Catholic Record.

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

VOLUME 9.

LONDON, ONTARIO, SATURDAY, OCT. 29, 1887.

NO. 471

NICHOLAS WILSON & CO HAVE REMOVED

112 DUNDAS St.

NEAR TALBOT.

PASTORAL LETTER OF THE BISHOP OF KINGSTON.

James Vincent Cleary, By the Grace of [God and favor of the Holy BISHOP OF KINGSTON.

To the faithful of the city of Kingston.

DEARLY BELOVED IN CHRIST—
Occupied though we are with the
arduous work of pastoral visitation in the
remote districts of our Diocese, we can
not forbear communicating to you with
outdelay our gladness of heart and thank. fulness to God for the signal favor con-ferred by His goodness upon the most helpless and most pitable of our flock in our Episcopal City within the last twenty-four hours. For the public journals have this day conveyed to us the following resolution adopted by the

sight's meeting:—
"That the pupils, children of Separate
"That the pupils, children of Separate School supporters, now reported to be in attendance at the Kingston Public schools, be expelled at the end of the month, and that no further Separate school supporters be admitted." Carried,

whelcome, thrice welcome are the joy fut tidings that the few Catholic children, chiefly the offspring of mixed marriages, who have hitherto been torn away from the loving care of their spiritual mother, the holy Church of God, and have been handed over by one or both of their remisesticiates. semi-catholic or apostate parents to the perilous guardianship of the Public School Board, for the formation, as it were, of their minds and morals and manners, and their bealthful training in all the domestic and social virtues, have een delivered from the terrible danger of shipwreck of their faith, and conse which they have been exposed in the declared enemies of their faith and their Church. We have all the and their Church, we have all the more reason to rejoice and be thankful for the happy termination of our grave anxieties in respect of the purity of faith and morals of this small fragment of less than one per cent of the rising Catholic generation in our city, because the action of the public school board, and the studiously insult-ing spirit and manner of their action, supply a guarantee for the future as well s for the present, and secure to Christ and His Church not alone those few helpless waifs for whose unexpected

sferred, however, to follow the rule of tience and gentle persuasion, especially cause the laws of Catholic life on the subject of education of the young are observed with such edifying unanimity and steadfastness by our faithful people of Kingston, whereas the instances of wil-ful disobedience have been remarkably few—in fact so few that we venture to express our conviction of the inability of any other city whatever in this Province to unfold so high a record of fidelity to

religious duty.
"Blessed be the God and Father of our Lord Jesus Christ, the Father of all ercies, and the God of all comfort, who comforteth us in all our tribulation' (11 Cor. 1), for that which we forbore to o, lest we should give too much pain to se who obstinately disobeved us and d our commission "to rule the Church of God" (Acts xx, 28) in the territory of Kingston diocese, has been done most effectually, albeit in spite and malice, ovidence has converted into our earn. coadjutors, and through them has orked out in our favor a blessed result r religion, directly the reverse of their alevolent intentions. Balasm, bribed malevolent intentions. Balaam, bribed with money, endeavored to utter his stipulated curse against the people of God (Numbers xxiii.); but an overmastering, heavenly influence pulated curse against the peo-e of God (Numbers xxiii.); but overmastering, heavenly influence mpelled him to utter a blessing instead. phas, fearful of losing his place of r and emolument, took his place the judgment seat and progainst the Holy One, the Head of ar Church, but the Holy Ghost overour Church, but the Holy Ghost over-ruled his wicked purpose and silently compelled him to shape his evil thought in a grand formula of everlasting Chrisan truth. Even so the ten members of public school Board of the city of ston or rather the unnamed majority nong the ten, who, for reasons best opted the revolt ng ukase above recited, we been foiled of their iniquitous purone by the Holy Spirit, who rules the catinies of the Catholic Church, and have

terms of the resolution are "That the pupils, children of Separate School supporters now reported to be in attendance at the Kingston Public Schools, be exat the Kingston Public Schools, be expelled." Despite the protest of four of the trustees, who strongly objected to the wording of the motion, its amiable proposer, whose puglistic methods of argumentation have recently reflected so much credit upon that Board "objected to any change," "Expelled was the proper wors," he cried. "and should not be crased," The mejority of the decemyirate, consisting of at least three members together with the proposer and seconder (the two local dailies are scrupulously careful to withhold from the public the names or the number of the majority) acquiesced in the resolution, its substance and form. They probably acquiesced in the resolution, its substance and form. They probably trusted in the professional erudition of the legal athlete who had carriage of the motion, and in lordly fashion insisted on its acceptance without change of a word. Had they reflected that there are not a few lawyers in Ontario distinguished by their ignorance of law, they might perhaps have paid some attention to the warning of the four trustees who had deprecated the infliction of the penalty of expulsion upon unoffending children; "The expelling of pupils was a severe proceeding," said they. It is something more than severe. It is absolutely illegal, under the Public School blic School Board of Kingston in last absolutely illegal, under the Public School at's meeting:—

That the pupils, children of Separate defines the fullest extent of the power of trustees in this respect, viz:—"To dismiss from the School any pupil who shall be from the School any pupil who shall be adjudged so refractory by the trustees, or by a majority of them, and the teacher, that his presence in school is deemed injurious to the other pupils." Furthermore it is a misdemeanor at Common Law, as the self-conceited mover of the resolution will be unhesitatingly told, should he be pleased to consult any of the better educated gentlemen of the legal profession in the city of Kingston. To be rude and offensive to an amiable and be rude and offensive to an amiable and modest young priest, in the discharge of a grave duty of his ministry, may not necessarily involve legal penalties against the offender; but to propose and insist upon and ultimately carry a resolution ordering the "expulsion" of poor children whom neither the teacher nor the loss of religion and morality to trustees had charged with being "so they have been exposed in the controlled and directed by the is deemed injurious to other pupils," this is a crime punishable by common law, and it is in the power of the parent or guardian of each one of the pupils marked out for "expulsion" by last night's resolution of the Public school board to institute an action against the move and seconder and supporters of the crim inal decree and obtain damages from them

under judgment of the Courts.

Thank God, the decemvirate, or the majority of them, have at last drawn the line beyond which no Catholic parent, even the most venal or most indifferent, can ever pass again. The adoption of a rule of Catholic exclusion from the comhelpless wais for whose unexpected safety we thank God to day, but also Catholic children yet unborn, whom the anathema of the public school board will effectually save from incurring similar danger through the venality or religious indifference or cowardly weak ness of their parents.

It was competent to us, as to other Bishops in this Province, to employ the various methods of correction provided by God and His Church for enforcement of Episcopal authority and the protection of the lambs of the fold sgainst betrayal by their unnatural parents. We preferred, however, to follow the rule of Catholic exclusion from the common schools of the city, were it couched in terms wholly inoffensive, would in terms who to the precents and ad Church of God and abhor the very thought of risking the faith and salvation of their offspring by withdrawing them from the holy influence of religion, and placing them under the care of men notorious for their hostility to the Catho

Dearly beloved in Christ, we are fully assured, as we believe you also are, that the atrocious conduct of those five or more trustees of the Public Schools of our City which we have felt bound to expose and condemn, does not accord with the sentiments of the great body of the Protestant community amongs whom it is our lot to live. They have in divers ways and often times evinced towards the Catholics, collectively and individually, a spirit of justice and fair play and the charity of brotherhood that dorns and sweetens social life. spirit we reciprocate to them. They know that we love peace and harmony and seek to do good to all, irrespective of creed, and that our denunciations and censures are reserved for those only who follow the promptings of big otry and strive to sow discord among neighbors and inflame the passions of the multitude against the children of

render evil for evil to any man: but eve follow that which is good towards each other, and towards all men. And may the God of peace Himself sanctify you in all things; that your whole spirit, and soul, and body, may be preserved blame-less in the coming of Our Lord Jesus Christ," (1 Thess. v.)

Given from the church of St. Gregory

the Great, Picton, Prince Edward County, on this twenty-first day of Octo-ber, in the year of Our Lord 1887.

JAMES VINCENT CLEARY, Bishop of Kingston THOMAS KELLY, Secretary.

In Norway, before 1845, Catholic priests were forbidden in the country under pain of death. Twenty years ago estimes of the Catholic Church, and have sen made the unwitting and unwilling astruments of our poor children's retection against the irreligious and demoralizing influence of a stem of education dominated by len who were not ashamed to approve a scree so unjust to helpless little children, outchristian in its violence, so shockingly acharitable to their fellow-citisens. The interior of the propagation of religion in Ultima Thule, — York Star.

DIOCESE OF KINGSTON.

HIS LORDSHIP BISHOP CLEARY'S VISIT TO

On Friday last at 1 p. m., the Most Rev. James Vincent Cleary, S. T. D., Bishop of Kingston, arrived from Belleville, in carriage, accompanied by the Rev. Father Kelly, Bishop's Secretary, and Rev. Father O'Gorman, of Beleville. At 7:30 of the same evening, His Lordship review ed the Arch Confraternity of the Holy Family as it marched in line of procession around the Catholic Church square. The sight was most interesting. At the last stroke of the great bell, the different sections of Confraternity, each with its appropriate of the great bell, the different sections of Confrateraity, each with its appropriate banner, and all headed by Gilmour's F. B Band, moved away from the main entrance of the church in the following order: (1) Augel Guardian, (2) Children of Mary, (3) St. Anu's Branch, (4) St. Aloysius, and (5) St. Joseph's The procession moved to Queen street, thence along Queen street to Dundas street, thence along Dundas street to the front entrance of grounds, thence back to the entrance of grounds, thence back to the church. The Bishop reviewed the body from the Presbytery porch, where he stood surrounded by a number of priests. The members of the different sections saluted as they passed His Lordship. The pro-cession passed, His Lordship and attend cession passed, his hordship and attending clergy immediately proceeded to the church. A description of the scene, as the procession passed under the electric lights that illuminated the grounds, can be but poorly given in words. The first of its kind ever witnessed in Trenton, it made a deep impression on the spectators.

As soon as His Lordship had taken his place within the sanctuary, Mr. T. D. Kinsella advanced and read the following address, on behalf of the Arch Confrater-

To the Most Rev. James Vincent Cleary, S T. D, Bishop of Kingston.
MAY IT PLEASE YOUR LORDSHIP:

The members of the Arch Confraternity of the Holy Family assemble in body this evening to extend to Your Lordehip a most cordial welcome on this your visita tion to Trenton parish. We consider this greeting both a duty and a pleasure—a duty inasmuch as we feel bound to give evidence to Your Lordship of the manner in which the sapling planted in this parish four years ego has boroe fruit; a pleasure because, sincerely attached to Your Lord ship's person, we are always delighted to have in our midst one whom we profoundly love. We have not to express our gratitude to your lordship for having established a branch of the Arch Confraternity of the Holy Family in this parish. It has been a great blessing to all of us. In the beautiful words of Your Lordship's pastoral letter, "The periodical assembling of the confraternities of fathers and mothers, brothers and eisters in the House of God, beside the banners of their respective branches, to hear the lessons of Nazareth preached by the priest, and to pray together with one heart and one soul, through Jesus, Mary and Joseph for Divine aid to practice in their homes the virtues of the Holy Family and save them selves from the corruption of this world selves from the corruption of this world of sin, quickens an enthusiasm of piety and sacred emulation among the associates to fulfil in their lives the purposes of the Confraternity." Such, we thank God, has been our experience since the beauties of the Confraternity were unfolded to us by our beloved pastor during our conferences. The Holy Family of Nazaroth has been given to us as a model. We can assure Your Lordship that we shall prayerfully leavor to emulate the virtues of Jan Mary and Joseph, the members of that Holy Family.

We cannot close this brief address of welcome without acknowledging our deep sense of the obligation due Your Lordship Under your wise counsels they have been instructed in the dectrines of our holy religion, and now you have come to confer on them the sacrament of confirmation. the graces of which make them strong and perfect Caristians—true soldiers of Christ. Truly Your Lordship executes with Apos-tolic geal the Divine Commission handed to geal the Divine Commission handed your illustrious predecessors, the Apos-s, by Our Divine Lord eighteen centur-

In conclusion we reiterate our expressions of love and reverence for Your Lordship and pray Almighty God to give Your Lordship many years of health and strength to guide your diocesan flock in

the paths of virtue.

Trenton, Oct. 14th, 1887.

His Lordship returned thanks for the address presented, expressed his pleasure at all he had seen that night, complimented the members of the Confraternity on the success which had attended their efforts since the branch was established four years ago, and then eloquently portrayed the virtues of the Holy Family of Nazareth, strongly urging upon parents and children the necessity of emulating those wirtues in order that happiness might be theirs in the domestic circle and in the end when God should call them to Him-

On Saturday the candidates for the sa rament of confirmation were examined as to their knowledge of Christian doctrine by His Lordship.

On Sunday, immediately after High Mass, ninety-one girls and seventy-four boys were confirmed by His Lordship, who feast of the Purity of the Blessed Virgin. His Lordship then passed up and down the aisles of the church and blessed the medals, beads, crosses, badges of the Arch Confra-ternity and other objects of piety held by the members of the congregation. Then, having given his blessing to the congrega-

tion, His Lord-hip left the church and proceeded to the presbytery. Thus terminated services, which, without doubt, will be long remembered by the co gregation of St. Peter in Chains. In the course of his remarks on Sunday morning His.

Special to the Carputus Record. tion of St. Peter in Chains. In the course of his remarks on Sunday morning His Lordship referred in most kindly terms to the reception that had been accorded him in Trenton. In no parish of his diocese had he been more fittingly or more appropriately received than during his present visitation. He was pleased with the arrangements made, which had been carried out in perfect order. He was especially thankful to the bands for having turned out to pay their respects to ing turned out to pay their respects to him, and Father Walsh was delegated to convey thanks to the Gilmour Band and

the Citizens' Band for their courtesy.

The Gilmour Band serenaded Lordship on Saturday evening and on Sunday morning the Citizens' Band en tered the grounds and played several selections appropriate to the occasion.

The clergymen in attendance were:
Rev. Fathers Walsh, Pastor; Kelly,
Bishop's Secretary; Brennan, Picton;
McDonagh, Napanee; Walshe, Frankford, and O'Gorman, Belleville. On
Monday morning His Lordship went by C. O. Ry. to Marmora, accompanied by Rev. Fathers Walshe, Trenton; Kelly, Bishop's Secretary, and Walsh, Frank-ford.—Advocate, Oct 20.

DECISIONS OF ROMAN CONGREGA. TIONS.

INDULGENCED CROSSES AND ROSARIES ondon Tablet.

London Tablet.

The Sacred Congregation of Indulgences and Hely Relics have lately decreed that crosses, rosaries, etc, do not lose their indulgences, if, before being used, they pass into the possession of a second, third, or even fourth person. That indulgenced objects must be given away altogether gratis; any return demanded or accepted as an exchange, or on the plea of an alms would take away the indulgence. That whether indulgences are to be gained be tween midnight and midnight, or from the first vespers, must depend upon the the first vespers, must depend upon the terms of the concession. That he who has the power of blessing and indulgencing of jects, may do so for himself also an gain the indulgences by using them. The ne who has faculties to enroll the faithful in any Confraternity or Association may euroli himself also so as to gain the indulgences; provided the faculties be given indiscriminately, and not for a particular person, place, religious body, etc (taxative)
I. An amittant Ladulgentias Cruces, Coronae, Rosarie, Statuae etc., quae ante omnem usum, ab una deiede in aliam,

tertiam et quartam quoque manum transieriat? II. Au (1) res Indulgentiis ditatae tradi debeant fidelibus omnino gratie; ita ut (2) si aliquid quocumque titulo sive permu tationis, sive eleemosynae requiratur, vel

accipiatur, Indulgentiae ex noc amittan III. Die 12 Ianuarii 1878 resolutum fuit a S. Congregatione Indulgentiarum et SS. Reliquiarum quod, nisi aliud expresse habeatur in Indultis, Indulgentiae lucrandae incipiant non a primis vesperis sed o media nocte ad mediam noctem I am vero I am vero quaeritur an hoc ita stricte intelligendum veniat, ut non incipiant nisi a media ad mediam noctem etiam illae Indulgentiae lucrandae in festis, si in earum concessionibus non addatur clausula a primis

vesperis?

IV. Utrum qui habet facultatem applicandi Indulgentias, etiam, pro seipso Oruces et Rosaria benedicere queat, hisque utendo sibi quoque Indul-

gentias lucrari possit.

V. An is qui babet facultam abscriin aliquam Confraternitatem, vel piam Associationem, seipsum illi adscribere valeat, ita ut possit Indulgentias, quae eidem abnexae sunt.

Et Emi ac Rmi Patres rescripserunt in Generalibus Comitiis habitis apud Vaticanus die 25 Iunii 1887. Ad I Negative.

Ad II. Affirmative ad utramque par tem. Ad. III. Standum terminis concessionis.

Ad. IV. Affirmative.
Ad. V. Affirmative, quaetenus hace facultus habeatur indiscriminatim, minime vero taxative, uti in una Cameracensi 7 Martti 1840.

Facta vero de iis omnibus relatione in Audi entia habita ab infrascripto Secretario die 16 Iulli 1887, Sanctissimus Dominus Noster Leo Papa XIII responsiones Patrum Cardinalium

approbavit.
Datum Romae ex Secretaria S. Congrega ionis Induligentiarum et SS Reliquiarum die

FR. THOMAS M. CARD. ZIGLIARA. Praefectus
ALEXANDER Episcopus OENSIS,

OBITHARY.

Mrs. Margaret Duffg.

Died at her late residence, Stratford, on Friday, 14th inst., Mrs. Margaret Duffy, beloved wite of Mr. Martin Duffy, in the 54th year of her age. Deceased was born in the County Roscommon, Ireland. For the past 35 years she had been a resident of Stratford, and by her kind and truly boys were confirmed by His Lordship, who afterwards addressed the candidates on the sacrament that had been just administered, and also, at considerable length, gave advice to children and parents, pointing out to each their relation to and duty towards the other. In the evening, after benediction, His Lordship preached a most eloquent sermon on "The Purity of the Blessed Virgin." The discourse was appropriate to the day, Sunday being the feast of the Purity of the Blessed Virgin.

His Lordship then passed up and down the whom she had so fattrilly served during life, and whose boundless goodness had so well enstained and consoled her in death. Her funeral obsequies were performed at St. Joseph's Church on Sunday, 16th inst., and the large concourse of friends which accompanied her remains to the tomb

DIOCESE OF LONDON. A NEW CHURCH AT PETROLIA.

ANOTHER GRAND EDIFICE ERECTED IN THE

DIOCESE OF LONDON.

The Cathonic community of Petrolia is to be warmly congratulated upon the handsome place of worship erected this handsome place of worship erected this summer, and which was on Sunday, 16th, dedicated to the worship of Almignty

The event was of unusal interest to our people generally, attested by the fact that at both morning and evening ser vices the seating capacity of the new church was taxed to its utmost to accommodate those soxious to witness the ceremonies. From an early hour in the morning many of the Catholic people of Wyoming, Sarnia and other places were en route to the dedication, and when the doors of the sacred place were opened the crush was intense.

At 10 30 o'clock His Lordship Bishop

At 10 30 o'clock His Lordship Bishop Walsh, a sisted by the Very Rev. Dr. Kiltoy of Stratford, and Very Rev. Dean Murphy of Irishtown, assisted by Father Watters, Father Kennedy, Father Gnam, and Mr Gnam of Berlin College, as Master of Ceremonies, with 15 little boys dressed in soutan and surplice, proceeded through the church to the outside of the edifice, which His Lordship blessed and dedicated which His Lordship blessed and dedicated. which His Lordship blessed and dedicated to the service of Almighty God. The

same solemn ceremonies were carried out in the interior of the building. Bolemn High Mass was celebrated by Rev. Father Watters of Goderich, with Father Gnam as Deacon and Father Father Gnam as Deacon and Father Kennedy, of London, subdeacon. After mass His Lordship Bishop Walsh delivered what was considered by all who had the gratification of being present, one of the most powerful and convincing discourses ever heard in Ontario. He took his text from Daniel xiii, 48, as follows:
"But he, standing in the midst of them, said:—Ara ve so foolish, ve children of

said:—Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel." He regarded the text as one especially

applicable to our times, and one that could profitably be touched upon at the present occasion. Without examination or knowledge of the truth very many good-intending persons of the nine-teenth century subject the great Catho-lic church to constant misrepresenta-tion. His Lordship, in a most eloquent speech, without any spirit of disputation or controversy, vindicated the Church against the unsupported the Church against the unsupported charges advanced against her, and traced her history from the days of Christ and His apostles down through the centuries of opposition and bloodshed, to prove that through her zeal, her suffering, and the blood of her priests and teachers, the Bible has been transmitted to the present generation. He explained elo-quently and most impressively the meaning of their services in Latin, their prayers to the Blessed Virgin Mary, their belief that only through the meri-torious blood of Christ could sinners be saved, their faith in the Bible, and their devotion, testified by the celibacy of their priests and their renouncement of worldly allurements. The address was listened to most attentively, and we only regret the impossibility of repro-

ducing it verbatim.

At 7 30 o'clock, vespers and benedic tion, with all the solemnity of devotional exercises, and all the beauty of the musical services, was presented. The church was crowded to the doors. The altar was beautifully illuminated with many colored wax tapers. Rev. Dr. Kilroy, of Stratford, delivered a powertul, argumentative address upon the claims of the Catholic Church to the in telligent consideration of Christians. contrasted the two great branches of the Christian religion—Protestant and Catholic-and argued that the plan of the latter was more easy, more comprehensive and

more certain of salvation. The thanks of all present, Catholic and Protestant alike, are richly due Father Gnam for his more than excell ent arrangement for the proper present ation of musical beauties of the solemn service. Seldom have our people had an opportunity of listening to ious a rendition of the masters of music, and the memory of the pleasure will long remain with the hundreds who availed themselves of the privilege of enjoying it. The choir was composed of Muss Maria Donnelly, organist; Miss Ella Murray, Miss Pendergast, Mr. and Mrs. Durkin, Mr. Brookhouse Bowler and Mc. Birmingham, of London; Miss Maggie Phelan and Mr. Gooderich, of Sarnis, assisted by local talent. Mr. Birmingham, who had control of the choir, managed the difficulties of his position with such tact that no error occurred to singers, one and all, deserve the highest praise for the admirable manner in which the musical part of the proceed ings was carried out.

The contributions at both services were very generous, and the receipts will go a considerable distance towards wiping out the remaining claims against

A grand dinner was provided at the residence of Wm. Anderson, Esq., tor residence of w.m. Anderson, Esq., for the Bishop and clergy.

Mr. Van Tuyl kindly furnished the carriage for His Lordship.

Great order was observable during the

services, and the comfort of visitors was attended to in the most admirable man-

ner, credit for which is due to the earnest interest and exertions of Mr.Wm. Gleeson and Mr. Kavanagh.

