor from one whom you have loved, from one whom you know to be prompted by an immeasurable love for yourself? Behold if there were the sting of dependence in creation it is taken away by

THE BROTHERHOOD OF REDEMPTION; and man is lifted by gratuitous aid to an immortal rank far higher than the wild est dreams of intellectual pride could ever reach. The law of love reconciles science with religion, and makes the Maker. I have thus ventured, on this festive occasion, and although these topics have been exhaustively treated from the pulpit by two eminent bishops during the sittings of this council, to refer to the harmony between patriotism and religion, and between science and revelation, for the especial purpose of emphasizing the feeling and the conviction of the laity as to the true attitude of the Catholic clergy of America towards these questions, so that it may be fully understood how well grounded is the interest we feel in the deliberations with which you, venerable men, are now engaged, and our confident assurance that the regulations which you may formulate will not fall short of the exigencies of the times, and will tend to the vast enlargement of your field of wholesome influence upon religion and upon society.

One hundred years ago there were nineteen priests in Maryland and five in Pennsylvania; of these, four, through age and infirmity, almost entirely unfit for any service. Oh! if that feeble and devoted band could have seen, as perhaps in the visions of Christian confidence and hope they did see, this vast gathering of archbishops, bishops and mitred abbots, what would have been their exultation. We, the descendants of the men whom they taught and succored, here on the soil consecrated by their humble labors, in the enjoyment of the heritage of liberty and religion which we have received, calling to mind that since the times would come when such a host of archbishops, bishops, mitred abbots, monsignors and other clergy would be assembled here to deliberate on the affairs of the then infant Church, To-day, were he alive, he would see thirteen archbishops, sixty bishops, and several hundred priests as their assistants congregated for this purpose. Instead of the poor 30,000 Catholics of that day, there are now 8,000,000 Catholics in this Union; not mere nominal Catholics, but earnest, live, practical Catholics. What a change in a single century! I might say in the last seventy years, for

the work has been accomplished in that period. We do not take all the glory of this vast increase to ourselves. Our principles of equal rights to all its citizens, has welcomed the oppressed arms, requiring of them only the obedience of the laws. The glory of the Church is that she was ready to provide for this multitude. How much has she done? Priests had to be supplied, dioceses created, churches and seminaries built. Precious efforts of the laity, worked early and late for this constantly increasing stream of immigration, and it is a proud thing to-day to see how their efforts have been crowned with success.

It was in Baltimore that the first council assembled, and in your historic city all the succeeding ones have been held, making laws that enabled the wheels of progress to work smoothly. Well may you be proud of the Church in Baltimore, over which so many giants have been the rulers and from whose see so many eloquent voices have spoken.

In conclusion let me say that were one here to-night, I would not be speaking to you. Need I say that I allude to the illustrious Cardinal Archbishop of New York, detained at home by illness? With how much more grace and eloquence would he have addressed you had he been present! One thought before concluding. This soil is consecrated not only by holding the first episcopal see of the United States, but by being the first home of perfect liberty in the world. When the pilgrims of Maryland left behind them the persecutions of England, they turned their faces to the Western hemisphere with one grand idea in their minds—to establish untrammelled freedom to worship God; and this, to their eternal honor, they were the first to do.

## OBITUARY.

Our town seldom witnessed a more impressive sight than on last Friday morning, when the mortal remains of Edward Hanrahan, were borne from his late residence on Glenary avenue, Windsor, to St. Alphonsus Church, followed by a funeral cortege of ninety carriages. Solemn requiem masses were celebrated at 9 a. m., Father Dunphy celebrant, Father Lotz deacon, Father Scanlan sub-deacon, Father McManus master of ceremonies. Very Rev. Dean Wagner, our esteemed pastor, and Father Cushing, Director of Assumption College, Sandwich, were present in the sanctuary. The altar, pulpit and stalls were heavily draped with the trappings of woe and presented a mournful appearance as the relatives and friends crowded the beautiful edifice. The coffin, surrounded by tall wax lights, rested on a catafalque in the main aisle and was almost hidden from view under the elaborate floral offerings, which were exquisitely designed. Among the principal pieces we noticed a cross about three feet high with white roses and calla lilies, the gift of Father Dunphy; a harp with broken strings, and a pillow of white azaleas with the word "Father" in purple wood violets running across it. These were presented by the children of the deceased. A wreath and anchor from Miss Barrie, of Detroit; a sickle and sheaf on the reaping field, from Miss Gardiner, Buffalo, N. Y.; a sickle resting on an easel from Thos. Manning, Detroit. The pall bearers were Messrs. John Davis, Donald Cameron, Alex. Bartlette, John Waton, Peter McLaughlin and Charles LaBadie. Mr. J. L. Marrentette presided at the organ and directed the choir, assisted by Prof. Mazrette, of Detroit. After mass the funeral cortege reformed and slowly wended its way to the cemetery, where the final benediction was pronounced by Father Dunphy as the coffin covered with flowers was lowered into a grave tastefully lined with evergreens, presenting a consoling picture as the loved one was last sight of forever. The deceased gentleman was born in the year 1818 in Rathkeale, County Limerick, Ireland. He was married in 1845, removed to America some few years later and settled in Windsor in 1851, residing here from that time until his death, which occurred after a brief illness, on Tuesday the 20th inst. During the years he has been in Windsor, by industry and careful management he amassed considerable property, which increased in value, so as to enable him to leave a handsome independence to his family. Five children survive him: three sons, P. Hanrahan, of H. M. C.; Edward Jr., and Willie; two daughters, Mrs. J. A. Kilroy and Mrs. George Baby, all of this town. Mr. Hanrahan was ever identified with works of charity. In sickness and death he was the friend of the needy; particularly in 1854, when this town was scourged with cholera epidemic, he was one of the few to volunteer to nurse the sick and bury the dead. He was one of the first to offer labor and money to build the primitive Catholic Church edifice of this parish, now replaced by one of the most beautiful churches in the province. To the family we offer our sincere sympathy for the loss of a fond parent and true friend, and with them we unite in the beautiful prayer of Holy Church, "Requiescat in pace." Windsor, Ont., Nov. 30th, 1884.

## CATHOLIC FAMILY ALMANAC.

The numerous orders we daily receive for the Catholic Family Almanac attest its popularity and excellence. We urge on those of our patrons and friends who have not yet sent their orders to do so at once before our supply is exhausted.

9, 1884.



