

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname." — St. Pacian, 4th Century.

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## DIOCESE OF KINGSTON.

JAMES VINCENT CLEARY, S. T. D., by the Grace of God and favor of the Apostolic See, Bishop of Kingston.

To the Reverend Clergy Religious Communities and Faithful Laity of the Diocese:

By an Ecumenical Letter, dated Easter Sunday, 1888, Our Holy Father, Pope Leo XIII. has decreed that Sunday, 30th of next September shall be a day of solemn and universal commemoration of the Souls in Purgatory.

1. The Pope will celebrate Mass on that day for the souls of the faithful departed; and he enjoins on all Patriarchs, Archbishops and Bishops to do likewise in their Cathedral churches, observing the rite prescribed in the missal for All Souls' Day, and surrounding the Mass with fullest solemnity.

2. His Holiness wishes the same to be done by all priests in their respective churches; and to all who shall celebrate Mass for the dead on that Sunday he grants the indulgence of the Privileged Altar.

3. The Holy Father earnestly exhorts the laity to receive the Sacraments of Penance and the Blessed Eucharist devoutly in suffrage for the dead; and to all who comply with this condition, he gives, by Apostolic authority, a Plenary Indulgence for those suffering souls.

The Holy Catholic Church is declared in the ninth article of the Apostles' Creed to be the "Communion of Saints." This is a sweet and most consoling doctrine of our holy religion. By it we who pursue our pilgrimages through the desert of this sinful and weary world, contending with the passions of corrupt nature, the evil influences of manifold vicious example, and the enrage and assaults of the devil, are united in charity and active sympathy with "the spirits of the just made perfect" (Heb. xii.), among whom are many of our own dear relatives and friends. We rejoice with them for their having attained the "unfading crown of glory"; whilst they, from their high place in heaven, look down encouragingly upon us, and, as a "great cloud of witnesses" upon us (Heb. xii.), watch with eagerness our successes and failures, and the trials of life, interceding for us all the while before the throne of grace. On the other hand, we are moved with compassion for those unglorified spirits, who, though they passed away from this earthly scene in the reality of God, are still indebted to His justice for various and unfulfilled penance unfulfilled, and consequently are detained in that prison beyond the portals of death, of which the Saviour said with solemn agonizing, "Amen, I say to thee, thou shalt not go out from there till thou pay the last farthing" (Matt. v. 26).

It is the Church Militant, the Church Triumphant and the Church Suffering; all three constituting by unity of life in the mystic body of Christ, the One Holy Catholic Church, considered in relation to the warfare of her children in the flesh, the glories of her victorious heroes in heaven, and the purgatorial pains through which many of her faithful warriors are passing, who fell beside the standard of the Cross, breathing loyalty to God and His Church in their death struggle, but are not yet sufficiently purified for admission to the Holy of Holies, of which it is written, "There shall not enter into it any thing defiled" (Apoc. xii. 17).

## THE SAVIOUR'S COMPASSION FOR THE SOULS IN PURGATORY.

When Our Blessed Lord had consummated the work of Redemption in the last agonies of His crucifixion, whereby He made atonement superabundantly to His Father for the "sins, offences and negligences" of all men, both the living and the dead, His first thoughts were directed towards the suffering souls in Purgatory. Then He hastened instantly, to announce the accomplishment of long expected Redemption; and imparted to them as the Fathers and Doctors of the Church teach us, the first fruits of His purchased grace by a Plenary Indulgence, with a promise of participation in His triumph, when He would "lead captivity captive" (Eph. iv. 8) on the day of His Ascension into the glory of the heavens. So it had been predicted by the prophet Zachary, appropriating the Messiah many ages before: "Thou also, by the Blood of thy Testament, wilt send forth thy prisoners out of the pit wherein is no water." (Zech. ix. 11.) His dead body was hanging yet warm upon the cross, when His human soul, subsisting indissolubly in the Divine Person, "descended into hell," an abode of the dead, declared by St. Paul to be in "the lower parts of the earth" (Eph. iv. 9). "He came," says St. Peter, "and preached to those spirits who were in prison; who in times past had been incredulous, when they waited for the patience of God in the days of Noe." (1 Pet. iii.) What an awful idea of the rigours of divine justice and of the grave penalties that wait upon it, even after the remission of its mortal guilt, is here suggested to Christian minds by this brief sentence of the Prince of the Apostles! Those myriad spirits, throughout their life-time upon earth, had sinned freely by indulgence in the evil practices of an evil age. They had been incredulous, as the Scripture says, "Inasmuch as they had refused credence to Noe's denunciations of the vengeance of

heaven, on pretence that God was too merciful to inflict the terrible punishment of universal destruction upon the human race. But, being true believers in the faith and hopes of the Patriarchs, many of them turned their hearts penitently to God and cried for mercy in the name of the promised Messiah when they saw themselves perishing between the unlocked "fountains of the great deep and the cataracts of heaven." Their cry of contrition reached the ears of the God of mercy, and they were saved from eternal damnation. Nevertheless, when the Redeemer visited them on that First Good Friday, two thousand and four hundred years after their death, they were still prisoners of justice. For, although the mortal guilt of their criminal excesses had been expiated by their penitential agony in the waters of the Deluge, and the corresponding debt of eternal chastisement had been forgiven, they had not "filled up the things that were wanting of the sufferings of Christ in their flesh" (Col. i. 24) by voluntary personal atonement in union with that of the Saviour. Hence their penance was incomplete; and the satisfaction they had failed to make to God on earth was exacted from them in the other life by those long ages of incarceration in the dark cavern of the subterranean "prison,"—"the pit wherein is no water." But now the day of redemption had come for them: "For this cause was the Gospel preached to the dead, that they might be judged indeed according to men in the flesh, but may live according to God in the spirit" (1 Pet. iii. 18). The Gospel, or glad tidings, preached by the Lord Jesus in Purgatory to those who had been condemned and punished before men in the flesh, but had repented of their sins at the hour of death, was the grace of full pardon and admission to the liberty and tranquil repose of the blessed, who were to ascend with the triumphant Saviour into heaven, to "live according to God in the spirit," for an endless eternity. Let us imitate the charity of Christ, by daily remembrance of the poor prisoners of Purgatory in our prayers and masses, that we may have a share in the work of hastening the day of their liberation. Let us strive by doing frequent acts of piety and charity in their name, and by gaining the Church's indulgences as copiously as possible in their favor, to mitigate the chastisement that presses upon them, and which it may be our own lot to undergo when we shall have departed this life.

GOD'S JUSTICE IS MOST RIGOROUS. Let no Christian make light of the rigour of divine justice in demanding personal satisfaction, even from forgiven sinners, either in this life or in the next. The sanctity of God is too holy, the majesty of God is too exalted, the omnipotence of God is too mighty and His judgments are too just, to allow the pardoned criminal to hood himself free of all debt of reparation for his grievous offences. King David repented of his sins and confessed them to the prophet Nathan, and received an absolute assurance in God's name that they were from that moment and forever forgiven. But in the very sentence of pardon a grave temporal punishment was reserved against him: "The sword shall never depart from thy house, because thou hast despised me; and child that is born to thee shall surely die" (1 Kings xi.). Therefore, did this penitent and pardoned king spend all the remaining days of his life in compunction of heart: he "did eat ashes like bread, and mingled his drink with weeping," and he cried to God continually, "If Thou, O Lord, wilt mark iniquities, O Lord, who shall stand?" "Wash me yet more and more from my iniquity and cleanse me from my sin" (Ps. cxlxi.). Commenting on this admonition to all Christians:—"Implore mercy, but lose not sight of justice. In His mercy God pardons sin; He punishes it in His justice. What I do not seek for mercy, and shall sin remain unpunished? Let David, let other sinners answer: 'Let them answer with David and say: 'Lord my sin shall not remain unpunished; but that Thou mayest not punish it, I myself will' (1 Men may contrive to forget their sinful past, relying overmuch on the rectitude of their renewed life. But it is written 'where are just men, and wise men, and their works are in the hand of God; and yet men knoweth not whether he be worthy of love or hatred' (Eccl. ix. 1). The attribute of justice in God is comprehended in all its relations by Himself alone. The examples above cited, and others recorded in Holy Writ, terrible though they are, give us but an inadequate idea of it. Let us therefore, in fear and trembling work out our salvation" (Phil. ii.), that, whensoever death shall seize us (and it may come unexpectedly) we may be prepared to meet the Sovereign Judge, who "will judge justice;" and "search the reins and hearts" of men; and who has announced beforehand the extreme severity of His scrutiny into our lives. "I say to you, that every idle word that men shall speak, they shall render an account for it in the Day of Judgment" (Ps. lxxiv. Apoc. ii. 23. Matt. xii. 36). An idle word, a petty vanity, a passing emotion of impatience, may appear to some minds undeserving of chastisement; but in reference to these and like venial faults, which St. Paul compares to "wood, hay and stubble," united with "gold, silver and precious stones" in the building up of our lives, he declares the Christian, in whose life-work such ungodly, worthless matter shall be found at the tribunal of God, must pass through fire in order to be saved: "The day of the Lord shall be revealed in fire; and that which shall be revealed in fire, of what sort is it? If any man's work burn, he shall suffer loss; but he himself shall be saved; yet so as by fire" (1 Cor. iii.). Oh! How few there are who shall pass unscathed through this ordeal of fire!

## THE POWER OF THE CHURCH TO GRANT INDULGENCES.

The spirits visited by Christ in prison were but a type of the many millions of

believers who die in every age without having fully satisfied God's justice for their sins by works of penance. The Saviour compassionates them all. But He has gone, body and soul, to heaven, to enjoy His eternal triumph at the right hand of His Father, and has left the administration of His Church and the agencies of salvation unto men in the hands of His representatives on earth. The power to exercise clemency towards penitent sinners in the flesh and the suffering saints in Purgatory by means of indulgence, or remission of their debt of temporary punishment, is one of those manifold spiritual agencies entrusted by Our Divine Lord to the Bishops of His Church, more particularly to the Bishop of the Man God, as head and ruler of His kingdom on this earth, is vested in the Apostolic hierarchy, to whom he delivered the supreme and unlimited commission, "Amen, I say to you, whatsoever ye shall bind on earth, shall be bound also in heaven; and whatsoever ye shall loose on earth, shall be loosed also in heaven." (Matt. xviii.) "As the Father hath sent me I also send you" (John xxi. 21) "All power is given to me in heaven and on earth. Go ye, therefore, and baptize all nations in the name of the Father and of the Son and of the Holy Spirit, who shall be with you, and shall teach you to observe all that I have commanded you; and whosoever shall bind on earth, shall be bound also in heaven; and whosoever shall loose on earth, shall be loosed also in heaven." (Matt. xviii.) "As the Father hath sent me I also send you" (John xxi. 21) "All power is given to me in heaven and on earth. Go ye, therefore, and baptize all nations in the name of the Father and of the Son and of the Holy Spirit, who shall be with you, and shall teach you to observe all that I have commanded you; and whosoever shall bind on earth, shall be bound also in heaven; and whosoever shall loose on earth, shall be loosed also in heaven." (Matt. xviii.)

A striking example of the exercise of the power to grant indulgences is recorded in Holy Writ. St. Paul "in the name of Our Lord Jesus Christ" inflicted grave punishment on a certain incestuous man in Corinth. The punishment was medicinal, that the man's "spirit might be saved in the day of Our Lord Jesus Christ." It was not merely an ecclesiastical penalty, directed to the preservation of external discipline; it was to have its effect in the sight of Our Lord Jesus Christ, and was to weigh favorably in the balance for the sinner's account on the day of judgment, as the text declares. It has therefore a truly satisfactory penance imposed by ecclesiastical authority for the measure of satisfaction of the prescribed term of chastisement, the Apostle, having heard of the man's sincere and heartfelt contrition, remitted to him what remained of the imposed penalty, thus tempering justice with clemency; and this he did, as he says, "in the person of Christ." The abridgement of the measure of satisfaction for sin was therefore valid in the sight of Christ, and must have been no less available to the penitent sinner for his soul's welfare than would have been the fulfilment of the remainder of the prescribed course of penance, whereby his "spirit would be saved in the day of Our Lord Jesus Christ." (1 Cor. v. e, II. Cor. ii. c.) This was exactly an Indulgence, that is, a relaxation of the penance ordered by the Church to be performed in satisfaction of God's justice. It pre-supposes the sinner's true conversion to God, followed by self-chastisement in some degree, by way of personal atonement for guilty deeds. It is granted "in the person of Christ," by those whom He has invested with the power of "binding" and "loosing" the shackles of the soul, and in whom it resides as a permanent and ordinary hierarchical prerogative, which St. Paul allowed to belong also to those who ruled the Church in Corinth, and the Bishops in every age have regarded as an inherent right of their office.