To our good Bishop and indeed to all Catholics, it is a source of great pleasure to witness, as on this occasion, the rapid

pastor and flock united in fervent deter-mination to spread the word of God amongst the scattered children of the holy Catholic faith in this extensive mis-sion. This present holy Casana, some results of the control of the con

EPISCOPAL VISITATION TO WYOMING AND SARNIA.

Oa Saturday, 15th, His Lordship the Bishop, accompanied by Very Rev. Dean Murphy, of Irishtown, Rev. Dr. Kilroy, of Stratford, Fathers Watters, of Goderich, and Kennedy of London, proceeded to the parish of Wyoming for visitation and confirmation. On Sunday the Bishop blessed the newly-built church of Petrolia, a full description of which the reader will see in the present issue. On Monday morning, after a strict examination by His Lordship and some of the reverend clergy present, the Bishop administered confirmation to fifty children, who were thoroughly trained by their worthy and devoted pastor, Rev. P. J. Gram. After Mass, which was celebrated by Very Mass, which was celebrated by Very devoted pastor, Rev. P. J. Gnam. After Mass, which was celebrated by Very Rev. Dean Murphy, His Lordship expressed his happiness in being amongst the good people of Wyoming. He then addressed the parents upon the sacred obligation of teaching their children their prayers and catechism. for in this country prayers and catechism, for in this country there are so many contrary influences brought to bear upon their youthful minds, unless the seed be sown deeply in their hearts, it will, like the seed mentioned in the gostel, be choked and fade away. His hordship was particularly happy in his remarks to the children, and we do not doubt, on this occasion, his words will for many years remain fresh in the hearts of those innocent little ones who for the first time partook of the riches of those living streams of God's graces. In the afternoon his Lordship, with Rev. Sarnia, also for visitation and confirmation. On his arrival he proceeded to the church and examined those to be confirmed in their catechism, After examination he expressed himself highly pleased with the children's exact knowledge of their religion and recognized therein the evidence of the strictest attention of the pastor in discharging the sacred duty of instructing the little ones, also of the fidelity of the parents to the Church in placing them under the fatherly care of their esteemed pastor, Father Bayard. On Tuesday morning mass was sung by Rev. Dr. Kilroy, coram Pontifice, Rev. Fathers Bayard and Kennedy assisting at the throne. After mass His Largehin administration confirmation. His Lordship administered confirmation to seventy-five children. He addressed a large congregation for half an hour upon the duty of parents to their children, and of the children to their parents, and then administered the pledge of and then administered the pledge of temperance to the boys until they are twenty one years. In the afternoon His Lordship visited the schools, which he found in high standing, and the convent, where he received an address of welcome from the pupils. This convent is under the able direction of the reverend ladies of the Holy Name, who are laboring very successfully in that mission in the great cause of Catholic training.

Special to the CATHOLIC RECORD. FROM RICHMOND, P. Q.

The ladies of the town of Richmond and the village of Melbourne, which comprise the parish of Richmond, are holding a bazzar in the Town Hall in aid of the Catholic Church. The bazzar promises to be a grand success and deserves to be, as the ladies are very energetic and are doing their utmost to aid their good pastor, their utmost to aid their Father Quinn, in his work.

During the last couple of years a great deal has been done for the Catholics n this section. A new brick church has been erected and presents a very good appearance. A better site could not have been selected. It can be seen from all parts of the town and surrounding country. The Catholics of Richmond may well be proud of their church which, when the interior is completed, will be better than many churches in larger towns in either this province or in Ontario. The priest's house is also a handsome brick building close by the church. The conventant the Brothers' school have also been lately erected. have such a reputation that many children from the surrounding towns and villages are sent here to receive that mental train-ing to fit them for the battles of after life. The post office arrangements here are

going a long distance for their letters.
There is a post office at Richmond station for the convenience of the residents of the west end. There is also an office in the east end of the town and one just across the St. Francis' river in the village of Melbourne. This is a very important station of the

Grand Trunk Railway, being the junction of the Quebec and Portland branches The company have extensive shops

here and employ a great many hands in their different departments. The St. Patrick's Literary Society has a very good membership, many of the most influential citizens belonging to it. The President is Mr. John Murphy, the Secretary Mr. John Hayes. Meetings are held in St. Patrick's Hall on the first

Tuesday of each month. There appears to be a boom here at present. Quite a number of new and handsome residences have just been erected. New streets are being opened and the prospects for the growth of the town are very bright.

Jeg. C.

ver the hands that are chining With the brightest of jewels agit ands where toll's stain never re To saily their tinting of snow—sad after bead dropping downws Bear pearls for the casket of Hes reathed for joys in the futur breathed for favors God-aiv "Ave Mar

Over the hands that are hardened
And rough with the toiling of years—
Hands that have done a stout battle
With hunger, and heart-sches, and fearsBeed after bead dropping downward
Breathe prayers full of hope and of trust,
From hearts toat through bitter temptatio.
Strove to thread in the paths of the just
Ave Maria."

Over the hands of the statesman,
Grown weary with guiding the pen—
In the framing of laws and commandments
For the guidance and bettering of men—
Bead after bead dropping downward.
Full freighted with pleadings for light,
Till the wnois world enall revel in beauty
That is born to the ruling of light.
"Ave Maria."

Over the hands of the beggar,
As he crouches alone by the way—
Drawing his rags closer sround him,
Teaching his and heart to pray—
Bead after bead oropping downward,
H s weary voice broken with sighs,
Claims he the sid of his morner.
The merelful Queen of the skies.
"Ave Maria."

Over the hands of the hermit,
Hand away from earth's turmoil and jarWhen the light of the day has departed,
And brightly saines sev's silver star—
Bad after bead dropping dow; ward,
Tell each a sweet prayer for the world,
In the hour of its sorest templation,
'Neath the banner of darkness unjurled.
"Ave Maria."

With love in her heart from the Saviour, With peace in each line of her face, The mus. In her humble attle, Bends low to "our Lady of Grace;" And the beads from her white fingers drop ping em to me bright jewels of worth, the pure bride of Heaven kneels pleading

O Mother of God, who hast given
Thy oblidren this chaplet so fair,
Take to ou each and all of the pleaders
Close under thy sheliering care;
May each bead that is told in thy honor
Shine fair in the records of love,
And win for thy servant's sweet guerdon,
A home in the mansions above.
"Ave Maria."

OBLATES OF MARY.

IN THE BLEAK NORTHWEST WITH THE SAVAGES.

The bishop made arrangements to leave for Fort Good Hope on the 8th of January. The fathers divided their little stock of flour with his lordship. Had the good bishop been able to foresee what was going to happen, a few weeks after his departure, at Fort Good Hope and in the surrounding neighborhood, he would not have consented, pressing though his own wants were, to accept the few pounds of flour, the half of the scarty supply of the community given him by Father Grollier. Shortly after the bishop left the horrors of famine broke out with great intensity in the region of Fort Good Hope. Fishing and hunting failed and all supplies ran short. The Indians in their fierce hunger devoured everything that could hunger devoured everything that could be converted into food, even their very shoes, and the furs and skins they were preparing to dispose of to the factors. Horrible to relate, instances then occurred of fathers devouring their own children. Father Grollier makes men-tion in a letter to Dr. Grandin, which the latter received at Fort Norman, of a poor mother in whom the instin parental love were stronger than they were in her cruel and selfish husband. This poor woman's eldest boy was de voured by his inhuman father. She had to flee to a hiding place in the desert children to save

them from a similar fate.

The bishop's highway in traveling from Fort Good Hope to Fort Norman, was to be the frozen bed of the Mackenzie.

The frozen beds of rivers and lakes are the frozen bed of the Mackenzie. The frozen beds of rivers and lakes are almost the only roadways practicable in those regions for winter traveling. The actual distance that one has to traverse becomes enormously increased by the fact of these frozen rivers having to be followed in all their windings. The followed in all their windings. The followed in all their windings. The some convulsions have taken place, a roar and rush of waters are heard! The is an operation of nature which presents. freezing of the great rivers of the north is an operation of nature which presents many grand and surprising phenomena A long and hard battle takes place be tween the mighty and voluminous cur-rent and the fierce polar frost, before the latter finally conquers. Innumer-able icebergs invade the river, keeping their heads defiantly over the waters as they move on rapidly with its swift cur-rent. Gradually they become stationary, and present all manner of huge fantastic shapes on the trozen surface of the rivers' bed. Again the waters of the river, having been held in check for a time having been held in check for a time by the obstructions which the frost created, accumulate in great force, and at last sweep away, with terrific crash, the ice dams which had been impending their course. A vent being made in the rent ice the liberated waters rush forth with a roaring sound like thunder. The frozen surface of the river is then flo to a height of several feet. This surface water is assailed in its turn by the frost, and the great river becomes finally com-

pletely frozen over.

During the struggle between frost and current, the surface of the river takes the appearance, which it retains, of a hilly country. Great hummocks or hills of ice will sometimes be found extending from bank to bank blocking up the way. Sometimes the hummocks present slop-ing, sometimes precipitous sides, and travellers have not unfrequently to cut through them with ice axe or creep over them on hands and knees. The banks of the river, where least resistance is offered to the action of the frost, rise as offered to the action of the frost, rise es walls of solid ice, sometimes to the height of fifgeen feet. We mention these facts in order to give our readers an idea of the difficulties besetting the winter journeys of the missionary father. We shall find the good Bishop Grandin encountering similar and still greater difficulties in the course of that journey, which he resumes in the depth of an artic winter.

The bishop and his little party set out from Fort Good Hope in the following order. An Indian advanced at the head of the party, with an axe in hand, prepared to hew down any projecting pieces of ice that obstructed their way. The edge of the Mackenzie, near one of its banks, was chosen as their roadway as unevenness was not so near the banks as

in the centre of the river, where greater resistance was offered by the current to the frost. The bishop at a certain distance followed on foot. His lordship's task was to trample the snow and break such rough pieces of ice as lay on the tracks of the dogs that were drawing the iracks of the dogs that were drawing the bishop's baggage. Having pursued their dreary monotonous way from early soning till night approached, they halted to bivonac on the frozen bank. Whilst the Indians were preparing wood, his lordship engaged in preparing the place of encampment, by removing the snow with his anowshoes, which he used as a shovel. The cleared ground was then covered with brush-wood, over which some buffalc hides were spread. He undertook the task of cooking their supper on the first night of their journey, as he hoped to make their repast somewhat more dainty than usual, by aid of the flour he had received from Father Grollier. The Indians were contemplating with gusto the French culinary progress of the bishop, when the prospects of a good supper for the hungry party were literally dashed to the ground for that night, by a mound of loose earth rolling upon them, burying fire and caul dron with its savory contents under a mass of debris. Supperless, or almost so they had to lay their weary limbs upon their cold bed, with no shelter over their heads in the open air, on a polar night in the beginning of January. Pemmican is a dried buffalo flesh, prepared not always by a very cleanly process, by the Indians. Its taste at first is very loathsome to Europeans, but hunger and habit give relsh at last to this unasovoy food. The missionaries, for long periods at a time have frequently no other sort of food to live upon and they which was to last ten or twelve days to which as a content of the sum upon the content of the sum of the content of the sum upon the content of the sum upon the c to die. If the chieftain sends a siedge Indians. Its taste at first is very loadshaome to Europeans, but hunger and habit give relish at last to this unsavory food. The missionaries, for long periods at a time have frequently no other sort of food to live upon and they consider themselves fortunate if when upon their journeys, the supply of it does not run short. For ten weary days the bishop kept his place, walking on the frosen Mackenzie at the head of his team of dogs. The hardships of this long march upon the loe was beginning to tell very severely upon the devoted prelate, and his strength was 2radually being exhausted. On the evening of the tenth day's march, the party were approaching a very rugged and uneven portion of the Great Bear Lake, joins the Mackenzie on its way northward to the Arctic Occan. At this point where the two great rivers meet, the struggle between frost and flood was fiercest and most protracted. Proofs of the severity of the context lay scattered around in great abundance. The surface of the frozen river did not present there one smooth patch. It was broken up rinto all varieties of rugged shapes and forms. It was no longer possible for the poor dogs to draw their aledge; bravely they struggled but their raisedge; bravely they struggled but their raisedge; bravely they struggled but their raised and their shoulders with surface of the frozen river did not present there one smooth patch. It was broken up rinto all varieties of rugged shapes and forms. It was no longer to be priceed their leet, wounding them severely. The sledge and the sow shoes of the travellers were broken. The baggage and provisions, which they had fallen. In the meantime the bishop had been wandering alone in the darkness of the inght over the frozen river, which at the meantime the bishop had been wandering alone in the darkness of the inght over the frozen river, which at their leet, wounding them severely. The sledge and the sow shoes of the travellers were broken. The baggage and provisions, which they had fa

the summit of an iceberg. From iceberg to iceberg, with superhuman effort he contrives to leap in flight from the advancing flood. At last he succeeds in reaching the river's bank at a point where it was fortunately accessible, and thus, through God's protection, his life is saved The ruins of old Fort Norman stood The ruins of old Fort Norman stood nigh to the spot upon which the Bishop and his party landed. This was fortunate, for they were spared much of the labor of preparing their encampment by being able to take refuge for the night within the roofless log wall of the old fort. Remembering that it was the feast of the Holy Name of Jesus, the Bishop, before lying down to his needed rest. before lying down to his needed rest, recited by the light of the camp fire the office of that beautiful festival. He had invoked that day the Sacred Name of Jesus in the hour of danger, and now he recites a devout Te Deum for the deliverance obtained by him through the efficacy of that name. Two days' journey s-parated him from the mission of St. Teresa, Fort Norman. The last day of this journey was particularly trying.
He started on his way in the middle of
the night, in order to make sure of his
arrival at his destination that same day, it was the coldest day he had yet exper it was the coldest day he had yet experienced. He suffered much from fluxion of the eyes. The outflow from his eyes became icicles upon his face which caused him great torment. He arrived at Fort Norman on the 21st of January, and remained until the 8th of the following March. During his stay at Fort Norman his time was occupied in giving instructions to the Indians of that locality also in acting as schoolmaster to

ice has given way! The mighty flood has broke through it! To his borror he

broke through it! To his borror he beholds a yawning gulf at his feet, out of

beholds a yawning guit at his leet, out of which an angry torrent is rushing. The escaped waters rise to a considerable height around him on the frozen bed of the Mackenzie. He succeeds in gaining the summit of an leeberg. From iceberg to iceberg with superhuman affect by

fixed upon for opening a mission to cer tain tribes of the Mackenzie districts, fo whom a rendezvous had been fixed for that date at Providence, on the banks of the Mackenzie. We will allow Moneig-neur Grandin to give an account in his

neur Grandin to give an account in his own words, of the early trials and final success of the mission just spoken of:

"On the 23d of May some families arrived. I opened a mission the following morning, the Feast of Pentecost! made at first slow progress. The other Indians whom I expected had not arrived. It is true, that owing to the icebergs the river was not navigable; nevertheless, it appeared to me that with gusts of the tempest, the veil of darkness was lifted momentarily from the scene before them, they could perceive nothing but boundless plains of ice everywhere, from borizon to horizon. They listened for sound of human voice, and only heard the shrieks of the storm. They called aloud for help, but their cries remained unanswered. Further advance was useless, as they were only getting more completely bewildered as to the direction they ought to follow. By remaining stationary without fire or shelter on the frozen lake, they would be exposing themselves to the certain danger of ess, it appeared to me that with nevertheless, it appeared to me that with a certain amount of good will on their part they could have managed to come. I waited till the end of Msy, and finding those whom I had been expecting were not coming, I resolved to go forth myself in search of the wandering sheep of my fold. I was grieved at being driven to this expedient which after all might not succeed. After travelling several leagues succeed. After travelling several leagues
I met a large body of Indians; they were
on their way to the mission. They informed me that a still more numerous body were encamped at a soft distance; within the arms of a neighboring bay. They excused themselves for their delay in arriving at the place of the mission at the time that had been agreed upon, on the grounds of their being afraid of not being able to catch fish enough for their support in the neighborhoad of the mission at the standard of the standard of the mission at the standard of the standard of the standard of the mission at the standard of the stand being able to catch fish enough for their support in the neighborhood of the mission. They promised me to lose no time in hastening forward to the place of appointed rendezvous. I then went forward to the more numerous gathering that were encamped by the river. In going along 1 addressed earnest prayers to God, begging Him, through the intercession of the Blessed Virgin, to place upon my lips the very words most calculated to awake those poor savages from their apathy. ing hardships, and gently but earnestly exhorted him to prepare to offer his young life to God. Having gone through this first duty, that of preparing for death, they lay down together upon theice, leaning their heads upon their sledge, and resigned themselves into the hands of God. The poor dogs howled mournfully from cold and hunger. His lordship and the little boy remained stretched for some time upon the ice. The chillness of death was gaining rapidly upon them. The bishop felt inspired to make one further struggle for life. He arose, with his companion, and commenced walking as rapidly as their exhausted state would permit, to restore circulation. A drowsiness seized upon the poor boy, which he found it impossible to shake off, even with the bishop's aid. The latter knew that if the poor youth was allowed to fall asleep

their apathy.
When I arrived at their encampmen When I arrived at their encampment they received me with great demonstrations of joy, and offered a variety of excuses for their delay in going to the mission. I assembled them together and commenced to sing with them one of our most stirring and devotional hymns. I then delivered a discourse to them of which the following is instructions to the Indians of that locality also in acting as schoolmaster to their children whom he taught to read and write. At Fort Norman he was joined by his little sacristan, Beaulieu's grand-son from whom he had some months separated. On the 8th of March he set out for Fort Simpson. He suffered which the following is a summary:— wery much during the journey. His feet were covered with blisters, which were caused by the fine snow penetrating his of their delay in coming to meet me; I also love you and because of my love for you waken. Had not the storm swept the struggle for life. He arose, with his companion, and commenced walking as rapidly as their exhausted state would permit, to restore circulation. A drowsiness the healing virtues of Cod Liver Oil and Hypophosphites in their fullest form. See what W.S. Muer, which the following is a summary:— "You say that you love me; why then did you delay in coming to meet me; I also love you and because of my love for you awaken. Had not the storm swept the struggle for life. He arose, with his companion, and commenced walking as rapidly as their exhausted state would permit, to restore circulation. A drowsiness in their fullest form. See what W.S. Muer, which the following is a summary:— "You say that you love me; why then did you delay in coming to meet me; I also love you and because of my love for you awaken. Had not the storm swept the struggle for life. He arose, with his companion, and commenced walking as rapidly as their exhausted state would permit, to restore circulation. A drowsiness in their fullent form. See what W.S. Muer, Which he fould it impossible to shake off, even with the blakency is in their fullest form. See what W.S. Muer, Which he following is a summary:— "You say that you love me; why then did you delay in coming to meet me; I also love you and because of my love for you awaken. Had not the storms of the troutes arising from a disordered stom-tungs of the trugted for lies. A drowsines in their full ungs can be cured by the use of Scot

I have come hither to dwell in your country. Ten years since I left my aget father, whose hair was as white as snow. I left him, although my leaving him nearly broke his heart, and it was also a sore grief to myself, for I felt deeply the paug of separation from him and from my sorrowing friends, whom I greatly loved. But they were all consoled and gladdened at the good new which afterwards I gave them, of my labors among the tribes of Athabaska and of Ile a la Crosse, who I told them listened to my words, and were leading a life that would conduct them to heaven. Whilst with them I heard of your miserable condition, and I said I would leave them in order to come hither to teach you how to save your sculs and get to heaven. I came here also because you asked me yourself to come. I have passed through great straits and suffering on your account, as my poor hands, they are covered with chilblains and gashes, caused by the cold, will show you. The white man will soon come here to seek your fure. I shall then have an opportunity of sending a letter to my sged father about you. But what consolation can I give him in speaking of your conduct. You say you are ignorant but why do you not come to me for instruction, when I am here only for the purpose of instructing you. You say I can do but little for your because I am unable to make you presents of tobacco. But of what use will tobacco be to you, if after smoking you lose your soul and go down to burn with the wicked spirits, because you did not learn to know and love Gold If you lose your souls, the blame will rest upon yourselves; I have done my duty towards you. An aged Indian then came forward as the spokesman of the tribe, to make a reply to my address. It is true my father, he said, we have spoken words which were not good, but what can you expect of us poor ignorant men? We seldom see a priest, and we are badly instructed; but our hearts are not as hard as our words. We are accustomed to get to-bacco from white men whenever we meet them. We were vexed and disap atructed; but our hearts are not as hard as our words. We are accustomed to get to-bacco from white men whenever we meet them. We were vexed and disappointed and spoke evil of you because you gave us none, but we will accompany you now and listen to your words, and be obedient

to you. They kept their promise. From that day the mission became a great suc Early in December 1863, Monselgueur Grandin, accompacied by his little sacristan, young Beaulieu, set out upon a journey across the frozen surface of the Great Slave Lake. This lake might be called an inland sea, so wast are its dimensions. Its extreme length is 350 miles, with a proportionate width. They had for companions two young officers of the Hudson Bay company, who had engaged the services of an Indian guide. Bishop Grandin was suffering from a wound he had received in the right foot from a splinter of sharp ice. He endeavored to keep pace during the greater part of the day with his more active fellow-travellers, but as he was continually renewing the wound by striking his foot afresh against rough ice fragments, it became more difficult for him to walk. The young officers and their guide got far ahead of the bishop and his companion. His lordship and young Beaulieu followed carefully in the track left in the snow by the party in advance, and thus for the time escaped the danger of losing themselves in the wilderness of ice, through which they were journeying, without a guide or a land mark to direct them. As the bishop and the little boy were walking slowly at the head of their team of dogs, the sky became suddenly overcast, and a snow hurricane burst in all its fury at once upon them. Every particle of snow was lifted, by the violence of the storm, from the frozen bed of the lake. The track which they had been pursuing Early in December 1863. Monseigneur

ing themselves to the certain danger of being frozen to death. Therefore did

being frozen to death. Therefore did they keep themselves in motion, until sheer exhaustion, cold and hunger com bined, forced them to stand still. The bishop felt them then persuaded that his last hour, and that of his little companion,

was at hand. He keelt down and pre-pared himself to death. He offered his life to God for the conversion of those poor psgans, whose salvation he was then seeking to promote. He heard the con-

fession of the poor boy who had been his faithful associate in many of his most try-ing rardships, and gently but earnestly ex-

snow was lifted, by the violence of the storm, from the frozen bed of the lake. The track which they had been pursuing was thus completely effaced; the snow-flakes which were falling heavily, mixing with the clouds of snow which were being raised by the fury of the tempest from with the clouds of snow which were being raised by the fury of the tempest from the lake, completely darkened the air, and prevented them from seeing any object around them. To add to the horror of the scene, night set in. The cold of that night was intense enough to freeze marging it was 70 degrees below freezing. mercury; it was 70 degrees below freezing point. For a considerable while the bis nop and his youthful companion wandered about, seeking in vain for an issue from the labyrinth of ice in which they were lost. They sought to peer into space in search of some object that would guide them to a place of safety, but to no purpose. It sometimes, amidst the fitful guest of the tempest, the veil of darkness was lifted momentarily from the seems

him to become a saint? Three months. He was killed by an accident and God revealed to St. Camillus that he was in

heaven and miracies were performed at his grave.
When saying the rosarv remember it must be said properly. Meditate on the divine mysteries. You may say meditation is only for the high, the cultivated.
This is a mistake; meditation is for all of all of all of the control of the high these features.