NAC. and Young. A. and Biological. of front-piece, and pictures, to the American

OFFICE, and ONT. AS. or daughter, to the parlor, and a the organ. celebrating IMEDI- Beauty of any party, in the thousands, contain excellencies than price of our offer \$75.

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The Joy of Love.

BY SARA TRAINOR SMITH. Almost under the hurrying feet... Clinging close to a tall, rosy hand...

A FREEMASON RETRACTS.

HIS EDITING CONVERSION WHILE ON HIS DEATH-BED. The following interesting and instructive incident was translated from the Italian of the Unica Cattolica for the San Francisco Monitor.

The Episcopal Humaneus genus of Pope Leo XIII. is already bearing fruit, as may be seen in the death-bed conversion of a Freemason, and the will of Parrini. Caesar Parrini and De Witt fought a duel in the villa of Torrigiani, near Florence.

On the morning of the 15th of last July, just before going to the ground chosen for the desperate encounter with De Witt, Parrini wrote a second will, in which he bequeathed all his estate to several friends. But in this second will he cancelled none of the clauses he had written in the first.

At this left his bedside to dispatch a messenger in haste to call Rev. Don Luigi Micinesi, the curate of the parish church of Santa Maria a Quinto. It was the hottest part of the day, being about 1 o'clock. No time was lost in the messenger who went to call the priest.

At this juncture the curate arrived, and Parrini embraced him as if he had been a messenger from heaven. The priest after remaining alone for some moments with the sick man, went to the door and called for two witnesses.

After making his retraction Parrini made his confession. Nothing new remained but to administer to him the last rites of the Church. While the priest was preparing the necessary things for the administration of the Holy Viaticum, the poor fellow remained very quiet and resigned—embracing his crucifix and recommending himself to that good Jesus whom he now recognized as his only comforter and everlasting friend.

Whist the corpse still lay on the bed, one of the Masonic officials came in and contemptuously slapped the dead man's face. Seeing that this act provoked a bitter feeling in those who were present, the Freemason excused himself by saying that he was the ritual slutation given for the last time to a departed brother.

Undoubtedly this unexpected and spontaneous conversion of such an adept was very gallant to the Freemasons. Legally they had the right to claim the body of Parrini for burial, according to the wording of his will, but they did not urge their claims, and in this the chiefs of the lodge showed good sense.

It may be asked how did it happen that a man like Parrini, near the age of fifty, was converted in so wonderful a manner. We may answer that he was a different man in his heart from what he seemed to be. He had imbued the faith like milk from a very young mother, and he never lost it entirely.

"It was so small at the time," said the lady, "that I can remember but little. However, I will tell you what I can. The night of the fire we retired to our dormitories as usual, but had hardly got asleep when a dreadful noise awoke us.

By all means, keep the children at home these winter nights, and bind them together with the Rosary. What we need above all things in this country is family union, family life. Given cheerful, Christian homes, and there need be no fear for the future of the Church in the United States.

CHARLESTOWN CONVENT.

DESCRIPTION OF THE BURNING OF THE URSULINE NUNNERY FIFTY YEARS AGO.

"Fire! Fire!" was the cry fifty years ago when the flames streamed from the Ursuline convent on Mount Benedict in the suburb of Charlestown. An old woman is now a part of Somerville.

NEVER WAS THE CHURCH IN ITS PASTORATE MORE PURE. Herent than at this day; never were its pastors more united to their Chief Pastor, the Vicar of Jesus Christ; never was the flock more united to its priests;

"Greater excitement than ever existed after the fire, Boston was aroused; the press in strongest terms condemned the outrage; the citizens called mass meetings in Faneuil Hall; the towns of Cambridge and Charlestown also held mass meetings, and at all these assemblies the strongest resolutions were passed.

"Frailty, thy Name is Woman."—Hamlet. That she is frail, often in body. And pity 'tis, 'tis true. Dr. Pierce's "Favorite Prescription" is the best restorative tonic for physical frailty in women, or female weaknesses or derangements.

The best combination of blood cleansing, regulating, health giving herbs, roots and barks enter into Burdock Blood Bitters—a purely vegetable remedy for all chronic diseases of the blood, liver and kidneys.

ARCHBISHOP MANNING.

London Universe, Nov. 8.

Tuesday being St. Charles's Day, the Cardinal Archbishop assisted and preached at the High Mass at St. Mary of the Angels, Baywater. The dignitaries in the sanctuaries included the Bishops of Anagni, Emmaus, and Salford, and the canons of the diocese.

Labour as a good soldier of Jesus Christ, His Eminence recalled the fact that 300 years had passed since St. Charles finished his warfare on earth, and began his intercession for those on earth before the throne of his Master. The Church then was in great affliction, the world weighed heavily upon it, and its condition now compared with its condition now showed what God had wrought by his saint and by the servants who he raised up to purify, consolidate, and extend His Church upon earth.

It penetrated from Switzerland into the north of Italy. And it was at such a time as that, when the watchful vigilance of pastors was most needed, that Milan had been without a resident Archbishop for eighty years. God raised up for the Council of Trent, of which St. Charles had the direction. He was one of the authorities of the decree making it incumbent on Bishops to reside in their sees—of obedience to which he gave so perfect an example.

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To Dyspeptics.

The most common signs of Dyspepsia, or Indigestion, are an oppression at the stomach, nausea, flatulency, water-brash, heart-burn, vomiting, loss of appetite, and constipation.

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ORGANS. HANCOCK PIANOS. The regular monthly meeting of the Irish Benevolent Society will be held on Friday evening, 12th inst., at their rooms, Masonic Temple, at 230 St. John Street, from 7 to 9 o'clock, at the residence of MRS. J. H. GIBSON, President.

THE KEY TO HEALTH. BURDOCK BLOOD BITTERS.

EVANS BROTHERS Piano Manufacturers, DUNDAS STREET, LONDON, ONT. We are now manufacturing Pianos, with the very latest improvements. Having had many years experience in Piano-making, we have become convinced that we know how to make a first-class Piano.

The Catholic Record. Published weekly at 41 St. Richmond Street, London, Ontario.

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Catholic Record. LONDON, SATURDAY, DEC. 6, 1884.

A SCOTTISH LAND QUESTION.

