

The Catholic Record.

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

VOL. 7.

FOR THE WEEK ENDING SATURDAY, NOV. 8, 1884.

NO. 317

CLERICAL.

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BISHOP vs. DOCTOR.

A LATE SERMON BY THE PRINCIPAL OF QUEEN'S, REV. DR. GRANT, CRITICISED BY BISHOP CLERLEY.

The following sermon was delivered by the Bishop of Kingston in St. Mary's Cathedral yesterday:

Last Monday there appeared in a local journal what purported to be a report of a sermon delivered the previous day by the Principal of Queen's University in the University Convocation Hall. For the rev. principal I entertain sincere respect. The exalted position he occupies, and his repute for eminent scholarship, and his grave official responsibility to society in this province, Catholic as well as Protestant, in regard to the higher education of youth, add great importance to his utterances and dispose the minds of many for ready acceptance of his teachings. Had the startling theories set forth in the published sermon been propounded by a Protestant clergyman holding no position of command or influence over any section of my flock, it is probable that I should not deem it my duty to pass any public criticism upon it. But now a painful obligation devolves upon me, as bishop of this diocese and divinely commissioned guardian of the sacred deposit, to correct certain grievous errors ventilated in that sermon respecting the Deity and Divine Providence and the miraculous operations by which the Son of God in the flesh confirmed His mission to men. To me, as truly as to the Apostle of the nations, the word applies "Necessity lieth upon me," for were it unto me to preach not the gospel, (1 Cor. 9, c.), and the command to me is "Preach the word, be instant in season, out of season, reprove, entreat, rebuke in all patience and doctrine." (1 Tim. 4, c.) This morning I will deal with the first part of the published sermon, which treats of God's government of men, and will pursue the subject this evening at vesper. On another Sunday I will, please God, deal with the second part of that sermon, which is:

SHAMEFULLY VIOLATES THE MIRACLES OF OUR LORD JESUS CHRIST. The following is the extract from Principal Grant's discourse to which attention was called:

"If a man had used the words 'all power in heaven and earth is given unto me,' he would have been sure to have added, 'therefore I will accomplish my own ends'; but 'Christ added: 'There is no God but God.' 'All the power is God's, and all the agency is man's,' and Christ, understanding this, spoke in accordance therewith. In support of the latter statement the Principal alluded to electricity, which has existed since creation, but never used until man, the agent, acquired it of necessity. The same might be said with regard to the vast prairies, which are God's; they were useless, however, till man went upon them and cultivated them, illustrating that man alone can do nothing, but when linked to God he can do everything. The speaker alluded to the miracles of Christ's time, and said that there were much greater miracles performed to-day. Our Saviour had cured two blind men, but now men are curing thousands, and institutions have been established for that purpose alone. The miracles of the Pentecost was nothing in comparison to what can be done to-day, when a man can sit in his room and through the medium of the press speak to millions of people. The miracles of old were principally clustered around two great epochs—when Israel became a nation by the power of God, and when the nation to which Christianity was given was collapsing. Miracles were performed during Christ's time, but never was an angel used to preach the message of salvation, that duty falling to the lot of men, who were even mistaken and one-sided in some of their views."

In the allusion to Christ healing the blind the Principal did not draw a comparison, but desired to point out that if the things that were accomplished to-day were performed in the days of old they would have been pronounced miracles.

A GENERAL PRINCIPLE is here laid down, that "all power is God's, and all agency is man's." It is applied to both the supernatural and the natural order of life, the latter being adduced for illustration of the former; and we are told that "Christ, understanding this principle, spoke in accordance therewith," and this is why He did not, in sequence to his affirmation of his own omnipotence, add the declaration, "Therefore I will accomplish my own ends," but rather added, "Therefore, go ye," &c. Now, this principle is egregiously erroneous. It errs against philosophy, that is, against reason, in respect of natural operations; and against Christian faith, in respect of both the natural and the supernatural. For it is an established dogma of philosophy that God the Creator is God the Ruler and Governor of the universe, and holds in his hands not only "power" but "agency;" and He does not abandon His creatures to themselves, but sustains,

controls, aids and directs all and each, even the least of them, concurring them to their appointed ends by His active and immediate influence upon them suitably to the nature assigned by Him to each; and in regard of man, who is a moral and free agent, this co-operation of God, the Supreme Ruler and Governor, is physical for merely physical acts, and both physical and

MORAL FOR ALL MORAL ACTS. This dogma flows directly from the nature of the Godhead, which, as it is actually infinite in every order of perfection, possesses in itself the supremest plenitude of all reality; and, by consequence, there cannot possibly be any entity, any act, any reality, or any good, moral or physical (and all physical acts are physically good), in the whole sphere of the creation, that has not its existence in God, from God, by God, in His immediacy, from His bounty, by His agency. The sovereign dominion of God over every creature likewise involves this truth, that there is no agency whatever in man independent of, or separable from, the agency of God, concurring physically and immediately with Him in reducing to action the powers of mind and body, whereby God Himself has invested him; so that God be the lord of man's action and man's concrete acts no less than of his life and his faculties of agency. Furthermore, the absolute necessity for God's conservation, active and continuous, of man's existence and life and possession of his mental and bodily powers in continuity, holds equally for the divine conservation of those vital powers in their exercise, and consequently for divine concurrence in every single action of man. These truths, relating to God of infinite majesty, and His intimate relations with His creatures, although reason may apprehend them with certainty, even prior to revelation, cannot be adequately comprehended by our feeble intellects. "He that is a searcher of majesty, shall be overwhelmed by glory." Our mental vision is dazzled as we look upon God. We may, however, form some faint idea of our existence in God's immensity, and our conservation in life and faculty by God, and our dependence on His co-operation for all our actions by consideration of other things in nature.

In instance, the feathered tribe live, breathe and move through the hours, less regions of air; they are sustained in their flight by its power; they are nourished and invigorated by its energizing properties, and are dependent on its agency for the warbling of their joyous notes and the communication of their melodious message to men for the praise of the Great Creator. So also the many inhabitants of the deep, as they rove in perpetual silence through the immensity of the ocean, live by the watery element out of which they were formed by God on the fifth day of the creation; they are upheld by its resisting powers, and derive motion from its reactive agency. The earth and its fellow planets, lifted up on high, and supported by no material foundation, are set, each in its place by the finger of God, and borne by His mysterious agency along the lines of their prescribed orbits, in the infinity of space, with mathematical precision, ever acting and reacting on each other, and harmonizing the "music of the spheres" to the praises of their God. "The heavens shew forth the glory of God, and the firmament declareth the work of His hands; day to day uttereth speech, and night to night showeth knowledge." (Psalm 18, s.) The child in the womb living by the life-blood of its mother, vitally affected in its organism by her constitutional and hygienic conditions, quickened by the pulsations of her heart, and trobbing in response to her nervous emotions, conveys the idea of life within life and agency sustained by agency, and parental conservation and filial dependence. And thus nature all around help us to realize in some slight degree the truths of philosophy and religion which I have been endeavoring to explain to you. To this twofold principle of God's active physical conservation of man in life and power, and His indispensable concurrence in our actions is referred the primary

DUTY OF INTELLIGENT CREATURES, to worship the Creator, omnipresent and omnipotent, humbly adoring Him as the sole source of vitality and power and agency and act in the universe, and confessing with grateful heart our absolute dependence on his good-will for our being, our life, our health and energy of mind and body, for all whatsoever we are, or have, or may have done of good, and giving glory to God for all, because He is the first cause of all, the supreme agent, and we are wholly his, and our works are His, and by His right hand we are upheld throughout all the successive movements of our existence. On the same twofold principle is based logically the consoling dogma of Divine Providence watching over and ruling and governing the moral order of the universe, dealing with every human individual in the most minute affairs of life, with families, also, and nations and races, for the good of all, "reaching from end to end nightly, and ordering all things sweetly" (Wisdom 8, c.). So intimate is the connection between these dogmas that whoever impugned the former, as Epicurus, among the ancients, and the deluded followers of Spinoza and Socinus, with the Rationalists generally, in modern times, have felt bound to impugn the latter; also; whereas the Pagan philosophers of highest name, Plato, Plotinus, Cicero, Seneca and others, as well as all Christian philosophers in every age, in their defence of God's providence, have recognized its logical basis in the doctrine of divine conservation and divine concurrence in the actions of creatures.

The Catholic Church, to whose custody

all truths of natural and revealed religion have been committed by our Saviour, has most plausibly cherished

SEVERAL FUNDAMENTAL DOGMAS affecting the honor of God and her children's duty of fear and love towards Him. Testimonies of fathers and doctors and popes and councils might be adduced without number. But I bring forward one testimony only; it is her beautiful morning prayer, appointed for her million priests and religious men and women, to be recited by them, publicly or privately, in her name, from day to day, in behalf of her children: "O Lord God Almighty, who hast brought us safely to the beginning of this day, preserve us to-day by Thy power, that we may fall into no sin this day; but that all our thoughts, words and works may be ordered by Thy governance to the fulfillment of Thy righteousness, through our Lord Jesus Christ, Thy Son, &c." After which is repeated three times, "Incline unto mine aid, O God; O Lord, make haste to help me;" and then the prayer proceeds, "O Lord God, King of Heaven and earth, vouchsafe this day to direct and sanctify, to rule and govern our hearts and our bodies, our thoughts, our words and our acts, according to Thy law and the doing of Thy commandments; that, through Thy help, we may here and for ever and ever be saved and delivered, O Saviour of the world, who livest and reignest for ever and ever." How little does she, the great Catholic Church, believe in the principle that "all power is God's, and

ALL AGENCY IS MAN'S." The Bishop next addressed himself to Principal Grant's two illustrations of the principle, "All power is God's, and all agency is man's," drawn from electricity and agriculture. Having explained the various divisions of agency, or efficient causes—the primary and secondary, the adequate and partial, the co-ordinate and subordinate, the material, instrumental and disposing causes—he delivered a most interesting and instructive exposition of the deity of God, being only a disposing cause, whose efficiency has no immediate physical influence upon the desired effect, but is limited to the arrangements of the material and instrumental causes, preparatory to the effective agency of God by and with the forces of nature supplied by Himself and sustained by Him in their actual exertion. The Bishop made the telegraph operator a very apt illustration of the whole work being the pressure of his finger upon a wire. Here is the beginning of "agency" in relation to the effect; all the previous acts, the preparation of the acids and metals and their combination, belong to the disposing cause. Here also, is the

END OF THE OPERATOR'S AGENCY, the transmission of the electric movement along the wires and under the rusty disc, being the agency of God, through material forces created and energized directly and immediately by Himself. By a similar scientific analysis He placed the agriculturist in a very humble position of "agency" by the side of God, his whole work consisting in the opening of the sod, throwing a grain of corn into it, and leaving it there to rot. Having done this much, said the Bishop, the agriculturist may retire to his bed, betake himself to travel, from October to August, and on returning to his field will see a crop of corn raised by God's good providence for the food of man. For which reason it is not to the farmer, but to our Heavenly Father, we return thanks each time we have partaken of a wholesome meal. Farmers ploughed and sowed and cast their seed into the soil for seven successive years in the land of Pharaoh, and God, refusing to pour out His bounty upon sinful man, left the Egyptians without produce of grain. He did the same for the space of three years in Israel for punishment of King Achab, in compliance with the prayer of Elias. Should He in anger be pleased to inflict a like chastisement hereafter upon the inhabitants of this Dominion, no principle, "All power is God's, and all agency is man's," will not meet popular acceptance in those days.

ABSOLUTE NONENTITY OF MAN as an "agent" in the production of several natural effects vulgarly attributed to him, was graphically, and judiciously, by the condescension of the audience, amusingly illustrated by the Bishop's analysis of the photographer's operations. As a disposing cause the artist is assumed to have dipped a plate of glass in a certain acid, placed his subject before the lens, and the prepared glass behind it. Up to this point there has been no agency whatever in relation to the effect. A lid still covers the lens of the telescope. The subject is quite at ease. The artist is moving in and out of a back room. It is at length time for "agency" to begin. The artist bids the subject keep the eyes steady, and draws aside the lid of the telescope. "Agency" is now in motion; the efficient forces are in operation; in a minute the interesting effect is produced in the likeness of the subject upon the glass. But what has the artist been doing? Whilst the "agent" was working out the effect he was simply standing by, with his arms folded, or he was counting the seconds by his watch!