St. Bonaventure tells us in his writings that the only book he ever read was the crucifix. He is to-day one of the great doctors of

the Church.

How beautiful, how simple is the little

Take for example the five sorrowful

He went on to state that this devotion was the most beautiful in the Church, and is within the reach of great and humble,

"In the rossry," said the preacher in conclusion, "I give to you, as St. Camillus said, the infallible recipe for becoming a saint."

snow from the lake, they could have made a bed for themselves in some snow-drift, and thus found some sort of rest and shelter. A kindly Providence at last came to their help, a snow-drift was un-expectedly discovered.

THE PRIEST AT THE SICK BED.

Many beautiful things have been written by Protestants as well as Catholic writters upon the happy influence of the priest at the bedside of the sick and dying. The former do not fathom the real source of this influence, as they fail to perceive that its powers flow from the sacraments and sacraments of which he is the minister and through which the most wonderful divine graces are conveyed to the soul. To the Protestant the priest appears to be an ideal minister of comfort and counsel. To a Catholic he is all that and very much more. Still the present feelings be an ideal minister of comfort and counsel. To a Catholic he is all that and very much more. Still the present feelings of Protestants on this point is in advance of the practice they observed in former times. It is rather a modern Protestant doctrine that the sick and dying should receive apiritual assistance. And even now certain classes of Protestants, notably physicians, ignore spiritual aid and they would exclude the priest even from the Catholic bedside at the time when a slone can soothe the pertur-bed spirit and pour the balm of salvation upon the wounds of the soul. The following extract, apropos of this subject, is from the pen of one of the justly celebrated writers of our day, Dr. Oliver Wendel Holmes. He ranks high as physician, poet, novelist and philosopher, and though impregnated with the virus of New Eugland transcendentalism, his views are eminently practical and those of a man of the world. The extract is from his work, Elice Venner. The girl is dying, and the words express the thoughts of the attending physician, which are naturally those of the distinguished author:

"The old doctor knaw he sad experience."

"The old doctor knew by sad experience that dreadful mistake against which all medical practitioners should be warned. medical practitioners should be warned. His experience may well be a guide for others. Do not overlook the desire for spiritual advice and consolation which patients sometimes feel, and, which the frightful mauvaise honte peculiar to Protestantism, alone among all human beliefs, is ashamed to tell. As a part of medical treatment, it is the physician's business to detect the hidden longing for food of the soul as much as for any form of bodily nourishment. Especially in higher walks of society, where this unutterably miserably false shame of Protestantism acts in proportion to general acuteness of the cultivated sensibilities, let no unwilling ness to suggest the sick person's real need suffer him to languish between his want and his morbid sensitivenees. What an infinite advantage the Mussulmans and Catholies have over many of our more exclusively spiritual sects in the way they keep their religion always by them and never blush for it! And besides this spiritual longing, we should never forget that,

'On some fond breast the parting soul relies.'

'On some fond breast the parting soul relies. and the minister of religion, in addition to the sympathetic nature which we have a right to demand in him, has trained himself to the att of entering into the feelings of others.

Points of a Rosary Sermon.

From the N. V. Weekly Halon From the N. Y. Weekly Union.

Last Sunday the editor of the Union being called to D inbury to lecture for the temperance cause, had the privilege of hearing a very timely and instructive sermon from the Rev. pastor of St. Peter's Church, the Rev. H. J. Lynch. The following points of it may be of interest and of value to Catholics this month. We ask the indulgence of the reverend preacher, as these notes of his sermon we venture to give from memory.

Sunday with distinction. The rosary was the most beautiful of prayers. St Camil lus was once approached by a hod carrier who asked the saint to give him the secret so that he, too, might become a saint. The saint gave him the beads asying, "this is the infallible recipe; say the rosary every day and you will be a saint."

The man did so. How long did it take him to become a saint?

neaven and miracles were performed at

us; it is the exercise of the three faculties of our souls, understanding, memory and

rosary which contains so much! Alas, how it is neglected.

mysteries. First, the Agony in the Garden: how can we meditate on this without being drawn nearer to God. And so with all the other mysteries. The reverend preacher touched feelingly on each mys-tery and the congregation was deeply moved.

ich and poor. Remember that St. Teresa says: a revelation was made to her, that whoever says the rosary will never

A LEGEND OF THE "MAGNIFICAT."

In days long ago, in the "Ages of Faith," there stood in a wooded valley an old gray monastery. Here for many long years had the brethren dwelt, praying much and laboring hard. Most or them were old, and at last it came about that not one of them could sing. So the Father Abbot decreed that many parts of the Office that were generally sung should henceforth be recited only. One exception, however he made.

"We must, my brethren." he said "always sing the Magnificat. We must do our best; for we cannot content ourselves with only saying Our Lady's song."

So every day at Vespers the Magnificat was sung—If such a word could rightly be applied to the discordant sounds that arose from the voices—some cracked, some tuncless, and all feeble—of the brethren. The birds outside were frightened, and fled away. The brethren knew this, but in all humility of heart sang on. It was Father Abbot's wish: they had only to obey.

obey.

And this lasted for years. But one Christmas Eve a young man came to the monastery door and offered himself as a postulant. It turned out that among his postulant. It turned out that among his qualifications was that of a good voice, The monks bade him sing, and loud and clear there rose up the sound of a peerless

tenor.
The monks were enraptured. "Now," The monks were enraptured. "Now," they said joyfully, "the Magnificat will be sung as it should be." So they admitted the candidate, and at Vespers that very evening there rose up a Magnificat from the monastery choir such as the monks thought might have been sung by a seraph. The birds came flying back to listen. The monks were too much absorbed in prayer and praise to see the look of self-complacency on the young man's focus prayer and praise to see the look of self-complacency on the young man's face; and they could not, of course, read his thoughts, which ran: "What a gain I shall be to this community—the only one who can sing! I shall get on well! How sweet is my voice! How they are all admiring it!"

The night drew on and the monks were

the Magnificat. The birds fled away again, but Jesus heard in Heaven His Mother's song.

TEMPLES OF THE LIVING GOD.

It is a tradition, made estimable og its sge, and proudly cherished by the Catholic, to make sacrifices of wordly possessions that the church may become a suitable temple of the living God. There is no test so convincing of the complete decadence of the spiritual life as the tendency power and as a convincing of the spiritual life.

now-adays to gauge religion by the avaricious cry of "Will it pay."

Since the beginning of the new dispensation, humility has become more expansive. It has labored to extend its goodness in more beneficent forms, because now in line with the Examplar of the new life.

life.
In earlier centuries, wealth was by no means so diffused nor so extensive. It is only within our age that it has assumed enormous proportions. It might then be turies of the past for all our models of Church architecture? If nations and people can be estimated by their public monuments, we must take the church and minister for the criterion of former ages, and the Stock Exchange and palatial club-

and the Stock Exchange and palatial clubhouse for the criterion of ours.

From the ages that were Catholic, comes
to us the tradition of building up temples
to God with generous gift and noble sacrifice. Nor has the tradition broken its
serial links, wherever the faith has its
strength. The generosity that could give
to Catholic genius the means of perpetuating in stone and marble the maestro's nating in stone and marble the mar conception of a temple suitable for God, still survives and continues its vitelity in the innumerable beautiful churches that dot our fair land.

If there were no higher influence actu-ating Catholic generosity than the dry calculation of fiance, our churches would become mere conventicles, or shelters for assemblies of men and women. Nor is it surprising that he, who throws aside the Eucharistic presence, should sat if it Eucharistic presence, should ask if it were not foolish to sink into Churches such an abundance of wealth. Take away the Real Presence and the query has no intelligent answer, for that alone spiritualizes the church, in the sense that it makes of it compatible divine and theory, into it of it something divine, and throws into it the real indwelling of God himself.— Oathoic Home Journal.

Mr. John Magwood, Victoria Road, writes: "Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure's a splendid medicine. My customers say they never used anything so effectual. Good results immediately follow its use. I know its value from personal experience, having been troubled for 9 or 10 years with Dyspepsia, and since using it digestion goes on without that depressing feeling so well known to dyspeptics. I have no hesitation in recommending it in any case of Indigestion, Constipation, Heartburn, or troubles arising from a disordered stomach."

My Own Shall Come.

Serone I hold my hands and wait Mor care for wind, nor tide, nor sea; I rave no more gainst time nor fate, For lo! my own shall come to me.

I stay my haste. I make delays, For what avails this eager pace : I stand - mid the eternal ways, And what is mine shark know my face.

Asleep, awake, by night or day, The friends I seek are seeking me; Nor wind can drive my bark astray Nor change the tide of destiny.

What matter it I stand alone? I wait with joy the coming years; My heart shall reap where it has sown, and gather up its fruits and tears.

The waters know their own and draw The brook that springs on youder he sodiows the good with equal law Unto the soul of pure enight. The flower nodding in the wind Is ready plighted to the bee; And, maiden, why that look unkind! For loi thy lover seeketh thee.

The stars come nightly to the sky,
The tidal wave unto the ses;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

-John Burroughs, in Christian Nation.

AFRAID OF CONFESSION.

On September 15th, 1871, Archbishop McCloskey, of New York, commissioned Father Drumgoole, who for many years had entertained the desire of laboring for the salvation of homeless and destitute children, to establish a mission for this purpose. The St. Vincent of Paul Society transferred to him St. Vincent's Lodging House, 53 Warren street, New York, as a "Home for the Protection of Homeless and Destitute Boya." The number of boys increased so rapidly that Father Drumgoole found it necessary to rent the adjoining premises, and in the course of time he ad to erect the large and commodious institution, now known as the "Mission

had to erect the large and commodions institution, now known as the "Mission of the Immaculate Conception," corner of Lafsyette place and Great Jones street, and to convert three farms on Staten Itland, amounting to 600 acres, to the purposes of the mission.

On the occasion of his first Christmas at St. Vincent's Lodging House, Father Drumgoole gave a retreat to all the boys, and extended an invitation to other poor boys in the neighborhood, who had not made their First Communion. The retreat commenced two weeks before Christmas. Besides the instruction was given after supper every evening. A portion of the time was spent in explanation of the Catechism. The boys were all willing to listen to the instructions, but they had a terrible abhorrence of confession. Father Drumgoole, in illustration of the chief the side in the particular of the confession. rence of confession. Father Drumgoole, in illustration of this, and of the difficul ties he had first to encounter, relates the

following incidents:

The first evening of the retreat approached for confessions, I told the boys that I would meet them in the lecture room after supper, and give them a short instruction. But knowing how afraid they were of confession, I placed myself outside of the dining-room door while they were at supper; for I had heard from some of the better disposed boys that some among the larger boys were determined to leave the house that night, rather than go to confession. True enough, following incidents: rather than go to confession. True enough, as soon as supper was over some of the larger ones rushed out of the room, and pulling their caps from under their coats, were making for the door, when I met them. Pretending not to know what they were about, I told them I was delighted to see them so enger to go to confession, and congratulated them on the good example they were showing the little boys. They made various excuest to get out for a few moments, but I told them that I would not delay them long, and that I would not delay them long, and that they would have plenty of time after confession. Then, taking by the hand the largest of the boys, who had been leader, I led him towards the confessional. He appeared to shudder at the idea, but I rather than go to confession. True enough He appeared to shudder at the idea, but I encouraged him by some kind words, and said: 'If you don't want to go to confession, come in and have a conversation with me which may prepare you for the Sarryment'. 'Well I'll at her Early the least of the sarryment'. He entered the confessional, taid he. He entered the confessional.

After I had put on my surplice and stole,
he became quite nervous; and when told

to say three Hail Marys to ask grace from to make a good confession, he united

with me in saying them fervently, I then said to him, 'You have fought a great battle for salvation to night, and won a victory which, I hope, will insure the joys that bursting into vehement weeping, he exclaimed: 'Father, you do not know whom you have before you; you do not know the victory you have won over the devil the victory you have won over the devil to hight. I am the son of a rich man. Nine months ago there was a mission in our parieb. My parents requested me to attend, but I positively refused. My sisters tried all they could to persuade me to attend; my good mother even knelt to me to beg me to go, but I was determined to go to hell rather than go to confession. My father then told me I could take my choice, either to leave the house that night forever, or attend the mission. I left the forever, or attend the mission. I left the house and stole my passage to this coun-try, and two months ago I became an immate of your bouse, but was determined I have received grace from God, and I wish now to confess my sins to you.' After he had finished his confession I requested him to the around all the propriets. o stay around all the evening, and as he been a leader in the revolt, to be a leader now in bringing others to confession. He left the confessional with tears of joy streaming from his eyes. The other larger boys gathered around him, and wanted to how what was the matter. After explaining to them what had taken place, and the joy that now filled his heart, he triged them to share his happiness by going to confession. They all went, and even vied with each other who should go first at 11 o'clock he came to my confessional, his avec still filled with terms. his eyes still filled with tears, and said: 'Father, they have all been heard; not one has falled to come.' Certainly, that was one of the happiest hours of my life. From at on I felt convinced that my mission of the protection of homeless and desti-ate boys would not be in vain.'

"A few days after, on Christmas Eve, one of the larger boys, about seventeen years of age, rushed into my room with a countenance expressive of grief and horor. He was one of those who were pre-aring for First Communion. Bursting to tears, he handed me a letter, saying: ther, read that.' It was a letter written lis mother in answer to one written ting

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My Own Shall Come.

Serene I hold my hands and wait Nor care for wind, nor tide, nor sea; I rave no more 'gainst time nor face, For lo! my own shall come to me.

I stay my haste. I make delays, For what avails this eager pace : I stand smid the eternal ways, And what is mine shall know my face.

Asleep, awake, by night or day, The friends I seek are seeking me; Ner wind can drive my bark astray, Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And gather up its fruits and tears. The waters know their own and draw
The brook that springs on youder heigh
Sediows the good with equal law
Unto the soul of pure delight.

The flower nodding in the wind Is ready plighted to the bee; And, maiden, why that look unkind! For lo! thy lover seeketh thee.

The stars come nightly to the sky,
The tidal wave unto the ses;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me,
-John Bus roughs, in Christian Nation.

AFRAID OF CONFESSION.

On September 15th, 1871, Archbishop McCloskey, of New York, commissioned Father Drumgoole, who for many years had entertained the desire of laboring for had entertained the desire of laboring for the salvation of homeless and destitute children, to establish a mission for this purpose. The St. Vincent of Paul Society transferred to him St. Vincent's Lodging House, 53 Warren street, New York, as a "Home for the Protection of Homeless and Destitute Boys." The number of boys increased so rapidly that Father Drum goole found it necessary to rent the adjoining premises, and in the course of time he had to erect the large and commodious institution, now known as the "Mission institution, now known as the "Mission of the Immaculate Conception," corner of Lafayette place and Great Jones street,

Lafsyette place and Great Jones street, and to convert three farms on Staten Island, amounting to 600 acres, to the purposes of the mission.

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These retreats at Christmas and Esster have been continued up to the present time with excellent effect. Most of the time with excellent enect. Most of the boys of that time, now young men, have been very successful in life. Many are holding responsible situations, giving great satisfaction to their employers. Some are in business on their own account, and a few are likely to become wealthy. All of them attribute their success in life to the m'ssions given in St. Vincent's Home — Cincinnati Sodalist.

FOR A MESS OF POTTAGE.

Catholic Review. Catholic Review.

Mr. Charles Todd Quintard, who, in the Episcopal denomination, is "Bishop of Tennessee," had a conference lately in Paris with M Hyacinthe Loyson, and he writes home that the exfriar "is really in great need of immediate pecuniary aid;" that last year he received less than \$500 from England and the United System. from England and the United States: that "very little is known of the Gallican Church movement in the United States," and that "there is need of immediate help if the work is to go on." He does not state what will happen if money be not placed in the outstretched hand of the mendicant—perhaps Mrs. Merriman will break up the "Gallican Church," and

will break up the "Gallican Church," and Paul will not get a new suit this winter. Mr. Theo. B. Lyman, who is "Bishop of North Carolina," in the same denomination, joins in the plea for alma. When in Paris last winter, he was profoundly impressed with the conviction that the excommunicated monk "was doing a very noble work, the importance of which seemed to be little understood or appreciated by those from whom he might naturally have anticipated the very largest sympathy." Just so, Mr. Lyman; your testimony is true—the heretical work of Mr. Loyson is not appreciated in Catholic France. It is a fallure. He is isolated. "I was pained," continues this witness, "to find how crippled he was for means," etc.

Mr. Henry C. Potter, who signs him-

tinues this witness, "to find how crippled he was for means," etc.

Mr. Henry C. Potter, who signs himself "Bishop of New York," writes: "There has been a strange indiff-rence among Christian people in the United States and England, to the work of Pere Hyacinthe; and while I knew very well that there are reasons which have discouraged the continued sympathy of those who have been drawn to help him, I confess I cannot understand why they should have been accounted sufficient to chill that sympathy altogether.

I hope I may be pardoned if I say that I do not need to be told that "Pere Hyacinthe has no genius for organization," that he 'has made mistakes,' that he is a difficult man to get on with,' etc., etc." Isu't Bishop Potter in error—is It not Mrs. Mertiman who is "difficult" so get on with? At least, the little Abbe Bichery laid the blame at her door, and especially after he refused her door, and especially after he refused to bring up the coals for her. He couldn't stand doing the chores as a part of the reformed ministry, so he left, without giving a good character to the "better half" of the Gallican Church. However, "Bishop' Potter goes on to say that "it would seen of purer faith." Why, "Bishop," he is not in want and there are thousands of members of your denomination right here at home who are in absolute destitution. He is able to work for a living. Let him go earn sufficient to enable Mrs. Merriman hire a servant and give Paul a winter outfit. Besides, you are "away off" about that "personal righteousness" matter. The ex friar broke his solemn vows and went aside from chastity to be defiled. And the "purer faith" you refer to is faith

without purity.

The state of this fallen priest is pitiful -dragged down by a woman to the gates of perdition. In one way, we wish he had wealth, for who could begrudge him "the earth and the fulness thereof" since for it he has bartered his soul and his hope of Heaven? Yet, in another way, it is to be Heaven? prayed for that poverty may pursue him, if it will serve to quicken the remorse that is eating into his vitals and bring him to repentance before it is too late

St. Rose of Lima.

This lovely flower of sanctity, the first canonized saint of the New World, was born at Lima in 1586. She was christened Isabel, but the beauty of her infant face earned for her the title of Rose, which she ever after bore. At an early age she took service to support her impoverished parents, and worked for them day and night. In spite of hardships and austerities, her beauty had ripened with increas ing age and she was much and open! But so far from being pleased with, St. Rose only shrank from worldly applause. She was beavenly, exotic, not craving earth's atmosphere; but to protect braceli more completely against its vicissi-tudes she carly enrolled herself in the third order of St. Dominic, taking St. Catherine, of Sienna, as her patroness and model. Her life of most rigid austerity and superabounding charity closed with

her thirty-first year.

St. Rose, during a life of highest holiness, was filled with deepest contrition and humilty and practiced continual penances. On the contrary, it is our sin alone which are continual; our repentance is but occasional, our contrition passing, our penance nothing. Yet we aspire to the same destiny. Let us we aspire to the same destiny. Let us think seriously of the claims we are put-ting forth to at ain it.—The Angelus.

THE COLLEGE OF OTTAWA.

DISTINGUISHED VISITORS RECENTLY ENTER

TAINED BY THE FACULTY.

The College of Ottawa has since the beginning of the season been visited by several distinguished guests. First among these was his Grace the Archbishop of Ottawa, who takes such a lively interest in the welfare and progress of the college. Two addresses, French and English, were read by the students and to both his Grace replied in feeling terms. In the course of his remarks, the Archbishop told his young hearers that while travelling last summer he had met a high ecclesiastical dignitary from the United States, who had expressed himself in most flattering words concerning the University of Ottawa. "The College of Ottawa." he said, "has already worked a great deal of good, and we hope that it will continue to send across the lines young men imbued with and we nope that it will continue to send across the lines young men imbued with true Christian principles, and truly fitted for the greatsocial career that awaits them." His Grace added that he was always most happy to hear such praises of the College of Ottawa, and to transmit them to the Faculty and students, that all may there-by be incited to persevere in the great undertaking in which they were at pre-

Another visit of no ordinary character followed that of the Archbishop. It was that of the Hon. Mr. Meicler, premier of Quebec. The honorable gentleman was accompanied by Messrs Bergeron, M. P., for Besuharnois, Poupore, P. M. for Pontisc, and Labelle, M. P. P., for Richelleu. The distinguished visitors were shown through the College by the very Reverend through the College by the very Raverend Superior and some members of the Faculty. They expressed themselves highly pleased with all they saw, especially admiring the magnificent chapel, bright exhibition hall, physical and chemical departments, large and well vertilated dormitories and incadescent lighting and steam heating apparatus sessions play grants.

apparatus, spacious play grounds, etc., etc. On passing the senior students' hall the visitors were ushered in, and though their presence was unexpected, were tendered a grand oration. One of the students, Mr. M. Fallon came forward and spoke a few words of welcome to the honorable pre-mier and his companions. The honorable gentleman in unequivocal terms gave expression to his admiration for all he had genteman in unequivocal terms gave expression to his admiration for all he had witnessed and as a token thereof presented the college with two gold medals to be competed for at the end of the present

scholastic year.
Last week the college was again honored by the presence of three members of the hierarchy of Quebec, Mrr. Fabre, Arch-bishop of Montreal, Mgr. Lefleche, of Three bishop of Montreal, Mgr. Lefleche, of Three Rivers, and Mgr. Lorrain, of Pembroke. They were tendered a hearty greeting by the Faculty and students, Very Rsv. Father Angier, the president, speaking in behalf of the former and Messrs. Mahoney and R. Paradis of the latter. Mgr. Fabre and Mgr. Lafleche replied in French and Bishop Lorrian, in English Ou the next day, Sunday, Pontifical High Mass was celebrated in the college chapel, by the Archbishop of Montreal at which an eloquent sermon was delivered by Mgr. arcatishop of Montreal at which an elo-quent sermon was delivered by Mgr. Lafleche, who congratulated his youthful audience on the exceptional happiness they enjoyed in receiving such excellent training at the hands of their learned and

devoted professors in this institution.

