Catholic Record.

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

VOLUME 11

LONDON, ONTARIO SATURDAY. NOVEMBER 17, 1888.

No. 526

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A Legend.

BY ADELAIDE ANNE PROCTER.

The monk was preaching; strong his earn-From the abundance of his heart he spoke. And the flame spread—in every soul that heard
Sorrow and love and good resolve awoke—
The poor lay brother, ignorant and old,
Thanked God that he had heard such words

"Still let the glory, Lord, be Thine alone." So prayed the monk, his heart absorbed in "Thine be the glory; if my hands have The harvest ripened in Thy mercy's rays, It was Thy blessing, Lord, that made my Bring light and love to every soul that

"Oh Lord, I thank Thee that my feeeble Has been so blest; that sinful hearts and Were melted at my pleading—knew at length How sweet Thy service and how safe Thy fold. Mhile son's that loved Thee saw before them rise Still holler thoughts of loving sacrifice."

So prayed the monk; when suddenly he heard
An angel speaking thus: "Know, O my son,
Thy words had all been vain, but hearts
were stirred,
And saints were edified, and sinners won,
By his, the poor lay-brother's humble aid,
Who sat upon the pulpit stair and prayed."

THE REV. GEORGES ANTOINE BELCOUR.

In the CATE OLIG RECORD of November 3rd there is an article, taken from the Cathohe Historical Researches of Philadelphia, which embodies a letter from the Rev. G A. Belcour, and which has suggested to me that perhaps a short sketch of the life and labors of that missionary priest might not be out of place in the columns of a journal that aims at making all eminent journal that aims at making all eminent Canadians known one to the other. But first allow me to correct two errors which would at once strike any student of the Church history of Lower Canada. In the first place, Mr. Belcour never signed Belcour-Picton, for the very good reason that such was not his name, he belog a French-Canadian pur sang, and quite in-nocent of any English appelation whatsoever. In the second place the good priest wished his letters to be sent not to the care of the Rev. Charles F. Cazena, whose personality is apocryphal, but to Rev. Charles F. Casgesu, the well-known Secretary to the then Archbishop of Quebec. Both these errors appeared in the Historical Researches, and probably in the English newspaper from which the letter was copied.

cure of St. Francois du Lac; in 1830 he had charge of St. Martine. In 1831 the young priest volunteered for the arduous

young priest volunteered for the actuous mission of the Red River.

Mer. Tache, in his "Vingt Annees de Missions dans le Nord Ovest de l'Amerique," says: "In the month of June, 1846, the Rev. Father Aubert went to give a mission to the Indians of Wabassimong, post established on the banks of the River Winnipeg by the intrepid Mr. Belcour, who visited it for many years, and who at this juncture surrendered it unreservedly to the Superior of the

In chronicling the events of 1847, Mgr. Tache says: "In the month of March, 1847, the Rev Father Bermond left for La Baie aux Canards (Lake Winnipeg-La Baie-aux-Canards (Lake Winnipegous), situated about seventy leagues from Saint Boniface. This mission was visited in 1840 by Mr. Belcour, and in the following year by Mr. Thibault, who commenced an establishment there." According to Mgr. Tache, Mr. Belcour laboured in the diocese of Mgr. Provencher until 1859—twenty-eight years of mission work in the diocese of the "great lone land," as the letter published in last week's RECORD shows he had difficult. last week's RECORD shows he had difficulties with the Government and with the ties with the Government and with the Hudson's Bay Company in and before 1847, at the close of which year he returned to Quebec. In 1849 he resumed work in the Indian Missions, his headquarters being Pembina. In the autumn of 1859, Mr. Belcour came east again, and accepted the charge of the mission of Rustico, in Prince Edward Island,

Rustico is a name fairly well known to the public of these days on account of its being the site of one of the famous summer hotels which dot the north shore of "The Garden of the Gulf," but when Mr. Belcour went there it was a very humble little place indeed. It bad any amount of history to give it respectability, but history does not do much towards building up a parish in this matter-of-fact century of ours.

Rustico (so named from an old bonhomme called Racicot) had an existence in the days when the white lilies waved over old Ile St. Jean, and the flocks of the Acadians

browsed on its marshes, before a sod was turned on the site of the ambitious little

city of Charlottetown.

Then came the expulsion of the Aca-Then came the expulsion of the Acadians, and the flocks went to feed the British soldiers, and the Acadians, peaceful, even when persecuted, lost all but their faith. Tradition in Rustico says that the fsmily of Blanchard and one or two others, being ill with measles, were not turned adult in the vessel which was sunk by the Scilly Isles, but that they were allowed to remain in the once busy town of St. Peter's, and that when restored to health they removed to Rustico, where to health they removed to Rustico, where they have since remained. When peace and good will was established in the

and good-will was established in the country, others came to join them, and the village grew, and as in duty bound began to have its little quarrels and misunderstandings just like its bigger sister parishes in the Province of Quebec.

It came through all these early trials as successfully as its phoneers came through the measler, and in 1823, the Rev. Bernard Donald McDonald, the first native priest ordained for the present diocese of Charlottetown, made his home in a new presbytery which he built for the Church of Sz. Augustine and in which he lived first St. Augustine and in which he lived first St. Augustine and in which he lived first as parish priest and afterwards as Bishop, up to the year 1859, when, feeling his health fail, he retired to his college of St. Dunstan, near Charlottetown, where he died a few months later.

Bishop McDonald confided his beloved old home and mission to Mr. Belcour,

whom in all probability he had known in Quebec, and whom he installed in Rus-tico in the autumn of 1859 Mr. Belcour, who was a man of no ordinary gifts, and endowed with rare energy, succeeded in raising the status of the Rustico farmers to a much higher level than it had

hitherto attained.
In 1863 he founded the Farmer's Bank of Rustico, with a capital of \$9,000, an institution which has been and still is an incalculable boon to the Acadians. It is a massive building of Prince Edward is a massive building of Prince I had a learn sandstone, situated quite near the church. In the upper story, above the banking office, is the "Town Hall," where during the winter evenings the parishioners meet for concerts, lectures, etc. Here also is the public lending library, and here the brass band which has attained a provincial cele-brity, meets to practice. This band was instituted by Mr. Belcour, as was also the lending library, and through his friendship, with Mr. Rameau de St. Pere,

some very valuable books have been placed on its shelves. When Mr Rameau, collecting notes for When Mr Amanda, the Acadians, visited Rustico, he formed a succere friendship with its worthy cure, and on his return to France contrived to interest the Emperor in the remote Acadian settlement, so that Napoleon III. sent to Rustico the four volumes of his work entitled 'Ocuvres de Napoleon III. sur l'Idee Napoleonic."

In sketching Mr. Belcour's work in Rustico I cannot do better than quote the words of a letter lately received from, propably, the most distinguished parish-ioner that the good old priest ever had.
"He founded the bank which has been

a boon to the Acadians, it having kept them out of the hands of money lenders Rev. Charles F. Casgeau, the well-known Scoretary to the then Archbishop of Quebec. Both these errors appeared in the Historical Researches, and probably in the English newspaper from which the letter was copied.

The Reverend Georges Antoine Belcour was born on the 23 d April, 1803, at La Baie du Febvre (then in the diocese of Three Rivers.) His father was named Antoine Belcour, his mother Josephte Semire. The young Belcour made his studies in the Seminary of Nicolet, and was ordained priest on the result was scarcely satisfactory to the inventor. He had a work shop and made various agricultural implements himself. They were not types of beauty nor of refined taste; they were redolent of the Red River where he had taught the Indians to make farming tools. his boasts was that when at the Red River. he had made a cart without a nail, or any iron whatever. He would also clean as repair clocks for his people if they brought

them to him. I have not at hand the notes of Dr. Belcour's last years, but I am under the impression that he died suddenly during a visit to Shediac, in the Province of New Brunswick, somewhere about 1874 There is one more incident in the life of this brave old mis-sionary to which the events of late years have attached an historic interest. When, where, and how it was I do not know, but one stormy afternoon he was called to perform a baptism. A Metis woman unfastened the wrappings which enveloped a sturdy infant, the priest in surplice and stole, poured the consecrated waters upon the baby's dusky brow, and as he traced the sacred sign, he gave the name that has since stirred the heart of Canada to its living centre-Louis David Riel.

THE AMERICAN CATHOLIC QUAR-TERLY.

The number just to hand of this excel-

lent periodical is a particularly interesting one. The contents are as follows:— The Ralative Influence of Paganism and Christianity on Human Slavery. His Eminence Cardinal Globons. The London Poor. Arthur F. Marshall, B. A.

Special to the Catholic Record.

The FEAST OF ALL MAINTS AT ST.

The bright, beautiful Feast of All Saints, so hopeful, so consolatory, was this time less joyous than before, for on that day we consigned to his last earthly resting place Autony McKeough, third son of Mrs. McKeough, of this town, who, en the hight of Oct the 29th, met his death at Santford. He was crushed between two fasters are such a price.

Cable despatches state that Sir Charles trains while attending to some duty of his office in connection with one of the results.

The Dright, beautiful Feast of All Saints, so hopeful, so consolatory, was this time less joyous than before, for on that day we consigned to his last earthly resting place Autony McKeough, third son of Mrs. McKeough, of this town, who, en the milberty it they would give testimony for the Times before the Parnell Commission. The prisoners refused to accept the read a harvest of barren regrets. Every community by a mysterious law of distribution is cursed, it would appear, with some one whose mission among the people is to stir up bad feeling. These disturbers of the religious quite and transcendent of the seed of the little of the seed of religious quite and transcendent to with pastern regrets. Every community by a mysterious law of distribution is cursed, it would appear, with some one whose mission among the people is to stir up bad feeling. These disturbers of the religious quite and transcendent to with great attention for over half an hour, and the congregation seemed sorry when he stopped. In the evening, at 7 o'clock, we had reach all awas a promising young man tracing beneath the signature the pen was spirits, they never die:

Salted with fire they seem to show, How and the congress of whom came through whom came though appears that the form which there would be reaped a harvest of barren regrets. Every community by a mysterious law of distribution is cursed, it would appear, with some day ripen into a fact the work paster of religious quite and transcendent to with pea

Deceased was a promising young man of nineteen years, beloved by all who knew him for his gentle and amiable disposition. The widowed mother and her family have the sincere sympathy of the entire community.

The solemn tolling of the parish church-

bell rose and fell on the soft sunlit morning air of All Saints' Day. Sympathizing friends from near and far gathered at its call. Protestant and Catholic alike were there, and forming into an unusually large funeral procession reached the church at ten o'clock. At the door the body was met by the pastor, Rev. Father Brennan, accompanied by Dr. Kilroy, of Stratford, an old and true friend of the family. The usual prayers being said, the Mass of the day was off-red by the rev. pastor, after which he gave an earn est and instructive sermon on the feast of the day, and at its conclusion referred to the sad event which had brought such a crowded congregation to St. Mary's Church. He spoke in terms of high praise Church. He spoke in terms of high praise of the young man, then resting in death before the altar, at which he knelt a few short weeks ago, in the glow of his early manhood, to receive "the Bread which nourishes to immortality."

The rev. gentleman was listened to with profound attention throughout his address. After he had retired to lay aside his sacret westments the Kilroy advanced to the

vestments, Dr. Kilroy advanced to the lalling and spoke in that beautiful, impressive way so peculiarly his. We regret that it is not in our power to give even a brief synopsis of that tender, sym pathetic, and consoling discourse spoken in low, clear tones, through which the sobs of the listeners were distinctly audible.

He had not come, he said, to preach ermon, but, in company with sorrowing friends and neighbors, Protestant and Catholic, to drop a tear on the bier of the early dead and to show his sympathy with the bereaved mother and her sorrow stricken family, as of old the friends of Martha and Mary came in pitying kind-ness when Lazarus lay dead. "Lord, if Thou hadst been here our brother had not died," said the mourning slaters; and Jesus wept. Surely then we may weep unrebuked over our dead, but let us not

"mourn as those who have no hope."
"It was just inneteen years ago, on the
4th of lest September," the learned speaker
continued, "since this young man was
brought, an infant, to this very altar
before which he now sleeps in death, and
it was my hand that placed upon him then
the holy chrism of baptism, and it was my
hand too, that amounted him with the hand, too, that anointed him with the the consolation of hearing his last confession; a consolation it surely was, for, from the lips of a young man came the confes sion of a child. I do not break the excred seal of the confessional when I say he had nothing more grievous on his conscience than some little disobedience to his mother."

Much more the elequent doctor said Much more the excitent doctor said that must surely remain forever in the heart of that Christian mother, a well-spring of purest consolation. Surely for her and her family the bitter waters of grief have been sweetened.

Then the Libera was sung, the last blessing giver, and of Antony McKeough to "the ellent city of the dead," there to wait till he be sum moned on the morning of the resurrection to take his place with Christ's elect. Thu we hope, thus we believe. May he rest in

THE FORGERIES' COMMISSION.

The Dublin Freeman thus describes S Richard Webster's speech, which by its supreme dullness thinned out the attend supreme duliness thinged out the attend ance rapidly as soon as its quality began to be appreciated by the listeners. The speech consisted of reading the paragraphs of the bill of particulars supplied by the or the bill of particulars supplied by the Times during the Land League agitation with extracts from speeches and Sir Richard's comments thereupon. "Altogether it was a dull affair and had two effects, it considerably thinned the audi-

ence, and made the day wearisome and dreary for those who remained."

The Attorney General took great pains to show that he is not enquiring into the guilt of Mr. Parnell, but of an organizaion, the Land League.

The letter purporting to have been sent by Mr. Patrick Egan to James Carey was read, in which he states that he has sent £200 to M. who would give Carey what he wanted, in return for which he asks

"value for our money."

Then was read the first (forged) letter attributed to Mr. Parnell the cream of which is that he asks for "prompt action."
"Prompt action is called for. You undertook to make it hot for old Fostor and Co. Let us have some evidence of your power to do so." This is addressed to "dear E." Sir Richard said "I am not able to state in whose handwriting the body of the letter is." He further said that in his opinion this does not mean that any outrage was contemplated on Mr. Foster, but that it contemplated outrages which would embarrase the Government, Mr. Foster included.

A number of letters furnished the Times

by one Roberts were admitted to be torgeries. Sir Richard Webster said "some persons have attempted to play a trick

upon the Times."

Sir Charles Russell pointed out that "there a manufactory of forged documents in obedience to the market demands, and by saying that he would leave the mem-

ing.

Joseph Kavanagh, the Times' witness who tried to shoot Patrick Lane in a tavern near the Law Courts on the 1st inst., was arraigned in court, and committed for trial. He was admitted to bail, two sursties qualifying in £1,000 each, and Kavanagh himself in £5,000 In the suit instituted by Mr. Parnell at Edinburgh Judge Kinnear announced his decision on the question of jurisdiction raised by the Times' counsel. The judge

A CHURCH SENSATION.

CHRISTIAN CHARITY EXPOUNDED BY REV UNDER THE LASH.

ruled that the court had jurisdiction in

St. Catherine's Journal, Nov. 12th. St. Catherine's Journal, Nov. 12th.

A very large congregation assembled in St. Catherine's Church last Sunday night, to hear Rev. Dean Harris preach on "Christian Charity." He chose for his text the following verses from the 13th chapter of St. Paul to the Corinthians: "Charity is patient; is kind, envieth not; dealeth not perversely; is not puffed up; is not ambitious; is not provoked to anger; thinketh not evil."

To the astonishment and amzzement of his people he read with a clearness and

his people he read with a clearness and with a precision almost military in its severity the address of Rev. Mr. Burson severity the address of Rev. Mr. Burson, delivered in the Orange hall here last Monday evening, in which the reverend gentleman so fiercely attacked the Roman Catholic religion. When the Rev. Dean had ended the reading of the discourse a printed in the daily papers, a silence pain ful in its intensity fell upon the people After a pause sufficiently long to emphasiz) his meaning, he re-read the following passage from Mr. Burson's address: "In Great Britain the drift is all Romeward both in politics and in the established church; among dis senters the drift was towards infidelity."
With a dignity of language befitting the eacred edifice and a manner studiously courteous, the speaker continued. Every Cataolie in his congregation, he said, and every free-thinker in this city, are indebted to the Rev. Mr. Burson for this humiliating acknowledgment. It is the most imprudent, and from a Protestant stand-point, the most stupid admission that, to his knowledge, ever escaped the lips of a Presbyterian minister. Its tendency was to develop into a conviction the prevailing opinion among intellectual men, that be-tween the positivism of Catholicity and the negativism of unbelief there is no permanent abode for the thinking man.
The insulting language of the Rev. Mr.
Burson, he added, has done more to assist the cause of the Catholic Church in this city than all the sermons that have been city than all the sermons that have been presched from his pulpit for the past four years. Its import was also, he claimed, calculated to push into the abyss of infidelity the evangelical Church man who has any doubt of the orthodoxy of his belief. "What," he asked, "have the Catholic neighbors of the Rev. Mr. Burson—the Catholic wives and daughters f some of the members of his congrega tion-done to him to justify this wanton and unprovoked assault upon their religion?" To say that the intention was not to wound the Catholics of this city, but to expose the diplomacy and errors of their church, will not palliate, much less excuse, the rudeness of his attack, for the rev. gentleman has lived too long not to know that to a Catholic his faith is dearer to him than his life. Whatever circumstances might conspire to condone the ffensiveness of such language in a large city, there can be no excuse for it here in St. Catharines, where, he claimed, we are all neighbors, and meet each other almost every day in friendly converse. Apart from its bad taste, the address was, he said, ac open and deliberate attempt to build up a wall of separation between Catholics and Protestants, and tended Catholics and Protestants, and tended seriously to affect the peace and prosperity of this city. He did not believe that there is a member of Mr. Burson's congregation so intolerant as to sympathize with him in the indecent onslaught he has made upon them. Nor could he bring himself to entertain for a moment the suspicion that the merchants and business men who worship in Knox church would acknowledge that the Catholic falth has made them less honest than their neighbors. He among the people of this city for almost five years, and cheerfully bore witness to their intelligence and liberality of thought. Nowhere had he found a kindhier feeling between Catholies and Protestants. He had done his best in his limited was to paragraphs to its fearable. his limited way to perpetuate this friendly sentiment, and from his knowledge of the people of this city he had reason to hope that long after Mr. Burson and himself were in their graves this Christian fellowship would continue to live. The Rev. Mr. Tovell, he added, was a comparative stranger among us and may have offended in ignorance. It is possible, he said, that before coming here he lived in a rural parish where the amenities of refined society were not known, and consequently, the angularities that attach themselves to bigotry could not be removed by association with educated men

Salted with fire they seem to show, How spirits tost in endless wee, Can undecaying live.

CATHOLIC NOTES.

Archbishop Riordan, of San Francisco, is now in Rome, accompanied by Rev. M. D. Connolly, of the same city.

Twelve new churches were built during the past year in the diocese of Grand Rapids, without incurring any debt

The opening of the Canadian College in Rome took place on Sunday in the presence of Archbishop Fabre, four Canadian bishops, and a large number of Canadian

Archbishop Corrigan has donated \$50 towards the erection of a statue to Father Mathew in Central Park, New York city.

His Eminence Cardinal Newman preached his last Anglican sermon on 25th September, 1845, since which time he has been a power in the defence and leadership of Catholic thought in Eogland.

Rev. J. Wirth, Rector of St. Joseph's Redemptorist Church, Rochester, and Rev. A. Ziegler, Rector of the Church of the Redeemer, are about to start for Rome with documents to further the beatification of the Right Rev. Bishop J. Nepom-

the importance to Europe of having an arbitrator in person of the Pope, argues that the Pope cannot seriously undertake to arbitrate unless he be a temporal sover-

me how I shall educate my eighteen chil-

Special to the CATHOLIC RECORD

DEDICATION OF A NEW ALTAR. It is surprising to learn what great things may be accomplished when we go to work in the right way, especially when we are working for the glory of God and for the salvation of our immortal soul. When Catholics are called upon by their pastor to help in some work of charity, they often complain that their means do not allow them to give to a subscription that is taken toward an improve-ment in the church, which will re-dound to the glery of God. Hence, many throw away an opportunity of building up, for themselves and their children, graces in the klugdom of Heaven, and of obtaining, through their good works, forgiveness for the sins of the past. works, forgiveness for the sins of the past.

A few German Catholics, living in and lant priest of his as "the hero of a hunaround Zarich. Oat. understand that dred battles." "He did not think," he around Zurich, Oat, understand that truth: to prove it, they generously responded to a call made by their pastor, asking them to give him the means to Father M'Fadden and say he was not a feet.

St. Boniface's Church, Zurich, number only twenty-five families. Living in the midst of Protestants, the old settlers, coming direct from the motherland, kept on Friday, 16:h Inst., at 7:30, for the coming direct from the motherland, kept the faith alive in their hearts and implanted it in the hearts of their children. The new altar was dedicated on Sunday, November 4th, by Rev. Father Shea, of Seaforth, Ont, he having been deputed by Bishop Walsh, of London, to perform the ceremony. Long before the appointed hour the church was full of Catholics and Protestants. At 10:30 commenced the solemn High Mass, Father Kealy, pastor,

the altar to deliver a lecture. He took for his text: "Go and and teach all nations." He was speaking to a mixed audience, many of whom came through curiosity. He beld them all spell bound audience, many of whom came through curiosity. He held them all spell bound by his well-known eloquence and learning, while he propounded the doctrine of the Unity and Universality of the Catholic Church.

A Protestant correspondent to one of our local papers said of him: that he spoke elequently, and that he opened the eyes of many Protestants who would like

eyes of many Protestants who would like to hear him again.

All seemed pleased with the day's celebration. Especially the members of the congregation were delighted to see that their pastor, Father Kealy, was satisfied with the effort they had made. The pastor, whose residence is not in Zurich, and the visiting priests, were the quests of Mr. John Foster for Mathew in Central Park, New York city.
Many of the clergy have also given donations for the same purpose.

The beatification of Blessed John Baptist de La Salle, founder of the Caristian Brothers, will be commemorated this week with great solemnity in St. Patrick's Cathedral, New York.

His Eminence Cardinal Newman on earth, thereby calning the eternal

The London Standard sounds the hewgag of war over the Sackville-West incident of war over the Sackvine-West incident and says: "If the matter is left unnoticed, the belief that England may be insulted with impunity will grow with repeated practice, and will eventually lead to an intolerable affront and an open quarrel." As another wrathful gentleman observed, Father Duffo, the Catholic priest who went from Selma, Ala, to Jacksonville, to take the place of the clergyman reported to have died from yellow fever, is seventy and and has been through thirteen somewhat similar circumstances: "You've insulted my wife and pulled my nose, and kicked me in my own house; ptdemics in various cities of the South.

The Osservatore Romano, commenting on you rouse the British lion in my bosom!

Buffalo Union and Times. We think the campaign just concluded eign with complete freedom.

W. J. McDonnell, Eq, the popular and learned Vice Consul of France at Toronto, has been invested with the insignts of the Legion of Honor by the French Government. The decoration could not be apportioned to a more worthy recipient.

Tae Right Rev. John S. Foley, Roman Catholic Bishop of Detroit, was consecrated at the cathedral in Baltimore. The ceremonies were participated in by the Candinal, three archbishops, including Rev. D. O'Brien, of Halifax, 19 bishops, and about 100 priests.

The Pilot says that one of the best has settled some things which will remain settled for years to come. First, there Rev. D. O'Brien, of Halifax, 19 blshops, and about 100 priests.

The Pilot says that one of the best known and most public spirited French citizens of Boston, visiting the City Hall on business during the woman registry days, surveyed the uncomely host of angular spinsters and withered matrons who had come out, like their prototype, Miss Miggs, to "prenounce the Pope of Rome, which is Pagin," and remarked with some pardonable scorn: "And these are the barren jig trees who propose telling me how I shall educate my eighteen chilreal and futile roorbacks.

United Ireland

The praise that is poured on that poor weak kneed Cromwell, Mr. Balfour, may be discounted by the fact that flattery not less fulsome is lavished by Lord Hartington on the vice regal horse jockey, Castle reagh, whose knowledge of literature is a betting book, whose mind has no larger scope than the racing rig, and whom a number of bettingmen in the police court the other day proudly claimed as a distinguished member of their confraternity.

One passage from Bishop O Donnel'ls speech deserves special emphasis. After praising Father M'Fadden as a priest, as a public man, and as a gentleman; after describing the good he has done in his poor, out-of the way district of Gweedore, and defying his critics to show in their own behalf so much public good done in fice an attar becoming the august sacrifice offered upon it. The old altar was made of rough boards, covered with paper and lace. Now we have the place of the present time required men from conditions. made of rough boards, covered with paper at the present time required men from every and lace. Now we have the pleasure of rank who were able to fight their corners." These are consoling, encouraging, inspirand black walnut, in the Gothic style. ing words, spoken to the country in an it stands nearly twenty feet high, has a hour of need by a prelate of the Church. It stands nearly twenty feet high, has a frame in the top of the contre plece for a picture, and a niche on each side for a statue; the whole costing one hundred and seventy-five dollars. Besides this, the church is waiting for a fine communion table that will cost nearly fifty dollars, which will all be paid at once.

Let us here say that the members of St. Boniface's Church. Zurich, number of severy true man in the country beating

F. L. STANTON.

I sometimes think when life seems drear And gloom and darkness gather here— When hope's bright star foreakes my skies When hope's bright star foreakes my skies An would be sweet, if would be best To fold my tired hands and rest; But then God sends an angel down Who sweetly says: "No Closs, no Crown!"