The Bishop promised to return to his subject at vesper and deal with it scripturally. He preached for a full hour and a half last evening to a densely crowded congregation.

Lord Granville is about to have erected a handsome memorial cross on the spot where St. Augustine landed in England.

ST. PETER'S CHURCH, OUSTIC.

DEDICATION BY HIS LORDSHIP BISHOP CLERLEY.

Sunday was a red letter day in the annals of the Roman Catholic congregation at Oustic, for then was dedicated to the service of God the handsome new church of St. Peter's, whose erection has possessed so large a share of their interest and attention for the past year, and whose completion may well be to them a genuine source of gratification. So portentous an undertaking as the building of a church costing \$5,000 in a country parish, it may readily be imagined was viewed by some with misgivings, but was a work inaugurated by men whose zeal was not to be overcome by trifling obstacles, as is shown by the fact that to-day the church stands clear of debt, and better, that there is a small surplus left in the hands of the trustees. The steps which led up to it were easily traced. It was a work first commenced by the former pastor, Father Nolan, and under the direction of his successor the present pastor, Rev. Father Macdonald, its advocacy was continued until it has now been carried to a successful issue. The imposing ceremony which marked the laying of the corner-stone a year ago, and the splendid bazaar of last winter which constituted the chief means of raising the necessary funds, are features of the progress well remembered by all who read about them in the time.

THE DEDICATION. His Lordship Bishop Clerley and Vicar General Heenan arrived in Guelph on Saturday from Hamilton, and on Sunday morning left for Oustic in company with Rev. Father Doherty, S. J., of Guelph, being met at the church by Rev. Father Macdonald, S. J., who had preceded them thither. A procession was once formed in the sacred edifice, consisting of the clergy above named and a number of faculties, all wearing the appropriate vestments of their order. The procession passed down the centre aisle to the front entrance and thence around the building, His Lordship sprinkling holy water about the foundation as they went and at the same time pronouncing the dedication service in Latin. On returning to the door they re-entered and the same ceremony was performed within, after which the church was thrown open to the large number of people who waited without, and who soon filled seats and aisles to such an extent that standing room was at a premium. High Mass, in the presence of the Bishop, was then celebrated by Father Macdonald, the music being rendered by a portion of the choir from Guelph.

It is to be regretted that the beauty of the house and the place where they glory dwelt, was the text from which Rev. Father Doherty addressed a few words appropriate to the occasion. After referring to the building of the temple and the promise which God had given David that He would meet His people there, the rev. gentleman reminded his hearers that here in this new house which they had erected for their worship, dwell not the ark of the covenant, but the glory of God Himself came to them in this place which had just been dedicated. No doubt the erection of this house was the result of many sacrifices, and of anxious care to their pastor as well as to those among them who had been in harmony supplying the material means for its erection. But no doubt those who had the undertaking most at heart were those who would feel that the consecration of this place could not have been theirs had not the Catholics of Ontario and indeed of the Dominion responded generously to our appeal. We desire especially to thank the ladies of the Royal City to whom we owe so much, the ladies of Loretto and Sisters of Saint Joseph, who helped us in so many ways. In a particular manner we acknowledge the encouragement of the Fathers in the Hill—but whose presence to-day prevents us from giving full expression to our sentiments. We are glad to be able to state that living in the midst of non-Catholics, friendly relations subsist between them and us, and we indulge in the hope that recent events have dispelled many of the prejudices of early training.

Praying that Your Lordship may be spared many years to lead us on the road to eternity—we beg your Lordship's blessing for ourselves and families. Signed on behalf of the congregation, Simon O'Brien, Trustee, Jno. McMahon, Treas., Patrick O'Boyle, Jno. Blanehfield, James Serritt, Edward McDermott, Maurice Murphy, Matthias McCann. His Lordship, in replying, thanked them very much for the address. It had afforded him very great pleasure to be in their midst on the auspicious occasion of the opening of this church which was so good an evidence of the zeal of their pastor and themselves. It was a consolation to the fathers to know that their works and teachings were responded to so liberally by the good people of Eramosa. It was a matter of gratification to find so much permanent love between those who differed from them in religion and themselves. Let them too be so instructed in their holy religion that a knowledge of it may direct them how to act to seek the good and well-being of their neighbors, and to be ever ready to render an account of the hope that is in them.

that when the young people of the parish were thinking of settling in life they should associate with those of their own belief. Their brethren who were separated from them in this respect did not desire to intermarry with them and they should not do so either. There was nothing that led to more unhappiness than these mixed marriages. Ask any man and woman who have had experience of married life what it was which sustained their happiness and they would tell you it was faith religion. With all the trials they had to encounter, man and wife must have the whole confidence of each other, and they could not have this unless their faith and holy religion were the same. Another thing which they were to avoid was the use of intoxicating drink, that thing which brought so much degradation and misery to the home and family. What was it which raised man above the brute creation? Was it not his reasoning faculties, which elevated him above all around him. Yet these were interfered with by the use of intoxicating liquor. It brought him down beneath the level of the beast. The horse took what drink nature told him was sufficient. You may be anxious to have him take more, but a drop more he will not take. But the drunkard not only takes what is sufficient—what is needed to slake his thirst—but willfully drinks more and more until he finds the use of reason becoming clouded, and degrades himself beneath the level of the brute. There is nothing more degrading than a man or woman under the influence of strong, exciting drink. Let us then discountenance in every way in our power this disgusting vice of drunkenness. Let us keep it far from us. Any good or holy organization that may be instituted among you for its prevention eagerly embrace it. In conclusion he exhorted them to cultivate a spirit of prayer which was the golden key that opens the door to God's greatest graces.

CONFIRMATION. On the conclusion of the mass, about twenty children came forward to receive the sacrament of confirmation, His Lordship addressing a few words before the ceremony explanatory of its significance, and afterwards tendering some good advice to the little ones, principally warning them against reading pernicious literature.

PRESENTATION OF AN ADDRESS. At the close of the services Mr. John McMahon stepped forward to receive the following address:— To His Lordship James Joseph Curley, O. P. D. D., Bishop of Hamilton. MAY IT PLEASE YOUR LORDSHIP: We, the Catholics of Eramosa, beg to welcome your Lordship in our midst.

We take this opportunity of proclaiming our inviolable attachment to our holy Father in the person of the Supreme Pontiff, Leo XIII., even in chains gloriously reigning. We rejoice he has chosen for his representative of Hamilton a son of Saint Dominic, a brother of Saint Thomas Aquinas and Saint Vincent Ferrer. It is with feelings of thankfulness to Divine Providence that we invite your Lordship to dedicate our new church. We are sensible that this pleasure could not have been ours had not the Catholics of Ontario and indeed of the Dominion responded generously to our appeal. We desire especially to thank the ladies of the Royal City to whom we owe so much, the ladies of Loretto and Sisters of Saint Joseph, who helped us in so many ways. In a particular manner we acknowledge the encouragement of the Fathers in the Hill—but whose presence to-day prevents us from giving full expression to our sentiments. We are glad to be able to state that living in the midst of non-Catholics, friendly relations subsist between them and us, and we indulge in the hope that recent events have dispelled many of the prejudices of early training.

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THE CHURCH. The new Church of St. Peter's is as cozy an edifice as may be found in any country parish. The main building is 60x42 feet in size, with a rear extension which forms suitable vestry apartments. There is seating capacity in the church proper for three hundred and forty people, and with chairs or benches placed in the fine wide aisles when the capacity of the building is taxed, room can be made for close on five hundred. Both outside and in it is furnished with a taste which does credit to the builders. Messrs. D. J. Murnaghan and John Douglas were the contractors and did the masonry themselves, engaging Messrs. James P. White and R. O'Brien to do the carpentering, Messrs. J. & W. For-

rester to do the painting, and Messrs. Dyer & Cordery to do the plastering. The contract price was \$4,000, but the material which was supplied by the congregation and other extras would bring the whole cost up to \$5,000.

ALL SOULS.

All souls' is a day appointed by the Church of God wherein the living are specially exhorted to offer prayers and suffrages for the souls of the faithful departed. "Judah, the valiant commander, having made a gathering, sent 1200 drachms of silver to Jerusalem for sacrifice, to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. . . . It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."—2 Mac. xii, 47. "Make an agreement with thy adversary quickly, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen, I say to thee, thou shalt not go out from thence till thou pay the last farthing."—St. Matt. 25, 25.

So pray that, rescued from the storm Of Heaven's eternal fire, We may lie down, then rise again, Safe, and yet saved by fire.

CARDINAL NEWMAN.

—Union and Times.

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.

CATHOLIC FAMILY ALMANAC.

The numerous orders we daily receive for the Catholic Family Almanac attests 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.

CATHOLIC NOTES.

Arrangements for the third plenary council are about completed at Baltimore. Official members of the council number about one hundred, but visiting clergymen will swell the list to nearly seven hundred. Accommodation for all has been secured.

At the recent German Catholic Congress, held at Breslau, 400 delegates were in attendance, and Prince Blucher, grandson of the Protestant general of that name who saved the allied armies at Waterloo, occupied the chair.

Rev. Father Donnelly, of the bishop's palace, has been appointed by his lordship Bishop Fabre as spiritual adviser of the Catholic Mutual Benefit Association of Montreal.

Father Curé, S. J., has gone to the Eternal City to place himself, it is said, at the disposal of the ecclesiastical authorities, and thus crown his act of submission and reparation.

Though the Catholics of Germany number one-third of the population, they sent to the battle-field of 1870-71 2,567 nurses, whilst the Protestant associations mustered but 750.

The Vicar-General of the Diocese of Rimouski has published a circular addressed to the Roman Catholic clergy of that diocese by Bishop Langevin, notifying them of the dire straits of the sufferers by the late fire at Clarendon, and instructing them to hold, if possible, a collection in their aid in each and every church in the diocese. The bishop also thanks Hon. Dr. Fortin and Hon. Mr. Flynn for exertions in behalf of the sufferers.

Protestant missionary societies, who set their hearts on converting the Jews in America, find that the operation is as expensive as that of the Irish Church Missions among the Catholic peasants of Connaught. From the report of one of these societies, which has just been issued, it appears that four Jews were converted last year at a cost of \$21,356.75 a head.

Quite a cordial greeting that must have been between two aged servants of the Lord. The Rev. Dr. Downes, of Killmacree, 80 years of age, accompanied by one of his curates, arrived from Queenstown to personally visit His Eminence, Cardinal Macloskey, seventy-five years old. It is his first glimpse of this country. As already intimated, he came solely to see America's Cardinal. When the traditional three-score and ten with an added decade braves the dangers of the sea for such a purpose, our beloved Cardinal must indeed be venerated in the land of his ancestors.

The painful accident which befell Mr. Archie McNeill, of this city, some days ago at Hyman's boat and shoe factory, has cast a gloom over his many friends in London, who all hope to hear of his speedy and entire recovery.

Written for the Record. To the Sacred Heart.

Within thy Sacred Heart, dear Lord, My anxious thoughts shall rest, My father ask for life nor death, Thou knowest what is best.

THE HAUNTED ROOM.

A SCHOOL TALE.

The boys of Langdon Manor School were supposed to be led by eight o'clock, but on this particular night...

Train the Boys for Business.

There is one element in the home instruction of boys to which little attention has been given; and that is the cultivation of habits of punctuality, system, order and responsibility.

CHEAPNESS NOT QUALITY!

"Messrs. Editors: I have enclosed \$— for the Journal. This, I think, ought to be sufficient to satisfy your bill; if not, and you think you cannot afford that, you need not send the paper any longer, as I find I can't afford to pay it.

COLORED CATHOLICS.

In last Sunday's New York Sun, James Reipath, writing from Baltimore, gives following interesting account of St. Francis' Convent in the city which is managed by the colored Oblate Sisters of Providence.

HE PAYS A VISIT TO THE PUPILS OF THE GLOUCESTER STREET CONVENT.

On Monday morning at seven o'clock the Rev. Father Nicoll celebrated a Low Mass in the chapel of the Congregation de Notre Dame on Gloucester street in presence of the young lady pupils of the establishment.