All the various departments of the College have now attained completion. Professors and students are earnestly at work. The number of the latter, which is already over 400, is increasing daily, and the present session bids fair to be even more successful than the provious ones. — Ottawa Free Press, Oct 8.

A POPE FOR BAPTISTS. N. Y. Catholic Review.

It must often occur to Protestants that the possession of a final tribunal, acknowledged to be infallible and ready to decide finally any and all questions as to faith or morals, would be, to say the least, extremely convenient. It is highly probable that from time to time

members of the various sects, warring trine, may have felt a sentiment of envy in observing the confidence and sincer viction that the Holy Ghost preserves their supreme court forever from error. If this has been the case, one sect at least, and that the Baptist, is relieved from any such consciousness of disadvantage in the future.

A Baptist clergyman in the south has been criticised for preaching a certain doctrine. Brought face to face with the question of his authority to teach it, he naturally looked about him for his court naturally looked about him for his court of appeal. It is well known that the Baptist system has not heretofore included a pope. But this particular clergyman seeing the logical necessity of such a final judge, and being evidently a thorough practical man, decided to make one, and accerdingly wrote to the editor of his Church reserve the Evidence. of his Church paper, the Examiner, and asked for a "definition." The editor, evidently, on his side a man of much simplicity of mind, saw nothing singular in the request and gravely pronounced

the doctrine (that of "sanctification") to be heretical. It will be seen at a glance that this solution of the difficulty is an excellent one, at once practical, easy and thor-oughly in sympathy with the spirit of the age, and as such we recommend it with confidence to the other Protestant sects. Catholics believe in an intallible Pope, preserved from error by God Him-self; how much easier to believe in an infailible Press, preserved from error by the fear of offending subscribers! What more natural for the colightened Protestant American citizen who depends upon his newspaper for his politics, his literary opinions, his "general information" and even his laws of social etiquette, including his table manners, should turn to the same omniscient authority with the same omniscient authority with confidence and trust, for the settlement of questions concerning his soul and its salvation. The clergyman alluded to has shown the mark of true genius in com prehending, seizing upon, and crystalliz-ing in action one of the tendencies of the time. It has long been evident to acute observers that there has been a dispo sition in the modern world to look to the press as the final arbiter in all things; he has boldly avowed and carried out the tendency in its extremest possible phase. The B prist Caurch—at least the

Baptist Church South—has now a pope, ready made to its hand, and quite prepared to assume the exercise of the office. Catholics are still satisfied with their own Pope, and will continue to appeal to Peter. Baptists and all other Protestants who choose to follow their example, have now a precedent for the appeal to the Press. They will at least find it convenient, and we trust that their gratitude to the Southern clergy. man who has instituted to the Southern clergy man who has instituted their papacy may be in exact proportion to the value of the service that he has rendered them.

THE MEANING OF SACRIFICE.

At the word Sacrifice, the mind pic tures bloody rites and dying victims; it imagines the knife, the axe, the fire. Of such a kind were many sacrifices under the Jewish convenant, such sacrifices were found the world over, under every climate, among believers in God, as well as in every variety of paganism and idolatry. And the universal prevalence of sacrifice, and even of sacrifice in blood of sacrince, and even of sacrifice in blood and death, points to a primitive revela-tion or Divine worship, of the sinfulness of the world and the need of expiation. But there were sacrifices, and true sacri-fices, without the shedding of blood. The destruction of lifeless things was, under certain conditions, sacrifices, as when wine was poured upon the sacriwhen wine was poured upon the ground, and as when bread, corn, wine, oil, first fruits, and incense were offered to God under the Jewish law. What was offered under the destroyed and are always to destroyed. must be destroyed, not always literally destroyed, but changed, depreciated, smitten, cast forth, banished, or in some sense marked as alienated from man's use, never more to be used by him. Thus there was, in the old law, the sacrifice of the two goats for sin, one was slain, the other driven forth into the wilderness, both were sacrificed. When the time came for the great sacrifice, the sanctification of all sacrifices and the consummation of all, the sacrifice of the God made man, we know—and may the thought never leave our hearts—that His sacrifice was one of blood, the altar was the cross, the priest and victim Himsel'.

But while Jesus sitteth at the right hand of God, immortal, impassible, man is born, man lives, man is weak, man falls into sin. The fountains of grace are full; but how is the child of Adam to approach them? Let him believe and approach them? Let him believe and pray, it is enough, say some. I also say it is enough, but belief and prayer are gifts too, and man is weak, distracted, occupied, tempted, blind and sensual. Therefore, to apply the sacrifice of the cross—to kindle the fervor of faith, to fan the flame of prayer, to attract the heart to sorrow and amendment, to lift poor human acts into divine efficacy— the loving heart of Jesus has thought of a device which only His love could have carried into effect. He has decreed that the sacrifice of calvary shall be renewed

as the days go round.

But Jesus could not suffer any more, he could not be pierced again and die as on good Friday. He must therefore endure some mark, some real change of state, some moral death. Some humilia-tion must smite Him, some annihilation, some pouring out, some destruction.

Now look upon the little round of the

Now look upon the little round of the Host, just consecrated by the word of Christ's minister. That is Jesus Christ. Yes, under that lowly appearance, in that little circle, beneath that poor appearance of common bread, imprisoned, bound, subject, moved hitter and thither—is He not annihilated? Is He not slain? Truly smitten with the sword of the word—truly slain upon the altar? And when the chalice is next separately consecrated, though in the chalice there is the whole Christ, and not merely the precious blood, and though had Christ so willed, the sacrifice would have been true and complete in a single consecratrue and complete in a single consecration yet that second consecration marks with almost dramatic emphases the mys. life, there are some of tical blood shedding and the fact that the mass is intended to commemorate the bloody sacrifice of the cross.

LITERARY NOTES.

The Catholic World for November i calculated to attract the attention of the general reading public by its leading article, "Leo XIII. and the Catholic University," by Bishop Keane, of Richmond, the rector of this new centre of learning. The intellectual side of Catholicity is evidently about to be made conspicuous by the authorities of the church. "A Case of Nationalization" is a striking view of an Irish question showing how a healthy system can flourish on bad food. "The Metropolitan Museum of Art" embodie a view of the uses of the cast off habili ments of the nations very flattering to the archæologist; we have seldom read a more instructive article. Do you love the poor tramp, male or female? Read Mr. Louis Binsse's article on "Night Shelter in Paris," and you will be consoled. The fiction of this number is the serial story "John Van Alstyne's Factory" and "Three Hundred Doilars and a Cow"—both excellent. Father Hackner's "The Disturbance of the Social Equilibrium" is a contribu-tion to the study of the social problems now under discussion. It is an old style, siedge hammer article on the evil results of despotsm; it is eloquent and true.
Father Hecker brings Dr. Brownson into
the Catholic Church in an article headed Dr. Brownson and Catholicity,' ending a series of articles worthy of the closest study. We should like to see them put out in book form. "An American Hermit," "Chat about New Books," and about a score of pages of delightful reading, under the headings "With Readers and Correspondents" and "New Publications," complete the make-up of a very readable number.

Multum in Parvo.

There is much in a little, as regards Bordock Blood Bitters. You do not have to table quarts and gailone to get at the nyedicine it contains. Every drop in every dose has medical virtue as a blood puritying, system regulating tonic.

NATIONAL PILLS are a mild purgative acting on the Stomach, Liver and Bowels, removing all obstructions.

Prof. Low's Magic Sulphur Soap is highly recommended for all humors and skin diseases.

A HARD-WORKING ORDER.

THE LABORS OF THE HOLY SISTERS OF THE GOOD SHEPHERD.

THE GOOD SHEPHERD.

The House of the Good Shepherd, situated at Eightv ninth and Ninetieth streets, East River, is doing commendable work. The report of the House for the year 1886 gave the number of inmates at the beginning of the year 1887 at 544. They are divided into four classes. four classes; an arrangement that has much to do with counteracting the evil influences which under some other reform-

atory institutions are ineffective for the cure of depravity.

The first class is composed of the Sisters of St. Mary Magdalen. These, as their name betokens, are a body of women who have left the world, sin and

have left the world, sin and
PLEDGED THEIR LIVES
to the good work. They now have a membership of 82 persons. In the second
department there are 196 women and
girls, mostly penitents who desire to
reform. Young girls from 12 to 20 years
of age, who have been consigned by their
friends, are placed in the third class.
They are taught to work and corrected of
their evil habits.
The fourth division is for girls com-

more effectively carried out. Besides the above there are private apartments for respectable persons who are addicted to imtemperance, and for those who desire in which the king of the force. to retire from the world for a time.

FOUNDATION OF THE INSTITUTION 7,441 persons of all classes have been cared for. This institution was commenced in Fourteenth street, on the second day of October, 1857, by religious of the Order of Our Lady of Charity of the Good Shepherd, who had already two establishments in the United States that of Louisville, Kentucky, and Cincinnati, Ohio. At the present moment twenty six houses of the Order are in successful operation in this country. From the title which it bears it is not difficult to imagine what the object of the institution is—the reformation of the erring and the protection of those in danger. To this labor the Sisters of the Good Shepland devote their lives and energies the herd devote their lives and energies; the doors of the asylums are ever open to RECEIVE THE POOR ONES,

RECRIVE THE POOR ONES, whether they themselves apply for ad mission or are brought by their friends. In the Houses of the Good Shepherd there is no distinction of creed, persons of every denomination are received and treated on a perfect equality; if any of the immates desire to be received into the Church, wently a service of the ser months are given them to examine its doctrines, and if they have parents or guardians they are made acquainted with the determination of their children or wards, and their consent obtained, if pos

sible before the change is completed.

As the religious of the Good Shepherd trust to moral means in accomplishing the work of reformation, they are careful never to leave their children alone, and although the Sisters
RESIDE IN A SEPARATE HOUSE,

some of their number always remain in the classes to direct and control the inmates in their various occupations, endeavoring to gain their good will and lead them to a love of virtue and industry.

As no force is used to compel persons to enter the institution, in like manner they are under no restraint to remain, but in the first instance it is supposed that those seeking reformation will remain at least six months; when in the establish-ment all are subject to strict enclosure, They are taught useful occupations, such as eewing by hand and machine, laundry work, etc. When thoroughly reformed they are at liberty to return to the world, aseful and virtuous members of society, or accept a perpetual home in the institu-tion. Of those who desire to remain for

EMPLARY CONDUCT, who aspire to the religious life-for such as these there is the monastery of St. Magdalen, attached to the large estab-lishment of the Good Shepherd, where they are admitted if found to possess the requisite qualities, and clothed with the habit of the Sister of St. Mary Magdalen, commonly called Magdalens, who form a community of cloistered nuns, entirely distinct from the Sisters of the Good Shepherd, but always governed by mem bers of that order. The Sisters of St. Magdalen ever remain in their own order as it is impossible for any person whose reputation has been tarnished in the slightest degree, to become a member of the order of the Good Shepherd, there being in the Statutes of the order ar inviolable rule to that effect; however, this does not prevent virtuous persons from becoming the Sister of St. Magda-len, and several of their number are there by preference, not by necessity.

Captain Jack Crawford and the Sister of Charity.

At the meeting of Ransom Post, Grand Army of the republic, last Saturday night, Capt. Jack Crawford, the poet scout, told a thrilling story of his eventful life. Among other things he said that his father was drunkard, and his dissolute manner of life prevented his son from obtaining any education whatever. He could neither read nor write, nor did he get an opportunity to learn until 1863. In one of the bottest battles of the war he was danger-ously wounded. He was placed in the hospital where he received the tenderest The captain told this incident most touch ingly, and he said that when he had recovered she taught him the alphabeteand finally how to read and write. One of his famous western poems contains a pathetic allusion to the tender and beautiful soul who not only saved his life, but spared him from the darkness of ignorance. is only one of the thousand tales that might be told of the noble Sisters of Charity.

A Kare Combination.

There is no other remedy or combination of medicines that meets so many requirements, as does Burdock Blood Bitters n its wide range of power over such Chronic diseases as Dyspepsia, Liver and Kidney Complaint, Scrofula and all humors of the blood.

THE TRUE REFORMATION VERSUS THE LUTHERAN REBELLION.

Catholic Review

The true reformation has been accomplished in the Catholic Church.

The so called reformation of Luther

The so called reformation of Luther was a rebellion, the disastrous consequences of which are felt to this day in every kingdom and country, and in every department of life. The true reformation had commenced in the Church and was being prosecuted with vigor by saints and doctors, and holy men of God, long before Luther inaugurated his rebellious agitation, and it culminated in the Council of Trent, one of the most august bodies of learned and holy men that the world has ever witnessed. Of the twenty. world has ever witnessed. Of the twenty-five sessions of this council a large por-tion was devoted to the reformation of the Church, and he must be a very limited and partial reader of history who is not impressed with the profound and world wide influence which the Council of Trent has exerted within the last three hundred years.

The fact is that the friend and advo-

The fact is that the friend and advotates of their evil habits.

The fourth division is for girls committed by the city magistrates. It can thus be seen, that by this means of isolating the very bad from those who are less deprayed the work of reformation is more effectively carried out. Besides the above there are private apartments for respectable. sented in every possible position, but always as inferior to and overcome by man, very pertinently remarked that the result would have been very different if the lion had been the painter. The the non had been the painter. The Church has been emphatically in the position of the poor iion. The Protestant brush was used with reckless freedom at the origin of the rebellion, and successive artists have thought it glory enough to copy the originals with enough to copy the originals with greater or less fidelity. They do not seem to have thought it worth while to ask the question whether the subject did not admit of some slight the subject oid not some singui-variation of treatment. But the terrible daubs that men sometimes perpetrated began to disgust the more sober and conser-vative thinking men, and they determined to investigate the subject for themselves and see whether these representations were true to life, or only miserable, dishonest caricatures. They are now beginning to find out that they were caricatures. In a word, they have discovered that Protestant history for the last three hundred years has been a "conspiracy against truth." They thought the Church was dead and buried, when, in fact, she was full of life, and though repressed, cast down, and persecuted, she was renewleg her youth and battling successfully with the powers of evil, both within and without. The forces of rebellion have spent themselves, or, rather, they have developed their true or, rather, they have developed their true character and tendencies, and it begins to be seen clearly that Protestantism is essentially rebellious; that it tends to infidelity and disintegration; while, on the other hand, the old persecuted and maligned Church is looming up with a prestige and a grandeur which command the admiration and the homese of markind. bistory of civilization is the history of

Christianity, and the history of Christianity is the history of the Catholic Church; and the history of the Catholic Church is the history of the Pontiffs—the greatest lawgivers and rulers of the Christian world." Look at the line of illustrious Pontiffs who for the last three hundred Pontilis who for the last three hundred years have labored earnestly and successfully for the reformation of morals and manners, and the revival of true religion in the hearts of the people. Look at the galaxy of saints and doctors, and holy men of God, who have co-operated in this glorious work. Look at the numerous religious orders, male and female, who have abandoned the world, and all that the world holds to devote. id all that the world holds, to devote themselves to the improvement of society and the good of mankind. Above all, contemplate the illustrious hierarchy of the Church, that compact organization which extends its ramifications to the remotest corners of the earth, and every-where proclaims itself the friend of the poor, the advocate of national liberty for the people, and the great conservative power of society. Never in the whole history of the world has the Church been more united to this hierarchy, or the hierarchy to its head; never, at any period, have there been more zeal and devotion and fewer scandals in the Church, and, we may add, never has the contrast between result of the Lutheran rebellion and the true reformation in the Church been more strikingly exhibited than at the pres-

While Protestantism is impotent either definitely and satisfactorily to solve the great social problems which now agitate the minds of the masses, or to stem the tide of radicalism and anarchism which threaten to involve society in inextricable confusion and disintegration, the grand old Church of the age, laden with the accumulated wisdom of the past, having long since met and solved the most intricate problems of human society and human government, steps forth in her majesty and speaks to the heart and conscience of mankind in clear and distinct utterance which cannot be mistaken, and in tones of authority which commend her decisions to the universal acceptance of all candid men. Blessed is the nation that listens reverently to that voice, for Blessed is the people whose God is the

THAT "TOCSIN OF THE SOUL, THE DIN-NER BELL" as Byron calls it, suggests no ous sufferer. He partakes, of course, but the subsequent torment is egregiously out of proportion to the quantity of food he eats, which lies undigested, a weight like lead in his unhappy stomach. There is a remedy, however, and its name is North-rop & Lyman's Vegetable Discovery and Dyspeptic Cure. No case is entirely hope-

A Cure For Deafness.

There have been many remarkable cures of deafness made by the use of Hagyard's Yellow Oil, the great household remedy for pain, inflammation and soreness. Yellow Oil cures Rheumatism, Sore Throat and Croup, and is useful internally and externally for all pains and injuries.

THE CATHOLIC RECORD PUBLISHED WEEKLY AT RICHMOND LONDON, ONTARIO, THOS. COPPEY, M. A., LL.D., EDITOR

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RATES PER ANNUM.—One Copy, \$2.00; rive Copies, \$7.50; Ten copies, \$15.00. Pay-ble in every case in advance. Rates of Advertising — Ten cents per line posertion, roved by the Bishop of London, and rows, the Bishops of Ottawa, Hamilton, ton, and Peterboro, and leading Cathlergymen throughout the Dominion. isher will receive prompt attention.

Arrears must be paid in full before a person by stone and the stone and the stone and the stone are the stone attention. re the

Catholic Record. London, Sat., Oct. 29th, 1887.

BISHOP WALSH'S VISIT TO ROME.

Twenty years ago the Rev. John Walsh, the beloved pastor of St. Mary's, Toronto, was called to the Episcopate The announcement caused grief-sincere, intense, and widespread-amongst the faithful in Toronto whose shepherd he had been for a lengthened period. He was their friend and consoler-he was their wise counsellor-their true and earnest and devoted priest. In that district, in the olden times, the children of God's church were looked upon with aversion, their faith derided, their priests shunned, save when occasion arose that they may be insulted and vilified.

The blind fanaticism of the sects evinced itself on every occasion, and it seemed indeed as if a determined purpose took possession of our separated brethren to prevent the growth of Cath olicity. The faithful children of the church, however, came in large numbers, and with the people came their priests. Despite all manner of persecution and insults the infant church grew and flourished, and it was in the midst of these troublous times that Rev. John Walsh was allotted the pastorship of St. Mary's. And well did he perform his

In 1867 he was named by the Holy See to take episcopal charge of the Diocese of Sandwich, made vacant by the retirement of Bishop Pinsonneault. During all these long years he has labored incessantly, in season and out of season, to further the interests of our holy faith. God alone can have kept account of his herculesu labors in this large section of country. No other diocese in America, we sincerely believe, can show a greater increase in everything colculated to spread the faith of Christ. New churches are to be seen on every hand-Catholic schools are flourishing in every parish—and a devoted and earnest priesthood keep watch and guard over them. In this respect alone, perhaps, may be seen carried out the dearest desire of the bishop's heart-the youthful children of the church carefully nurtured in the faith of their fathers. The result of this wise course may now be seen on every hand. We have congregations of sincere, practical and intelligent Catholics-men and women whose faith is their glory.

And all this vast work for the glory of ing little if any debt on the diocese. In this regard, too, the Bishop's administration has been eminently wise. His works have in every case been undertaken vent encroachment by the ecclesiastical only when financial embarrassment was fully guarded against. Volumes could be written in setting forth the vast amount of good works performed under Bishop Walsh's wise administration, but we will leave this task to an abler pen. Now that he is about to make his second visit to the Eternal City, to place before the good and great Leo XIII, the result of his labors, we, from our inmost heart, bid have said that these laws interfere with the him God speed and a safe return to his loving children of the Diccese of London His Lordship Bishop Walsh will on next Sunday, in St. Peter's Cathedral, preach

his fare well sermon.

THE QUEBEC QUESTION.

In our last issue we reviewed some of the Mail's reasons for his crusade against the French Canadians. There still remain a few of his points which call for comment from us.

He asserts that the tithe system of Quebec is of itself in jurious to the material welfare of the community, agriculture being discouraged when those who spend no labor in the production are allowed to ted, and that the Presbyterians of Scotparticipate in the produce;" and "the large sums taken from the people in tithes and assessments render them less able by just so much to contribute to the maintenance of the state." As a consequence of the poverty induced thereby "the province is from time to time forced to sue at Ottawa for better terms, which fall in great part upon the Ontario taxpayer." "partly in consequence of the exactions of the clerical taxgatherer the habitant is unable to pay his fair share of the Dominion taxes; and here again the matter in dispute. We have not to defend Ontario taxpayer suffers."

We confess we cannot see how a com-

munity will be more impoverished by supporting their church by the method the French Canadians are pleased to adopt than by handing over their contribution for this purpose directly. The tithe sys-tem has its decided advantages, and it may have some disadvantages; but, at all events, it is for those who are concerned directly in the matter to decide in what way they shall fulfil their duty in this re-gard, and it is a piece of brazen effrontery for the Mail or any other outsider to attempt to dictate to them on this matter; nd under such threats as the Mail and its protege "the Protestant Minister" of Monreal, have employed. That journal did pretend that the French-Canadians were with him in regard to this matter; but now he acknowledges that they are not; for he expresses the canguine hope that "a majority" of them "will some day be found

This constant change of front on the part of the Mail, and the dogmatical tone which he utters the most contradicto y statements, are not calculated to make his opinions of current events very reliable.

The French Canadians, then, do not regard the tithe system of Quebec Province as oppressive, and they are the parties to be pleased in the matter. But it makes them unable to bear their State taxes, and the people of Outario are taxed more heavily on that account? They may well retort and say, "the people of Ontario support many denominations and churches and make themselves by so much the poorer, and this makes it necessary for us to pay a heavier Dominion tax than we would otherwise be obliged to do." Thus is the Mail's reasoning demolished by the force of its inherent absurdity. It is of no value whatsoever, unless it proves that all Religion which has to be supported from the pockets of the people is an injury to the community. This is probably the Mail's concealed meaning; for we have before now observed his attacks upon Religion in every form. But neither the people of Ontario nor those of Quebec are prepared to accept his views.

The tithes paid by the Catholic people of Quebec are only one-twenty sixth of the grain. Other crops are exempt. they felt that they could not afford this amount, they would repeal the law themselves. It is one of the conditions of Confederation that each Province shall manage its own local affairs. It has never been proved that Quebec is the only gainer by the Union, nor that Quebec is any more anxious for it than the other Provinces. If, therefore, the people of Ontario are diseathfied with it, and express themselves so, decidedly, we do not suppose that the people of Quebec will wish to force its continuance on the unwilling Province; but as long as Confederation asts they are perfectly in the right to Insist that its conditions shall be fulfilled. and that outside malcontents shall leave them alone in those matters which concern themselves only.

