

# The Catholic Record.

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

VOLUME 9.

LONDON, ONTARIO, SATURDAY, OCT. 15, 1887.

NO. 469.

## NICHOLAS WILSON & CO HAVE REMOVED

112 DUNDAS ST.

NEAR TALBOT.

### The Angel of the Annunciation.

FROM KATHERINE TYNAN'S NEW VOLUME,  
"SHANROCKS."

Down through the village street,  
Where the slanting sunlight was sweet,  
Swiftly the angel came;  
His face like the star of dawn,  
When night is gray in the heaven,  
His hair was a blown gold flame.

His wings were purple of bloom,  
And eyes as the peacock's plume;  
That had grown in the pleasure of God;  
They trailed and flamed in the air;  
Clear brow with an aureole rimmed,  
The gold ring of his crown dimmed,  
Now rose, now fell on his hair.

Oh, the marvelous eyes!  
All strange with a rap surprise,  
They gazed and dreamed as he went:  
The great lid, drooping and white,  
Screened the glory from sight;  
His lips were most innocent.

His clear hands shined withal,  
Bore lilac, silver and tall,  
That had grown in the pleasure of God;  
His robe was fashioned and spun  
Of threads from the heart of the sun;  
His feet with white air were shod.

O friend, with the grave, white brow,  
No dust of travel hadst thou,  
Yet thou hast come from afar,  
Beyond the night and the noon,  
And thy brother the evening star.

He entered in at the gate,  
When the law-givers sit in their state;  
Where the law-breakers shiver and quake,  
The rustling of his long wings,  
Like music from gold harp-strings,  
Of songs that the dear birds make.

None say as he passed their way,  
But the children pause in their play,  
And smile as his feet went by:  
A bird sang clear from its nest,  
And a babe in its mother's breast  
Stretched hands with an eager cry.

The women stood by the well,  
Most grave and the laughter fell,  
That chatted and gossiped and gazed,  
They raised their hands to their eyes  
Had the gold sun waxed in the skies;  
Was that the voice of a late?

All in the stillness and heat,  
The Angel passed through the street,  
Not pausing nor looking behind,  
God's finger-touch on his lips,  
The great wings and the crown dimmed,  
His gold hair flame in the wind.

### CARDINAL TASCHEREAU.

St. Paul's Church Corner Stone Laid  
by His Eminence.

LARGE ATTENDANCE OF SPECTATORS—SER-  
MON BY BISHOP WALSH, OF LONDON—  
PONTIFICAL HIGH MASS AT ST.  
MICHAEL'S CATHEDRAL—VISIT TO  
LORETTO ABBEY—DINNER AT GOVERN-  
MENT HOUSE.

Toronto Mail, Oct. 10.

Yesterday afternoon Cardinal Tache-  
reau performed the ceremony for which he  
came to Toronto. His Eminence laid the  
corner stone of the new St. Paul's church,  
at the corner of Queen and Power streets,  
in the presence of many of the local clergy  
and a couple of thousand spectators.  
St. Paul's is the oldest Catholic parish  
in the city, having been formed early in  
the century. During the years which have  
passed since it was established many  
changes have taken place in Toronto.  
From time to time the corner stones  
of them have outstripped their parent in  
the commodious character of the churches  
they have erected. St. Paul's is now  
about to become possessed of a church edifice  
which will provide for all the require-  
ments of the congregation, and favorably  
compare with that of any other congrega-  
tion in the city. The congregation is in a  
prosperous condition under the energetic  
rule of Bishop O'Mahony, rector of the  
church. A few weeks ago work was com-  
menced on the new building, which will,  
it is expected, be finished some time next  
year.

The ceremony of laying the corner stone  
was an interesting one. Very few con-  
gregations have the honor of receiving such

### A COMPANY OF DIGITARIES

as assembled yesterday. The following  
took part:—His Eminence Cardinal Tache-  
reau, Mar. O'Brien, Domestic Prelate  
to the Pope; His Grace Archbishop Lynch,  
His Lordship Bishop Walsh, London; His  
Lordship Bishop O'Mahony, Vicar-  
General Laurent, Vicar-General Rooney,  
Father McCann, Morris, Hand, Chalandar,  
McBride, Cushing, Egan, Dumouchel  
and others. Among those who occupied  
seats on the platform were Hon. Frank  
Smith, J. J. Foy, C. Ald. Morrison,  
Ald. Frankland, Ald. Fleming, E. O'Keefe,  
B. B. Hughes, D. Lamb, Dr. Cassidy, P.  
Boyle, W. J. Macdonnell, P. Curran, John  
Taylor, Charles Burns and Kelly. The  
brass band of the Emerald Beneficial Asso-  
ciation, the O'Connell sife and drum band  
and the sife and drum band of St. Mary's  
parish came on the grounds early and  
furnished music before and after the  
ceremony. Large awnings kept the spec-  
tators dry during the responses. The  
Cardinal, having vested and wearing his  
mitre, attended by Fathers Egan and  
Dumouchel, as deacon and sub deacon,  
and the other clergy, proceeded to the  
cross of wood, set up where the altar of  
the new church will be built, and

sprinkled it with holy water, while anti-  
phon and psalm were sung. His Eminence

SPRINKLED THE CORNER STONE  
with holy water, and with a chisel  
marked upon it the sign of the cross on  
every side, saying (in Latin):—"In the  
name of the Father, and of the Son and  
of the Holy Ghost." He then prayed as  
follows:

Bless, O Lord, this stone and grant by  
the invocation of Thy holy name that  
whoever with pure intent shall have  
given help to the building of this church  
may receive health of body and soul  
through Christ our Lord.

After the Litany of the Saints, anti-  
phon and psalm His Eminence touched  
the stone and placed it in the foundation  
saying:—

In the faith of Jesus Christ we place  
this corner stone in this foundation in  
the name of the Father, and of the Son  
and of the Holy Ghost, that true faith  
may flourish here, and fear of God  
and brotherly love, and that this place  
may be set apart for prayer and for the in-  
vocation and praise of the name of our  
Lord Jesus Christ, who with the Father  
and the Holy Ghost lives and reigns God  
for ever and ever.

Mr. Herbert, the contractor, having  
secured the stone with mortar, the  
Cardinal sprinkled it with holy water,  
saying:—

Thou shalt sprinkle me, O Lord, with  
hysop, and I shall be cleansed; Thou  
shalt wash me and I shall be made whiter  
than snow.

After the fiftieth psalm had been  
chanting a circuit was made of the founda-  
tions, which were sprinkled with holy  
water, antiphon and psalm being sung.  
A hat was made at three places in  
honor of the blessed Trinity. The use  
of the proper prayers closed this part  
of the service.

The Toronto papers, Church papers,  
current coins and a document bearing  
the following record were placed in the  
corner stone:—

On the 9th October, 1887, being the  
feast of the maternity of the blessed  
Virgin Mary, with Leo XIII. Sovereign  
Pontiff of the Church of God, Victoria,  
Queen of Great Britain and Ireland,  
happily reigning, the illustrious Lord  
Marquis of Lansdowne, Governor General  
of Canada, Sir Alexander Campbell,  
Lieutenant-Governor of Ontario, and  
Hon. Oliver Mowat, Premier of the same  
province, this, the first stone of a church  
to be built in the city of Toronto to the  
praise and glory of God, under the in-  
vocation of the blessed Paul, apostle of the  
Gentiles, was laid by the Most Illustrious  
and Eminent Prince, Eleazar Alexandre  
Taschereau, Cardinal Prince of the Holy  
Roman Church, and Archbishop of  
Quebec in that province, with the Most  
Illustrious and Most Reverend J. Joseph  
Lynch, Archbishop of Toronto, the Most  
Illustrious and Reverend J. Walsh,  
Bishop of London, and the illustrious  
and Reverend J. O'Mahony, Bishop of  
Eudocia.

The instrument used by His Eminence  
was the same instrument which was used at  
the laying of the corner stone of St.  
Michael's cathedral over forty years ago.  
It had the following inscription:—

This trowel was used in laying the first  
stone of the cathedral church of St.  
Michael the Archangel, in Toronto, by  
the Most Reverend and Illustrious  
Michael Power, first bishop of Toronto,  
10th Ides of May, 1845.

THE SERMON.

The sermon was preached by Bishop  
Walsh, of London, who took for his text,  
Aggeus, ii, 7, 10: "For thus, saith the  
Lord of Hosts, Yet one little while,  
and I will move the earth, and the dry  
land, and I will move all nations: And  
Desired of all nations shall come: and I  
will fill this house with glory, saith the  
Lord of Hosts. The silver is Mine, and  
the gold is Mine, saith the Lord of Hosts.  
Great shall be the glory of this last house  
more than of the first, saith the Lord of  
Hosts: and in this place I will give peace,  
saith the Lord of Hosts." The preacher  
said that the occasion which had called  
them together that afternoon must be  
interesting and edifying to them all,  
but it was of special significance  
to the Catholic people of the parish.  
The people of St. Paul's were  
engaged in a great and meritorious work.  
Under the enlightened guidance and  
active co-operation of the distinguished  
prelate who had them in charge, they  
were about to build there a beautiful and  
magnificent church more worthy of  
divine service and more in keeping with  
their improved temporal condition than  
the venerable and dear church in which  
their fathers and themselves had wor-  
shipped. In this new church God would  
be adored in spirit and in truth, the Holy  
Sacrament of the Mass would be offered  
up for the living and the dead, the Word  
of God would be preached in its purity  
and integrity, and the Sacraments of  
Christ would be administered for human  
salvation; the prayers of faith would  
ascend to the throne of God; and  
immortal soul, made in the image  
of the Creator and redeemed by the  
blood of Christ, would be  
rescued from the servitude of Satan. He  
might well say, therefore, they were en-  
gaged in a great work, because they were  
building a house not for man but for God,  
not for the comfort of the perishable body  
but for the interest and happiness of im-  
perishable souls. They were bound to  
worship God the Father and Creator and  
Redeemer with all their hearts and souls.  
From the obligation of worshipping in  
public bodies had arisen the necessity of  
temples and churches in which to perform  
that duty. It was true that the whole  
created world might be considered one  
vast temple raised to the honour of God.  
Yet this great God, for whom creation  
was one vast cathedral, condescends  
to dwell in temples made with  
hands and to manifest His presence  
by special acts of mercy, bounty and  
love. Men had at all times felt the

necessity of having God with them. God  
had met this human want by dwelling in  
temples. Even many Pagan nations felt  
the need of raising temples to God. The  
first temple raised to God was that of  
Solomon, which formed the pride of the  
Jewish people. It was torn down by the  
enemies of God's people, and the Chil-  
dren of Israel were dragged into captiv-  
ity. After their return from their long  
another temple. While so employed the  
prophet Aggeus uttered the words of the  
text. It was because God in the flesh  
visited this latter temple that it gained  
so much glory. It was this temple that  
Jesus visited and discussed theology  
with the doctors. For this reason the  
second temple was considered greater in  
the eyes of God than the former. Every