With sad and melanoboly tone;
I saw its waters flashing free
And dashing heatlong to the sea!
I would have plunged beneath its tide
And the friendly bosom died,
But thes God sen an angel down.
Who whispered still: "No Cross, no Crown.

I said: "The world is dark and lone;
There is no band to hold my own.
I cannot bear the noonday heat,
The thorns so pierce my bleeding feet:"
"Behold!" he cried, "where, sacrificed,
Shine the red, bleeding wounds of Christ!"
And fell his tears of mercy down,
While still he said: "No Cross, no Crown!"

Then turned I from the river shore And sought the lonely world once more; With sching heart and burning head To battle for my crust of bread! But Hunger came, who knew me well, And fainting by the way I fell. But still the angel fluttering down, And weeping said: "No Cross, no Crown?"

No Cross—no Crown! . . As standing there
The cross too heavy seemed to bear;
And for the crown—I could not see
That it was ever meant for me!
The words I could not understand;
Even while I pressed the angel's hand;
But still he looked with pity down,
And still he still, "No Cross, no Crown."

Back to the world I turned again To feel its grief, endure it pain; But all the sweetness that it gave I followed weeping to the grave; And from the cold and quiet so all filed my sad eyes to God, And saw the angel coming down, and in his hands a golden crown.

Then I forgot my earthly loss
And kneeling lifted up the Cross;
Though all at orce made life so sweet
Lay neath the lilies at my feet!
A radiance from the realms of Light,
Flashed for a moment on my sight;
A still small voice came fluttering down—
"It is enough. Receive the Crown."

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

I said: "The world is dark and lone; There is no band to hold my cwn.

Last night I heard the river moan

THE AUSTRALIAN DUKE; THE NEW UTOPIA.

CHAPTER I.

It was a bright morning, in the early part of July, when I found myself in a railway carriage that was whirling me rapidly from the Great Babylon for the short three weeks' holiday which was all I could snatch from the law. I was about to spend them in my old home at Oakham, where my father filled the post of steward and man of business to the noble family who owned the Oakham domain. Oakham Park was the great place, par excellence, of the country; its princely mansion, its woods and

Oakham Park was the great place, par excellence, of the country; its princely mansion, its woods and gardens were things to see; and few illustrious foreigners, in the shape of Shahs or Czarowitches, left England without enjoying the hospitality dispensed there in right royal style. In early boyhood a run with the Oakham foxhounds had ranked foremost among my home pleasures; and the support of the great family's parliamentary interest was about the first idea which had been presented to me in later life, among the duties of graver years.

Ten years of busy life in London law-courts had, indeed, somewhat dwarfed the importance of Oakham in my present estimation; and, moreover, changes had been at work by which the influence once exercised by its owners in the country had considerably diminished. The old ducal family had considerably diminished. The old ducal family had considerably diminished. The old ducal family had become extinct, and the property had passed to a younger branch whose presence was almost felt as an intrusion by those who remembered the days of "the old duke." Still, after the absence of a year or two, during which I had generally contrived that my scanty holidays should be spent in a continental ramble, the prospect of revisiting my boyhood's home was reawakening the old associations. hood's home was reawakening the old associations; and as I mused over past and present the images of early days began to reassume their old propor-tions, and to exert their former influences over my

My companions in the carriage were three in number, of whom two had established themself in My companions in the carriage were three in number, of whom two had established themself in corner compartments, and were absorbed in the study of their dailies. The third, clad in a plain gray suit, had nothing special to indicate his rank, or call for observation; but in a minute or so I found myself involuntarily scanning him afresh, a proceeding I was the better able to accomplish from the fact that his eyes, fixed on the passing land-scape, were never once turned towards me. I could hardly say what there was to justify my glance of curious inspection, if it were not the stillness of his head, and the passive, self-forgetfulness of his attitude. As to the others, they were of the ordinary class of English railway travellers. Having painfully done his duty with the morning paper, the younger of the two attempted to open conversation with his opposite neighbor by the remark that, "Mayflower seemed to have made all the running," to which the older replied by a grunted affirmative which seemed to indicate that the animal in question had not greatly consulted his interests by her unexpected success. He did not seem of a conversational turn, and the young man's next attempt was on the stranger in gray. "Country badly wants rain, sir," he said, as

next attempt was on the stranger in gray.

"Country badly wants rain, sir," he said, as though commenting on the attention which the other was bestowing on the fields and dusty hedge-

rows.

"Does it, indeed?" was the reply. "To me everything looks so green." Then, as by way of explanation: "When you are used for half the year to see everything baked to brick-dust, England looks like a huge cabbage-garden."

"May-be," returned the other, pointing to a well-timbered bit of ground we were then just passing; "and yet I hardly know the country in Europe that could show cabbages out as those."

"Ah!" was the reply, "perhaps so; I know very little of Europe."

little of Europe."

The chance words fell on my ear, and I proceeded

The chance words fell on my ear, and I proceeded to draw a somewhat hasty conclusion that my friend in gray must be a Yankee.

Meanwhile, the elder gentleman was engaged in folding his paper into the smallest possible compass, with the view of ultimately disposing of it in his coat pocket, observing, as he did so, that "they seemed to have got a good working majority," and the words at once unlocked our tongues and gave us a common subject of interest. It was the moment of a great political crisis; a once popular ministry had split to pieces, a general election had just placed the reins of power in the hands of the Conservative party, and according to their respective views men were everywhere startled or jubilent over the unexpected shifting of the scenes.

"They will have it all their own way for the present," I observed; "and released from more serious cares, Hapirock can take his own time at demolishing the Pope."

"Yes," said the first speaker; "how long it will last remains to be seen but for a time are aball.

'Yes," said the first speaker; "how long it will

last remains to be seen, but for a time we shall have a strong Tory Government,"

"And what will they do?" asked the Yankee (if such he were,) in a tone of grave and genuine interest, which contrasted not a little with the care-

less, off-handed manner of his companions.

"Do? Well, I suppose they'll give the beer-shops a lift; you know they owe it to them that they've got their innings. Then there's Clause 26—safe got their innings. Then there's Clause 20—sate for a year or two; and I suppose the farmers will get some sort of a sop, and promise of more. Then we shall spend a lot of money, and have a jolly fight over the Budget; and there's talk about Law Reform; I suppose that is about our programme for the next session."

Yes," I observed, as he glanced towards me for confirmation of the other's accuracy; "changes in Government don't come to much in England; and to when he is in power can really do what he talks about in opposition. The new men will find it so, and they know it as well as we."

"It is incomprehensible," said the man in gray, speaking rather to himself than to any of the party;

"what a contemptible system!"

The two politicians stared at him, and then at one another; it was clear that he and they revolved in different mental orbits. Further conversation was, however cut short by the stoppage of the train, the inevitable inspection of tickets, and the scramb-ing exit of the two travellers, whose places were not filled up, so that when the train once more started, the stranger and myself were left tete-a-"You are not familiar with our English poli-

tics?" I began. "The fact is that with us parties differ rather in name than in principle."
"Principle!" he repeated, for the first time bend-

In the legislation of dark eyes, so singularly expressive that I involuntarily started under their gaze, "Do you really think such a thing exists? And then such a want of power--no strength, no firm

"Well, I don't know," I replied; "law is power with us. We don't cling to this man or that, and we are not always raising barricades for ideas, but we keep the laws."
"And who makes them?" he inquired.

"The people," I replied.
"The people; yes, that is to say that those who
e to be governed govern; is that a fair state-Well, I suppose it is."

"Well, then, I repeat, there is no power in that. The laws won't do it, that is clear, it must be the work of individuals."

work of individuals."

"What is he thinking of?" I asked myself, in surprise. "What is it that the laws won't do? I suspect that he's some American doctrinaire that has come over to the old country to pick holes in our ways and make capital out of abusing us." Yet his eyes still haunted me.

By this time he was consulting his Bradshaw.

"Perhaps," he said, with a courtesy of manner which put my suspicians to the blush, "perhaps you can tell me if we are near the Oakham Station?"

you can tell me if we are near the Oakham Station?"

"The next but one," I replied. And I began to wonder what could be taking him thither. For be it known, dear reader, that the Oakham Station was what one might call a private one. The parliamentary influence of the Dukes of Leven, the old proprietors of the property, had succeeded in placing it in the midst of their plantations at a convenient half-mile from their own mansion, and a most inconvenient three miles from the village which clustered outside their park gates. It was seldom resorted to, save by guests of the great family, and occasional farmers journeying to and from market. My companion was not of the latter class, and I began to speculate whether he might not be of the former; an illustrious somebody, for whom I should find the Oakham carriage waiting, and the porters at a white heat of civility.

Nothing of the sort, however, met our gaze as we descended on the trim little platform. My father's dog-cart, with the well-know face of Jem the gardener, prepared to take possession of my bag and portmanteau, was the solitary equipage in view, and the gray traveller looked about him in some perplexity.

"How far from Oakham?" he inquired of the

ome perplexity.
"How far from Oakham?" he inquired of the

porter.

"Park, sir, or village? Village, three miles and a half, sir; Park, close at hand."

"Oh, then, I can walk; but what will happen to my portmanteau?"

"Well, sir, you see, sir, bus don't meet this train, it don't, sir; leave it in the cloak-room, sir, and bus will call for it at seven. Where might you be coing sir.?"

will call for it at seven. Where might you be going sir?"

"Well, I suppose, there's an inn of some sort?"

"Oh, sure, sir, White Lion; bus will take it there, sir, all right." And he was leaving the station when I caught his eye.

"You'll have a dusty walk to the village by the road," I said; "through the plantation it's barely two miles, and a precious deal pleasanter. Jem shall show you the way; or, I say, Jem, is my father at home?"

"No, sir, no one at home: it's court day at Brad.

father at home?"

"No, sir, no one at home; it's court day at Bradford, and master couldn't put it off no how; but he'll be back at seven."

"In that case," I said, throwing the reins into his hands, "I will walk part of the way with the gentleman, and you can take his luggage on with mine, and leave it at the White Lion." And in another minute, Jem and the dog were lost in a cloud of dust, and I and my unknown companion had struck into the pleasant shade of a thick fir plantation.

dust, and I and my unknown companion had struck into the pleasant shade of a thick fir plantation.

"I am truly grateful," he began; "yet you are not altogether the loser by the transaction. After the dust and rattle of that steam-monster this green twilight is something worth living for. So," he continued, as we emerged from the trees on the brow of a green slope that overlooked a broad expanse of park scenery, terminating with a view of the lordly manision, "this is Oakham!"

There was a softness, a melody in his tones that struck to my heart. He stood there gazing on every feature in the scene with an earnest interest, speaking now and then more to himself than to me, whose presence he hardly seemed to notice. "Yes, I understand it better now; beautiful indeed, most beautiful; this is England!"

"You are a stranger, I perceive, to English scenery," I said; "travellers from America generally find something so small compared to their own magnificent scale of natural beauty, that it is difficult to get them to admire a home-scene like this."

"Probably, but I have never visited America. I see what set you on that idea" he continued emit

"Probably, but I have never visited America. Bee what set you on that idea," he continued, smiling, "it was that word about Europe. But I am an Englishman born, though I have passed the best part of my life in Australia, never visiting my native country but once since I could walk alone, and the cally in a resistence I.

and then only in a passing way."

"And you find it beautiful?"

"Much more than that; the wilderness is beautiful, but this has what the wilderness can never give—life, human life, souls." And his eyes glanced towards the tapering spire of the village church, whence came at that moment, the toll of the funeral bell. "And this Oakham family, has it much hold on the neighborhood?"

the funeral bell. "And this Oakham family, has it much hold on the neighborhood?"

"Pretty well," I said, "not what the old dukes had, I fancy. You see there have been changes; the Dukes of Leven were popular, but they broke up some years back, and the present proprietors, the Earls of Bradford, a younger branch of the same family, don't reside here much, though, of course, they lead the country."

"Ah! you folk at home are always thinking of the county and parliament; I did not mean that. I was thinking of the people, the tenantry; there must be hundreds dependent on a place like this."

"Of course; I believe they are considered good landlords, but you see now-a-days classes are so distinct, and the railways take country gentlemen away so much from their own place; ites of the kind to which you allude are almost things of the past."

past."
"More's the pity," he said, with a sigh: "bu hark! is not that water, and falling water too; have you cascades in these parts?"

you cascades in these parts?"

"Not exactly a Niagara," laughing; "but there is a fall on this river, a stone-cast from here, if you care to explore it." And so saying, I led the way through the thickets, pushing aside the bushes, till we were able to look down into a deep wooded glen, where the little stream which ran through the park did its best to ape the manners of a waterfall. Though the stream itself was in miniature, the height at which we stood above it was considerable, and wishing to place my companion in the best

height at which we stood above it was considerable, and wishing to place my companion in the best position for commanding the view, I was making my way over some jutting pieces of slippery rock, when he called me to stop in a somewhat peremptory manner. "All right," I replied; but the words had scarcely passed my lips when I found it was all wrong. A treacherous stone gave way under my foot, and but for a projecting branch, at which I caught, I should have been precipitated into the torrent. Even as I hung suspended, I was unable to regain my footing, as the sudden shock had twisted an ankle, and for the moment rendering me helpless. One steady step forward, a keen glance, a firm arm thrown around me, and with a prompt and skilful movement the stranger had lifted me from my position of peril and placed me in safety on the bank. Then those dark, earnest eyes once more met mine with a look of kind solicitude.

"You should have trusted an old bushranger like yes "be read that it is the story in the safety of the read to the safety of the read to the safety of the read to the safety of the safet

"You should have trusted an old bushra like me," he said; "I saw your footing was failing you. But you really are not able to stand—and

you. But you really are not able to stand—and you came out of your way to do me a pleasure."

"Oh, it is nothing," I said; "it isn't really a sprain, just a twist, and I am close at home." For indeed my father's house stood in the plantations overlooking the glen, and with the help of my new friend's arm ten minutes' walk brought me to the garden gate. There he took his leave, and we shook hands as though no longer strangers.
"Perhaps," he said, taking a letter from his pocket-book, "you can confer a last favor on me by telling me where this is to be delivered?"

I glanced at the address: John Ambrey, Eso.

I glanced at the address: John Aubrey, Esq., Oakham, "My father!" I exclaimed; "I will give it to him myself on his return, and as you now know my name, I may, perhaps venture to ask

that of my deliverer.'
"Deliverer is a larg that of my deliverer.

"Deliverer is a large word for so small a service,'
he replied, smilling; "but my name is Grant.
shall venture to call on Mr. Aubrey to-morrow." In another moment he was gone, and turning to the house, I soon found myself in the midst of home greetings.

CHAPTER II.

OAKHAM AND ITS MASTERS. The Grange, as the steward's house at Oakhar

was called, was a modest, comfortable residence, picturesque in appearance and situation; for, from the parsonage to the gamekeeper's cottage all the Oakham surroundings were expected to be in perfect taste, and the estate was remarkable for its ornamental buildings. My father had filled his present post in the time of the old family, whose memory he venerated with something of an old man's regret. My mother and only sister, the latter my junior by several years, completed the little family party, whose members were now for a brief space reunited, and whom I will introduce to the reader as briefly as my be, for my story concerns my new friend rather than myself. It was a family of the commonplace English middle-class, with nothing about it that a novelist's utmost effort could push into the romantic. My mother is just what every man's mother is, or ought to be, at least to his individual heart, the best mother in the world. She had many practical interests associated with my father's position on the estate, and when, in addition to this, I add that she liked her garden and her poultry, and that she deliberately considered her husband to be the best man in the country, and her son the cleverest, my reader will have sufficient data wherewith to estimate her merit. As to my sister Mary, she was a sensible, good-natured girl of two-and-twenty. Besides the usual methods of getting through her mornings (and I have often speculated on what those are with the majority of young ladies), Mary had occupations of her own among the village people, and was perfectly familiar with every old Betty in the neighborhood who wanted a flannel petticoat. She was not a profound reader, neither was she Ritualistic, for both which facts I inwardly blessed her; but there were daily prayers at the parish church, and before I came down to an eight o'clock breakfast I know that my sister had walked across the Park to the early morning service.

That evening as I sat in the midst of the little home circle, I told my adventures, and produced

it aloud; It fan as ionows.

"Dear Mr. Aubrry, My friend, Mr. Grant, the bearer of this, is making a short stay in England, and is desirous of seeing what he can of Oakham, I sha esteem it a kindness if you will enable him to do so and will show him any attention.—Faithfully yours, and will show him any attention.—Faithfully yours, "John Ripley."

esteem it a kindness if you will enable him to do so, and will show him any attention—Paithfully yours, "John Riplexy."

Sir John Ripley was the county member, and his letter of introduction at once set at rest the question of Grant's respectability. Who or what he might be we could not guess, but he was certainly no adventurer. The earl was in Scotland; his two sons yatching off the Isle of Wight; there was, therefore, no difficulty in complying with the request that my friend should thoroughly inspect the Oakham lions, and we agreed to beat up his quarters on the morrow. According, at ten o'clock, my father and I presented ourselves in the little parlor of the White Lion, where Grant received us with simple courtesy, and did not fail to satisfy himself as to the state of my ankle before consenting to set out for the Park. It was the first time I had seen him uncovered, and I could not fail to be struck by the broad forehead and well-set head which imparted a dignity to features otherwise ordinary. My father's hearty country manner seemed to please him, and we were soon under the broad avenue which led to the manion, conversing with little of the embarrassment of strangers.

I shall not detain the reader with a lengthened description of what may be found better set forth in the Oakham Guide Book. The fountains and gardens, the forcing-houses, and pingries and graperies; grapes in every stage of development, so as to keep up an uninterrupted supply from May to October, by means of cunning contrivances for regulating the artificial heat; flowers of dazzling hues and bizarre forms from Mexico and Brazil; orchids from Ceylon, and the newest lillies transported from the interior of Africa; all these were displayed as much to claim our wonder as our admiration. We passed from hot-houses that breathed the atmosphere of the tropics to cool conservatories with fountains playing upon marble floors. The head-gardener was in attendance, and made our brain dizzy with the names of each new floral prodigy, whilst Grant, with

father proposed that we should proceed to the house. I though I detected an expression of reluctance on the part of my companion, as though he shrank from the examination of private apartments in the absence of their owners

absence of their owners.

"Is no one really at home?" he inquired; then glancing around him, "What a waste of labor! Well, let us get through the business;" and he followed my father into the great entrance hall, and up the grand staircase, adorned with pictures, and statues, and Majolica vases filled with fragrant exotics. Then we passed through suites of softly-carpeted apartments glittering with all that was most rare and delicate, and finally into the great picture gallery, on the walls of which hung portraits of the present family, mingled with those of the

of the present family, mingled with those of the elder ducal branch that had passed away.

My father did the office of cicerone, and pointed out the first founder of the family, a Lord Treasurer of the Caroline period and other worthes of civil and military renown, till he came with a sigh to a finely-painted portrait, the beau-ideal of an English country gentleman as Lawrence alone could paint

"There is the old duke himself," he said, "and a "There is the old duke himself," he said, "and a finer gentleman that he never rode to cover. And a great man, too, he was in Parliament; for in his father's lifetime he sat for the county as Lord Carstairs, and when the Great Bill passed, it was he that led the county gentlemen, and by his sole influence caused them to grant the famous Carstairs clause. He could carry anything and anybody with him, there was such a power about him. But the crash came at last, and Oakham never saw another duke within these walls."

another duke within these walls. "Then, if I understand you, he left no son? said Grant.

"No, that was not it," said my father; "but it's a sad story," and as he spoke he sat down on a fauteuil in one of the windows, and motioned us to do the same. "He had a son, young Carstairs, a fine young fellow who cut a figure at Oxford. Well do I remember, and all the county remembers too, his coming of age; why, it was here in this gallery that the duke, standing on a dais, received the Mayor of Bradford, and the county magistrates, and presented them his son, as a king might present his heir-apparent to a nation. But all he did was in that princely style; no thought of expense. Why, when the queen paid him a three days' visit here, "No, that was not it," said my father; "but it's heir-apparent to a nation. But all he did was in that princely style; no thought of expense. Why, when the queen paid him a three days' visit here, the house was newly furnished from garret to cellar! You may guess what that took out of the year's rent. But he never stopped to calculate figures, not he. And when the Russian Emperor came over, and the people in London were on their mettle to give him a handsome reception, the old duke had him down here, and I fancy he puzzled him rarely. There were over sixty guests sat down each day to dinner; and when they went to the Bradford races, each gentleman was asked to choose his own equipage, barouche, or phaeton, green or claret color, black or bay horse, or whatever he chose, and it was ready. Well, of course, I know it was reckless extravagance, but you see it was all of a piece with the duke's character—so open-handed and munificent, I often warned him it could not last; but he never would take alarm.

and iron, and they brought it up; the money paid most of the debts, not all, and Carstairs, noble fellow as he was, made over the Irish estates he held from his mother into the hands of the creditors. They offered him £500 a year if he would reside there and manage the property for them, but his father's friends, who were then in power, got him an apppointment in India, or something of the sort, and he preferred to go."

"And the old duke?"

"His daughters took him to Baden—you see they had a little money of their own—and he died there two years after the break-up at Oakham. Then Lady Harriet married an Austrian count, and the elder sister followed her father; none ever returned to England."

"Grant and I listened with interest: the story was familiar enough to me, but it seemed to gain a

"Grant and I listened with interest: the story was familiar enough to me, but it seemed to gain a new kind of pathos, as I heard it in that gallery before the very portrait of the last Duke of Leven. Grant said nothing, but, stepping to the window, looked out for a while in silence; I thought it was to conceal an emotion which few men care to exhibit to one another; but when at last he spoke, his words struck me as hearb, and severe

to conceal an emotion which few men care to exhibit to one another; but when at last he spoke, his words struck me as harsh and severe.

"It was right," he said. "It was just that it should be so. There was nothing to regret."

"Ah, well, young sir," said my father, "that is the view you take of it, but the brake-up of a great family can never be anything but a calamity in the land. This is how I see it; and Oakham, with all its modern finery, has never been the same place to me since the change."

We left the gallery in silence, for my father's words had saddened us, and I was glad to change the subject by proposing that we should look into the great library, rich in its collection of ancient and modern literature, for some of the Leven family had been antiquarians and book-collectors, and the Oakham MSS. had a European celebrity.

A gentleman in clerical costume was standing at the window, with whom, on our entrance, my father shook hands, introduced him as "Our vicar, Mr. Edwards." I knew him well; he was a reading man, of whom people liked to say that he was a "scholar and a gentleman." He was just then busy over a laborious compilation on the Roman antiquities of the county, and had the free run of the Oakham library, and a handsome salary as librarian.

Grant looked around him at the well-filled

looked around him at the well-filled "Five thousand volumes, isn't it so?" I

"About that, exclusive of the manuscripts, and "About that, excursive of the manuscripts, and half as many more again in the Bradford collection," replied the vicar. And he pointed to the half-open door of an adjoining apartment.

"Plenty of other men's thoughts here," said Grant; "but it would bother me to have to use

"To each one his proper gift," replied the vicar, with a courteous gesture, expressive of the least possible admixture of conscious superiority. "You are a man of action, no doubt, but human thought has its own work to do, and books are its expressions."

has its own work to do, and books are its chronicles."

"Well, give me a book that will make me think," responded Grant; "but what I find in your civilized society is, that you make your books, or rather your newspapers and reviews, think for you. As to books, no man that I have yet met in England reads them. He reads his Pall Mall or his Saturday, and they do the work of literary and philosophic digestion for him; much as the Red Indian squaws chew the meat for their lords and husbands."

"Then you think." I observed, "that the multi-

"Then you think," I observed, "that the multi-plication of books has not been over-friendly to

"I have no pretensions to judge on the subject," he replied; "but I am sure of this, that no one who had five thousand volumes within reach of his arm-chair could ever guess what a man feels in the bush, who has nothing but his Virgii and his Bible."

"The Bible!" I ejaculated; "our men of culture,

"The Bible." I ejaculated; "our men of culture, as the Germans would say, are beginning to say queer things about that piece of literature."

"Precisely so," he replied, "and it proves my point, that your culture is an en rmous humbug."

My father looked at his watch. "I believe I must leave you young gentlemen to settle your argument together," he said; "I must be at the home-farm by one o'clock; but Jack will show you what remains to be seen out of doors; and my wife

what remains to be seen out of doors; and my wife will be expecting you at dinner."

"Much obliged," said Grant; "but I ordered my dinner at the Lion."

"Then the Lion may eat it," said my father.

"Look here, sir, Sir John will never forgive me if I leave a friend of his to be smoke-dried in the village tavern; you must take up your quarters with us while you stay at Oakham; and Jack, you will see about his things being brought down to the Grange."

Grange."

Jack was myself, and exceedingly willing I was to second the motion that our new friend should make his stay among us. I began to feel a singular lik-ing for him. After the atmosphere of London clubs

ing for him. After the atmosphere of London clubs and law-courts the contract with a mind so fresh and out-spoken, and so free from the shackles of conventionality, was inexpressibly agreeable.

"You are exceedingly good," he replied, "but my outfit is much more in keeping with the Lion's Den than with Mrs. Aubrey's drawing-room."

"Stuff and nonsense, man," said my father; "Mrs. Aubrey is used to every variety of costume; it is a settled thing, then. Jack will bring you home to dinner, and if Mr. Edwards would favor us—"

us—"
"Most happy," said that gentleman; "and I shall hope by-and-by to see Mr. Grant at the par-

Sonage."

There were a few parting bows, and we left the There were a few parting bows, and we fent the library. My father's bow as waiting at the door to carry him to the farm, but Grant detain him. "Just see here, Mr. Aubrey," he said, whilst a certain look of perplexity appeared on his countenance, "I don't feel sure about this business. You see, you knew pathing about me."