The position of the Scottish tenantry has begun again to excite attention. The miseries of the Skye crofters and the heartlessness of many Scottish landlords are already well known on this side of the Atlantic.

ous people must follow their brethren. In a pastoral issued by the Bishop of Argyll and the Isles, reference is made to the land agitation now being carried on in the Western Highlands of Scotland.

armies of the French republic and empire invaded Germany, the once great empire of the west was unable to offer them united resistance. The empire fell of its own divisions, and the House of Austria has ever since held a subordinate place in Europe.

tor and a warrior, and certainly born with talents to acquire it, he left his arms dis-honoured by the successes of the despised Turks, and his fair dominions of the Netherlands and of Hungary upon the very eve of insurrection.

what we desire and want to obtain is that the convention of 1844 prostrate itself before the Divine and Supreme Monarch of all nations; we want the renewal of its permanent monument to remind future generations that Ecuador is the republic of the Sacred Heart of Jesus, that our God is not the ideal one of the pantheists, but the true God, the Word made flesh, our Lord Jesus Christ.

Corcoran gravely declares, "was by no means an ecclesiastical tribunal; it was a State tribunal." He hopes we will not consider that I am treating his remarks with disrespect if I say that, periphrastically speaking, this argument is deficient in the necessary thickness.

ments are far from the State in Rome any man who shows an unbelief. Such an unbelief, such an up his pen on the decrees of the Church, that he is in the Vatican, the Pope's infallible confessor, speaks or discharges of a teacher of his Supreme Pontiff's decrees. He shall not be called a heretic, but a man whose beliefs or opinions are in opposition to those of his Holy Father, the Pope.

ments are fabrications. The Church and State in Rome were not identical, and any man who asserts that they were shows an utter ignorance of Catholic belief. Such a one should never take up his pen or open his mouth to treat of the decrees or doctrines of the Catholic Church. The proof of this is to be found in the Vatican decrees regarding the Pope's infallibility, which is expressly confined to when the Roman Pontiff speaks ex cathedra, that is, when, in the discharge of the office of pastor and teacher of all Christians, by virtue of his Supreme Apostolic authority, he defines that a doctrine regarding faith or morals is to be held by the Universal Church." It is nowhere stated that the Pope is infallible in his temporal administration; nor is it held by any Catholic that he is infallible in science, or even in his belief or teachings as a private doctor, or in conversation. The authority of the Pope to teach all Christians belongs to him as St. Peter's successor, as Christ committed to St. Peter the care of His whole flock: "Feed my lambs, feed my lambs, feed my sheep"—St. John, xxi., 15, 17. And again: "Thou art Peter (a rock) and upon this rock I will build my church, and the gates of hell shall not prevail against it"—St. Matthew, xvi., 18. Queen Victoria is the spiritual head of the English Church, and she is the temporal ruler of England and all her colonies. Must we, therefore, consider all the decisions of the law courts and magistrates of the British Empire to be acts of the Church of England? I already quoted Chambers' Cyclopaedia, a Protestant authority, better informed than Dr. Campbell, which says: "The congregation of the Inquisition by which Galileo was condemned is not believed by Roman Catholics to speak with the plenary authority of the Catholic Church, nor are its decisions regarded as infallible even by the most extreme ultramontanians." In point of fact, the decree of the Inquisition was not the decree either of the Pope or a council. Its being composed of theologians did not constitute it an ecclesiastical court, and even if it had been such, it could not be the voice of "the Church" unless it were promulgated by the Pope as a doctrine of faith "to be believed by the Universal Church." It was not signed by the Pope at all. How, then, was the decree regarded by the ecclesiastical authorities? Was it regarded as a condemnation of the Copernican system? We have already seen that Cardinal Bellarmine stated that if Galileo "spoke only as a mathematician, he would be put to no further trouble." Sir David Brewster, a Protestant, says "Galileo was assured by Cardinal Hohenzoller that to the Pope (Urban VIII.) he had made the subject of Copernicus," His Holiness had replied "that the Church had not condemned this system, and that it should not be condemned as heretical, but only as rash"—Martyrs of Science, page 60. The Pope added that there was no fear for any who would maintain it. Hence, when in 1620, while still teaching the Copernican system, Galileo went to Rome to congratulate his friend Cardinal Barberini on his accession to the Pontifical dignity, "The kindness of His Holiness was of the most marked description. He not only loaded Galileo with presents and promised him a pension for his son Vincenzo, but he wrote a strong recommendation of him to the Grand Duke Ferdinand, that he report the police to the Police Magistrate for being disorderly on the street. He "escaped with his life" from the bloodthirsty Magistrate, and was sent to the county jail for three days. Dr. Campbell must be badly off for a horrible story, when he has to adopt such means to adorn his tale. It is not true, then, that the Catholic Church opposed the Copernican system, by constant denials and assertions, unattested by any proof whatsoever, will not show that she did. Under a succession of Roman Pontiffs the system was taught and encouraged. Under Leo X., Paul III., Gregory XIII., Paul V., Urban VIII., every reasonable encouragement was given to it as a mathematical hypothesis; and it was more at that time than it is at the present. What is the meaning of the word "persecution?" It means something that goes down stairs, or gets up and moves about?"—(Sermon in Richmond, Va., April, 1878). While dealing with the case of Galileo, be it remembered that the Copernican system was a new, astonishing and unproved theory, seemingly dangerous to religion. It is not wonderful that it should have been looked upon with suspicion by both Catholics and Protestants who respected the bible. Yours, etc., Parkhill, Nov. 26. P. CORCORAN, P. P.

His Lordship Bishop Walsh returned last Saturday from Baltimore, where he had been invited to attend the Third Plenary Council. It is needless to say that His Lordship was highly gratified with his visit.

It is stated in the daily papers that the creation of a Roman Catholic Archbishopric of Montreal has been decided upon by the Holy See, and the elevation of Mgr. Fabre to a higher dignity is also said to be a certainty. New bishops, it is believed, have been determined upon for Hull, Joliette, St. John, Beauce and Beauharnois, but the names by which they are designated are not yet known. It is also believed that Mgr. Taschereau will return to this country as a cardinal.