Catholic church, no matter how poor it  
was or how remote its locality, should be  
more precious to the hearts of the  
hearts of their people and to God Him-  
self than the most magnificent temple  
of antiquity, because God dwelt on its  
altars. When Jesus Christ, by shedding  
His blood on the altar of the cross, ful-  
filled and perfected the bloody sacrifice  
of the olden dispensation, He gave  
a new meaning to the bloody sacrifice  
of the old law, and it is for carrying  
out this sacrifice that the Catholic tem-  
ple is built. His Lordship the Bishop of  
Kingston, Hon. Edward Blake, Mr.  
Timothy M. Anglin, Hon. George W. Al-  
len, Rev. Provost of Trinity College, Mr. Wil-  
liam B. McMurrich, his Lordship the Bis-  
hop of Kingston, Hon. the speaker of the  
Senate, Mr. Christopher Robinson, Q. C.,  
Mr. Quetton, St. George, Mr. James Mc-  
Lennan, Q. C., Mr. W. J. Macdonnell,  
Vice-Consul of France; Rev. the Princi-  
pal of Queen's College, Kingston,  
Mr. John A. Macdonnell, Rev. the princi-  
pal of Knox College, St. David Mac-  
donnell, F. C., K. C. M. G., Rev. the  
Principal of Marymount Hall, Mr. D'Alton  
McCarthy, Q. C., The Assistant Receiver-  
General, Mr. Hugh McMahon, Q. C., Mr.  
William Ince, President of the Board of  
Trade, Hon. A. M. Ross, Provincial  
Treasurer, Hon. Mr. Justice Armour, Dr.  
J. George Hodgins, L. L. D., Deputy Min-  
ister of Education; Rev. D. J. Macdonnell,  
Monsignor C. A. Marois, chaplain to his  
Eminence, and the Principal of Upper  
Canada College.

will be a fine and more dignified in the  
Romaneque style of architecture of the  
eleventh century, and will accommodate  
a congregation of about thirteen hun-  
dred. The basement of the entire  
church will be utilized.

At grand vespers at St. Paul's Father  
McMahon preached on the mission and  
labors of the great Apostle St. Paul. He  
traced his history prior to his conversion  
—his subsequent ardour and zeal in the  
cause of Christ—his multiplied labours  
and boundless charity for the salvation  
of souls. He was the great doctor of the  
Gentiles. His writings were a mine of  
wealth. He taught the oneness of faith  
—"one Lord, one faith, one baptism"—his  
unchanging nature of true doctrine, "For  
if I, or an angel, were to teach you any  
other doctrine than that which I have  
taught you, let him be anathema."

He was the great Apostle bearing the  
torch of faith to the ends of the earth,  
enduring every suffering, performing  
prodigies of power. The great Apostle  
was beheaded under Nero, and gained  
the martyr's palm. What more shall I  
say but to ask you to cherish the memory  
of the great Apostle, to imitate his life,  
to fight the good fight, looking to the  
fading crown in the bright hereafter!  
What more shall I say but to ask you to  
rejoice with your devoted bishop and the  
pastor of your souls in the grand work  
commenced to day! Truly this has  
been a red letter day in the annals  
of this parish. The ecclat that  
surrounded the laying of the  
corner stone of the new church of St.  
Paul, in the presence of his Eminence  
Cardinal Taschereau, in presence of his  
Grace the Archbishop of London, and  
the illustrious and Reverend J. Walsh,  
Bishop of London, is a bright augury that  
in the near future a noble edifice will arise  
in your midst, a worthy tribute to the  
memory of the great Apostle, and a last-  
ing monument to tell generations yet  
 unborn of your faith, of your large-  
hearted generosity and of your zeal for  
the splendour and beauty of God's house.  
On Lord, and the place where Thy glory  
dwelleth."

PONTIFICAL HIGH MASS

St. Michael's Cathedral was crowded  
in every part at Pontifical high mass  
yesterday morning. Although tickets  
were issued the crush was so great that  
the collection of them had to be stopped,  
and the crowds were allowed to push  
their way up the aisles. Those who  
gained admission witnessed a grand re-  
ligious function, Cardinal Taschereau  
pontificating, the following clergy assist-  
ing:—Mgr. O'Brien, Mgr. Marois,  
deacon of honor; Vicar General Laurent,  
assistant priest; Father Dumouchel,  
deacon of mass; Mr. Carberry, sub-  
deacon; Father Hand, master of cere-  
monies; Father Chalandar, cantor,  
Archbishop Lynch and Bishop Walsh  
were also present. His Grace gave an  
explanation of the mass and a short  
exposition of the Gospel of the day. The  
altar was brilliantly illuminated.

AT LORETTO ABBEY.

On Saturday morning, at 8.30, Cardinal  
Taschereau visited Loretto Abbey, which  
was fitted up in magnificent style to  
receive his Eminence. Mass was celebrated  
in the large convocation hall by his  
Eminence, assisted by Mgr. Marois, Rev.  
Vicar General Rooney and Laurent.  
Over two hundred pupils were in attend-  
ance, besides the writer being Mrs.  
Sales, Mrs. Geo. Evans and Mrs. T. W.  
Anglin. Convocation hall was tastefully  
fitted up. On a dais in the centre of  
the room was placed the chair for his  
Eminence, which was draped in scarlet  
plush. On a large scroll in front of  
the platform were the words "Welcome  
Illustrious and Honoured Guest." The  
platform and windows were decorated  
with plants and exotics. Mr. Torrington  
conducted the musical exercises, which  
were opened with the chorus, "Welcome  
to Loretto's Halls." After mass had been  
celebrated a reception was held. Miss  
Taschereau read an address of welcome to  
His Eminence in French. The address  
was beautifully illuminated, being the  
work of one of the Sisters. His Eminence  
replied in French, congratulating  
Loretto Abbey on the excellent  
results of its school. He said it  
afforded him much pleasure to con-

verse in French with so many pupils  
who had received their knowledge of  
that language at Loretto. One of the  
most pleasing incidents of the reception  
was the presentation to his Eminence of  
a floral anchor, the chain and shaft of  
amethyst and crimson roses, the hooks of  
white roses, with his initials, E. A. T., in  
crimson flowers. Miss Mazure presented  
the anchor. Bouquets were presented  
by Miss Murray, Miss Doran and Miss  
Cousineau.

After leaving Loretto his Eminence  
visited the Boys' Home at Sunnyside,  
and was shown over the institution by  
the Sisters in charge. He then returned  
to the Palace, and after resting for some  
time drove to Vicar-General Rooney's,  
on Bathurst street, when he lunched.

AT STREET HOUSE.

The following gentlemen had the honour  
of being invited to dine with his Honour  
the Lieutenant-Governor on Saturday  
night to meet his Eminence Cardinal  
Taschereau. His Grace the Archbishop  
of Toronto, Hon. Oliver Mowat, his Lord-  
ship the Bishop of Toronto, Hon. Frank  
Smith, his Lordship the Bishop of Niagara,  
Rev. Provost of Trinity College, Mr. Wil-  
liam B. McMurrich, his Lordship the Bis-  
hop of Kingston, Hon. the speaker of the  
Senate, Mr. Christopher Robinson, Q. C.,  
Mr. Quetton, St. George, Mr. James Mc-  
Lennan, Q. C., Mr. W. J. Macdonnell,  
Vice-Consul of France; Rev. the Princi-  
pal of Queen's College, Kingston,  
Mr. John A. Macdonnell, Rev. the princi-  
pal of Knox College, St. David Mac-  
donnell, F. C., K. C. M. G., Rev. the  
Principal of Marymount Hall, Mr. D'Alton  
McCarthy, Q. C., The Assistant Receiver-  
General, Mr. Hugh McMahon, Q. C., Mr.  
William Ince, President of the Board of  
Trade, Hon. A. M. Ross, Provincial  
Treasurer, Hon. Mr. Justice Armour, Dr.  
J. George Hodgins, L. L. D., Deputy Min-  
ister of Education; Rev. D. J. Macdonnell,  
Monsignor C. A. Marois, chaplain to his  
Eminence, and the Principal of Upper  
Canada College.

REV. ALBINUS MAGNO DEAD.

The Miracle Worker of the Passionist  
Monastery Passes Away.

SKETCH OF HIS CAREER WITH REFERENCE  
TO SEVERAL OF THE MIRACLES WITH  
WHICH HIS NAME IS ASSOCIATED—IN-  
CIDENTS OF INTEREST RELATED.

At St. Michael's Passionist Monastery,  
West Hoboken, at 7.45 on September 2,  
Rev. Albinus Magno, one of the Pas-  
sionist missionaries, went to his heavenly  
reward. He was a good and exemplary  
religious, lived a holy life, and died a holy  
death. He was ill but twelve days. Last  
Saturday he was stricken with apoplexy  
and remained in a comatose state until  
about half an hour before death, when he  
recognized some of those around his bed-  
side, and seemed to realize that his pious  
life was soon to end. He was a very zealous  
missionary and a great temperance  
advocate. About a year ago he was  
stricken with the same complaint. His  
life was despaired of, but he rallied, and  
after three months' illness resumed his  
duties.

REV. FATHER ALBINUS MAGNO.

As he was better known, Father  
Albinus was born in Naples, Italy,  
about half an hour ago. At the age of  
eighteen he entered the Passionist Order,  
and was ordained eight years after. He  
was engaged in missionary work through-  
out Italy until 1853, when he came to this  
country with Right Rev. Bishop O'Connor,  
and helped to found the Passionist com-  
munity at Pittsburg, Pa. He was, there-  
fore, one of the pioneers of the Passionist  
Order in America. He remained at Pitt-  
sburg for several years, when he was  
transferred to the monastery at Dunkirk,  
N. Y. Nearly twenty years ago he came  
to St. Michael's monastery. For the last  
six years he has done no missionary work,  
being too old. During this time he gave  
the blessings and heard confessions in the  
church.