It is in a special degree the prerogative of the Pope, the Vicar of Christ. For to him, in the person of blessed Peter, was given singularly, and apart from all others, the supreme commission to bind and loose all spiritual bonds, in the self-same form of words in which it was given to the whole Apostolic College with Peter at their head (Matt. xvi.) It belongs to the hierarchy with Peter; it belongs to Peter pre-eminently. To emphasize distinctly the individual sovereignty of St. Peter and his successors in the exercise of this prerogative, Our Lord was pleased to bestow it on Simon Peter by the significant symbol of the keys of the kingdom of heaven, delivered to him solely and exclusively, "Thou art Peter, and upon this rock I will build my Church, and the gates of heaven shall not prevail against thee." (Matt. xvi.) "I will give to thee the keys of the kingdom of heaven; whatsoever thou shalt bind on earth, shall be bound also in heaven; and whatsoever thou shalt loose on earth, shall be loosed also in heaven." (Matt. xvi.) "I will give to thee the keys of the kingdom of heaven; whatsoever thou shalt bind on earth, shall be bound also in heaven; and whatsoever thou shalt loose on earth, shall be loosed also in heaven." (Matt. xvi.)

In the fulness of compassionate charity for those dear children of the Church who died the death of the just, but are undergoing painful purgation preparatory to their entrance into eternal rest, our Holy Father the Pope, has decreed to use this unlimited power of the "Key of the Kingdom of Heaven" and unlock the treasury of spiritual graces in their behalf. The year of his sacerdotal Jubilee has not yet expired. In every nation under the sun there has been a ridding among the faithful; solemn acts of homage have been rendered in all tongues to the common father of all; and exquisite gifts, exceeding in value thirty millions of dollars, have been laid at his feet by pilgrims from the various nationalities. In return he has dispensed paternal blessings lavishly and prayed fervently for his children at the altar, and has bestowed Plenary Indulgence and manifold favors on the faith-

ful everywhere. The blessed citizens of the heavenly Jerusalem beyond the skies have been made participants in the festivities of his golden Jubilee by those surpassingly grand and majestic rites of canonization and beatification in St. Peter's Roman Basilica, whereby ten Christian heroes were daily awarded the honors proper to God's saints in the public worship of the Church; and others were declared "blessed" before God and men and entitled to public religious honors, by reason of the transcendent virtues and heavenly favors illustrated in their lives. And now, to crown the work of Jubilee celebration and give the sphere of festivity its fullest Catholic extension, Pope Leo XIII. has ordained that Sunday, 30th inst., shall be a universal holiday on Earth, in Purgatory and in Heaven. On that day the Church Militant shall gather around her altar in every diocese and every parish all over the globe, and offer the "clean oblation" of the Lamb of God in suffrage for the souls of the faithful departed; the Church Suffering shall be visited by angels from before the throne of the Most High bearing the glad message of annihilation and immediate deliverance from captivity, in response to the supplications sent up from the earth; and the Church Triumphant shall exult and rejoice at the sight of millions of their exiled brethren received into the new Jerusalem with songs of jubilation and conducted by their Angel Guardian to the throne of the Great King; to receive the crown of everlasting glory and be the companions of their bliss for ever and ever. It will indeed be a day of Jubilee. Let us prepare to celebrate it worthily and with profit to us as many as possible of the suffering souls by devout reception of the Sacraments, in fulfilment of the conditions requisite for gaining the Plenary Indulgence in their favor.

INDULGENCES FOR THE DEAD. An indulgence granted to the living is an act of jurisdiction, whereby the penitent sinner is absolved from the debt of temporary punishment lying against him in God's account, the merits and satisfactions of Christ being offered to God by the Church in lieu of the personal satisfactions thus remitted to the sinner. Being a judicial absolution, its effect is always assured, unless the penitent be indisposed for such grace by attachment to sin. The souls of the faithful departed, although they are members of the Church, being outside of her jurisdiction, are outside the sphere of her jurisdiction. They are "in the hands of God" (Wisdom iii.) for execution of the sentence, all just and wholly pronounced upon them at their partial judgment in the moment of death; and consequently are not subject directly to the "binding and loosing" authority of the Church's tribunals for plenary or partial remission of their sentence. But though she cannot impart indulgences to the dead, as to the living, by a judicial decree of *absolution*, she cannot effectually relieve them through her intercession with God in their favor by way of *suffrage*.

Prayers, *missae*, and other pious works, when offered to God in satisfaction for their venial faults or unperformed penances, are so many forms of suffrage for the dead, and are declared by the Church to be, in general, salutary to them. So also indulgences likewise are applicable to traditional teaching and practice of the Catholic Church. They are, however, applied to the dead indirectly only, that is, through the living, who, being in the state of grace, fulfil the prescribed works of piety and other requisite conditions for gaining the promised indulgence, and offer this to God, by way of suffrage, for the souls of those who have departed. An indulgence, granted in connection with the Purgatory applied thus to the souls in Purgatory, differs in two important respects from the private suffrages of the faithful in their behalf. First, it is a formal petition of the Church herself to God for mercy to those individual souls whom she recommends to the divine favor through our intercessions; and we are confident that her pleas will find acceptance at the throne of mercy. Second, her indulgences are not merely prayers and pleadings for them, but are, moreover, her rightful and authorized offering of the superabundant satisfactions of Christ, the Blessed Virgin and the Saints, in solution of the debt of punishment lying against the suffering souls. For this purpose she employs the keys of the "spiritual treasury" delivered to her by Our Divine Lord, and acts with divine authority in distributing its riches according to her discretion. God, who bestowed this power upon her, will not despise her suffrage presented to Him in this form. When she grants her indulgences in connection with the holy Sacrifice of the Mass, we must regard them as the surest of all forms of suffrage, or the relief of the faithful departed, not only in general, but in regard of the individual souls to whom she allows us to apply them by our special intentions.

## SACRIFICE IS ESSENTIAL TO TRUE RELIGION IN ALL AGES.

Sacrifice is "the first and most necessary act of religion," as we are taught in our Catechism. From the beginning of the world it has been practiced. Even among the scattered races, who gradually forgot the true God and His primitive revelation in regard of most other truths, the Patriarchal tradition concerning sacrifice, as a divinely ordered and profitable duty, was preserved generally, although mixed up with various national and racial superstitions. The People of God in every Dispensation, from Abel to Noe, from Noe to Abraham, from Abraham to Aaron and from Aaron to Christ, offered their sacrifices through faith in the promised Redeemer. It was only as types and figures foreshadowing the future sacrifice of the Messiah, and in virtue solely of His merits and power with God in heaven, that those multifarious typical sacrifices possessed their propitiatory efficacy. To

correct the contrary error, which in later times possessed the Jewish vulgar mind, St. Paul put forth this fundamental dogma, "It is impossible that with the blood of oxen and goats sin should be taken away" (Heb. xxi.). Obviously there is no natural relation between the spilling of animal blood and the spiritual effect of purgation of the soul from the stain of sin. Wherefore the annual sacrifice of expiation offered by the High Priest of the Old Law in the temple of Jerusalem, and the other sacrifices prescribed in Leviticus for the remission of sin, likewise the sacrifices of the blessed Patriarchs of the Hebrew race and of Job and Melchisedech and other faithful priests among the Gentiles, availed to insure divine mercy toward sinners, not by any intrinsic virtue of their own, but solely through the merits of Our Lord Jesus Christ, the true Messiah, whose immolation of Himself on Mt. Calvary was prefigured and accepted in faith by means of those divers sacrifices. Of this also did St. Paul deem it necessary to remind the Jews of his day in these words: "Christ is the mediator of the New Testament; that by means of transgressions which were committed under the promise of eternal inheritance" (Heb. ix. 15). Whence Jesus Christ is represented in the Apocalypse (xiii. 8) "as the Lamb which was slain (typically) from the beginning of the world."

Sacrifice is as necessary in the nineteenth century as in any former age for the application of the merits of Calvary to men's souls. The belief in the Messiah's universal atonement did not suffice unto salvation for men throughout the four thousand years that preceded that great central event of the history of God's dealings with the human race. Sacrifices and Sacraments were needed to bring the Blood of the Saviour's wounds to find victims, whose souls were to be purified by God's ordinance, and men so believed and practiced. The same rule holds good for mankind in the ages posterior to the consummation of the central sacrifice of atonement, common to the past and the future. Without individual application through channels prescribed by faith, the soul-saving merits of Christ's passion would be now, as formerly, of no avail to men in the ordinary course of God's Providence. The Blood of Redemption would be a sealed fountain, a locked treasure. The Gospel would be a noble poem, rich in wisdom and sweet lessons of charity, but fruitless of grace unto salvation for men.

It is a primary dogma of Catholic belief that the bloody sacrifice offered by the God Man, the true "Lamb of God that taketh away the sins of the world" (John i. 29), is the one and sole and all-sufficient source of grace for mankind in every generation, past, present and future. "By one oblation he hath perfected forever them that are sanctified" (Heb. x. 14). We want no other sacrifice of atonement. "There is no other name under heaven given to men, whereby we must be saved" (Acts iv. 12). His Blood is the full and perennial fountain of grace and mercy that flowed down from Calvary's heights on the Calvary of Jew and Gentile, in the pre-Christian era of the world's existence, through divers channels, but chiefly through the channel of sacrifice offered in faith. Similarly in the Christian Dispensation, wherein the typical ordinances of the Old Law must be verified in the fulness of reality, the same Blood of Calvary shall flow down, and shall continue forever to flow, upon the souls of men, and shall be applied to individuals through faith illuminating and directing them to the proper channels ordained by the Saviour Himself for distribution of His graces according to each one's requirements; and shall flow more copiously; and its contents shall be more readily discernible, and more easy of access, and more effective in character, and more sure and effective in agency than under the former Testament—"When the way into the sanctuary was not yet made manifest" (Heb. ix. 8). Through the seven sacraments of the New Law, the whole order of Christian life shall be sanctified, from the cradle to the grave, by agencies so elementary and so practically effective, that none shall fail to derive the requisite measure of grace from them, except those who willfully and of their own malice place obstacles in the way of their salutary operation. And the mystic sacrifice of the new and eternal Testament, wherein all the purposes and ends of the various sacrifices of former dispensations are concentrated, as types in their prototype, and shadows in their substance, shall abundantly communicate the life-giving streams of grace from Calvary to "every tribe and tongue and people and nation," to every continent of the main land and every island of the sea, to every village and hillside, that the waters of salvation shall be plentiful in every corner of the earth; and propitiation and mercy from heaven shall be nearer to the humblest Christian in his home, even at the uttermost bounds of the world, than it was to the worshippers in the temple of Jerusalem, and the High Priest within the Holy of Holies on the annual feast of expiatory sacrifice. For this is the prophecy and the promise uttered by God—"From the rising of the sun even to the going down thereof, My name is great among the Gentiles; and in every place there is sacrifice, and there is offered in My name a clean oblation; for My name is great among the Gentiles, saith the Lord of Hosts" (Mal. i. 11).

## FOR THE DEAD AS WELL AS THE LIVING THE SACRIFICE OF MASS IS PROPITIATORY.

Sacrifice for the dead was acceptable to God under the ancient Dispensations. The testimony of Sacred Scripture is most explicit on this subject. It is related (11 Mach. xii.) in terms of praise that Judas, the brave commander of the army of Israel, "made a collection, and sent twelve thousand drachmas of silver to Jerusalem for sacrifice, to be offered for the sins of the dead, thinking well and religiously concerning the resurrection.

For if he had not hoped that they who were slain should rise again, it would have seemed superfluous and vain to pray for the dead. It is, therefore, a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." Were the writer of this passage to be regarded merely as an historical witness of the great public event here recorded, his testimony would be conclusive of the common belief of the Hebrew people in his time, respecting the efficacy of sacrifices offered in the temple of Jerusalem for the souls of the faithful departed. And this belief must have been derived from the teaching and practice of their forefathers, even in the ages antecedent to the Mosaic Law. The introduction in any later age of sacrifices ordained in any end, such as the relief of departed souls for which there is no description in Leviticus, would have been met by the ready opposition of the Prophets and Scribes and Pharisees, who boasted of all true Israelites, not to mention the Sadducees and Heretics, who boasted of the Law. Therefore, the obligation of sacrifice for the dead among the Jews historically implies the existence and authentic sanction of such religious usage in the patriarchal times, from which many other truths of faith and practices of piety, through the successive generations of the people of God. Now, however, the narrator of this solemn public profession of Israel's faith in the efficacy of the sacrifice for the dead, is the Holy Ghost Himself, the author of all Scripture. It is His action of Judas Maccabaeus and his army, and of the faith and hope that prompted it; and His divine words shall be remembered and lovingly repeated by true believers to the end of time—"It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."