ing picture; but it is for the most part, imaginary. Galileo was born on the 5th of February, 1564. His arrival in Rome occurred on the 14th of February, 1633, so that he lacked one day of being 69 years old. This is only a very small part of the exaggeration employed by the Doctor. In Central Italy midwinter is by no means a very inclement season. The thermometer seldom goes more than a few degrees below the freezing point, and the beginning of February is rather genial weather. The distance from Florence to Rome is only 141 miles, so that allowing for turns in the roads the old man had not to travel eight miles daily. The roads are of the finest quality, and he had means from the Pope's own generosity to travel in commodious fashion. The hardships of the journey would not accord to Rome in 1624 to congratulate Pope Urban. The dungeon was a pure invention. His prison-house was the first "convent of the Inquisition," that is to say, the residence of one of the chief inquisitors, for a few days, with every comfort. (See Biographical Universelle, Martyrs of Science, Rohrbacher History of Church.) Galileo's own letters attest this. His next prison-house was the Tuscan Ambassador's palace, then the palace of the Archbishop of Siena, then his own villa. Where was the dungeon? But Galileo was under restraint. Yes. But let us see why this cruel imprisonment was inflicted on him. Was it for teaching the Copernican system? He published a dialogue, partly scientific and partly satirical. In it his patron, friend and sovereign, Pope Urban, was satirized, or was commonly supposed to be satirized. Tuscany was then a fief of the Holy See. Was the punishment he endured very severe, considering the nature of his fault? Besides the insult to his sovereign, who refers to the decree of the Inquisition in the most insulting and ironical language—"Brewster's Martyrs of Science, page 67. Are the courts of law to-day accustomed to permit their proceedings to be thus dealt with? Dr. Campbell "leaves out of consideration the statement that his body was submitted to the torture, and that his blindness was the charge of the Inquisition, because these charges are not proven, and he believes them to be untrue. He is very considerate. Why does he mention such things, then, unless to make as dark a picture as possible? No one denies that Galileo was under a mild punishment for contempt of court, and of his sovereign prince; but it is a characteristic of malice to exaggerate that punishment, as Dr. Campbell and others have done. Sir David Brewster calls his punishment a "nominal confinement." Can this be called a "persecution?" Was the description of "persecution by the Church" a myth? There was no persecution, and with the mild punishment inflicted on him the Church had nothing to do. Neither had the Inquisition anything to do with the loss of Galileo's eyesight. This was the result of age, aided, probably, by constant gazing at the sun through his telescope before the use of colored glasses was properly understood. But one of the most harrowing circumstances mentioned by the Doctor I must not omit: "Galileo escaped with his life." Surely this is the horror of horrors. The Advertiser local reporters ought to take a note of this. They report the police magistrate, Peter Paul Perle, to have been ordered by the Police Magistrate for being disorderly on the street. He "escaped with his life" from the bloodthirsty Magistrate, and was sent to the county jail for three days. Dr. Campbell must be badly off for a horrible story, when he has to adopt such means to adorn his tale. It is not true, then, that the Catholic Church opposed the Copernican system, by constant denials and assertions, unattested by any proof whatsoever, will not show that she did. Under a succession of Roman Pontiffs the system was taught and encouraged. Under Leo X., Paul III., Gregory XIII., Paul V., Urban VIII., every reasonable encouragement was given to it as a mathematical hypothesis; and it was more at that time than it is at the present. What is the meaning of the word "persecution?" It means something that goes down stairs, or gets up and moves about?"—(Sermon in Richmond, Va., April, 1878). While dealing with the case of Galileo, be it remembered that the Copernican system was a new, astonishing and unproved theory, seemingly dangerous to religion. It is not wonderful that it should have been looked upon with suspicion by both Catholics and Protestants who respected the bible. Yours, etc., Parkhill, Nov. 26. P. CORCORAN, P. P.

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**BOOK NOTICES.**

Maurice Tyronne or The Fair Saxon. A Novel by Justin McCarthy, M. P., Author of "Lady Audley's Secret," "Modern Leaders," "History of Our Own Times," etc.

The Author of this novel is almost, if not quite, as well known on this side of the water as in Great Britain. His clear, picturesque style, and his great power of observation, combine to make him one of the most popular of the present English novelists. The latter quality enables him to portray for us in his books, men and women such as we meet in every-day life, who have their happiness from the same sources, and combat with the same temptations as ourselves.

But in the opinion of many, "Maurice Tyronne" is his best novel, and we venture to suggest that this is because the hero is a fishman.

The romance which clings, like the perfume to the ruined vase, to a descendant of the princely Tyrones, imparts to the central figure of the story an absorbing interest. And Tyronne is a true descendant of the great Tyrones—one of the race famous for centuries in Irish song and story, modified by the conditions of the nineteenth century; it is true, but still possessing of all those fascinating qualities which helped to make them of old the idols of their followers.

The other characters, too, are well drawn. Jennie Aspar, the sensitive, high-spirited heroine, with her unworldly ideas, is the only one who could have been drawn at the moment we find her dancing on the table until we bid her farewell, interests us deeply. Felix Mecan is a patriot of a type with which we have nearly all some acquaintance; and her son Theodore are very fair sketches of certain types of American character.

It is a cause of regret that Mr. McCarthy should never have given us an Irish novel pure and simple. The place vacated by the deaths of Griffin and Banim has remained unfilled. Fate prevented the gifted author of "Knocknogow" from entering it, and we had hoped that it was reserved for Justin McCarthy. Surely he who could portray so many phases of English life, and depict the scenery of France and America so well, could have done for Ireland what Black has done for Scotland; and paint with vivid strokes its wild and magnificent scenery. Or if political scenes were more attractive to him, why could not the troubled days of '98, or the grand period of '82, which gave birth to so many privileges for Irishmen, have formed the setting of a novel? As yet these, we believe, have had no place given to them in the pages of fiction.

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D. & J. SADLER & CO., Montreal.  
Life of Rt. Rev. John Nepomucene Neumann, D. D., of the Congregation of the Most Holy Redeemer, fourth Bishop of Philadelphia. Translated from the German of Rev. John A. Berger, M. S. S. R., by Rev. Eugene Benziger Brothers, New York, Cincinnati, and St. Louis.

This is a most interesting addition to the lives of those eminent dignitaries whose life-works have shed a lustre on the American Church. It is replete with interesting and most edifying narrative.

**CATHOLIC PRESS.**

Baltimore Mirror.

Bishop Watterson scored a point on Monday night against a Baltimore preacher-critic of the council, who had said that Christians should insist only on essential doctrines, because they composed the foundation of the Christian religion. "Every one knows," said the Bishop, "what the value of the mere foundation is, without walls, roof, rooms, or windows." That is a very happy hit at the present emancipated state of Protestant Christianity.

Ave Maria.

Although the "Art Preservative" was discovered only about 1440, and in a then distant country, Italy had printing establishments in no fewer than seventy-five towns before the end of the century. This shows that the Church was not so very much opposed to progress even in ante-Reformation times.