CATHOLICITY IN THE FAR WEST.

The census of population for 1880 contains some instructive summaries. Few of our people know what a vast Church is springing up between the Mississippi and the Pacific.

Don't You Do It.

Don't suffer any longer with the pains and aches of Rheumatism, which make life a burden to you. Relief, speedy and permanent can be procured at the nearest drug store in the form of Kidney-Wort, Elberidge Malcolm of West Bath, Maine.

A Valuable Patent.

The most valuable discovery patented in modern times is that of the best blood purifier and liver and kidney regulator.

A Great Mistake.

It is a great mistake to suppose that dyspepsia can't be cured, but must be endured, and life made gloomy and miserable thereby.

A Wise Conclusion.

If you have vainly tried many remedies for rheumatism, it will be a wise conclusion to try Hagar's Yellow Oil. It cures all painful diseases when other medicines fail.

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PERSISTENCE.

SERMON PREACHED IN ST. PETER'S CATHEDRAL, LONDON, SUNDAY, OCT. 26, BY THE REV. FATHER COFFEY.

"Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect." (St. Paul, Eph. vi. 13.)

The Apostle St. Paul, in his anxiety and solicitude for the Ephesians, whom he had converted to the faith, addressed them an epistle replete with earnest exhortation and inspiring counsel. He told them of the great blessings they had received through Christ Jesus. He recalled the time when they were dead in offences and sin, and reminded them that "God, who is rich in mercy, hath quickened them in Christ, hath raised them up and made them sit in heavenly places through Christ Jesus." And he begged for them to the Father of our Lord Jesus Christ, that "being rooted and founded in charity they might be able to know the charity of Christ which surpasseth all knowledge, and that they might be filled unto all the fullness of God." He admonished them in terms most earnest and most solemn to walk worthy of their vocation, "with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in one bond of peace, one body and one spirit, one Lord, one faith, one baptism, one God and Father of all who is above all, and through all and in us all." (Eph. iv. 2-6.) He urged them with all apostolic ardor and Christ-like persuasiveness that they should be followers of God, even as most dear children—that fornication and all uncleanness and covetousness should not be even named among them. But his exhortations and his counsel, though encouraging and inspiring as they were, he summed up and epitomized in the words: "Therefore, take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect." To stand, then, in all things perfect, we must have put on the armor of God, which is righteousness, which is truth, which is justice, which is obedience to the law. The Apostle is explicit in this exhortation, wherein he reenumerates and emphasizes that which Christ himself had preached and taught. Our Divine Redeemer, once addressing his disciples on Mount Olivet, said to them: "Take heed that no man seduce you; for many will come in my name, saying: I am Jesus Christ; and they will seduce many. And you shall hear of wars and rumors of wars. See that you be not troubled; for these things must come to pass, but the end is not yet; for nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences and famines and earthquakes in places. Now all these things are the beginnings of sorrows. Then shall they deliver you up to be afflicted, and shall put you to death, and you shall be hated by all nations for My name's sake. And there shall many be scandalized and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall seduce many. And because iniquity hath abounded, the charity of men shall grow cold. But he that shall persevere to the end, he shall be saved." (Matt. xxiv. 9-14.) Upon perseverance then did Christ Jesus insist, upon perseverance also does the apostle St. Paul, in his admonitions to the Ephesians, likewise insist: "Take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect." A fitful, passing, transitory resistance will not profit us unto salvation; we must stand and remain perfect. Jesus Christ, says St. Bernard, was obedient unto death, and unless we be obedient—obedient unto Him, obedient unto death—ours will not be the unfolding crown of heaven. Never, at any period in his life, maintains this great doctor, is the just man satisfied that he has won the prize, that he has reached the goal, that he has gained the summit. He never ceases to strive, he never ceases to fight, he thirsts and hungers for victory, so much so that were he to live forever, his every thought and every action and every energy would be directed to the acquisition of greater merit and higher reward. It is not for time only that he binds himself to the service of God, it is for eternity. "No man," says Christ, "putting his hand to the plow and looking back, is fit for the kingdom of God." (Luke ix. 62.) And again, the Redeemer of mankind, ever solicitous that his disciples should clearly apprehend the necessity of persevering unto the end, spoke unto them a parable that we ought always to pray and not to faint. (xviii. 1.) The resurrection of Christ was for him a glorious and never-ending triumph over death. Our resurrection from the death of sin should be likewise an enduring triumph for us. In this sense did St. Peter exhort his followers: "You, therefore, brethren, knowing those things before, take heed lest, being led aside by the error of the unwise, you fall from your own steadfastness; but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (1st Peter iii. 17.) The apostle St. Paul is equally emphatic, solemnly as urgent, equally as impressive: "Keep yourselves," says he, "in the love of God, waiting for the mercy of our Lord Jesus Christ unto life everlasting." (Jude 1, 21.) In the Book of Revelations there is admonition upon admonition to perseverance. "Be thou faithful unto death and I will give thee the crown of life." (Apoc. ii. 10.) Could language be clearer, more urgent, more effective. But the inspired writer is not yet satisfied. He adds, "Have in mind therefore in what manner thou hast received and heard, and observe." (iii. 2.) Can any one fail to apprehend the import and significance of this appeal for steadfastness in the service of God? If any man so fail to apprehend it, the inspired writer will convince him, for in the same portion of Holy Writ he says, with a clearness that will permit of no misapprehension, "He that is just, let him be justified still, and he that is holy, let him be sanctified still." (xxii. 11.) The Royal Prophet had, long before the coming of the Messiah, held the same teaching. He had begged of the Lord to strengthen him in his footsteps that he might not falter. He had implored him with all fervor to confirm him in his service that he might forever seek his presence. Out of his love for God he declared in all humility, "I walked in the

innocence of my heart in the midst of my house." (Pal. c. 2.) We should turn with readiness, with gladness and submission to the admonitions of the inspired Book; spare no effort, shrink not, avoid no sacrifice, but put them in practice. As Christians we have for master God himself, the God of infinite goodness, unfathomable wisdom and immeasurable power, the God who has loved us from all eternity, the God who has loved us out of his own unspeakable bounty, the God who has loved us despite our own wickedness and unworthiness. God is our master, to Him we have pledged fidelity. The sancti God whose attributes are set forth and exhibited by the holy man Job in language of sublimer terror and holiest enthusiasm: "He is wise in heart and mighty in strength! Who hath resisted him and had peace? Who hath removed mountains, and they whom he overthrow in his wrath knew it not; who shaketh the earth out of her place and the pillars thereof tremble, who commandeth the sun and it riseth not; and shutteth up the stars as it were under a seal; who alone spreadeth out the heavens, and walketh upon the waves of the sea. . . . Who doeth things great and incomprehensible and wonderful, of which there is no number?" (Job. ix. 4-10.) The God in whose service this holy man persevered is the God whom we have for master, a God mighty indeed and to be feared, but also a God to be loved. He is the God who brought the Israelites out of bondage, fed them with manna in the desert, and gave over their enemies into their hands. He is the God who sent His Only Begotten to redeem mankind and regenerate the world. Verily, he is a God to be loved, whose mercies are above his works.

possess of amendment must be perseverant. We must be determined to avoid sin, because by sin we offend God who is so good, lose his sanctifying grace, close the gates of heaven and open those of hell. A purpose of amendment founded on merely natural motives can avail us nothing. It is God whom we offend by sin, and therefore it is for God's sake we must avoid sin and never again pollute our souls with its guilt. A frequent and potent cause of relapse is the non-avoidance of the occasions of sin. All men are prone to evil and of themselves find great difficulty in subduing concupiscence and avoiding sin. When, therefore, we expose ourselves to the occasion of sin, the temptation acquires new strength, and nothing short of an extraordinary grace can save us from a fall. An extraordinary grace is one we can not hope for, because we expose ourselves to the danger of the sin most imprudently and presumptuously. It is, above all, the proximate occasions of sin which we must be resolved to abandon. Not only must abstention be refused as if we abandon not these occasions, but, if we refuse to avoid them, our conversion becomes simply impossible. A third cause of relapse is neglect of the means of amendment and of perseverance. We must, if we really desire to persevere, be watchful. To the vigilant alone will be given the reward of glory. Foreseeing the dangers that menace their salvation, they avoid these with the most scrupulous care. He that hath an earthly treasure devotes his every thought and his entire attention to its safety and preservation. Our treasure is our immortal souls. Should we not be watchful in their regard, for they are more precious than silver or gold or earthly possessions of any kind or character whatever. We must likewise pray with constancy and devotion, pray for light and strength to know our weakness, and avoid the allurements of sin. We must walk in the presence of God, remembering that He knows all things and sees even our most secret thoughts and actions. We should also frequently renew our good resolutions, that, as often as we approach the sacraments, we may receive the grace and the force necessary to persevere in the service of God. Perseverance then, should be our watch-word. It was at the baptismal font we began our progress towards heaven. We then avowed our purpose to persevere by renouncing the devil and the world, with all their works in glory. We then bound ourselves, in the face of heaven and earth, to live and die for Jesus Christ, that is to say, we entered into a formal and most solemn obligation to persevere in the practice of good and in the avoidance of evil. He therefore that has the misfortune to fail to persevere, forgets and despises these resolutions. Hence a most deplorable fall. He had renounced the devil and the world, he had renounced Satan and sin. He had pledged himself to serve Jesus Christ, and Jesus Christ only. Now he declares he will serve Him no more. "Not this man but Barrabas," (John xviii. 40.) Not this man but rather Satan, the arch-fiend and rebel, who deprives the soul of grace and virtue, of merit and glory!

We will not have this man to reign over us, cries out the faithful Christian. He desires not that Christ should reign in his soul. No, he goeth to the princes and the powers of darkness, saying, like Judas of old: "What will you give and I will deliver Him unto you." (Matt. xxvi. 15.) O sin! O concupiscence! O Satan! what will you give me and I will abandon my baptismal innocence, my promises, my vows, my soul, my salvation, my crown, my glory, my God, and my eternity!

From so sad a fate may God deliver us. We have now almost reached the term of this blessed month, appointed and consecrated to special devotion to the Holy Mother of God. But before its term is reached we have time to ask of the Immaculate Virgin to bless our good purposes and our good resolutions—to procure for us the grace of perseverance unto the end, that we may not in vain repeat the words of the holy man Job:

"As long as the breath remaineth in me, and the spirit of God in my nostrils, my lips shall not speak iniquity, neither shall my tongue contrive lying. Till I die I will not depart from my innocence."

Flirting With Strangers. The practice of flirting with strangers on the street, in the horse car, in restaurants, etc., "just for fun," without the shadow of an introduction, at best under cover of some flimsy pretext which is at once understood by the opposite party, has grown prevalent.

FLETCHER.