"I don't feel sure about this business. You see, you know nothing about me."

The extreme simplicity of his words and manner, contrasting as it did with so many an evidence that the speaker was not an ordinary man, had a singular charm about him, and my father felt it. "I know that you saved Jack here from breaking his bones yesterday," he replied, "and that you are Sir John Ripley's friend, and anything more you can tell us if you like after dinner;" and with a farewell gesture, my father cantered off, and Grant and I returned to the White Lion to arrange for his transfer to the Grange. transfer to the Grange.

TO BE CONTINUED.

GLADSTONE STILL VIGOROUS.

HE SPEAKS FOR TWO HOURS TO A LARGE AUDIENCE

came over, and the people in London were on their mettle to give him a handsome reception, the old duke had him down here, and I fancy he puzzled him rarely. There were over sixty guests sat down each day to dinner; and when they went to the Bradford races, each gentleman was asked to choose his own equipage, barouche, or phaeton, green or claret color, black or bay horse, or whatever he chose, and it was ready. Well, of course, I know it was readyse extravagance, but you see it was all of a piece with the duke's character—so open-handed and munificent, I often warned him it could not last; but he never would take alarm. You find the money, Anbrey, he would say, 'and I'll spend it.'"

"Popular? I should rather think so! A kind word for everyone, and then such a noble presence. But the crash came at last, as I said, and it fairly broke him. When at last the creditors could be held off no longer, he looked into his sffairs, and it was just the crash came at last, so I said, and it fairly broke him. When at last the creditors could be held off no longer, he looked into his sffairs, and it is the Bradford branch of the Carstairs family, had being cut off, and Oakham sold. The younger, that is the Bradford branch of the Carstairs family, had raked together a lot off money with their coal mines

had developed a peculiarity hitherto unexpected—he showed a vivid imagination. (Cheers) But he would see from these proceedings whether Home Rule was dead or whether the aid of an undertaker should be invoked to serve the absolute necessities of the other party. (Laughter). The Irish ought not to acquiesce in government by unequal laws. They should resent a government which, while professing anxiety to execute the law, manifested contempt for it whenever it found the law's action inconvenient. Apart from imperial necessities, Irishmen must be the best judges as to how to deal with local affairs. Mr. Gladstone illustrated at length the inequalities in the laws under which the Irish suffered, especially the laws dealing with combination, public meeting and the prison treatment of political effenders. Lord Hartington, he said, charged the Liberals with the responsibility for the evictions in Ireland. The responsibility in reality belonged to those who refused to give to the Irish tenant the relief from arrears that has been given to the Highland tenant. When Mr. Gladstone referred to the two wings of the Liberal party for the purpose of denouncing the broken piedges of the dissidents, some one in the hall shouted: "One wing has no feathers." This sally was greeted with much laughter. Mr. Gladstone went over the old ground of the history of the union. He said that at the close of the last century the Protestants and Catholica in Ireland joined hands, but Tory wire-pullers made it their business to introduce, mainly through Orange lodger, religious animosity and intolerance between them. In conclusion, he asked what the dissidents could look for except speedy extinction. Could they reasonably expect Irishmen, undes the present favorable circumstance, to change opinions that had been held for seven centuries. Why persist in such a hopeless battle now that Ireland was fighting, not with threats of separation or fenianism, but with confidence in a powerful party, whose irrevocable decisions he knew were supported by th

voice.

Mr. Gladstone resumed his seat after speaking for nearly two hours. The close of his address was the signal for prolonged cheering.

Sir William Vernon Harcourt proposed a vote of thanks to Mr. Gladstone, and Mr. Morley seconded the motion, which was adopted. Mr. Gladstone made a brief response.

London, Nov. 8.—All of the morning papers, with the exception of the Times, commenting upon Mr. Gladstone's speech at Birmingham, speak highly of his marvellous resources. of his marvellous resources.

DOWN-TRODDEN POLAND.

Religious intolerance in Russia was never, it would seem, so quietly active as it is at present, and grievous charges are made against Alexander III. for not staying the haud of the Procureur of the Holy Synod in his treatment of Polish Catholics and of Lutherans belonging to the Baltic Provinces of Esthonia, Livonia, and Courland. The oppression complained of is extended to educational measures as well as religious, and according to all accounts it weighs more grievously on the people suffering from it, than any trial to which they have been subjected since the first Alexander of the Romanoffs ruled all the Russias. One can hardly believe that in the old Popish province or Podolla the Government should exert such an unjust autocracy as to forbid a Catholic sugar-refiner to employ Catholic servants in any capacity on a single guage branch line which he himself has laid down to form a connection with the South Western Railway system.

a connection with the South Western Railway system.

That is one tangible grievance out of many. Here is another: A Russian priest, of the Orthodox creed, living on the Austrian frontier, was anxious to know what methods of religious influence and argument were employed by the Jesuits, who were holding a mission over the border. He dared not go himself, and so he seat his servant instead. The servant became a Catholic as the result of his investigation: so did between sixty and seventy of the villagers. Then down swooped the Government! Some recanted, some were placed under disciplinary Church, surveillance, and some were sentenced to six months' imprisonment. These last appealed, and their case was heard again a few days ago, but as a Catholic happened to be on the bench an objection was raised by the Procureur, and the whole business has been postponed sine die Added to political coercion, the Poles, it would appear, have to submit to most exasperating religious disabilities. perating religious disabilities.

RACE GRATITUDE AND RELIGIOUS

An African Methodist Episcopal minister, Rev. Wm. H. Morris, at the National capital, has honored Leo XIII. by a poem on "Resulting Freedom" prompted, says the writer, "on reading the Pope's printed letter to the Brazilian Bishops." Sharply does he point the contrast between this Catholic emancipation and that here:

No atreams of blood Were shed on battle field; no wounded men
Were borne from slaughter's pen; no dying groans
Were heard in hospitals; the surgeon's knife
Or saw dismembered not a fractured limb:
The Jubilee of Leo was at hand—
How should the priestly feast be fitly kept?
What off-pring should that thankful nation make
To our Orestor and Redeemer Who
Had spared their Holy Father's precious life?
With hands uplifted I render thanks to Thee,
The nation's God, because Brazil is free.
Many persons criticize in order not to seem ignore-Were shed on battle field; no wounded men

The nation's God, because Brazil is free.

Many persons criticize in order not to seem ignorant. They do not know that indulgence is a mark of the highest culture. —Carmen Sylva.

It is a great relief, and quite refreshing indeed, to see that, while the shafts of calumny are being hurled at the Church from all directions, one man at least from the outside has the manliness to boldly make the following assertion in the columns of Europe's monarch journalist, the London Times: "It has come to pase that the Church of Rome, and I believe the Church of Rome alone, is essentially the Church of the poor." The man who has the moral courage to thus express himself is Dean Lake of Durham, England. He spoke the truth, and may the God of truth bring him yet inside the One Fold.

The Catholic parent who will allow his children.

The Catholic parent who will allow his children

BY THE REV. MENEAS M'DONELL DAWSON LL. D., F. R. S.

PART II. JAMES GRANT, J. M'DONALD, GEO. HAY ETC , AND THEIR TIME It will ever be a mystery to ordinary readers how it came to pass, that with

abundant means of defence at hand,

no efficient protection was given to the

Bishop's house or those of the Catholic laymen which were attacked and plundered. The town guard is not worth mentioning : but there was in the city a numerous body of the regiment of "Fencibles," commanded by the Duke of Buccleugh. If these men had acted, there would have been no destruction of property. But how came it that they did not set when their commander displayed so much zeal and courage? The riot act, indeed, was read; but no entreaty on the part of the commander, or the Lieutenant Colonel, could prevail on the magistrates to use the military at their command, in other words, they would not authorize the soldiers to charge the mob. This looked like collu sion with the rioters, as was, indeed, alleged with much show of truth. Why did not the Commander, who was Lord did not the Commander, who was Lord Lieutenant of the county, give the order to scatter the rabble? Nobody suspected him of connivance. He frequently en-dangered his life by his personal efforts; but the civic authority alone, we imagine commanded in the city. It was a pleasure to hear the late Mr. Menzies of Pitfodels to hear the late Mr. Medzies of Pittodeis, sprang into the midst of the mob, seized a ringleader, and handed him to the authorities. This, it appears, he did several times, at great personal risk. But what availed it? No sooner were such parties committed to prison in the Castie than they were liberated, and Castle than they were liberated, an that by the orders of the Lord Advocate it looked like inaugurating anarchy when the rulers of the land thus er couraged the outrageous proceedings of an impious and lawless mob. Several tradesmen suffered the destruction of their shops. Among these sufferers were Lockhart and Smith, who, it will be remembered, left the non-juring flock and became the occasion of "the appen

dix" to Bishop Hay's work on Miracles.

The dangers arising from the agitation in Scotland discouraged the Government from forwarding the Relief Bill The Scotch members were induced by the popular clamour to withhold their support, So, with the general consent, it was formally withdrawn. Bishop Hay, now that nothing more could be done towards the great object of repeal, in the meantime, bastened back to Scotland, where his afflicted people stood in need of all the comfort and support it was in his power to afford them. He reached Edinburgh at the very time the flames were devouring his new house and church. While walking from the inn towards his home, quite unaware of what was happening, he observed that the streets were unusually crowded. To his great surprise, the crowding increased as he proceeded. When near Blackfriars' Wynd, he enquired of an old woman whom he met, what the matter was—what it all meant. "O, sir," she replied, "we are burning the popish chapel, and we only wish we had the bishop to throw into the fire." The bishop made the best of his way to the castle, where he was safe in the midst of our brave military.

The day after that on which the new

house was burned, the mobattacked and plundered the chapel house in Black-irias' Wynd. It was, however, in so crowded a locality, that the whole city would have been in manifest danger if it had been set on fire. Resistance was therefore made, and successfully. stand which Principal Robertson had made in support of moderation, humanity and justice, had rendered him obnoxous to the fanatical populace. They determined, therefore, to devote the afternoon to the destruction of his residence which was within the precincts of the University. He himself took refuge in the castle, and a st. ong detachment of the "Fencibles" supported by cavalry,

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No Cross, No Crown.

F. L. STANTON.

sometimes think when life seems drear
and gloom and darkness gather here—
when hope's bright star forsakes my skies
and sorrow o'er my pathway lies,
it would be sweet, if would be best
to fold my tired hands and rest;
in then God sends an angel down
who sweetly says: "No Closs, no Crown!"

Last night I heard the river moan
With and and melancholy tone;
I saw its waters flashing free
And dashing healiong to the sea!
I would have plunged beneath its tide
And on its friendly bosom died,
But thee God sen; an ange; down.
Who whispered still: "No Cross, no Crown

I said: "The world is dark and lone;
There is no band to hold my own.
I cannot bear the noonday heat,
The thorns so pierce my bleeding feet!"
"Behold!" he cried, "where, seardiced,
Shine the red, bleeding wounds of Christ!"
And fell his tears of meroy down,
While still he said: "No Cross, no Crown!"

Then turned I from the river shore And sought the lonely world once more; With aching beart and burning head To battle for my crust of bread! But Hunger came, who knew me well, And fainting by the way I fell. But et all the angel flattering down, And weeping said: "No Cross, no Crown?"

No Cross—no Crown! . . As standing there, The cross too heavy seemed to bear; And for the crown—I could not see That it was ever meant for me! The words I could not understand, Even while I pressed the ange!'s hand; But still he looked with pity down, And still he still, "No Cross, no Crown."

Back to the world I turned again To feel its grief, endure it pain; But all the sweetness that it gave I followed weeping to the grave; And from the cold and quete soul I lifted my sad eyes to God, And saw the angel coming down, And in his hands a golden crown.

Then I forgot my earthly loss
And kneeling lifted up the Cross;
Though sli at orce made lift so sweet
Lay 'neath the lilles at my feet!
A radisuce from the realms of Light,
Flashed for a moment on my sight;
A still small voice came fluttering down—
"It is enough. Receive the Crown."

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

BY THE REV. ENEAS M'DONELL DAWSON, LL. D., F. R. S.

PART II.

JAMES GRANT, J. M'DONALD, GEO, HAY,

It will ever be a mystery to ordinary readers how it came to pass, that with abundant means of defence at hand, no efficient protection was given to the Bishop's house or those of the Catholic laymen which were attacked and plundered. The town guard is not worth mentioning: but there was in the city a numerous body of the regiment of "Fencibles." commanded by the Duke of Buccleugh. If these men had acted. there would have been no destruction of property. But how came it that they did not act when their commander displayed so much zeal and courage? The riot act, indeed, was read; but no entreaty on the part of the commander, or the Lieutenant Colonel, could presult on the magistrates to use the military at their command, in other words, they would not authorize the soldiers to charge the mob. This looked like collu sion with the rioters, as was, indeed alleged with much show of truth. Why did not the Commander, who was Lord did not the Commander, who was Lord-Lieutenant of the county, give the order to scatter the rabble? Nobody suspected him of connivance. He frequently en-dangered his life by his personal efforts; but the civic authority alone, we imagine, commanded in the city. It was a pleasure to hear the late Mr. Menzies of Pitfodels relate how Henry, Duke of Buccleugh, sprang into the midst of the mob, seized sprang into the midst of the mob, seized a ringleader, and handed him to the authorities. This, it appears, he did several times, at great personal risk. But what availed it? No sooner were such parties committed to prison in the castle than they were liberated, and Castle than they were liberated, and castle than they were liberated, and castle than they were liberated to prison in the castle than they were liberated, and castle than they were liberated to prison in the ca when the rulers of the land thus en remembered, left the non-juring flock and became the occasion of "the appen

in Scotland discouraged the Govern-Hay, now that nothing more could be done towards the great object of repeal, in the meantime, bastened back to Scotland, where his afflicted people stood in need of all the comfort and support it was in his power to afford them. He reached Edinbursh ment from forwarding the Relief Bill The Scotch members were induced by very time the fismes were devouring his new house and church. While well-innew house and church. While walking from the inn towards his home, quite new house and church. While walking from the inn towards his home, quite unaware of what was happening, he observed that the streets were unusually crowded. To his great surprise, the crowding increased as he proceeded. When near Blackfriars' Wynd, he enquired of an old woman whom he met, what the matter was—what it all meant. "O, sir," she replied, "we are burning the popish chapel, and we only wish we had the bishop to throw into the fire." The bishop made the best of his way to still remained in custody, would probably

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had been set on fire. Resistance was therefore made, and successfully. The stand which Principal Robertson had made in support of moderation, humanity and justice, had rendered him obnoxdetermined, therefore, to devote the afternoon to the destruction of his residual to the destruction of his residual to the destruction of his residual to the day before of Your Loriship's dropdence which was within the precincts of the University. He himself took refuge in the castle, and a st ong detachment of the "Fencibles" supported by cavalry, a worse position than they had been in

effectually protected the house of this excellent man notwithstanding the oft-repeated attacks of the mob.

Some fear was entertained for Lord Linton's town residence, Ramsay Lodge, and his infant daughter was removed to a place of safety, while his chaplain, Mr. Cruikshanks, withdrew for a few days to Fraqueir House.

Mr. Cruikshanks, withdrew for a few days to Fraquair House.
Wednesday evening, according to a notice sent, was appointed for a visit by the mob to Sir John Dalrymple and Mr. Crosbie. The latter was not only an eloquent leader, but also at the same time al skilful artillery man. He availed himself their branch of the same time all the leaders. himself of his knowledge and made war-like preparations, covering the roof of his house with hand grenades and loaded his house with hand grerades and loaded blunderbusses, and, so, awaited the arrival of the enemy. Sir John, as he himself related, not being so well acquainted with the art of war, sent a a requisition to the magistrates, as one of the king's judges, asking for a guard of soldiers and a qualified person to read the riot act, and that he, as a justice of the riot act, and that he, as a justice of the peace for the county, should have the command of the whole party in the event of his house being attacked. The magistrates could not assist him, as his house was not within the Royalty. They, however, sent his message to the sheriff. This official at once went to him, and offered him a hundred soddiers, the viot offered him a hundred soldiers, the riot act, and as much powder and ball as he wished for his use on the occasion. The populace hearing of the formidable prepopulace nearing of the formidable pre-parations that were made to receive them at the houses of Sir John Dal rymple and Mr. Crosbie, contented them selves with marching forward and back. ward, several times, before their gates; but, without venturing to attack. Surely as much might have been done, and with as good results, at the commencement of the riot. "Where there's a will there's

a way.' The same evening, the Lord Provost and magistrates pronounced their own condemnation by a Proclamation which they issued. It formally assured the citizens that the Relief Bill had been withdrawn, and that, in consequence, "the fears and apprehensions of wellmeaning people with regard to the penal laws against Papists" might now be set at rest. They concluded by informing the public that the magistrates were now

resolved to take vigorous measures for repressing riotous and tumultuous meetings of the populace; for now they were satisfied "that any future disorders could proceed only from the wicked views of bad and designing men." This was an indirect, indeed, but certain sanctioning of the riot that had just occurred, and of any similar riot provided that its object were opposition to the Catholic Relief Bill. Well-meaning persons had mobbed and rioted, plundered and burned in order to obstruct the repeal of the Penal Laws. There was no further alarm on that head now; future rioters and incen-diaries, therefore, would not be allowed the benefit of the mild treatment suitable to well-meaning persons Thus was a dangerous precedent established. But, indeed, nothing better could have been expected from the magistrates of Edinburgh. But what must not be our surprise when we find men of the highest surprise when we had men of the highest education, statesmen and judges of the land, acting with the like pusillanimity! A few days later, a proclamation similar to that of the magistrates was issued by Sir Thomas Miller, who was at that time the highest criminal judge in Scotland. He claimed to be authorized by Lord Weymouth, one of the secretaries of State, who, through the medium of the Lord Justice clerk, desired to assure the people of Scotland that no bill for the repeal of the laws against Papists was intended to be brought into Parliament by any member of the Government, or by any other person known to Lord Wey-mouth. He ended by expressing the hope that this assurance would 'quiet the minds of all ranks of people on this

Bishop Hay, who had suffered so much, couraged the outragecus proceedings of an impious and lawless mob. Several tradesmen suffered the destruction of their shops. Among these sufferers were Lockbert and Smith, who, it will be remembered, left the non-juring flock and heaves the consistent with a new tradesment that words could convey. Tae first half of his letter was in French, in case it should be intercepted. "Have no fear at all; everything will turn out to your advantage. It is reported that to your advantage. It is reported that the city will willingly pay your damages. Let me know where you are; I will come and see you. If you want money I will Buccieugh; ne ventured his hie, over and and over sgain, to save your house and your people, and had the magistrates done their duty, as he did, your house would now have been standing and Mrs. MacDonald his later and think this as the time.

The bishop made the best of his way to the castle, where he was safe in the midst of our brave military.

The day after that on which the new of the most zealous subjects will be lost zealous subjects will be zealo to the King . . . If the corporation be lost obliged to pay the damages done and the prisoners be not punished, then crowded a locality, that the whole city would have been in manifest danger if it country to itself, they may chance to hear of it. I did not expect to see the day when the non jurors and the enthusias tical part of this country were to pre-scribe Acts of Parliament for the rest of us. Their fury was the more ungener-ous that the news had come down

WENDELL PHILLIPS AND THE COLORED PRIEST.

for thirty years, after all that they had done towards promoting the relief of their brethren in England and Ireland. The clergy were without a house or church, and were obliged to live concealed in the houses of their friends. Bishop Hay's papers were fortunately saved from the flames; but his furniture and a caluable library, the accumulation saved from the flames; but his furniture and a valuable library, the accumulation of three of his predecessors, had partly been destroyed by the fire and partly distributed, by public action, among the riotous populace. He, nevertheless, shewed the most exemplary resignation. He was more concerned for the sufferings of his afflicted people than grieved by his own losses. He exborted them not to be discoursged, but to trust that in God's own good time, "He will make light to rise out of darkness and order out of confusion." He assured them, moreover, that if they and he himself were not wanting in their duty, His infinite good ness would turn all to their greater good, remembrains. ness would turn all to their greater good, remembering "that all things work together for good, to them who love God;" and "that, through many tribulations, we must enter into the kingdom of heaven." He conjured them, at the same time, never to allow the slightest resentment against those who injured them, to enter their hearts, following them, to enter their hearts, following the example of Him who prayed, when on the bitter cross: "Father, forgive them for they know not what they do." Aberdeen was also threatened; and was only saved from a riot, similar to that which had disgraced Edinburgh, by the successful exertions of Principal Campbell and Dr. Gerard in behalf of order and peace.

In Glasgow the Catholics were less fortunate. A day of fasting and humiliation had been appointed throughout Scotland, by Royal proclamation, on account of the war with France and America. The "friends to the Protestant interest" resolved to give additional

ant interest" resolved to give additional ant interest Pesoived to give additional sanctity to the day, by a riotous attack on the property of several Catholics of the place. In defiance of the magistrates and the military, the mob completely destroyed the stock in Mr. Bagnall's Staffordshire warehouse, together with his private residence. On some of the ringleaders being apprehended, the pop-ulace demanded their release with such fury, that the authorities were obliged to set them at liberty. The magistrates, however, adopted more vigorous mea-sures; the streets were patrolled by military and by a large body of special constables furnished by the incorporate trades, and the riot ended with the day. The principal merchants and even the ministers were ashamed of the violence of the mob and kindly received the victims of its lawlessness. There never was any difficulty in obtaining full com-pensation for their losses.

Symptoms of an inclination to riot were manifested at Dundee They were promptly and effectually checked by the commandant, who swore that, on the first appearance of any disorder, he would turn out four hundred soldiers with fixed

A mob at Peebles audaciously threatened the ancient house of Fa-quair. Their wrath, however, was pleased to be satisfied by throwing stones at the Catholics as they came out of the chapel. They were probably cool enough to calculate the cost of further

A Perth mob, bent on mischief, put itself in march for Stobhali under the auspices of the "Friends to Protestant isto." The county gentlemen, however, The county gentlemen, however, gathered a respectable force, consisting of their servants and the country people, for the defence of their Catholic neigh bours. The mob becoming aware of this preparation to meet them and hearing the discharge of firearms, retired without

risking a battle.

It was a sorrowful time. The clergy could not walk abroad in the streets till after nightfall; and as regarded the public whatever with Catholics even in the ordin ary business of life. A fanatical member ary ousiness of life. A fanatical member of Parliament went farther still and proposed that for the more effectual annihilation of the hated religion, Catholic children should be taken from under the care of their parents and be brought up by Protestants. So little prospect was there of escaping from such cruel persecution, that the Catholics seriously persecution, that the project of emigration in a body, to some foreign country. Spain was thought of and the Spanish ambassador at London gave every counten ance to the scheme. It was discouraged by influential Catholics, and, in a short time, abandoned. Meanwhile Bishop Hay was making great exertions in order to obtain indemnification and protection to obtain indemnification and protection for the future. His two fold claim occu pied the attention of Parliament for some time, and was keenly debated. Mr Wilkes and Mr. Fox insisted on Mr. Wilkes and Mr. Fox Insisted on more than the bishop asked. They would have the Relief Bill immediately proceeded with, Mr. Burke was the most clequent advocate; and finally, after much debating, he induced the Legislamor to decide that Gavarnment should ture to decide that Government should ture to decide that Government should pay one-half of the damage done by the Edinbu gh riot, and that the city should be compelled to pay the remaining half. The assessors had already decided that payment be made, but the magistrates and council held the contrary opinion. The debates in Parliament aroused their fears; and they were only too glad to find that they were obliged to pay only one-half.

The assurance of protection to Catho lics by the Legislature was quite another question. It was objected to on the ground that it would have amounted to a repeal of the penal laws, and could not be safely entertained in the actual not be sately entertained in the actual state of the country. The bishop and his friends were only too glad that they had succeeded so well, and found so many powerful supporters among the rulers of the land. Although there was no formal promise of protection, Catholics and their property, nevertheless were protheir property, nevertheless, were pro-tected in every place where riot was attempted, except one, and that one, the capital of the country, was made to pay for its delinquency.

TO BE CONTINUED.

A Cincinnati distatch in the Catholic News says, that a novel and very edifying scene was witnessed in the Cathedral of that city, recently, it being the celebra-tion of High Mass by the Rev. Father Tolton, a colored priest. The announce ment in the morning papers of this fact, and that His Grace Archbishop Elder would preach, brought out an immense congregation, which filled the sacred edifice to its utmost capacity. Many colored people and non Catholic were in attendance and were evidently deeply impressed with the grand and sole exercises. The scene, indeed, was long to be remembered, and recalls to the mind a similar incident which the late Wendell Phillips states that he witnessed making a tour of Europe. One Sunday morning he visited St. Peter's to witness the celebration of mass in that gorgeous and megnificent temple. As it was late when he entered the priest had already ascended the pulpit and commenced his sermon. Mr. Paillips speads of the incident in the following way: "As I entered the church I remained for awhile close to the door, but as I could scarcely see and could not at all hear the speaker, moved further up to within hearing disastonishment, I saw that the speaker was a black man—a full blooded negro. I listened attentively to the words he uttered—as he spoke in Eoglish—and I confess that I never listened to a pure or more classic strain of my native tongue than fell from the lips of that poished and gitted priest. "I marveiled for a while at this won-derful transition of the black man and

said to myself: 'All honor to the Catholic Church, for it is within her pale alone such things are to be seen and found."