In the able sermon on "The Necessity of Revelation," preached by the Right Rev. Bishop Gilmour, of Cleveland, at the Baltimore Cathedral, the following sentences deserve marked attention: "At the present moment of exaggerated humanity by which man is pitted against God, and under the cry of liberty, progress, and the rights of man, God and Religion are assailed—in Europe by open hostility to the Catholic Church, in America by widespread indifference to religion. Outside the Catholic Church, religion is banished from the school, and our youths are reared without God or religion. Morality is on the wane, and the standard of truth and justice steadily sinks. Our public men are no longer chosen for their honesty and ability, but for their availability. The unity of marriage has ended in divorce and polygamy. Our youth are irreverent; blasphemy stalks through the land, and drunkenness and lust are a stench in the nostrils. Material progress has replaced religion; the temporal is preferred to the eternal, the body to the soul, man to God. If we will save our laws and institutions, we must build on truth and justice. We must cease prattling sentiment to rule, teach religion, and replace God in society. The State must take from the Church, as the Church takes from God, and both must work to a common end. It is folly to assert that the State can prosper without religion. Religion must be accepted, and revelation maintained."

George Alfred Townsend thus concludes a recent letter to the Cincinnati Enquirer: "We want to live less in the past than we have done. Now let us look for a moment at this religious question in its mere political relations. On the soil of the United States no injury was ever done to a Protestant by any Catholic prelate. We never had anything like the Inquisition. We have been the aggressors all the

time in this country, and have perpetually suspected that our opponents, or rather our competitors in the Christian cause, were trying to do something aggressive. This education has mainly come out of our churches. In considering the origin of the Protestant Church, we have dwelt too much upon events at its source, and too little upon the events far down the stream and channel of the great schism." Here is solid truth from an American Protestant, and a pronounced Republican partisan.

**TELEGRAPHIC NEWS.**

**IRELAND.**

United Ireland, in a leading article, says: "It is probable that a general fiscal revolt will recommend itself as the simplest and most effective way of compelling the government to yield to the Irish demand."

Earl Spencer, Lord Lieutenant of Ireland, has abandoned the intention to prosecute the United Ireland newspaper for libel.

The English Executive Department at Dublin continues to report the spread of disaffection among the people of the city, and great activity of secret societies in recruiting their numbers. The Nationalists make an open boast of their great increase. Young Ireland societies are multiplying rapidly. Numerous public meetings are being held by young Ireland societies in the Provinces, at which a considerable display is made of Irish, American, French and Boer flags.

Edward Mulhellen Marum, member of Parliament for Kilkenny County, has resigned his seat because he does not enjoy the confidence of Parnell.

**ENGLAND.**

Great activity prevails at Woolwich in preparation of stores and munitions of war. The indications are that the expedition to Behring's Strait will be larger than expected. Several battalions have been ordered to place themselves in readiness for foreign service.

The British Government, after receiving evidence concerning the condition of things in Sikkim, has ordered the military and police expedition not to proceed any further. Quiet has been restored.

**FRANCE.**

The meeting in Paris on Sunday, at which violent speeches against the rich were made, was of unimportant result. The meeting was in attendance. It was resolved to hold another outdoor meeting. As the men left the hall they sang the Marseillaise and Congnorgue. The police interfered and a scuffle ensued. Some policemen, including a commissary of police, were wounded. Thirty persons were arrested. Radical newspapers accuse the French Government of angering the crowd on Sunday by a needless display of police and military force. The organizers are determined to make a demonstration next Sunday when crowds are expected.

One hundred thousand persons left Paris during the continuance of the cholera epidemic. A great number of people are now returning.

**EGYPT.**

Wolsey's troops are arriving at Dongola rapidly. Colonel Stewart has gone to select a site for a camp twenty miles south of Dongola.

A Sunkin dispatch says: "Rebels continue firing upon Sunkin, but retreat when the gunboat Dolphin opens fire upon them. A messenger from Dongola reports a battle between the Mahdi's followers and the Hassanly tribe in progress. The result is doubtful."

Gen. Wolsley has appealed to the War Office for more troops and officers. The Army and Navy Gazette states that he urgently demands thirty subalterns. The authorities do not know where to find them. Wolsley intends to abandon the river route and try a land march from Debbeh. The collection of munitions of war and materials for the army at Dongola is so slow that an advance on Khartoum is considered improbable before February.

Private letters from the English officers at Wady Halfa state that there is considerable sickness among the men of the Nile expedition. The whole boats have been forced up the Nile at an incredible cost of time and labor. It is reported at Wady Halfa that General Gordon and his forces are in most imminent danger from want of ammunition, and that he has been consequently obliged to withdraw his advanced lines in order to act strictly on the defensive.

The Jesuit priest Vincentini has left Dongola on a mission to El Mahdi to obtain the release of several priests and Sisters of Charity who have been detained at El Obeid. Khartoum advices via Dongola state that the Mahdi continues to summon Gen. Gordon to surrender, and the latter replies by firing into the camp. On one occasion Gordon told the Mahdi to dry up the Nile and come across if he be a real prophet, and that he (Gordon) would then surrender. Rebels are entrenched at Wady Janar. General Wolsley offered a prize of £100 to the regiment making the quickest passage in white boats from Saira to Debbeh. A message from Gordon, sent at Dongola, dated August 25, says it is imperative to the prosperity and tranquility of Egypt that she retain possession of the whole course of the Nile. He attributes the present evils to the use of the word "abandonment" by Wolsley in telegraphing to the Khedive. It is reported that the Mahdi is short of provisions, and much sickness prevails among his forces, five hundred of whom have joined Gordon.

**INDIA.**

A Bombay despatch says: "Natives held two monster meetings to-day, attended by twenty thousand people, at which resolutions were adopted to present an address to the Marquis of Ripon, retiring Governor-General of India. Sixty thousand rupees were subscribed to found a national institution as a memorial to the Marquis. The speakers commended his practical good sense and statesmanship. There were frequent demonstrations of loyalty to Queen Victoria. A number of native princes telegraphed their sympathy with the object of the meetings."

**FRANCE AND CHINA.**

Admiral Lespes has arrived at Hong Kong from Tamsui. Operations at Formosa are at a standstill, owing to a monsoon and constant rain at Kelung.

Tonquin advises say that as a reprisal for the attack made by Chinese upon the French gunboats *Elclair* and *Tromer*, on the 9th instant, General Delisle telegraphs that Col. Duchesse attacked a force of black flags and Chinese regulars entrenched in fortified works near that place. The French forces captured the fortifications and the enemy fled. The French lost eight killed and twenty-five wounded. The Chinese have evacuated Tong-Kai Valley. A later despatch states that Col. Deregence yesterday stormed, without loss, three fortified villages and destroyed or captured all the enemies' supplies. The enemy were in full retreat, taking refuge in the mountains and forests.