If this spiritual efficacy belonged to sacrifices that have been abolished because of their imperfection, much more does it belong to the sacrifice of the "better Testament" offered daily by the Eternal Priest according to the order of Melchisedech, through His Vicarious priests, appointed to use His Name and His power at His holy Altar. To this end, our dear Redeemer Father, has been made partaker of Christ's priesthood through the Sacramental words addressed to each of you on your ordination by the officiating Bishop on delivery of the sacred vessels into your hands, with the sacrificial elements of bread and wine, "Receive the power to offer sacrifice and to celebrate masses, both for the living and for the dead, in the name of the Lord, Amen." It is this power given by Our Divine Lord to His twelve disciples, and through them to their successors forever, when, having completed the Eucharistic sacrifice after His last supper, He constituted them priests, to do "materially the self-same sacrificial work which they had just seen Him do: 'Do ye this in commemoration of me.' He had offered His own Body and Blood to His Father under the species of bread and wine, in conformity with the rite of Melchisedech. He had expressly declared it to be a sacrifice, a mystic immolation of Himself by Himself, wherein His true and real Body and His true and real Blood were offered to the eternal Father by two distinct acts of oblation vitally representative of His death. He moreover had declared it to be a sacrifice remissive of sin, the Blood in the chalice being the very Blood whereby the sins of men are washed away. All which momentous declarations are contained in the words of Eucharistic institution according to the original text:—"This is my body which is given for you; do ye this in commemoration of me. This chalice is the new Testament in my blood, which (chalice) is poured out for you" (1 Cor. xii.). "This chalice is the new Testament in my blood; do ye this, as often as ye shall drink it, for the commemoration of me" (1 Cor. xi.). "This is my blood of the new Testament which is poured out for many unto the remission of sins" (Matt. xxvi.).

The remission of sins through Blood in the chalice is not limited by Our Lord. The promise is absolute, and extends to all sins, the guilt and its punishment, whose remission is needed. The victims offered by the Levitical priesthood were beneficial to the faithful dead; much more efficacious shall be the adorable Victim offered by the divine Priest of the New Testament to propitiate God's mercy in behalf of the suffering saints. On this subject the Holy Council of Trent defines the Catholic doctrine as follows:—"The Catholic Church, instructed by the Holy Ghost, has, from the Sacred Writings and the ancient traditions of the Fathers, taught in sacred Councils that there is a Purgatory; and that the souls there detained are relieved by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar."—"If any one saith, that the sacrifice of the mass is not a propitiatory sacrifice, and that it ought not to be offered for the living and the dead, for sins, penalties, satisfactions, and other necessities; let him be anathema." (Sess. xxv. xlii. Canon 3).

## SUMMARY OF APOSTOLIC TRADITION ON THIS POINT.

What the Apostles had heard from the mouth of Jesus Christ, they gave to the Church, to be preserved by her, and devoutly practiced, and transmitted to all future generations of her children. Such Apostolic teachings, whether committed to paper or proclaimed by the living voice of the Church through her authorized pastors and doctors, are the Word of God, of which St. Paul writes to the faithful:—"Brethren, stand firm, and hold the traditions, which you have learned, whether by word or by our Epistles" (II. Thess. ii.). The dogmatic teaching of the Church determines the faith of Christians on all articles of the Creed equally, as the Saviour has ordained; and our judgments are

CONTINUED ON FIFTH PAGE.



GREAT SPEECH BY MR. GLADSTONE.

THE "TIMES" AND ITS COMMITTEES.

THE IRISH MEMBERS AND FORGED LETTERS.

On Monday upwards of two thousand Liberals from the pottery towns visited Haverden Park on the occasion of the annual picnic promoted by the members of the Burslem Liberal Association.

THE PARTY OF FALSE PRETENCES.

I cannot undertake to lay before you in full all that may be said in relation to the proceedings of the present majority in Parliament—a majority which I must say is there upon false pretences.

THE SHAME OF ENGLAND.

In the face of the world, for using the enormous strength that she possesses to oppress a poor people, Ireland has become very famous (laughter) to inquire, as it was said, into cases which have arisen between Mr. Parnell and the Times.

LIBERAL UNIONISTS.

But I will say something on the conduct of the Government and the Parliament, for remember, gentlemen, when we speak of the Government, that the responsibility of the Government, which are primary in the first instance, come to be only secondary when their acts have been adopted by the majority that sit behind them.

political schemes, but I never charged Mr. Parnell with personal dishonesty (hear, hear). I never saw the smallest ground for charging him with personal dishonesty.

A RIGID INQUIRY.

Mr. Parnell is entitled to an equality of footing. Now, let us see whether he is to enjoy that equality. He is called on to go before the Commission, this Commission is to inquire into all the proceedings connected with the charges of disorder and crime in Ireland since the time when the Land League was established in this country—that is to say, the year 1879.

THE WEALTH OF THE FORGER.

But is the pecuniary means of such an inquiry for the Times? The Times represents a mine of enormous wealth. Of that there is no doubt. No one knows the exact extent of that immense fortune.

THE SHAME OF ENGLAND.

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University, which may be properly described as the well-known close borough of the Tory Government, and the only close borough now remaining of the Three Kingdoms (cheers). Well, out of these members twenty-one members have been sent to prison by the Tory Government, and the Tory Government is bringing about a state of things in which to have been sent to prison, not because of crime, but because of ordinary crime.

BALFOUR WISE THAN BOMBA.

Now, give your mind, I beseech you, to this question of associating the political prisoners with the ordinary criminals. These gentlemen, supporting them to be wrong are acting from a noble and humane as a public duty and acting within limits as they and as I believe, their actions tend much more to the repression of crime than to the commission of crime.

THE SHAME OF ENGLAND.

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is governed, and through the Prison Board the medical officer is liable to be dismissed, and stands in dread of being dismissed if he carries the prisoners food which he thinks necessary when they were imprisoned for offences committed under the Crimes Act of the Government.

MR. MANDVILLE.

Now I come to the case of Mr. Mandville. It is admitted that he was a man of remarkably vigorous health and powerful frame. He was imprisoned under the Coercion Act. On his coming out of prison a great change appears to have been observed by his friends in his appearance, and he seems to have been continually seeking medical advice.

Sheridan's Roadside Confession.

While Hancock was living on Governor's Island, General Sheridan and a military friend visited him. Hancock was called away to preside at a court-martial, and he left the reciter of the present little story to act in his place and entertain his guests.

THE SHAME OF ENGLAND.

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system, and of that system you are the judges, because I am addressing you now as a portion of the British constituents. I ask myself whether there is a practical lesson that we ought all of us to carry away from meetings of this kind; and I say there is, and that is, gentlemen, to try and make your Tory friends aware of what they are doing. Poland is an oppressed nation, it is oppressed by one man; and that, if it is true, is a thing sufficiently horrible.

Arrested 151 Times.

Not long ago a man was before a New York judge, who asserted he had been arrested 151 times. He believed there was one disturber of society who had broken this record. We refer to the invidious disease, consumption, which when taken in time, is always arrested by the use of Dr. Pierce's Golden Medical Discovery.

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And all Diseases of the throat and Lungs can be cured by the use of Scott's Emulsion, as it contains the healing virtues of Cod Liver Oil and Hypophosphites in their fullest form.

ONLY SPECIMENS.

Well, gentlemen, these are only specimens of the proceedings which are going on. This is the method of government which is practised under the present equal rights. There is not a fact that I have mentioned to you to day that could have happened in England without stirring up the indignation of the whole country (cheers).

A Double Recommendation.

"We have used Dr. Fowler's Extract of Wild Strawberry, and find that for diarrhoea it cannot be equalled. We can speak too highly of it." Ernest Clare Cross and Roy Neil Cross, Jasper, Ont., April 29th, 1885.



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SEPTEMBER 15, 1886. Through the interest of the (Chevalier St. George) Cardinal was now appointed Protector of Scotland. The Scotch had very much to thank their would-be Monarch for this appointment.

Written for CATHOLIC RECORD.

CATHOLICS OF SCOTLAND.

By THE REV. ANSELM M'DONNELL, LL. D., F. R. S.

PART II.

Through the interest of the (Chevalier St. George) Cardinal was now appointed Protector of Scotland. The Scotch had very much to thank their would-be Monarch for this appointment. Albany was the opposite of the good Spinelli. It is said that he was unjust; but it is no mercy. His first measure, hard, as in the circumstances of the country, it was impolitic. It was a condition of the payment of the dues to the seminaries by the cardinal, which certainly was Spinelli's will. His right to according to our idea of last testament, may well be questioned. Intimated to the Bishops that they in question would not be paid a full and exact account or census of the seminaries and of the general board, was made on a turned to Rome. As cardinal prudence he may have been entitled to such a measure; but we fail to see how he could make the execution of the condition of the payment of Spinelli's debts, as it was highly impolitic, as it was calculated to arouse the indignation of the government which through the penal laws, held out of persecution over the heads of Catholic people. The Scotch Catholics were so widely scattered, more especially in the Highlands, that it was exceedingly difficult and not without danger, to obtain such a report.

THE REPORT OF THE BISHOPS.

The report of the Bishops manifested how disastrous to the Catholic expedition of Prince Charles had been their numbers were diminished in consequence by at least 1000. The Government soldiers, the execution, the exile, and transportation to the colonies had reduced to that number their numbers in the year 1745 and when war with France broke out there was another loss of population, fewer than 6000 Scotch Catholics, then, as was calculated, draughted the army for military service, chiefly the East and West Indies. The number of communicants in the whole of Scotland had reduced to that number their numbers in the year 1745 and when war with France broke out there was another loss of population, fewer than 6000 Scotch Catholics, then, as was calculated, draughted the army for military service, chiefly the East and West Indies.

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Catholic Record.

London, Ont., Sept. 15th, 1888.

NOT SO CONFIDENT.

A great change has come over the Tory press since the suit of Mr. Parnell & Co.

The Times was entered in the court at Edinburgh.

Before this was done, they were very positive of the authenticity of the letters which were supposed to implicate Mr. Parnell in the Phoenix Park murders.

and he was held up as the object of public indignation and the accomplice of murderers.

Now these journals, though they are as bitter as ever against Mr. Parnell, try to make it appear that the truth or falsity of the fraudulent letters is a matter of no consequence whatever.

The truth is, it is virtually conceded now that the letters are forgeries from beginning to end, and these journals wish to draw public attention from the fact.

This is well illustrated by the difference in tone of the Dublin Daily Express at the two periods.

Here is what the Express said before Mr. Parnell's suit was entered:

"Mr. Parnell has kept his head cool to all appearance, but now it seems, under the sense of humiliation and resentment of the terrible years of 1881 and 1882, the honorable gentleman committed the fatal little indiscretion—first of writing the letters, and then of making deadly enemies of men who vowed they would never forget or forgive, whatever the consequence."

Observe that some of the Gladstonians and others in the press are regarding themselves with abuse of the conductors of the Times and assuming that the letters are forgeries. These gentlemen will have a rude awakening. . . . Is it conceivable that the Times published the letters without tracing, so to speak, their whole pedigree from hand to hand, from the hand of Mr. Byrne to the hand which delivered the fatal documents to their present possessors in Printing House Square? . . . But apart from all this, the evidence as to the letters is overwhelming."—London Correspondence, July 30th.

This decided view of the case was constantly taken also in the editorial columns of the same journal, which, in its issue of August 2nd, concluded a long by article with the words, "Innocent men do not plead in the face of the jurisdiction of the court."

The terms of the Express become quite ingenuous after the passing of the Forgeries Bill, and the entry of Mr. Parnell's suit for libel, as will be seen from the following, taken from the same journal of 13th August:

"It may be that the member for Cork fancied that he will put a spoke in the Commission by his appeal on a part of the indictment laid against him to a Scottish court. If it be so, he will, we apprehend, be disappointed. Parliament, having put its hand in solemn manner to the business, cannot go back; and important to Mr. Parnell as it may be to prove the Times letters are forgeries, the country will hardly allow him to trifle with it and dictate his own terms."

The confidence that the letters will be proved authentic by overwhelming evidence, evaporated very suddenly. That which the Express calls now "part of the indictment," was, in the beginning, the whole indictment. It is the Government which changed its base by making the object of inquiry to be the conduct of every member of the National League, in fact of every Irishman, in Great Britain and America, leaving the accusations against Mr. Parnell altogether in the background. This change of tactics was certainly not adopted until they found their position in the matter entirely indefensible; but Mr. Parnell would have been very simple if, to use the words of the Express, he had allowed the hostile Government "to trifle with him and to dictate its own terms." He was powerless, in Parliament, to keep the Government to the real issue, for had they not a servile majority at their back? But the case which is brought up for adjudication in the Scotch Court is the issue to which public attention was called from the first, and as the Government shrank this, Mr. Parnell did wisely to bring this issue to the tribunal before the shuffling of the Government could bar him from it. The evident repugnance of the Times and its backers to this Scotch suit is easily understood by ordinarily intelligent observers. It arises from the fact that they feel that Mr. Parnell's case is now in the hands of a court which will deal with it on its own merits, and which will do justice without complicating the case by mixing with it the affairs of O'Donovan Rossa, or other outsiders with whom Mr. Parnell has no connection whatsoever.

A DESPERATE STRUGGLE.

A most desperate fight "for hearth and home" took place at Coolree, in the County of Wexford, on the 23rd ult.

A tenant named Thomas Somers was to be evicted from the estate of Mr. Colclough, of Tintern Abbey.

Mr. Colclough was represented by his middleman, Mr. Byrne, who was accompanied by a force of 200 police and a large body of Emergency men, bearing with them the battering-ram, which is now the principal engine of assault at Irish evictions.

Efforts were made by the tenant to effect a settlement, but the middleman would listen to no terms.

The tenant must go out. Several clergymen assisted in the endeavor to reach a settlement, but without success.

Somers' house was fortified in really formidable style. A large breastwork had been erected twenty feet in height, trees were placed in the best positions, trenches were dug to aid in the work of defence, and other obstacles were placed in the way of the attacking party.