No dcubt many of those who saw Father Totton thought and feit as did Mr. Phillips, for in no other Caurch in this city and country would a colored man be permitted to officiate in the exercises of a white congregation, and that, too, when one of their pickers was that, too, when one of their bishops was presen'. But the Catholic Church draws presen'. But the Catholic Church draws no line between race, color or caste, but invites all to partake of her blessings and share her glory. "One fold and one Shepherd" are the words of her Divine Master, and woe to those who argument the folds and multiply the shepherds.

For the Babies

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

How Some Behave in Rome.

Here are some pretty good stories from Rome: I. An American Protestant lady of course she was a lady) took her chil-iren to see the Mamertine Prison in the Forum, "where," as she said, "the Apos tles Peter and Paul were imprisoned by those horrid Catholics." 2. A Scotch countess was visiting St. Peter's and she talked and laughed until the Chamberiain told her in English that talk was forbidden, "but I am a Protestant." "Ah, madam, I am sorry for you, but still you must not talk."

For Scrofula, Impoverished Blood and General Debility

Scott's Emulsion of Cod Liver Oil with Typophosphites, has no equal in the whole realm of Medicine. Read the following: "I gave Scott's Emulsion to my own child for Scrofula, and the effect was mar-velous."—O. F. Gray, M. D., White Hall, Ind. Put up in 50c and \$1 size.

Prevailing tickness. The most prevailing complaints at this season are rheumatism, neuralgia, sore threat, inflammations and congestions. For all these and other painful troubles Hagyard's Yellow Oil is the best internal and external remedy.

A Reasonable Hope

Is one that is based on previous knowledge or experience, therefore those who use B. B. may reasonably hope for a cure because the previous experience of thou-sands who have used it, shows it to have succeeded even in the worst cases,

Mother Graves Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

PROMPT, POTENT AND PERMANENT results always come from the use of Milburn's Aromatic Quinine Wine.

It IS SAFE TO USE Freeman's Worm Powders, as they act only on the worms and do not injure the child.

PAINFUL BURNS, bruises, scalds and cuts are quickly soothed and healed by Victoria Carbolic Salve.

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M. S. MURRAY & Co. 124 Dundas street and 125 Carling street

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MESSES, DONAT CROWE, LUKE KING and
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Rates of Advertising—Ten cents per line
eson insertion.

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Catholic Record.

London, Sat., Nov. 17th, 1888. PROSTESTANT MISSIONARIES.

Canon Taylor, of the Established Church, has an article in the Fortnightly Review on the subject of the failure of Protestant missionaries to convert the heathen. The learned Canon declares that the vast amount of money and energy spent in Asia and Africa, on the work of evangelization, is not followed by any appreciable results. And quoting from statistics as given by the missionaries themselves, who are not likely to underestimate the results of their own efforts, he arrives at the conclusion that it would take 183 years for all the different mis sionary societies to convert as many as are born in one year among the non-Christan population of Asia and Africa. Following up the lives and the history of the so-called converts, over whose actual salvation there was much jubilation and great rejoicing in Exeter Hall-and other missionary centres-it was found that there is a remarkable tendency emorg the converted heathen people to revert to the religion, or to the no religion, of their forefathers. The zealous contributors in England to the missionary fund, the titled ladies and gentlemen who are in the babit of pourirg out their available treasures and spending fabulous sums in the very laudable effort to spread the light and establish Caristianity in heathen lands, are utterly astounded at the revela tions of Canon Taylor. His truthful expose of the true inwardness of missionary labor and its results provokes any amount of angry criticiem. And he is told that Christians have to obey the command to preach the gospel to the whole world, without "troubling themselves about the result from an arithmetical point of view. The missionary societies will collect and take good care of all the moneys sent in to their coffers. They will have shiploads of bibles without note or comment, and cartloads of tracts ready for distribution; they will have Rev. Smiths and Rev Robinsons with wives and families, all en route by the Suez Canal, or actually enjoying themselves after a long and tedious voyage by sea and land, in opening school or leading in prayer at Coromandel, or some other lovely spot "by the South sea wave." But they are not to trouble themselves about the results in point of the numbers saved from idolatry. Were the numbers considerable, long lies flourish of trumpets. But because the fingers of the hand, the missionaries are to be consoled with the assurance of having obeyed the command and made an effort, mathematics being left out of the question. Again, the fact is mentioned that occasionally "beathers profess conversion for the sake of the pecuniary assistarce they expect to get from their evangelizers." It is not to be wondered at that conversions of this nature should be only transient, and of the shortest possible

A few such conversions occurred in Ireland during the famine years. The poor starving peasantry of Connemara and the Island of Arran were lured away, at least ostensibly, from the faith and Christian practices of their fathers. They received warm clothing, abundance of Indian meal and soup at will, on condition of sending their children to proselytising schools and of entering their names on the list of converts. But when better times came round, when the potatoe blight disappeared, and when wages could be had for honest work, the proselytising schools were abandoned, the so-called converts made public reparation for the scandal they had given by their spostacy, and were restored once more to the Church's favor. If the conversions in Asia and Africa by Protestant missionaries are of a similar character-and Canon Taylor says they are-how is it possible to flatter ourselves with the assurance that any true or real conversions from heathenism to Christian faith were ever | which are all that British Government has made in those benighted countries?

duration.

There must have been, therefore, a good deal of truth in the assertion of Musa

"were merely Proselytes," and although he was for many years reckoned a convert, he did not feel that he was a Christian un til be joined the Salvation Army. And this is what the Church of England has come to at last. It has been petted and pampered by Government patronego and fat livings, and could never reach the masses or make one convert among the

Hindoo or African populations. Canon Taylor declares that the belief now gains ground that "the Sandwich Islanders, so long cited as the best product of missionary zeal, are fast reverting to heathenish customs, and that the Abyssintans are merely nominal Christians" It seems after all that the large sums of

money lavished on the conversion of Hindoos and Mahomedans, if kept at home, might have been laid out to better advantage and with much greater profit to society. Were the equalid notels and tenement hovels of London and other English cities visited by the charitably-disposed-were the poor famish. ing children properly clad, and enticed to school and church by little presents of wholesome food, and made virtuous by separation from the vile dens in which the Whitechapel murders and other atrocities are concocted, crime would diminish, poverty be lessened, and the hells of London and Liverpool would be changed into smiling homes and terrestrial Edens.

LORD HARTINGTON IN BELFAST.

Lord Hartington has finished his tour in Ireland, which, like Mr. Chamberlain's, was confined to the little area which sends to Parliament the minority of the Ulster representatives. With the Orangemen of Belfast for his audiences, he was able to get the encouragement of cheers while upholding the "practical Christianity" which is administered in Ireland by the blood-stained Chief Secretary.

His Lordship was very anxious to press apon his hearers the conviction that he is the same Liberal politician that he ever was; that his present support of a Tory Government, which refuses to grant to the people of Ireland any concession of Liberty and Home Rule, which muzzles the press, imprisons editors and members of Parliament who presume to assert that the country is badly governed, is quite in accord with the views he upheld before a Belfast audience on the occasion of his former visit to that city, views which he also upheld elsewhere, that the "Irish Land Act should be strengthened and extended . . that further progress should be made, increasing and multiplying the number of

occupying owners in Ireland . . . that larger local powers of self-government should be substituted for the numerous boards which take so large a share of the administration of Ireland.

Why were these measures ever needed? and why did Lord Hartington advocate them before? Was it not, ostensibly at least, because the people were downtrod den and oppressed by the wealthy landlords who had the whole population of the country under their iron heel, and who used their power for the purpose of ex terminating the tenantry? This tyranny no one denounced more impassionedly than Lord Hartington himself. Are not the people now suffering under the same heartless tyranny? Are not evictions carried on in the same brutal manner? of the converted, with names and places of Are not the old and the infirm still turned to arbitrary measures." If this be explicit. It said: "We are bound to residence, would be sent home with a great out to the roadside to die? Do the people not see their houses, built by the sweat of neophytes may be easily counted on the their brow, torn down before their eyes? Are not their crops still seized, and their possessions destroyed because they are unable to pay exorbitant and impossible rents? Why then does His Lordship now uphold the Government in the denial of

remedial measures? Let us see the reasons which he adduces for his changed course. First he tells us that in belonging to the Liberal party at the former period he belonged to "a distinctly and thoroughly Unionist party." He could not support Irish demands for justice, unless it were distinctly understood that the union between Great Britain and

I reland should be maintained. Such a statement of principles is quite worthy of being enunciated by the friends of a Turkish or Chinese despotism, but it will not and it should not be accepted by any party living under a constitutional Government, such as Great Britain is supposed to be. "A just king setteth up the land." Lord Hartington has often proved that Ireland has been crushed, instead of being "Set up." If then this is the result of Union, a true Liberal would say : 'Away with such a Union ! a Union which oppresses only, and which depopulates the kingdom, is not worth preserving." "In the multitude of people is the dignity of the king; and in the small number of the people is the dishonor of the Prince." Proverbs xiv, 28 The object of good government is the amelioration of the condition of the people, not their oppression, impoverishment and extermination, ever effected in Ireland.

But after all it has been proved over and over again that the object of the Bhai, when he declared in a public meet- people of Ireland is not to destroy the ing of the Salvation Army held a few Imperial Union. If oppression is necessar-weeks ago in Toronto, that there "were lly the concomitant of Union, the Union no real converts in India." All those ought to succumb; and it is true that time, even at the present time, to propose noble work of the good pastor who made a pretense of Christianity from time to time it has so appeared. So

persistently have the British Government and Parliament refused to listen to the story of Ireland's wrongs, that Irishmen have despaired of obtaining a remedy, except by gaining complete independence; but this was the remedy of despair. Now the case is different. The English people have shown lately so much good will towards Ireland, that the Irish leaders do not dream now of the disruption of the Empire. They expect to gain redress by the methods which are in accordance with the fundamental principles of the Constitution. Lord Hartington misrepresents the case when he tries to con found the Irish cause with that of revolutionists who seek to dismember the En-

Another fallacy of His Lordship, though not original with him, is couched in the following terms:

"I do not think that is an in party embark sgain in great schemes of legislative reforms for Ireland both the Irish Nationalist party and the Liberal party of England should show some signs of an intention to conduct an agitation which they have a perfect right to con-duct within the limits of law and the lines of lawful and legal constitutional

This whole argument is based on

falsehood, but even if the statements of fact were perfectly true the conclusions would be quite unwarranted. Take human nature the world over, and it is too much to ask that men should first content themselves under cruelly oppressive measures, before their complaints against such measures be listened to: and it is equally against the interests of the Empire that such a course should be followed by men who are called statesmen. It may be that in Timbuctoo or Ashantes human nature is so degraded that it can endure the regime of a brutal absolute despot, but it is a disgrace to our civilization that a man of Lord Hartington's antecedents should ask white men to do similarly. The Irish cannot be expected to content themselves with the regime that has been infl cted upon them, until every spark of noble spirit be quenched in their souls; and would it be to the advantage of the British Empire to reduce them to such a condition before admitting them as freemen to an equality with their fellowsubjects of England and Scotland? Would the prestige of the British Empire be any more glorious, if the soldiers who shed lustre on British arms in the Crimes, in India, France, and Spain became as epiritless as the Bechuanas or Hottentots ? But there is no fear that the Irish will become thus degraded. The enthusiaem they exhibit, in spite of unjust laws, in holding their meetings of remonstrance and defiance against oppression shows that it would be easier to change the course of the Nisgara river than to make them indifferent to the sufferings which their fathers and mothers, their brothers and sisters and children endure from bad laws cruelly administered. And for this Lord Hart. should remember the aphorism of Junius :

true, the Irish who defy these tington, who advises them. Lord Hartington's statement of the case is equivalent here grievances redressed, for, notwithstanding his denial of the fact, the conditions he wishes to impose are impossible; impossible without a new creation of man.

Is Lord Hartington sincere in proposing such conditions? We cannot believe that he is. He cannot be ignorant that the only excuse which can be offered and which is offered for the perpetuation of the present Coercive Policy of the Government is its very moment that Lord Hartington was thus asserting that the laws are systematically violated and defied in Ireland, Secretary Balfour was telling another audience wise that Ireland is at this moment in a possible for him to have endorsed it." most peaceful and law-abiding conditionas peaceful as it was in 1881! Thus do the Coercionists refute each other. Lord Hartington's reasons for Coercion are, therefore, merely pretences resorted to in the desperation of a bad cause. As a matter of fact Ireland is not in a lawless condition. On the contrary, in almost every county, and especially in those counties where the administration of the laws has been most brutal, the absence of serious crimes from the calendars of the courts has been a subject of surprise to the judges. The crimes in those counties have been the crimes committed by the landlords and the police, the proteges and officials of the Government, who have with impunity despoiled the people of their property, and robbed and murdered them at will.

Further, Lord Hartington declares that the British Parliament is quite ready and anxious to remedy all Ireland's wrongs, and that the Government are ready at any

under certain conditions—the conditions being this time that the Irish members of Parliament give them their support! If this be true, why do they not now apply their panaces? They need not wait for the support of an Irish party, for they have a majority at their backs at present Besides they are never tired of telling us that the interests of the minority in Ireland are of far greater importance than those of the majority, and even this is stated by Lord Hartington in the very speech now under consideration. Why was not a remedy offered in 1881, when the country is acknowledged to have been in a peaceable state? The truth is that Parliament has never shown a willingness to listen to Irish complaints, nor is it likely to do so. There are too many great issues before the Imperial Parliament to allow them to consider even the salient points of Ireland's case, still less the details which must necessarily be taken into account before the Irish problem can be solved. The solution of the question must be the work of an Irish Parliament.

His Lordship states another reason why Irish Nationalist majority are called disloyal because they state their grievances at all. Let them have in their hands the power of remedying them, and there will o longer be such reason for disloyalty as exists at present. The British Parliament has long been trying to make the Irish loyal by oppressing them. Would it not be well to try another method now? Would they not be more likely to be they were living under a paternal Government, rather than under a Government which extracts from its subjects the last penny of their earnings for the banefit of pampered class, of which Clanricarde

THE TIMES' WEAKENING.

and Massarene are fair specimens?

The Times has received a humilfating check in its career of forgery and fabrica tions against Nationalist members of Parliament. It stated that Mr. Finucane, M. P., advised blacksmiths "not to refuse to shoe the horses of land-grabbers and exterminators, but to shoe them, driving, at the same time, nails in their quick." These words are said to have been uttered by Mr. Finucane in a speech at Windy Gap, Clare County, on the 30th of September, and indignant comments on thi gentleman's cruelty have been made by the Tory press throughout England, Ireland and Scotland. Mr. Finucane has addressed a letter to the Times characteriz ing the statement as an "infamous false hood," and he challenges Mr. Balfour to prosecute him if he believes the assertion to be true. He has besides threatened the Times with a prosecution for libel. The "Thunderer" has thought it prudent to moderate his thunder in consequence, and has not only published Mr. Finucaue's letter, but has so far eaten humble nie as ington stigmatizes them as disloyal. He to apologize for its statement. On this Mr. Finucane withdrew his prosecution. "The subject who is truly loyal The Times was very reluctant to apolowill neither advise nor submit gize, nevertheless the apology was very true, the Irish who defy these accept the very explicit contradiction of measures are more loyal than Lord Harthat a report should have found its way into our columns which, upon investigato saying that Ireland must never have tion, appears to have been founded upon the statement of persons present at the meeting, not upon what the reporters personally heard." It appears, therefore, that the reporters who took notes of the speeches had not the passage, but that it was purposely intruded into Mr. Finucane's speech. But, of course, the Times was perfectly innocent in this garbling

and falsification ! Mr. O'Mara, mentioned by the Times, is much paraded success; and almost at the High Sheriff of Limerick. He also wrote to the Times on the subject. The Times had said that Mr. O'Mara endorsed Mr. Finucane's brutal advice; but Mr. O'Mara states that no such language was used in that the Government policy has been so his hearing, so that it "would be im-

THE CHURCH OF OUR LADY OF MOUNT CARMEL.

On Sunday, 25th of the present month, this grand new edifice, the crowning effort of the zeal and industry of the good pastor of Mount Carmel, Rev. M. Kelly, and his faithful people, will be solemnly dedicated to the service of Almighty God. Among the many new and beautiful edifices that have been erected recently in the diocese of London, this structure will hold a prominent and creditable place. We will refer to it at greater length after the opening. His Lordship the Bishop of London will officiate, and preach a sermon in the morning. Rev. John Brennan, of Picton, diocese of Kirgston, will preach in the evening. hope the occasion will draw forth the entire Catholic population of that district,

RARRISON ELECTED. The Presidential election is now over,

and Grover Cleveland shares the fate of

all defeated candidates. From being hon-

ored and looked up to as the arbiter and

ontroller of a nation's destintes he retires

into private life, and becomes once more

a mere individual citizen. General Har-

rison, of Indiana, the nominee of the

Republican party, by a considerable majority of the votes of his fellow-countrymen, is elected to the exalted position of President of the United States. Various causes are assigned for the defeat of Mr. Cleveland and the Democratic party which he represented. Up to a very late period his re-election was considered as almost certain. The leading politicians of the Tory stripe, both in Canada and Great Britian, favored his candidacy, and prognosticated his second term of presidency as a foregone conclusion. The Secretary of State, Mr. Bayard, was always favourably disposed towards the Conservative parties both here and in the mother country. American fishing vessels were brought into our Home Rule should not be granted. He ports and detained by the Canadian says that an Irish Parliament would be authorities, for some slight infraction of controlled by dieloyal men. This is the fishery laws, and Secretary Bayard merely a disguised way of putting for- was accused of pusillanimity in that To deprive a staunch and respectable ward his "impossible conditions." The he did not adopt prompt and vigorous measures of reprisal. Then a treaty was he could not be intimidated from selling proposed and Mr. Joseph Chamberlain was appointed by Lord Saliebury's government to meet the representatives of the American people, while Canada was and for the purpose of doing this it was represented by the Hon. Charles Tupper. No more unpopular man could have been selected than Chamberlain, the chameles deserter from the Gladstone party and the the granting of the license on the plea enemy of Home Rule for Ireland. He that Mr. McNamara is a man of bad loyal if they were once made aware that had been a life long Liberal in politice, and a staunch supporter of Mr. Gladstone, until the critical moment when his vote and influence would have turned the scales in favor of Home Rule. But that vote and that influence, to the amazement of Gladstone and Parnell, swung round to subjected. the opposite side, and crushed the hopes of the Irish people, at least for the time being, of reaching the goal of all their national aspirations, when it was almost within their grasp. This act of treachery on the part of Joe Chamberlain can never be forgotten and may hardly ever be forgiven by the Irish people at home or abroad. But it was rewarded by the Tory Government which he had served. He was selected as the trusted ambassador of the British Govern. ment and invested with plenipotentiary jurisdiction to negotiate a Fishery Treaty with the United States Government. It was surmised from the very beginning that defy it," as if the granting of licenses were the National League's influence would be so specially a favor of the Crown that employed either to frustrate or to annul any treaty that Joseph Chamberlain would must be allowed to obtain them. Auhave a hand in begetting. So far, howover, both President Cleveland and Secretary Bayard were in high favor in Downing street. The question of Free Trade, charged against Mr. McNamara that he which the Democratic party championed,

> ajority in the Senate had rej Fishery Treaty, and thus secured for their party the adhesion of all such as were pposed to Joseph Chamberlain and English Toryism. Not to be outdone in patriotism, and to offset the claims of the Republican party, President Cleveland issued the retaliation message, at which Canada and England were very much alarmed at first, but after a short time recovered their equanimity, especially when it was clear to all that such a message was a mere electioneering dodge. Cleveland, however, by its issue suffered deeply in the estimation of all true statesmen and especially of his British adherents. Whatever of popularity he gained by it among the masses of Irishmen and their sympathisers was again destroyed by the publication of Lord Sackville's letter to Mr. Murchison, advising the latter that all true Britons should vote for Cleveland, or something to that effect. Lord Sackville, in his capacity of British Minister at Washington, made a most serious blunder, and both parties tried to profit by it. He was foolishly led into expressing his opinion and publishing to the world that British interests would be subserved by the triumph of the Democratic party.

use whatever influence it could exercise

a new lease of power for Mr. Cleveland.

British, or pro-British, influence alone

and leave the country.

man could have only one result, that of

fell between two stools. And few men in misery to-day have less sympathizers in misfortune than President Cleveland in his gubernatorial defeat. A small majority of Irish votes gained by the insane cry of the famous three R's lifted him into power in 1884; a large plurality of the same votes in this year of grace has called upon him 'to step down and out." Leaving the questions of Free Trade and Protection saide, there is a lesson and a warning, both for English and American statesmen, in the results of the late Presidential election. May both nations profit by it for their own good and for the good of humanity.

CONTEMPTIBLE PROCEEDING.

A piece of the most contemptible persecution has been perpetrated by a very full bench of magistrates at Ennis. No fewer than seventeen justices of the peace took seats beside Mr. Chas. Kelly, the County Court Judge, for the purpose of hearing the application for the renewal of the license of Mr. Dennis McNamara. The large number of magistrates present is sufficient evidence that special orders for their attendance were given by the Government, and for what noble purpose? Nationalist of his license, merely because Nationalist papers. A more despicable act could not be perpetrated even by the despicable Government of Lord Salisbury; necessary to trump up a charge against the applicant. Police Inspector Hill, of course acting under instructions, opposed character, a man who only a few days ago received from the public a testimonial of their regard and respect, in the shape of a gift of £100, to remunerate him for the losses he has sustained under the Government persecution to which he has been

That the magistrates did not believe the accusation brought against Mr. McNamara is evident from their conduct on the occasion; for they offered to give him the license if he would agree not to sell Nationalist papers, terms which be indignantly rejected. They told him that the papers contained illegal matter. but he replied very properly that he did not consider them illegal; for if they are illegal why does not the Government

suppress them? The Judge acted the part of a thorough partisan. He said : "You came up here o ask a favor from the Crown and you none but partisans of the Government other evidence of bad character, equally conclusive with that already mentioned was brought forward: namely, it was had posted on the sacred Court House a was another inducement for England to green poster beaded "Forgeries Com mission," and containing the announce in obtaining a victory for that party and ment that Mr. McNamara would furnish papers to the public containing full re-But to succeed in winning a majority, ports of the State trials going on in London! This was characterized as an would not suffice. The whole Irish vote, attempt to bring the law into contempt. or at least a very considerable portion of it, How would the people of England or of was requisite to turn the scales on the day | Canada endure such a travesty of legal

of election. Meanwhile a Republican justice, attacking the liberty of the press, nd of political opinion?

THE WHITECHAPEL MURDERS. Several horrible murders of a most atrocious character have occurred lately within a few weeks of each other in a populous district of old London, named Whitechapel. The victims in all cases have been young women of the abandoned class. Every possible effort that police ingenuity could devise has been made to discover the cruel and savage hand that imbrued itself in the bloody work of multilation and death. But all to no purpose. Even when all else failed the chief of London city police, Sir Charles Warren, had recourse to the use of blood bounds in the Vain hope of tracking the murderer's feet. Who the assassin may be is still a profound mystery. A lull in the work of assassina. tion occurred a few weeks since, and excitement began to diminish. The reign of terror which had come down upon the entire female population of London city seemed nearing its end, and the people of Whitechapel began to breathe freely, when suddenly on last Saturday morning the whole neighborhood was again alarmed by the news of an additional murder of a woman, the details of Such a revelation from an English states. which surpassed in blood-curdling heinousness even the barbarous atrocity alienating a vast amount of influence and that attended the previous murders. solid support from Mr. Cleveland and his The name of the latest victim of party. The latter was furious. He orthe murder fiend is Lizzle Fisher. She dered Lord Sackville to take his papers had a room in the house where she was murdered. She carried a latch key, and Never in the history of England was no one knows at what hour she entered an accredited minister to a foreign court | the house the last night of her existence, so indignantly treated or so summarily No noise was heard during the night, and ejected. And the flutter created by it in nothing was known of the murder until diplomatic circles is not set at rest so far. | the landlady went to the room early next Grover Cleveland did not gain much by morning to ask her for rent. The first it one way or the other. In his efforts to thing she saw on entering the room was thus testifying their appreciation of the noble work of the good pastor of Mount cliate the Irish vote he failed boby scattered about the apartment.

Carmel and his devoted flock.

There is no possibility of discovering who

suspicion of the fiend that committed foul a crime. All this is very sad inde and speaks volumes for the state of mor that obtain just now in the great and o lightened metropolis of the British E pire Of the five millions of people winhabit London, ecarcely one milli attend any church on Sunday. What I comes of the other millions? Would r the money spent on foreign missions better employed at home. Would r the army of preachers sent to evangel the Hindoco and the Turk have som thing more practical to attend to at th very doors. England is reckoned the m civilized, the most bible reading, the m enlightened, and the freeest Christian cou try on the face of the universe, and here its very centre, in the midst of all wealth and splendor, and mighty pow for good, crime and ignorance of Go first laws reign supreme. Where we won expect Christian virtues to shine forth stars in the firmament, horrid vice lu and crime abounds. Truly is London great, the modern Babylon! What save it from the utter ruin and desolat that overtook the older Babylon and ot cities now in ashes? What but the an

EDITORIAL NOTES.