It is the custom at the monastery to  
leave the doors always open, and one of  
the Fathers has at all times been ready to  
pray with or hear the confessions of those  
who might enter. Many invalids who  
visited the monastery have been cured in  
a manner regarded as miraculous. The  
MOST NOTABLE OF THESE CURES  
occurred on September 7, 1886. On the  
afternoon of that day while Father Al-  
binus, who was then on duty, was pray-  
ing at the altar, a young woman, walking  
with the aid of crutches, entered the  
church. She suffered from many years  
with partial paralysis of both her lower  
limbs, and, having heard of the miracu-  
lous cures effected in the monastery, she had  
come to pray. She went into the confes-  
sional with her crutches and came out  
leaving heavily on them. She went to  
the front of the church then and knelt  
again, this time not far from where there  
is a font dedicated to St. Paul of the Cross,  
the patron saint of the monastery. Father  
Albinus knelt not far from her and prayed  
to God to

LIGHTEN THE SUPPER'S BURDEN.

When the first part of the prayer was  
over he took from its place on the altar a  
little ebony box, bound with gold, con-  
taining dust of the bones of St. Paul of  
the Cross. This box he rubbed gently  
over the woman's side, and exhorted her  
to have faith and the saint might help  
her. As he rubbed Father Albinus slowly  
removed one crutch from the woman, who  
was now standing. Still encouraging her,  
he then removed the other crutch. As  
the two crutches fell to the floor he told  
the woman to walk to a pew and pray. At  
the end of her prayer the priest told her  
to walk bravely, and she did so. She left  
the church feeling very happy and

LEAVING HER CRUTCHES  
where they had fallen. This incident was  
regarded throughout the country as a  
miracle, but Father Albinus acted mod-  
estly and ascribed the cure to the faith of  
the woman. While he was thus engaged  
in the church he preserved the crutches of  
all who prayed with him and were cured.  
He said that he thought the sight of them  
helped others to faith, and so the crutches  
have always remained there.

HONOR RENDERED TO THE  
BLESSED VIRGIN.

DR. JANSEN REPLIES TO HIS CRITICS.

Dr. Jansen, the celebrated German  
historian, has published a spirited reply to  
certain critics who took him to task for  
what they considered his extravagant ex-  
pressions concerning devotion to Our  
Blessed Lady. The reply is so pointed  
and so exhaustive that we give a transla-  
tion of the greater portion of it. He  
writes:

No one need be surprised at the great  
respect shown by the Church to the  
Blessed Virgin. Any Catholic acquainted  
with the teachings of his religion knows  
by experience that we honor Mary only  
because of all the graces bestowed on her  
by the Lord, and he will take no scandal  
from those words of an enthusiastic  
preacher which so shock my critics: "If I  
had a hundred tongues and a hundred  
mouths, and a voice of brass, I could not  
yet say enough that is worthy of Thee, O  
Mary! I console myself with the words of  
Jerome, who says: 'Though none of us is  
qualified, yet even the meanest sinner  
pale this belief from the praise of Mary.'  
It is true that I know not what to set  
before you, but I will pluck for you the  
roses and the sweet smelling flowers of the  
holy Doctors."

The "holy Doctors" here referred to  
were all the zealous panegyrist of the  
Holy Virgin. Did not St. Cyril, a thou-  
sand years before, preach in a similar  
style? In the liturgy used in the first  
century of the Church, and attributed to St.  
James, we find these words: "When with  
all the saints and just, we commemorate  
our most holy, unspotted, and most glori-  
ous Lady, Mary, the ever intact Virgin  
and mother of God, we are thereby re-  
commending ourselves and our whole life  
to Christ, our God." "Let us celebrate  
the memory of our most holy, unspotted,  
most glorious and Blessed Lady, the  
Mother of God, and the intact Virgin, in  
order that through her intercession we  
may obtain all mercy. Hail Mary, Thou  
art full of grace; the Lord is with Thee;  
blessed art Thou amongst women, and  
Blessed is the Fruit of Thy womb; for  
Thou hast borne the Saviour of our souls."  
"It is just that we style Thee blessed—the  
ever blessed Mother of God, exalted above  
all blame; Mother of our God, more mag-  
nificent than the Cherubim, more glorious  
than the Seraphim, who, without detri-  
ment to Thy virginity, hast borne God,  
the Word. In Thee, who art full of grace,  
all creatures rejoice; the choirs of angels  
and the race of men venerate Thee, who  
art a sanctified temple."

In almost the same words St. Chrysos-  
tom in his liturgy addresses the Blessed  
Virgin; he even introduced the Angelical  
Salutation into the Holy Mass. St.  
Athanasius also, the great champion of the  
Catholic faith in the God of the world  
to the Arians, prayed and taught the  
people to pray thus: "We proclaim Thee,  
O Mary! over and over again and all  
times, blessed. To Thee we cry out:  
Remember us, O Most Holy Virgin! who  
after being delivered didst still remain a  
virgin. Hail, full of grace; the Lord is  
with Thee. All the hierarchy of angels  
and the inhabitants of the earth proclaim  
that Thou art Blessed amongst women,  
and that blessed is the Fruit of Thy womb,  
Pray for us, O Mistress and Lady, Queen  
and Mother of God!"  
No higher praise can be bestowed upon  
the Blessed Virgin than was spoken by the  
Angel at the Annunciation in the name  
and by the authority of God. This form  
of homage to Mary in the Angelical Salu-  
tation, which will be daily uttered with  
respect and love even to the end of time,  
is in the eyes of God that of the world a  
Christian confession of faith.

When the Church invites us to say the  
Angelus three times a day, what does She  
desire thereby but that we should call to  
mind the great and fundamental mystery  
of the Incarnation of Christ with immedi-  
ate reference to His Mother who out of all  
earthly beings was the only witness of this  
miracle? At the honor shown to Mary  
flow back to God the Father, who is the  
guardian of Her Divine Son, as  
She bore Him in Her womb, clasped Him  
in Her arms, nourished Him at Her breast,  
so the praises and honors shown Her by  
Catholics serve only to confirm and to  
proclaim aloud the right belief in Him as  
the God-Man. Every church and chapel  
dedicated to Her, every confraternity in-  
stituted in Her Honor, every picture repre-  
senting Her has for its object to raise our  
minds to the One who though happy  
from eternity with the Father, yet for the  
sake of sinners "had no horror of the Vir-  
gin's womb."

Human nature, which the Saviour  
actually and truly took from Mary, was  
united to the Divinity in one Person, the  
source of salvation and grace. And since  
it pleased God to bestow upon the world  
through the Grace of all graces, the  
Author of grace, we honor and glorify Mary  
and we cling to the belief that even yet  
God sends us gifts and graces through Her  
who was full of grace, when with hum-  
ble trust we pray for them. Every prayer  
addressed to Mary is a prayer for Her  
intercession as intercessor with God, the only  
Lord and dispenser of all good gifts.

My critics will not find one solitary  
prayer of the Church that appeals to Mary  
as the bestower of grace. That prayer  
from the *hortulus animae* which they cite,  
and which is so repugnant to them, is  
found also in my prayer-book and I am  
not conscious that I turn to any other  
source but the Saviour Himself when I  
thus invoke Mary: That, through Thy

most holy intercession and Thy merits, all  
my works may be directed and disposed  
according to Thy will and that of Thy  
Son.

When the Catholic prays thus he places no  
confidence thereby in Mary in opposition  
to the living God; no confidence in "merits"  
that she did not acquire solely through  
the grace of God—other "merits" there  
are none, either for the Holy Vir-  
gin or for any other creature. Thus  
there is found therein no lack  
of confidence in God, but simply a  
distrust of the worthiness of one's  
own prayers. The Catholic knows from  
Holy Scripture that God prefers to hear  
the prayers of the just, and that He  
Himself has said: "I will do the will of  
them that do My will." Therefore, with  
the sense of his own unworthiness, the  
suppliant turns to the intercession of the  
Blessed Virgin and of the saints, who are  
worthy of being heard than he is, and  
in their company he appears before the  
throne of God in the firm conviction that  
then his prayers will be more readily  
heard.

I would like to address to every Pro-  
testant this question: If it be true that  
the worship of the Blessed Virgin and of  
the saints in the Catholic Church is "an  
injury to the honor of Christ," and we  
as is claimed, "detract from the medi-  
atorship of Christ by this worship," whereas  
amongst Protestants "Christ alone is  
looked up to," how does it come to pass  
that in the Catholic Church, and in Her  
alone, the belief in Jesus Christ the Lord,  
and His divine works of redemption, has  
remained unmoved and immovable in  
all times, whilst within the Protestant  
belief has been lost or aban-  
doned by so many, even professed theo-  
logians and preachers?—*Ave Maria.*

### CATHOLIC PRESS.

Catholic Weekly Review.

If London, England, were in Ireland  
it would be bad for London mobs.  
There is nothing which better displays  
the injustice of Coercion measures for  
which similar disturbances are treated in  
London. London magistrates seem to  
have a deep regard for the feelings of  
their mobs. A mob of 10,000 the other  
day looted liquor stores, set fire to  
buildings, stoned the firemen, stamped  
the police and held sway for three  
hours, doing damage which is set down  
at "enormous" even in London. And  
as a net result "three men were arrested."  
Let half the disturbances happen any-  
where in Ireland and the police would  
have been using buck shot for the  
first hour. There is more need for  
Coercion on the Thames than on the  
Shannon.

Milwaukee Catholic Citizen.