When the battering-ram was brought into play, the besieged rendered it powerless by means of grappling-hooks, and after a long struggle the Emergency men gave up.

Forty policemen were then ordered to charge, and fixed bayonets were used in the assault, but many of them were badly hurt and they were driven back covered with tar and mud.

At this crisis a number of clergymen, who witnessed the proceedings, together with Messrs. J. and W. Redmond, members of Parliament, and some other prominent men, advised the besieged party to give up the contest, and avert bloodshed.

They yielded to this advice, and were handcuffed and sent to prison, hall being refused.

The defenders of the home were twelve in number, including some relatives and friends of the evicted tenant.

These twelve men four times repulsed the attack of the police, armed as they were, at first with batons, and in the last attack with fixed bayonets.

The resistance now so frequently made to the evictions of course always ends in the triumph of might; but this good result from it that evictions cannot be carried on to the same extent when resistance is offered such as this at Coolree.

If everything went smoothly for the evictors, it is frightful to contemplate the horrible consequences which would be the result of landlord tyranny; but as matters go, large as the police force is, one or two hundred policemen cannot be spared by the Government every day to every intending exterminator. Hence such resistance as was offered at Coolree, under the eviction-made-easy process of the law as it stands at present, gives so much time gained by the hundreds of neighbors who are to be evicted when their turn comes; whereas, if there were no resistance the evictions would take place with a rapidity which would depopulate the country in an incredibly short time.

The twelve men who defended the home of Thomas Somers deserve honor for the heroic stand they made for the cause of tenant right in Ireland, especially as the siege which they withstood so bravely will assist in bringing the case of the tenantry in general more prominently before the eyes of the British public.

MR. DILLON'S PRISON TREATMENT.

In spite of the terrible fate of Mr. John Mandeville, the Government are treating Mr. Dillon still worse, so that during the short time he has been immured he has already lost seven pounds in weight, and he is daily falling in health.

In spite of Balfour's professions of innocence of latent to murder the leading Nationalists, every day is making it more plain that Mr. Blunt's statement of the conversation between him and Mr. Balfour is correct. It will be remembered that the Secretary specified Mr. Dillon in the alleged conversation, as one of the Nationalist leaders whom prison treatment would kill, but whom nevertheless he would imprison for a period sufficient to attain this purpose.

He is now carrying out his proposed plan, having caused Mr. Dillon's arrest for no other reason than that he persists in asking redress of Ireland's grievances. Mr. Dillon is, certainly, after Mr. Parnell, the leader of the National cause, and Mr. Balfour, by following the barbarous policy indicated to Mr. Blunt seems desirous of weakening the cause by making him the next victim to his despotic measures.

While Mr. Dillon remains incarcerated, there will be one vote less against the Government in Parliament, but if he be murdered by ill treatment, as Mr. Mandeville was, even Englishmen will be found ready to avenge his death by indignantly inflicting a well-merited punishment on the heads of the Government who cause it.

Already in England indignation is freely expressed against Mr. Dillon's persecutors, while in Ireland the resentment against the intolerable tyranny knows no bounds.

It is not in accordance with the spirit of English law to detain even criminals in prison when it is found that their health is being impaired by their confinement. If they have been condemned to death, there is some reason in detaining them under such circumstances,

but those who have been sentenced to imprisonment, merely, are not to be killed by degrees.

This was done in the case of Mr. Mandeville, and a precedent was perhaps thus established, but no such precedent can justify the continuance of like barbarity.

The moment a temporary prisoner is found to be losing his health in prison, he should be released. He should not be detained, so that when the term of his imprisonment is ended, he may be sent forth to die.

Mr. Balfour is responsible in this matter. He is literally the Prison Board. Every matter which concerns the treatment of a prisoner must be referred to him; and in the case of the Irish political prisoners, it has been proved that he interests himself more especially. It is therefore his duty to see that the law be not stretched against a prisoner to inflict death upon him, when he has not been sentenced to death.

Mr. Dillon's release should therefore be made out at once, otherwise Mr. Balfour should be held responsible for any disastrous result which may arise out of his tyrannical detention in jail.

THE INQUEST ON DR. RIDLEY.

It is now certain that the jury which sat at the Coroner's inquest at Fermoy on Dr. Ridley's suicide was literally packed by the police so as to secure a verdict exonerating the Government, or at least so that there might be no verdict at all owing to disagreement.

It is only a short time since the verdict was given in the case of John Mandeville. This verdict fixed the cause of his death on the prison officials who inflicted on him such punishment while he was ill as must and did terminate in his death.

Mr. Balfour is the chief prison official. He is the chief of the Prison Board, and it was proved to demonstration that he directed the physicians as to the character of the reports they should give as to the fitness of the prisoners to endure punishment.

The verdict of the jury, therefore, clearly incriminates him as the primary cause of Mr. Mandeville's death; and Mr. Blunt's revelations show that he was deliberately so. Indeed Mr. Balfour's own declaration in Parliament, that he is responsible for the treatment of the Irish political prisoners, would of itself suffice to convict him before the bar of public opinion, if there were no other evidence in the case; yet other evidence there is, sufficient for his condemnation, had he repudiated the responsibility with a thousand tongues.

The justice of the verdict is, therefore, clear and evident. Yet, with all the love of law and order which Mr. Balfour and his Government profess, there is no move to bring to justice the men who stand before the public charged with the wilful murder of John Mandeville.

Mr. Balfour had the effrontery to say in Parliament that the verdict was not justified by the evidence! Yet only the other day at a picnic given by the Primrose League he declared his great admiration of the principles of trial by jury. It is to be supposed that his admiration is confined to trial by jury in England. For the application of this principle in Ireland he has no respect. In fact he has almost entirely abolished trial by jury in Ireland.

There is no jury in the cases which come under the Coercion Act. Such cases are tried by magistrates who are removable at will; and of course such magistrates decide, not according to the evidence, but according to what will be most agreeable to the masters who exercise such power over them.

We have, indeed, Baron Dowse's deliberate judgment that if there is one of these learned judges able to fulfill the most important part of his duty, he ought to be sent to the British Museum as a curiosity. Such is law and justice in Ireland.

But Coroner's juries still exist for some purpose; and as it is rather an awkward thing for the Chief Executive officer of the land to have a series of verdicts all finding him guilty; practically, of wilful murder, Mr. Balfour and his subordinates left no stone unturned, no means neglected, to secure a favorable verdict at the inquest on Dr. Ridley.

Fermoy is almost exclusively Catholic; so much so that a jury of thirteen men, selected in any way bordering on fair dealing, would be a certainty, be composed almost entirely of Catholics and these would be Nationalists too. All the people of respectability there are not only Nationalists, but members of the National League. Yet, with the powers possessed by Government, jury-packing is quite possible, and it was by this means that the Irish Executive expected to evade a reiteration of the verdict which was recorded by Mr. Mandeville's jury. Dublin Castle has an unlimited power of selection, and here was the composition of the jury it succeeded in getting, with the aid of the police: four jurors were Protestant Conservatives; two were Catholic Anti-Nationalists; two were Catholic Nationalists; and the other five were of political opinions "unknown." This, however, was known, that they were not members of the National League. This, of course, would indicate that they were Anti-Nationalists too, and as there were two Nationalists on the jury, it would appear that these were selected because

there were no more Anti-Nationalists to be fished out of the whole town.

With a jury so constituted the clever officials had certainly reason to expect that the verdict would not be adverse to them; for it is well-known that party feeling is now running very high. Yet, with all the packing, the verdict rendered was unanimous. It was as follows:

"That Dr. James Ridley died on the 20th July, 1888, at Fermoy, from wounds inflicted by his own hand with a razor on the same day, whilst laboring under temporary insanity produced by the apprehension of disclosure at the Mitchelstown inquest, and that he was compelled to act in his official capacity in contravention of his own humane and considerate views. We beg to add our expressions of deep sympathy with Mrs. Ridley and Mrs. Mandeville in their affliction. We condemn the reckless and unfounded charges made by Dr. Barr against the medical men and poor Mr. Mandeville. We are of opinion that the charges made against Dr. Moorhead are absolutely unfounded, and that his reports and visits had a beneficial effect."

This verdict is as scathing a condemnation of the Irish Executive as that rendered at Mr. Mandeville's inquest, and from the complexion of the jury which rendered it, it is evident that it was drawn from them by the force of truth, not by prejudices against the Government; and be it remembered, this verdict was unanimous. The jurors would have preferred themselves if they had come to any other conclusion.

Mr. Wm. O'Brien stated in his speech at Barrow that there were three Nationalists on the jury. It makes no serious difference whether there were three, or two. At all events the supporters of the Government were in a large majority, secured by the shameful method of jury-packing which the law renders possible, only in Ireland.

Of course the Government will not prosecute, or allow to be prosecuted, the parties who have been found guilty, virtually, of wilful murder. They will shield the murderers, they will affect to despise the verdict of the coroner's jury. Mr. Balfour has already done this, just as he did after the police were found guilty of the Mitchelstown massacre twelve months ago, and just as the prison officials were incriminated by the Mitchelstown jury at Mr. Mandeville's inquest, but there the matter ended. But will the people of England endorse the Government's conduct? Up to the present time Irishmen could never get justice from any English Government, and the same is to be expected just now; though there is every reason to believe that the day has dawned when all this will be changed; and what has occurred in these cases ought to be a sufficient reason for fair-minded English men to join the followers of Mr. Gladstone in demanding justice, Home Rule and redress of grievances for the Sister Nation.

The Conservative press have bitterly attacked Mr. Gladstone within the last few days because he lately compared the treatment which Ireland has received from England, to the merciful manner in which Russia has governed Poland. A vase which was presented to the Grand Old Man by the Bureau Liberal Association represents Ireland dejected with bowed head, and Poland with mournful look and hair unbound. Mr. Gladstone said: "The artist very naturally sought to find a parallel in the whole breadth of Europe to the English treatment of Ireland, and in order to find such a parallel he had to travel all the way to St. Petersburg, from a free country, from a country in which I think there are no less than six million voters. He had to travel to a land where the absolute will of the Sovereign is the main spring of government. He did not find in Italy, he could not find in France, he could not find in Spain, he could not find in Germany or in Austria—none of those countries could he find a parallel to the case of Ireland. He had to go to Russia—aye, gentlemen, I must tell you this: I am not sure that he found a perfect parallel even there." "The sufferings of Poland," he explained, "are, as the Russian says, chiefly confined to the upper classes, and the bulk of the people are happy. Besides the Poles fought with the Russians, and fought desperately, and even threatened Russia herself with destruction. The Russians had this excuse; but that is not the case with England and Ireland. Ireland was never hostile to you. Ireland did not invade you. You invaded Ireland. Besides, Russia's oppression of Poland is a modern thing; but yours of Ireland is a story of seven hundred years."

The transactions of the past year alone, from the Mitchelstown massacre to John Mandeville's being done to death, are a sufficient justification for Mr. Gladstone's indignant yet mournful words.

A SLANDER REBUTTED.

Dorchester's "Christianity in the United States" has given currency to an old slander against the Catholic Church, by stating that the Most Reverend Archbishop Ryan advocated the persecution of heretics as Catholics will be numerous enough in the country to do this. Many American journals have circulated this slander in their columns, and a reporter of the Philadelphia Press called on the Archbishop to ascertain whether or not the quotation is correct,

and received the following reply, which is published in the Press:

"This is a greatly enlarged and newly-edited version of an old and often-exploited slander. Nearly forty years ago a newspaper was published at St. Louis by a Catholic gentleman, Mr. Bakewell, called the Shepherd of the Valley. Mr. Bakewell was until quite recently a judge of the Court of Appeals. This gentleman once wrote:

"If Catholics ever attain, which they surely will, though at a distant day, the immense numerical majority in the United States, religious liberty, as at present understood, will be at an end—so say our enemies."

"By leaving out the words italicized the expression was published in anti-Catholic papers against Judge Bakewell. The misrepresentation was soon exposed. A short time after it was reproduced, as if spoken by Archbishop Kenrick, of St. Louis. Again it was exposed. Then it travelled to Australia and was attributed to me. I contradicted and exposed it again. It travelled to Ireland and was again shown up. It has now come back in Mr. Dorchester's book. The present statement is a distinct forgery, even the original quotation having been misrepresented and added to in an untrue manner."

Judge Bakewell was, forty years ago, an eminent Catholic jurist of St. Louis, and the publisher of a paper called The Shepherd of the Valley. By leaving out the clause "so say our enemies" the Know-Nothing made it appear that the Judge advocated the persecution of Protestants. It is a common thing with bigots to thus misrepresent the sayings of eminent Catholics, and when once the misrepresentation is made public, it is quoted over and over again by anti-Catholic orators and writers as if it were never refuted, but it is as he all the same. A similar false quotation, made in the article from "Mgr. Bouland's pea, which appeared lately in the Forum, has had a similar history with this one attributed to Archbishop Ryan. Mgr. Bouland undoubtedly picked up from some lying polemicist's newspaper article a quotation which made Lafayette say that the only danger which threatened the welfare of the new and free nation which American independence established, would arise from the (Roman) Catholic clergy when they would attain power and influence. Lafayette said in reality that, if any danger of this kind was to be apprehended, it would not come from the Catholic clergy. Thus polemical bigots, to suit their purpose, make eminent authorities say quite the opposite of what they have really stated. It is a safe rule to suspect the authenticity of such quotations, as they are almost always spurious, as in both these cases.