Another matter on which the Mail speaks shows the spirit which now animates that journal. After speaking of the civil wars and revolutions which distracted Switzer land in the past, he professes to show "the part the Roman Catholic Church played in these conflagrations." For this pur pose he quotes the following decrees promulgated in the federal constitution of 1874: 1, "No new bishoprics to be created without the sanction of the federal author | tice. scholastic, to be forbidden to any religious order whose action may be deemed danger. ous to the State." 3, "Stringent laws to preauthorities within the sphere of the State." 4, "The Jesuits and all religious orders and associations affiliated with them to be refused admission to the country." These laws, whereby the State undertakes to interfere with the free action of the Church in her own sphere, the Mail heartily endorses, saying: "Thus protected, Switzerland manages to survive." We Church in her own sphere." The 1st and 4th do so professedly. The 2nd and 3d profess to guard the State from ecclesiastical encroachment; but we know too well The what they mean to be blinded by their the American Protestant Association, artful wording. We can see from the first and fourth what the State assumes to be its sphere. It assumes to regulate the internal management of the Church, and the third and fourth laws aim at preventing the Church from managing her own affairs. It was to maintain the liberty of religion that St. Thomas a Beckett suffered martyrdom, that the Catholics of England, Ireland and Scotland endured their sufferings for three centuries under the most iniquitous penal code ever invenland fought and bled until they gained their point, that a foreign religious yoke should not be imposed upon them; and now the Mail proposes to impose a similar yoke upon the Catholics of Quebec. He should have lived at least a hundred years ago. The closing years of the nine teenth century are not the time for such principles in a free country like ours.

The action of the few French-Canadians, who constituted half the jury in the Lesieur case, has nothing to do with the

ice, owing to the faults of individuals. It is a flimey pretext for depriving a whole nationality of their liberty because there happens to be once such a failure. But ntario itself has often had its failures of ustice under even more aggravating circount recommend that an intolerable roke should be placed on the province. This fact ought, however, to teach the Ontario people to be considerate towards their neighbors, and not to judge them too

In regard to the other merely political matters spoken of by the Mail, we may very safely leave him in the hands of the learned editor of the Minerve.

WHO IS THE AGGRESSORT

The Mail of the 17th inst. returns to the subject of "encroachments by the Roman Catholic Church." This time the agressiveness of the Church is in the United States, and he mentions three places where this aggressiveness has been exhibited within the past few weeks: Pittsburg, Wisconsin and Minnesota. Of the Wisconsin case, he saye:

"In one of the districts in the County of Barton, the Roman Catholics rallied in force and carried a resolution declaring that no Public school should be maintained during the year. The object of this action was to force children to the Roman Catholic parochial school."

The case occurs, not in Barton County, but in Barton, Washington Co. The Clerk of the school district says:

"The fact is that a majority of the resident voters of the district have been trying for two years past to have the district dissolved and attached to the adjointrict dissolved and attached to the edjoin-ing districts and have applied to the town supervisors for that purpose. The dis-trict, as now existing, is too small to hold anything like a good public school without raising heavy taxes on property owners
... In regard to the charge that it is
Catholics who wish to dissolve this district, and for that reason voted not to keep school for the remainder of the year, I will say there were Catholics at the meet ings this year and last, voting on either side of the question; and I have yet to hear that the Catholic pastor at Barton, within whose parish this district is located, has said or done anything to influence any of his parishioners in the matter, or that he even knew what action was taken at the school meeting april of the parishioners. he school meeting until afterwards."

Here is the authentic statement of the ease. The Mail's story is a mere fabrica--founded on the Milwaukee Sentinel's perversion of the facts. Some other papers have similarly made editorial deliverances on the case, based on the same story, but it has proved to be baseless, and all the Mail's deductions of "danger to the public school system" are sensational falsehood.

The Minnesota case is stated to be that religious instruction is given in the public school, to Catholics, in violation of the State Constitution. Catholics are taxpayers, and they have a perfect right to obtain for their children as complete an education as they can; even a religious education. The aggressiveness s on the part of those who would try to force them out of the public schools in order to obtain a suitable education for their children, even if the aggressors are sustained by an intolerable law. All over the United States Catholics are obliged to pay double taxes in order to obtain such education for their children case may be as inaccurate as his representation of the Wisconsin case, but if it be perfectly accurate we can only admire the adroitness of the Catholics who have managed to secure such an education as they are entitled by justice to obtain for their children, without incurring the unjust discrimination of the second tax. It remains to be seen yet whether there is a violation of the constitution.

As to the Pittsburg case, a Catholic priest has been elected principal of one of the public schools. The Mail complains that he has introduced religious (nuns), for his assistants. Whether this be so or not, the law requires him to select competent teachers, and doubt he has done Mail follows the lead who have condemned the election of a priest at all. Why should a Catholic, or a Catholic priest be debarred from filling a position for which he is known to be fit? The priest is a citizen, a voter, and a taxpayer. The Mail is not content with advocating the disfranchisement of French-Canadians, he must even intermeddle with the righte of United States citizens, and the liberty of the ballot. In the very same state, Pennsylvania, the superintendent of schools is an "Evangelical" Minister, Rev. E. E. Highee, and many principals of the Normal School are such also. At this there is no protest but a howl of indignation is raised-from Canada—by an intermeddler who has not "the slightest animosity" against Catho-"Tell that to the marines."

LATER advices from Pittsburg, Pa., give further particulars of the trouble in that city regarding schools. So far from being an attack upon the public school system, the action of the priest who was elected principal of a public school, has

merely local matter, there is considerable difference of opinion. The ecclesiastical authorities, according to the Pittsburg Leader, disapprove of the act, even if they have not, as yet, positively condemned it; and as to the appointment of nuns as teachers, the nuns chosen have decided not to accept the offer. The whole case of "aggressiveness" invented by the Mail, therefore, completely falls to the ground; though it is hard to see why it should be made a case of aggressiveness. siveness that one school should be under the charge of Catholic teachers, and even of a priest, whereas so many schools are under charge of Protestant ministers. Even in Ontario, where the Mail proclaims loudly, almost every day, that the school system is quite "unsec-tarian," there are ten Protestant ministers who are School Inspectors, and on High School Principal. Here is a field for the Mail's denunciation of aggressiveness.

"FUTURE PROBATION"

The question of a "place of probation" after death is now very seriously agitating the Congregationalists and Presbyterians of the United States, that is to say, Purga tory without a name. It is estimated that about one half of the Congregationalist ministers in the Union hold this doctrine They are not condemned for it by their Church, but the American Board of Foreign Missions, which met at Spring field, for almost a whole week was occu pied in discussing the question, and by large majority decided not to send any ministers holding this view to preach the gospel to the heathen. It is amusing to hear these gentlemen quoting the ancient Fathers of the Church in favor of, or as against this doctrine, after all the abuse which has been heaped upon the Fathers of the Church by Luther, Calvin, Knox and others from whom their doctrines have been derived. More particularly is it amusing to find that after teaching for three hundred years that besides heaven and the hell of the damned "for souls separated from their bodies, the scripture acknowledgeth no other place," it is now openly taught that there does exist a purgatory, the doubt being thrown upon the existence of an everlasting hell.

At all events, though the Congregational ministers who believe in the place of probation after death are deemed sound enough in doctrine to preach to Americans, it seems they are not sound enough to preach the same gospel to the heathens of Africa, India and Japan.

The Board of Foreign Missions had before it the following motion, which was proposed by the Probationists:

"The missionaries of the Board shall have the same right of private judgment in the interpretation of God's Word, and the same freedom of thought and of speech as are enjoyed by their ministerial breth-

This resolution was voted down, and the following was carried instead thereof "The Board adheres to the position taken at the last annual meeting at De Moines concerning the doctrine of future probation, resfirms its utterances made at that time, and accepts the interpretation of the Prudential Committee as the true interpretation of its action."

The absurdity of the position in which the two churches, but especially the Conas they are entitled to by natural jus- gregationalists, find themselves placed by the action of the board is fully ated by Americans who have followed the discussions, and there has been much irreverent comment on the situation.

> LATEST PHASES OF THE IRISH OUESTION.

In his speech at Nottingham, on the 19th inst., Mr Gladstone, in reply to the question so often propounded, whether under a Home Rule scheme Ulster would be excluded, said he would not be drawn into a trap on this subject without knowing the sentiments of his own friends, and of the people of England and Scotland, and of each Province of Ireland. The treatment of Ulster must for the present remain an open question.

At Derby, Mr. Gladstone said, in a speech, that the policy of the National sts is not now, at all events, a policy of rapine. Their demands are moderate. and they have no desire to dismember the Empire. There is no reason why he should not approve of their conduct.

There have been, during the past week, the usual batch of cable despatches announcing that the National League is about to be suppressed, as the government are on the point of adopting rigorous measures against it; but we have also the usual number of despatches telling us that the League is as vigorous and defiant as ever. Now we learn that the government are sadly perplexed by the total failure of their measure to crush out liberty of speech and of the press. The opinion is gaining ground, even among supporters of the government, that Mr. Balfour is unable to cope with the situation, and even many have reached the opinion that coercion is an absolute failure. A section of the Ministerialists urge more severe measures than have yet been taken. a jury who do not do their duty. Under only a local significance; and in regard the best laws there will be failures of just- to the expediency of his action even as a some are clamoring for the complete

clearing out of the Irish Executive, as a set of incapables. It is thought that Col-onel Ridgeway is heartily sick of his week in office; but he is certainly not more so than the people are sick of him.

The League leaders are now convinced that they will gain their victory over the Government much more easily, and with a far less amount of suffering, than was expected. It is even stated that Lord Salisbury is disposed to try some measures of conciliation as the only means whereby his term of office may possibly be prolonged.

Mr. Chamberlain's appointment

the Fisheries' Commission was all along considered an unfortunate one for dealing with an international question with the United States, Nations wise in diplomacy do not often name for such positions persons who are peculiarly odious to a large and influential section of the nation to which they are to be sent. In this respect the British Government made an unwise selection in Mr. Chamberlain. But this gentleman by his trip to Ireland has made himself still more odious to the Irish in the United States. If there were no other reason than this against his appointment it would be enough to stamp it as another blunder of an imbecile and would be tyrannical Government. But Mr. Chamberlain was not satisfied with rendering himself odious to the Irish in the United States. He must also tell the Canadians that he goes on his diplomatic mission with the full intention of snubbing Canada! As the questions to be disposed of are of vital importance to Canada, the whole Canadian press have made up their minds that Mr. Chamberlain's mission mus prove to be a farce.

The Salisbury Government have troops and policemen at command to repress free speech in Ireland, but it is one of their blunders to suppose that they may defy Irish sentiment in America: so Mr. Chamberlain is not the man who will make a satisfactory settlement of the present difficulties with our neighbors.

Mr. Chamberlain, at the latest, has stated that it is a false rumor that he is to be withdrawn from the commission. He says: "The statement of the Herald correspondent is simply ridiculous."
Yet the rumors are not stifled that the Government will be obliged to throw him overboard. It is even now reported that President Cleveland has asked, or at least that he will ask, the British Government to select a less objectionable diplomat.

Public opinion outside of England has more weight than the Salisbury Government have yet given it credit for; and it is very positively asserted that in spite of all present denials, Mr. Chamberlain will be the "Jonah of the Fisheries' Commission," not so much on account of his snub to Canada, but because of his hostility to Ireland.

EDITORIAL NOTES.

A NEBRASKA paper is responsible for the following announcement: BULLY IF TRUE.—The pastor of the Congregational Church will not preach for a

THE Nottingham Liberal Federation establishment of the church in Wales a leading part of their platform after the settlement of the Irish question. It is further resolved to hold a meeting of the Federation in Ireland at an early date.

THE Parliament of the Republic Ecuador, in the true spirit of the Ages of Faith, has adopted resolutions felicitating our Holy Father, Pope Leo XIII., on the eccasion of the 50th anniversary of his priesthood. These resolutions declare unalterable attachment to the Holy See, and a sum of 10,000 sucros, equal to £2,000, in voted to the Holy Father, to be presented on the day of his Golden Jublice.

MUCH boasting has been indulged in bout the flourishing state of Protestantism in Rome since the Pope was deprived of temporal power. It appears, however, from the Roman correspondence of the Boston Pilot that with many of the proselytising institutions business is not in a flourishing state. The Methodist Church, planted opposite the Cardinal Vicar's residence, is for sale, and another meetinghouse on the Via Urbana, near the Manzoni theatre, is overtaken by the same

MESSRS. ESMONDE and O'Connor are being received everywhere through the United States with the warmest tokens of enthusiasm. The inherent sympathy for oppressed nationalities existing in the American heart would be sufficient to ensure a generous welcome to any representatives of the Irish National cause, but these two gentlemen, known for patriotism and disinterestedness, as well as for their ability, determination, and independence in their advocacy of the cause of Ireland, are for these reasons the more heartily welcomed by a liberty-loving people. They are now on their way to San Francisco. It is their intention to return East after they shall have finished

their labor of placing the merits of the Irish cause before the people of the West.

THE UNEMPLOYED of London have been for a veral days making riotous demonstrations and parading through the city. Several conflicts with the police occurred, in which many were wounded. A few arrests were made. In Ireland the style of the police is different. The police attack with their bludgeons peace ble meetings, and if the least unwillingness to be clubbed is shown the people are shot down. The London composed in great part of the worst characters of the city. The peaceful workmen show no sympathy with the rioters. The object is undoubtedly pil-

In a single week in September 100 divorces were granted in Chicago. It is mournful to reflect upon the amount of sorrow inflicted by the breaking up of so many families, and the loose views of morality and the great end of life which exist in a community where this could take place. Marriage is no longer regarded as a sacred tie whereby "God hath joined tegether" those whom no man should "put asunder." It is regarded merely as a civil compact which may be dissolved by mutual consent, or by the wish of even one of the parties on the most flimsy pretexts. This view will never be corrected until the truth of the Catholic doctrine be recognized that marriage is a sacred and sacramental union established by God himself.

THE latest schism from the church, which has been known under the name of "Old Catholicism," is now about its end. There remain only three priests in the dioceses of Breslau and Posen who cling to it, and one of these will retire on a pension this month. The others have either become reconciled to the Church or have been withdrawn from the sect by death or by their voluntary act. The fidelity of the German priesthood has been thoroughly tested by the Falk laws; and they have not been found wanting in the crisis. Only 40 or 50 priests altogether out of 10 000 in the German Empire were found faithless to their duty, and even of these only about 23 joined the Old Catholic movement. The Kulturkampf did so much good that it made manifest the fidelity of the priesthood to the Rock on which the Church is built. No Bishop could be induced to abandon his post; so that when Bismark patronized the schismatical movement he had to have a Bishop manufactured, and he is thoroughly ashamed of his work now.

The spirit of the Liberal party was anmistakably shown at Nottingham, where 2000 delegates from all parts of the kingdom assembled in conference on the 19th inst., including the leading lights of the party. As Mr. Gladstone entered, he was cheered emthusiastically, the whole audience singing "See the Conquering Hero comes" and "Auld Lang Syne," etc. A resolution condemning Coercion in Ireland was passed by acclamation. Alderman Gupper occupied the chair, and said that the Gov. ernment would not be satisfied with restricting the liberties of Ireland, but Englishmen. Sir James Kitson moved resolutions expressing full confidence in Mr. Gladstone, and declaring that the congress anticipate an early settlement of the Irish question, in accordance with the ex Premier's policy. The resolutions were carried unanimously. Meanwhile the Conservatives are becoming conscious that Coercion where there is no crime is folly. Wm. J. Evelyn, Conservative member for Deptford, will resign because he disapproves of the Government's course in Ireland.

A FRENCHMAN ON PARNELL.

Francois de Pressense, in the Nouvelle Revue, says, speaking of the Irish leader: The great weakness of the Nationalist cause had been the dualism, or rather latent antagonism, between the constitutional representatives and the revolutionary champions of Ireland. Deprived of the support of the more ardent and sincere elements of the patriot party, the members of Parliament effected nothing, and soon degenerated into simple supermemoers of Farasment enected nothing, and soon degenerated into simple super-numeraries in the great political comedy acted on the Westminster stage. Separated from their natural chiefs, in conflict with the necessary organs of their demands, the popular agitators lost themselves in the hopeless labyrinth of obscure con-spiracies and criminal outrages. The force which, united, might have been formidable to the common enemy exhausted them-selves in a fractricidal struggle. Mr. Parselves in a fracticidal struggle. Mr. Far-nell felt that the sine qua non of parlia-mentery action was a close alliance with the revolutionary section. The question was to show in the background recourse was to show in the background recourse to the ultima ratio of oppressed peoples, and to use as leverage for all constitutional arguments the possible entry on the scene of insurrectionary forces. This bold conception implied a radical change in the mutual relations of the two castians. sections

Gratefully inscribed to Fathe

St. Joseph's-Old and

The O'd-where knelt for forty y Sou s wrapt in prayer-devoid o Where grace brought peace to br And faith made strong the where heaven stoop'd down t And chaunt a requiem o'er eac The Old—like bright and beck'n Has swept away to find a grave.

The New-like soul of heavinly With harp of prayer and hope Comes forth to lead the way to a no point beyond the sinful so our hearts within the Old will rour souls within the New be bler hour by hour to heaven a Through New and Old, we draw

OPENING OF ANOTHER GI

CHATHAM'S GREAT

FICE IN THE DIOCES LONDON.

St. Joseph's Church solemnly by His Lordship Bishop

Specially reported for the CATHO On Sunday last the weather the kind to cheer those who a in the carrying out of a great tion. Ample provision had be the good Franciscan Fathers, a energetic and earnest commi-gentlemen, to render the open megnificent Church of St. Jon magnificent Church of St. Johan, a success in every regard the great occasion. A large she is due Mr. J. J. Hanratty, sect committee, for his untiring latect all the arrangements. Speci been provided to bring visit distance of fitty or sixty mile west, north and south; and r were who came to witness the of our holy faith in the stirrin perous town of Chatham. The church is at the corner of Quee lington streets—the same spo stood the old church erecte early settlers in 1847. In this Catholics of Chatham at worshipped for over forty year turn ministered to by the Jes ians, and Franciscans. The of the new church is Mr. Jonolly, M. R. I. A., of Toronto architect of the magnificent. dral of St. Peter's in Lond following is but an imperfec-tion of Chatham's new which, when completed, about \$100,000, and will of the handsomest churche Dominion.
This grand church is pure architecture, 74 feet in width in length, width of 'transepi

height of towers 175 feet

The interior height will be 70

tral nave and two aisles. On of the nave will be eleven stor of the nave will be eleven stor two feet in diameter tapers feet high with bases and a special columns, each 2 ft diameter and 28 feet placed at the sanctuary. A are tapered and ornames elegant Corinthian caps; eight columns are placed in front of whose dimensions are 11 feet There is a main and two side seating capacity 1200. The finished in a manner quite with the magnificent exter attention being paid to its acceperties. There are no gallerie exception of a small organ attars are to be erected. Or side, in line with the transe morning chapel 22 feet by 36 fe provided w ate entrance. In the baseme bins The site, which is probabl in Chatham, is that occupied church, erected in 1847, and ra ground last spring to make ro more pretentious successor. church Catholic citizens of Ch vicinity worshipped for forty y presided over in turn by Basilians and Franciscans, brief period how many h ushered into life to pass away how many whose silvery passed from view. There are saw their labors rewarded by pletion of the old building, a pletion of the old building, a spanned the bridge of its row behold the opening of th fice, wherein to praise their G the waning days of life; whi again, full of the vigor of y hopes of a longer lease of life, erection the hope of many g blessings beneath its roof.

At half past nine o'clock, before the time appointed

before the time appointed ceremony of dedication and so mass, an immense crowd gathe entrance to the church and ah the doors were thrown open in the sacred edifice was par people, many of whom were P desirous of witnessing the great of dedicating a Catholic chur of whom, too, felt no small pride at being able to draw tion of strangers to the possess a noble structure in their to Lordship Bishop Walsh, accom His Grace the Archbishop of and the following priests: Very Wagner, Windsor, Very Rev. nor, President of Assumptio Sandwich, Revs. M. J. Tiernan, of the diocese, Flannery St. McKeon, Bothwell; Ronan, W Villeneuve, Painscourt; Lan Point; Hendricks, Detroit; Greenfield, Mtch.; Bruno, O. S. and the local clergy, Father, Superior; Michael and Eber ceeded to the sacristy. There al the ceremony of dedication. ship in cope and mitre, and bee hand the crozier, assisted by De and Father O Connot as descop descon and sub-descon, and ac by the clergy named above an repaired to the front of the cl

St. Joseph's-Old and New.

Gratefully inscribed to Father William, O. S. F., with the esteem of the author. O. S. F., with the esteem of the author. Aeross the span of forty years. Our hearts reach forth in joy and tears To memories bright as hopes new-horn Epperpilo with the faith of morn, On actar graces with love and light Flame is pers as the stars of night, while through the sales in accents low Wnisper the hearts of long ago.

The O'd-where knelt for forty years Sou a wrant in prayer-devoid of fears,— Where grace brought peace to bruised hearts And fatth made strong the weakening paris,—
Where heaven stoop'd down to bless the

And chaunt a requiem o'er each head The Old—like bright and beck'ning wave-Has swept away to find a grave.

The New—like soul of heav'nly morn
With harp of prayer and hope new-bornComes forth to lead the way to God
Ann point beyond the sinful sod;
Our hearts within the Old will rest
Our souls within the New be blest;
Fer hour by hour to heaven above,
Through New and Old, we draw in love! THOMAS O'HAGAN.

CHATHAM'S GREAT DAY.

OPENING OF ANOTHER GRAND EDI-FICE IN THE DIOCESE OF LONDON.

St. Joseph's Church Solemuly Dedicated by his Lordship Bishop Walsh.

Specially reported for the CATHOLIC RECORD
On Sunday last the weather was not of
the kind to cheer those who are engaged
in the carrying out of a great demonstration. Ample provision had been made by
the good Franciscan Fathers, aided by an
energetic and earnest committee of lay
gentlemen, to render the opening of the
magnificent Church of St. Joseph, Chathan, a success in every regard worthy of
the great occasion. A large share of praise
is due Mr. J. J. Hanratty, secretary of the
committee, for his untiring labors to per
fect all the arrangements. Special trainshad Specially reported for the CATHOLIC RECORD fect all the arrangements. Special trainshad been provided to bring visitors from a distance of fifty or sixty miles east and west, north and south; and many there were who came to witness this triumph of our holy faith in the stirring and prosperous town of Chatham. The site of the church is at the corner of Queen and Wellington streets—the same spot on which stood the old church erected by the early settlers in 1847. In this old edifice the Catholics of Chatham and vicinity worshipped for over forty years, being in turn ministered to by the Jesuits, Basilians, and Franciscans. The architect of the new church is Mr. Joseph Connolly, M R I.A, of Toronto, who was architect of the magnificent new Cathe dral of St. Peter's in London. The following is but an imperfect description of Chatham's new church, tion of Chatham's new church, which, when completed, will cost about \$100,000, and will be one

which, when completed, will consult souls made in the image of the handsomest churches in the Dommion.