Thursday, the 23rd Oct., will long be remembered in the village of Fletcher, it being the day of the opening of the new Separate School of that place. The building is a handsome red and white brick, 46 feet long, and 26 wide. It was commenced under the pastorate of Rev. Father West, and completed by Rev. Father Hodgkinson, the present pastor, at a cost of \$1300. A large crowd assembled for the opening. After the accustomed ceremonies Mass was celebrated at the appointed hour by our worthy priest. Towards its close he addressed the large audience upon the subject of Catholic education. The Church, he said, was often misunderstood upon this point by many outside the fold, many going so far as to assert that the Catholic Church was opposed to education, this, however, is not true, as the Church has ever shown herself the true friend of education. Her mission is to teach, she received that mission from Christ when He said to her through His Apostles, "Go, teach all nations." The apostles went forth, they taught, and in their successors, they were teaching in the Catholic Church to-day. How then, said he, could the Church be the enemy of education, when her very mission is to teach, when this is the very reason of her existence—that she may show us the way to Heaven by her holy teaching. No, he continued, the Catholic Church is not the enemy of education, if so why did she erect this beautiful building in which we are to-day, and in which your children are to be taught? This certainly did not look like the Church being the enemy of education. No, the Catholic Church is not the enemy of education, but she is, she has ever been, and she ever will be, the sworn enemy of godless education. The Catholic Church wishes her children to be educated, she binds parents in conscience to fulfill this duty, but she is not satisfied with a mere intellectual knowledge, she is not satisfied with preparing them for this transitory earth, she wishes them to receive at the same time a knowledge of their holy religion to guide that intellectual knowledge. She wishes to prepare them for Heaven, for that Heaven for which God created their immortal souls. The rev. gentleman then proceeded to explain the meaning of the word education, and particularly the meaning of the words, Catholic education, which included not only a knowledge of the sciences, but also and more especially the science of all sciences, the science of holy religion. The child, said he, is father of the man, neglect the child and you neglect the man. O! how often do we see these poor neglected children of society coming forth as instruments of God's vengeance upon the society that unheeded them, coming forth to curse the world that would not teach them, coming forth to fill our prison cells with criminals; hence it is the world exclaims: We must educate our children, not only their mind, but their immortal souls. The Catholic church forgets not the soul of the little child, she educates that soul for God in the school days of its innocence, nor rests until she sees it safe in Heaven. It takes the little child in the days of its youth, prepares its little mind to receive human knowledge, but at the same time it instructs its childish mind in the knowledge of its God. Here, in the little garden of that child's soul, she sows the seed of the Catholic faith, of that holy faith which is to guide it back to its God. This is Christian, this is Catholic education. The three great educators of the child were the Church, the home, and the school. The Church through the priest, the home through the parent, the school through the instructor, it was the duty of parents then, to see that their children should receive the three-fold instruction; then, said he, these children would go forth into the world, they would be able to take their places honorably in it, a credit to the school in which they were trained, a credit to their parents, whose hearts they would fill with joy, and above all a credit to the Church, to their glorious Catholic Faith. Rev. Father Hodgkinson then concluded by congratulating the people on the beautiful building they had erected, a building that would stand in after years as a monument of their love and zeal, a building which, surmounted by its cross-crowned tower, would ever teach their hearts to soar heavenward where alone is true knowledge, the knowledge of God.

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The Studies embrace the Classical and Commercial Courses. Terms of instruction in ordinary expenses, Canada money, \$150 per annum. For full particulars apply to Rev. Denis O'Connell, President, Box 46.

MEETINGS.

IRISH BENEVOLENT SOCIETY. The regular monthly meeting of the Irish Benevolent Society will be held on Friday evening, 12th inst., at their rooms, Masonic Temple, at 7:30. All members are requested to be present. G. A. STURM, President.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.

The regular meetings of the Catholic Mutual Benefit Association, will be held on the first and third Thursdays of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, White Stock, Richmond, Ont. Members are requested to attend punctually. For full particulars apply to Rev. J. A. HEVEY, Sec. Sec.

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OUR LADY OF LAKE ST. CLAIR.

Last week we spoke of the pastoral visit of His Lordship the Bishop of London through the County of Kent. It is this week our pleasing duty to record his progress in the adjoining county of Essex on a similar mission. On Monday, the 27th, the Bishop, accompanied by the Rev. Father Flannery, St. Thomas, visited Amherstburg, a flourishing and populous mission in the South Riding of Essex. On Sunday morning he administered the rite of confirmation to one hundred and seventy-five persons. His Lordship spoke in the French and English languages, not only on the preparation required for confirmation, but the various duties of a Christian life. On the 29th the Bishop held the exercises of the visitation in the church of St. Joseph, River Canard. This is an exclusively French Canadian parish, in charge of the Rev. Father Marselle. Here His Lordship confirmed one hundred and fifty persons. He spoke at length in French, as well as the candidates for confirmation as to the parish-ers generally. At St. Anne's, a mission in charge of Father Andreux, His Lordship confirmed one hundred and forty-four persons. Here also, as at Amherstburg and River Canard, the bishop addressed those present in their own beautiful and expressive tongue.

From St. Anne's His Lordship proceeded to Windsor, where, on the 1st of November, he celebrated the thirtieth anniversary of his ordination to the priesthood. On the 2nd took place the blessing of the new church of Our Lady of Lake St. Clair, at Walkerville, a busy and flourishing village two miles from Windsor. But before speaking of the ceremony of Sunday last, which marks another epoch in the religious progress of the county of Essex, we will, we doubt not, be permitted by our readers to make some reference to Essex, on account of its interesting religious history, its rapid growth in population, its material wealth and climatic advantages. The religious history of Essex is indeed most interesting. Away back in the twilight of Canadian history, early in the eighteenth century, there was a church or mission station at the place now called Sandwich, but then known as Pointe de Montcal, the parish of the Assumption. Sandwich, has formed part successively of the dioceses of Quebec, Kingston and Toronto, and is the mother parish of the county of Essex. In 1782 a church was erected at Pointe de Montcal by the Rev. M. Hubert, then pastor of the place, but afterwards Bishop of Quebec. The new church was the object of a special and signal mark of favor from Pope Pius VI. This was a plenary indulgence to be granted twice a year, once on the Friday after the octave of Corpus Christi, and again on the feast of the Assumption, the patronal festival of the parish. The original copy of the Papal indulgent conferring this privilege, bearing date February, 5th, 1783, is preserved in the archives of the parish. After the departure of the Rev. M. Hubert the Church of the Assumption was attended by the Rev. M. Frochetie, cure of St. Anne's, Detroit, then by the Rev. M. Dufaux, who was for ten years pastor, dying early in September, 1796. The Rev. M. Edmond Burke, Vicar-General, who resided at Riviere au Raisin, attended the mission till the following Christmas. On that happy day the faithful of the parish of the Assumption were delighted by the arrival in their midst of a zealous and distinguished priest who for twenty-eight years was to exercise the holy ministry among them. This was the Rev. J. B. Marchant, priest of St. Salpêtré and director of the College of Montreal.

The population of the parish of the Assumption was in 1790, 861, while that of St. Anne's, Detroit, was 1,469. The year 1801 was rendered memorable by the visit to Detroit of Mr. Denaut, Bishop of Quebec, who confirmed in the church of Assumption no fewer than 500 persons. The largeness of this number is not surprising when we consider that this was the first episcopal visitation since that of Mgr. de Pontbrant in 1755. At the beginning of this century Western Canada was very thinly populated. The parish of the Assumption of Detroit was the only one in a territory now forming several dioceses. The settlers were scattered all along the river Detroit, Lake St. Clair and a few on the river now known as the Thames. In 1803 two new stations were established, one at St. Pierre on the Thames and the other at St. Malden or Amherstburg. The mother church—the Assumption of Sandwich, was the place of residence of the pastor, who for many years had to serve either by himself or through his vicar, whenever he could obtain one, the two new stations. St. Pierre was, however, visited but twice in the year. The first vicar of Rev. Cure Marchant was M. Gatiou of Quebec. He came to Sandwich in 1801 and remained five years. M. Joseph Crevier arrived in 1816, some few months after the visit of Mgr. Pleissis. M. Marchant died on the 16th of April, 1825. His memory is justly held in veneration to the present day. His remains repose with those of Father Potier and M. Dufaux under the nave of the church known as the communion table. He was succeeded by his vicar, M. Crevier. Through the solicitude of the latter a community of nuns came to Sandwich to take charge of the girls' school, and for a time there was question of building a convent, but the project fell to the ground and the religious left the parish. Rev. Angus Macdonell, pastor of St. Raphael's, Glenagary, succeeded M. Crevier in 1831. He held the position of pastor of Sandwich for twelve years. He was, however, absent for three years during which time he was replaced, first by M. Yvelin and afterwards by M. Morin. Fathers Hay and Schneider also served at Sandwich as curates during the pastorate of Father Angus Macdonell.

The old church was now threatened with ruin, and the parish stood in the face of a pressing necessity to build a new one. Father Macdonell commenced the erection of a beautiful and spacious edifice, the walls of which were hardly completed when he left the mission to be succeeded by the Jesuits. One of the first acts of Bishop Power's episcopal administration was to restore to the society of Jesus the field of labor won to Holy Church a century before by the apostolic ardor of Fathers De la Rivière and Potier. The coming of the Jesuits changed the face of things at Sandwich. They had at their head a man who, besides a rare administrative talent, was possessed of ardent zeal, a rare gift of speech, and blessed with the heart of an apostle. This was Father Pierre Point. The Jesuits came to Sandwich in August, 1843. God alone knows all the good they accomplished during the sixteen years of their apostolic labor. Father Point had for assistants at various times—Fathers Nicholas Point, Choue, Duranquet, Chazelle, Jafre, Menet, Ferard, Grunot, Mainguy, and Conilleau. The new church was now rapidly pushed to completion and dedicated in 1846. Ten years later the diocese of Toronto was divided. Out of its western portion was formed the diocese of London, whose first bishop, Mgr. Binsonneault, obtained from Rome the removal of the Episcopal See from London to Sandwich and went to reside at the latter place towards the close of the summer of 1859. The formation of the diocese of London gave a new impetus to religion throughout the western peninsula. At the time of its establishment there were but two parishes in the entire county of Essex. But soon after new missions were formed out of the old parish of the Assumption. Since the accession of the Right Rev. Dr. Walsh to the See of London, more especially, has religion made rapid and marvelous progress in Essex as elsewhere. There are now in the county of Essex thirteen flourishing parishes, and the Catholic population has increased from 10,429 in 1861 to 19,101 in 1881, the total population in the former year being 25,211, and in the latter 46,992. The parish of Walkerville, the latest erected in Essex by His Lordship, is composed of parts of Sandwich, Windsor and St. Anne's. On Sunday last they had the gratification of seeing their beautiful new church dedicated by His Lordship the Bishop. This church, the corner-stone of which was laid on the 18th of May last, is one of the finest in the diocese of London. For some time before undertaking the building of this beautiful structure the Bishop saw the necessity of providing his people in that portion of his diocese with additional church accommodation. He visited the locality several times to ascertain the best site for the building, and after due deliberation decided on Walkerville. He entrusted the project to the care of the Very Rev. Dean Wagner, of Windsor, who, last spring, made the purchase of a beautiful site on the banks of the River Detroit. On the 18th of May last the foundations were so far laid as to permit the laying of the corner-stone by the Bishop, a ceremony which attracted a large concourse from all the adjoining country. The work of construction was pushed on with vigor by Dean Wagner, and on Sunday everything was in readiness for the dedication. The church is constructed of red brick, 90x45 feet, with seating room for 500 persons. A winter chapel and sacristy attached measures 36x24 feet, and can accommodate 150 persons. The entire cost of the structure reaches \$12,000. All but \$2,000 of this large amount has been raised and paid by Father Wagner within the space of a few months. The interior of the church is very fine. The flooring is of maple and the pews of black ash. The plastering has been done with a neatness and skill reflecting the highest credit on the designers and workmen. The altar is of marble and really elegant in design and execution, bearing very emphatic testimony to the artistic merits and talent of M. O'Brien, whose production it is. The windows are of stained glass, the gift of parishioners and friends. Over the altar stands a magnificent statue of "Our Lady of Lake St. Clair," after whom the church is named. The effect, on the whole, is most pleasing. The ceremony of Sunday morning was quite impressive. It began at 10:30 sharp. The Bishop, vested in full pontificals, was assisted by the Rev. Fathers Coffey, of London, McBrady, Aboulin, and Mungovan, of Sandwich, the Very Rev. Dean Wagner acting as master of ceremonies. Before commencing the ceremonies, the Bishop addressed the large congregation present in the French language. He spoke fluently and vigorously in that tongue, explaining the nature of the rite he was to perform, and complimenting them on the zeal and generosity they had shown in the construction of their beautiful church. He likewise exhorted them to be true to their traditions. Attended by the clergymen just named, the Bishop then blessed the interior and the exterior of the church. Returning to the sanctuary, he also blessed the statue of Our Lady of Lake St. Clair. High Mass was then celebrated by the Rev. Father Dunphy, of Windsor, the Bishop being assisted at the throne by the Rev. Fathers Coffey and Aboulin. The musical portion of the service was very fine, the Walkerville choir being assisted by some members of the choir of Windsor. At the offertory Mrs. Kilroy sang with finest effect an "Ave Maria," and at the communion the Messrs. Joseph and Clement Janisse, clerk and deacon, respectively, of Sandwich, rendered in a most exquisite style an "O Salutaris" which will not soon be forgotten by those present. The sermon of the day was preached by Rev. Father McBrady, of Sandwich College, in the French language. The rev. gentleman proved himself a thorough master of that beautiful tongue. He explained the purpose of Christ's coming, and His mission on earth. He held that the church had the same mission to fulfill, and that all men were bound to hear and obey the church. He urged them to obedience, fidelity and constancy. At the conclusion of the service the Very Rev. Dean Wagner informed the congregation that the Bishop had, out of his kind desire to encourage them, made a gift to the church of a magnificent oil painting valued at \$100, to be suspended over the main altar.