A SPIRITUAL RETREAT.

Commencing on Monday, 3rd of September, the ladies of London were afforded the special privilege of partaking of the inestimable benefits to be derived from a week of recollection and special devotion.

This happiness was afforded them by the good Religious of the Sacred Heart Academy, whose holy ambition, it is scarcely necessary to state, is to work energetically, at all times, for the greater honor and glory of our Divine Redeemer, by directing souls in the path that leads to eternal life and glory.

The distinguished Jesuit, Father Denny, of New York, conducted the exercises, and about six hundred ladies, many of them from a distance, were each day in attendance. The holy sacrifice was offered up each morning at seven o'clock. At 9.30, a.m., 3.30 and 7.30 p.m. instructions were given by the rever. father. They were of working out the plan of salvation laid down by our Blessed Lord, and were delivered in the sweet persuasive and impressive manner which strikes the heart to its innermost depths and brings forth resolutions, firm as they are sincere, in the minds of his auditors, to go forth and follow as near as our weak human nature will allow, in the footsteps of Him who died that we may live.

The amount of good that has been accomplished in our midst by the mission just brought to a close it were indeed impossible to calculate. The gratitude of the ladies of London has indeed been well earned by the Religious of the distinguished order whose convent it is the proud boast of our people to have in our midst, and surely God will bless them abundantly for their noble endeavor in His behalf. For the first time the beautiful new chapel lately erected had been used. It is, in all its appointments, a perfect gem. This circumstance it may be added, served somewhat to contribute to the very great success which attended the spiritual retreat.

THE HOLY ROSARY.

The Holy Father has issued a decree, dated 5th August, Feast of our Lady of the Snow, 1888, in which he urges anew the sacred duty of all Catholics to have recourse to Mary the Mother of God for the purpose of obtaining through her intercession those graces and favors of heaven of which we stand in need personally, as well as those which are required for the peace of the Church and for furthering the propagation of the Gospel.

The Holy Rosary is a form of prayer admirably adapted for the obtaining of the Blessed Virgin's powerful intercession with God. Hence His Holiness particu-

larly insists on the importance of practicing this devotion. In his first Encyclical on the Rosary he points out the object with which the illustrious St. Dominic instituted this devotion. There cannot be conceived a more sure method of applying a remedy to the evils of this age, than "meditation on the mysteries of that salvation which Jesus Christ won for us, and recourse to that Virgin to whom is given power over all heresies as man's intercessor to God."

Want of faith is the great and crying evil of the nineteenth century, which has been called the age of skepticism. It is this evil which has armed so great a portion of mankind to wage war against God, and God's Church on earth. It is because Faith has grown weak among men that princes and potentates have ignored God in their legislation, and have maintained, both in theory and practice, the monstrous doctrine that God does not control, and has no right to control, the political issues of the day. As a consequence of this, all thought of submitting to the laws of God and morality has been set aside, and rulers, for the most part, imagine that, not being subject to moral law, they have only to seek their own aggrandizement or that of their State. Thus, even the sacred patrimony of St. Peter did not escape the cupidity of a robber king, and Victor Emmanuel, even on his death bed, appeared to think that he was not amenable to the law of God for his rapacious political course.

The Holy Father, with a wisdom imparted from on high, from Him who is the Giver of all that is good and perfect, points out the remedy for this want of faith. The remedy is prayer, fervent and persevering, and among the forms of prayer which are acceptable to God, none is more efficacious than the Rosary, as is evident from its nature. The Rosary consists of an earnest prayer to God, and, notwithstanding the supercilious contempt with which prayer is regarded by open and disguised infidels, there is still faith on earth, among Catholics, at least, in the efficacy of prayer. The petitions of the Rosary are accompanied by meditations on the fifteen principal events in the life of our Saviour, which have relation to the work of man's Redemption, such as the Annunciation by the Angel Gabriel to the Blessed Virgin, that of her Saviour of mankind should be born, the birth of our Lord, His sufferings and death, His triumphant and glorious Resurrection and Ascension into heaven, with other mysteries intimately connected with our Saviour. The number of these mysteries is fifteen. The first five are called Joyful mysteries, which relate to the early part of our Lord's life on earth. The next five are the Sorrowful mysteries, because they relate to His sufferings and death, the last five, relating to our Lord's triumph over death and sin, beginning with His Resurrection from the dead, are called "Glorious mysteries." Meditation on these subjects is calculated to augment our love for God, and God's love for us, and prayer offered under such circumstances must be very efficacious.

Hence the Pope expresses his firm conviction, that the admirable faith and filial affection which all nations manifested on the occasion of the celebration of the fiftieth anniversary of the ordination of the Holy Father, was the result of the Blessed Virgin's patronage, specially extended to the Christian world in response to the millions of Rosary prayers which have been recited fervently through the Christian world during the last few years. It has been the special care of Leo XIII. to cultivate and recommend the devotion of the Rosary, and the Catholic world has responded to his earnest recommendations with one accord. Thus has an acceptable act of expiation been offered to God for the want of faith which is the great evil of the day. "All classes from the uttermost parts of the earth have hastened to do honor in every kind of way to the High Priest, his successor of St. Peter; by embassies, by letters, by long and arduous pilgrimages, and by an immense number of splendid presents, of which it has been truly said that they have surpassed the ideals of their donors."

The prayers, also, which are recited in the Rosary, are those which, of all the prayers of the Church, are of the greatest efficacy. The Lord's prayer, taught us by Christ Himself, must be regarded as the best of prayers. The Hail Mary, especially commended to us for the purpose of fixing our minds on the contemplation of the Incarnation of Jesus, has always been regarded as second in excellence only to the Lord's prayer. The first part of the Hail Mary was inspired by God and repeated by the Angel Gabriel and St. Elizabeth. The concluding portion of this prayer was made by the Church, especially to obtain the intercession of the Blessed Virgin. Her intercession is undoubtedly powerful beyond that of any other saint in heaven or on earth; and we are assured that the continual prayer of the just avails much with God. The other prayers which help to form the Rosary are also of special excellence, the Apostle's Creed, and the Doxology.

The practice of the Catholic world in reciting the Rosary shows that the recommendations of the Holy Father are uni-

versally appreciated, and as we are told that where even two or three are gathered together in the name of Christ, He is Himself in their midst, we have every reason for confidence that the Rosary, recited with special fervor during the month of October, by hundreds of millions of Catholics, will be irresistible, according to the throne of grace and mercy.

A special mass has been composed by direction of Our Holy Father for the first Sunday of October, the Solemnity of the Rosary, which will be recited for the first time on the occasion which is now approaching. There can be no doubt that special fervor will characterize the celebration of the feast this year, and great graces may be looked for as the result.

EVICTIION STATISTICS.

The official list gives the following as the number of evictions which took place during the quarter ending 10th June. It is a fearful commentary on the nature of the prosperity which Ireland enjoys under the benign influence of British rule, and it will be remarked that "happy and loyal Ulster" does not come at the tail end of the list—the Province in which as Mr. Russell takes pride that there "are no arrears in his constituency."

Ulster, 1,236; Connaught, 1,040; Munster, 654; Leinster, 450."

The very "loyal and prosperous" County of Monaghan had the highest total, 368. Donegal is second with 174, Cavan third with 160. Tyrone had 122. Yet Ulster, strange to say, is the one Province of Ireland which gives any countenance to the evictions supporting Government, the one Province whose sentiments are any way doubtful as to the maintenance of National rights; for though there is from Ulster a majority of one in Parliament for the National cause, such a majority is too precarious for us to regard it as a decisive expression of the sentiments of the Province. Ulster lets the South bear the hard blows which are dealt out to those who are directing the battle which is to win for her suffering people their rights as human beings.

Since the 30th of June the daily average of evictions has increased. The law gives every facility for making eviction an easy process. It is only the stubborn resistance of many tenants which prevents the average number from increasing still more rapidly.

THE LAST STATE PRIEST.

The last of the State priests in Germany is Ignaz Talaczynski, in the diocese of Breslau. The State priests were those of the clergy who, at the time when the State made war upon the Church, took pay from the Government, and renouncing their obedience to the Church, sided with the State. Ignaz Talaczynski has been a State priest for eleven years, but the people refused to have anything to do with him, built a small church of their own, and obtained a faithful priest to administer to their spiritual wants, while some walked six or seven miles to the neighboring parish, when they could not find room in their own temporary church. Now the Governor of Silesia has been directed to bring about the removal of the State priest, who wants £300 annually, and a bonus of £900 to withdraw. It is expected, however, that he will be obliged to withdraw, and this will end the evil of State priests in Germany, as Talaczynski is the last of the breed.

BACKRENTING IN IRELAND AND AMERICA.

The favorite contention of the Tory party in Great Britain is that Irish landlords have vested rights and proprietorship which should not be interfered with, because such interference would lay a foundation for anarchy and communism. Hence they maintained that there should be no legislation which would deprive the landlord of his absolute title to the land in Ireland. This has been constantly the theme of all opponents of Irish tenant right, and it is still regarded by some as a conclusive argument. Lord Palmerston gave utterance to the terse expression which contains this argument in a nutshell: "Tenant right is landlord wrong." In reply to this it may be properly answered: "In the first place, it is not proposed by the Nationalist party to deprive the Irish landlords of all rights in their lands." But it is right to maintain that the law of nature, which is above all human law, gives the first right, the right to live, and to derive sustenance from the soil, to the population of the country. The Government of every country not only has the power and the right to modify the land laws so as to secure to the people a means of living, but it is under the obligation of so doing. This is recognized in all countries of the world, and has been acted upon everywhere, except in Ireland. Landlord rights are everywhere subordinate to this first principle of natural law; and if a Government fails to recognize this principle, and to act upon it, it fails in its first duty to the public. Here, then, is a point in which every English Government hitherto, which



vernally appreciated, and as we are told that where even two or three are gathered together in the name of Christ, He is Himself in their midst, we have every reason for confidence that the Rosary, recited with special fervor during the month of October, by hundreds of millions of Catholics, will be irresistible, ascending to the throne of grace and mercy.

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The favorite contention of the Tory party in Great Britain is that Irish landlords have vested rights and proprietorship which should not be interfered with, because such interference would lay a foundation for anarchy and communism. Hence they maintained that there should be no legislation which would deprive the landlord of his absolute title to the land in Ireland. This has been constantly the theme of all opponents of Irish tenant right, and it is still regarded by some as a conclusive argument. Lord Palmerston gave utterance to the terse expression which contains this argument in a nutshell: "Tenant right is landlord wrong." In reply to this it may be properly answered: "In the first place, it is not proposed by the National party to deprive the Irish landlords of all rights in their lands." But it is right to maintain that the law of nature, which is above all human law, gives the first right, the right to live, and to derive sustenance from the soil, to the population of the country. The Government of every country not only has the power and the right to modify the land laws so as to secure to the people a means of living, but it is under the obligation of so doing. This is recognized in all countries of the world, and has been acted upon everywhere, except in Ireland. Landlord rights are everywhere subordinate to this first principle of natural law; and if a Government fails to recognize this principle, and to act upon it, it falls in its first duty to the public. Here, then, is a point in which every English Government hitherto, whether

Whig or Tory, Liberal or Conservative, has grossly neglected its duty to Ireland. The case of Ireland, however, does not rest merely on this principle of natural law. The population of Ireland has a different relation to the land, and to the people of other countries. The land was taken from them originally by violence and spoliation, and handed over to alien proprietors, whose only object was to drain from the labor of the tillers of the soil the last 'arthing of their earnings. The evil of this state of affairs was increased by the abolition of an Irish Parliament, whereby the country was also depleted of resident proprietors, and the fruits of the people's hard labor was spent outside of the country. In justice and equity, the Irish people, as a whole, never lost the proprietorship of the land. But even the laws have recognized in the tenant a secondary proprietorship, founded upon the improvements made on the land by their toil. Hence it was still more the duty of the Government to protect the tenantry in these their natural rights.

Illinois lately gave an example which might be followed with advantage by the British Government. Landlord Scully, who in Ireland was a merciless rackrenter, established in Illinois and Texas a system of getting his wild land cultivated, and by binding the tenants to half-yearly payments in advance, succeeded in multiplying evictions as soon as the lands were improved, and in leaving the tenants without recompense for their labor. The contracts were exactly similar to those which grind down the tenantry of Ireland, and which have many times driven them into rebellion. But the Illinois Government, unlike that of Westminster, would not permit this system to be carried on with impunity. Having at heart the welfare of the tenantry, measures were passed lately by the Legislature compelling extensive alien landowners to dispose of their estates within a given time, under penalty of forfeiture. Landlord Scully, or Lord Scully, as it became the fashion to call him, is now doing his best to sell his estates, and thus in a year or two the whole rackrenting system will be broken up. Scully has also estates in Kansas and Nebraska, but the evil had not reached the same magnitude to which it had risen in Illinois and Texas; however, Texas, Nebraska and Kansas are expected soon to follow the example of Illinois. If England had entertained a similar paternal regard for the nationality which she has ruled with an iron rod, millions of Irishmen would be now prosperous at home, contented with their rulers, instead of being cast adrift on foreign shores, inoculating into the countries which received them the same hatred to the British Government which they themselves naturally entertain.