Then canne the second templet of the second temple of s. ating 200 and provided with a separ-ate entrance. In the basement of this chapel are placed the furnaces and fuel bins. The site, which is probably the finest in Chatham, is that occupied by the old church, erected in 1847, and raised to the ground last spring to make room for its more pretentious successor. In the old church Catholic citizens of Chatham and vicinity worshipped for forty years, being presided over in turn by the Jesuits, Basilians and Franciscans. Within this brief period how many have been brief period how many have been ushered into life to pass away again, and how many whose silvery lock's have passed from view. There are a few who saw their labors rewarded by the completion of the old building, and having spanned the bridge of its usefulness, now behold the opening of the new edifice, wherein to praise their God during the waning days of life; while others, again, full of the vigor of youth, with hopes of a longer lease of life, see in its erection the hope of many graces and blessings beneath its roof.

At half past nine o'clock, one hour

blessings beneath its roof.

At half past nine o'clock, one hour before the time appointed for the ceremony of dedication and solemn high mass, an immense crowd gathered at the nce to the church, and shortly after the doors were thrown open every spot in the sacred edifice was packed with in the sacred edince was packed with people, many of whom were Protestants desirous of witnessing the great ceremony of dedicating a Catholic church, and all of whom, too, felt no small degree of of whom, too, felt no small degree of pride at being able to draw the attention of strangers to the possession of such a noble structure in their town. His Lordship Bishop Walsh, accompanied by His Grace the Archbishop of Toronto and the following priests: Very Rev. Dean Wagner, Windsor, Very Rev. D. O'Connor, President of Assumption College, Sandwich, Revs. M. J. Tiernan, Chancellor of the diocese, Flannery St. Thomas; M.Keop, Bothwell; Ronan, Wallaceburg; Villeneuve, Painscourt; Lenglois, Big Point; Hendricks, Detroit; Gauthier, Greenfield, Mch.; Bruno, O. S. F., Detroit; Greenfield, Mich.; Bruno, O. S. F., Detroit; and the local clergy, Fathers William, Superior; Michael and Eberhard, proceeded to the sacristy. There all vested for the ceremony of dedication. His Lordship in cope and mitre, and bearing in his hand the crozier, assisted by Dean Wagner and Father O Connor as deacons of honor, and Fathers Eberhard and McKeon as deacon and any and accompanied.

the ceremony of dedication was com-menced and carried out in the usual manner prescribed in the Roman Ritual. After the dedicatory ceremonies His Lordship proceeded to occupy the Episcopal throne, His Grace Archblshop Lynch occupying a prominent seat on the Epistle side of the sanctuary, assisted by Fathers Flannery and Roman as dea-cons of honor. Solmn High Mass was celebrated by Rev. Father Bruno of Detroit, Fathers Eberhard and McKeon acting as deacon and sub deacon respect. Detroit, Fathers Eberhard and McKeon acting as deacon and sub deacon respectively. Rev. Father Tiernan officiated as Master of Ceremonies both at mass and at vespers, and also during the ceremonies of dedication. After the Gospel His Lordehip Bishop Walsh ascended the pulpit and delivered a powerful sermon, one which, it may be truly stated, made a profound impression on his hearers. The following verbatim report of the sermon, as also that of His Grace the Archbishop, was taken in shorthand expressly for the Catholic Record.

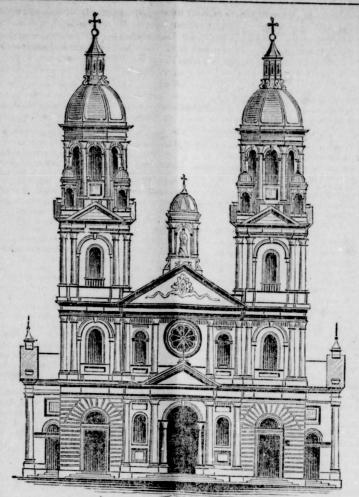
BISHOP WALSH'S SERMON. "Truly this is no other but the House of God and the gate of Heaven." (Gen.

XXVIII, 17)
MAY IT PPEASE YOUR GRACE—DEAREST BRETHREN,—These words were spoken by the boly patriarch Jacob on awakening from a vision which God had vouch safed to him. In that vision he saw mystic ladder reaching from earth to heaven, and on that ladder angels ascending and decending, and when the patriarch awoke from his vision he ex-claimed, "Truly this is an awful place; it is no other but the House of God and the Gate of Heaven." And, dearest brethren, to the eyes of faith a fairer vision than that that shone upon the mind of Jacob is presented to us to day in the completion and dedication of this to God. In a fuller sense, in a more complete and more perfect sense than that in which the words were used by Jacob, we can say, "Truly this is no other but the House of God and the Gate of Heaven." You have done, dearest brethren, a great and meritorious work in the construction of this magnificent temple. You have built a House to God and for the sacred purpose of religion, and from this House, as a mystic ladder, will ascend the Angels of God with the burden of your prayers and supplications to the throne of mercy, and these angels will return with answering favors, with graces and mercies given to your prayers. In this House the great and holy sacrifice of the Master will be offered up for the glory of God and the salvation of souls. The word of God will be preached in its integrity and purity and power. The great ordinances of religion will be administered the prayer of faith will ascend from broken hearts, like fragrance from a crushed flower, to the throne of mercy—immertal souls made in the image of

of space, he is present to all things existing, he is present to all things possible,
and hence, in the words of the Psalmist
we may exclaim: "Whither oh Lord shall
I go from thy presence, or whither shall I
flee from thy face. If I ascend into
heaven thou art there; if I take the wings
of the morning and dwell in the uttermost parts of the sea, even there Lord most parts of the sea, even there, Lord, thy hand shall lead me, and thy right hand shall hold me," and hence holy Job exclaimed: "God is higher than the heavens and deeper than hell, the meas-ure of Him is longer than the earth and broader than the sea." And yet, dearest brethren, the great God for whom the whole material creation is but one vasi

whole material creation is but one vast cathedral, this great God whom the Heaven of Heavens cannot contain, has condecended to dwell in temples made with hands and to manifest his special presence therein by acts of mercy, of love, and of goodness to human souls. Man, dearest brethren, has always felt the need of localizing God. God is everywhere, but man wished to have God, as it were the Emmanuel, or a God, with himself, man wished to have God, as it were the Emmanuel, or a God, with him. He remembered no doubt in all his wanderings in this vale of tears, the time when in his unfallen state he walked with God in paradise and spoke to Him as a friend, and

adise and spoke to Him as a friend, and the cohoes of these days have come down through the ages and have filled man here with the unsatisfying want, with the want of having God with him, with the want of having God and His influence, and so I say man has always felt the need of localizing God, of having God near him and with him. And God has met that want of the human soul by condescending to come down to him, by by special arts of mercy, of goodness and of love. Thus we know that God was specially present in the spot in which the Patriarch slept when he saw that ladder that reached to Heaven, and when, in the exhuberance of his joy, he exclaimed, "Surely this is no other than the House of God and the gate of Heaven." again he appeared to Moses in the burning bush. He was there especially burning bush. He was there especially present when from out of the bush he exclaimed, "Moses, take off the shoes from and Father O Connot as deacons of honor, and Fathers Eberhard and McKeon as standest is Holy ground." And again on descon and sub-deacon, and accompanied by the clergy named above and acolytes, repaired to the front of the church, and rolled and the tempest raged and the



THE NEW ST. JOSEPH'S CHURCH, CHATHAM, ONT.

roice of God was heard above the tem- | blessings which we need; it is offered up pest. God was present there and gave the Ten Commandments to Moses, and when Moses came down his face shone with the reflected light of the presence of God upon it. And again, in the Ark of the Covenant, which the Jews had amongst them there was the special Mercy Seat of God's presence. And again in the temple. When God commanded Solomon to build the temple he declared, "My name shall be there and my eyes and my heart shall be there always " And so there was the special presence of God manifested in the sacred spots of this sin cursed earth, and on which he raised his Mercy Seat to give to man the needs of his heart and soul. Then came the second temple of the Jews. The first temple that Solomon

ence, and would teach there those wondrous truths that have ever since lit up the whole firmament of time; and

the Mosaic ceremony, and it was within its walls that when yet only twelve years of age he startled the Doc tors by the wisdom of his teach-ing; and it was from one of its pinnacles down to the earth; and because the Son of God visited that temple its glory wa greater. It was more renowned than the Now, my dear brethren, this is the consideration that makes the Catholic Church more holy, more glorious and more dear to the heart than the most magnificent temples of antiquity. The Catholic Church is where Jesus, our God and Redeemer, renews every day the awful sacrifice of Calvary for our salva-tion and sanctification. It is the abidtion and sanctification. It is the abiding place of His Eucharistic Presence His mercy seat on earth and the place

where the ordinance of His religion ar

so it was, God the Son, Jesus Christ vis-ited that temple and He was presented in it to his eternal Father in accordance with

administered.

The temple in the olden dispensation was a place of sacrifice. On its altars was offered up the blood of animals to was offered up the blood of animals to acknowledge God's supreme dominion over man, to propitiate his justice and to deprecate his wrath. On Calvary's hill Lange Christ offered Himself once for all the control of the second of Caristian control of the control o Jesus Christ offered Himself once for all in a bloody manner, to satisfy the justice of God for our sins; to redeem manking from the curse and the guilt of the Fall and restore them their lost spiritua privileges. But the merits of the atone-ment of Calvary must be applied to our individual souls: and so Jesus instituted this sacrifice of the Mass—the sacrifice o His body and blood to continue an the sacrifice of the Cross; to give God infinite honor and glory, and to apply to our souls the saving ments of His sufferings and death. On every Catholic altar Jesus Christ ofters Himself daily by the hands of his priests, in a mystic manner. In this sacrifice He offers to His eternal Father, in our behalf, His body and blood, soul and divinity, in an unbloody manner, and thus gives infinite unbloody manner, and thus gives infinite honor and glory to God. In this sacrifice the blood of Jesus is offered up for the remission of our sin, it is offered up as a

to apply to our souls the merits of that great atonement which blotted out the hand writing of death that was against us, and purchased us with a great price.

The holy Mass is certainly the most dread and august mystery in our holy

religion. The sacrifices of the old law were but figures and shadows of the good things to come; the holy sacrifice of the Mass is a most blessed and merciful reality. When we consider the infinite value of the Victim offered, the unap proachable and essential holiness of Jesus Christ, the high priest who offers it; the infinite honor and glory it gives to God; the untold and inestimable blesdings it communicates to man; the peace and light and refreshment it brings

out. Christ perpetually lives and works in the Catholic temple for our salvation. In the sermons preached therein He is the abiding teacher; in the sacraments admin istered therein He constantly exercises the office of our redeemer. In baptism He receives children into His holy communion, and incorporates them into His mystic body. In confirmation He strength ens and equips them for the Christian conflict. In penance He pardons the repentant sinner and receives the prodigal son back again into Father's house. In the Eucharist feeds the weary pilgrims of the world, the travellers through the desert of life, with the bread of Heaven, and gives them strength to reach the promised land. In matrimony He blesses and sanctifies the nuptial union, and consecrates the human family as the foundation of Christian society. In holy orders He ordains priests, blesses and sanctifies them and appoint them His ambassadors and the dispense of His mysteries of grace. Into the church the poor dead body is brought by loving hands, and the holy sacrifice is offered up for the repose of the soul that is gone, and the Requiem and the Libera ascend in plauntive accents before God, pleading for pity and pardon and the last offices of religious respect and of Caristian charters.

Thus in all the relations of our spiritual life, in all the great events that make epochs in our history, in our joys and in our sorrows, the Catholic Church is for us the house of God, the gate of heaven and the soul's earthly paradise.

Now it is the conviction that the Catholic temple is the house of God and the gate of heaven that his the home of the

gate of heaven, that it is the bome of the Blessed Sacrament, the place where the great saving ordinances of the Christian religion are administered, the holy place whence those fountains of the Saviour, the holy sacraments, send abroad the waters of life for the spiritual regeneration and salvation of map, and that it contains the altar on which the august sacrifice of the mass is offered up for the living and the dead. This is the conviction, we repeat that in every age h induced Catholics to make the greate sacrifices in building and beautifying churches, and in showing their love for the beauty of God's house and the place thanksgiving for mercies and graces re-ceived; it is offered up to plead at the divine mercy-seat for all the graces and St. John in the Apocaylpse tells us

ogy written in stone by Christian generations, illumined by faith, inflamed by love and the living creatures and the Ancients; and the number of them was thousands of thousands, saying in a loud voice: Lumb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction: And every creature, which is in neaven, and on the earth, and under the earth, and such as are in the sea, and the things that are therein I heard all saying: To Him that sitteth on the throne, and to the Lismb, benediction, and honor, and glory, and power for ever and ever." (Apoc. v. 11, 12 13) Now if all living creatures both in heaven and on earth and sea are represented by the inspired writer as combining in one grand chorus like the that he beheld and he heard "the voice of combining in one grand chorus like the voice of many waters to sing the praises of the Son of God—the innocent Lamb that was slain in sacrifice for the sins of mankind—and in offering Him honor and power and glory, is it any wonder that the Christian Church should with the honor and power and glory is it any

imitate this heavenly example and should wish to combine and unite all that is beautiful in nature and in art to give beautiful in nature and in art to give honor and glory and homage to Christ the Lamb of God off-ring Himself in sacrifice upon her altars? And this is what the Church, imitating the example of Heaven and inspired by faith and inflamed by love, has ever sought to do. She has summoned all the material creation to contribute its choicest gifts to the service of the altar and in honor cofcontribute its choicest gifts to the service of the altar and in honor of the Holy Sacrifice—the flowers of the fields and the blossoms of the trees, the fragrant sap of the balsam, the way of bees, the oil of olives, the work of the silk worm, the juice of the grape, gold and silver and precious stones, pearls, gems from the ocean, and marble from the bowels of the earth, the choicest woods of the forest—all the most beautiful and most precious gifts of nature are pressed into her service and made to give honor and glory to the Lamb that was slain—to the Holy Sacrifice. But not alone is all the material creation made subsidary to her purpose in this respect, but all the greatest gits of human genius; all that is good and beautiful and great and glorious in the products of the human mind have been employed by her for this great and hely ducts of the human mind have been employed by her for this great and holy work. Poetry, sculpture, architecture, painting and music have been inspired by her, nave been perfected and subli mated and immortanzed by her, that they might, like willing servants, be worthy to minister to the altar and to do

honor to the great Eucharistic Sacrifice.

The Church that christianized and civilized the world, created new types of beauty in all things which she employed in her service. This is markedly the case with architecture. Pagan architecture, whether Greek or Roman, was beautiful and perfect of its kind, but it was of the Its lines were horizontal earth, earthly. and not perpendicular, as if the men who invented itnever raised their eyes to ward heaven. It hugged the earth and weighed and pressed upon it. In its heavy solidity, its perfect symmetry, the precision of its lines and the harmony of its proportions it satisfied the eye and was but the expression of earthly contentment, of satisfaction with earthly well. being and happiness, and of rest and repose in the enjoyment of the visible material world and its interests. The same is true of Egyptian architecture.
The imperishable pyramids were built by
men was sought to make this world a permanent home. And the sphinx with its
stony gaze has been looking for centuries

entof the earth and hardly presses upon it. Its lofty towers and spires that lose themselves in the air, its clustered columns and turrets and shafts and pointed arch and vaulted roofs seem to fly upwards, and despising the earth which they barely touch seem to be in which they barely touch seem to be in flight to their home in another world. They preach detachment from and contempt of the world. They are but the natural expressions of the yearnings, aspirations and immortal hopes of the Christian soul. Gothic churches are built in the form of a cross, heaves any St. Thomes the cross in because, says St. Thomas, the cross i "The generative principle of science and the most fruitful type of art," and because from the sacrifice of the cross are derived all the merits and graces and spiritual treasures of the worship and ordinances for which the Christian temple is built. The interior of the church speaks eloquently of its sacred purposes. All its lines converge to the altar where Jesus abides in love and mercy for us, and where He immolates Himself in a mystic manner for in a mystic manner for Himself in a mystic manner for God's glory and our salvation. The awesome silence that pervades the structure and the deep hush remind the soul that God alone is to be thought of here, and the world with its activities and distractions must be left out at the portals. The dim religious light speaks of the sacred mysteries which are dark to reason but visible to the eyes of faith. Saints and angels are there in faith. Saints and angels are there in painting and sculpture leading us to virtue and holness by holy example and saintly lives. Stained glass windows are there that in their various colors remind us of that in their various colors remind us of the heavenly Jerusalem, with the varied sheen of the gems and pearls and other precious stones that make its walls and gates and pave its streets. In fact everything in the Catholic temple speaks of God, of heaven, of our immortal hopes and eternal des-tinies. The very stones seem to breathe

of taith and hope and love until the whole structure seems to be alive and conscious of the sacredness of its purpose and the heavenly objects which it is designed to subserve and promote. The medieval

souls.
Such was the faith, such the motives that wrought those miracles in stone— that inspired those materialized dreams of beauty—the churches and cathedrals

of the middle ages.

And indeed, dearly beloved brethren, have we not witnessed the operation of a like faith and kindred motives on this a like faith and kindred motives on this continent in modern times, and the marvels which they have wrought? In this country we had no royal convert like a Constantine, or a Clovis, to build our churches; no government reached out its arm to help in this great work. To hard worked sons of toil the glory and the merits of raising temples to the God Tot their fathers have been reserved. The poorlaboring men who dug our canals and built our railroads, and hewed down our forests, laid also the foundations of our dioceses and of our churches. The alms the cross shall gleam from their steepies, an emblem of the everlasting covenant of divine mercy and pardon between the Redeemer and the redeemed, so long shall they be enduring monuments of the faith and hope and charity of the apostolic people who planted the mustard seed of the Cath. olic faith in this country, and watered it with their sweat and tears until it has

with their sweat and tears until it has grown up into a mighty tree overshadowing the whole land.

Now, my dear brethren of Chatham, you have had a share in this meritorious work. You have helped to build this great temple to God. It is not yet completed, but in pleted-it is not yet perfected-but in its incomplete state it gives us a correct idea of what it will be in its finished beauty and perfection. You have done a great work. I congratulate your priests, who have been tireless in endeav-oring to obtain means to build this church. I congratulate you, the people—I congratulate our separated brethren, who were kind and gave a helping hand to their fellow citizens in raising this temple to God. In doing that they have done a great work. In a material sense, they have helped to ornament their town have helped to ornament their town—
they have helped to make it a place
attractive to the stranger and
traveller. This church is an honor
to the town and to the citizens. And for my part, when I
go into a strange town or village, and
see a wretched, broken church or
churches, I conceive the least estimate
of the public spirit and religious charge. stony gaze has been looking for centuries in expectancy into the mysterious desert, waiting for some one who will never come. That was the type of Paganism, with its unfuifilled promises. If it had been made by a Christian its eyes would have been turned upwards, as David said, "I will raise my eyes to the mountains, whence help will come to me." But Christian architec ture is Christian thought built in brick and stone. Its lines are perpendicular and pointing heavenwards. It seems impatient of the earth and hardly presses upon it. Its lafty towers and surges that lear that want to serve God and to save their souls. On may God in His infinite mercy bless all with His ample benediction who have a share in the raising of this church to His honor. Remember, my dear brethren, that when the prophet Elisha visited the poor widow and partook of one little cruise of oil, that oil never afterwards failed during the famine time, because she had entertained the prophet. Here, then, is Greater than the prophet, and if God rewarded the woman that helped the prophet, how much more will He do for the upon who have helped to have become prophet, row much more than the men who have helped to build a house the honor and glory of the Lord to the honor and glory of the Lord of the prophet. Oh, may God in His infinite mercy bless you all—may He bless you with His ample benediction. Every stone in this church will be a prayer for you to God—every prayer uttered here will have reward for prayer utiered here will have reward for you in heaven—every sacrifice off-red up here will plead with you to God, with the power of the precious blood, every poor sinner converted to God here will plead for you in heaven, who helped to build this house for the purpose of religion, and when you are dead and gone this material temple will be a requiem to your souls—this material temple will stand up in praise before God for you and will be to you joy in heaven for all etclnity. This praise before God for you and will by you joy in heaven for all etclnity. is the blessing I wish you all.

THE VESPEES.

At hall past seven o'clock Vespers and Benedictien of the Most Holy Sacrament were given. Another very large congregation filled the church on this occasion notwithstanding the unfavorable weather. After the Magnificat His Grace Archbishop Lynch ascended the pulpit and preached a most able, impressive and instructive discourse.

ARCHBISHOP LYNCH'S SERMON.

His Grace took for his text the words : What is truth ?"

This question was asked by Pilot of esus as he stood before him. Pilot did not wait for the answer; and men's minds are troubled to-day about truth; but they do not endeavor to find the truth where subserve and promote. The mediaval cathedrals of Europe stand for all time unapproachable in beauty, in grace, in harmony and perfection. They are the despair of modern times and the glory of the Catholic Church. They have been very happily described as "frozen music" and are, as it were, most instructive and alcount treaties on accord littures. do not endeavor to find the truth where it is to be found, for our Lord said, "lam the way, and the truth, and the life." We find, therefore, all truth in the words of our Lord and Saviour Jesus Christ, communicated to the apostles by olden tradition as well as by writings which are called the new CONTINUED ON EIGHTH PAGE. eloquent treatises on sacred liturgy and hagiology and ascetic and dogmatic theol-

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NEWS FROM IRELAND.