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In this issue we reproduce from a Catharine's paper a report of a discou delivered by the respected and tinguished parish priest of that town Sunday last. The sermon was a n timely one, and few there are, indeed, will not entertain feelings of kindly gard towards the Rev. Father for utte such noble and Christian sentiments. has become the fashion for a few called ministers of the gospel, who pro to sparse congregations, to occasion indulge in tirades against the faith of t Catholic neighbors, with a view to dra crowd and stir up enthusiasm We t the rebuke of Rev. Dean Harris will se to convince our Protestant friends the time has come when such un. Chris conduct deserves at their hands conden tion of the most pronounced character

CARDINAL LAVIGERIE'S mission egs the slave trade has been very successfu rousing the Governments to new eff for the suppression of the treffic. In House of Lords, on the 6th inst., I Salisbury said Germany had invited I land to co-operate with her in the of preventing more effectively the ex tation of slaves from and the imports of arms to East Africa. England promised to aid in the work, as it was accordance with her traditional pol The proposed measures would be effe by a naval force and not a military France had also agreed to render as ance, and would send a man-of-wa co operate with the German and En vessels in a blockade against slave arme-bearing vessels. The vessels for ing the blockade would have the right search vessels under any flag.

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Brecial to the CATHOLIC RECORD DIOCESE OF PETERBORO.

CONFIRMATION.

The parish of Peterboro extends north of the city eix miles to Bridgenorth, one of or the city six miles to Bridgenorte, one of the most romantic spots in the Dominion. Here we sight Ennismore, a lovely Island parish rising like another Ireland out of the water. The lake is called Chemong and is one of our most beautiful inland water ways. It is one mile from shore to shore, and we cross the water on a floating bridge which lies on the bosom of the water. A description of this bridge was given in description of this bridge was given in the Scientific American a few years ago, and the writer claimed this was the only bridge of the kind in America. Ennismore is an ideal parish. The inhabitants are all Catholics and Irish by descent. Although they only number one hundred families they are all in easy circumstances, some in fact wealthy. The land is so fertile that Ennismore is called the garden of the county of Peterboro—and Peterboro, needless to say, is one of the best markets in this Canada of ours. There is a beautiful Church and a magnificent limits of the Cownship, and the schools means are every year moving into Earls more from other parts of Canada. We of course only allude to some of the "Lybean odors from the spicy shore of Arabia the blest."

But something unusual was occurring this year on Hollowe'en in Eunismore. Men, women and children were lining the shore in the immediate vicialty of the farfamed bridge. The reason was not far to search. His Lordship the Bishop of Peterboro was visiting the parish for the pur boro was visiting the parish for the pur-pose of administering the august rite of Confirmation. On such an occasion Emis-more was sure to "charge with all its chivalry." As His Lordship made his appearance a cheer that could be heard miles away was given by the delighted

His Lordship was seated in a beautiful carriage drawn by two magnificent horses carriage drawn by two magnificent horses, the property of one of Ennismore's worthy councillors, Mr. John O'Donohue. The Bishop was accompanied by Father Kellty, the pastor of Ennismore. His Lordship blessed the people who so cordially and loyally welcomed him, and was driven to the parish church. Here eighty five candidates for Confirmation were in waiting. His Lordship imprediately upon England as a Christian country. It began to catechise the children; each one was required to individually pass muster. He expressed himself as delighted at their knowledge of the Caristian doctrine and paid a well-deserved tribute of praise to the paid a well-deserved tribute of praise to the teachers for the admirable manner in which they had fulfilled an onerous duty. When His Lordship had finished asking questions in the catechism he heard a great many confessions. On the following day, All Saints', His Lordship offered up the Holy Sacrifice at 8 o'clock. Meantime his scholarly and refined Secretary, Father Rudkins, arrived, and work in the conudkins, arrived, and work in the con-

Such poverty is avarice of the heart and is not canonized by the Saviour. But the has only one ambition, namely: to possess the kingdom of God. "Blessed are the meek: for they shall possess the land."
Meekness is a virtue which controls every the slave trade has been very successful in rousing the Governments to new efforts for the suppression of the traffic. In the House of Lords, on the 6th inst., Lord Salisbury said Germany had invited England to co-operate with her in the work of preventing more effectively the exportation of slaves from and the importation of arms to East Africa. England has exile from heaven; 4th, over the uncer-tainty of our lot in the world to come, tainty of our lot in the world to come. Let us weep before the Lord; if we sow in tears we shall reap in jy. Eternel con solation will follow the tears of repentance. "Blessed are they that hunger and thirst after justice, for they shall be filled." This is understood of the ardent desire we should have to acquire virtue and sanctity. "For thee my soul hath thirsted," says the royal prophet, and again, "My soul hath coveted to long for thy justifications at all times." The humblest degree of sanctifying game is worth thy justifications at all times." The humblest degree of sanctifying grace is worth more than all the thrones of the world. We should always aim at perfection "Blessed are the merciful; for they shall obtain mercy." The more wesympathize with others and relieve them in their mode, the nearest we approach to God who It to contemplate the Deity. The light of access here will be a preparation for the light of glory hereafter. "Blessed are the peacemakers; for they shall be called the children of God." Our God is a God of peace. Jesus Christ is called the angel and the prince of peace. His gospel is a gospel of peace. He cemented by His blood peace between God and man.

gospel of peace. He cemented by His blood peace between God and man. Leaving the world, he bequeathed us His peace as His grandest inheritance.

"Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven." By permitting persecution our Father in heaven tries, purifies and sanctifies us. The highest degree of glory is reserved for those who prove to God their faith and love by suffering with resignation and patience persecution for

Holy Ghost. In the Apocalvose there is a beautiful allusion to the Holy Ghost, where St. John represents Him ss: "a river of water of life, clear as crystal proceeding from the throne of God and the Lamb." In the same last chapter of the Apocalypse, St. John speaks of the "Tree of life is sanctifying grace and St. Paul of life is sanctifying grace, and St. Paul says: "The fruit of the Spirit is charity, seys: "The fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longarimity, mildness, faith, modesty, con tinency, chastity." (Gal. v. 22, 23) If always and everywhere we are guided by the Holy Ghost in this world, then in the next world our place shall be among "the event world our place shall be among "the great multitude, mentioned in to-day's Epistle, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands." This is the blessing, His Lordship said, which I wish you all on this blessed day. In the name of the Father and of the Son and of the Holy Ghost. Amen. of the Holy Ghost. Amen.

Tals is the merest summary of what was really a most powerful and beautiful

After mass, and while His Lordship was preparing to administer the august rite of Confirmation, the choir sang, with organ accompaniment, the following beautiful translation of the time honored hymn, eni Sancte Spiritus:

Come, Holy Spirit, from above, And from the realms of light and love Thine o wn bright rays impart. Come, Father of one fatheriess, Come, Giver of all happiness, Come, Lamp of every heart.

O Thou, of comforters the best, O Thou, the soul's most welcome guest, O Thou, our sweet repose, Our resting-place from life's long care, Our shadow from the world's fierce giare, Our solace in all woes.

O Light Divine. all light excelling, Fin with thyself the tomost dwelling Of souls sincere and lowly; Without Thy pure divinity, Nothing in all humanity— Nothing is strong or hely.

Wash out each dark and sorded stain, Water each day and arid along the

Give to the good, who find in Thee The Spirit's perfect liberty. The Spirit's perfect liberty,
Thy sevenfold power and love.
Give virtue strength its crown to win,
Give struggling souls their rest from sin,
Give endless peace above.

His Lordship now proceeded to admin samiable and popular secretary, Father Rudkins. The caudidates were presented to the bishop by Father Keilty. After Confirmation His Lordship again addressed the congregation. Confirmation, His Lordship said, is a sacrament which imparts to us the Holy Ghost with the abundance of His graces in order to render us perfect Christians. in order to render us perfect Christians By baptism we are born into the life of grace and become children of God--but a children we are followed by the imper fections of childhood, unable to surmoun grave difficulty and brave danger. Con firmation leads us forth out of this spiritual childhood, makes us men and arms us as soldiers of Jesus Christ in order that we may combat under His banner the enemies of our salvation. Wherefore Confirmation has been called by the Fathers of the Church, "the per-

Let us now explain term : Confirmation is firstly a sacrament. We discover therein everything necessary to constitute a eacrament. There is the visible sign consisting of the imposition of hands and the unction with holy chrism which the bishop performs upon each one he con firms This visible sign has the power to produce grace, since we read in the Acts of

fection and complement of baptism."

firmation. In baptism we are regenerated by water and the Holy Ghost; whereas Confirmation is in some sort a baptism by fire. We receive therein, and in a very special manner, the Holy Ghost to purify our souls, to inflame them with the ardor of divine charity and adorn them with

virtue. 3rd. This sacrament gives us the Holy in order to render us perfect Christians. Baptism gives us the life of grace, and makes us Christians; but Confirmation strengthens that childhood life and makes us perfect Christians, dowered with courage and energy, whereby we may resist all the attacks of hell, and fulfil the most difficult duties.

In the next place, Confirmation makes us perfect Christians, because it augments in us the grace of baptism and gives us strength to profess openly the faith of Jesus Christ, even at the peril of our lives. The special grace of Confirmation is a grace of growth, of perfection, as that of baptism ls a grace of innocence. The two princi nal effects of Confirmation are : to make us strong in the faith, and to strengthen the grace received in baptiem; this is, in fact, the grace received in Daptiem; this is, in fact, why we call it Confirmation. The simple Christian only baptized enjoys undoubtedly spiritual life, but he weakens when confronted with certain portions of the New Law. With difficulty does he relish those austere maxime of repentance, re-nouncement of self, detachment from the world, so strongly recommended by our blessed Lord and Saviour. "I have yet many things to say to you: but you can-not bear them now." (St. John xvi, 12.)
The perfect Christian, however, embraces The perfect Caristian, nowever, combined them with gladness. Nothing is a difficulty to him; he walks with alacrity in the ways of virtue. It is no longer a spark of divine love which animates him; it is a him, raising him as it were above himself and giving him an invincible strength for the accomplishment of good works. This God their faith and love by suffering with resignation and patience persecution for Christ's sake. In conclusion, his Lordship said that to come up to the requirements of the beatitudes we stand in need of continuous light and assistance from the

not to be ashamed of the gospel, and observe its holy teachings in spite of all obstacles and in spite of all temptations, be their source the world or hell.
We must profess this faith boldly, openly and generously. I fear God, but have no other fear—behold the motto and the thought of every true Christian. We must profess this faith with the month and with the heart: with the mouth, when-ever occasion offers to defend holy Church against the attacks of wicked men; with the heart by conforming our conduct with our creed. "And you shall be witnesses our creed. "And you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth." (Acts i, 8) And let us also be witnesses to Jesus Christ and His Church before unbelievers, before heretics, before the whole world. Let us openly profess our belief in the holy Catholic Church, and glory only in the cross of Jesus Christ. "Whosoever, therefore, shall confess me before men, I will also confess him before my Father who is in heaven. But whosoever shall deny Met. in heaven. But whosoever shall deny Me before men, I will also deny him before My Father who is in heaven." (St. Matthew x, 32 33)

We must profess this faith even at the pertl of our lives. Thus did the early Christians who braved tyranny, confronted torture and underwent the most frightful sufferings, yea, shed the last drop of their blood rather than sacrifice their faith. Thus did France in presence of the Revolution, thus did in our own day Germany in presence of the Kulturkampf. Taus also did dear old Leelandin the presalso did dear old Icelandin the presence of the so called Reformation. Our forefathers preferred exile, the dungeon, death itself, rather than betray the faith. Should the occasion arise, let us go and do likewise, remembering that beautiful apothegm of Peter and the apostles: "We ought to obey God rather than men." Acts, v. 29)

True, thank God, there is no open persecution of the Church in our country, but

cution of the Church in our country, but here as elsewhere the enemies of the truth are none the less acrimonious. And the holy man Job said many centuries also: "The life of man upon the earth is a con-tinual warfare." He has to battle against the weakness of his own heart and against the perverse maxims of the world and its scandals. Then again human respect is a formidable foe. Many a time and oft is the faithful Catholic called upon to make an open profession of faith, and woe to him should he fail. Sometimes the dread of raillery may succeed where all the other powers of the world and hell would fail Now, where, I ask you, are we to find the courage and strength necessary to over come all persecutors of faith and morals, whether they ply their avocation in pub lic or in private? In the sacrament of Confirmation. It strengthens the grace of baptism, it alds us in repressing the inward movements of concupiscence and in making head against the contempt and outrages of a corrupt world—a corrupt world which seeks to destroy piety and make us a party to its disorders.

make us a party to its disorders.

His Lordship then went on to speak of the seven gifts of the Holy Ghost. They are so many supernatural habits which God infuses into the soul of a Christian in order to dispose him to the spontaneous practice of virtue. They communicate a strength from on high which makes him docile to sever movement of sever him doctle to every movement of grace, makes him overcome difficulties in the way of salvation and puts him in a posi-tion to be able to discount the threats or allurements of the world, the flesh and the devil.

We find the seven gifts designated under the name of spirit in the Prophet Isaiss, where, speaking of the Messiah, he says: "And the spirit of the Lord shall rest upon him, the spirit of wisdom the Apostles: "Toen they laid their and of understanding, the spirit of coun bands upon them; and they received the Holy Ghost." Acts viii, 17. Moreover, ledge and of godliness, and he shall be this visible sign has been established by filled with the spirit of the fear Jesus Christ, otherwise it would be power less to bring down the Holy Ghost upon now upon the excellence and necessity of

of ourselves we are only infquity and ignorance; moreover our minds being darkened by sin we are powerless of our-selves to lay hold of supernatural truths in the order of salvation just as the eye falls o distinguish the different colors in dark. ness. The great mysteries of religion astonish and confound us. Naturally we are slow to conceive the motives and the wonders of faith, and the sun of truth only appears to our gaze sur rounded by clouds. Hence we are ex rounded by clouds. Hence we are ex-posed to different temptations, to doubts and scruples, to continual disquietude. But when the Holy Ghost shines upon us with His divine light what was here tofore obscure becomes luminous. He speaks and sparkles within us; He teaches us all truth, and we learn not by laborious study and difficult demonstration, but by secret voice understood of the mind, by serene unction which finds its way to th heart and makes us relish heavenly truth. By His help the soul is strengthened in belief; the most sublime mysteries—the Trinity, the Incarnation, the Redemption, the attributes of God, the depth of His prehensible are no longer but an object of

faith and love.

Besides these are truths which flesh and blood do not reveal; for instance the blood do not reveal; for instance the advantages of poverty. the happiness of persecution, the obligation to renounce oneself and carry the cross, the pardon of injuries, the love of enemies. Truths which appear at first blush incredible, and nevertheless they are so salutary and so necessary. The Holy Ghost alone is able to test bloss truths and by the rife of to teach those truths, and by the gift of understanding He not only teaches but makes us love them. Such is the excellence of this gift of understanding that it elevates, perfects, and in some sort delfies the human mind. How foolish are they who do not seek this heavenly treasure The wise man preferred it to earthly

by charity and which is canes, property speaking, the knowledge of the kingdom of God. This is the knowledge which the Palmist asked when he said: "Teach me by charity and which is called, properly Psalmist asked when he said: "Teach mogoodness and discipline and knowledge" (Ps. cxxiii. 66) It enlighters us upon the nothingness of things here below, the duties of religion and the way to follow so as to arrive at heaven. He who possesses this gift prefers the humble knowledge of himself and his own weakness to all the light of worldly wise men. It discerns good from evil and wards against the prejudices, the passions and the false maxims of the world, the illusions of self-

the thirgs of earth, He it is, as St.
Augustine remark, who can point out the trath and make us prudently disentangle what is really useful to us. He tells us this by the mouth of his propher.

"I am the Lord the County and representations of the propher." tells us this by the mouth of his prophet: "I am the Lord thy God, that teach thee profitable things, that govern thee in the way that thou walkest." (Is xlviii 17) The same royal Psalmist also said: "Thy good spirit shall lead me into the right land." (Ps. cxlii. 10)

and." (Ps. cxlii. 10)
4th. The gift of Counsel, which makes us always choose the better part for our sauctification and directs us in the choice of what may best contribute to the glory of what may best contribute to the giory of God. By it we are preserved against false steps, we avoid rashness, indiscretion and other kindred dangers. We should, therefore, invoke this Spirit of Counsel, because He is our Light and our Guide We should consult Him in our doubts, that He may dispel them; at the beginning of our actions, that He may rule and direct them and in all deliberations and affairs of importance. More especially should this be done where the question has a direct bearing upon the salvation of our souls. For instance, the choice of a state of life. In days of old, Josue neglected this important duty, and was entrapped by the strategy of the Gabaonites. For the same reason, in our own times, we see men and enterprises fail where we see men and enterprises fall where human prudence seemed to guarantee the greatest measure of success. If we listen attentively to the holy inspirations of grace and faithfully follow them—if, like the prophet, we "will hear what the Lord God will speak in us" (Ps. lxxxiv. 9) we shall avoid the snares of the enemy and walk with a sure step in the path of justice. Then most assuredly: "Counsel shall keep thee, and prudence shall preserve thee." Prov. ii 11.

5th. The gift of Fortiude sustains us in

danger and temptation and makes us triumph over every obstacle and difficulty in the way of salvation. It buoys us up and banishes fear and discouragement, even when we are ready to succumb in the struggle. Fortitude is a heavenly lever with which we may raise ourselves into a prore serene atmosphere, ready to do and suffer all in the cause of virtue. Promises thenceforward are powerless to allure and threats to intimidate; we conquer the world threats to intimidate; we conquer the world and hell and ourselves. This is what constitutes true heroism, christian heroism—the heroism of the apostles and martyrs, braving persecution and torture, insensible to poverty, sickness and suffering, esteeming it a happiness to suffer for the name of large (large that that me the sift of ferrical description). Jesus Cirlst, Had we this gift of fortitude kindly forwarded by the gentlemen of St. would we be so cowardly in the service of Sulpice. Would it be presuming upon would we be so cowardly in the service of our good Master? afraid to do penance, cast down by the least difficulty and never wishing to do ourselves the least violence We are not, it is true, called upon to suffer as the apostles and martyrs, but in the aliquid, "let us conquer ourselves some what." Let us profess our filelity and love to the Saviour; let us observe the love to the Saviour; let us observe the commandments with the utmost strictness.

Let us not sleep in fancled security; let us practise eternal vigilance and thus over come the world, the flesh and the devil.

you march. Were your enemies more powerful and your weakness greater than it is, fear them not—victory is yours. 6th. The gift of Piety. This is a relig-ious feeling, in virtue of which we accom-plish our duty to God with greater respect, fervor and zeal. When this spirit of piety animates us we love the Lord tenderly and we are solicitous about everything that may contribute to His honor. We find our delight in the different exerclses of religious worship, prayer, medita-tion and the frequentation of the sacra-ments. We think of God, we converse with God, His holy law is our meat and drink, we assist at the offices of the Church, we love retreat, we practice austerity, we renounce the dangerous amusements of the world ; behold our sweetest occupation, our only pleasure. We care not whether we are known or unknown by the world, we live for God alone, we place our whole confidence in God, we love Him, we praise Him, we pray to Him, or rather "the spirit confidence in God, we nove thin, or rather "the spirit him, we pray to Him, or rather "the spirit himself asketh for us with unspeakable groanings." Romans viil, 26. The more groanings." Romans viil, 26. The more we which I have received at last, fill me with which I have received at last, fill me with groanings." Romans viil, 26. The more we serve God with fidelity the more we onsoled by the exercises of plety. The Holy Ghost, who dwells in us, makes us experience an inward joy, whose sweet. ness it is impossible to express. "O taste and see that the Lord is sweet." Ps.

7th. The gift of Fear, which turns away 7th. The gift of Fear, which turns away from sin and everything of a nature to displease our Sovereign Lord. "The fear of the Lord," says the royal Propnet, "is the beginning of wisdom." Ps. cx. 9 But there is a servile fear which makes people avoid sin through fear of punishment, and fear the Lord as a slave his master. Different from that is the fear of a son tinctured with authoriston and love like that tured with submission and love like that of a good boy for a father he loves and by whom he also is tenderly loved. This last is the fear which the Holy Ghost produces in us. On account of it we avoid not only mortal sin, which would cause us to incur disgrace in the eyes of the Lord and ever-lasting punishment, but moreover we fear to do anything which would be displeasing

ruini the whole law in a manner the most complete.

Such are the precious gifts of the Holy Ghost by which He enlightens and directs us in our conduct, inflames and animates us with heavenly fire and gives us the

practice virtue. The first four heal, strengthen and elevate the understanding, imparting to it the purest and surest ideas regarding God and the relations of man with God. The three last perfect the will and aid it in the exercise of the most heroic virtues. They are, as it were, the shield and the sword of the soul, its arms for defence and attack; they are consequently a powerful help to advance in the

ays of virtue.

O Holy Ghost, Sphit of goodness and love, who lovest to communicate Thyself to souls desirous of receiving Thee, deign to come down and dwell in us with the plenitude of Thy gifts. May our hearts be a living temple wherein Thou mayest receive our adoration and homage, and where Thou mayest delight to dwell. Light ineffable, dispel the darkness of our ignorance; sacred fire, influme us with divine ardor; source of living water springing up to eternal life, water us with gifts, in order that we may never be so unfortunate as to lose them.

We have given a very imperfect sketch of a discourse full of power, solidity and brilliancy -a discourse which shall be long remembered by all who had the pleasure to hear it.

The little ones now renewed their pro-fession of faith, and the boys pledged themselves to abstain from intoxicating liquor until they shall have attained the age of twenty one years. finally imparted the episcopal benediction and the people retired from the secred edifice praying that their revered and beloved chief pastor may long rejoice in

health and strength.

During the atternoon several gentlemen called to pay their respects and thank His Lordship for the priceless boon of an hospital in Peterboro. Such a gigantic undertaking proved, as one of them remarked, that the bishop has a heart to resolve, a head to contrive, and a hand to execute. His Lordship left at 4 p. m. for the Episcopal City. X Y, Z

Special to the CATHOLIC RECORD. THE OBLATE MISSIONARIES.

Montreal, Nov. 9 b, 1888.

MR EDITOR: Would you kindly publish, at the request of Mgr. Clut, Bishop of Arindele, following letter received some timestace from the field of his missions:

Mission of the Nativity.

Sept. 15 h, 1888.
My LORD AND BELOVED FATHER-Your MY LORD AND BELOVED FATHER—Your amiable and affectionate letter in the Montagnais tongue has just reached us. Although weighed down by occupations and care I may not loss the last chance that effers this autumn of sending at least a few lines to your Lordship. Your kindness, love and interest for your children of the north, and particularly (of) for those of the Nativity as overcome me for those of the Nativity, so overcome me that I am, My Lord, at a loss to know what that I am, My Lord, at a loss to know what
to do or say to express in a fitting manner
my heartfelt gratitude. I have given an
order for a nice little pair of Indian
shoes, but I may send them only by
the New Year's express. B; the
arrival of the caravan with Rev.
Father Grouard, we have received a thousand and one good thing; to say nothing
of the many useful and beautiful books so
kindly forwarded by the gentlemen of St. Sulpise. Would it be presuming upon your Lordship to request you to convey the thanks of our mission, until such time as I may do so myself by a good letter, when the great occupation of autumn shall be over, or at least on the occasion of the New Year. My shores thanks to all words of St. Augustine, Vincannus nos the New Year. My sincere thanks to all those who participated in that gift, so worthy of our mission, des ined to further

tanguages so well. For my part I pront
by his presence to take a few lessons of
Cree and Montagnais, of which I stand
greatly in need. The good Father finds
us pretty comfortable. But it is not to be
surprised at, since he brought us down
ten bags of flour and nearly 100 lbs. of bacon, which, added to the little we had, gave us a comparative abundance. Yet we must add that Providence has deprived us of almost all our potatoes frost, and the weather is so bad changeable that even our barley could not ripen. It is now late, and it has scarcely began to turn yellow. Our fishing has been wretched because of the great freshet.
The land is constantly under water. As for game, it has no place to rest, and is in consequence very scarce. We have then no other hope than in the fall fishing. I am confident it will be good. Our nets, numerous and solid, hope. There are so many good souls who pray for and think of us. Can God fail to pray for and think of us. Can God fail to be moved in our behalf? Our dear brothers are models of zeal and good will. We are about to betake ourselves to our new habitation. The lower flat is about ready, and it alone will be roomy enough for all. We shall enter in a few days and continue to work at the upper portion.
It is a gigantic work for us, but the worst
is over, and I trust we will see the end. Already I sigh after the day when your Lordship will deign ascend our modest steps and take anew that chosen place in our household.

The Indians will soon be here for the

The Indians will soon be here for the fall mission. They will be made aware of the contents of your letter. It shall greatly rejoice them, as it did me. Of that I am confident. I hope some of them will write Your Lordship, since the kindness of your paternal heart knows no bounds. I dare, my Lord, inclose another little list of demands to confide to your chastly. You may do with it what your chastly.

'Twill All Come Bight.

MARGARET BYTINGS

Oh, many is the sorrow we are called upon pany is the bitter that is mingled with And many is the shadow stealing close behind the light,
But do your duty, lad and lass; 'twill all come right.

Oh, many is the kindness by ingratitude re And many is the trusting heart that finds its trust betrayed.

And many is the bad of hope whose promise yields to blight.

But do your duty, lad and lass; 'twill all come right.

For all our griefs and troubles are but bless-And figures and troubles are but pleased.
And fleroest storms leave sweetest air, and calmest, bluest shies,
And brightest stars are always born of very darkest night,
So do your duty, lad and lass; 'twill all oome right.

INTERESTING MISCELLANY.

THE HYPOCRITE UNVEILED.

THE HYPOCRITE UNVEILED.

Father Burke was riding one day in Dublin on the top of an omnibus, and reading his breviary. A theological opponent got on and thought to read Father Tom a lecture. "The Lord tells us, sir," he said, "that when we pray we should not be as hypocrites, who love to pray in public, and at the corners of streets, that they might be seen by men. Now, when I pray I enter into my closet, and when I have shut the door, I pray in secret," "Yee," replied Father Tom, without taking his eyes off the book, "and then you come out on the top of an omnibus and tell every one all about it."