The name selected by His Lordship for the new church recalls historical recollections of the most touching interest, especially from the Catholic standpoint. In that precious little volume "Legends of Detroit" we read the story of the baptism of Lake St. Clair: During the long winter months of 1678-9 there might have been witnessed on the banks of the Niagara River, some five miles above the Falls and near the mouth of what is now known as Cayuga Creek, an undertaking new and unheard of in that locality, and well calculated to excite the wonder and amazement of the savage denizens of the surrounding forests. It was the building of a ship by the daring band of French explorers under the Sieur de La Salle—the first sailing vessel that ever navigated Lake Erie and the upper lakes, and the pioneer of the vast commerce that now plows these waters. Through the dreary winter the little band of workmen toiled assiduously, though their food at times was only parched corn, and they had to depend to a great extent on the uncertain supplies of fish and game furnished by the Indians, while spikes, chains, anchors and even cannon had to be carried up the rocky steep from the level of Lake Ontario. The undaunted energy and iron courage of their commander, La Salle, aided by the pious exhortations of the Recollet Chaplain, Louis Hennepin, bidding them to labor for the glory of God and the honor of France, made them indifferent to the taunts and jeers of the jealous Indians. Their imaginations were inflamed and their enthusiasm roused by glorious pictures of the new discoveries to be made in the far West: of the great honors and fortunes all were to acquire; of the new traffic that was to be opened in the hides of the wild cattle that roamed in countless numbers over the plains; of the inexhaustible supply of furs they could draw from the rich mines of Mexico, and of the outlet for all this wealth which was to be found at the mouth of the great Mississippi that La Salle was to open to the ships of France.

The shadows of the summer of 1679 had deepened before the little brigantine of forty-five tons approached completion. The commander had decided to name her the "Griffin," in allusion to the arms of the Comte de Frontenac, whose supporters were "Griffins." An expert wood-carver from Rouen had carved for the ship's bows a wonderful image of the Griffin, half lion and half eagle, with ears erect, emblematic of strength, swiftness and watchfulness. But among the more pious of the band the name was deemed an evil one, and their superstitious natures conjured up disasters to come. "For," they said, "a vessel constructed for such an enterprise ought to be named after the Blessed Lady, or at least after one of the saints." La Salle laughed at such notions, and tried to impress on the minds of the Frenchmen and Indians that the Griffin was a noble and manly figure, and that the ship would protect them from all harm, and guide them safely to their destination.

At last all was ready for the launch—the crew were assembled and the notes of the "Deum" floated on the air. A bottle of brandy was broken over the bows of the vessel, and liberal quantities distributed among the Indians. A salute was fired from the seven guns ranged along the decks, and amidst the enthusiastic shouts of "vive le Roi!" the vessel glided from her ways, and floated on the waters of the Niagara River. The indignation of the Indians who were watching, and who had never dreamed it possible to launch a vessel, knew no bounds. At last she was beyond their power to destroy by fire, which they had several times attempted. La Salle, with a number of his men, had returned to the shore and noticed the chagrin of the savages, pointed to the flag with a Griffin emblazoned thereon, proudly waving from the masthead, and tauntingly exclaimed: "Now you can see the eagle flying above the crew," alluding to the black-gowned Jesuits whom he deemed his enemies and what was worse, entirely too friendly with the Iroquois.

On this the noted prophet Metiomek could no longer contain himself, and exclaimed: "Great Chief, you are too proud. You have shown contempt for the Great Spirit who rules all things, and you have set up an evil spirit on His throne. He will strike beneath the west wind and trade with them and to destroy them with your cursed fire-water. You sneer at the 'black-gowns' Ontario sent you who have taught us to worship the Great Spirit and till the ground. But Metiomek, the prophet of his race, bids you beware; darkness, like a cloud, is ready to envelop you—the Christian Indian's curse rests on you and on your great ones. She will sink beneath the deep water, and your blood shall stain the hands of those in whom you trusted." As Metiomek gave utterance to this prophecy in deep and impressive tones, amidst the most solemn silence, Fathers Hennepin and Zenoble looked serious, and the sailors ominously whispered to each other their apprehensions, but La Salle, with his usual exuberance of spirit, carelessly laughed away the rebellious mutterings which fluttered like a light cloud over the assembly.

On August 7, 1679, the great square sails of the brigantine were set, and La Salle, mounting the lofty stern, gave orders to take a course of west by south, and sailed away on the unknown waters. Despite the prophecy, the voyage was most prosperous, and favorable winds carried them twenty leagues the first night. On the 8th they made forty-five leagues and passed a point which they named St. Francis (now Long Point). On the 9th they passed Point au Pelee; and on the 10th, at the feast of St. Lawrence, they saw the Trois Seurs (Three Sisters' Islands), standing like the three Parcs, guarding the terrestrial paradise of Lake Detroit. As they sailed by Grosse Isle and the adjacent island, their spirits were wonderfully exhilarated. "We found," says Father Hennepin in his journal, "the country on both sides of this beautiful strait, adorned with fine open plains. Any number of stags, deer, bear (by no means fierce, and very good to eat) poles, hinds in abundance, and all kinds of game. The vessel's guys were loaded and decked with the

wild animals our French and Indian hunters shot and dressed. The islands on both shores of the strait are covered with primeval forests, fruit trees, like walnuts, chestnuts, plums and apple trees, wild vines loaded with grapes, of which latter some were gathered, and a quantity of wine was made. The vast herds of deer surprised us all, and it appears to be the place of all others where the deer love to congregate." And so the pioneer ship sailed up "Le Detroit" or the strait now called the Detroit River and passed the site of the present great city. They noticed on shore the spot where ten years before Dollier and Gallinée (who had visited these regions in a birch bark canoe) had worked in pieces the painted stone idol, worshipped as a Manitou by the Indians. They saw on the top of the forest the Indian village of "Toussica Grandie," and to impress the fleeing savages, gave them a grand salute from the guns—but the boat glided too rapidly for them to hear the imprecations hurled after them by the Indians, and the winds kindly wafted them away from the European camp. "May the Manitou whom we worship," they shouted, "and Wis Kin, your evil pale face who comes among us with his white winged bird vomiting forth fire, smoke and thunder; and may the Manitou whom the black gowns cast in the lake many moons ago so trouble the waters, that their canoe shall find no rest thereon and be drawn down to the home of the evil spirit at the bottom of the lake." A tremendous storm of rain and wind, which the Griffins passed Belle Isle into a circular-shaped lake at the head of the river.

The summer sun was setting and flooding the waters with its golden hues—the soft sound of the vesper bell died away in sweet cadences. The little band of intrepid explorers fell on their knees, giving thanks to Heaven for their prosperous voyage. On the lofty stern of the vessel was Robert Cavalier de la Salle, future explorer of the Mississippi; by his side Henri de Tonty, his captain of brigade; near by, his partners in the enterprise, the Sieur de Boironnet and the Sieur d'Autray, and also the notary Jacques La Meterie and Jean Michel the surgeon. Sixteen French voyageurs and a small number of Indians comprised the crew. As they rowed from their devotions Father Louis Hennepin addressed them a short discourse, and concluded by saying: "This is the feast of St. Claire, let us commemorate it by bestowing her name on this beautiful sheet of water. I hereby solemnly baptize it Lac Sainte Claire, by which it will be henceforth known." Then all pledged the newly christened lake in many a bumper of wine made from the Detroit river grapes. The Griffin's journey to Lake Michigan, where La Salle left her in order to pursue his discoveries, his vain effort to find the mouth of the great river he had explored while on his second expedition from France, and the closing of his adventurous career by the murderous hands of his men are events which have illustrated many a glorious page of our history. The attempt of the vessel to return loaded with a precious cargo of furs is mentioned, but uncertainty throws its melancholy shadow over its subsequent fate and that of its daring crew. But Indian tradition sees the angry Manitou of the water surround the ill-fated ship and drift her into unknown realms, and at night midnight nights they hear a full chorus of many voices chanting the evening hymn, and frequently the image of a phantom ship is seen in the clouds. To convey some idea of the material wealth and varied productions of the County of Essex we will cite from the Ontario agricultural report (1881) which last week supplied us with such valuable information concerning the County of Kent.

In this county settlement was commenced as early as 1701, principally by French Canadians, which nationality is still strongly represented in certain localities, particularly in East and West Sandwich. Six townships are reported as still under process of settlement—the remainder are settled.

The general character of the soil is black. It consists for the most part, of black loam, with clay subsoil—in one or two townships sandy loam predominates, with clay, sand and, in some cases, a gravelly subsoil. The depth of soil varies from four inches to three feet, but generally it is from twelve to eighteen inches. There is a good deal of marshy land in the Township of Anderton and Malden, which is set down as unfit for cultivation, but which may be rendered cultivable by a proper system of drainage. There is no stony or hilly land in the county—all is rolling, with the exception of the bottom lands, which are reported to be in the proportion of 26 per cent. The cultivation of the soil is undergoing steady improvement. About 81 per cent. of the cultivable land is reported first class for agricultural purposes; about 12 per cent. second-class, and the remainder third-class.

Except in the Townships of North Colchester and East Sandwich, the county is well watered by springs, rivers and creeks. Water can be obtained by digging at a depth of from four to one hundred feet. In some townships wells are dug to hold the surface water. In Rochester Township artesian wells are bored through blue clay to a depth of one hundred feet. The price of farms varies according to the quality of the land, the improvements made thereon, and the character of the farm houses and outbuildings. First-class farms fetch from \$30 to \$65 per acre; partially improved farms, from \$20 to \$30 per acre; bush lands, \$15 to \$30 per acre, according to the quality of the timber thereon.

About 44 per cent. of the cultivable land is clear of stumps. There are no pine stumps anywhere in Essex. The fences appear to be exceptionally good, particularly the road fences, black ash and oak are commonly used. Board fences are being introduced on the highways. About 41 per cent. of the farm houses are of brick, stone, or first-class frame—the remainder are of log or inferior frame. About 39 per cent. of the outbuildings are reported first class; the remainder are inferior. Very little under-draining has been

done except in the Township of Gosfield. No report has been received as to the proportion in which tiles are used. In Gosfield 1,000 acres have been under-drained. But the Ontario Drainage Act, for the reclamation of wet lands, has done wonders for Essex. Under this Act thousands of acres have been brought into cultivation, and are to-day yielding a profitable return from land that was, till recently, all but worthless.

Nearly all the farmers use improved labour-saving machines. The exceptions may be found on farms not sufficiently cleared of stumps to render the employment of machines desirable. The soil in Essex seems to have retained a good deal of its primitive richness, and little necessity has yet been experienced for the introduction of artificial manures. In some instances, however, plaster and salt have been used, mostly for corn and clover.

The whole of the uncleared lands in Essex are reported suitable for cultivation when cleared. In West Sandwich some of the uncleared land would have to be drained before being brought under tillage. The chief products of Essex are corn, wheat, oats, fruit (apples, peaches, pears and grapes), tobacco, sugar cane, sorghum, beef, pork, cheese and butter. The soil is equally adapted to stock raising, grain growing, or dairying.

Nearly two-thirds of the county is still under bush, but there are indications of rapid depletion. No less than twenty-five mills are at work cutting whitewood (tulip), oak, ash, elm, hickory, bass, sycamore, and other woods, for exportation as lumber to the United States, where it is used for various manufacturing purposes. This industry, it is said, brings into the county every year over half a million of dollars, and gives employment to large numbers of workmen during the winter—in fact, to the extent of leaving none unemployed. Charcoal burning is also a newly developed industry, which must help to diminish the area of uncleared land. There are thirty charcoal kilns in the county, consuming 600 cords of wood weekly. The charcoal is shipped to the United States and used for iron smelting.