A few years ago the work of the  
earnest Catholic and of the Catholic  
press was one of vindication. The  
Church had to be defended on every  
side. The great body of American  
people were not merely misinformed  
about what we believed, and who we  
were; they were perverted and who we  
Now, because we are numerous, because  
we have accustomed the nation to our  
presence and because we have struck  
out energetically against misrepresen-  
tation and Know Nothingism, the epoch  
of vindication has come to an end. Not  
that we do not still have to explain and  
refute, but the work of vindication is  
not so solely our task as it was hereto-  
fore. We find leisure for something  
else. It is time for the epoch of con-  
version to set in. The only way to con-  
vert the American people is by showing  
them the value of the Catholic religion  
as an influence in making men virtuous  
and moral. The world has never learned  
any better test of the teaching than its  
fruits. Obsolete, then, the epoch of  
conversion must begin with a good deal  
of introspection. We must discover  
our shortcomings, criticise our imper-  
fections, and be humble enough to accuse  
ourselves of the faults we have. Our faith  
is perfect; the teachings of the Church  
are beyond improvement. But Catholics  
do not live up to them. The congrega-  
tion does not fairly mirror forth the  
superiority of the Catholic religion. For  
cleanliness, sobriety, intelligence and  
Christian charity, the ambitious Pagan  
traveller might sometimes prefer the  
fruits offered by some non-Catholic  
congregation. If the Pagan might so choose,  
without the clog of previous association,  
how can we expect the American Pro-  
testant to change? The current of con-  
version can hardly begin to flow. With  
the end of the epoch of vindication, much  
of the energy heretofore spent on out-  
ward defence will turn to zeal for inward  
improvement. This is a wholesome and  
hopeful situation.

### BOURGET COLLEGE, RIGAUD, P. Q.

The members of "St. Patrick's Literary  
Society" of Bourget College, Rigaud, held  
their first scholastic meeting on Tuesday  
evening, under the direction of the Rev.  
Prefect of Studies, for the purpose of  
electing a new board of officers for the  
ensuing year. Rev. C. E. Derochie, C. S.  
V., was nominated Moderator, and Rev.  
Patrick J. Kelleck, Censor. The following  
officers were elected: John McDermott of  
Eganville, President; C. Melneau of Mon-  
trical, Vice-President; William Brophy of  
Carleton, Recording Secretary; George  
Smith of Templeton, Treasurer; Philip  
Green of Eganville and Edward Jones of  
St. Andrews, Librarians.

The chief object of this Society is the  
improvement of its members in English  
composition, elocution, debates, reading,  
and the promotion of their mental, moral  
and social welfare. It is composed of the  
students of the "Complete English Com-  
mercial Course." Weekly meetings are  
regularly held on Thursday evening.  
Readers who wish further information  
concerning "St. Patrick's Literary  
Society" may apply to the College for a  
complete prospectus which will be mailed  
to any address.

OBLATES OF MARY.

IN THE BLEAK NORTHWEST WITH THE SAVAGES.

During the year 1856, the Fathers at Lac la Biche succeeded in opening a way through the thick forest which separated their beautiful lake from the prairie that fringed the borders of the river Athabasca. This herculean labor was accomplished by months of incessant toil on their part. The opening of this roadway through the forest facilitated very much the expedition which the missionary of Lac la Biche undertook, every year, to visit the Indians of Saskatchewan.

short interval the fire resumed its destructive course. This time it was the convent of the Sisters of Charity that took fire. Vain was the struggle to save it. It perished with its granaries and stores of clothing and provisions, which the good sisters had charitably accumulated in view of providing food and raiment for orphans and for the aged and infirm who depended on them for their support. What was the grief of the good bishop, Mgr. Tache, when, on his return from his painful journey, he found his whole establishment, and the noble cathedral on which his predecessor had spent thirty-five years in founding and erecting, now reduced to ashes! He thus writes on the subject to the Bishop of Montreal: "You may judge, my lord, of my emotion when on the 23rd of February, after a journey of fifty-four days in the depth of winter, after sleeping forty-four nights in the open air, I arrived at St. Boniface, and knelt in the midst of the ruins caused by the disaster of the 14th of December, on that spot where lately stood a thriving religious establishment. But the destruction of the episcopal establishment was not the only trial that pleased God that year to send us. A frightful inundation invaded our colony, and plunged its population in profound misery. What should the bishop of St. Boniface do in presence of these ruins, and under the weight of so heavy a load of affliction, but bow down his head in Christian and loving submission to the divine will, whilst blessing the hand that smote him, and adoring the merciful justice of God who chastised him."

bear his full parts of the fatigue of those difficult portages. He was to be seen, not infrequently either, heavily laden with some portion of the luggage, or advancing at the head of the party with an axe in hand, cutting a passage for himself and the others through the thickets of pine wood which crowned the heights they had to scale. On the evening of the 5th of July they entered the Salt River. After a short sail they arrived opposite the hut of Beaulieu, an old chief, whose name deserves special mention in these pages. The good old man and his family were true Christians, and they had rendered on different occasions important services to the Oblate missionaries. Sir John Richardson refers thus to Beaulieu: "We received some bags of salt from Beaulieu, who was guide and hunter to Sir John Franklin on his second overland journey, and who has built a house at the mouth of the Salt River." In 1856 Beaulieu surrendered his house for several months to Fathers Grandin and Gasson, whilst they were engaged in evangelizing the tribes that frequented that locality. On the departure of these Fathers, Beaulieu and his family were unwilling to return to their house. They placed all his religious property around an altar having been erected and the holy Sacrifice of the mass having been celebrated under its roof. They built another residence for themselves and set their former one apart as a "House of Prayer." The good old Beaulieu did his best to beautify his desert Oratory. He placed all his religious property around the altar, which the Fathers, on their departure left standing. At the foot of this altar the old chief acted as a true patriarch, used to assemble on Sundays and holidays, his children and grandchildren and such Indian families as happened at the time to be encamped in his neighborhood, to recite the rosary and sing devout hymns. He would on such occasions address some words of instruction to those assembled, and if he thought the circumstances of any particular case demanded public reproof, he did not shrink at such times from administering it. He recited family night prayers for the members of his own household every night. By such means he kept faith and piety alive in his family during the long intervals that necessarily elapsed between the visits of missionary Fathers.

several Indians of neighboring tribes. The bishop erected a large cross on a prominent position, and counseled Beaulieu to pray often at its foot for the Holy Father, Pius IX. "I always pray for him," replied the old chief. He then recited a prayer for the Pope and the church, which he said Fathers Grandin and Eyraud had taught him. "I alone," he said, "know that prayer, but I repeat it aloud with all the others may be able to join with me in saying it."

Mr. Graham, M. P., and a host of others, are learning and teaching great lessons amongst us. Mr. Brunner, M. P., of all men living, has perhaps the best right to speak for English Liberals. He is their latest choice; he brings the last message from them; he comes to Ireland with his colleagues to tell of English good-will; he will return to England to tell of Ireland's oppression and patience. Not less are our English visitors surprised at the cordial welcome with which they are greeted than with the old engines of tyranny with which the Government surround them. They learn for the first time that the police spy, the baton, the bayonet, and the rifle are the necessary adjuncts of public meeting in Ireland. In the matter of political freedom we are still in the worst days of the worst Straits. These men, fresh from the free atmosphere of England, revolt against the iniquity of a system to which we have grown half-acustomed, and the violence of their indignation outlasts our own. They learn, too, how willing we are to be friends. The English people have been betrayed into opposing their own allies and helping their own foes. English and Irish Liberals have joined hands at last, and the Tory ascendancy in both countries that has triumphed in their disunion must go down before their united forces. It is no wonder there is rage and terror in the camp of the enemy.

ne exceeded by an untold measure the tumultuous joys which spring from the gratification of the senses? Such happiness as theirs is neither transient nor uncertain, but so deep-rooted in the heart as to be independent of circumstances. And yet such happiness is of this life and of this world, since it is enjoyed each moment and is not a mere anticipation of bliss to come. It is strange that the happiness which the majority of men most highly prize, and for the attainment of which they make the most strenuous efforts, is the least stable and the most fugitive. We all know how men wear out brain and muscle in the pursuit of wealth; and yet those who possess it in greatest abundance assure us that it is far from being a constituent of substantial and abiding happiness. And this, indeed, stands to reason, since the pleasures which wealth can purchase are, in the main, of a grosser kind, and fall to stir the finer human instincts and joy capacity of our souls. What are ye seeking, ye who are so eager to be rich, but a man with a liver that does not secrete? Or what are literary, artistic or military fame and social distinction to a man with dyspepsia? Now, the happiness which religion assures to us is not connected with bodily well-being, but thrives as well in the case of the pained invalid, as in that of the robust and well-fed athlete. Besides, the pleasures which flow from the gratification of a cultivated taste, and which are acknowledged by all to be the keenest that man can enjoy, are not only tolerated but encouraged by religion. The imagination of the poets has conceived no bliss more pure or radiant than that which wells up from the centre of a refined and contented household; and it cannot be denied that religion not only approves of such happiness, but may be justly said to be its parent and sponsor. Religion likewise invites us to the enjoyment of the fascinating creations of art, and takes delight in fostering the genius of those who aspire to a sympathy with its loftier moods and strivings. Therefore it is that in Catholic countries we find a keener appreciation of the beautiful in nature and in art, and a more decided relish in its contemplation. It is nonsense then to charge true Christianity with moroseness and sourness, since the Church has even given the highest scope to the growth and development of all the tendencies that appeal to the brighter and more joyous instincts and yearnings of the race. Religion insists more vehemently than Mr. Ingersoll that men should love their wives and children and fathers and mothers and brothers and sisters with a deep and tender love, and it sets the highest store on the happiness which springs from the gratification of those natural and beautiful affections. As for the happiness that is born of a passionate love for the beauties of nature, it surely cannot be forgotten that to Christianity alone we are indebted for the charms of descriptive poetry, that through its influence man has been led to a reverent love of nature as she manifests herself in the myriad attractive shapes that adorn her on mountain and woodland, by "the beached mariner of the sea" and the flow of her arroyo rivers. The Church is in fullest harmony with whatever is bright, beautiful and free; and through her love of these she guarantees to man a happiness which never abandons him, thus rendering him truly happy; for, as Sir Thomas More has tersely and truthfully remarked, "He alone is happy who is happy day by day."

What though your feet are often weary, On ceaseless errands sent, And tired shoulders ache and ache so, 'Neath heavy burdens bent! Be patient, let the ones whom you are serving, Slip past you unaware? "Ah, then, no joy would seem so delectable, As spending months and years In casements north for the vanished day. So vainly mourned with tears, But while you have your dear one near, Do not regret your care; For easier soiling feet and arms and face, Than aching hearts to bear." "And still beyond your household reaching, Stretch forth a helping hand, So many stand in need of loving comfort, So many this wide land; Forbearance some soul you aid to-d-morrow, Mark the angels' smile, Some one may go straight from your table To banquet with the King." - Unident.