EDITORIAL NOTES.

A GERMAN LUTHERAN Church has been purchased at New Haven, Conn., for Italian Catholics, at the price of \$11,000. BY THE GLOBE of the 5th Inst. we observe that Mr. Alderman McMillan has generously contributed \$50 towards the fund for Mr. McDonnell's relief.

THE London Chronicle's Rome correspondent says that King Leopold has offered the Pope a residence in Belgium, in the event of his leaving Rome.

THE Catholic Diet opened at Freiburg on the 3rd Inst. Herr Windthorst announced that the principal subject for consideration will be the present intolerable position of the Pope.

THE Pope is said to be writing a history of the Church during the middle ages. He is assisted by Abbot Pessuto as editor, and he will pay particular attention to the period of Gregory the Great.

WE have the pleasure to acknowledge the receipt of one hundred dollars from J. C. Patterson, Esq. M. P., Windsor, for the Parnell Defence Fund. We say to all who love justice and hate oppression—"Go and do in like manner."

THE well known and universally respected Father Preston, V. G., Rector of St. Anne's Church of New York, has been raised to the dignity of Monsignor and domestic Prelate to the Holy Father, as a tribute to his piety and zeal in the Church.

MR. MERCIER, the Premier of Quebec, has at last secured a majority in the Legislative Council. It is expected that dual representation will now be abolished, and several changes in the personnel of the Ministry and the distribution of Cabinet offices are reported as likely to take place.

WE were glad to hear our venerated Bishop preach with his usual power on Sunday last. It is needless to say that the Catholics of London were delighted not only with the beautiful sermon that appealed with such force and unctio to their minds and hearts, but still more at the gratifying fact that His Lordship is once more equal to his duties and responsibilities.

ONE of the handsomest schools in Philadelphia will be the New Catholic High School, on the corner of Broad and Vine streets. There will be sixty-one rooms in the first and second stories, and basement. The third story will have a commodious hall 112 by 54 feet, capable of seating 900 pupils. The late Thomas Cahill left a legacy of \$100,000 for the erection of the structure.

NOTWITHSTANDING the fire by which the Ladies of the Sacred Heart lost their beautiful convent and Academy at Manhattanville, N. Y., with their usual energy they are still at the front. They will rebuild the convent without delay, and in the meantime they will re-open their boarding school on September 17th, at the elegant residence of Mr. Oswald Ottendorfer, West Boulevard, between 134 and 136 streets. The day school will be opened at the cottages on the convent property.

KING MILAN of Serbia is reported as intending to withdraw his petition to the Ecclesiastical Synod for a divorce, as he intends to take the more high-handed course of proclaiming a divorce by Royal Edict, sanctioned by the Schupatechna. On the other hand, Queen Natalie, in reply to a communication from the Serbian Court, says that she regrets the conflict which has arisen between herself and her husband, owing to her regard for the dynasty and for the Crown Prince, her son. She requests the Consistory to endeavor to bring about a reconciliation through the religious advisers of the King.

IT is stated that the reason why Canon Liddon has never received the ecclesiastical promotion which his abilities merit for him, is that on one occasion, when the Queen was present during his sermon, he addressed her personally as "Madam." The fault certainly does not seem to have been a very serious one, as the Queen is thus addressed by her household, and as, in all probability, no disrespect was intended, it does appear that the fault ought to be expiable at least. The fact illustrates how completely the Church of England is the creature and servant of the State.

DIocese of Kingston.

CONTINUED FROM FIRST PAGE. Equally inflexible in the nineteenth century as in the first. At the same time our religious feeling is quickened and invigorated by the voice of antiquity ringing out clear through the centuries in consonance with Catholic belief and practice. Thus we learn that the rule of anniversary masses for deceased relatives and friends, which is religiously observed by us, was obligatory in the age immediately following that of the Apostles; that the earliest Christian writer in the Western division of the Church, who was born about fifty years after the death of St. John the Evangelist, testifies:—"A widow should pray for the soul of her departed husband, entreating prayer for him, and making oblations (Mass offerings) for him on the anniversary of his death; which, if he neglect, it may be truly said that she has divorced her husband (De monog. cap. 10). Half a century later, St. Cyprian, the learned Bishop of Carthage, and glorious martyr of the faith, writes that a certain law of discipline had been prudently enacted by previous Bishops, for violation of which the prescribed penalty was, "that no oblation should be made for him, nor sacrifice offered for his repose;" and accordingly, on the death of a certain person, named Victor, who had contumaciously infringed this law, he himself "had ordered that the name of the said Victor should not be mentioned at the altar, that no oblation should be made for his repose, nor the customary prayers of which the Church be offered in his behalf" (Ep. l. 5, c. 13). Whose sanctity and erudition edified the Eastern world from the end of the third to the close of the fourth century, and who was the most illustrious of all the doctors that have adorned the Syrian Church, bears frequent witness to the same belief and practice, but most particularly in his last will that: "My brethren come to me, and prepare me for my departure, for my strength is wholly gone. Go along with me in psalms and in your prayers; and please constantly to make oblations for me. When the thirtieth day shall be completed, then remember me; for the dead are helped by the offerings of the living."—"If the (Macabees), who celebrated their fasts in figure only, could by their offerings cleanse those from guilt who fell in battle, how much more shall the priests of Christ aid the dead by their oblations and prayers!" St. Cyril of Jerusalem, writing in the middle of the fourth century, explains the passage in the Liturgy that commemorates the dead:—"Then we pray for the holy fathers and the Bishops that are dead, and, in short, for all those who have departed this life in our communion; believing that the souls of those for whom the prayers are offered, receive very great relief while this holy and tremendous virtue lies upon the altar" (Catechism. v.). Eusebius, Archbishop of Caesarea, known to the world of letters as a tribune of the Emperor Constantine the Great, in the year 337, and in it he relates with what ardor "the people, together with the priests of God, offered prayers for the Emperor's soul,"

and how happily the deceased Emperor's most eager wish was satisfied by his being buried in the porch of the Church of the Twelve Apostles, which he had selected for his resting place, "that he might devote to the benefit of the mystical sacrifice, and the communion of devout prayers." What a lesson, what a noble example, Bishop of Milan, Pius, the Bishop of Ambrone, Doctor and Saint, to attest the traditional belief and usage of the fourth century! This he does most clearly in his funeral orations on the emperors Valentinian the second and Theodosius and his brother Satorius. In that delivered at the funeral of the Emperor Theodosius he says: "Lately we deplored together his death; and now, while Prince Honorius is present before our altars, we celebrate the fortieth day. Some observe the third and thirtieth days, others the seventh and fortieth. Give, O Lord, rest to thy servant Theodosius. I loved him, the living; I will follow him to the land of the living; I will not leave him, till, by my prayers and lamentations, he shall be admitted to the holy mountain of the Lord." St. John Chrysostom, Patriarch of Constantinople, in the fourth century, explaining the Apostolic traditions writes—"It was not without good reason ordained by the apostles that mention should be made of the dead in the tremendous mysteries, because they knew well that these would receive great benefit from it." (In cap. i Phil.) One more testimony out of the countless number that might be adduced, shall be that of St. Augustine, whose name is the synonyme of orthodox learning and zeal in the cause of divine truth. In his Enchiridion, or Manual of Heligton, he writes—"Through the Church and the offices of the Church and the sacrifice of the Mass, we do not neglect the souls of the departed. In his death we deal more mercifully with the departed than their sins deserve;" and again, "When we offer the sacrifice of the altar, or give alms for the faithful departed, they are perfectly good; they are propiations for those who are not very bad; and, though they are no benefit to the very bad, they are a consolation to the living. A most touching passage in his Confessions is that which records his mother's dying request to him, "remember me at the altar of God;" and this duty he says he performed "to obtain the pardon of her sins."

Testimonies such as these, abound more and more as the ages advance and nations are added to the domain of the Church in the West. Who that reads them in sincerity of spirit, and weighs the character of the witnesses—their learning, their holiness of life, their prominent position and responsibility as Christian Apologists, Historians, Bishops and Doctors of the Church, authorized expositors of the faith to the world of belief and unbelief—can seriously doubt that they truly represent the faith of Christian society, as it was publicly professed and practised in their times, and came down to them with the unqualified sanction of the one, two or three generations that connected them with the Apostolic age!

Our desire to treat the several cognate subjects of this Pastoral Instruction in a manner becoming their gravity and complexity, shall, we hope, excuse us for writing at such length. Before concluding, however, we must add this remark—that all the Liturgies, or Mass-books, without exception, have been in use from the beginning in the Eastern or Western Church, among which that of St. James the "brother of Our Lord," has been most common in the East, contains forms of prayer for the dead in the celebration of Mass, similar to those we recite every day to us from St. Peter. Moreover, all the sects of professing Christians of Asia and Eastern Africa—the Jews, Armenians, Syrians, Ethiopians, Jacobites, etc.—and the Nestorians dwelling on the Malabar coast of India, although separated from Catholicism since the earliest times, pray for the dead in their sacrifice of the Mass, and profess to have derived this ordinance from the Apostles of Christ.

Let us stir up our faith on this most solemn and exceptional occasion presented to the Catholics of the whole world by Pope Leo XIII; and let Bishop, priests and people unite, heart and soul, in preparation for the great act of charity towards the prisoners of Purgatory prescribed for Sunday, 30th Inst. Let each Parish hold a Tritium of devotion in his church, and invite other priests to assist in hearing the confessions of the laity, that all may communicate worthily and devoutly in favor of the departed souls on that day, and thus make sure of the Plenary Indulgence decreed to each one by the Holy Father.

May the souls of the faithful departed, through the mercy of God, rest in peace. Amen. Given from St. Mary's Cathedral, Kingston, this fourth day of September, in the year of Our Lord, one thousand eight hundred and eighty eight. JAMES VINCENT CLEARY, S. T. D., Bishop of Kingston.

A PARNELL DEFENCE FUND.

URGENT CALL FROM PRESIDENT FITZGERALD. The following letter, which has drawn an unusual howl from the British Tories, has been addressed by President Fitzgerald, of the Irish National League of America, to the different State delegates, and explains itself—

Luccin, Neb., August 27. DEAR SIR—Owing to the refusal of the Salisbury Cabinet to grant the Irish members of Parliament an investigating committee to examine into the truth of the charges made against them by the London Times, and owing to the evident collusion between the members of the Cabinet and the proprietors of the Times in drafting the Royal Commission bill which a brutal machine majority carried through the British House of Commons, it would be absurd to expect an impartial verdict from a tribunal so constituted. The Royal Commission can have but one object, and that is to evade investigation into the authenticity of the Times' letters and to screen its proprietors and their friends in

the Cabinet from the punishment that strict justice should accord to forgers and moral thugs. Mr. Parnell seeks from a Scottish jury the justice that could not be obtained from the British Parliament nor from London law courts liable to the interference of corrupt Government officials. Armed with unanswerable evidence Mr. Parnell asks a jury of honest Scotchmen to convict the proprietors of the Times of uttering forged letters and of attempting by such criminal means to destroy the reputations of honest men. Great issues hang upon this trial. A verdict against the Times will cover with deserved infamy the cowardly and murderous Cabinet of Lord Salisbury and disgust every man not altogether blind to decency with a Government capable of descending to measures so unutterably vile to defeat its political opponents.

To prevent that result and its attendant consequences the coffers of the London Times will be supplemented by the secret service money at the disposal of the Government, and no means that can safely be left untried by this Cabinet, so experienced in all the darksome ways abhorred to honest men. In such a critical position Mr. Parnell must not be left to fight unaided. The Irish race must not permit their leader to fall in his efforts to secure a fair hearing of his cause for mere want of funds to carry on what must be an expensive suit. It is our cause he is fighting. It is we who through him are assailed by this combination of perjurers and forgers, and it is incumbent upon us to stand loyally by him and give him the financial support which the circumstances may demand. A Parnell defence fund should be inaugurated in every State without delay.

The need is imperative, and the funds collected should be remitted promptly to Rev. Dr. O'Reilly, at Detroit, Mich. It is a cause that appeals not only to Irishmen but to every man who believes in the good American virtue of fair play. It is a case of honesty against corruption backed by England's treasury, and Mr. Parnell's triumph will be the avowed coroner of a still greater triumph when the Cabinet of murder, forgery and perjury will be driven from power to make way for honest men.

Yours very faithfully, JOHN FITZGERALD, President, I. N. L. A.

CATHOLIC PRESS.

Buffalo Union. We do not believe there is one priest throughout the length and breadth of the United States, with the slightest mission ary experience, who will not heartily endorse this pronouncement of Cardinal Manning: "For thirty-five years I have been priest and bishop in London; and now I approach my 80th year. I have learned some lessons, and the first thing is this: The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating drink. I know no antagonist to that good Spirit more direct, more subtle, more stealthy, more ubiquitous, than intoxicating drink. Though I have known men and women destroyed for all manner of reasons, yet I know of no cause that affects man, woman, child and home with such universality and steady power as intoxicating drink." These are not the words of a breathless orator or wild enthusiast. They are pregnant with warfaral meaning. Alas! how many countless drunkards' graves would not give them mournful confirmation!