The female descendants of the early French settlers in this county are experts in the braiding of straw hats and in the knitting of woollen socks. These two industries are estimated to produce about \$95,000 annually—the city of Detroit having, it is stated, paid the French Canadian farmers of Essex \$85,000 last year for straw braids alone. The braids are also exported to the East and even to South America and Mexico, where it is made up into fashionable shapes and commands a ready sale.—A manufactory has been in operation at Walkerville, for the last two years, for the production of glucose (grape sugar). Glucose is used in the brewing of lager beer and in the manufacture of confectionery. Combined with syrup of sorghum, it will probably be extensively used in the production of molasses, a common grade of which is already made by Essex farmers exclusively from the sorghum. The cultivation of sorghum has already been so successfully prosecuted that one farmer is reported to be growing five or six acres, which yield him six barrels, or about 300 gallons per acre. This is sold at about 50 cents per gallon. The Early Amber sugar-cane is also being introduced, and hopes are entertained that sugar making will, hereafter, be carried on on a large scale.—A not unimportant industry, and one likely to have increased development, is that of the fishery on the river and lakes bordering three sides of the county. The fish hatchery at Sandwich will probably be the means of maintaining the supply of fish, and, perhaps, of increasing it. It is estimated that the whitefish and herring caught in these waters have an annual value of \$60,000.—Bee-keeping, on the best known scientific principles, is beginning to attract attention as an industry. The experiment is carried on in a small way, the experiment is pronounced to be entirely successful.

Essex is, per excellence, a fruit growing county. The Catawba grape grows to perfection in the Pelee Islands in Lake Erie, on the south coast of Essex. Pear trees, known to be at least a hundred years old, bear abundantly—from ten to fifteen bushels being taken from a single tree. Fall and winter apples are also on abundant and certain crops. Peaches, plums, and all the smaller fruits, grow without culture, and pay well when attended to. The population of Essex, according to the census of 1871, was 32,697. The market facilities of Essex are reported to be generally good. Amherstburg, Windsor, Chatham and Detroit are within easy distance. The Canada Southern and Great Western Railways traverse the county, besides which there are several shipping ports on Lakes Erie and St. Clair. It will thus be seen that the county of Essex, while one of the most populous, is likewise one of the very wealthiest in the province. From the material as well as from the religious standpoint it has before it a future of happiest promise.

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Redemptorist Mission. On Sunday, the 26th of October, the Rev. Fathers Miller and Kautz, of the congregation of the Most Holy Redeemer, opened a renewal mission in St. Alphonsus' Church, Windsor. The renewal mission was attended with the same alacrity as the first. Rev. Father Zinnen for five days conducted the exercises of the renewal of the French mission. The attendance in this case was also most gratifying. The number of communications reached the large number of 1,900. The mission was, on the evening of the 2nd, brought to a close by the Rev. Father Miller in a powerful discourse. The church was crowded to repletion. Just before the sermon Father Miller blessed the mission cross erected near the sanctuary, as a memorial of its grace. The Rev. gentleman then preached on the lessons of the cross. For fully an hour he discoursed on the solemn teachings of the instrument of human redemption. He said that this cross pointed both upward and downward—upward to invite us to direct our thoughts on high, and to lead us to direct our actions to the attainment of God and Heaven. Holy Church, day after day, in her own sublime language, invited us to raise our hearts on high, to keep them above the allurements and defilements of the world. If in the past we have not loved this invitation we should do so now. The occasion was propitious—it was most promising. They had just discarded sin, they had freed themselves from the enslavement of Satan. Now, indeed, it was that they should look upward, with hope and resolve and courage. Now it was that they should be resolved to live in the love and filial fear of God, firmly purposing to take no retrograde step, never to forget the folly of any downward movement. The cross pointed also to the right and the left. On the last day all men would be judged by an inflexible Judge. The just would then take their places on the right, the wicked on the left. Which side should the Christian choose—the right or the left? Ah! he had no doubt as to the choice they would make. He knew they were now earnest in the service of God, and that never more would they consent to separate themselves from His service. Their desire was to be on the right, where they would hear the glad-sounding invitation addressed to the blessed to enter into the joys of the Lord forever. Their desire was to be faithful, that the Just Judge might welcome them among his elect.

Father Miller spoke of another lesson of the cross. With faltering words, and accents broken by sorrow, and well nigh flushed by death, Christ had from the cross given us Mary for our Mother. In that divine Mother we had an all-powerful mediator. Our good resolutions we should place at her feet. She was a true, tender and loving Mother—ever ready to extend us her protection when we sought it with confidence. To Mary, then, we should have recourse, that our resolutions may be blessed and our purposes strengthened—that our lives may be marked by fidelity and constancy in the service of God, and our deaths be those of the just who die in the Lord. The rev. gentleman then imparted the papal benediction, which was followed by benediction of the Most Holy Sacrament.

The splendid marble altar of St. Alphonsus' Church was one blaze of light, and looked resplendent in its gorgeous ornamentation. This altar, we may say, is a veritable chef d'œuvre of artistic skill and finished workmanship. It is in keeping with the fine Church, which is the just pride of the Catholics of Windsor, the consolation of Dean Wagner, and the joy of the entire diocese of London.

Father Wagner has labored with such a singleness of purpose, such a devotion to religion, as to win the ready and affectionate co-operation of his people. Hence his success in all his works. This season he has had the gratification of witnessing the completion of the spirit of St. Alphonsus', which may be seen far and wide, casting the beautiful shadow of its golden cross over the whole town of Windsor, and for miles up and down the river Detroit. The cost of completing this exquisite monument of architectural skill was \$2,000. It is, we believe, purposeful within a few months to decorate the interior of the edifice in a manner according with its fine proportions and external beauty. If Father Wagner have at heart, as all know he has, the promotion of religion by the employment of those aids which the fine arts can supply, he has no opportunity of providing his people with the advantages of those more powerful incentives to Christian life—spiritual retreats and the earnest practice of the Word of God. The mission just closed in Windsor is one of many testimonies to this thoughtful and solicitous so well worthy a zealous pastor. The memory of the Redemptorist mission will long remain green in the hearts of the Catholics of Windsor. It was for them a season of benediction, peace, and holy joy. They will never forget the zealous and unremitting labors of the good fathers. By their instrumentality peace has been restored to many a soul—peace that will, we cannot doubt, prove abiding. They bring with them many hearty prayers for success in their arduous labors.

On Sunday, the 2nd, the Rev. Father Kautz opened the renewal mission in Malden. On Monday, the 9th, he was joined by Father Miller. The mission will close on Friday next.

CONVERSION. On Saturday, the 1st of November, Mr. John Williams, of Windsor, was received into the bosom of Holy Church in the convent chapel of that town. He had the happiness of receiving the holy rite of baptism from His Lordship the Bishop of London, who, on the same day, likewise administered confirmation to the young convert. Mr. Williams, on the morning of Sunday, Nov. 2nd, had the happiness of the first, novena, of partaking of the Eucharistic banquet. We wish him many long years of peace and happiness in the unity of the faith.

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NEWS FROM IRELAND.

George Bolton is being gradually shorn of all his glories. The latest loss he has sustained is his vote in the Queen's County.

The Dublin Corporation has swept the Anglo-Irish from the path of its resolve to wipe out a stain from the walls of Dublin streets.

It is worthy of remark that during the present Mayoralty of Dublin, the proper corporate officials attend at popular entertainments in the Mansion House in their State costume.

There was to have been a third great meeting on Sunday, October 5, at Ballinacree. Instead there was a strong meeting of policemen, armed with bayonet and buckshot.

On October 5, the interesting ceremony of laying the foundation stone of the new Catholic church at Fore, took place with every attendant circumstance calculated to make it a memorable one.

An imposing gathering of the people took place, on October 5, in historic Athlone. The great meeting held there was remarkable for its fact—that, as to give the snub direct to Mr. F. H. O'Donnell.

The Wexford Corporation have resolved to present Mr. O'Brien, M.P., with the freedom of the borough. What a pity it is that all Ireland is not enjoying her freedom, so that Mr. O'Brien might get a share of that also.

A National League court of equity in Tipperary will meet in the days when a regular campaign had to be undertaken in the district to collect the rack-rents.

Mr. Mulholland, M.P., writes to the Freeman to deny that he ever shook hands with Earl Spencer at Gowran or elsewhere. Clearly if men want to preserve their characters nowadays in Ireland they will not be seen shaking hands with the Lord Lieutenant.

The Bandon National League have pronounced strongly against hunting while the landlords persevere in their policy of oppression; and they call upon the people to either poison the lands, and give notice of the fact, or take some sterner measures to route the foxhounds.

Flunkivism in Cork made another exhibition of itself on Oct. 6. The Duke of Cambridge arrived in the Southern city on that day, and the "loyalists" gathered in great force at the railway station—among them, of course, being the Mayor, Mr. Barry Sheehan, and the High Sheriff, Sir George Penrose.

There was a great flutter over the coming of the Baroness Countess, among the poor islanders of Cape Clear and Sherkin, who surrendered themselves gleefully to the task of according her grand ovation. It is no wonder that they should so exert themselves in her honor, for she has—through the instrumentality of the sagacious and practical-minded parish priest, Father Davis—by her munificence, been the means of lifting them from chronic poverty and degradation while they were chronically ignored by the British Government.

It is not, after all, so profitable a thing to evict a tenant and then to allow his farm to remain idle. Mr. Abraham Morphy, of Merrion square, Dublin, has found this out to his cost. His gentlemanly farm near Ashliss, which is about eight miles from Kilmurray. The occupier of this farm was evicted some time ago, and neither rent nor any other profit is now derived from it.

One of the most gallant fights in the Northern province, or, perhaps, in Ireland, was made by a Protestant tenant named White, against the rack-renting Lord Gosford. White having, with the assistance of the Land League, battled successfully, was called to another world.

Letterkenny seems at present to possess the twofold blessing—a sound patriotic priest and strong branch of the National League. The proceedings at the last meeting were animated. Mr. E. McFadden delivered an address in which he read a brief but vivid picture of Ireland since 1800.

As in former years, the pilgrimages, this year, to Knock have been maintained and sustained in all their olden fervor. Archbishop Cavanagh says that the pilgrims, this year, especially on and about the Feast of the Assumption, of the Nativity, and the Anniversary of the Apparition, the 21st August, far exceeded the numbers of 1883, 1882 or 1881, and all but rivalled the tens of thousands who, in 1880, journeyed to Knock to pay their tribute to the shrine of the Blessed Virgin.

A blood-tax sale took place, on Oct. 7, at New Pallas, at which it was shown that the spirit of New Pallas is just as high now as it was in the days when a regular campaign had to be undertaken in the district to collect the rack-rents.

Lord Lismore offered an aneired barometer to the Clonmel Corporation, and they formally accepted it. Then the Corporation offered his lordship a fitting memento, which was asked to recommend as magistrates. His lordship would not touch any of them with a long pole—would not recommend one of them to be elevated to the dignity of the bench, which is greeted by so many ornaments of ecclesiastical office.

It is so long since we have heard any good thing of Irish landlordism that we are glad to note one incident to its advantage. One day recently the Earl of Kenmare was out hunting, and he and his party suddenly came upon a group of wretched human beings huddling together on the roadside, outside a house which had its doors and windows fastened up.

Much indignation has been excited in the locality where stands the venerable and cherished relic of a memorable epoch in Irish history—Sarsfield's Rock—by a report that some road contractors are trying to get an order from the magistrates of New Pallas to quarry it away. It would be looked upon as a very bigoted proceeding if the law or the land permits the county surveyor or any of his road contractors to desecrate the sacred spot, and it is asked how they do so in the face of the resolution passed, in the vicinity of the rock itself, on the 6th July last, in the presence of the Archbishop of Cashel, the Mayor of Limerick, and at least ten thousand people, and which was as follows: "That in our opinion Sarsfield's Rock should be revered as one of the grand national monuments of our country; and we call upon the county Limerick Grand Jury and the county surveyor to get an order from the magistrates for desecrating it. That we think the present wooden cross which surmounts the rock should be replaced by a stone Celtic cross—a fitting memorial to Sarsfield—on the spot where he struck his best blow for Ireland."

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A Book for the Times!