Ministering. "What though your feet are often weary, On ceaseless errands sent, And tired shoulders ache and ache so, 'Neath heavy burdens bent! Be patient, let the ones whom you are serving, Slip past you unaware? "Ah, then, no joy would seem so delectable, As spending months and years In casements north for the vanished day. So vainly mourned with tears, But while you have your dear one near, Do not regret your care; For easier soiling feet and arms and face, Than aching hearts to bear." "And still beyond your household reaching, Stretch forth a helping hand, So many stand in need of loving comfort, So many this wide land; Forbearance some soul you aid to-d-morrow, Mark the angels' smile, Some one may go straight from your table To banquet with the King." - Unident.

THE PRINCESS CASILDA.

AND HOW, BY THE GRACE OF GOD, SHE CAME TO RECEIVE BAPTISM.

There once reigned in Toledo a whose name was Almenon and with the Christian King of Castile, Don Fernando the Great, was on terms of friendship.

King Almenon had a daughter, Casilda, who was beautiful and very hearted. A Christian knight, a little girl who the Nazarenes (for the Moors called the Christians) loved God, their king, their parents, and their relatives. The slaves said also the Nazarenes never lost their minds because even if they were deprived of their bodies, they had another Mary in Heaven, whose name was Casilda, who was their patroness through life, their comfort at the hour of death.

Years passed by, and Casilda grew stature, in beauty and in virtue. Her mother died, and she envied the lot of Nazarene orphans. Beyond the walls of the beautiful city that surrounded the palace of King Fernando, many Christian captives were seen, hungry and loaded with chains. One Casilda happened to be walking in her father's garden, when she heard lamentations of the poor captives. Young Casilda wept bitterly for them, and returned to the palace, her face filled with sadness.

At the palace door Casilda met her father, and, kneeling before him, said: "Father! O my father! in the beyond the gardens a multitude of desolate and sorrowful captives. King Fernando was gloomy, and many Christian captives were seen, hungry and loaded with chains. One Casilda happened to be walking in her father's garden, when she heard lamentations of the poor captives. Young Casilda wept bitterly for them, and returned to the palace, her face filled with sadness.

At the palace door Casilda met her father, and, kneeling before him, said: "Father! O my father! in the beyond the gardens a multitude of desolate and sorrowful captives. King Fernando was gloomy, and many Christian captives were seen, hungry and loaded with chains. One Casilda happened to be walking in her father's garden, when she heard lamentations of the poor captives. Young Casilda wept bitterly for them, and returned to the palace, her face filled with sadness.

At the palace door Casilda met her father, and, kneeling before him, said: "Father! O my father! in the beyond the gardens a multitude of desolate and sorrowful captives. King Fernando was gloomy, and many Christian captives were seen, hungry and loaded with chains. One Casilda happened to be walking in her father's garden, when she heard lamentations of the poor captives. Young Casilda wept bitterly for them, and returned to the palace, her face filled with sadness.

At the palace door Casilda met her father, and, kneeling before him, said: "Father! O my father! in the beyond the gardens a multitude of desolate and sorrowful captives. King Fernando was gloomy, and many Christian captives were seen, hungry and loaded with chains. One Casilda happened to be walking in her father's garden, when she heard lamentations of the poor captives. Young Casilda wept bitterly for them, and returned to the palace, her face filled with sadness.

At the palace door Casilda met her father, and, kneeling before him, said: "Father! O my father! in the beyond the gardens a multitude of desolate and sorrowful captives. King Fernando was gloomy, and many Christian captives were seen, hungry and loaded with chains. One Casilda happened to be walking in her father's garden, when she heard lamentations of the poor captives. Young Casilda wept bitterly for them, and returned to the palace, her face filled with sadness.

THE ONLY REAL REMEDY.

A FOREIGN CATHOLIC PHYSICIAN IMPLORES THE INTERVENTION OF THE CURE.

At the great Catholic Congress at Liege, Belgium, a remarkable paper was read by the celebrated Dr. Petithon. We translate the following passages: For the drunkard there is no virtue, no conscience, no hope. No evil passion, no pernicious heresy, no despairing philosophy does so much harm as drunkenness. Pius IX. and Leo XIII. realized this, they granted large indulgences to the League of the Cross to combat this evil by the formation of temperance societies. But I am afraid that existing remedies are not sufficiently prompt and efficacious, especially in our country. The evil is so inveterate, and our efforts are so feeble, that we must try to make up for lost time. The tide of alcoholism is increasing with alarming rapidity; its effects are a proof of this Italy and Spain, those nations renowned for their temperance, are infected. Ireland and England are poisoned. Belgium, the most Catholic nation in Europe, is the most drunkard. Leo XIII. our illustrious Pope, who watches with so much solicitude over everything that concerns the integrity of the mind and the salvation of the soul, points out these great dangers and fatal errors in his immortal Encyclical. No danger is comparable to this plague of drunkards; none is more worthy of the supreme sanction of the Holy See. We have full confidence in the intervention of the Sovereign Pontiff; though we dare not attempt to indicate the use of religious means in this matter. A simple physician of the body, a submissive and grateful child of Holy Church, I content myself with saying to my brethren: We are in peril, life is menaced. Science, politics, justice are impotent. Save us, O Mother! After referring to the human mass under our disposal for fighting this formidable enemy; such as the limitation of the number of saloons by high license, &c., the eloquent doctor proceeded: Was I right in saying that all these means are inadequate on account of the magnitude of the evil? They depend upon the cleanness of political elections, upon the good will of judges, upon the zeal of school teachers, upon the self-love of families—three elements permeated by culpable complacency. No; salvation is in the intervention of the Church, who has received the promise of Christ: She alone will never fail in her work for the welfare of poor humanity.

TEMPORAL HAPPINESS AND RELIGION. Catholic Review. One of the charges urged against the Catholic religion by the so-called philosophers of our day is that it deals exclusively with the future and takes no account of the worldly happiness of men. It is depicted by certain flippant talkers and reckless writers as gloomy, morose and inclining to dark and unhealthy views of life. Mr. Ingersoll, for instance, claims that, whereas his religion, or, rather, non-religion, delights in sunshine and flowers, in fragrant breezes and the music of birds, in the free life of the woods and the water and with nature here so beautifully sprinkled our path, Christianity is crabbed, sour and sombre, and calculated to dry up the sap and succulence of our nature. These latter-day followers of the Emperor Julian are so intense in their naturalism, so blind in their devotion to the few fetish-cult, that they construe the rational restrictions which Christianity imposes upon the passions and vicious propensities of men into a meretricious cramping of our souls and an unwarranted interference with our pursuit of happiness. The short-sightedness and shallowness of this conception of religion is almost too obvious to require comment; yet it compels us to bestow some notice on it. Montesquieu has well marked that the religion of Christ, whilst teaching us how to win felicity in a future life, constitutes the happiness of this. And, indeed, the whole tenor of the saintly lives of those men who have lived up to the rule and the truth of its teaching conclusively proves the truth of this shrewd observation. In whom has a uniform cheerfulness, whose forth more conspicuously than in the saints! And if their lives have been mortified and austere, have not their lips been free from the curl of a contemptuous cynicism and their foreheads free from the lines of a heart-consuming care? It is true they denied themselves many of those pleasures which a thoughtless world mistakes for happiness, but their souls were bathed in content and a beautiful serenity lighted up their lives. They lived for the sake of others, and found joy in the gladness they awakened in others' souls. Can it not be said of such men that they were essentially happy, and that their happi-

ness exceeded by an untold measure the tumultuous joys which spring from the gratification of the senses? Such happiness as theirs is neither transient nor uncertain, but so deep-rooted in the heart as to be independent of circumstances. And yet such happiness is of this life and of this world, since it is enjoyed each moment and is not a mere anticipation of bliss to come. It is strange that the happiness which the majority of men most highly prize, and for the attainment of which they make the most strenuous efforts, is the least stable and the most fugitive. We all know how men wear out brain and muscle in the pursuit of wealth; and yet those who possess it in greatest abundance assure us that it is far from being a constituent of substantial and abiding happiness. And this, indeed, stands to reason, since the pleasures which wealth can purchase are, in the main, of a grosser kind, and fall to stir the finer human instincts and joy capacity of our souls. What are ye seeking, ye who are so eager to be rich, but a man with a liver that does not secrete? Or what are literary, artistic or military fame and social distinction to a man with dyspepsia? Now, the happiness which religion assures to us is not connected with bodily well-being, but thrives as well in the case of the pained invalid, as in that of the robust and well-fed athlete. Besides, the pleasures which flow from the gratification of a cultivated taste, and which are acknowledged by all to be the keenest that man can enjoy, are not only tolerated but encouraged by religion. The imagination of the poets has conceived no bliss more pure or radiant than that which wells up from the centre of a refined and contented household; and it cannot be denied that religion not only approves of such happiness, but may be justly said to be its parent and sponsor. Religion likewise invites us to the enjoyment of the fascinating creations of art, and takes delight in fostering the genius of those who aspire to a sympathy with its loftier moods and strivings. Therefore it is that in Catholic countries we find a keener appreciation of the beautiful in nature and in art, and a more decided relish in its contemplation. It is nonsense then to charge true Christianity with moroseness and sourness, since the Church has even given the highest scope to the growth and development of all the tendencies that appeal to the brighter and more joyous instincts and yearnings of the race. Religion insists more vehemently than Mr. Ingersoll that men should love their wives and children and fathers and mothers and brothers and sisters with a deep and tender love, and it sets the highest store on the happiness which springs from the gratification of those natural and beautiful affections. As for the happiness that is born of a passionate love for the beauties of nature, it surely cannot be forgotten that to Christianity alone we are indebted for the charms of descriptive poetry, that through its influence man has been led to a reverent love of nature as she manifests herself in the myriad attractive shapes that adorn her on mountain and woodland, by "the beached mariner of the sea" and the flow of her arroyo rivers. The Church is in fullest harmony with whatever is bright, beautiful and free; and through her love of these she guarantees to man a happiness which never abandons him, thus rendering him truly happy; for, as Sir Thomas More has tersely and truthfully remarked, "He alone is happy who is happy day by day."