The New York Sun greatly admired the late sermon of Cardinal Gibbons at the funeral of General Sheridan. Mr. Dana pronounced it to be "one of the grandest tributes ever paid to an American soldier, and exhibited the liberal ideas of the Church of which his Eminence is so worthy a representative." The learning, patriotism and high character of the Cardinal are properly appreciated by the American people, generally. The Boston Traveler takes it place in the ranks of those newspapers of the land that combine ability with complete liberality as to Catholic matters and questions. Speaking recently of the health of Pope Leo, and of his possible successor, that paper concluded: "The entire Christian world will, however, join with the Catholic world in the expression of a hope that it may be a long time before the Sacred College will be called on to elect a Pope."

GOOD RESULTS.

TEMPORAL PUNISHMENT THE FOUNDATION OF INDULGENCE. Catholic Review. One good result of the recent discussion of the subject of indulgences is the bringing out of the real teaching of the Church on that subject, and thus enlightening the minds of our non Catholic fellow citizens in regard to a point of Catholic doctrine upon which the vaguest and most erroneous notions are generally prevalent.

The great difficulty in the way of our Protestant friends comprehending the full force and significance of the Catholic doctrine lies in the fact that they have lost the idea of what in Catholic theology is called temporal punishment as a part of the penalty due to sin. This was one of the deplorable results of the Lutheran-Calvinistic view of justification which attributed an exaggerated importance to the mere act of faith, or trust in Christ, to the disparagement of works. St. James in his epistle teaches emphatically the necessity of works, and for that reason Luther pronounced the epistle of St. James an epistle of straw. The doctrine of temporal punishment is founded in common sense. It is that the true penitent does not get free on the mere exercise of an act of faith, but that he owes reparation, not only to the offended law of God, but also for the scandal given to his neighbor; and hence, even after the eternal punishment has been forgiven him on account of his sincere sorrow for his sins, he owes a debt of temporal punishment which must be paid either in this world or in the middle state of souls hereafter before admittance can be gained to the beatific vision. Perhaps, as striking an illustration of what the Church means by temporal pun-

ishment as can be found, is that of David in his sin in marrying the wife of Urias. He had been guilty of a great scandal in the sight of God, and the Prophet Nathan had been sent to reprove him and to denounce against him the judgments of God. "Thou hast killed Urias the Hittite with the sword, and has slain him with the sword of the children of Ammon," and he goes on to enumerate the terrible judgments which had been prepared for him. David saw his sin, and filled with genuine sorrow and compunction, he exclaimed to Nathan: "I have sinned against the Lord; then Nathan said to David: 'The Lord also has taken away thy sin, thou shalt not die. Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born to thee shall surely die.'" David mourned and wept, and fasted and prayed, that the child might be spared, but the justice of God must be satisfied, the scandal must be atoned for notwithstanding the true repentance of David, his prayers, his tears and his fasting. He had sent the prophet to say that in virtue of those signs of sincere repentance and extraordinary acts of mortification, he had remitted the remaining five years of the original penalty, that would have been an indulgence.

Our object now is not to go into a full explanation of the doctrine of indulgence, but it is simply to bring out the idea which had been lost and is entirely ignored in the Protestant system, that there is such a thing as temporal punishment upon which the doctrine of indulgence is founded. Of course we claim that the power of granting indulgence is included in the original power of binding and loosing which our Lord gave to the priests of His Church through the Apostles. The power of indulgence is a necessary corollary from the power of binding and loosing. That power of binding and loosing implies the necessity of confession, for now can the priest who sits as a judge determine what sins to remit and what to retain unless they are confessed to him? But if he has the power to pronounce absolution for the sins confessed to him on true repentance, he certainly has power to declare what reparation he shall make to the justice of God, and especially for the scandal given to his brethren and to the world. And as the merit of penance depends on its sincerity and its fervor, so the confessor has power to remit or to modify the penance enjoined on evidence of unusual fervor.

Thus it is seen that the principle is perfectly simple, logical and Scriptural; and it is essential to the integrity of the Catholic system. Of course it has no place in Protestantism, because Protestantism in this, as in other things, has lost the Scriptural idea, departed from the tradition by which they teach, not the doctrine of Christ in its integrity, but the commandments of misguided fallible men.

Cardinal Gibbons and Sheridan.

From the Philadelphia Times. The discourse of Cardinal Gibbons at the obsequies of General Sheridan was in every way a worthy tribute to the memory of the great soldier. It was pathetic without being ornate, as befitting the unpretentious character of the brave man whose bier it was spoken. It breathed a spirit of just appreciation of General Sheridan's high qualities as a soldier and a man. It was full of a sincere patriotism that was especially becoming in a Prince of the Church speaking over the body of the first soldier of the republic. It was singularly touching in its conclusions for the bereaved widow. It is seldom that a discourse so simple, so direct, so full of earnest patriotism and deep feeling is uttered over the grave of one of the world's heroes, so that it may be said that the good fortune that attended General Sheridan in life followed him to the tomb. Cardinal Gibbons in his discourse touched upon the salient features of General Sheridan's life—his daunted heroism and his gentle disposition, his fertility in resources and promptness in execution, his daring as a soldier and his unassuming deportment as a citizen. These characteristics, it is true, were lightly sketched, but they give a vivid portrait of the man. In the same way the Cardinal boldly outlined the results of the war in which Sheridan bore so conspicuous a part. One great effect as he pointed out, has been to weld the nation into one cohesive body. Only a brave, strong, good man, standing where Cardinal Gibbons stood yesterday, could have spoken as he spoke, not forgetting to be just to the dead and not failing by the tenderness of his eulogy to gather even those against whom Sheridan fought in sympathetic mourning around his open grave.

Mr. P. Harty, Inspector of Lighthouses and Supply Officer, arrived back from his annual tour, accompanied by Mrs. Harty, on Monday night. On reporting himself at the department yesterday his conference, with whom, as well as his hosts of friends generally, it goes without saying he is an immense favorite, received him with a hearty *cool mille fanthra*—*Ottawa Citizen*. The words of Cardinal Manning may be commended to the framers and supporters of the Republican free whisky perform. His Eminence says: "For thirty-five years I have been priest and bishop in London; and now as I approach my eightieth year I have learned some lessons, and the first thing is this. The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating drink. I know no antagonist to that good spirit more direct, more subtle, more stealthy, more ubiquitous, than intoxicating drinks. Though I have known men and women destroyed for all manner of reasons, yet I know of no cause that affects man, woman, child and home with such universality and steady power as intoxicating drink."



[Delivered by the Rev. James I. ...]

EXTREME UNCTION.

DEAR PEOPLE: On the matter, and minister of Extreme Unction...

DEAR ST. CYRIL OF ALEXANDRIA on separation of soul and body: "I fear because it is cruel and bitter..."

The grace of Extreme Unction comes to the soul of the sick person...

The Argic Doctor, from whom delight to quote, speaking on this subject...

The second effect of Extreme Unction is a remission of all sins, even mortal...

Dr. Fowler's Wild Strawberry Cures Cholera, Cholera Morbus, Colic and Cramps, Diarrhoea, Dysentery...

"MISTAKES OF MODERN INFIDELS." New Book on Christian Evidence...

Catarra is a common disease, so common that snuffing and "hawking"...

The First Symptoms

Of all Lung diseases are much the same: feverishness, loss of appetite, sore throat, etc.

Several years ago, James Birchard, of Darton, Conn., was severely ill...

Ayer's Cherry Pectoral

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass.

TO THE CLERGY.

The Clergy of Western Ontario will, we feel assured, be glad to learn that Wilson Bros., General Merchants of London...

10000 PRESENTS TO FIRST APPLICANTS WHILE THEY LAST. THE BREADMAKER'S BAKING POWDER...

TO MACKINAC Summer Tours. PALACE STEAMERS. LOW RATES. Four Trips per Week Between DETROIT, MACKINAC ISLAND...

OUR ILLUSTRATED PAMPHLETS Rates and Excursion Tickets will be furnished by your Ticket Agent, or address E. B. WHITCOMB, Gen'l Pass. Agent, Detroit & Cleveland Steam Navigation Co., DETROIT, MICH.

CURE FITS! When I say CURE I do not mean merely to stop them for a time, and then have them return again. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS...

DR. FOWLER'S EXT. OF WILD STRAWBERRY CURES CHOLERA, Cholera Morbus, COLIC and CRAMPS, DIARRHOEA, DYSENTERY...

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

"MISTAKES OF MODERN INFIDELS." New Book on Christian Evidence and Complete Answer to Col. Ingersoll's "Mistakes of Moses"...

THE POPES ON SLAVERY.

THEIR VOICE HAS BEEN RAISED MANY A TIME IN DENUNCIATION OF THE TRADE...

Quoted from the Universe: When Guizot wrote these words, "No one doubts that the Catholic Church struggled obstinately against the great vices of the social state, for example, against slavery..."

CHURCH OF THE POOR.

A HERITAGE OF WHICH THE CATHOLIC CHURCH MAY WELL BE PROUD.

Commenting upon an article, "The Church and the Classes," in the July number of the Catholic World, the learned editor of that popular and valuable review says:

We are the Church of the Poor. We claim this as a heritage, and there is none to dispute our claim.

O God! we feel like crying—O God! thanks to Thy blessed Providence that the poor belong to us and we belong to the poor!

The greasy mechanics are ours, and the dusty cart-drivers are ours; the tired longshoremen are ours; the tired factory girls, and the drooping shop girls, and the weary seamstresses—all ours.

But it is true that they are ours, it is also true that we are theirs; that we are more theirs than they are ours; that we are nearly all our people are wage earners, and yet there are multitudes of wage earners who are not our people.

Does not Mr. Bryant say that "Truth will get well if she is run over by a locomotive, while errors die of lockjaw if she scratches her finger?"

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The Double Liability. A weak and low constitution, impure blood, etc., causes a double liability to contract disease.

A Helping Hand is most appreciated where it is most needed, and thus it is that Barrook Blood Bitters gains more favor yearly by lending the weakened system valuable assistance in removing all impurities and building up a strong, healthy body.

Y. S. says: I tried various remedies for the piles but found no relief until I used Dr. Thomas' Electric Oil, which entirely cured me after a few applications.

THE CATHOLIC RECORD.

THREE STRANGE DREAMS.

THEY MAY BE LAUGHED AT, BUT WHERE IS THE PHILOSOPHER WHO WILL EXPLAIN THEM!

The following is a fairly good tale to beguile the tedium of a nocturnal moose hunt in early September. It is taken from the New York Sun, a paper that delights in the publication of sober narratives: Propound the query, "Are there ghosts?" to one hundred adult people, as you come to them in turn, and ninety will return a prompt negative.

Propound the query, "Is there anything in dreams?" to one hundred adults, and it is doubtful if one-fifth of them will reply in the negative. Indeed, it may safely be asserted that at least ninety-five adults out of every hundred the world over have had dreams which were wholly or in part fulfilled. It isn't so very wonderful that the mind should refuse to sleep with the body, and should wander away from its into strange realms; but "having dreams" and "seeing ghosts" is placed so nearly on a level by scoffers that one fears to own to a dream which has come true. And yet 95 per cent of us believe in dreams, whether we admit it or not. In my time I have had three remarkable dreams. While no more remarkable than hundreds of others given to the public, I would not give them here except they had once been publicly talked about, criticized and shown to be remarkable. The first occurred when I was eleven years of age. At that time my father sold his farm in Lorain county, Ohio, and purchased another on the banks of the Ohio river, about twenty miles below Cincinnati. This was in the spring of 1852. I had a very good foot—what is called a "frog felon"—and was not able to be out of the house for two weeks. There was another period of ten or twelve days in which I had to use a crutch. The back end of our farm touched the river, and was quite heavily wooded. I wanted to go down there, boy-like, but was not yet able to do so, when I fell asleep on the lounge in the sitting room one afternoon and had this dream. I dreamed of seeing two men on the river in a skiff. One was a heavy set.

VILLAINOUS LOOKING FELLOW with close cropped hair and whiskers. The other was a lighter and younger man, with black hair and a moustache. One had on a cap, and the other a hat. The older man had a large silver ring on a finger of the right hand and he was using the oars. The name of the boat was the Gen. Had I been wide awake and looking at the two men and the boat from a distance of five feet, I could not have seen them more clearly. What seemed queer to me in my dream, however, was the fact that I could not hear their voices. I saw their lips move, but I could not catch their tones. The men soon landed in the mouth of a creek, where their boat was hidden by the bushes. When they stepped ashore they carried an old fashioned carpet bag between them. They walked away from the river into the timber until they came to a tree which had been turned up by the roots. The cavity thus made was full of dead leaves, and in this place they hid the bag. Then they looked about to fix the location, and after a few minutes returned to their boat and rowed away. They were crossing the river when mother called to me and I broke my sleep and the dream. I could hear what I had seen, but I laughed at it. When father came in I told him, and he was at once interested. He said there was a creek just as I had described, and he believed he had noticed an uprooted tree, and he promised to go to the spot next morning. He was called away, however, and three days later, and during his absence, I cut out a hole in the woods. I found the creek without trouble, and from thence I went straight to the uprooted tree and found the bag. Everything looked as familiar to me as if I had seen it before. The satchel was not only there, but it was so heavy that I could not lift it. I returned to the house and told mother, and we took a hand sled down and in that way conveyed it to the house. There we opened and found two bags containing 400 Mexican silver dollars each, together with silver knives, spoons and forks, and some costly jewelry. Father came home that night and at once notified the sheriff, and then we learned that the plunder was the result of two burglaries in Cincinnati.