CATHOLIC CHRISTIANITY AND MODERN UNBELIEF. A plain and brief statement of the true doctrine of the Roman Catholic Church, as opposed to those falsely attributed to her, by Christians who reject her authority, and by unbelievers in Revelation; that thus a contrast may be easily drawn between the "Faith once delivered to the Saints," the Gospels of the present Age, and serving as a Refutation to the assaults of modern Infidelity.

The object of this work is to state the difficulties urged by Unbelievers against Catholic Christianity plainly and even forcibly. The answers are directed chiefly to common sense, and are supported by plain matter-of-fact demonstrations, carefully selected on account of their simplicity, from hosts of others more suited to the occasion. The whole plan of the work is conceived on the same principles. If, at times, the author is led into the path of controversy, he leaves the well beaten track as soon as possible, satisfying himself with nothing in character that cannot be maintained by the intelligent the essential marks of true Catholicity.

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COOK'S FRIEND BAKING POWDER. Is a PURE FRUIT ACID POWDER. It contains neither alum, lime, nor ammonia, and may be used by the most delicate constitutions with perfect safety. It is the BEST VALUE IN THE MARKET, as well as the most economical. It is used in all the best kitchens, has excited envious imitations of its name and appearance, and is sold under no addition or variations from the simple name: COOK'S FRIEND IS GENUINE.

Trade Mark on Every Package. McSHANE BELL FOUNDRY. Manufacture these celebrated Bells, and also Brass, Gunmetal, Cast Iron, and other articles. Church Bells, Fire Alarms, Town Clocks, etc. Price List and Circular sent free on application. HENRY McSHANE & CO., 110 N. 2d St., Phila., Pa.

BUCKEYE BELL FOUNDRY. Manufacture these celebrated Bells, and also Brass, Gunmetal, Cast Iron, and other articles.

FARM AND LIVE STOCK NOTES.

Shelter the tools. Leaves make good bedding. Warm stables are feed savers. Fall rains do cornstalks no good. Oil meal feed makes rich manure. Filthy cow-stables may cause abortions. Don't defer starting the boys to school. No harrow should come near late plowings. Timothy stands below clover in manurial value. Hen manure if dried, will lose little strength with age. The absence of strong light is desirable when fattening animals. Sandy land cools rapidly, as well as warms up rapidly. Timber when felled, contains not less than forty per cent. of moisture, and from that upwards. Sheep will take on a hundred pounds of fat from less food than oxen or cows will the same. Owing to a wet season the potato disease is common in England, and is spreading.

Contrary to a popular idea, silica in the soil is by no means essential to the growth of cereals, they take it up but can also do without it. It is evidence of very poor common sense, to see a driver constantly chirping, urging and whipping along his work team. Never whip a team when drawing except it is absolutely necessary, and then don't merely tap them, but apply the whip smartly to cause them to understand and to recollect that you really mean that they shall work and work properly.

Look to the wagons.—It should be made a rule to occasionally, say once a month, place a wrench on every nut of running vehicles. This will prevent the loss of nuts and bolts, which at times when one is away from home and shops, may prove very annoying, if not lead to serious breakage. When going over the wagons thus, the wheels should also be taken off, and the axles and boxes be thoroughly cleaned by scraping them with a sharp-edged piece of hard wood, covered with woolen cloth, oiling or greasing the axle afterwards.

Fall Manuring Corn Land.—We agree with the opinion that whenever practicable, it is better to manure soil or other land that is to be put into corn next year, in the fall, than to wait until spring. By spreading the manure over the surface at any time before winter, no strength will be lost by decomposition, for the cold will prevent this. On the other hand the moisture of winter and spring will dissolve the soluble elements of the manure and carry them into the soil. These elements will mostly be retained by the first six inches of top soil, and thus will be exactly in place to benefit the new crop of corn at its very start. It is as regards this point of early availability that the advantage of fall over spring manuring is largely apparent. By the latter way, hardly before midsummer will the plants get any good from the manure, and the difference in the results on the season's yield is usually markedly less. Steep hillsides afford about the only exception to the economy of this method of manuring. Shelter for Sheep.—Throughout the Northern States sheep cannot be made to endure the inclemencies of the fall, winter and spring season unprotected, with profit. Sheltered from storms and cold there will be smaller consumption of food, less liability to disease and richer returns from the animal in the shape of wool, offspring, and even manure. Along with shelter sheep need dryness under foot, on which account there are natural advantages in building a sheep-pen on a hillside or on ground inclining at least in some degree. Here two floors are easily provided, the upper one for feed and the lower one for the animals. The last named one might have walls on three sides with sliding doors on the fourth, to be opened more or less according to the weather. Sheep do not like close quarters except in severe weather and thorough ventilation is indispensable to them. A cheap shelter, far better than none, may be made by setting two posts in the ground, each to project out about eight feet, and at a distance apart that will admit of their supporting a cross piece ten or more feet long. Lay rails one end on the cross-piece, the other on the ground, to as wide as the length of the latter will admit, on which pile a heavy thatch of straw as a roof.

Orchard and Garden. Sort before storing. Blanch endive as needed. Use shallow bins for fruit. Take up some horse radish. Lead plaster helps strawberries. Raspberries should not have rich land. Heavy manure will make tender rhubarb. The wash slops should go on the compost heap. There ought to be an ample rhubarb bed on every farm. The fruit of the Angers quince is greatly inferior to the Apple or Orange quince. That excellent apple Rawley's Janet or Never Fail succeeds best on clay loam moderately rich. Post yourselves on the prices of fruits and vegetables in other cities; then, if the home market is overstocked and prices low, perhaps you can ship to a distant market with advantage. Fall Planting of Small Fruits.—In any but a wet soil, this season is to be preferred for all kinds, except strawberries, provided the simple plan of throwing a fork full or two of coarse litter over the roots, to guard against injury from freezing, is observed. Wash for Trees.—Many persist in using whitewash for washing the trunks and branches of fruit and other trees, when other substances are better and not so unsightly. We prefer a solution of potash, at the rate of one pound to one gallon of water, one or two applications of which will rid the stems of the bark louse and render it smooth and of a natural, lively color. It is applied with the brush at any season of the year, with usually a preference for fall and spring. Flowers and the Lawn. Violets want a cool place. Have no dirty pots in use. Pinch back young verbenas. Sponge the leaves frequently. Keep salvia clear of green flies. Bitter-sweet berries show up brightly. Mignonette in pots needs much light. Dusty millers now need but little water.

If rose plants mildew, dust them with flowers of sulphur. Sow maurandia seed for strong plants next spring. For a succession in single primroses, nip the young flower shoots from part of the plants. After a first good soaking of the soil, water newly potted cuttings or plants moderately for a week or two. Window Geraniums.—In caring for these, it is better to err, if at all, on the side of keeping them too dry than too wet, as the latter state will induce disease in the root and plant, from which there will be slow recovery. A Convenient Fertilizer.—Sulphate of ammonia may be used to excellent advantage as a stimulant for soft wooded plants, where the pots are well filled with roots. It is prepared for use, by dissolving a tablespoonful of the sulphate in one gallon of water, which is then applied over the roots. On most plants such an application has a most wonderful effect in producing handsome leaves and flowers.

"The play's the thing, wherein I'll reach the conscience of the king." And equally true is it that Dr. Pierce's "Pleasant Purgative Pellets" (the original Little Liver Pills) are the most effectual means that can be used to reach the seat of disease, cleansing the bowels and system, and assisting nature in her recuperative work. By drugging a fine constitution may be broken and ruined by simple neglect. Many bodily ills result from habitual constipation. There is no medicine equal to Ayer's Pills to correct this evil, and restore the system to natural, regular, and healthy action. She Gave Him Away. An Austin Israelite has his dwelling and place of business in the same house, which is quite a small one. There were several customers in the store, when his wife, who is a very affectionate creature, called out from the next room. "Oh, Schon, my dear Schon, come to dinner." A shade of rage passed over his Hebrew features, and going to where she was, he seized her brutally by the arm and with a malignant voice, hoarse with annoyance, said: "Rebecca, does you want to ruin me in my peesness? What for you call me dear Schon, ven I want to be known as cheap Schon I do you want to have dot peesles lose confidence in me?" Such advance has been made in the manufacture of upright pianos of late years that one cannot think he has one of the best unless it has been very recently made. And now comes another improvement just introduced in the Mason & Hamlin pianos which is perhaps the most important of all. A new arrangement for fastening the strings holds them rigidly at each end, securing more exact and perfect vibration, and materially adding to the brilliancy of most pure, refined, musical tones, which are certainly of great desideratum in pianos. The piano is thus not only improved in its quality, but new, but requires much greater durability, the liability of the strings to slip or change in their tension, is the next danger, when the strings are merely held by pins set in the wood in the old way, being almost wholly avoided. Boston Journal.

PRETTY LEVEL-HEADED FOR A GIRL.—"But, oh, papa, George and I do love each other so devotedly." "I don't care. I say you shall not marry him. How on earth can he support the daughter of a wealthy merchant when his salary is only \$1,000 a year?" "But, papa, you forget he is your confidential clerk, your trusted employe." "What of that?" "Why, he probably owns more of the store than you do already."

Dyspepsia, liver complaint, and kindred affections. For treating giving successful self-treatment address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

"ONLY PRETENDING."—Mamma—"Mercy on us, children, stop that noise. What are you quarrelling about?" Little Nell—"We isn't quarrelling." Mamma—"Then what is all this noise about? What is Harry scolding for and why are you pulling his hair?" "Little Nell—"His only play, mamma. We is pretendin' we is married."

Seriously Ill. A person suffering with pain and heat over the small of the back, with a weak weary feeling and frequent headaches, is seriously ill and should look out for kidney disease. Burdock Blood Bitters regulate the kidneys, blood and liver, as well as the stomach and bowels.

Young Men, Attention. Did young men who are in the habit of drinking intoxicating liquors ever stop to think what such a practice is doing for them? It not only threatens to destroy health and manhood, but it shuts them out from the better positions in the employment of those who conduct the business of the country.

No drinking man can secure a position as teacher in a college; as bank cashier; as superintendent of any railroad; as ticket agent in any important city in the country. In fact, there is scarcely any place of trust that will, in these days, be intrusted to a drinking man. Not because a drinking man is more dishonest at heart than others, but because he cannot be trusted. He is more liable to neglect his business than is a sober man, and the temptation to use his employe's money is much greater. Young men who are just starting out in life should remember this.

Sure to Succeed. The most trouble some cough is sure to yield if finally treated with Hayward's Peppermint Balsam. It is pleasant to take and safe for young or old. A Friend (Quaker) was struck violently on his cheek by an ugly neighbor, who taunted him to follow out his principles and turn the other cheek. He did so, and received a like blow on that. "Now," said he, "I have fulfilled the whole law, and I am going to give thee an awful licking," and he did.

Any Small Boy with a Stick, can kill a tiger, if the tiger happens to be found when only a little cub. So consumption, that deadliest and most feared of diseases, in this country, can assuredly be conquered and destroyed if Dr. Pierce's "Golden Medical Discovery" be employed early.

A Perfect Beauty. Perfect beauty is only attained by pure blood and good health. These acquirements give the possessor a pleasant expression, a fair clear skin and the rosy bloom of health. Burdock Blood Bitters purify the blood and tone the entire system to a healthy action.

Words of Warning and Comfort.

"If you are suffering from poor health or languishing on a bed of sickness, take cheer if you are simply ailing, or if you feel weak and dispirited. Without delay, know, 'ing way, Hop Bitters will surely cure you. If you are a minister, and have overtaxed yourself with your pastoral duties, or a mother, worn out with care and work, or a man of business or labor, weakened by the strain your every day duties, or a man of letters toiling over your midnight work, Hop Bitters will most surely strengthen you."

If you are suffering from over-eating or drinking, any indiscretion or dissipation, or are young and growing too fast, as is often the case. "Or if you are in the workshop, on the farm, at the desk, anywhere, and feel that your system needs cleansing, toning, or stimulating, without intoxicating. If you are old, blood thin and impure, pale, feeble, or suffering from rheumatism, 'wanting, Hop Bitters is what you need to give you new life, health, and vigor."

If you are evasive, or dyspeptic, or suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you remain ill. If you are wasting away with any form of kidney disease, stop tempting death this moment, and turn for a cure to Hop Bitters.