WISE WORDS.

One little thought aids in forming our character. If each thought be pure and right, the soul will be lovely and happy, but if impure or wrong, deformity and

To be silent, to suffer, to pray, when there is no room for outward action, is an acceptable offering to God. A dis appointment, a contradiction, an injury received and endured for God's sake, is of as much value as a long prayer; and time is not lost which is spent in the practice of meekness and patient

It is to be noticed that the less power a man has over himself the greater is his desire of power over others. Hence the

trouble caused in society by the wicked.
We should sak ourselves at the very
outset of our lives this: What will God
expect of us on Judgment Day? What
account must we render? so that we may have for our rule of conduct His judgment and not our fancy.—St. Ignatius Loyola,

THE BEST ADVICE.

Judge Strong practised in Jefferson country, Mo, and a prisoner being arraigned for theft, who had no counsel the court appointed young Strong to that service, directing him to confer with the prisoner, and give him the best advice he could under the circumstances. He retired with his client to an adjacent room for consultation and when an room for consultation and when an officer was sent to inform them that the officer was sent to inform them that the court was waiting. Strong was found alone, and returned with the officer into the court room. "Where is your client?" demanded the judge. "He has left the place?" replied the lawer. "Left the place!" cried the judge. "What do you mean, Mr. Strong?" "Why, your honor directed me to give him the best advice I could under the circumstances. He told me he was guilty, and so I opened the window and advised him to jump and run. He took my advice, as jump and run. He took my advice, as in duty bound, and by this time he is more than two miles off."

SARCASTIC WOMEN.

To ridicule the oddities of our neighbors is wit of the cheapest and easiest kind; and we can all be satirical if we so amusing to curselves, may however, inflict a deep wound upon some sensitive nature, while it seldom fails to bring a heavy retribution upon the author. These words were heard by a little girl who had just made her first comolic Courch. give the reins to our ill nature. The jest, avy retribution upon the author. Those gibes and jeers we are so proud of al ways result in strife and antagonism. From lips seemed formed to drop only gentle words, it is startling and painful catch the accents of bitterness; however sweet a woman's repartee, we feel instinctly that she strikes some discordant note. These notes are often struck in a mood of carelessness. The error is rather from indifference than from any malicious intention. But she forgets what Coleridge says: happiness of life is made up of minute fractions, the little soon-forgotten chari-ties of a kiss or a smile, and the count less infinitesimals of pleasurable thought and genial feeling." Not less is the influence of jests and jeers, and these, indeed, are too long remembered. The scratch of a pin may cause more irrita tion than a bayonet would.

FROM FREDERICA BREMER.

"The finest toned bell is always placed on the neck of the handsomest of a story is told that one day a cow, having lost her ornament, became low-spirited and rejected and refused her food, and wner feared she would die. after day passed in this manner, until it was observed there was one particular part of the meadow that she never quitted; the farmer went there, and, in a rut, discovered the treasure. No sooner did he fasten it round her neck than her whole manner changed, her eye was no longer dull, she mingled with the herd, ate freely, and soon recovered her former beauty. On the side of the mountains are the chalets of the peasants, who take uy their summer abodes there, for the protection of their flocks. Around the fronts of these chalets is generally a rim of Scripture sentences, and on the roof immense stones are thickly laid to prevent the boards being blown off by the frequent hurricanes. "In some of the pastoral districts, the Alpine horn supplies the place of the vesper bell. At the setting sun, the cowherd, posted on the highest peak, pours forth the first four or five notes of the Psalm, 'Praise ye the Lord;' they are re-echoed by the cistant Alps, and all within hearing un cover their heads, bend their knees, and reverently repeat their evening prayer; the cattle are then penned up in the

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"SPARE MY PAPA."

"SPARE MY PAPA."

The following story was related by Dr. Marmaduke, of Baltimore, at a meeting held in New York for the purpose of hearing the experience of twenty reformed drunkards:

"A drunkard who had run through all his property returned one night to his unfurnished home. Entering his deserted hall, with anguish gnawing at his heartstrings, language was inade quate to express the agony he experienced as he proceeded to his wife's apartment, and there beheld the victims of his appetite—his loving wife and darling child. Morose and sullen he seated himself without a word; he could not speak; he could not look upon those who were dear to him. The mother said to the little one at her side: 'Come, my dear, it is time to go to bed,' and said to the little one at her side: 'Come, my dear, it is time to go to bed,' and that little child as she was wont, knelt by her mother's side, and, gasing wistfully into her face, slowly repeated her nightly orison. When she finished, the child (but four years old) said to her mother: 'Dear mother, may I not offer up one more prayer?' 'Yes, my darling, pray.' Then she litted up her tiny hands, closed her eyes, and prayed—'Oh God, spare, oh spare, my dear papa!' That prayer was litted with electric rapidity to the Throne of God. It was heard on high—it was heard on earth. rapidity to the Throne of God, It was heard on nigh—it was heard on earth. A responsive 'Amen!' burst from the father's lips, and his heart of stone became a heart of flesh. Wife and child were both clasped to his bosom, and in penitence he said: 'My child, you have saved your father from a drunkard's grave.'"

LAWYER BEATEN BY A CATECHISM. A LAWYER BEATEN BY A CATECHISM.

A Chicago paper tells the story of an amusing scene in a court room in that city. A little boy about eight years old was put on the stand as a witness, when the opposing counsel objected on the ground that the child did not understand the nature of an oath.

"Do you know what an oath is, Charley ?" asked the judge.

"Yes, sir," answered Charley, "it is to ask God to help you to tell the truth."

"Where did you learn all this?" frowned the opposing counsel.

the opposing counsel.
"In the catechiem," said Charley, not
to be frowned down by the biggest

lawyer in the business.
"In the catechism? What catechism?" "In the ten cent catechism, sir."
"Who told you to look in the cate
chism for the definition of an oath?"

"My sister, she told me last night, and I got it and studied it." "Have you got your catechism with you?"
"Yes, sir, here it is," taking the well

"You see the boy has his documents interrupted the judge, with a smile; and a quiet titter went round the court room as it became evident that the lawyer was being beaten by the child,

"H'm! Let me see the book. I won

"H'm! Let me see the book. I wonder if you know anything more that is in
it. Who made you?"

"Why, God, of course," was the reply,
as if the lad pooh poohed the idea of
being asked such a simple question and
wanted "something hard."

Saveral questions were asked and Several questions were asked and elicited ready replies. The lawyer saw that he was in for it, and accepted the

defeat as gracefully as possible. Turn ing to the judge, he said:

"Your honor, I guess we will accept this witness." this witness,"

HOW A FATHER WAS CURED OF DRINKING

One day in a familiar instruction a priest said: "Do you wish to convert a family? Bring in its midst a soul who knows how to suffer.

munion. How could she comprehend them? God knows the secret of it.

The poor little child had often seen her mother weep and blush with shame, when, almost every evening her father

came home stunified with wine. On the day when the efficacy of suffer ing was revealed to her, she said to her mother emtracing her with an effusive tenderness which thrilled the poor wife: "Mother be happy, father will soon

cease to make you And the next day at the noon meal the only one which brought the family together—she took some porridge with a pie 3 of bread, and refused anything

"Are you sick?" asked the mother with astonishment.

"No, mother."
"Est, then," said the father.

"Not to day, father."
They believed it a whim, and thought

to punish the child by leaving her pout ing unnoticed.
In the evening the father returned as

usual intoxicated. The child who had gone to bed, but had not slept, heard him swear and began to cry. It was the first time oaths had made her weep. The next day, like the preceding, at dinner she refused everything but bread and water

"I wish that you would eat," he said.

angrily.
"No," replied the child firmly, "not as long as you will become intoxicated, swear, and make my mother cry. I have promised the good God, and I wish to suffer that God may not punish you.'
The father hung his head. That even

ing he returned home quietly, and the little one was charmingly bright and winning, and no longer refused to eat, The habit again overcame the father. The child's fast recommenced.

This time the father could say nothing; thus ?"

A PUMNY AND VERY "FISHY" STORY.
Perhaps the softest, flabblest and most stekening kind of literature poor human nature was ever forced to wade through, is the stories which sectarians tell of "converted" Chinamen, goody-goody sailors, paalm-singing "aloggers," and other "brands saved from the burning,"—and all through the fact that each of these "regenerated" religion mongers had possessed himself of a Protestant bible!

bible!
Here is a story of one of the "John"
family (whose pecularities we California
are so well-acquainted with) which will
make many readers of the Monitor laugh
for a month of Sundays, when they come
to realize the manner in which theafo resaid "John" blamboczled the unauspect

for a month of Sundays, when they come to realize the manner in which theafor resaid "John" blambocaled the unsuspecting young lady who saw a tear in the Chinaman's eye!

The story is headed "Keeping the Sabbath," in the sectarian paper from which we clip it, and the editor says that "a Chicago lady recently ascribed her conversion to the following incident:

She was travelling through New Mexico, three years ago, and was side-tracked at Santa Fe one Sunday. She and a lady friend had some handkerchiefs she wanted washed, and spying a Chinese camp a short way off, went to it, and asked the Chinaman if he would wash the handkerchiefs. He replied: "No me no washee to day." The lady friend thinking, of course, that John was lasy, recommended her to display her cash and renew her request. So she held out a dollar bill, together with her handkerchiefs, and asked him again to wash them At this John grew solemn, and reaching up to a shelf took down a book, which the lady was surprised to see was a bible, and holding it in one hand, pointed to it with the other, looked into her face, while a tear stood in his eye, and he said: "Me Chinaman and you 'Melican lady; and I lovee that book, You no good lady." There were no bandkerchiefs washed that day. A profound impression was made on the ladies and their party, ending in the conversion of the speaker."

The above story is credited to the Sailor's Magazine and it is just such a "fishy" yarn as "Jack" would tell to a young land lubber between "watches" in order to keep him awake till "four bells."

young land lubber between "watches" in order to keep him awake till "four bells." The lady who could become converted through such a story as this, could be made to believe that Jonah swallowed the whale—the bible to the contrary nothwithstanding!—San Francisco Moni-

A TRIBUTE TO CATHOLICS. What spectacle of unselfish heroism can surpass that of the Roman Catholic priests and sisters who have gone to live and die among the lepers of Hawaii? A while ago the Sun printed the story of Father Damien, who took his life in his hands to minister to the poor outcast on Molakai Island, He himself has been stricten with the dread disease whose

thumbed little book from his trousers stricken with the dread disease whose victims had so deeply stirred his heart with compassion. Though bearing on his face, neck, and hands the tokens of his inevitable doom, he moves like a ministration. tering angel among his people, always busy with their needs, attending to the

dying, and enlarging with his own hands the little chapel in which they worship. "I believe there is no possibility of remaining here uncontaminated," writes Father Courady, who recently left this country. And yet he has cheerfully joined Father Damien, and, though bejoined Father Damien, and, though be-lieving he will become a leper himself, he is willing to devote his life to assusg-ing the afflictions of the unhappy settle ment at Molakai. It is to the Sisters of St. Francis from Syracuse in this State that the Hawaiian Government has intrusted the care of the hospital near Honolulu. where the poor patients are kept before they are isolated for life on the lepers island. It was a grand recognition of the self abnegation and pure love for suffering humanity that animates these hum ble disciples of the Church of Rome, when a committee of the Hawaiian Gor

One of the Sisters in a Roman Catholic hospital of this city remarked when she heard that several members of her order had been massacred in Chins; "They are to be envied for having met martyrdom in so good and great a cause as theirs." Such is the spirit that sustains inspires many thousands of these ble workers. The world sees and humble workers. The world sees and hears little of them as they go quietly about on their missions of mercy. have, however, the recompense of an approving conscience and the gratitude ere and hereafter of the myriads who are aided and cheered by their presence in the dark hours of suffering and death

THE GIFT OF FAITH.

From one of our foreign exchanges re take some reflections on the subject of Divine Faith, which convey a timely and practical lesson, and deserve the most serious consideration both of Catholics and non Catholics;
"Faith is the gift of God. No one o

our separated friends can be gathered into the fold of the Church by the exercise of the reasoning faculty only. Reason is the greatest of the human faculties; by its exercise civilization has been built up, and the arts, the beauty, and the comforts of life rendered what they are; but it is not until intellectual conclusions are enlightened by the supernatural gift of faith that they be come of value to the soul. Until that gift has been received, the most proound theological knowledge and the most far-reaching insight into the spiritual life are as useless for guidance in the way of salvation as the faculty for reading foreign languages or interpreting

nscriptions on coins, "Protestants are commonly unaware of this—they would not indeed remain Protestante if they realized it. To them This time the father could say nothing; a large tear rolled down his cheek, and he ceased to eat. The mother also the solving of knotty points in philosephic. The child alone remained calm.

Rising from the table he clasped his little daughter in his arms, saying:

"Poor Martyr! Will you always do thus?"

Protestante if they realized it. To them the progress towards the Church means the solving of knotty points in philosephy, and interpreting of obscure passages in history. What wonder is there, then, that they are surprised and irritated when their friends, one after another, repounce here we to the Church means the solving of knotty points in philosephy. other, renounce heresy for the Church 'Yes, father; till I die, or you are of God; that they think they have misconverted."
"My child, my child! I will never more give your mother cause to weep."

calculated—done the sum wrong,—and that if they would but have been more patient they would have found that this or that fact was capable of some other

"Faith reaches Interpretation?

"Faith reaches the soul by such various channels that no one can foresee the good that a very trivial thing may do. The simple words of a Catholic prayer, a whispered 'Hail Mary,' the refrain of some old Catholic hymn heard in childhood, may linger in the memory, and, flashing across the brain wearied by vain disputes, may be a channel of grace where volumes of controversy have proved useless. There was a time, we believe, when rhetorical denunciations of the parody on the Gospel, which the of the parody on the Gospel, which the Protestant bodies have offered us for belief, were of some service; but that time has long passed. Plain statements of truth are what is now wanted. The more unadorned and simple they are the better for our present needs."—Ave

DILUTED RELIGION. An English exchange wants to know if there is a tendency amongst well to do Catholics in favor o'r eligion watered down. In respect to a certain large class of Catholics in this country of the kind described as well to do, there is only too much reason to admit a tendency—a strong one—toward diluted religion; a tendency to soften what they are pleased to consider harsh in the eyes of non-Catholics; to put away from them the outward marks of their faith; in short, to manifest a "liberal" spirit to the world. These are the people we find always apologetic and alway ready to explain away, if possible, the unpalatable truths that have to be spoken in the way of salvation. These are the ones who imply, it they do not openly express, a belief that one religion is as good as another, and who make use of other and similar means to prove that they are not un and who make use of other and similar means to prove that they are not unduly prejudiced in favor of the religion they protess. It too frequently happens that persons of this class, with firm convictions of their own superiority, satisfied with a mere superficial knowledge of the doctrines and ceremonial of the Church, are utterly incapable of meeting and reply. utterly incapable of meeting and replying to the objections brought by Protes tants against practices in vogue among Catholics. They know their religion in a vague, uncertain way, and comply with the requirements of the Church in a purely perfunctory manner. They are Catholics because they cannot be any thing else. And that is the reason they would have their religion watered down, so there would be nothing uncomfortable or inconvenient to themselves in the or inconvenient to themselves in the practice of it. They do not want the trouble of looking deeply into the subject of religious teachings, even if they are willing to recognize the vital importance of it. It is unpleasant for them to be forced to comply with the requirements of the Church. They would much prefer that the practice of these were left to their own option, to do or not, as their feelings prompted. They discard, as far as possible, all exterior signs of their faith at least. Religious exercises, such as form a part of the demestic life and habits of the true Catholic home, are unknown to this would be "liberal" unknown to this would be "liberal" Catholic. He would discountenance, as far as possible, the carrying of religion into private and social circles. It is well enough to say a few night and morning prayers in private, but as for having such prayers in private, but as for having such a thing as family prayers, or the institution of special devotions in the family circle, or the presence of devotional articles, such as religious pictures, etc, among the decorations, he is decidedly opposed to it all. He will hear Mass as he is commanded to do and conform effect a certain to do, and conform, after a certain isshion, to the other exactions laid upon him by the Church, whose authority he is perfectly willing to acknowledge, but cannot get up any interest or enthusissm on the subject. And he cannot do so for the sole reason that he doesn't want to. He sees his Protestant friends want to. He sees his Protestant friends getting on without any religion, or as a little as it is possible to have and be recognized as Caristians, and he refuses to see the necessity of "lugging religion into everything" Leave it in the church where it belongs, and for Sunday, which is set apart for the business of salvation. That is his motto, and it is characteristic of the class of Christians who live on the verge of agnosticism. Six days of the week to work and play for the benefit and pleasure agnosticism. Six days of the week to work and play for the benefit and pleasure of the material nature, and one day devoted to the spiritual needs. The undue proportion existing between the attention given to paltry interests of the flesh and the vital ones of the spirit is patent, but it seems to satisfy the cases of Catholina to which we allude. the class of Catholics to which we allude. This is unfortunate—unfortunate for the Catholics themselves who think they can meet the spirit of irreligion and indiffer-ence that prevails outside of the Church. Religion, true religion, is a thing that cannot be profitably watered. Faith clluted ceases to be the sort of faith that Christ and the Apostles declared indis-

pensable to salvation. It may answer very well to reconcile the "liberal" Catholic to the fashionable unbelief of the one to the institution of the times, but it will not suffice to give him a place among the faithful followers of the Crucified One. There is no more important truth than this to be im pressed upon the mind, and he who neglects or refuses to conform his life to makes a fatal mistake.-- Baltimore Mirror.

If people, troubled with colds, will take Ayer's Caerry Pectoral before going to church, they will avoid coughing. The Pectoral soothes and heals the irritated tissues, and controls all disposition to cough.

Will be Fully Met.

Indications of Dyspepsia, such as Sour Stomach, Heartburn, Sick Headache, Rising and Souring of Food, Wind on the

It is Absurd

For people to expect a cure for Indiges-tion, unless they refrain from eating what is unwholesome; but if anything will sharpen the appetite and give tone to the digestive organs, it is Ayer's Sar-saparilla. Thousands all over the land testify to the merits of this medicine Mrs. Sarah Burroughs, of 248 Eighth

street, South Boston, writes: "My husband has taken Ayer's Sarsaparilla, for Dyspepsia and torpid liver, and has been greatly benefited.'

A Confirmed Dyspeptic. C. Canterbury, of 141 Franklin st.,

Boston, Mass., writes, that, suffering for years from Indigestion, he was at last induced to try Ayer's Sarsaparilla and, by its use, was entirely cured.

Mrs. Joseph Aubin, of High street, Holyoke, Mass., suffered for over a year from Dyspepsia, so that she could not eat substantial food, became very weak, and was unable to care for her family. Neither the medicines prescribed by physicians, nor any of the remedies advertised for the cure of Dyspepsia, helped her, until she commenced the use of Ayer's Sarsaparilla. "Three

Ayer's Sarsaparilla,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bot

bottles of this medicine." she writes.

THIS YEAR'S

MYRTLE CUT and PLUG SMOKING TOBACCO

FINER THAN EVER. See 8

IN BRONZE

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First-class turn-outs for Driving or Rd Riding. Also Covered and Open 'Busses. The finest stable in London for boarding horses. Telephone 578. ST. CATHARINE'S



ONTARIO STAINED GLASS WUNKS, tained Glass for Churches, Public and Private Buildings

Furnished in the best style and at prices low enough to bring it within the reach of all. Works: 484 RICHMOND St. R. LEWIS.

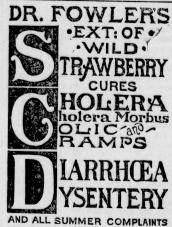
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CARRIAGES AND SLEIGHS.

W. J. THOMPSON & SON, Opposite Revere House, London, the salways in stock a large assortment of every style of Carriages and Sleighs. This is one of the largest establishments of the kind in the Dominion. None but first-class work turned out. Prices always moderate.



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

R. F. LACEY & CO'Y Manufacturers and Wholesale Dealers in Every Variety of BOOT AND SHOE UPPERS

Indications of Dyspepsia, such as Sour Stomach, Heartburn, Sick Headache, Rising and Souring of Food, Wind on the Stomach, or a Choking or Gnawing sensation at the pit of the Stomach are fully met by Burdock Blood Bitters which has cured the worst cases on record.

Very many persons die annually from Cholera and kindred summer complaints, who might have been saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogg's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly, subdues the pain and disease.

Sour Man SHOE UPPES STREET.

LONDON, ONT.

To the Clergy.

The Clergy of Western Ontario will, we receive sured, be glad to learn that Wilson Brown in stock a large quantity of Sicilian Brown in stock a large quantity of Sicilian

NATIONAL

COLONIZATION LOTTERY
Under the patronage of the Rev.

Established in 1884, under the Act of Quebec,
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of the Province of Quebec.

CLASS D.
The 17th Monthly Drawing will take place

ON WEDNESDAY, NOV. 21. '88 PRIZES VALUE . \$50,000 CAPITAL PRIZE: One Real Estate Worth . \$50,000

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1 Real Estate worth \$5,000.00 5070.00

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4 10.00 10.00 10.00

10 Real Estates \$500 0 2,000.00

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20 Gold Watches 50.00 10,000.00

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TONDON, ONT.

Young man, you can't invest money exter than by setting a thorough business incation, and you can't flue a course sewhere in Ontario equal to that of the orest City Business College, London. Ont., hich has a special course for these the intend to remain on the farm.

Handsome Catalogue Free.

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CONCORDIA VINEYARDS SANDWICH, . ONT.

ERNEST GIRARDOT & CO PURE NATIVE WINES.

Altar Wine a specialty. Only Native Altar Wine used and recommended by His Eminence Cardinal Tachereau, Specially recommended and used by Rt. Rev. Archbishop Lynch and Bishop Walsh.

We also make the best Native Claret in the marset.

We also make the best Native Claret in the market.
Send for prices and circular.
London, Sept. 13th, 1887.
The Messrs. Ernest Girardot & Co., of Sandwich, being good practical Catholics, we are estisfied their word may be relied on, and that the wine they sell for use in the Holy sacrifice of the Mass is pure and unadulterated. We, therefore, by these presents recommend it for altar use to the clergy of our diocese.



BERLIN, ONT.

mplete Classical, Philosophical d ercial Courses, and Shortha and Typewriting. For further particulars apply to

REV. L. PUNCKEN, C.B., D.D.,



Sealed tenders, addressed to Sealed tenders, addressed to the undersigned and en-dorsed "Tenders for the New Upper Canada College," will be received at this Depar-ment until twelve o'clock noon, on Thursday, the Fif-teenth day of November next, for the several works and materials, labor, etc., re-quired for and in the erection and construction of the proand construction of the pro-posed New Upper Canada Col-lege Building.

Tenders must be on the printed forms to be obtained at this Department, and must be signed with the schul signature of every person 'endering (including each member of the firm), followed by their post-office address, and with all blanks in the forms properly filled in.

Each tender must be accompanied by an accepted bank caeque, payable to the order of the Minister of Education for the sum of five Thousand dollars, which will be forsefted if the party tendering declines or falls to enter into a contract based upon such the party is tender in the document of the contract based upon the party is tender in an accepted the cheque with the peturned.

the part, 'stenoor is not accepted the cheque will be returned.

For the due sulfilment of the contract, satisfactory security will be required on real estate, or money, or satisfactory approved securities to the amount of ten per cent. on the bulk sum, to become payable under the contract (the amount of the above mentioned cheque may be taken as part of said security.)

tioned cheque may be taken as part of said security.

To each tender must be attached the actual signatures of at least two responsible and signatures of at least two responsible and signatures of at least two responsible and solven persons, residents of Outario, willing to become sureties for the carrying out of these conditions, and the due fulfilment and performance of the contractin all particulars.

The plans and specifications can be seen in the Reception Room of the Paritament Buildiags, on Front street, from 9 a m. to 5 p m. each week day.

The Department will not be bound to accept the lowest or any tender.

GEORGE W. ROSS.

Munister of Education.

Education Department, interio, }

Toronto, 23rd Oct., 1888.

-OBJECTS OF THE-

NEW YORK CATHOLIC AGENC

The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are:

Ist. It is situated in the heart of the wholesale trade of the metropolis, and has completed such airrangements with the leading manufacturers and importers as enable it to purchase in any quantity, at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patr as on purchases made for them, and giving them bendes, the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want as ward decrease.

charged
3rd. Should a patron want several different
articles, embracing as many separate trades
or lines of goods, the writing of only one
letter to this Agency will insure the prompt
and correct filing of such orders. Fesides,
there will be only one express or freight

SHORT INSTRUCTIONS FOR LOW

[Delivered by the Rev. James Dono-hoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

XLIV.

MATRIMONY.

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DEAR PEOPLE: I am going to say a few words to you to day on the publication of the banns. The form of publication is something like this: N. N. (of such a place), intend to be united in boly Matrimony. If any of you know of the existence of any im pediment between these parties you are hereby admonished that you are bound to make the same known to us as soon as possible. This is the first (second or third) time of publication. According to the Council of Trent the publication of the banns must be made on three successive Sundays or holydays of obligation. If the parties live in different parishes the banns should be published in both parishes. The Bishop has power to dispense from the publication of banns, but Benedict XIV. prohibits him from dispensing from the three publications without a very grave reason. There are some cases in which a Bishop ought to dispense from banne; for instance, if there is reason to fear that somebody may maliciously prevent the marriage, or if a serious loss, or scandal, or disgrace. may maliciously prevent the marriage, or if a serious loss, or scandal, or disgrace would occur by delay. There are other cases in which a Bishop may dispense; for instance, if the parties are very old, or if a notable difference in the age or condition of the parties would attract unusual attention or comment.