A Hong Kong despatch says:—French forces on the 14th inst. attempted to drive Chinese sharpshooters from a hill near Kelung, but were repulsed with the loss of twenty killed. On the 16th the French shelled the hill, and recovered the bodies of the killed. The bodies had not been decapitated. Steamers and junks are now running the blockade, the blockading fleet not being sufficient to prevent their passage.

**UNITED STATES.**

On Saturday evening a Democratic jollification was held at Lloydsville, O., at which an old vulv was used as a cannon. While it was being loaded, a boy lit a Roman candle, sparks from which set fire to powder in a heavy box. An explosion resulted by which Orville Bewley, Wm. Barnes and Joseph Loper were fatally injured. Their clothing was torn off, and their faces and bodies were horribly mangled. Bewley's arms were torn off. Two boys were seriously injured.

The only remaining liquor saloon in the town of Blodensburg, Ohio, was wrecked by prohibitionists on Saturday night. The proprietor was struck by a stone and died from his injuries.

The Sunday before election, Rev. W. E. Loucks, pastor of the First Presbyterian Church, Logansport, Indiana, preached against adultery, and immorality in politics. Since that time the *Pharos*, a daily paper, has published scurrilous insinuations concerning Mr. Loucks' character, which were twice retracted.

Next afternoon's edition of the paper renewed the assault. Meeting Mr. Louthian, the editor, on the street, Loucks took him to task about the publication, when the former applied an offensive epithet to the latter, when Loucks struck him a violent blow, knocking him across the sidewalk, and stood ready to continue the fight, but Louthian retreated. It is said Loucks' congregation supports him in his action.

Julius Robb, a farmer, was instantly killed on the 25th, at Hot Springs, Arkansas, by a tree which descended through a tree, cutting a limb clean off. It then passed through Robb's body, from the shoulder obliquely, and buried itself in the earth. It was dug up to-day, and found to be iron pyrite of the size of a tea cup. There is great alarm among the people of the country since the occurrence.

**CANADIAN.**

On Monday while the Salvation Army was parading the western portion of Toronto the residences of the female commander, Capt. Gilroy, on Richmond street, was visited by apparently well-informed parties, who went straight to the depository of the weekly collections and abstracted the amount, viz, \$140, and decamped.

The second floor of the Custom House, Ottawa, fell on Saturday evening, there being several hundred barrels of apples stowed on the second floor, which fell, and landed on the street, and other articles, which were smashed to pieces. The loss will be upwards of \$2,000. As the goods were in bond the Government will be losers.

Accounts reaching Kingston from Stacio, state that twelve deaths from small-pox have occurred and a large number of people are ill. Father Fleming, pastor of the Catholic Church, has been a victim of the disease, gives a sad account of his experience, and the Sisters of Mercy sent an appeal for assistance. On Thursday they opened a hospital at Tweed and have six patients and prospects of many more, as they write. The disease is all around, and seems to be spreading rapidly. A traveller for a Kingston leather house has passed through the North of Hastings and found people excited and taking precautions against the disease. There is one case at Bridgewater, but it has been isolated, and communication between Tweed and Stacio stopped. Near Mortrank there are two cases, but they are said to be only extreme chicken-pox. There is a case of small-pox at Erindale and one at North Beaver Lake. In the last two cases people were very cautious enough to prevent the spread of infection, and Tanworth will not allow communication with the infected places. All through the country vaccination is the order of the day, and almost every house is being constantly fumigated. Rev. Father Twohey has gone to Belleville to make minute inquiry about the epidemic, and see what he can do about sending nurses and medical help.

His Excellency the Governor General received information from the Nile to the effect that Michael Brennan, Ottawa, one of the Canadian contingent, died from dysentery, and that William Morrison, Toronto, was drowned. Further particulars will follow. Intelligence has been sent to the friends of both men.

To our HAMILTON SUBSCRIBERS:—We would be pleased if our Hamilton subscribers would pay the amount of their indebtedness to Mr. Luke King, general agent for the *Record*. We have at present no other agent authorized to collect moneys in that city and vicinity.

PRESENTATION.—Our respected fellow-citizen Mr. John A. Miller, on the occasion of his leaving the employment of Messrs. John Green & Co., to accept a more lucrative position in Hamilton, was on Saturday night made the recipient of a magnificent swinging silver water pitcher and goblet, upon which was engraved the following inscription: "Presented to J. A. Miller by the employees of John Green & Co., November, 1884." Mr. Miller is one of those gentlemen whom to know is to esteem, hence it is not surprising that his friends should testify their regard in this manner.

**CHRISTMAS CARDS.**

We have on hand at the CATHOLIC RECORD Office a splendid and varied collection of Christmas cards. Our cards are Catholic in design and significance, such as should be used by Catholics, instead of the meaningless pasteboards so much in vogue for the conveyance of Christmas wishes. Our cards are sold at various prices, but all are of neatest design. We guarantee making a suitable collection to parties forwarding us any specified sum, and indicating the quantity of cards they require. Address Thomas Coffey, CATHOLIC RECORD Office, London, Ont.

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FOR 1885.

SECOND YEAR.

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**CONTENTS.**

Astronomical Calendar for 1885. Rat's Postage. Calendar for the Year, with Feast and Fast in red and black. The Way to Paradise. A Poem by Eleanor C. Donnelly, with full page illustration. A Noble Wife, with two half page illustrations. A Relic of Catholicity, with a picture of a relic in Norway. M. of Father James Marquette and a Discovery of the Mississippi. John Gilmary Shea, LL. D., with full page illustration. Turning the Tables, St. Elizabeth and the Legend of the Troll, by the French of Paul Reval. Two illustrations. A Christmas Story, adapted for the Catholic Home Almanac, with full page illustration. The Mammoth Cave, illustrated. Anule's Heresy, by M. de. The Catholic Church by the Most Rev. M. A. Corrigan, Coadjutor-Archbishop of New York, with full page illustration. A Good Scouting. The Widower's Message, a poem by Ellen Forrester. The White roses, by Anna T. Washington Irving, illustrated. The "Our Father" and "Hall Mary," by Bishop Guertin. The Provincial and Plenary Councils of Baltimore, 1829-1884, by John Gilmary Shea, LL. D., with portrait of the Most Rev. James G. Thompson, D. D., Archbishop of Baltimore. Dolly; a Western Drover's Story, illustrated. A Prairie, by Anna T. Washington Irving, with full page illustration. The Stranger's Friend, St. Francis of Assisi, by Mrs. A. Kniesz, illustrated. The Fortune Teller, illustrated. Most Rev. P. J. Ryan, D. D., second Archbishop of Philadelphia. The Widower's Adventure, illustrated. Most Rev. Archbishop Boniface Wisner, O. S. B., with portrait. Our Lady, St. Elizabeth, The Assumption, in verse, by Eleanor C. Donnelly, illustrated. The Old and the New, by Bishop Guertin. A Knick-Knack, Poland, with portrait. A Generous Musician, illustrated. For Bishop Guertin, illustrated. Rev. Anthony Kniesz, C. S. S. R., with portrait. Only a Crayon Sketch, a story of Michael, illustrated. The Soldier. A Knick-Knack, by Rev. Louis A. Lambert, with portrait. Her Only One, a poem by Mary A. Burnett, illustrated.