On the 20th ult., Mr. Alexander Duncan ed at his residence, Fort Barrington, thy. For sixty years he had been a sident of Athy, and for half a century sensied a prominent position in fix social d mercantile life, exj.ying the esteem d goodwill of his neighbors and towns

and mercantile life, et j. ying the esteem and goodwill of his neighbors and towns and goodwill of his prough Ireland, ame down to Atby by the morning train rean Dublin. The members of the depution of the M. P. for the St. Paneras division of he city of London; Messra. Charles J. Isald, Gladstonian candidate for North leasest and county, and Chairman of the devel Association of the Liberal Federation; iz. J. Harrison Carter, Chairman of the devel Association of the Dartford Division of Kent; and Mr. E. A. Pickersgill, I. P., Member for the Bethnal Green ivision of the city of London. Mr. Yeleatine Kilbride, solicitor, Dublin, sother of Mr. Denis Kilbride, M. P., of agracurran, accompanied the deputation from Dublin. On arrival at Atby the inglish visitors received a most enthusiaste reception from the people of the town, the crowded the platforms, bridge, and approaches to the railway station. A trong force of police, under the command of Colonel Connelly, R. M., Curragh, and District Inspector Newell, were drawn up at the station. The English gentlemen were very much surprised to see that the hovernment had provided them with a bormidable escort of police armed with affite, and made a number of inquiries as to whether the tax payers were called upon the pay for this expensive and unnecessary bree of armed warriors. The deputation had drove to the market equare of the town, and were followed by a vast crowd. As they peased through the town they were the recipients of a great popular ovasion. All the windows were filled with on-lookers, and the footways were lined with spectators, who cheered again and again for "our English friends." When the square was reached the party, who had taken their places in a wagonette, were presented with addresses from the Town Commissioners, giving them as the bearers of good tidings from the democracy of England, and on behalf of the Town Commissioners, giving them a hearty welcome to Athy, asluting them as the bearers of good tidings from the democracy of England, and expressing the pleasure which it afforded the people of Ireland to perceive by their presence that the time was not far distant when the democracies of England, Ireland, Wales and Scotland would be firmly united in the closest bonds of friendship and good fellowship.

Carlew.

On the 29th ult, by the 4 30 train from Kulkenny, Monsignor Persico, Papal Envoy, arrived in Carlow. It was not generally known by what train his Excellency would arrive, but even as it was a large crowd had collected at the railway atation, who cheered loudly as the train drew alongside the platform. Dr. Lynch. Coadjutor Bishop of the dioce e, with a large number of clergy both of the college and diocese, were present to give the distinguished visitor a hearty welcome. Monsignor Persico at once repaired to the College where addresses were presented to him by the Bishop and priests of the diocese. His Excellency, in reply, dwelt erable length on the devotion of the Irish people to the faith in the days o bitter persecution, and expressed the belief that in the brighter days which he hoped were in store for the country, the people of Ireland would still be found true to the Sovereign Pontiff. An address was also presented from Carlow College.

Wexford

On the 25th ultimo, a monster meeting on the 25th ultimo, a monster meeting was held at Ramsgrange, of three branches of the Irish National League in the barony of Shelburne, which were "suppressed" the previous week by order of the Chief Secretary. About 6 000 people attended, and the Very Rev. Canon Thomas Doyle, P. P., presided. Among those present were—Rev. John M. Browne and Rev. T. Hanley, C. C. A. number of police were were—Rev. John M. Browne and Nev. 1.
Hanley, C. C. A number of police were
present, but did not meddle in any way.
Very strong resolutions were past bidding
defiance to the Government and its proclamations, and condemning the action of the authorities at Mitchelstown. Canon Doyle spoke for a long time, and said they were there to bid defiance to and treat with contempt the proclamation of blood-etained Balfour and Castlereagh.

Kilkenny.

On the 26th ult., Monsignor Persico arrived in Kukenny, at half-past three in the evening, and was accorded an enthusiastic reception. The town was decorated and the shops were closed in a great many of the atreets. The Bishop, Most Rev. Dr. Brownrigg, the clergy, the Mayor, and Corporation, together with a vast number of the citizens, were in attendance at the station. His Excellency drays to the station. His Excellency drove to the Bishop's mansion, where he was presented with an address from the priests of the

We regret to announce to-day the death of Rev. Thomas F. Barry, a young clergy-man, of the diocese of Cloyne, of remark-able piety and learning, who died on able piety and learning, who died on Sept. 30th, at the residence of his father, Old Court, L'sgoold, in the 31st year of his age, and 7th of his Sacred Ministry. After a distinguished collegiate course at Maynouth Father Barry was appointed a Professor at the college of Clogher, Monaghan. Some time ago he was recalled to his own diocese of Cloyne, by the Most Rev. Dr. McCarthy, and appointed a

Antrim.

At a meeting in Belfast, on the 30 h ult, under the auspices of the Young Ireland Society, a resolution was passed condemning the visit of Mr. Chamberlain to Ulster as calculated to stir up the fires of religious strife, and to foster enmity in the North of Ireland.

An immense demonstration of the Nationalists of Belfast was held on the 30th ult, in St. Mary's Hall, under the presidency of Mr. McCarton, M. P., for the purpose of hearing addresses from Mr. Pickersgill, M. P., and Mr. H. Boyd, members of the deputation to Ireland from the English Home Rule Union, who were on a tour to the North. The Chairman, in opening the meeting, expressed were on a tour to the North. The Chairman, in opening the meeting, expressed his opinion that the sentences passed on the Orange bandsmen, at Whitehouse, were exceptionally severe; but they were significant as showing what was likely to occur in the North; for when the Orangemen began to see what Balfourism was like, they would be induced to come into the ranks of the National Party.

meeting was held in Carna by the people of the surrounding district, to welcome Colonel Nolan, M. P., on his visit to the place. When it became known that he had come to Carna the people turned out in thousands to meet him and to give him an Irish welcome. Foremost among the people were to be seen conspicuously every one of his tenants, and their greeting was most enthusiastic. There were two addresses presented to him, one from his tenants and one from the people of the surrounding districts, including the fishermen of Mace, Half Mace, Ard, East, etc., for his efforts, as Chairman of the Commission of Piers and Harbors on their

Mayo.

On Sept. 26th, Messrs. Conbeare, M. P., Lough, MacDonneil, and Morton, members of the English Home Rule deputation, arrived at Ballina, and received a most enthusiastic public reception. They were met at the railway station by a large crowd, headed by the Mechanic's Band, also by a contingent of tenantfarmers from Moygowagh bearing a green banner inscribed "Ireland a Natton." It belng market day, the streats were thronged banner inscribed "Ireland a Nation." It being market day, the streets were througed with country people, and loud cheers were raised at the passage of the wagonette containing the members of the deputation and some of the local clergy. At the Moy Hotel the deputation was waited upon by a large and representative number of the townspeople. Mr. Bernard Egan, chairman of the Ballina Town Commissioners, read an address of welcome on behalf of that body; Mr. W. C. Mooney, vice-chairman, P. L. G., read a similar one on be man, P. L. G., read a similar one on he half of the guardians; and Messrs Patrick Beirne and Peter Horkan, hon. secretaries, respectively of the Ballina and Swinford branches of the National League, read addresses on behalf of these associations. branches of the National League, read addresses on behalf of these associations. The members of the deputation suitably replied. Subsequently they visited the Most Rev. Dr. Conway, Lord Bishop of the diocese, by whom they were hospitably entertained, and who expressed his gratification at the object of their mission. At two o'clock a large and enthusiastic meeting was held.

Redeeming Points.

Nasal Balm does not irritate or cause sneez-ing does not require any instrument for its use does not have any lifeffects, retieves from the first, and one fifty cent bottle will cure an ordinary case, with no other expense sitached.

CATROLIC R

All hand Chiles Person, but the state of the control o

Whilst we know of some whose deathbeds have left nearly a doubt upon our
minds, there are others whose deaths have
been sudden, overclouded or distressingly
uncertain. But God is good. He is more
kind than we. When they all went we
begrudged them to Him; we do so no
more. We would have them back to
behave differently to them; but, on second
thought, for their own sakes, we would
not have them back for worlds. They are
sure of their salvation. Yet we pity them sure of their salvation. Yet we pity them because of the extremity of their suffer because of the extremity of their sufferings. Our pity increases as we remember that some perhaps died in such a state that we may fear their sufferings would be unusually severe, and their absence from the Beatific Vision unusually long.

For all that we have one consolation: God loves them with an unspeakable yearning love. We well may judge so after contemplating all that He has done for them.

yearning love. We well may judge so after contemplating all that He nas done for them.

Yet Almighty God, in the case of the dead, made His love depend on ours. We are to the souls in Purgatory somewhat like the saints in heaven are to us on earth. We can alleviate their sufferings, and not only that, but we may shorten the term of their imprisonment. Let us then do as we would be done by. Their state is one of incomparable unimaginable pain and helpleseness. And our hands are full of the most wonderful and most powerful means to help them. What greater cruelty, then, to forget them! What greater cruelty to refuse the poor souls the consolation in our power? And there is the probability that we shall at some time suffer the same accustomed to be present at the Divine Mysteries, know that when you receive the body of our Lord, you take On September 28th a most enthusiastic full of the most wonderful and most nowerful means to help them. What

proper answer?

On friends! only think of all your past Oh friends! only think of all your past years, and all your past loves, and all those old faces, all those unforgotten eyes, and all those well-remembered voices that are silent now. Need we say more? Well, hen, hear the voice of each of them ounding up to you from the depths of he prison of God's mercy: "Have mercy n me, have mercy on me, at least you my riends, because the hand of the Lord has ouched me."

For the Babies

It is not necessary to buy corn cures. Men and women should remember that Putnam's Painless Corn Extractor is the only safe, sure, and painless corn remover extant. It does its work quickly and with certainty. See that the signature N. C. Polson & Co. appears on each bottle. Beware of poisonous imitations.

Among The Indians. "While my husband was trading in furs he came across an Indian who was taken to his lodge to die. He had inward pains and pains in all his limbs. He gave some Yellow Oil internally and applied it externally, and cured him. It also coved my husband of rheumatism, and I find it nusual of reculiarism, and relative valuable for coughs and colds, sore throat, etc." Mrs. A. Besaw, Cook's Mills, Serpent River, Out.

Beyond Dispute.

There is no better, safer or more pleasant cough remedy made than Hagyard's Pectoral Balsam. It cures Hoarseness, Sore Throat, Coughs, Colds, Bronchius and all throat and imag troubles. O. E. Comstock, Caledonia, Minn.

writes : I was suffering the most excruciating pains from inflammatory rheuma-tism. One application of Dr. Thomas' Eelectric Oil afforded almost instant relief, and two bottles effected a permanent cure. Freeman's Worm Powders are agree. able to take, and expel all kinds of worms from children or adults.

Then Jesus said to them: "Amen. Then Jesus said to them: "Amen, amen, I say unto you, except you eat the flesh of the Son of Man and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath evertasting life; and I will raise him up in the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me." V. 59—"This is the bread that came down from heaven. Not as your fathers did

cruelty, then, to forget them! What greater cruelty to refuse the poor souls the consolation in our power? And there is the probability that we shall at some time suffer the same penalties. "What thou wilt have others do to thee thou shalt do it to them."

What, then, must be our devotion for the dead? A little or a passing thing? Does not our heart prompt us to give the proper answer? rightly

Go into the Catholic Church of to day and watch the people receiving the Body and Blood of our Lord. They place a and Blood of our Lord. They place a linen cloth under their mouths, and hold it in such a manner that it may catch any particle of our Biessed Lord's Body which may, through accident, fall. If such accident happen, watch the people, how concerned it makes them. Watch the priest; you will see him purify every thing that the sacred Body of our Lord touched. These linens with which such purification takes place are burned.

Watch the priest when he has con-sumed the Body and Blood of our Lord in the Holy Sacrifice of the Mass; you will see him diligently gather every particle from the linen cloth called the "corporal" on which he celebrates. all these fragments into the chalice, out

of which he then consumes them.

Unity of faith and unity of practice i found only in the Catholic Caurch, and in her alone is united the first and the e is united the first and the nineteenth century. As she was in the beginning, so she is now, and so she ever will be: one in faith, one in doctrine, and one in practice.

Tamarac.

To effectually cure a bad Cough or Cold, and do it quick, use Tamarae Ellxir. It strikes at the root of the trouble and gives immediate relief. Mrs. W. J. Lang, Bethany, Ont., writes:

I was one of the greatest sufferers for about fifteen months with a disease of my ear similar to vicers, causing entire deatear sinear to olders, estaining chart could be done through medical skill, but without relief. As a last resort, I tried Dr. Thomas Eclectric Oil, and in ten migutes found relief. I continued using it, and in a short time my ear was cured and hearing completely restored. I have used this wonderful bealer successfully in cases of inflammation of the lungs, sore throat, coughs and colds, cuts and bruises, &:, in fact it is our family medicine.

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In all Complaints incidental to Females of all ages. For Unlider and the aged they are priceless.

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and correct filling of such orders. Besides, there will be only one express or freight charge.

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NEW YORK.

FIVE-MINUTE SERM FOR EARLY MASSES

By the Paulist Fathers. Preached in their Church of St.
Apostle, Fifty-ninth street an
avenue, New York City.

TWENTIETH SUNDAY AFTER PENT FEAST OF THE MATERNITY BLESSED VIRGIN.

BLESSED VIRGIN.

To-day, my dear brethren, the celebrates the feast of the Mate the Most Blessed Virgin Mary Maternity, or Motherhood, is taken in one of two senses; first gard to the glorious privilege by she was selected to be the M. Him who was and is God of God of Light, true God of true God, the Father before all ages; secon referring to that git of her made her Divine Son on the cross, by she became our Mother, and over and defends us with more mother's love.

over and defends us with more mother's love.

But there is another sense which her maternity, or moth may be taken. And this seems specially conveyed in the lesson mass for this feast, the words o are applied to the Blessed Virgin Church. "I am the mother," we this lesson, "of fair love and of fe of knowledge and of holy hope which it would seem, evidently, to understand, that it is she who forth in our hearts those virtues forth in our hearts those virtues love and fear of God, of hope in and of the knowledge of His will if we read still further, we she

even more.
"In me," the lesson continues, "In me," the lesson continues, grace of the way and of the truth is all hope of lite and of virtue," Our Lord expressly tells us that H self is the way, the truth, and ti if then, indeed, it is true that Blessed Lady is all grace of the w of the truth, and all hope of life, it seem the same thing to say what. seem the same thing to say what a the saints have said of her, that graces of Our Lord, who is the wa truth, and the life, are distribute through His Blessed Mother, who becomes really the mother of grace and that not only the virtues name also all others, come to us by her But however this may be, it is certain that the Church does wish understand, at this feast and at all

understand, at this feast and at all that devotion to the Blessed Virginia that devotion to the Blessed Virginia that devotion to the Blessed Virginia that it enters into its substance. We should not have our Lord Himself, except by mea His Blessed Mother; and as her coation in the work of our redemption absolutely indispensable, so we safely say that her co operation is tically indispensable in the applit of the fruits of that redemption the souls. Practically, we should not souls. of the fruits of that redemption a souls. Practically, we should not the superabundant graces which actually have, and by means of white are saved, did she not by her lovin tercession obtain them for us; the no doubt, we should have enough it case by which to be saved if our wi good enough to make use of them. fact is that, though His goodness love for us is unbounded, He has of to put a great deal of the richness c treasures in the hands of His and Mother, that she may give of them sally to those that ask

How foolish, then, should we be should put saide devotion to the Bl should put aside devotion to the Bi Mother of God as something for we have no special attraction; whi no doubt, profitable to others, but we can get along very well wit "No man," says our Lord, "come the Father but by Me;" and thoug cannot say with truth that no man eth to our Lord except by His Mother, since He is, no dout, a ready to receive all that seek Him is way, still there can be little que still there can be little que that the way He prefers we should to Him is in her company, and those who seek Him in this way

ally to those that ask

nearer to Him than any others.

It is, indeed, true that our Ble Mother will pray for us and try to lus to her Son, even if we do not ask and that we receive many graces wares for which we have her to the but it is equally true that we shall ceive many more it we make ourse her loving and devoted children; even so many more that our salva will be practically secure.

A Hail Mary Every Hour.

The holy priest of Ars, M. Vian had established in his parish the p custom of sanctifying every hour of day by the recitation of the angelic station. Wherever he was, or what he was doing, the venerable servan God would, on hearing the clock structure a conversion. interrupt a conversation or any of accompation to salute his beloved moby a "Hail Marv." This he did with ostentation. Many of his parishion imitated this pious custom. On heat the clock strike men would unce their heads in the street to recite the clock strike men would unco their heads in the street to recite customary "Hail Mary." Even dur the sermon the preacher would pa and the audience would rise to sal

Mary.

If, during the day, we frequently cite the angelic salutation we will better able to fulfill the obligations our state, bear our trials with gres patience and resignation, and tagreater happiness. In fact, what is ter calculated to dilate and strength the heart of a child of Mary than the heart of a child of Mary than quently to salute his loving Mother a receive in return from the dispensal of the divine favors the choicest gra and blessings of salvation!

Do not delay in getting relief for little folks. Mother Graves' Worm I terminator is a pleasant and sure ou If you love your child why do you le suffer when a remedy is so near at han

There are a number of varieties of cor lloways's Corn Cure will remove a them. Call on your druggist and ge

Mrs. Mary Thompson, of Toronto, v afflicted with Tape Worm, 8 feet of wh was removed by one bottle of Dr. Low Worm Syrup.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

TWENTIETH SUNDAY AFTER PENTECOST -FEAST OF THE MATERNITY OF BLESSED VIRGIN.

BLESSED VIRGIN.

To-day, my dear brethren, the Church celebrates the feast of the Maternity of the Most Blessed Virgin Mary. This Maternity, or Motherhood, is usually taken in one of two senses; first with regard to the glorious privilege by which she was selected to be the Mother of Him who was and is God of God, Light of Light, true God of true God, born of the Father before all ages; secondly, as referring to that gift of her made to us by her Divine Son on the cross, by which she became our Mother, and watches over and defends us with more than a mother's love.

But there is another sense still in motherhood, But there is another sense still in which her maternity, or motherhood, may be taken. And this seems to be specially conveyed in the lesson read at mass for this feast, the words of which are applied to the Blessed Virgin by the Church. "I am the mother," we read in this lesson, "of fair love and of fear, and of knowledge and of holy hope." By which it would seem, evidently, we are to understand, that it is she wno brings forth in our hearts those virtues of the love and fear of God, of hope in Him, and of the knowledge of His will. And if we read still further, we shall find even more.

even more.
"In me," the lesson continues, "is all "In me," the lesson continues, "is all grace of the way and of the truth; in me is all hope of lite and of virtue." Now, Our Lord expressly tells us that He Himself is the way, the truth, and the life; if then, inneed, it is true that in Our Blessed Lady is all grace of the way and of the truth, and all hope of life, it would seem the same thing to say what. seem the same thing to say what some of the saints have said of her, that all the graces of Our Lord, who is the way, the truth, and the ife, are distributed to us through His Blessed Mother, who thus becomes really the mother of grace in us; and that not only the virtues named, but also all others, come to us by her inter-

But however this may be, it is very certain that the Church does wish us to understand, at this feast and at all times, that devotion to the Blessed Virgin is not merely an ornament to the Christian religion, but that it enters into its very substance. We should not have had our Lord Himself, except by means of His Blessed Mother; and as her co-operation in the work of our redemption was absolutely independent. absolutely indispensable, so we may safely say that her co operation is practically indispensable in the application of the fruits of that redemption to our souls. souls. Practically, we should not have the superabundant graces which we actually have, and by means of which we are saved, did she not by her loving in-tercession obtain them for us; though, no doubt, we should have enough in any case by which to be saved if our will was good enough to make use of them. God loves us, and wills to save us; but the fact is that, though His goodness and love for us is unbounded, He has chosen to put a great deal of the richness of His treasures in the hands of His and our Mother, that she may give of them liberally to those that ask.

How foolish, then, should we be if we should put saide devotion to the Blessed Mother of God as something for which we have no special attraction; which is, no doubt, profitable to others, but which mo doubt, profitable to others, but which we can get along very well without. "No man," says our Lord, "cometh to the Father but by Me;" and though we cannot say with truth that no man cometh to our Lord except by His Holy Mother, since He is, no dou. t, always ready to receive all that seek Him in any way, still there can be little question!

association!

It occurs to us while on this subject that some Catholics need to us reminded the rule of the Church which forbids them to attend non-Catholic religious exercises or sermons even through mere curiosity. There may occur some religious service which it may be necessary to attend, for instance the funeral of a re can be little question that the way He prefers we should come to Him is in her company, and that those who seek Him in this way get negrer to Him then any others. nearer to Him than any others.

It is, indeed, true that our Blessed Mother will pray for us and try to bring us to her Son, even if we do not ask her and that we receive many graces una wares for which we have her to thank; but it is equally true that we shall receive many more it we make ourselves her loving and devoted children; nay, even so many more that our salvation will be practically secure.

A Hail Mary Every Hour,

The holy priest of Ars, M. Vianney, had established in his parish the pious custom of sanctifying every hour of the day by the recitation of the angelic salutation. Wherever he was, or whatever he was doing, the venerable servant of God would, on hearing the clock strike, interprit a conversation of salve these interrupt a conversation or any other cocupation to salute his beloved mother by a "Hail Marv." This he did without ostentation. Many of his parishioners imitated this pious custom. On hearing the clock strike men would uncover their heads in the street to recite the customary "Hail Mary." Even during the sermon the preacher would pause and the audience would rise to salute Mary.

and the audience would rise to salute Mary.

If, during the day, we frequently recite the angolic salutation we will be better able to fulfill the obligations of our state, bear our trials with greater patience and resignation, and taste greater happiness. In fact, what is better calculated to dilate and strengthen the heart of a child of Mary than frequently to salute his loving Mother and receive in return from the dispensatrix of the divine favors the choicest graces and blessings of salvation!

Do not delay in getting relief for the little folks. Mother Graves' Worm Exterminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

There are a number of varieties of corns. Holloways's Corn Cure will remove any of them. Call on your druggist and get a

Mrs. Mary Thompson, of Toronto, was afflicted with Tape Worm, 8 feet of which was removed by one bottle of Dr. Low's Worm Syrup.

DANGERS TO FAITH.

It is very easy to understand a danger to morals and Catholis parents generally recognize such dangers almost instinctively without any warning from their pastors. The case is not the same as to dangers to Faith. It takes a long time to uproot the Faith from the soul of a person who has once been well instructed in Catholic teachings. Little by little, almost imperceptibly, there grows up a spirit of indifference until finally some sacrifice is to be made, some attachment to be abandoned, some arduous task is made necessary by Catholic teaching, and featty is entirely cast aside. This is undoubtedly the way in which most perversions take place. There are cases in which the transition is more abrupt, when pride rebels against submission to lawful authority, and malicious passion is followed by blindness and abandonment. These are the cases most heard of, most famous in history, as their very character causes them to be, while the greater number of perversions undoubtedly come about more quietly, and more after the manner we have first mentioned.

It follows clearly from Catholic teaching and practice that Faith once received

more quietly, and more after the manner we have first mentioned.

It follows clearly from Catholic teaching and practice that Faith once received can never be lost except through fault. No person can say that he has been led without sin on his part to abandon the Faith. Even in the cases of gradual almost imperceptible decline of Faith there is always a preceding neglect of prayer, of the saxraments, a long continuance of indulgence of unchaste inclinations or other brutalizing passions. The indifference that generally precedes the open break from the Church is always accounted for by one of these causes mentioned. When we speak of brutalizing passions we do not mean those vices alone of which the animal character is plainly external as in the case of unchasteness and drunkenness. There are animal tendencies which are never so manifest as unchaste sins and yet lead to an equal desolation of spirit.