In extremely rare cases there might

In extremely rare cases there might be such a concurrence of conditions that the rector might be excused from putting in force the law of publication.
You will notice that in the form of publishing the banns it is said: If any

one know of the existence of an impediment there is an obligation to make it known as soon as possible. This obligation extends to all the faithful, whether tion extends to all the faithful, whether they belong to the parish or diocese or not, whether they are relations or friends of the parties or not. The law is enacted by the Church, to which all the faithful are subject, and is founded on a natural precept of religion and charity which concerns all. As stated in the form of publication, the impediments must be made known as score as possible because here. made known as soon as possible because a dispensation from the remaining pub-lications might be obtained, and the marrisge might thus be celebrated before the denunciation took place in case it should be delayed. This law of making known the existence of an impediment has certain limitations, too numerous and complicated to go over in the course of a popular instruction. We would advise those who know of such impediments through the exercise of their profession, or those who would incur serious damage by making known a impediment, in fact all who doubt concerning their obligation of denunication, to consult their

con essor or spiritual adviser.

There are certain modern customs in regard to seeking dispensations which ought to be changed without delay. It not unfrequently happens that parties about to be married go to the Bishop or chancery office, obtain a dispensation, and then call at the rectory or the church to be married without giving the vector any presions paties. rector any previous notice.

If you reflect a moment you will see

how wrong this custom is. The priest in charge of a parish is responsible for all marriages at which he assists. There is no branch of any science more difficult or more complicated than the portion of moral theology that treats of Matrimony. A letter, merely granting a dispensation from banns, is banded to the rector. The parties are in a hurry; perhaps they expect to leave the city by the next train. The rector is bound to inquire whether or not there is any impediment whether or not there is any impediment to the intended marriage. How can be make that inquiry in these circum-stances? In nine cases out of ten, people who come in this way have not prepared themselves by going to con-fession. How can they be disposed to make a good confession in so short a time and while under the excitement inciden-tal to the occasion? The restrict bound to tal to the occasion? The rector is bound to tal to the occasion? The rector is bound to instruct them in the duties and obligations of the married state. Are they likely to profit much by the few words he says to them while they are in dread of losing the train? The priests of the church may at that particular time be engaged in some other work. They may be attending the sick, or hearing confessions, or performing some function in the church.

ment, the marriage ceremony should no take precedence over any other work appointed for that time. The church may be locked and secured for the night, may be locked and secured for the high-and the sacristan may have retired. A few candles are lighted on the altar. The church is shrouded in gloom, and the beautiful, joyous ceremony is made to beautiful, joyous ceremony is made to resemble some hideous mystery. No custom, no matter of how long a standing, can justify so unseemly, so indecent reception of the holy sacrament of Matri-mony. Some men give as a reason for com ing so late at night, that they did not want to lose a day's wages. What an exalted idea those men must have of the sanctity of Christian marriage. Those men have reached a lower plain in social ethics than the inhabitants of China or Siam. Children born of such marriages will pullulate in vice, ignorance and irreligion. Christian marriage, intended to people earth with good citizens, and heaven with saints, fills hell. Why does the Church tolerate such marriages The Church tolerates many things sh The Church tolerates many things she deplores. The Church is a tendel mother. By the encyclicals of our Holy Father, by the teaching of her national provincial, and diocesan synods, by the eaching of her ministers, the sanctity of Christian marriage is inculcated. In her charity she wait patiently for the light of her teaching to penetrate a substratum of society which is difficult

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Whilst the guest of the Rev. K. C. Campbell, the Pastor of Orillia, and in company with him I had the pleasure of and while under the excitement incidental statement of the company with him I had the pleasure of the company with him I tal to the occasion? The rector is bound to instruct them in the duties and obligations of the married state. Are they likely to profit much by the few words he says to them while they are in dread of losing the train? The priests of the church may at that particular time be engaged in some other work. They may be attending the sick, or hearing confessions, or performing some function in the church. tal to the occasion? The rector is bound to

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made. If there are not sufficient remade. If there are not sufficient reasons, have the banns published. This law was enacted by the Church for wise reasons. It was enacted in the interest of society and for the protection of individuals. Young ladies should insist on the law of the Church being carried out. By so doing they show that they are good Catholics, and that they are ready to conform to the Church's discipline. By so doing they set a good example of so doing they set a good example of piety and obedience to others. The young lady who insists on the publica-tion of the banns shows the world that she has that fearlessness which belongs only to innocence. It is eminently proper that a young lady, whose reputation is unsullied, should have her own name and the name of her intended husband published in her own church. Experience shows that it is also a very wise thing to do. An enumeration of the reasons sufficient to warrant the grant-

reasons sumcient to warrant the granting of a dispensation shows that when the banns are not published there is room for gossips to say that something must be wrong, or a dispensation would not be asked or granted.

There are few things in this world so sad as an unbappy marriage. From in numerable unforced causes a marriage numerable unfortunate. It ever there may prove unfortunate. It ever there is a moment in the life of a young lady in which she stands in need of God's in which she stands in need of God's grace, it is when she enters into that state, which is surrounded with so many dangers. She will bring down upon herself and upon herself and upon her marriage God's blessing by complying in a spirit of piety with all the wise laws which the Church has established respecting this holy secrement. specting this holy sacrament.

AMERICAN CATHOLIC HISTORI-CAL RESEARCHES.

The Scenes of the Huron Missions, and the Martyrdom of Fathers Brebeuf and Lallemant.

Closely connected with illustrious per Closely connected with illustrious persons and great deeds, are the places ballowed and honored by their presence. Indeed the knowledge of the persons, and of their actions and sufferings is incomplete without a knowledge of the places. Under what skies, in what kind of a country? Was it under the tropical sun, or with a tempered heat and cold, or under the freezing blasts of a pitiless north wind that they lived and wrought? Or was the land a flat, uninteresting Or was the land a flat, uninteresting plain or were there precipitous heights to climb, from whose lofty summits the to climb, from whose lofty summits the whole country could be scanned, or were there numerous rivers and lakes to be crossed, or did the stagnant morass with its depths of mud, or its pestiferous breath intercept their way or haunt their abode, or did the deep dark forest afford them shade, protect them from the skulking foe, or betray and bestray them by its treacherous silence and gloomy depths? All these add to, or take from their labors and their sufferings. All these enter into and become part and parcel of their lives, and so must be seen, must be known, in order that their mental and physical labors and sufferings may be fully understood. The men and their deeds may pass away, but the places will remain.

their deeds may pass away, but the places will remain.

With some such thoughts as these, and with the accompanying thought of drawing as nearly as possible on this earth to those giants in the cause of God's love, I had resolved after reading at various times of the great deeds done in the Huron Missions, to visit this Holy Land, sanctified by the labors, tears, prayers and blood of the martyr band of Jogues, Anthony Daniel, Charles Garnier, John de Bretœuf, Gabriel Lullamant, Anne de Noue, Natalis Chabanel, and many others, little dreaming at the time that it was so near me.

that it was so near me.

Leaving my home in Northwestern
Pennsylvania, on the morning of July
27th, 1886, I was in Buffalo at noon, and passing through and changing cars at Toronto, I was in Orillia at nine o'clock

company with him I had the pleasure of visiting a few of the most notable rites of this Huron Mission, which I will endeavor to describe in your pages.

The Huron Country, I may state for the benefit of your readers who might be desirous of knowing its precise location, is situated in the province of Ontario, between Lake Simcoe and the Georgian Bay, an inlet of Lake Huron. Lake Simcoe would form its Eastern boundary, the Georgian Bay its western; the Severn River, which is the outlet of Lake Simcoe through Lake Couchiching into the Georgian Bay and part of the Georgian Bay called Matchedsah Bay, its northern boundaries, and a line drawn from Barrie, the county seat of Simcoe of which county the Huron Country may be called the northern half, across to Collingwood on the Georgian Bay its southern boundary. About 7000 square miles would include the whole of the territory inhabited by the Hurons and the territory inhabited by the Hurons and evangelized by the Jesuit Fathers from evangenzed by the Jesuit Fathers from the year 1626 to June 10th, 1650, with a slight interval during the time the Eng-lish had taken possession of Quebec, and the whole of Canada until they restored it again under Charles I, in 1632.

it sgain under Charles I, in 1632.

The head quarters of the Missionaries was Quebec. Hence the Missionary Fathers accompanied the Hurons, who had come in their cances by a long and circuitous route to barter their furs for the trinkets and other commodities which the French offered in exchange.

The route taken by the Father in

The route taken by the Fathers in their long and paintul journey to the scene of their labors was by canoe up the St. Lawrence as far as where Montreal now stands. Here they took the Ottawa River, carrying their canoes upon their back wherever the river was im provincial, and diocesan synods, by the preaching of her ministers, the sanctity of Christian marriage is inculcated. In her charity she wait patiently for the light of her teaching to penetrate a substratum of society which is difficult to reach.

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Ontario Reformatory is built, the place of landing. No more sheltered nor beautiful landing for the frail canoe of the Indian could be found or desired.

It is a sandy shore sloping gradually up from the water, where not a stone can be found, as the writer and a companion be found, as the writer and a companion learned to their cost, when they sought for a stone to anchor their boat whilst fishing in this seeluded inlet. A road, apparently long unused, leads up into the woods and is lost in them; and may t not be the very same road taken by the Fathers to reach Ihonatirio, or St. oseph, as it was afterwards called by the Jesuits, the first of the Indian towns to which they came. When this town was destroyed by fire, the Jesuit Fathers, as was their custom, transerred the name of St. Joseph to another mission in the southeastern part of the territory near Lake Simcoe, in the Indian town of Ceanaustaye, The total distance traveled by the

Tathers to reach the Huron country from Fathers to reach the Huron country from Quebec was 900 miles. The time usually required was thirty days, during which no less than thirty five portages, according to Parkman in his history of the Jesuits in North America, but according to Father Ragusnau sixty, (and surely he is the best authority,) had to be made around cataracts or rapids; and each portage required at least four trips to transport the goods which were in each cance. From this, when we reflect on the constrained and immoveable positions which the missionaries were comions which the missionaries were compelled to maintain seated in the bottom pelled to maintain seated in the bottoms of the light canoes in order not to tip them over, and when we think of the slippery and sharp rocks in the bottom of the rapid streams when they were compelled to wade through them barefoot, and on the unbroken roads or rather paths filled with rocks or briars, or fallen trees, we can learn something of the hardships they had to undergo at the very outset in order to reach the scene of their labors. Most frequently during the whole of this long journey not a word would be spoken by their stolid com-panions, nor could the Fathers have the leasure of one another's company, as pleasure of one abother's company, as they were divided up among the canoes. O'ten it was most by compulsion that the Indians took them along with them, given; so that frequently they were obliged to leave many valuable and necessary articles behind in the woods lest they might be left themselves. The Hurons too were notorious thieves and required constant watching.

On the 28th of July, 1886, in company with Rev. Father Campbell the Pastor of Orillia, I took a train on the Midland R. R. which runs in a northwesterly direction principally along the southern shore of the Georgian Bay from Orillia to Midland which is within a couple of miles of Penetanguishene, to visit the remains of St. Mary's, once the centre of all the Jesuit mission in this section

This famous site is about forty four miles in a direct line towards the northwest from the city of Orillia; but by the railroad, which winds along the many identations of the Georgian Bay to accommodate the many saw mills which abound in this region, it must be about

on the map of the county the place is called Quinville; but by the railroad it is called Brunoville. It is a mere flag station, and consists of only a saw mill and one dwelling. There is no depot, only a rude platform for loading lumber. The train stopped on the western bank of the River Wye, and re-crossing it on foot by the R. R. track, and descending to the right or southern side of the railroad, after climbing over a fence, we came to the ruins of what is here called the Old Fort. Nothing remains but the stone foundation, which is not much more, as well as I can remember at the present writing, than a couple of feet above the level. It is in the form of a parallelogram with the remains of the four bastions, one at each corner, well defined. It runs north and south within

measure 150 by 60 feet. measure 150 by 60 feet. Within this rather small enclosure or fortress, were, a church for the public devotions of the pilgrims, the house of the fathers and a hospital. Without its walls was the cemetery. Within the ruins of the walls is still visible what must have been a well. There is a tradition that about thirty years ago a priest came here and digging among the ruins unearthed a box, and had it carried off to Quebec. Quite close to, the southern end of the Quite close to, the southern end of the fort is still to been seen the small ditch, which ran in from the river and which served as a wharfage for the cances of the Indians. Looking off to the south is a flat expanse of sandy soil thickly covered at the time of my visit with peas, which had been sowed as food for nogs or cattle. This expanse must, according to the description and intent according to the description and intent of the settlement, as given by Rev. Father Raguenau in the III. Chapter of his Relation 1847 48, have been always clear of timber, so that the Iroquois, the dreaded foe of the Hurons could not approach unseen. The lake from which the Wye flowed is now nearly dried up. It is only a marsh. It is called Mud Lake. To the left at some distance from the fort rises a hillside thickly moded.

the fort rises a hillside thickly wooded.

Turning to the north the first object which meets the eye is the railroad, coming out of a cut in the hill on the right. Immediately beyond it and extending off over the hillside to the right is a farm still called the Jesuit farm. The Jesuits, according to report, still hold it, and it must be the oldest piece of cultivated property in all this region. Following the River Wye in its course northward to Matchedatch Bay, an inlet orthward to Matchedatch Bay, an inlet of the Georgian Bay, we see it as it must have been 240 years ago, shut in by precipitous banks on the right and left covered with the tall evergreen hemlock and curving off to the left so as to shut off entirely the view to and from the open waters of the bay beyond. Thus whilst this retreat of St. Mary's was shut in from the view of wandering In. shut in from the view of wandering In-dians on the lake, and was not exposed to a surprise from the Iroquois from the south, is had by means of the river a secure way for a quiet retreat in the times of great danger. It was in every way a point well chosen. It was founded

toward the close of the year 1629; it was abandoned and totally destroyed by the Jesuit Fathers themselves on the 10th of June, 1649, when making a large raft they loaded on it as much of their goods as it would bear, and set out for the last refuge of the Caristian and pagan Huron in this part of the world, Caristian Island, called by the Fathers St. Joseph's Island, on which they founded a new St. Mary's. This island is separated from the Huron promontory by a channel about three miles in width

The following letter of Father Raguenau in the Relations 1647-48, Caapter III., will give some idea of the life passed at St. Mary's and which should serve to

at St. Mary's and which should serve to make it a remarkable and most hallowed spot in the history of the Church in America and a place that should by all means be in the possession of the Church, or in the hands of the Jesuit Fathers.

or in the hands of the Jesuit Fathers.

"The house of St. Mary's being now in the heart of the country is less exposed to the incursions of enemies. This, however, has not prevented some adventurers coming from time to time and striking a blow even in sight of our dwelling: but never daring to approach but in small numbers, and stealthily, for fear of being perceived by the frontier towns and attacked. So we live here in safety, and thanks to God not one of our safety, and, thanks to God, not one of our number has been surprised by the am-

bushes of our enem bushes of our enemies.

We are forty-two Frenchmen in the midst of all these infidel nations; eightteen belong to our society and the rest are chosen persons, the greater part of whom have taken the resolution to live and die with us, aiding us by their work and industry with such courage, fidelity and holipess that has in truth pathing and holiness that has in truth nothing of earth in it. From God alone do they look for reward, deeming themselves too happy in giving their toil and if need be their blood to contribute their share towards the conversion of these bar-barions. I may call it the house of God and the gate of heaven; and this is the thought of all who are here, and who find

thought of all who are here, and who find it a paradise on earth, where abide the peace and joy of the Holy Ghost, with charity and zeal for souls.

This house is a resort for the whole country, where our Christians find a hospital in sickness, a strong refuge in time of alarm, and a guest-house when they come to visit us. In one year we have counted more than 3,090 persons to whom we have given lodging, and some. whom we have given lodging, and some-times within the space of fitteen days we have entertained six and seven hundred Christians with ordinarily three meals for each, without counting the great numbers that are constantly passing every day on whom we bestow charity; so that in this strange land we feed thos who ought to furnish us with the means of living. It is true we have not the delicacies and abundance of France Indian corn ground in a mortar and boiled in water seasoned with some smoked fish which does for salt, made into a batter, is both eating and drinking for us teaching us that nature needs but little, and giving us, thanks be to God, a soundness of body less subject to sick ness, than if we were surrounded by the richness and variety of the viands of

Europe,
Ordinarily only two or three of our
Fathers reside here, the rest being scattered throughout our missions which are now ten in number; some are fixed in the principal towns in the country others are more wandering, one single Father obliged to take charge of ten or twelve hamlets, and some going farther still, travelling twenty five and a hunstill, travelling twenty five and a hun-dred leagues in order that all these Nations may be enlightened at the sam

ime with the light of the Gospel. We always endeavor to gather all the Fathers together two or three times a year to enter into ourselves, and to be entirely devoted to God in prayer and then confer on the means and lights which experience and the Holy Ghost may give us from day to day to facilitate
the conversion of these people; after
which it is necessary to return to work
as soon as possible, and leave the sweetness of solitude to seek God in the salva-

Altogether there were eleven missions attended from St. Mary's eight among Within this the Hurons, and three among the Algon-prtress, were, quins, who lived towards the north and east of the Huron country.

TO BE CONTINUED.

Ayer's Sarsaparilla acts directly and promptly, purifying and enriching the blood, improving the appetite, strengthening the nerves, and invigorating the system. It is, in the truest sense, an alterative medicine. Every invalid should give it a trial.

Reliable Remedy for Rheumatism. Procure a bottle of Hagyard's Yellow Oil from your medicine dealer, and use according to directions. It cured Ida Johnston, of Cornell, Ont., of that complaint, and she recommends it as a sure cure. For 25 years it has never failed to give satisfaction.

When the VITAL CURRENT is vitiated from any cause, soorbutic blemishes in the shape of pimples, sores and blotches soon begin to disfigure the skin. In such a case the most effective purified is Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, which expels impurities from the blood as well as regulates direction the blood as well as regulates digestion, the bowels, liver and kidneys. For Female Complaints it has no equal.

A Narrow Escape. People who are exposed to the sudden changes of our northern climate have little chance of escaping colds, coughs, sore throat and lung troubles. The best safeguard is to keep Hayyard's Pectoral Balsam at hand. It is a quick relief and reliable cure for such complaints.

cure for such complaints.

Parmeler's Pills possess the power of acting specifically upon the diseased organs, stimulating to action the dormant energies of the system, thereby removing disease. In fact, so great is the power of this medicine to eleanse and purify, that diseases of almost every name and nature are driven from the body. Mr. D. Carswell, Carswell P. O., Ont., writes: "I have tried Parme lee's Pills and find them an excellent medicine, and one that will sell well."

One Hond Paint

One Good Point Out of the many possessed by Burdock Blood Bitters is that it may be taken at all seasons of the year, and by either young er old. In this way the three busy B's are always at work and doing good.

Thos. Sabin, of Eglinton, says: "I have removed ten corns from my feet with Hol-loway's Corn Cure." Reader, go thou and do likewise.

A Famous Doctor

Once said that the secret of good health consisted in keeping the head cool, the feet warm, and the bowels open. Had this eminent physician lived in our day, and known the merits of Ayer's Pills as an aperient, he would certainly have recommended them, as so many of his distinguished successors are doing. The celebrated Dr. Farnsworth, of

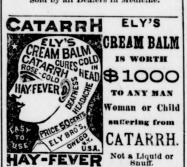
Norwich, Conn., recommends Ayer's Pills as the best of all remedies for 'Intermittent Fevers."

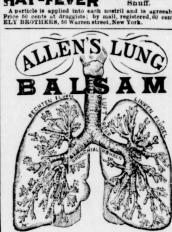
Dr. I. E. Fowler, of Bridgeport, Conn., says: "Aver's Pills are highly and universally spoken of by the people about here. I make daily use of them

Dr. Mayhew, of New Bedford, Mass., says: "Having prescribed many thousands of Ayer's Pills, in my practice, I can unhesitatingly pronounce them the best cathartic in use

The Massachusetts Stale Assayer, Dr. A. A. Hayes, certifies: "I have made a careful analysis of Ayer's Pills. They contain the active principles of well-known drugs, isolated from inert matter, which plan is, chemically speaking, of great importance to their usefulness. ter, which pian is, enemically speaking, of great importance to their usefulness. It insures activity, certainty, and uniformity of effect. Ayer's Pills contain no metallic or mineral substance, but the virtues of vegetable remedies in skillful combination."

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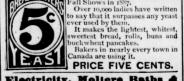
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Mark of Esteem

With pleasure we note the fact that the officers and members of the 28th Battalion gave a bar quet to Surgeon Dr. J. M. Hanaven at the Commercial Hotel, Stratford, the other night. The doctor will leave there for this city in a few days to assume the duties of his new position, medical officer of "D" Royal School of Infantry. Our brothers in the Forest City extend a right hearty welcome to their supervising medical examiner, and their supervising medical examiner, and trust his duties will permit him to fre-quently pay a visit to their meetings,

On Friday evening last, about fifty members of Branch 13, of the C. M. B. A. memers of Branch 13, of the C. M. B. A. Stratford, assembled in their hall, and presented Bro. Hanavan with a beautiful plush chair. An address, nicely illuminated, was read to Dr. Hanavan, to which he replied feelingly.

Our Grand Recorder will commence the our Grand Recorder will commence the new year by devoting his undivided attention to the Work of the Association, Bro. P. J. Niven, of St. Augustine, has been relected to succeed him as bead master of St Peter's school in this city. Our London brothers will extend a warm reception to Bro. Niven on his advent in their

Anniversary of Branch 50. The anniversary of the formation of Branch 50, C. M. B. A, was celebrated at St. Anthony's Church on the evening of Sanday, the 4th, by a most impressive and

gnificent demonstration. President nacy and his able staff of officers are Tansey and his able staff of officers are deserving of the congratulations of all for their untiring efforts towards making the event the great success it proved to be. Shortly after 7 o'clock the various branches assembled at the hall of Branch 50. When all had arrived a procession was formed, headed by Marshal Duggen, and proceeded by way of Richmond square and Richmond street to the church the following over Reach 50 headed square and Richmond street to the church in the following order: Branch 50, headed by President T. P. Tansey. Rev. Father Auclair, pastor of St. Jean Baptiste parish, Mr. T. J. Finn and others. Branch 26 came next, headed by Marshal Ward, President Meek, Secretary Lawlor, Aest. Sec'y Lyonr, Chancellor O'Brien, Brothers Nicholson, D. J. Mullan, M. Bbarkey, John H. Feehy, J. J. Costigan, Jas. P. Tansey, Wm. Sullivan, Jas. Manning, Thos. Connolly, J. Jackson, and seventy others. Following those in order of succession were Branch 54, Branch 41. of succession were Branch 54, Branch 41, Branch 74, Branch 83, Branch 84, Branch 87. On arrival at the church the brothers were received by a special reception committee, and the rev. pastor, Father Leclere, and Rev. Father Donnolly, Chaplain of Branch 50. The members presented a splendid appearance as they marched up the sieles to the seats specially placed, the organ playing out grand notes of wel come to the visiting brethren.

The church was specially decorated for the occasion. The main altar presented a most beautiful spectacle; countless lights adorned every available space, and choice flowers in their natural state aided in the decorations. Seated in the sanctu-87. On arrival at the church the brothers

choice flowers in their natural state aided in the decorations. Seated in the senctuary were His Lordship Bishop Clut, Rev. Father Leclerc, pastor of St. Anthopy's, Rev. Father Auclair, of St. Jean Baptiste; Rev. Fathers Donnelly and Morrell, of St. Anthony's; Rev. Fathers Sauve, Gauthler and Laiortune, of St. Joseph's, and others. In front of the sitar were arranged teats of honor for the efficers of the various branches, which were occupied by the

was preached by the Rev. Father Morrell, of St. Anthony's. The Rev. Father took for his subject the Kingdom of Heaven. The rev. speaker dwelt upon the moral value of life, and showed man's life to be The rev. speaker dwelt upon the moral value of life, and showed man's life to be one of activity, and said that the prin ciples of morality should be man's nublest aim. Man could not exist without the companionship of his fel low-man. This fundamental principle showed itself in three ways: Family, State and the Kingdom of Heaven. The Rev. Father then dwelt upon the earliest condition of humanity, and vividly described in his principle in the carried and that of the Marquis of Sligo, with the usual heartlessness. On the latter estate nine families were evicted on the 20th uit. The poor people offered no resistance to their exterminators, and were compelled to able a mountain side, none of them being re-admitted as caretakers or otherwise. During these evictions one case of specular and that of the Marquis of Sligo, with the usual heartlessness. On the latter estate nine families were evicted on the 20th uit. The poor people offered no resistance to their exterminators, and were compelled to bleak mountain side, none of them being re-admitted as caretakers or otherwise. During these evictions one case of specular and the Marquis of Sligo, with the usual heartlessness. On the latter estate nine families were evicted on the 20th uit. The poor people offered no resistance to their exterminators, and were compelled to all the statements are successful. Father then dwelt upon the earliest con-dition of humanity, and vividly described man in the primitive ages. The Church being in alliance with God, was the noblest association. Next in order were the associa tions approved of by the Church, and he was proud and happy to greet one of such associations which was there present in such force. The C. M B. A. was a grand association; its formation was due to the association; its formation was due to the wisdom and forethought of a most beloved Archbishop; its aims and objects were ap proved of by the bishops and priests of the Church, under whose fostering care it was prospering. The association, whilst providing for this world's wants, does not omit but impresses on its members the action and thought that is necessary to become entitled to entrance into the Kingdom of Heaven. The Rev. Father brought his most elequent discourse to a close by most eloquent discourse to a close by words of encouragement and advice, and called upon His Lordsbip Bishop Clut to give his blessing to those present, and upon the association at large.