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1669 NOTRE DAME ST.  
**MONTREAL**

Dedicated to Very Rev. Dean O'Reilly.

His thin white hair is folded Upon his brow as snow...

Ab! How often in those dear old days, That hand raised towards the sky...

Beloved, revered by young and old, He passed through life a saint...

NEWS FROM IRELAND.

In the Dublin Corporation the Nationalist majority are taking vigorous action in vindication of their principles.

George Bolton, the immaculate and ingenious George, has been reinstated in his office as Crown Solicitor.

The new Chief Secretary for Ireland is paying one of the penalties of being associated with Dublin Castle.

On November 4th a large force of police evicted three tenants from the parish of Carrigmoad.

On November 6 Mr. Peter McDermott, J. P., attended by some bailiffs and escorted by twelve police...

named Bryan, tenants to Alfred Power, to whom was due £218 17s 2d as four and a half years' rent...

Mr. Russell Martin, who was the first to initiate the cheap loaf in Cork, has made a further reduction...

A large and representative meeting, embracing all classes and creeds in Cork, was held on Nov. 4...

The revision which has just concluded in Cork has very materially strengthened the already impregnable position of the Nationalists of that city.

Writes are flying about the heads of the Limerick corporators as thickly as the leaves are flying now on the Autumn blasts.

On Oct. 31, the remains of Mr. James Meskell, Dublin, were consigned to the grave. In life he was well known as a pure-hearted and uncompromising patriot.

At a time when the condition of the city of Limerick is the cause of the most memorable contention of our day, it is interesting to note a complaint made by the local press...

The fangs still left to scotch landlordism are being thrust with deadly venom into its hapless victims all over the country.

On November 1st, the cattle and goods belonging to parties in Loughrea and district were seized by the police for the blood tax...

The Rev. James Hanly, P. P., Fairymount, Castlerose, died on November 3, after a long illness, in the 69th year of his age.

On November 4th a large force of police evicted three tenants from the parish of Carrigmoad. The tenants are—Edward McGrath, Lisnacreeva, 6 acres of land, large family and wife bedridden; Michael Macatee, a wife and nine small children, with 7 acres of poor land on the Doory Hill estate...

of time, packed its component parts away in the carts, and started off in procession for its new destination.

The Nationalists of the county Down held, on November 23, another splendid meeting at Ballyvaughan, adjacent to Banbridge.

The trembling Whigs are in a piteous condition in Portadown. Refused the use of the town hall, they proceeded to a back yard to hold their "indignation meeting."

The awakening spirit of Northern patriotism asserted itself again on Nov. 1. Mr. Henry McGrath, of Portaferry, was on that date the recipient of an address and a purse of fifty sovereigns.

The Nationalists of Kilkenny proceeded, on Oct. 31, to Dergany, near Dromore, to complete the erection of the Land League emblem on the occasion of the Kennebec band, which were to some flag which they planted on a mound overlooking the scene of operations.

The Very Rev. J. J. McMahon, Dean, V. G., died on Nov. 5th, at the Parochial House, Carrickmacross.

The Nationalists of Derry held a fine meeting in their spacious League hall, on Nov. 2, Mr. James Coll McLaughlin occupying the chair.

The heartless evictions on Inistrahall Island, which were checked a short time ago by the local V. G., are now to be carried out with vigour.

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On November 6 Mr. Peter McDermott, J. P., attended by some bailiffs and escorted by twelve police, commanded by Mr. Morrell, D. L., Pitdown, proceeded to the lands of Tiboroughy, distant about a mile from Pitdown, and evicted a family

An Alarming Disease Afflicting a Numerous Class.

The disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and, in fact, the entire glandular system.

Have the eyes a yellow tinge? Does a thick, sticky, mucous gather about the eyes and in the morning, accompanied by a disagreeable taste? Is the tongue coated? Is there pain in the side and back? Is there a fulness about the right side as if the liver were enlarging?

Loss and Gain. "I was taken sick a year ago with bilious fever." "My doctor pronounced me cured, but I got sick again, with terrible pains in my back and sides, and I got so bad I could not move!"

Yours respectfully, (Signed) R. Turner.

Both the Mason & Hamilton organs and pianos excel chiefly in that which is the chief excellence in all its musical instruments, quality of tone. Other things, such as portability, are much less so than this.

Peter Kieffer, Buffalo, says: "I was badly bitten by a horse a few days ago and was induced by a friend, who witnessed the occurrence, to try Dr. Thomas' Electric Oil. It relieved the pain almost immediately, and in four days the wound was completely healed."

The French ambassador to the English Court paid a neat compliment a little while back to a peeress who had been invited to him for an hour.

Dr. Willis announces the fact that "mothers-in-law are not laughed at in Persia." Same here. He must be a bold man, without any hair, but who could laugh at his mother-in-law.

W. W. McLellan, Lynn, N. S., writes: "I was afflicted with rheumatism, and had given up all hopes of a cure. By chance I met Dr. Thomas' Electric Oil recommended. I immediately sent (fifty miles) and purchased four bottles, and with only two applications I was able to get around, and although I have not used one bottle, I am nearly well. The other three bottles I gave around to my neighbors, and I have had so many calls for more, that I feel bound to relieve the afflicted by writing to you for a supply."

A Wonderful Machine.

An inventor writing to the Scientific American proposes to revolutionize the present system of cultivating the earth. He describes a machine that is rigged with large windmill sails, has a tiller for steering, will travel up hill or down, and with the wind in any direction...

KEEP IN THE FASHION.—The Diamond Dyes always do more than they claim to do. Color over that old dress. It will look like new. They are warranted. 10c. at druggists, Wells, Richardson & Co., Burlington, Vt.