HOW A FRENCH PRIEST SAVED A HATED ARISTOCRAT. During the French Revolution the inhabitants of a village in Dauphine had determined on sacrificing their lord to their revenge, and were only dissuaded from it by the eloquence of the Cure, who thus addressed them: "My friends," said he, "the day of vengeance is arrived; the individual who has so long tyrannized over you must now suffer his merited punishment. At the name of this flock has been entrusted to me, it behooves me to watch over their best interests; nor will I forsake their righteous cause. Suffer me only to be your leader, and swear to me that in all circumstances you will follow my example. All the villagers swore they would. "And," continued he, "you will further solemnly promise to enter into any engagement which I may now make, and to remain faithful to this your oath." All the villagers exclaimed, "We do." "Well, then," said he, solemnly taking the oath, "I swear to forgive you lord." Unexpected as this was, the villagers kept their word, and forgave him.

A lady from Syracuse writes: "For about ten years before taking Northrop & Lyman's 'Vegetable Discovery' and Dyspeptic Cure, I suffered from a complaint very prevalent with our sex. I was unable to walk any distance or stand on my feet for more than a few minutes at a time without feeling exhausted, but now I am thankful to say, I can walk two miles without feeling the least inconvenience." For Female Complaints it has no equal.

A. D. Noyes, Newark, Michigan, writes: "I have enquired at the drug store of Dr. Thomas' Electric Oil, but have failed to find it. We brought a bottle with us from Quebec, but it is nearly gone and we do not want to be without it, as my wife is troubled with a pain in the shoulder, and nothing else gives relief. Can you send us some?"

We have no hesitation in saying that Dr. J. D. Kellogg's Dysentery Cordial is without doubt the best medicine ever introduced for dysentery, diarrhoea, cholera and all summer complaints, such as sickness, etc. It promptly gives relief and never fails to effect a positive cure. Mothers should never be without a bottle when their children are teething. Cucumbers and melons are "forbidden fruit" to many persons so constituted that the least indulgence is followed by attacks of cholera, dysentery, griping, &c. These persons are not aware that they can indulge to their hearts content if they have on hand a bottle of Dr. J. D. Kellogg's Dysentery Cordial, a medicine that will give immediate relief, and is a sure cure for all summer complaints.

Ministering.

"What though your feet are often over- weary. On ceaseless errands sent. And three shoulders ache and ache so sorely 'neath heavy burdens bent! Be patient, lest the ones whom you are serving Be soon beyond your care: Lest little, ye would see that you are guiding. Slip past you unaware."

THE PRINCESS CASILDA,

AND HOW, BY THE GRACE OF GOD, SHE CAME TO RECEIVE BAPTISM.

There once reigned in Toledo a King, whose name was Almonon and with whom the Christian King of Castile, Don Fernando the Great, was on terms of cordial friendship.

King Almonon had a daughter, named Casilda, who was beautiful, very tender-hearted. A Christian slave told the little girl that the Nazarenes (for so the Moors called the Christians) loved their God, their king, their parents, and all their relatives. The slaves said also that the Nazarenes never lost their mother, because even if they were deprived of her who bore them, they had another Mother in Heaven, whose name was Mary, and who was their patroness through life, and their consoler at the hour of death.

Years passed by, and Casilda grew in stature, in beauty and in virtue. Her mother died, and she envied the lot of the Nazarene orphans.

Beyond the walls of the beautiful garden that surrounded the palace of the King was a gloomy prison, in which many Christian captives were sighing, hating and loaded with chains. One day Casilda happened to be walking in her father's garden, when she heard the lamentations of the poor captives. The young Princess wept bitterly for them, and returned to the palace, her heart filled with sadness.

At the palace door Casilda met her father, and, kneeling before him, she said: "Father! O my father! in the prison beyond the garden a multitude of captives lament. Take off their chains; open the door of their prison, and let them turn to the land of the Nazarenes, where parents, brothers, sisters, and wives are weeping for them."

In the depth of his heart the Moor blessed his daughter, because she was good, and he loved her with a most tender love. She was his only child, and the living image of the beloved spouse whose loss he had been mourning for over a year. But still, being a Mussulman and a King, he considered himself obliged to punish the boldness of Casilda's request; for to express compassion for Christian captives, and to ask for their liberty, was a crime which the Prophet decreed should be punished with death. Therefore, he concealed the feelings of his soul, and in an angry voice said to his daughter: "Be gone, false believer! begone! I will have your tongue cut out, and your body cast into the flames; for such is the punishment decreed against those that plead for the Nazarenes."

And he hastened to call the executioners, in order to deliver Casilda into their hands; but the young Princess once more threw herself on her knees, and begged his pardon by the memory of her mother—the queen, whose death Almonon was still mourning.

The King felt his eyes blinded with tears, and pressing his daughter to his heart, he forgave her, saying: "Be careful, my child, not to speak again in favor of the Christians, nor even to feel compassion for them. The holy Prophet has written: 'The believer that will not exterminate the unbelievers shall be exterminated.'"

The birds were singing their sweetest carols, the flowers were opening, and the soft morning breeze was bearing the perfume of the gardens to the palace of the Moorish King. Casilda was very sad as she went to the window to seek for some distraction from her melancholy thoughts. The garden looked so beautiful that she could not resist their charm, and she went out to walk through the fragrant shades.

As she went along, the Angel of Compassion, in the form of a beautiful butterfly, appeared before her, and delighted her heart and her eyes. The butterfly flew from flower to flower, and Casilda followed it, without being able to catch it. Finally, she came to a strong wall over which the butterfly flew, leaving the Princess tired and disappointed.

Behind this strong wall Casilda heard the sorrowful lamentations of the poor Nazarenes, hungry, and loaded with chains, for whom relatives and friends were mourning throughout Castile; and charity strengthened her soul and illuminated her understanding.

The Princess returned to the Palace, and taking food and money, she retraced her steps to the prison, following the butterfly, which went before her again. The money was to win the favor of the guards, and the food was for the captives. She had both food and money concealed in the skirt of her dress, when in turning the corner of a path between the rose-beds she met her father, who also had come out to seek distraction from the gloomy thoughts that oppressed him.

"What are you doing here so early, light of my eyes?" said the King to his daughter. Casilda hung her head, and turned as red as the roses that were stirred by the gently moaning breeze. But the King did not notice her embarrassment. "I have come," he added, "to look at the flowers, to listen to the warbling of

the birds, to watch the sun reflected in the fountains, and to breathe this perfumed air. Let us stroll on together. But what have you wrapped up in the skirt of your dress?" Casilda, from the bottom of her heart, invoked the Mother of the Nazarenes, and tried to speak.

Almonon, having observed the hesitation of his daughter, took hold of her dress, and a shower of roses fell upon the ground. The Princess turned as pale as the lilies in the royal garden; the light of her eyes went out, and blood gushed from between her lips, reddening the row of pearls which God had placed in her mouth. The heart of the King was nearly broken with sorrow at seeing the condition of his beloved daughter, and he knew that Death would claim her as his own, if relief did not come quickly.

The skill of the physicians of Toledo was of no avail to restore health to the Princess, and then Almonon summoned the most celebrated doctors of Seville and Cordova, but also without success. "I will bestow my kingdom and my treasures on him that will save my daughter!" exclaimed the afflicted monarch, seeing that Casilda was not far from breathing her last.

But no one succeeded in gaining his kingdom and his treasures; for the blood continued to ooze from the mouth of the Princess, and she was sinking rapidly. "My daughter is dying!" wrote the King of Toledo to the King of Castile. "If in your dominions there is one that can save her, send him to my court, and I will bestow upon him my kingdom, my treasures, and my daughter, herself."

Throughout the kingdoms of Castile and Leon, heralds announced that the Moorish King of Toledo offered to any one that would restore health to his daughter, his kingdom and his treasures, and even the daughter herself. Whereupon a physician hailing from Judea presented himself to the King of Castile, and offered to restore health to the Princess.

Such was the wisdom displayed in the words of this man, and so great the faith inspired by the goodness beaming from his countenance, that the King of Castile did not hesitate to give him letters, assuring Almonon that the bearer of those messages would save the life of the Princess. Hardly had the physician from Judea touched the forehead of the maiden, when the blood ceased to flow, and the color of the rose began to re-appear on her pale cheeks.

"Take my kingdom!" exclaimed Almonon, beside himself with joy, and weeping with gratitude. "I have no need of thy wealth or thy kingdom," answered the physician. "Take my greatest treasure!" continued the king, pointing to his daughter. And the physician, making a sign of acceptance, held out his hand to Casilda, and said: "There are some purifying waters at a distance from here, which must complete the cure."

And next day the Princess set out for the land of the Nazarenes, accompanied by the mysterious physician. Casilda and her companion kept on traveling until they came to the borders of a beautiful lake. Then he took some of the water in the hollow of his hand, and pouring it over her forehead, said: "I baptize thee in the Name of the Father and of the Son, and of the Holy Ghost."

The Princess felt an indescribable happiness, like that which the Nazarene slave told her was enjoyed by the blessed in Paradise. She raised her eyes to heaven, and exclaimed: "Who are you, O wonderful physician, who are you?" And the Physician answered in a voice of ravishing melody: "I am thy Spouse; I am He who restored life and health to the daughter of Jairus, who suffered from the same malady as you; I am He who said: 'Whoever shall have left home, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive a hundred-fold, and shall possess life everlasting.'"

Then in the midst of sunlight clouds He ascended to heaven. On the banks of the beautiful lake, which is now called San Vicente, in the territory of Briviesca, there is a poor hermitage, wherein the daughter of the Moorish King of Toledo passed the remainder of her life in solitude and prayer. She is venerated by the faithful under the name of Santa Casilda.