The very fact that Faith can be lost in this slow and gradual way renders parents and other superiors less cautious in guarding those intrusted to them against dangers to this virtue. The only safe course is to follow implicitly the rules laid down by the Church without trusting to our own strenzth or to our ability to impress and mould the minds of the young in such manner as to render them impregnable to assault.

in such manner as to render them impreg nable to assault.

nable to assault.

We wish to mention a few instances in which the rules of the Church are not properly understood or applied. Every Catholic knows what is taught by the Church as to mixed marriages, and hence Catholic parents as a rule do not wish their children to enter into these unions. Yet parents frequently do not heed the fact that their children enter into continuous and intimate social relations with non Catholics. There can be no doubt non Catholica. There can be no doubt that these are the very means by which such relations are formed as lead to these marriages. It is too late generally when "company keeping" has commenced. Steps must be taken to prevent these unions by preventing these continuous and intimate acquaintanceships in society which lead to company-keeping. A Catholic accompanies a non-Catholic on an excursion, or to some other entertainment. Not much is thought of it by some parents. sion, or to some other entertainment. Not much is thought of it by some parents. Yet if mixed marriages are to be prevented at all, parents must think of these little beginnings. The Catholic party may declare with utmost honesty that there is no thought of company-keeping and that he or she could not think of marrying the other unless on conversion. How often priests see these dispositions change through continuous association!

It occurs to us while on this subject

friend. There may be other causes compelling us to go to such places, but to go of our own free will, or to participate for a money consideration or the like is plainly forbidden by the Church. to attend, for instance the funeral of a -T. F. Maher, D. D., in Catholic Universe.

A Sure Cure for Hiccough.

A remedy, tested many times without failure, is published in the Popular Science Monthly, which says that it can always be used by some one person upon a person who has hiccough, and generally by the sufferer himself. You say to your friend something like this: "See how close together you can hold the tips of your forefingers without touching. Now keep your elbows out free from your side. You can get your fingers closer than that. They are touching now. There—now hold them so. Steady!" By this time you can generally ask: "Now why don't you hiccough?" The involuntary tendency to breathe slowly and steadily when the attention is fixed on performing a delicate manipulation counteracts the convulsive action of the diaphragm. action of the diaphragm.

Catarrh, Catarrhal Deafness, and Hay

A NEW TREATMENT.

A NEW TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafnees, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to when it is rememoered that not live per cent, of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messze. A. H. Dixon & Son, 308 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

Our Lady of the Snow.

From the Liverpool Times.

From the Liverpool Times.

The 5th of August was the festival of the Madonna della Neve, Our Lady of the Snow. An interesting story is that of the origin of this devotion. Many years ago, it is related, there lived an aged and very wealthy couple who had neither children nor relatives, however distant, to whom to leave their money.

One night the Blessed Virgin appeared in a dream to the wife, saying, "Leave your money to me. Build me a church where I have none." For three successive nights did this dream occur, till at length the good woman consulted both her husband and confessor on the subject. Both were of opinion that a church should be built to the Virgin.

But where? No one could come to a decision on the subject till again the wife had a dream in where the survey of the survey of the subject till again the wife

But where? No one could come to a decision on the subject till again the wife had a dream in which she heard the Virgin say "Build a church where you will find snow in the morning." The morning happened to be the 5th of August. Strong in her faith the wife set out to find a spot with snow on it, and after some wandering she came to a rising ground on which she perceived a sheet of snow.

With the Pope's permission the ground was purchased, and on it was built the church which bears the name of Santa Maria Maggiore, one of the most beautiful churches in Rome. The 5th of August is a day of festival in this church, and to commemorate the miracle the building

commemorate the miracle the building is filled with a shower of artificial snow formed of leaves of white roses and other

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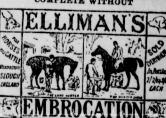
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CHATHAM'S GREAT DAY.

coment. Now, thrist came to product to the people on earth all truth lid not leave this truth to be seat to the wind. He sent his holy tupon the apostles and upon their escors in the secred ministry, to to their minds all things that he them, and to preserve all truth to sad of time. Christ did not do a sea thing to come on the earth and one truths to be believed and leave a truths without a guardian left these truths in the guardianship is aposiles and their successors, as a cration, which we call to day the cells Church. Now, all truths will be ht in this temple of God—not a listed truth—not half truth, but all h, as revealed by our Lord to His reb. What shall I say of the truths will be preached in this Church? I did rather ask: What are the things will not be taught in this Church, be eastern the presence. too often attributed to it by persons to do not know the truth that we bewe. It will not be preached in this much that redemption can come from y but through our Lord and Saviour as Christ. In His name only all salvans is to be sought, and if we ask the syers of saints and holy people, especity the mother of God, we do not expect temption from her or from them. We peet all from Christ; but we expect and hope and we believe that we will be ped on the road of salvation by the syers of the good and the holy and the St. Paul recommended bimself to Christian friends, and he hoped he all gain salvation by their prayers. We low his example, and as this love of one other, and our anxiety that all should asved, pervades every heart that loves d, this love will last and will pass out this world with us and will enter with into the joys of heaven. Faith will se, hope will cease, but charity and love God and love of our neighbor never. Sen we read the words of Christ, speaking of the rich man that died and was died in hell, and he tells us that in the det of his torment he recollected his sthere on earth and did not wish them come to that place, he asked permission and Lazarus to his brothers to warn me to change their lives lest they might ome companions of his. Now, if we a such charity in hell, and love of our world on earth, why not find that love in twen? Gud is Love, and God's Charity, it closed spirits in heaven join with him that love for his creatures, and all wish the should be saved. We do not adore annual be saved. We do not adore
in. We give her that love and that
or and that respect due to the Mother
od; and if we were asked ten thou
times: "Why do you love the Mother

He was a man as well as God—He ad the heart of a man—He had the heart of a man—He had the heart of a child—He threw His arms cound His mother and kissed her, and he, one embrace from the Son of God lid more honor to the Virgin Mary, His nother, than all the praise of all the courts of earth can do her. Why, therefore, do you love the Mother of God? Because she is God's mother, and God loved her first. We will not preach in this Church that priests, or pope, or bishop can grant indulgence to commit sin. It is a blasphemy. God Himself could not permit any one to commit sin, and the idea that man could suppose for an instant that they could be so lost to a sense of honor and of religion, as to think that they could give permission to commit sin, is blasphemy. And so with many other things attributed to us, which shall not be preached in this church. The forgiveness of sin must come from God and from God alone. Now what will be the code of morality that will be preached in this church. It is comprised in these commandments—honesty, honor, respect of parents, tem perance, purity, and all those natural and perance, purity, and all those natural and supernatural virtues which Christ taught to his followers upon earth. But oh, in the papers we have to read every day, the papers we have to read every day, the papers we have to read every day, dishonesty appears to be the ruling pas sion. See how many robberies are com mitted in banks, and all these dishonest acts must be atoned for before God, and when a Catholic confesses his sins when a Catholic confesses his sins and confesses that he has stolen, the priest cannot say to him, "I forgive you; you need not pay that debt or pay that what you have stolen." No, he says to him, and must say to him, "Pay your honeat debts; God will not foreign you as long as you resay to him, "Pay your honest debts; God will not forgive you as long as you retain the property of another." But if that poor man is unable to pay, he must promise before God as soon as he possibly can, that he will restore what is not his own.

Saviour Jesus Christ intalk Christ on card and state and the control of the contr

these priests like Himself, and gave them power to do what He did, because Obrist did not come alone for the salvation of the people of the first contury, or the second, or the third, or for the salvation of the people of defension alone, but fis of the people of defension alone, but fis of the people of defension alone, to the second, or the third, or for the salvation of the people of defension alone, but fis dod's plan of salvation? It is the place, after having cretained his apostice, no gave them the commission to go and teach all nations. The first step to be increased that the same of the father, and of the soon, and of the floy (bots, that it to say, in faits in Other's being on the floy, purged from original sin, and would grow up in youth in holiness and purity, the time would come when, from bod examples, from the three greet counts in the same of the father, and of the soon and of the floy (bots, that it to say, in faits in Other's being on the same sugraffed upon Him mystic body, purged from original sin, and would grow up in youth in holiness and purity, the time would come when, from bod examples, from the three greet counts to fire of the floy (bod). The second the floy (bod) and should be seen as the same to the same of the first of the floy (bod) and the same and purity, the time would fall into sin. The merciful God, the very day of His resurrection, would find prover to his apostice. He appeared amongst them, and breathing on them, said "Receive ye then Obd) Gnost, whose sins ye forgive they are forgiven the provent of the same and the same and

read in the book of Numbers, in the old times, that the Jews were ordered to confess their sins to the priest and that these sins would be forgiven in Baptism. There are sins committed before haptism, and it must be through that sacrament that these sins are forgiven, through the ministry of God. I have received many persons into the church and the inverse. persons into the church, and the immense majority were converted by this sentence of our Lord, "Whose sins ye forgive they are forgiven" And many on their death bed repented of their sins, and there was a

I was hearing the confession of a comrade of my youth, and I could not recoiled it. No, it is so that even in dreams they No, it is so that even in dreams they cannot reveal the secrets. To my own personal knowledge God preserves the secret of contession, for who would con fess to anyone that would betray him. But again, look at another great mercy of God: his plan of sanctifying the souls, that they may be pure enough to enter heaven. He sent his Holy Spirit to the apostles on the day of Pentecost, and he gave them power to impart the Spirit of God to others. Hence we read in the Stir chapter of St. Pauls Epistle that when the Samaritans were converted and baptised, the apostles heard it and sent St. Peter and St. John to give them the consecration of the Holy promise before God as soon as he possibly can, that he will restore what is not his own.

Now what will be the dogmas, the faith that will be preached in this Church? That there is one God and three divine persons in God; that all redemption must come from our Lord and Saviour Jesus Christ; that Christ on earth instituted a corporation that we call a church. A Church it was called from the very beginning. Christ called it his

tute a sacrament that gives us consolation at the hour of death—to prepare us to stand before the judgment scat of God, stand before the judgment scat of God, and gives us resignation to the mother that must leave her children when they want her most—the last unction which we call Extreme Unction. The first is given in baptism, the second in confirmation and the third to priests, anointing them in Holy oils, but the last is at the baptism, the second in confirmation and the third to priests, anointing them in Holy oils, but the last is at the hour of death. And where do we find this proclaimed? In the 5th chapter of the 2ad Epistle of St. James, and the Epistle of St. James, and the Epistle of St. James is in all new testaments and sekrowledged by all who the second in the Lague of the Cross. I would to God that the children in every school in the land were enrolled in it. Children keep their of the 2ad Epistle of St. James, and the Epistle of St. James is in all new testaments and sekrowledged by all who the second in confirmation and persuade states and mothers to enroll their children in the League of the Cross. I would to God that the children in every school in the land were enrolled in it. Children keep their of the Cross. I would to God that the children in every school in the land were enrolled in it. Children keep their of the Cross. I would to God that the children in every school in the land were enrolled in it. Children keep their of the Cross. I would to God that the children in every school in the land were enrolled in it. Children keep their of the Cross. I would to God that the children in every school in the land were enrolled in it. Children keep their of the Cross. I would to God that the children in every school in the Lague of the Cross. I would to God that the children in every school in the Lague of the Cross. I would to God that the Children in every school in the Lague of the Cross. I would to God that the Children in every school in the Lague of the Cross. I would to God that the children in every school in the Lague of the Cross. I would to God the children in every school in the Lague of the Cross. I would to God the children in every school in the Cross. I would to God the children in every school in the Lague of the Cross. I would to God the Cross. I would to God the children in every school in the Lague of the Cross. I would to God the children in every school in the Lague of the Cross. I would to God the C ments and acknowledged by all who believe in Christ and in the Holy Scriptures to be the words of God. And what does St. James write: "If there be any sick among you, call in the Priest of the Church, and he will pray for him or her, anointing with oil in the name of the Lord, and the prayer of fath will saye the sick person, and the old will be save the sick person, and the old will be save the sick person, and the old will be save the sick person, and the old will be save the sick person, and the old will be save the sick person and the old will be save the sick person and the old will be save the sick person and the old will be save the sick person and the old will be save the save th

occasion. The singing at vespers was also of a very high order.

The very handsome sum of upwards of fourteen hundred dollars were collected during the day.

Special to the CATHOLIC RECORD.

MONTREAL LETTER.

St. Mary's Church was on the evening of Sunday the 16th the scene of a most imposing and grand festival, it being the occasion of the demonstration of the Irish Catholio Temperance Convention. The first Society to arrive was the St. The first Society to arrive was the St. Mary's Cadet Temperance Society, numbering about 100, in charge of the Rev. Brothers Timothy and Menrick. They presented a very fine appearance. They were followed by St. Bridget's, St. Anne, St. Gabriel and the St. Patrick T. A. B. societies. The officers of the St. Bridget T. A. B. Society formed the reception committee and attended to the seating of the visiting societies. The ceremonies were opened by avoluntary on the organ, followed by prayers by the Rev. pastor of St. Mary's, Rev. Father Salmon. He delivered a brief address of welcome, after which the choir sang Ave Maris Stella with very fine effect, after which the Rev. J. McCallen, president of the convention, preached, taking for his text Ecclesiastics xxvii, 53: "He who loves the danger perisheth therein," and began his discourse by quoting the following from a letter of Cardinal Manning to the members of the League of the Cross of England, an organization similiar to the covention, comprising all the Catho-lic Temperance Societies of England. "There are three things, then, tnat I

bid you to do. First, do all in your power to help the United Kingdom Alii ance in its efforts to obtain the local option or local vote by which the people will be able to defend themselves and

their homes.
"Next, do all in your power to bring up our children from their intancy in total abstinence from all intoxicating drink Warn and persuade fathers and mothers

the Church, and he will pray for him or her, anointing with oil in the name of the Lord, and the prayer of faith will save the sick person, and the oil will raise him or her up, and if he or she be in sin, his sin will be forgiven him." Here is the mercy of God in the end when a man lies upon his death brd. He is speechlese—he has been run over by the train—he cannot see—perhaps he cannot hear—but he can feel. He lies there for dead. Is he a Catholie? Yes, is there any use now sending for a Priest? He cannot confess, but he can be anointed. When he saw the care coming on though he was in sin—we suppose it—and in grevous sin, he said, when the death appeared almost instantify rushing upon him, "Oh God, forgive me, I am sorry for my sins," and God heard that prayer, and when the Priest came to anoint him, there was sorrow in his heart, and he said his prayers from time to the time. But still he would get drunk—and still he would curse and swear—and still he would curse and swear—and still he was sorry ior it from time to time, and good enough to claim mercy from the priest. He anoints him with holy oil, blessed by the bishop on Holy Thursday once a year. The priest has this oil in silver casea, and the priest, when he blesses this oil asks of the holy spirit of God to dwell in that oil, that those who would be anolated with it would receive the mercy of God. You will ask: How is it that the Holy Ghost would creased his oil asks of the holy spirit of God to dwell in that oil, that those who would be anolated with it would receive the mercy of God. You will ask: How is it that the Holy Ghost would creased his oil asks of the holy spirit of God to dwell in that oil, that those who would be anolated with it would receive the mercy of God. You will ask: How is it that the Holy Ghost would crease and the earth and in the rocks of the earth? God can attach His divice spirit everywhere. The spirit of God to well in the sim his sin will be forgiven him. These are the words of Christ, revealed for all.

There are other doc

do do the Father and the Son and the Holy Ghost abide with you.

At the conclusion of the ceremony of dedication the victors from Detroit and Mindsor had reached the church and marched up the nave in the following order:

Knights of St John, Datroit, No. 2.

St. May's Commandery, Detroit, Members of St John, Windsor, Members of Ct M B. A.

All these societies excepting the C. M.

B A wore the complete handsome regalia of their order.

Dr. Carl Verrinder, organist of the Cathedral, London, was director of the musical part of the demonstration, and well indeed did he perform the difficult task. He was assisted by Mr. Marentett, leader of Chatham choir. The Speil orchestra of Detroit, led by Prof. Speil, furnished the instrumental music. The following wers the soloists: Mrs. Gosnell, Chatham, soprano; Miss Morrish, Chatha

enness.
"2nd. This convention is not prepared to say prohibition would accomplish the desired effect, expecting better results from moral suasion than from extreme

from moral sussion than from extreme legislative measures. '3rd, That as a means more effective, and more practical, this convention sug gest as a common groundwork for united

"(a) A strict licensing system both as

regards persons and places.

'(b.) The total separation of the liquor traffic from all other trade.

"(c) The careful analysis of all liquors sold and used to detect adulteration.

"(d.) An effective police system ramed by the Government, whose business it would be to enforce and stringently carry out the laws governing the sale of liquor.

Efforts were made to have this plat form adopted by the Local Legislature, but without success, and the intentions are to try sgain. The above platform if adopted would, beyond doubt, have a very beneficial effect and remove some f the evils of the liquor traffic, Steps have been taken towards the for-

ence Union of the United States. A unio of this kind would have a very great effect towards the promotion of the cause of temperance. Steps in the matter have been taken by the Lesh Catho have been taken by the 18sh Catho
lic Temperance Society of Ottawa, which
has appointed a special committee com
posed of Mc. J. O Reilly, Hon John
Costigan, Aid. John Heney, P. McCabe,
M. J. O Donogue, P. Mongovan and
others, to confer with the circly on the

Bazaars are still in full swing One in aid of the deat and dumb institution, under the charge of the Sisters of Providence, was opened on the 18th. The St. Henri parish bazaar closed last week; it realized over \$2,000. The bazaar in aid of the poor and orphans of St. Ann's parish was opened on the 17th. parish was opened on the 17th, and is being conducted by the ladies of the par-ish, under the guidance of the following officers: Mrs. Wm. Brenuan, Presiden; Mrs. Bailv and Mrs. Rodger, Vice Presi dente; Mrs. Reveley, Secretary. The affair promises to be a grand success.



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FEMALE TEACHER WANTED. HAVING A SECUND-CLASS CERTIFI-CATE, for B. C. Separate School, No. 1, West Wawanosh. Dutles to commence on the 3rd day of January, 1888. Apply to PETER WALSH, Secretary, St. Augustine P. O., Ont. 470-3w

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A PPLICATIONS WILL BE RECEIVED by the undersigned up to Nov. 1sts, for a male teacher holding a second or third class certificate for the Brechiu Separate school Services to commence January, 1888—J P. FOLEY Secretary. 468-4# TO CATHOLIC TEACHERS.

TO CATHOLIC TEACHERS.

WANTED, FOR S S No 2, ASHFIELD, wo teachers, to commence duty lst of January, 1883; one holding second class certificate, for senior department, at a salary of \$400 per annum, if a male: one holding a third class certificate, for juntor department, at a salary of \$225 per annum. Either of the teachers may obtain the position of organist of the Church, with suitable remuneration. Address — Rev. B. Boubar, Kingsbridgs P. O., Ont. 471-2w

VOLUME 9.

Catholic Record.

London, Sat., Nov. 5th, 1887. MR. TASSE AND THE MAIL.

The Mail has been sorely pressed to reply to Mr. Tasse's letters on the rights of ch Canadians, and their relations to the Protestant minority in the Province of Quebec. Lord Durham, who has been constantly quoted by that journal, as if he fully recognized the determination of the French Canadians to tyrannise over the Protestant minority, is shown by Mr. Tasse to have spoken in entirely opposite sentiments to those which have been attributed to him. The Mail was rather unfortunate, Lord Durham having

poken thus in the very report to which the Mail referred:

"It is a subject of very just congratulation that religious differences have hardly operated as an additional cause of disension in Lower Canada; and that a degree of practical toleration known in very few communities has existed in this colony from the period of the conquest down to the present time.

The Catholic priesthood of this Province have to a remarkable degree conciliated the good will of persons of all creede, and I know of no parochial clergy in the world whose practice of all the Christian virtues and zealous discharge of their clerical duties is more universally admitted, and has been productive of more beneficial consequences." he Mail referred :

In this strain of praise Lord Durham continues. We shall only quote another extract with which he closes this panegyric on the virtuous, zealous, loyal and olerant clergy of the Province of

"The Catholic clergy of Lower Canada are entitled to this expression of my esteem, not only because it is founded on truth, but because a grateful recognition of their eminent services in resisting the arts of the disaffected, is especially due to them from one who has administered the government of the Province in those troubled times."

The testimony of the noble-hearted and honest Lord Durham is worth that of a thousand of the class who are now endeavoring to raise a disturbance between the two sister Provinces, but who are known by their past history to be ready to shape their opinions to meet the views of those who will pay them the highest price. Concerning this quotation, the Mail of

o and ult. complains that Mr. Tasse "at the outset accuses us by implication of withholding a portion of Lord Durham's report. Our quotation . . . simply had reference to the potential injustice had reference to the potential injustice of the tithe system, Lord Durham point-ing out that the system afforded the priests a motive for discouraging the ettlement of Protestants." He then soes on to explain, in effect, what every ne is perfectly aware of, that when we

site an authority to sustain us in an pinion, it is not necessary to cite everything that our authority says on every sivable subject. So it is only a "potential grievance" that the Mail has now against the French-Canadians! And he merely

ruotes Lord Durham to prove that the rench Canadian population and priests may possibly tyrannize over the "British population." Is it for this that the Mail as worn out so many pens and poured out so much ink in endeavoring to rouse into action the dormant energies of the people of Ontario, for a merely "poten-tial" grievance? Let us look up a few of the Mail's articles on the Province of Quebec, and see whether this be the case. On September 5th the Mail asserted: "Our quarrel is with priestcraft."

"The Mail leaves creeds alone, and deals exclusively with those mundane powers and prerogatives which the clergy in Lower Canada have usurped to the injury of the people." There is a "conflict between the State and a Church which searts her divine right to be above the State in all matters defined by herself to be within her own sphere," "Clerical. ism is completely dominant in Quebec." It proclaims "its hatred of liberty of thought and freedom in civil institutions, and its intention of repressing the one and destroying the other whenever it can and the opportunity,"

Hence the Mail infers that the popula-

tion of Ontario should rise as one man to repress French Canadian Clericalism and to govern Quebec on Ontario principles, to deprive the Quebecers of s affairs, to make the laws in a language that the people do not understand, to deprive her of religious education, unless she will mix into it a satisfactory quantity of Protestantism, and not to allow them to tax themselves for the suppor of the Church, because a small minority of the people are afraid they will be shoorbed by the majority if their relig ion be allowed to prosper.

It is on this pretence that the Mail made