If you are sick with that terrible sickness, Nervousness, you will find a "Balm in Gilead" in Hop Bitters. If you are a frequenter, or a resident of, a malarial district, barricade your system against the invasion of all countries, Malaria, Epidemic, Bilious and Intermittent Fevers by the use of Hop Bitters.

If you have rough, pimply, or scaly skin, bad breath, Hop Bitters will give you fair skin, rich blood, the sweetest breath and health, which will be paid for a case they will not cure or help. A Lady's Wish. "Oh, how I do wish my skiv was as clear and soft as yours," said a lady to her friend. "How can I make it so?" answered the friend. "How?" inquired the lady. "By using Hop Bitters that makes pure, rich blood, and brightens the health. It did it for me as you observe."

None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name. FREEMAN'S WORM POWDERS require no other purgative. They are safe and sure to remove all varieties of Worms. DR. LOW'S WORM SYRUP has removed tape worms from 15 to 30 feet in length. It also destroys all kinds of worms.

PROF. LOW'S SULPHUR SOAP is highly recommended for the cure of Eruption, Chafes, Chapped Hands, Pimples, Tan, &c. NATIONAL PILLS act promptly upon the Liver, regulate the Bowels and as a purgative are mild and thorough. Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm destroyer of the age.

Give Holloway's Corn Cure a trial. It removed ten corns from one pair of feet without any pain. What it has done once it will do again. Viceeroys of India. Of the viceeroys of India the first, Lord Canning, was English; the second, Lord Elgin, Scotch; the third, Lord Laurence, Irish; the fourth, Lord Mayo, Irish also; the fifth, sixth, and seventh, Lords Northbrook, Lytton, and Ripon, were English. But now the appointment of Lord Dufferin re-establishes an Irishman on the vicegeral throne. For some time it has been a common joke in London that "four only general," Wolsey, and "four only ambassador," Dufferin, were both Irish. This vicereignty of India has been, through Lord Dufferin's noble career, his point of aspiration. It is a mistake to suppose that money is to be made, as in the days of Clive and Hastings, out of the office of salary of \$125,000 a year in the office, but it permits the husbanding of private fortune, and Lord Dufferin's finances need repair. Of his children, the second boy most inherits the brilliant qualities of the Sheridan race.

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In presenting our Modified Bees Wax Candles to the public and especially to the Reverend Clergy and Religious, we wish to say that we have now succeeded in producing a perfectly pure Moulded Bees Wax Candle, which has heretofore been deemed almost impossible, owing to the peculiar nature of bees wax. However, by means of special appliances which we have perfected after years of labor and study, we are now enabled to turn out pure Bees Wax Candles from moulds, unequalled for beauty of finish, compactness, evenness and burning qualities. We make both the White (bleached) and the Yellow (unbleached) Candles in sizes 2, 3, 4, 6, 8 & 10 to the pound. Ask your dealer for R. Eckermann & Will's Moulded Bees Wax Candles, and take no other. If he does not keep them, send us your order, and we promise same our best attention. Yours respectfully, R. ECKERMANN & WILL, Syracuse, N. Y. For sale by D. J. SADDLER & Co., Montreal, P. Q.; Thos. Coffey, London, Ont.

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AGENTS WANTED FOR "CONQUERING THE WILDERNESS" or "New Pictorial History of the Life and Times of General Sherman and Heroes of America," by Col. Frank Triplett. Over 200 superb Engravings. Covers the 8 years of our greatest military campaign, from the Battle of Shiloh to the Battle of Montgomery. Contains 100 Pictures, a Catalogue, a Book of General Orders, a Book of Orders of Battle, a Book of Orders of the Day, a Book of Orders of the Night, a Book of Orders of the Month, a Book of Orders of the Year, a Book of Orders of the Century. For terms, illustrated description, "Extracts from agents reports," &c., send 25 Cents to THOMAS & CO., Publishers, 10 N. Y. City.

CHATHAM, ONT., As usual, carried off all the first prizes in Penmanship at the late London Fair. Young Men and Women who consult their best interests will attend no other. For particulars address—D. McCLACHLAN, Principal.

CHILD'S CATARRH. LONDON (CANADA) POSTAL GUIDE.

Table with columns: MAILS AS UNDER, CLOSE, and LONDON DELIVERY. Lists various routes and rates for postal services.

W. J. THOMPSON, King Street, Opposite Revere House. CARRIAGES & BUGGIES. Special Cheap Sale During Exhibition Week. Don't forget to call, and see them before you purchase anywhere else.

CH. F. COLWELL, 171 Dundas St., London, Ont. Wholesale and Retail Dealer in Pianos, Organs, and all kinds of Musical Instruments, Strings and Fittings. The choicest stock, lowest prices, and handsomest Ware-rooms in Western Canada. Call or write before buying elsewhere and handiest connection day and night. CH. F. COLWELL. FATHER RYAN'S POEMS I. Beautifully Bound in cloth Price \$2.00. Sent free by mail on receipt of price.

TELEGRAPHIC NEWS.

ENGLAND.

Mr. Parnell made on the 28th the most significant and notable speech that has yet been heard in the House of Commons this session.

In consequence of Mr. Gladstone's refusal in the House of Commons to sanction a motion for investigation into the Maamtrasna trial, the Irish party have determined to raise the home rule question before the close of the debate on the address.

The Irish Times says the Parnellites have resolved to vote against the Government on the Franchise Bill.

Something of a sensation was caused in the vicinity of St. James' Palace recently by a young scion of nobility, Lord Ronald Sutherland Gower, attacking one of the sentinels of the palace with his cane.

The agitation among the Skye Crofters is increasing. A circular has been distributed urging them to cut telegraphs, burn shooting lodges, poison deer, and adopt desperate means of defence.

The municipal authorities of Limerick, by 25 to 5, have decided to persist in the refusal to pay the extra police tax.

The jury at Dublin has declared Police Inspector French sane, and he will be tried on Friday on the charge of felonious practices.

James O'Kelly will retire from Parliament and go to the United States to engage in journalism.

The jury at Dublin failed to agree in the case of James Ellis French, who was on trial for felonious practices in connection with the Cornwall case.

Frederick J. Allen, Vice-president of Young Ireland Society, Dublin, has been arrested charged with treason-felony.

At a recent meeting of the society, Allen moved a resolution, which was adopted, rescinding the vote expressing sympathy with the family of the late Alexander Sullivan, on the ground that the English policy of the latter was deserving condemnation.

SCOTLAND. A serious panic occurred in Glasgow on November 1st, at the Star Theatre, caused by a cry of fire.

ing therefrom met the crushing crowd. The wild shrieks of agony and despairing cries for help could not then be answered. The mass of panic-stricken and struggling humanity were appealed to by officers of the theatre and by the police to hold back, but the appeals were unheeded.

EGYPT. A Cairo dispatch says—The rumors from native sources to the effect that Khartoum has at last yielded to rebels is causing great anxiety here and at Wady Halfa.

A Cairo dispatch says General Wolseley's expedition to Khartoum furnished him a total force of 8,500 English troops. He will take 5,000 of these to Dongola, leaving a reserve corps of 3,500 at Wady Halfa.

CAIRO, November 1.—A special dispatch to the Khedive from Dongola conveys the graphic recital of Chinese Gordon's capture as told by an Arch Sheik who left Shendi on October 7.

As long as seven weeks ago, runs the story, Khartoum was surrounded by a host of rebels from the Nile country. On account of the scarcity of provisions serious disaffection arose among the garrison.

The British Government is preparing to send a force to expel the Boers from Montserrat territory in the West Indies.

IRELAND. The municipal authorities of Limerick, by 25 to 5, have decided to persist in the refusal to pay the extra police tax.

GERMANY. Elections for members of the German Reichstag have begun. In one district in Berlin a Socialist Democrat obtained 1,000 majority over the combined vote of the Liberals and Conservatives.

There are great rejoicings in certain circles in Paris because the cities of Metz, Strasbourg and Mulhouse in Alsace-Lorraine have returned to the Reichstag several French candidates.

DEAR AND RESPECTED FATHER:—We, on behalf of the congregations of Dunwich and Alborough, having learned, with feelings of deep sorrow, of your intended departure, and to the knowledge that you have been, for the past nine months, a kind and loving spiritual father both to ourselves and our children, by your example, counsel and advice, desire, before

FRANCE. The Republic Française says the coming elections for the French Senate and Chamber will be a fierce struggle, the enemies of the present regime having the advantage on their side owing to the agricultural discontent, the misfortune of the Chinese war and the deficit in the budget.

CANADIAN. Letters have been received from the detachment of Toronto Police who went to Michipicoten. They had no difficulty in landing, but shortly afterwards were fired upon. They charged the crowd and arrested a number of the ringleaders.

REPLY TO ADDRESS. MY DEAR FRIENDS:—I thank you very much for the kind sentiments to which you have given utterance in your address.

UNITED STATES. The New York Central R.R. has reduced rates on the Niagara Falls branch to one cent per mile.

REV. FATHER MCRAE. The Rev. Father McRae, who for nearly a year has been curate to the Rev. Father Flannery, St. Thomas, has been, by order of His Lordship the Bishop of London, transferred to the curacy of Parkhill.

MUSICAL. THE KNABE PIANO, which has such a wide popularity, is considered by many experts to be superior in every way to any other Piano in the world.

your departure from our midst to another field of labor, to give expression to our sorrow at your removal, and we beg of you to accept this gold watch as a slight token of our respect and esteem for yourself and our high appreciation of your valuable services during the few months which you have been amongst us.

REPLY TO ADDRESS. MY DEAR FRIENDS:—I thank you very much for the kind sentiments to which you have given utterance in your address.

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Only 15 Cts for 3 French Dolls WITH AN ELEGANT WARDROBE OF 32 PIECES. CHRISTMAS COMING.

FACTORY'S piano solos at the recent Worcester festival, the Schumann's concerto, in A minor, op. 64, and Liszt's Rhapsodie No. 4, which were so highly praised, were both performed upon the Knabe Piano.

AN AGREABLE SURPRISE.—A few days ago Misses Lizzie Bowdy, Minnie Ward and Katie Connell, pupils of St. Mary's R. C. Model School taught by the Sisters of St. Joseph, of this city, who wrote at the July examinations for teachers, received their certificates.

ROYAL BAKING POWDER Absolutely Pure. BENZIGER'S CATHOLIC HOME ALMANAC FOR 1885.

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VOL. 7. CLE. We make of Clerics turn out and betterments the tern House N. Will 136 DU.

The Appro. Some time ago issued by of Rites on the which the Babo the only Lit. Holy See, beside Liturgical books, Sacred Name of Virgin; second to forbid any Lit. Holy See to be thirdly, that the guard against gi books of devotio not approved by convenience of the text of this MONIUM EX S. Etai praeter Jesu, Beatae Ma nuncupatas, et s liturgic habet, s sede approbata typis passim ve orum alievis et rum recitandae libris praesertim continentur, non sicut avaritiam ad Hinc Sacra R muneris esse Ordinarios adim publice recitarii alias si qua s tione recognoscit sicut avaritiam ad impressione quibus Litanias satione caren This Monitum cussion and con to take from th the Cong and Index exp year 1860 to be ing and approv of devotion in w not received 1 Holy See, and for private recit document coug than this decree "Propositio in dubio: Quid var Litanias recit vocant, alia co generalium Ap vetitae ac nite pridem us in regionibus rece sionem ex "Priaum Congregationis Ap, cuius haec "Litaniae omne et communes g bus, Pontificali entur, et praet gine qua in decantari sole sione of approb in Ecclesiae, pres cessionibus rec approbatio S gationis S. C. Agam variu given in many and reviews of Monitum by v (char). Some to forbid the u these approb tion would assembly wh had come thro mon. Others, 1860, confined smilies that s talis ecclesiae s in the ch. Others, finally recitation to a public oratorie his official cap vested, celebri by the Church name and for To put an e matter of such Bishop of Stra gregation for tion of the M following very S. R. O. resp respicere Lita licia functiona vero, into ter novis Litanias expedire puta pro privata et 29 Oct. 1882. By this repl rest. In the tion of Rites r Congregation power of the approve Litat only for priv