THE CARDINAL ARCHBISHOP AT SS. MARY AND MICHAEL'S. THE LIFE-DRAIN OF THE CHURCH CAUSED BY DRINK. London Universe, Sept. 17. Large congregations are neither few nor far between at "the Cathedral of the East End," but a visitor to the above church last Sunday afternoon would not need to be an entire stranger to its services in order to receive a fresh revelation as to the strength, actual and prospective, of the Catholic body in that district. What would he have seen? A sight well calculated to impress him lastingly—the spacious edifice filled almost to repletion with a congregation of children, supplemented by a sprinkling of adults, who really did more to diversify than to augment the youthful congregation. The children were the pupils of the parish schools, and they had come hither for the purpose—in some cases of renewing, in others of taking for the first time the pledge of total abstinence from the hands of the Cardinal Archbishop; the adults were their parents or relatives, who had come to encourage them by their presence, and perhaps by taking the pledge in their company. His Eminence was attended by the rector, the Rev. P. O'Callaghan, and the other clergy of the mission. "Mayor" Pearce and "Captain" Kelly, general secretary, were also present, with a contingent of Cardinal's Guards. After a preface reference to the ceremony which was about to take place, His Eminence said: "Let them think awhile of how good God had been to them all. First of all, when

they were born He gave them three great gifts. He gave them an understanding, which is like the eye of the soul. Just as we can see with our eyes so the reason which God has given us is the eye of the soul by which we can see God. Next He has given us a heart, and that heart is like His own, and the heart of God is love. And, thirdly, He has given us to us all a will. You know that your will is—how you have power of doing or of not doing whatever you will. If we see a poor beggar in the street and we go up to him and give him a penny, we are doing a good deed, and not which God will reward when we stand before Him—and it is an act of our will. But if we see a poor man in the street, and we have got a penny in our pocket, and we do not give it to him, we do a bad act, and that is also an act of our will. That reason which God has given us is like a bright diamond full of light, and that heart, so full of love, is like a ruby, and that will is more beautiful and more precious than any precious stone ever made, because it is like Himself. God's will is love, and if we have the good will in us we will be like God and our Divine Saviour and His Blessed Mother. These were the gifts which God gave when we were born into the world. What did He give us when we were born again in Baptism? He gave us the Holy Spirit, and the Holy Spirit when He came gave us these great gifts—the gift of faith, the gift of hope, and the gift of charity. You were born into this world in original sin, children of wrath, but when you were baptized, you were made children of God. If you had died when you were baptized, you would have gone into the presence of God and see Him face to face. I trust you are all that state of baptismal innocence. Whenever I see a congregation of little children together, I always think there is nothing more beautiful.

EVEN THE STARS IN THE FIRMAMENT ARE NOT SO BEAUTIFUL. In the sight of God as the souls of little innocent children. And people, I say myself, in a few years these little children, who are now 10 or 12 years old, will be 16, or 18, or 20. What will they be then? Will they have their baptismal innocence? Will their white robe of Baptism be without a spot? Will their will be like the will of God, full of love, and their heart full of charity, and their reason full of the light of faith? Ah, would that I could know that! Shall I tell you what we can see, what we do see, I am sorry to say, too often? We find that boys, who have been good boys at school, regular at Confession and Communion and at Holy Mass on Sunday, when they leave school get out of our sight, and we do not see them again for years. And girls who were humble, modest, obedient, and loving when they were at school, regular at Confession and Communion, when they leave school are also lost to us; we lose sight of them, and what becomes of them? Oh, I can tell you this, that many a poor boy grows up to be a young man and comes back to us in a miserable plight. He has been doing wrong. He has got into the habit of drinking, and that habit has been his ruin. And many a poor girl who was so honest at school comes back to us, after years spent away from her Church, wrecked and ruined, and through what, I believe in nineteen cases out of twenty drink is at the bottom of it. Is it not our duty, therefore, to do all we can to keep you in the innocence of your Baptism, and in the brightness of your will as God made it? So long as boy or girl, man or woman, is sober and temperate, having the knowledge of the holy faith which we were all taught at school, and which we will be steadfast against temptation and persevere in the right way; but in the moment in which intoxicating drink darkens the reason, blinds the conscience, and sets the heart and passions on fire, and makes the will weak, there is no sin that may not be committed, no commandment of God that may not be broken, no depth of degradation into which one may not fall. And therefore, dear children, as God loves you and we love you—and we love you for the sake of our Lord Jesus Christ, who shed His Precious Blood for you, and we love you as the lambs of the flock committed to our care—our great desire is to keep you in your innocence, and train you up so that you may never know the temptation, for if you never know the taste of intoxicating drink you will never be tempted. If you are brought up on the pure water which Adam drank before He sinned, and which our Divine Lord drank when He was sitting at the well of Samaria, wearied with His journey—if you are brought up to be content with that

WHICH THE FIRST ADAM AND THE SECOND ADAM DRANK, you will, I believe, persevere in the innocence of your Baptism and in the love of God. There are some fathers who are so careless, and some mothers who are so foolish that they want allow their children to be enrolled in the League of the Cross. Nay, they go further than that. They send their children to the public-house to fetch beer home, and the poor little boy or poor little girl goes to the public-house and hears the curses and the swearing and the horrible bad language, and see the drunken people, and so from their very earliest childhood become familiar with all that can corrupt and darken and debase and degrade their heart and will. How is it possible that fathers and mothers can do what I say—such a murderous thing, and to put their little ones in the danger of such a horrible temptation, because I can tell you that many a drunkard began when he was a boy going to a public-house to fetch drink for his parents. He was "treated," as they say, that is, some wicked man or woman made the poor little boy taste the intoxicating drink, and after a while he begins to like it. And many a poor girl learned the taste in the same way, and that was the beginning of her ruin. And the Government must not be allowed to suppress the right of free speech of public meeting, or of free printing in this country (applause). Secondly, the Government must not be allowed to suppress the right of full, free combination among the tenantry (applause). And thirdly, they must not be allowed to victimise those tenants whose struggle under the Plan of Campaign won this new Land Bill, until, at all events, we see whether the working of

the new Land Bill will prove they were right or wrong. That I regard as the minimum of the rights which we will be entitled to maintain with the approval of all civilized mankind, and which every man born to constitutional freedom would despise us if we were to surrender (applause). And whatever the consequences may be that would be involved in the maintenance of those rights, those who attack us will be answerable for the consequences, and the crime and guilt will be upon their heads (applause). The other night Sir William Harcourt laid down the things which the tenants of Ireland have a perfect right to do without in the smallest degree infringing the common law of England, and I confess that if his propositions were printed and hung up in every cabin in the land that they would constitute

AN AMPLIFIED MAGNA CHARTA for the National League in Ireland. Every tenant, he told us, has a most absolute right to refuse to pay an exorbitant rent, even a judicial rent, if he is willing to take the civil consequences (hear, hear), and has the most absolute right to agree and to combine with every other tenant for the purpose of refusing the exorbitant rent. They have a right to refuse to take evicted farms (hear, hear). They have a right to combine for the purpose of refusing social intercourse with land-grabbers (hear, hear), and of refusing to buy or to sell or to hold any transactions with them, always without offering any personal violence or outrage to them, and it is just because we have formed and discovered the knack of boycotting land-grabbers without hurting a hair of their heads that the Government consider the National League such a formidable and dangerous association. I am not speaking now for Sir Wm. Harcourt but for myself, and it seems to me that in these circumstances the course before the country is a tolerably clear one. I believe—and I only throw out the suggestion as an individual—that the first branch against which a special order of suppression is issued for exercising that undoubted right of combination, and what I may call justifiable boycotting, that branch should at his next meeting

BARRICADE ITS DOORS, and refuse admittance to the police until they have broken in their way with crow-bars and sledge-hammers (cheers). I think, possibly, that in certain eventualities we may be driven to ask the Lord Mayor and the Corporation of Dublin, and I don't think we shall ask it vain, to grant the hospitality of the City Hall to the Central Branch (cheers), and perhaps to ask the Lord Mayor to exercise his right of swearing in special constables to defend it (laughter and applause). At all events be that as it may, if the police persist in invading the right of private domicile, and if men are prosecuted for keeping them out, I may suggest that the suppressed branch should call a great public meeting on the spot for the following Sunday, and that the whole country around should assemble, and I think I can promise that there will be no lack either of Irish or English or Scotch members of Parliament (applause) to stand shoulder to shoulder with the people so long as there is one plank left on that platform of free speech. If that great public meeting should be suppressed by brute force—and they should not allow themselves to be suppressed otherwise than by brute force—then the suppressed branch ought, in my opinion, to hold its next meeting in the offices or rooms of the nearest branch that is not yet suppressed, and as soon as all surrounding branches are suppressed, and every semblance of constitutional liberty has been destroyed, THEN, AND ONLY THEN, I BELIEVE THEY SHOULD MEET IN PRIVATE, and transact their business in the hundred ways that we tested and found pretty effective under the Saxe Welmar proclamation. Well, all this would involve prosecutions and imprisonment, and while I do not think that any man ought to talk wildly or recklessly (hear, hear)—on the contrary, I believe that all of us ought carefully to ground our action upon lines that God and man can approve—while I say this, and I believe also that those who are especially useful or likely to be especially useful as guides or leaders of the people ought to be spared, and keep out of prison as long as possible, still that the more prosecutions under those circumstances the better. And I don't suppose there is a patriot in Ireland who would not be glad to see the end of the map of Ireland that would not produce plenty of fine, strapping fellows to glad to undergo imprisonment for a few months in such a cause. In that way I take it that in a month or two a hundred thousand policemen and soldiers would not be sufficient to spread themselves over the country and the eighteen hundred branches, to burst into branch meetings, to spy upon every street corner, and to collect together in the chapel yard or round the chimney-corner of a neighbor.

A PLAIN PROGRAMME. The jails would not be big enough to hold them, and I believe that when the people of England woke up some morning and found that the jails were crammed with men whose only offences were offences as honorable in English eyes as the offences of Hampden and Russell, these people would rise up in their wrath and burst open the prison doors, and sweep to perdition and destruction the miserable little nest of aristocrats and robbers who are bringing all this misery and heart-breaking between nations of men whose deepest desire is to live in friendship and peace with one another. Well, it seems to me that this is a plain programme (laughter), and it is a practicable one in every sense of the word. It demands no condition except a spirit of manhood in the young men of the country (applause). It is a programme of simple defence, and not of offence, and believe me, the more determined the Irish people show themselves to carry out that programme, the less the Tory Government will be disposed to face the music (laughter). Unfortunately the Irish tenantry cannot afford to wait, and must move even before the Government begins suppressing the branches.