A DETECTIVE CAME DOWN to see us. I was a hard head, who wouldn't believe in anything I could not see, but he had to go down before my dream. My description of the men tallied with that of two fellows under suspicion, and a watch was at once placed at the mouth of the creek. It was ten days before the men returned and were taken into custody, and they had not been under arrest an hour when they confessed to the robbery. The detective hated to give up the dream theory, and I think he went away believing that I was out in the woods and saw the men land. I could not have walked there to begin with, and mother was in the room all the time I lay sleeping. It was exactly as I have told you, and the jeweller sent me down one hundred of those big silver dollars to show his gratitude at recovering about \$2000 worth of his property. About three years later I went to visit an aunt in eastern Kentucky. It was near a hamlet of half a dozen houses, and of course I soon knew all the people. Four or five miles away lived an old bachelor who was known as the hermit. He was then fifty years old, lived all alone, and people said he had money buried under his fireplace. He went in rags and went barefoot, and was always a subject of remark. My aunt had a farm about a mile and a half from the town, and one afternoon, as I was returning home after making some purchases at a store, a man who sat in a fence corner called me over to him and asked if I knew the hermit. I told him what I knew, and he seemed much interested and observed: "I think he is my brother George, who left home thirty years ago and has not been heard of since." I was a green country boy, and he had no difficulty in pumping me to his heart's content. I remember afterwards of his asking if it wasn't reported that the

hermit had had money, and of my replying that our hired man said that he had thousands of dollars hidden away. He asked if I had ever been to the hermit's place, whether he was known to have a gun, and other questions which had no great interest for me until several days afterwards. When I went home I told the folks about meeting the stranger, but the matter excited little comment, and it was not in my mind when I went to bed. I slept with the hired man. I was asleep, and had been for an hour, when he came to bed. I was also asleep when he turned out in the morning. Now, then, that night I had my second singular dream. Mind you, I had never been

TO THE HERMIT'S PLACE nor heard it described. All at once I found myself in front of his little log house, and knew that it was his. The place looked poverty poor. I noticed the single window in front, a leach in the yard, an old scythe hanging up in a tree, a grinsdown with its face broken, and a path leading back to a spring. I was surveying the place when I heard loud and angry voices in the house and saw a light at the window. I climbed over the pole fence and looked in. The hermit was down on his knees, and a man stood over him with a club. They were talking, but I could not hear what they said. That is, while their lips moved, no sound reached my ears. I understood, however, that the man was the stranger I had met down the road that day. He was after the hermit's money, and was threatening his life. By and by, seemingly out of patience, the stranger gave the hermit a blow on the head which laid him out. Just at that moment the clock in the cabin struck eleven. The man stood for a moment, looked around him as if startled, and first began rumaging. He took the bed first, but found nothing. Then he hauled everything out of an old chest, looked in a cupboard, and being still unsuccessful, he went to the door for a spade leaning against the logs. With this he pried up the hearthstones, but no money was to be found. Then he searched the body, and brought to light a purse with a small amount of silver in it. I could see that he was greatly put out over his failure, for he kicked the body at his feet several times, and slammed things around with heavy hand. I think he meant to fire the place, for he was employing a slow match, and when some noise outside alarmed him. He started up, looked wildly around, and after a minute passed out doors. He came within three feet of me, and I saw blood on his hands. He ran to the fence, sprang over, and was soon lost on the highway to the north. The first thing I did after getting my clothes on in the morning was to tell my aunt and the hired man. The latter had been to the hermit's place, and he was well aware that I had not.

HE BEGAN TO SNEER as I started to relate my dream; but when I began to describe things as he knew they existed, he took a horse and rode over to see a constable. The officer came and heard my story, and then the two rode to the place and found everything as related. The hermit was at first supposed to be dead, but a closer examination developed faint signs of life, and the doctor who was sent for succeeded in restoring consciousness after a couple of days. It was to find, however, that the hermit, never more than half witted, was now clean dazed. Meantime the sheriff and his officers were at work. There wasn't a railroad or telegraph line within one hundred miles of the place, but an alarm was sent by the stage routes and by all travelers, and in about a week the would be murderer was caught. He had not travelled over thirty miles. In my dream I saw blood on his hands. It was his own blood. In ransacking the house he cut his right hand severely on some object, and this had not healed when he was arrested. All the evidence against the man, who called himself John Hill, was circumstantial, and very lean circumstance at that. I had met him on the highway, and he had inquired about the hermit, and he had required. Curiously enough, no one else had seen him. The sheriff believed the man sane, however, and gave him to understand that this had not been the hermit's neighbor had witnessed the whole affair. I was taken to the jail to confront him. He was sullen and defiant, but as I charged him with the crime and detailed the circumstances, he broke down and confessed. While he was being held to await the death or recovery of his victim he died of typhoid fever in jail. My recollection, based on a dream, would not have been of a better in court, and although he had confessed the crime, a smart lawyer could have cleared him, had he lived. The third dream occurred on the night of the 17th of June, 1872. I was then at Laredo, Texas, having arrived two days before. I was in bad health, and had been in bed most of the two days, stopping at the house of my brother. On this night I dreamed that I was located in the night on a lonely highway on foot. I noticed a grove of trees, several turns in the road, two or three ranch houses and other things, and by and I saw

ahead of me and off to the right. I left the road to approach it, and as I drew near I saw a man sleeping under his blanket, while his horse was picketed near by. I stood gazing at the sleeper when two men came creeping up, and one of them raised an axe and brought it down with all force on the victim's head. I saw him quiver and straighten out, and then the murderers proceeded to go through him. They took his watch and money, saddled his horse, and then rode off on their own, leading the extra one. Before going they covered the dead man with his blanket. I perceived that they were talking, but not a word could I hear. As an offset, however, my vision was very acute. I saw that the watch was a gold hunting case, and that the revolver they took had a pearl handle, with silver arrows let in on the sides. I had started to follow the men when some noise awoke me, and I found the house astir and breakfast going. I at once asked my brother to send for the sheriff, and when that official came I inquired:

"Is there a highway running out of here on which there is a grove of trees

to the right, just before you come to a ranch house?"

"There is," he promptly answered. "That is the one leading toward Corpus Christi."

"Beyond this the road bends to the left?"

"It does."

"And after a bit there are two more houses?"

"Yes, sir; they belong to Dutch farmers."

"And then comes a long stretch of prairie?"

"Yes."

"A quarter of a mile off the road to the right you will find the body of a murdered man?"

He did not scoff at my dream. On the contrary, he seemed much impressed. When he asked me to describe the men I said:

"One had long black hair, long whiskers, black eyes, a large nose, and one corner of his mouth was drawn up."

"That's Texas Joe to a dot!" he exclaimed.

"The other was dark, had high cheek bones, a moustache, very white teeth, and he lined his eyebrows when speaking."

"That's Mexican Jim, Joe's partner, and it's a piece of their bloody work."

He started at once for the scene of the crime, which was about eight miles away, but he had not gone half way when he met men bringing the body in. The murderers had crossed the Rio Grande, and they were never taken for the crime; but within a week the sheriff got hold of the watch and pistol, which they sold, and there could be no longer any doubt that my dream was authentic in all details. The reader may scoff, as men will at the mysterious, but I have given facts.

THE RELIGION WHICH SITS OUT OF THE working classes the bright, thrifty and successful, leaving the world of dullness and poverty and ignorance to rest and fester upon the body politic, is not the religion to solve the social problem now pressing upon us. It cannot unite all classes in one church. It cannot make men of divers social states in civil society of one and the same state before the altar. It does not work for equality before God and the law. The rich man's church is not the religion for a democratic state.

Look at the Protestantism among us. It cannot be denied that it has no hold on the masses; "the wage earners" are not found in Protestant churches. No anti-poverty society can compare with Protestantism. The most evident facts show that it is a religion which ex-

Canker humors of every description, whether in the mouth, throat, or stomach, are expelled from the system by the use of Ayer's Sarsaparilla. No other remedy can compare with this, as a cure for all diseases originating in impure or impoverished blood.

travagantly develops those natural virtues which make men prosperous. The intelligent and thrifty trader, the frugal money saver are at home in a Protestant church and the poor man is not. The real truth is that the thrifty and the successful citizens of this republic find Protestantism a congenial religion, and the shiftless and unfortunate are not inclined to it. It deals too conspicuously with present happiness as the reward of virtue. Its war upon luxury is too feeble.

Brothers, we feel like saying to the Catholic clergy, here is your portion of the inheritance, the common men and women of this land. Bear in mind these many busy, thinking minds, these many throbbing, loving hearts who run up and down the world's highway gaining a hard living—they are yours and you are theirs. Be worthy of them. Be not lovers of luxury. Be poor bishops and priests, for we are pastors of the poor people. Beware of the trade of wealth and the patronage of the rich and the smile of the powerful. Let your only palace be the house of God and let purple and gold be reserved for the sacred vestments of your ministry in the sanctuary of the great King.

Let the enemies of your people be your enemies: infidelity and intemperance—in other words, the godless schools and the infidel schools; let us push forward the building of Christian schools; let us make them the best schools in the land, to give the poor man's child that treasure of heavenly wisdom; how to have a solid hope of eternal joy. Let us of the pulpit tell the truth about the salubrious sin of drunkenness and voice the people's best thought about the saloon.

Lock at the state of Europe and ask yourself which is better: To be the beloved clergy of the common people as in Ireland and in America, or a clergy with the people against you, as in many parts of the continent of Europe!

DEAN STANLEY'S SISTER A CATHOLIC.

It may not be generally known that Miss Mary Stanley, sister of the famous Dean Stanley of Westminster, became a Catholic, and devoted herself to work among the London poor. We quote this interesting reference to her, which we find in the Life of Lady Georgiana Fullerton, lately published by Richard Bentley & Son, London, Eng.:

"The high intelligence and generous views of the Dean were shared by his sister, but she had, besides, a manly courage and a firm and logical mind, not content to remain forever in the vague uncertainties which satisfied him. Mary Stanley loved her brother with an affection which was the dominant passion of her life. But neither her admiration nor her affection for him kept her in bondage. She acted and reflected for herself. She purposely put action before reflection in this sentence, because it was in the midst of an active work of charity of an unusual kind that she was struck by the logical beauty of the truth. She had not confined herself to ordinary services of beneficence. At the beginning of the Crimea War, she was one of those ladies who set out, under the direction of Miss Nightingale, to give to the wounded such succors as English soldiers had never before received on the field of battle or after the battle was over. The Catholic revival in England had drawn attention to the Sisters of St. Vincent de Paul, an attention which they had hitherto not received on account of the wall of prejudice which had hidden from Englishmen so many Catholic institutions. That wall is now, happily, in great part demolished, and those who wish to see what passes on the other side of it, are no longer shut out from the sight. Mary Stanley then was of this country of the French army the French army the Sœurs Gardes Malades, and learned to catch their spirit and follow their example." When she returned to England she embraced Catholicity.

Does not Mr. Bryant say that "Truth will get well if she is run over by a locomotive, while errors die of lockjaw if she scratches her finger?"

Dr. Pierce's Pleasant Pellets will be found to suppress all such outbreaks of them find them in their action but true in their work. Don't be afraid of mercury or anything harmful in them. They are purely vegetable and perfectly harmless. No use of taking the large, repulsive, nauseous pills. These Pellets (Little Liver Pills) are scarcely larger than mustard seeds. They cure Sick Headache, Bilious Headache, Dizziness, Constipation, Indigestion, and Bilious Attacks; 25 cents a vial, by Druggists.

Is Cholera Coming? When symptoms of cholera appear, prompt remedies should be resorted to. Miss Mary E. Davis of Louisville, Ont., says—"My brother was bad with cholera morbus and after using one bottle of Dr. Fowler's Extract of Wild Strawberry, it cured him entirely."

To lessen mortality and stop the inroads of disease, see Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. For all diseases arising from impure blood, such as Pimples, Blisters, Biliousness, Indigestion, etc., it has no equal. Mrs. Thomas Smith, Elm, writes—"I am a tried man, and this is the only one that has done me any good."

The Double Liability. A weak and low constitution, impure blood, etc., causes a double liability to contract disease. Purify the blood and remove all worn out matter and disease-breeding impurities from the body by using Barrook Blood Bitters, which thoroughly cleanses, regulates and tones the entire system.

A Helping Hand is most appreciated where it is most needed, and thus it is that Barrook Blood Bitters gains more favor yearly by lending the weakened system valuable assistance in removing all impurities and building up a strong, healthy body.

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