His Lordship then blessed the assemblage, which was followed by a most solemn benediction of the Blessed Sacrament, His Lordship officiating, assisted by the Rev. Father Leclerc, and Rev. Fathers Auclair and Sauve as deacon and sub deacon. The musical portion of the service was under the direction of Prof. A. P. McGurk, and was in keeping with

graciously accepted by an all-merciful

We cannot pay a greater 'ribute to his departed merit, nor can we c ffer anything of more intrinsic value for his soul, than by breathing occasionally a fervent Pater and Ave for his happy repose during this month, set aside by Holy Church for special devotion to the holy souls in purga-tory.

Signed on behalf of the Branch. NICHOLAS LYNETT, MATHIAS MCCANN, MATTHEW LEATHAM, JAMES LYNOTT, Rec. Sec. Orillia, Nov. 12th, 1888. DEAR SIR AND BROTHER. -The follow

DEAR SIR AND BROTHER.—The following resolution of condolence was adopted at last regular meeting of Branch No. 57. C. M. B. A.:

Moved by Bro. W. J. Gallagher, seconded by Bro. R. M. Donnelly, Whereas, it has pleased Almighty God in His infinite mercy to rilliot the family of our worthy and respected Bro. Wm. McLaughlin. Be it therefore
Resolved, That the members of this branch extend to Bro. McLaughlin and his estimable wife and family our heartfelt sympathy in their sudden and sad bereavement. Be it also
Resolved, That a copy of these resolutions be forwarded to Bro. McLaughlin and entered on the minute book, and that similar copies be sent to the CATHOLIC RECORD for publication.

P. FITZGERALD,

P. FITZGERALD, Corresponding Secretary.

LATEST PHASES OF THE IRISH

Michael Davitt says, in a letter to the Times, that the Irish will not accept the Liberal scheme for the Government of Ireland, unless the Irish Parliament be allowed to solve the Land Question and to fix the compensation to be paid to

landlords.
The Nationalists of Carlow and Kil-

Indiords.

The Nationalists of Carlow and Kilkenny gained increased majority as the result of the revision of the voters' list. A similar gain has been obtained in South Derry. In Tyrone the Nationalists gained seventy votes.

The Marquis of Ripon, speaking at Louth, on the 10th ult, called attention to the enormous expense of the present system of Government in Ireland. He continued: "It was a matter well worthy of the consideration of the English people as to how much longer they would support an unpopular Government in Ireland. The Tories boasted that the Irish people were becoming more tranquil under what was termed a strong and patriotic Government, but that was not true. If, as the Tories also stated, Ireland was groaning under the tyranny of the National League, why were two Nationalists recently allowed to be returned unopposed for Irish seats?" seats ?"

seats?"

A magnificent Nationalist demonstra-tion, proving the undaunted firmness of the people in asserting their rights, took place at Kilninor, seven miles from Gorey, in the county of Wexford.

The occasion was the unveiling of a statue to the memory of John Kinsella, of

Croghan, whose melancholy death was the subject of universal public feeling and condemnation. Sir Thomas E-mode, M.
P., and Mr. John Clancy, M. P., attended
the demonstration, which appeared to have
entirely eccaped the notice of the police.
Speeches were made by both these gentlemen. The monument bears the following
inscription: "Second to the house of inscription: "Sacred to the memory of John Kinsella, of Cregban, who was foully slain in defence of home and country by of honor for the cificers of the various branches, which were occupied by the following: President T. P. Tansey, T. J. Finn, C. O'Brien, James Meek, J. Duclos, J. P. Grace, J. A. U. Beaudry, C. J. Flanigan, C. J. Doherty, Q. C., J. Coffey, J. Howson, John Ford, J. C. Lawier, Thos. W. Nicholson, John D. Quinn, J. Dooley, D. J. Mullin, P. Dirahan and others.

The sermon in honor of the occasion was preached by the Rev. Father Morrell, of those who. before God. have been of those who, before God, have been guilty of his innocent blood. R. I. P. Evictions are being carried on on the Massarene estate and that of the Marquis of Sligo with the week been guilty of the Marquis ial harshness on the part of the evictors occurred. In one house they found a poor widow lying prostrated on her bed, to which she had been confined for a considerable time. Seeing the helpless condition of this creature, her friends and neighbors begged that she might be left some time longer in her cabin, but all their entreaties were in vain. but all their entreaties were in vain. The bailiffs evidently disliked performing the disagreeable and inhuman act of dragging her from her bed to the street, and by false promises of readmitting her as caretaker they succeeded in getting her friends to remove her, but the moment they got her laid outside the house they looked the door and hurriedly decamped. Thirty years have now lapsed since the poor woman was left a widow, her husband being drowned in a river running near this isolated village, on his return home from Westport, whither he had gone to pay his rent at

whither he had gone to pay his rent at Lord Sligo's office there. At Woodford, on the Clanricardes estate, a case of similar brutality occurred with a more sad result. A young man named John Fahy died on the morning of the 5th of September through the shock of being evicted with his family. The Cork Examiner, of 5th September, thus describes the cir-comstances: "The young man was in weak kealth for the last two years, but the local dispensary doctor would not certify to his unfitness for removal on the

exorable, and out they had to go. The poor young man became quite nervous on being placed against the wall outside his own house, and never rallied since."

A grand demonstration was held in Bradford on the 25th ult., under the auspices of the Bradford Liberal Association, in favor of Home Rule. St. George's Hail was packed with the largest audience which it ever contained, being composed of over 5,000 people, and a supplementary meeting had to be held, at which there were several thousand in addition. Many clergy of all denominations, members of Parliament and other prominent cit zens were present. Stirring speeches were Parliament and other prominent citizens were present. Stirring speeches were delivered by Messrs Wm. O'Brien, H. Labouchere, Rev. S. Lloyd, Mr. A. Illingwarth, M. P., and others. The meeting was composed chiefly of Englishmen, and the greatest enthusiasm was exhibited in the passing of resolutions condemnatory of the proceedings of the Government in Ireland.

Mr. John Dillor, addressing the National League Convention at Thurles on the 25th League Convention at Thuries on the 25th ult., taid he was opposed to land purchase while coercion existed. Lord Hartington no wadvocated an extension of the Asbourne act, but when land purchase was advocated by Mr. Bright, Lord Hartington opposed it. Mr. Dillon said he objected to tenants purchasing under compulsion, and might take the opportunity soon of advising them to repudiate such debts.

Over 1,000 voters have been disfranchised in West Donegal for non payment of rents.

f rents.
The Irish landowners held a convention

on the 6:h inst. to consider their present relations with their tenants.

The triumphant reception scoorded to Father McFadden and Mr. Blane, M. P.,

on their release from imprisonment, was continued all along their route until they reached Gweedore. In Donegal six hun dred square miles of territory was lighted up with a continuous blaze of bonfires on the hills and illuminations in the houses. the hills and illuminations in the houses. Leaving Letterkenny they were accom-panied by a procession of twenty carriages and one hundred men on horseback, and everywhere along their route they were met at the cross roads by large crowds, and the procession had increased to thousands when Derryart was reached. From time to time the processionists halted to receive addresses of welcome, and patriotic receive addresses of welcome, and patriotic speeches were delivered. At Dunafanagby they were welcomed by several bands and a torch-light procession. A meeting was also held at which four thousand people were present. At Gweedore seven siches were erected, and the town was ableze with illuminations in overy house. Twelve thereard except every house Twelve thousand people took part in the demonstration here. Imprisonment of the Irish patriots evi-

dently does not lessen popular enthusiasm for the cause of country.

Mr. John Morley said in a speech at a Perth meeting on the 22nd ult, that the next election will solve the Irish Problem.

The National Indemnity Fund now amounts to considerably more than fill.

The National Indemnity Fund now amounts to considerably more than £11, 000, in Ireland alone.

Daniel Gulding, the ex-warder of Tullamore, prosecuted for perjuty at the Mandeville inquest, has been sentfor trial to the Cork Assizes. The prosecution is a mere piece of spite on the part of the Government. The evidence at the pre liminary examination proved that his testimony was perfectly correct on all substantial points, only some trivial cir cumatances being contradicted by some of the other warders.

cumstances being contradicted by some of the other warders.

Sir Thomas E-monde, the young and patriotic M. P. who made a tour through America to confirm American sentiment in favor of Ireland's just cause, has reduced the rents on his Glenwood estate thirty per cent. below Grifflith's valuation. Mr. Redmond has been unconditionally

Mr. Redmond has been unconditionally released from Wexford jail three weeks before the expiration of his sentence, by the advice of the prison doctors. He has lost thirteen pounds in weight.

FROM DUNNVILLE.

ST. MICHAEL'S CHURCH CONCERT. on Friday evening last, in aid of St. Michael's Church, of this town, was eminently successful in every way, the hall being comfortably filled, though we think the excellence of the programme would warrant a still greater number. Those who attended, however, erj yed a rich treat, and Rev. Father Crinon is deservtreat, and Rev. Father Cinon is deserving of all praise for bringing together such an array of telent. The programme was opened shortly after eight o'clock by Mr. J. F. Egan, who gave Braham's famous song "The Death of Nelson," his powerful bases voice being very iffective in the recitative. In the "Singing Lesson" duet by Mr. and Mr. powerful besso voice being very effective in the recitative. In the "Singing Lesson" duet, by Mr. and Mrs. Egan, they received a hearty encore. Expectation ran very high at the announcement of the name of Miss Cronyn, of Buffalo, whose reputation had preceded her, but who had not before been heard by a Dunnville audience, and nothing could have been more appropriate for her opening number than her selection of Tom Moore's beautiful melody, "Silent O Moyle." She is possessed of a soprano voice of remarkable purity and sweetness, and which shows traces of the highest culture; her sympathetic rendition of the above melody gaining for her a hearty encore, to which she responded by giving "A Fantasia" by Cowen; her second number, "Come Ever Smilling Liberty," was given with marked dramatic effect, and showed her voice culture in the highest degree. She was again encored and bowed her acknowledgments. Mrs. Mitchell, of Fort Etle, sang Tosti's beautiful "Bid Me Good Bye," in a most pleasing and artistic manner, and in response to a recall gave "Marguerite." Mrs. Lalor, of Oustic, November 5th, 1888.

To Brother M. J. McCann:

Dear Sir and Brother — We, your associates of Branch No. 73, of the O. M.

B. A., Oustic, tender you our most heartfelt feelings of sympathy on the sudden death of your much valued and esteemed brother, Peter McCann, of Acton, Ont., who died November 2nd.

We also unite in extending to his respected wife and children our most sinceresorrow in their sad bereavement in the loss which they sustain in parting with such an affectionate husband and a truly devoted parent.

His generosity and indefatigable labors in behalf of St Joseph's Church, Acton, have already preceeded him and have been the local dispensary doctor would not certify to his unfitness for removal on the day previous to the evictions. The military dector, who accompanied the evicting expedition, expressed his surprise at the refused he believed that when he refused he believed the young man to be in a very delicate state. Poor Fahy was only twenty-delicate state. The District Inspector is just now investigating the matter, and in response to a recall gave "Marguerite." Mrs. Lalor, of Dunnville, was most warmly welcomed by a reculificate, but stated that when he refused he refused he believed the young man to be in a very delicate state. Poor Fahy was only twenty-the young fellow, and a most in grad dartistic manner, and in response to a recall gave "Marguerite." Mrs. Lalor, of Dunnville, was most warmly welcomed by an audience with whom a recall gave "Marguerite." Mrs. Lalor, of Dunnville, was most warmly welcomed by a recall gave "Marguerite." Mrs. Lalor, of Dunnville, was most warmly welcomed by a recall gave "Marguerite." Mrs. Lalor, of Dunnville, was most warmly welcomed by a recall gave "Marguerite." M

what had not written I have

ity, and has reached a high degree of perfection in her art. She recited the "Settler's Wife" very pathetically and impressively, and will be sure of a warm welcome to Dunnville and Miss Julia Cronyn, of Buffalo, presided acceptably at the pisno. The entertainment closed with a grand tableau representing the "Queen and all her dependencies," which was taken part in by all the yourg ledies, who were beautifully dreesed, white 'G d Save the Queen' was sung behind the scenes. Every one went home well pleased, hoping that our friends of St. Michael's will soon afford us another such Michael's will soon afford us another such

ST. JOSEPH'S ORPHAN ASYLUM.

We would once more draw the attention of our numerous readers to the very great need which exists for extending a helping hand to the noble institution of charity carried on by the Sisters of St. Joseph in this city. Over a hundred little orphans and many aged people are now provided for within its portals. Pressing, indeed, are the needs of the good Sisters, and we know of no more meritorious work to which the charitably-disposed might con tribute of their means. Those who have received books of tickets for the bazaar to be held next month in this city, in aid of the work alluded to, will please make returns as soon as possible. We would once more draw the attention

A Know-Nothing Cathelic Paper.

NUMBER OF MEN ARRESTED FOR DIS TRIBUTING MARKED PAPERS AT CHURCH

New York, Nov. 5 -The police made New York, Nov. 5—The police made a number of arrests yesterday of persons who were distributing political tracts and newspapers containing marked political articles. The arrests were for violation of the Sunday law. Early in the morning men stood near every Catholic courch in the upper part of the city, some of them loaded down with copies of the Catholic News, the \$1 Catholic paper published by Ridder, in which was a long article favoring the election of Abram S. Hewitt, the pronounced know knothing, to the Mayor. pronounced know knothing, to the Mayor-

NEW BOOKS.

We have received from Messrs. Berziger Bros., New York, volumes 10 and 11 of the Centenary edition of the works of St. Alphonsus le Liguori. The price is \$150 for each volume. The books now to hand are entitled "The True Spouse of Jesus Christ."

WILL NOT LEAVE US —It having been ramored that Mr. W. H. Riddel, the able and popular Secretary of the Ontario Mutual Life, had accepted a similar posi tion in Toronto, we are authorized to say that the position of Secretary of the Manufacturers' Life Assurance Company and Manager of its Head Office was offered to him, but for reasons not necessary to state here, he refused at present to become state here, he refused at present to become an applicant, notwithstanding the fact the salary would be very handsome and that other very tempting inducements were held out to him. While we would be pleased to announce his preferment, we but voice the unanimous feelings of our citizens when we say his departure from Waterloo would be sincerely regretted, not only by the Company he has so long and efficiently served, but by a host of friends and acquaintances to whom he has end, ared himself during a residence of seven years in their midst, by his genial and obliging disposition and other qualities which go to make up the successful business man and worthy citizen.—Water business man and worthy citizen.—Water loo Chronicle, Nov. 1st.

STAINED GLASS-We would call the attention of our readers to the advertise-ment of Messrs. McCausland & Son, Stained Glass Works, 72 to 74 King street Stained Glass Works, 72 to 74 King street west, Toronto. The work turned out by this firm is done in the highest style of art. On the occasion of a recent visit to the establishment the writer was shown as me windows for the new St. Mary's Church, Toronto, which were fine specimens, both as regards outline, shading and color. The firm also furnishes stained, bevelledand ornamental glass for private velledand ornamental glass for private dwelling.

Personal —Mc. Timothy O'Brien, of T. O'Brien & Co., booksellers, etc. St. John, N. B, was in Boston October 23rd, and later on visited Springfield, Quincy and Lawrence, and left Boston for St. John November 2ad.

The Franciscans of New York are taking measures for a grand American trip through Europe in the spring. The trip will be so arranged that Holy Week will be spent in Jerusalem. It will be a good opportunity for Americans to visit the Holy Land.

MARRIED. MARKIED.

On the 6th inst., at St. Peter's Cathedral, London, Ont., Canada, by the Rev. Father Tiernan. Rector, John, second son of the late Robert Moore. of Yorkshire, to Margaret, youngert daughter of the late Robert Whiteside, of Preston, Lancashire, Eng.



OBITUARY.

In the Township of Norwich, on the 2nd of November, Mrs. Mary Duffy, wife of Mr. James Juffy, aged 51 years.

Mr. and Mrs. Duffy were old residents The state of the Township of Norwich, in Oxford county, and rested in the Catholic faith a large family of two sons and ten daughters, all of whom are exemplary Christians, faithful in the discharge of their duties as Catholics. Four weeks previously to Mr. Duffy's death she had the effiction of losing her daughter, Mrs. James O'Brien, who died of typhoid fever, and the mother attending assiduously on her daughter during her filness also took the disease, which finally resulted in her death. Mrs. Duffy was also a most exemplary Catholic, ready to co operate in every good work connected with religion. The funeral took place on the 5th lnst., proceeding to the church of Norwich and thence to the cemetery. High Mass was sung and an impressive sermon delivered by the Rev. Joseph P. Molphy, Mass was sung and an impressive sermon delivered by the Rev. Joseph P. Molphy, pastor of Ingereoll, the choir of Woodstock, under the direction of Miss Murpby, the organist, singing the Requiem Mass. Mrs. Duffy being most highly respected by all who knew her, a large concourse of people were in attendance at the obsequies. Requiescat in pace

DEAFRESS CURED.—A very interesting 132 page Illustrated Book on Deafness. Noises in the head. How they may be cured at your home. Post free 3d.—Address Dr. Nicholson, 30 St. John street. Montreel.

Address Dr. Nicholson, 30 St. John street, Montreal.

A New Home Treatment for the Cure of Catarry, Catarry and Hay fever.

The microscope has proved that these diseases are contaglous, and that they are due to the presence of living parasites in the internal lining membrate of the upper air passages and custachian tubes. The eminent scientists, Tyndail, Huxley and Besle, endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly, and eyen daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it to chance to heal, and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by any application made oftener than once in two weeks, for the membrane must get a chance to heal before an application significant of its own seven years since Mr. Drome of its country where the English inarcuage its remedy has become a household word his remedy has period only once in two weeks, are from one to three spilestions effect a permanent cure in the most aggravated cases. These remedies are a specific for catarrhal troubles peculiar to females.

Mr. Dixon sends a permphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 338 King street west, Toronto, canada.—Scientific American.



HOW TO SAY THE ROSARY WITHOUT DISTRACTIONS,

Points for Mental Occupation

Whilst Reciting the Vocal Prayers.

The Rosary is the most efficacious of prayers to increase devotion to Mary in the hearts of the faithful. It is an abridgement of the Gospel."—Pius IX.

In order to gain the Indulgences which the Sovereign Pontiffs have attached to the recitation of the Rosery, it is necessary to meditate, whilst reciting the prayers, on the Joyful, sorrowful and Gorlous Mysteries, of our Lord, and of the Biessed Virgin Mary. Those only who are incapable of this medi-tation are dispensed from it.—RACCOLTA.

THIS BEAUTIFUL LITTLE BOOK HOW TO SAY THE ROSARY

Is complete in twenty pages and printed in two colors. PRICE:

Retail 5 cents each.

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TWO TEACHERS, BY ROMAN CATHOLIO S. S. Board, Belleville, Ontario, Male Headmaster holding 1st or 2nd class certificate, and female assistant holding a 2nd or 3rd Applicants to furnism testimonials and state salary, by Dec. 1st, Duties to commence Jun. 1st, 1889—M. D. Lynch, Sec. Treas, R. C. S. S. Board, P. O. 36x 503, Belleville.

Believile. 526-2w

TOR SENIOR DEPARTMENT SCHOOL

To Rection No. 2. Asbfield. Applicant
must hold a 2nd class certificate of qualification and state lowest receptable salary
and extent of experience in teaching. One
competent to fill the position of organist
will be preferred. Address till Nov. 24th,
1888, to Lev. 8. BOUBAT, Kingsbridge P. O.

Ont.—FOR THE TRUSIEES. 526-2w S88, 10 REV. D. MONTES.

Ont —FOR THE TRUSTEES.

TOR SCHOOL SEC. NO. 4. DOWNEY.

VILLE, E. male 'eacher holding a second or third class certificate. Duties to commence January 2nd. 1889. Applicants will please state salar. and send testimonials to E. O'Brien, Sec. Fres., Downey-ville P. O. Ont. ROMAN CATHOLIC TEACHER, FOR the R. C. School, Offs, for the year 1889. To one holding a First, or second Class a Certificate, a very liberal sarry will be given. Teacher capable of taking charge of a choir preserved. Apply—Trustes R. O. School, Offs.

AN EXPERIENCED MALE TEACHER for 8 8 S. No. 6, Biddulph Duties to commence Jau. 2nd. 1889. Apply. stating salary and enclosing testimonials, to-Patrick Nangle, Eletifield, Ont. 523-3w TOR THE R. C. SEPARATE SCHOOL,
Almonte, for 1889. Male teacher holding
ing First or Sacond-Class Certificate, for the
Senior Denar medi, female teacher holding
Third Class Certificate, for Junior Department. State salary expected and send copy
of references. Applications received up to
Nov. 15th, 1888.—John O'REILLY, Sec.

A HEAD MASTER, HOLDING A 2ND class con-professional certificate, for the R. C. Separate Nchool, of the town of Perth Applicants required to furnish testimorials as to character and ability. Applications received up to the 27th inst.—JAS, MORRISON, Secretary.

FOR SEPARATE SCHOOL SECTION No. 9, wore of hownie, a female teacher holding a third-class certificate.— John Kearney, Secretary, Conroy P. O. 516 3w



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For thirty-three years we have made a specialty of manufacturing BEES-WAX CANDLES for Attar use, and in this long time various improvements in the production of these goods have enabled us to reduce the price, so that now it is within the reach of the process parish.

In all the stime nothing has met with such a degree of success as our Candles with SELF-FITTING BASE.

The saving in time and trouble to proper-y fit a Candle into a candle stick, to which may be added the fact that The Candle can be Burned to

The Candle can be Burned to the Very End, thus avoiding CONSIDERABLE WASTE, has met with such general favor that we have concluded to make both Bees-wax and Stearine Candles with the rame improvement and in all sizes, viz: 28, 33, 45, 58 and 68. The advantage in this style of Candle over the ordinary shape consists in the tapering base, which is so graduated as to fit any approximate candle-stick socket. Without Cutting or Papering the Base. They are securely packed in 6-lb, paper box:s, and we guarantee safe arrival. Ask your dealer for Eckermann & Will's Altar Brand Self-Fitting

BEES-WAX CANDLES, and take no substitutes. If not kept in stock, send for our prices.

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VOLUME 11.

"A FACT."

If you want Good Ore Clothing or Furnishings our Stock,

The Best and Cheape

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EDITORIAL NOTES.

ROBERT McCormick, a seven Adventist, in Belleville, Ont., was f working on Sunday, but refused the fine and was sent to jail for tw He observes Saturday as his day and defies the law to compel him otherwise.

JUSTIN D. FULTON, the filthy aut lecturer, has a new bock ready fo cation, but he cannot find any fi enough to publish it. The experi the Rand Avery Company, once a able firm, which published Fulton's book, but which is since defunct, d encourage publishers to follow t

A HARD SHELL Baptist minister Obadiah Bates predicted that the would come to an end on the 5: and his followers were in a state of agitation till the day was over, ex that every moment would be the all things earthly. They discov last that Mr. Bates was one of the p who "prophesy lies in the name

"THE "John Newman pulpit" Mary's, Oxford, was removed dur Long Vacation, and the fine oak work converted into a screen for the sisles. This university pul occupied by most of the celebrated of the last hundred years, and Newman's famous sermons were p from it, while he stil was one Anglican clergy.

THE following advertisement recently appeared in an English papers is a sample of the styl adopted for the location of clerg Church of England :

"Wanted, before Advent, un priest (carnest Evangelical High man), for small country church, t gregation of which is largely commen. The six points. Cheral Open air preaching. Cricket, foot workingmen's clubs. No moustant properties of the country reliable to the country of th lawn tennis playing priest need ap

THE rumor has been again ci that Sister Mary Frances Clare, k the Nun of Kenmare, has left the Church, and in the Montreal H. the 9th inst. the additional circu is given that she has in press the of her life and of her conversion has herself most emphatically de truth of these statements in a lett appeared in the papers a few we

The London Chronicle's Rome pondent furnishes that journal following item of news, which absurdity on its face :

Rome, November 14th .- It is Rome, November 14th.—It is that the American bishops have put the Congregation de Propagan against the predominant influencied by German Catholics in They urged upon the Vatican tadvisible not to permit the form separate German parishes or the tion of German divintuals. tion of German dignitaries.

Excepting the actual appoint new Bishops, these are matters w Bishops themselves entirely already, so that there is no need representations being made to t See, and even the appointment of is in a great measure in their han much as they send to the Holy the names of those from amongs the new Bishops are selected.

THE defeat of Mayor Abram S in the city of New York was m plete and decisive, and it is to that it will serve as the death Know Nothingism. He made peculiarly the representative of while he occupied the Mayor's c endeavored to destroy the frater ing which exists between native A and Americans by adoption, bu received his political death by th rendered at the polls on the 6th in city vote stocd: Grant, 111,740; 72 644 : Hewitt, 70.538, During of office Mr. Hewitt rendered particularly obnoxious to Cathe to Irishmen. He refused to assi national celebration of Ire'and, b ing the St. Patrick's Day proces he was highly pleased to pay th