Working up an "Interview." The laws of interviewing admit of a wide margin. Charles Wyndham was telling me recently how he was interviewed in America. The energetic reporter caught him just as he was changing between acts. "I haven't a minute to spare," replied the actor, hurriedly.

CHAPTER I. "I was taken sick a year ago with bilious fever." "My doctor pronounced me cured, but I got sick again, with terrible pains in my back and sides, and I got so bad I could not move!"

CHAPTER II. "I suffered with attacks of sick headache, neuralgia, female trouble, for years in the most terrible and excruciating manner. No medicine or doctor could give me relief or cure, until I used Hop Bitters."

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Written for the Catholic Record. The Bells of Bruges.

Hark! the bells are chiming From Bruges' hidden towers, Their majestic rhyming Show sublimed powers, As their soft thunder by sweet sounds sonorously seem echoing from the listening heavens over us.

FARM AND LIVE STOCK NOTES.

In killing, don't be brutal. Pigs are very sensitive to cold. Scrub the water-trough sometimes. Ice-cold water is unfit for animals. The quater bees can now be kept the better.

Sheep need dry, well-ventilated winter quarters. If there is spare time, put the gates and fences in order. Pine saw dust in nest boxes is said to keep away from fowls.

Banking up against the building is sure to keep out a deal of cold. Rock salt, in lumps, so placed that it can be licked at pleasure, suits sheep. It is said that England pays her enormous interest on the national debt, annually, by her turnip crop.

Farms on the sea coast, where seaweeds are cast up, can be enriched with these and good tillage alone. Lice are not apt to trouble cows and calves that are carded daily, a treatment that is also beneficial in many other ways.

Smutty corn should not be fed in a raw dry state. It has been known, when this fed, to cause violent inflammatory and other diseases in the animals consuming it. The ears affected by this fungus growth should be kept by themselves at husking time, and then be used as pig feed, first boiling them and pouring off the water in which they were cooked.

Eggs in winter.—To secure these, there must first be a warm, dry, well-ventilated stable. Warm food will also aid matters. Boiled potatoes mashed with corn meal or wheat middlings and fed hot will promote winter laying. Meat scraps are also needed. Water should be supplied twice a day, in a perfectly clean vessel or trough.

Ventilation.—The hen, sheep and other animal pens should be provided with means for drawing off the vitiated air of their apartments. The same thing is essential to a perfect root-cellar. One or more wooden boxes, four to six inches by ten inches across, may be made to extend from the ceiling, against the outer wall, to the roof, and then connecting with narrow openings directly under the projection of the roof. A slide placed between each box at the lower end may serve to regulate the passage of air.

head, that will admit of a circulation of sun, light and air.

Flowers and the Lawn. Protect pansy beds lightly. Geraniums suffer if crowded. The least frost kills cinerarias. Carnations will not bear heavy watering.

One species of canna roots serve as food in the tropics. In winter, morning is the best time to water pot plants. Large growing trees should not be used in small yards. Give oranges and lemons only enough water to keep them fresh for the next four months.

One of the best methods for protecting delicate roses or other shrubs is to bend them over and cover with soil. The hardness of the English or evergreen ivy in America is not so much a question of the thermometer as to keep them from the sun in the winter. They do best on the north side, which is also the coldest side of the building.

A change of soil in whole or part is as essential to complete success in growing flowers in beds as in pot culture, although not needed so often. Now is a good time to carry out improvements of such character. Chrysanthemums after flowering.—As soon as the blossom is gone, cut down the plants to near the soil. The pots may then be stored for the winter in the cellar, as neither much light or heat is needed for them during this season.

Life is too short to wait fifteen years for shade when, by manuring, the same end may be accomplished in five. Manuring Trees.—If you wish to hurry up the growth of an evergreen or other tree, wonders may be done by applying a surface dressing of rich manure, over the space covered by the top of this season.

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offices in the land; and his night and day labor deserves much higher remuneration than what is accorded to him. The common letter carrier gets more salary. Considering his life labors only to be rewarded hereafter, he spends his time in administering to the wants of those over whom he is placed by his Bishop, caring for nothing, seeking for nothing more than a livelihood, and of this he is often deprived, at least one suitable to his calling.

We fully acknowledge the fact that the burdens of the congregation are unevenly borne, that according to their abilities, some people fall short of what they should do, while others do more than their share. On this point we can hardly suggest a remedy. Every congregation experiences the same trouble, since the backsliders haven't the honor, the justice, the Catholic spirit to do their duty; yet they no sooner get sick than they send for the priest, and expect him to attend them, though knowing that they do not deserve it from their past conduct. Some Bishops entirely prohibit priests from attending their sick calls. As churches are for all, and they intrude themselves without bearing their portion of expense, their moral sense of justice is so clouded that nothing short of an earthquake would awaken them. They have no right in church, they have no right to the pastor's labor, they have no right to expect the rewards of a dutiful, faithful Catholic. Such members are an evil in the Church; they begot a feeling of opposition to pastors and to church dues, and are an evil in church circles. God alone will justly reward or punish them for their lives.

If parents who quarrel and stay away from church on account of a little financial squabble, which at the most amounts to only a few dollars a year, realized the death-blow they give the faith of their children by such an example, they would not be so prone to array themselves against Church laws, and all that is necessary for the welfare of the congregation. Every slight imaginary offence of the priest in striving to maintain himself and the church he governs, should not be a justifying cause to stay away from Mass on Sundays. God will require a rigorous account for this neglect, more especially when such neglect or obtuseness on the part of the parent, weakens the faith of the children, whose religious practices now-a-days depend so much on the example of parents.—Church Progress.

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Mr. John Morrison, of St. Ann's, N. S., was seriously afflicted with a disease of the kidneys that dropsy was developing and his life was despaired of. Two bottles of Bardeol Blood Bitters cured him after physicians had failed.

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Have you tried Holloway's Corn Cure? It has no equal for removing these troublesome excrescences, as many have testified who have tried it.

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Have you Bright's Disease? "Kidney Wort cured me when my water was just like chalk and that I thought I was dying." Frank Wilson, Peabody, Mass.

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Have you Liver Complaint? "Kidney Wort cured me of chronic liver disease after I had tried to die." Henry Ward, late Col. 69th Regt. N. Y. Army.

Is your Back lame and aching? "Kidney Wort, (d. bottle) cured me when I was lame I had to roll out of bed." G. M. Tallapoche, Milwaukee, Wis.

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