A NEW LAND ACT. Remember this—that for good or ill there is a new Land Act just coming into operation. It would be childish and fatal to ignore its operation (hear, hear). I am perfectly convinced that the Act will turn out to be a most miserable mockery, or perhaps a most terrible curse, if the Irish

MR. WILLIAM O'BRIEN ON THE CRISIS. THE POLICY OF THE SUPPRESSED BRANCHES. United Ireland, Sept. 24. At the meeting of the National League Central Branch on Tuesday, August 30, Mr. William O'Brien delivered the following speech: Mr. William O'Brien said—We are met here to-day as our forefathers often met before, under the ban of the law. We are in the opinion of the rackrenters and the Corporation of the Corporation of Dublin, and I think the National League may well accept that compliment in the spirit of some famous lines of the poet Pope, who says—

"'Tis true I am—I should be proud to see, Men not afraid of God afraid of me." (Applause). I am not at all disposed to underestimate the severity of the struggle that is before us, the hardship and the sufferings that it will entail during the next few months. But I confess that, looking round at this meeting, listening to the long catalogue of new members that have just been proposed, and knowing who I do know of the spirit of the people of the deep and settled determination of the country—well I confess that I can hardly help comparing the pleasant faces of this meeting with the diabolical-looking row of Cabinet Ministers that we saw on the Treasury Bench the other night when they were taking their seats on the Switch Back Railway of Corcoran, and I cannot help thinking that the least sanguine man amongst us will entertain a pretty sanguine and pretty solid confidence that this League will suppress that Tory Ministry before that Ministry is in the least likely to suppress this National League (loud applause).

FATAL POLICY. The Marquis of Harrington the other night made a speech which struck me as being I should say almost the most ominous and most remarkable in the whole debate. He intimated plainly that though he wished well to the Government, and though he would vote for them, that the suppression of the National League was a fatal piece of impolicy, and would lead the Government into undesirable courses in which the people of England would not follow (applause). I confess that that mournful warning of the Marquis of Harrington convinced me more than any of the buoyant eloquence of Mr. Gladstone that the people of England will not stand by and see us dragged and struck down in the interest of a gang of robbers, and convinced me that we have only to offer a cool, resolute, and steadfast resistance to this proclamation to ensure the destruction of the Government that composed it, and being back soon Mr. Gladstone with plenty of powers to complete the great work of conciliation in Ireland (applause).

THE PLAN OF CAMPAIGN. When we have the coronists starting out with the admission that they cannot point to one single claim we have made under the Plan as an unjust one, or to one single deed of outrage or of crime that can be traced to us; when we have Lord Harrington shaking his head and Mr. Chamberlain shaking into the opposite lobby, and even Mr. T. W. Russell (himself) saying God help the people and God save them from the only legislation that the Tory Government have proposed to remedy your grievances; and, on the other hand, when you have the Liberal party, who never committed themselves to any great reform that they did not carry triumphantly in the end, when you have the greatest intellects and the honest hearts of the English masses encouraging us and inspiring us to stand up to our organization, and making common cause with us, why the Irish people should not be not merely a nation of poltroons, they should be a nation of imbeciles if they did not know how to deal with this Crimes Act (applause). It would be an insult to them to think that they required any incitement or inspiration as to what their duty is, and I would prefer, in whatever observations I have to make, to direct them to

A FEW PRACTICAL SUGGESTIONS as to the form in which this proclamation should be encountered, if it should be followed up, as it will have to be followed up, by some process of suppression. In the first place, I think there are three things upon which we should take our stand at all hazards, and these are—First, the English masses encouraging us and inspiring us to stand up to our organization, and making common cause with us, why the Irish people should not be not merely a nation of poltroons, they should be a nation of imbeciles if they did not know how to deal with this Crimes Act (applause). It would be an insult to them to think that they required any incitement or inspiration as to what their duty is, and I would prefer, in whatever observations I have to make, to direct them to

the new Land Bill will prove they were right or wrong. That I regard as the minimum of the rights which we will be entitled to maintain with the approval of all civilized mankind, and which every man born to constitutional freedom would despise us if we were to surrender (applause). And whatever the consequences may be that would be involved in the maintenance of those rights, those who attack us will be answerable for the consequences, and the crime and guilt will be upon their heads (applause). The other night Sir William Harcourt laid down the things which the tenants of Ireland have a perfect right to do without in the smallest degree infringing the common law of England, and I confess that if his propositions were printed and hung up in every cabin in the land that they would constitute

AN AMPLIFIED MAGNA CHARTA for the National League in Ireland. Every tenant, he told us, has a most absolute right to refuse to pay an exorbitant rent, even a judicial rent, if he is willing to take the civil consequences (hear, hear), and has the most absolute right to agree and to combine with every other tenant for the purpose of refusing the exorbitant rent. They have a right to refuse to take evicted farms (hear, hear). They have a right to combine for the purpose of refusing social intercourse with land-grabbers (hear, hear), and of refusing to buy or to sell or to hold any transactions with them, always without offering any personal violence or outrage to them, and it is just because we have formed and discovered the knack of boycotting land-grabbers without hurting a hair of their heads that the Government consider the National League such a formidable and dangerous association. I am not speaking now for Sir Wm. Harcourt but for myself, and it seems to me that in these circumstances the course before the country is a tolerably clear one. I believe—and I only throw out the suggestion as an individual—that the first branch against which a special order of suppression is issued for exercising that undoubted right of combination, and what I may call justifiable boycotting, that branch should at his next meeting

BARRICADE ITS DOORS, and refuse admittance to the police until they have broken in their way with crow-bars and sledge-hammers (cheers). I think, possibly, that in certain eventualities we may be driven to ask the Lord Mayor and the Corporation of Dublin, and I don't think we shall ask it vain, to grant the hospitality of the City Hall to the Central Branch (cheers), and perhaps to ask the Lord Mayor to exercise his right of swearing in special constables to defend it (laughter and applause). At all events be that as it may, if the police persist in invading the right of private domicile, and if men are prosecuted for keeping them out, I may suggest that the suppressed branch should call a great public meeting on the spot for the following Sunday, and that the whole country around should assemble, and I think I can promise that there will be no lack either of Irish or English or Scotch members of Parliament (applause) to stand shoulder to shoulder with the people so long as there is one plank left on that platform of free speech. If that great public meeting should be suppressed by brute force—and they should not allow themselves to be suppressed otherwise than by brute force—then the suppressed branch ought, in my opinion, to hold its next meeting in the offices or rooms of the nearest branch that is not yet suppressed, and as soon as all surrounding branches are suppressed, and every semblance of constitutional liberty has been destroyed, THEN, AND ONLY THEN, I BELIEVE THEY SHOULD MEET IN PRIVATE, and transact their business in the hundred ways that we tested and found pretty effective under the Saxe Welmar proclamation. Well, all this would involve prosecutions and imprisonment, and while I do not think that any man ought to talk wildly or recklessly (hear, hear)—on the contrary, I believe that all of us ought carefully to ground our action upon lines that God and man can approve—while I say this, and I believe also that those who are especially useful or likely to be especially useful as guides or leaders of the people ought to be spared, and keep out of prison as long as possible, still that the more prosecutions under those circumstances the better. And I don't suppose there is a patriot in Ireland who would not be glad to see the end of the map of Ireland that would not produce plenty of fine, strapping fellows to glad to undergo imprisonment for a few months in such a cause. In that way I take it that in a month or two a hundred thousand policemen and soldiers would not be sufficient to spread themselves over the country and the eighteen hundred branches, to burst into branch meetings, to spy upon every street corner, and to collect together in the chapel yard or round the chimney-corner of a neighbor.

A PLAIN PROGRAMME. The jails would not be big enough to hold them, and I believe that when the people of England woke up some morning and found that the jails were crammed with men whose only offences were offences as honorable in English eyes as the offences of Hampden and Russell, these people would rise up in their wrath and burst open the prison doors, and sweep to perdition and destruction the miserable little nest of aristocrats and robbers who are bringing all this misery and heart-breaking between nations of men whose deepest desire is to live in friendship and peace with one another. Well, it seems to me that this is a plain programme (laughter), and it is a practicable one in every sense of the word. It demands no condition except a spirit of manhood in the young men of the country (applause). It is a programme of simple defence, and not of offence, and believe me, the more determined the Irish people show themselves to carry out that programme, the less the Tory Government will be disposed to face the music (laughter). Unfortunately the Irish tenantry cannot afford to wait, and must move even before the Government begins suppressing the branches.

A NEW LAND ACT. Remember this—that for good or ill there is a new Land Act just coming into operation. It would be childish and fatal to ignore its operation (hear, hear). I am perfectly convinced that the Act will turn out to be a most miserable mockery, or perhaps a most terrible curse, if the Irish

tenantry within the next few weeks don't proclaim in tones of thunder the sort of reductions that are called for by the present state of things, and by the present harvest in Ireland. You have to deal with a Land Commission, the most invertebrate and the most contemptible character. They are men of whom history will record that they had the land of Ireland to do what they liked with, with almost an absolute power as Cromwell, and that they made almost as bad and miserable a use of their power as Cromwell. What have the tenantry of Ireland to expect from a Land Commission who only the other day petitioned the Tory Government to deprive them of the power of making adequate abatements? Mr. Justice O'Hagan and his colleagues actually prayed the Tories to cut down, to bind them down, to a miserable power, to lower, or perhaps to raise the prices of produce, without making any allowance for the fact that the high prices are the consequence of scarcity and drought and a bad harvest, and without any allowance for the hundred things which will make rent impossible, or next to impossible, next winter in Ireland. Mr. Russell prays God help the people, and God save them from the operations of this Bill. And so say I, God save the people if they trust in men like Mr. Russell, and if they don't do something to show that they can save themselves.

MASS MEETINGS. The landlords of Ireland are doing all in their power to intimidate the Land Commission, holding secret meetings all over the country. Only last week in Dublin they put forward pretensions of the most outrageous and grotesque character. But it is impossible to predict what extraordinary pranks a few old Rip Van Winkle like Mr. Justice O'Hagan might play on the rental of Ireland. He might raise instead of lowering the rental unless some wholesome intimidation is applied on the other side, and unless the tenantry of Ireland within the next few weeks thunder in his ears the demands they have to make and the rate of reduction which the present state of agriculture in Ireland requires. I consider that from end to end of Ireland steps should be taken within the next few days by the people to organize mass meetings for this purpose. The farmers of Ireland cannot too soon or too plainly declare that there must be no tinkering abatements, no confiscation of leaseholders' improvements. They cannot make it too clear to all concerned that if there is any shilly-shallying the people will be driven in self-preservation to settle their abatements for themselves, and fall back upon their own organization and go in for a more sweeping, more radical, and more universal Plan of Campaign all along the line next winter.

It Ought to go. We are glad to hear that the antiquated practice of keeping silence during meals has gone out of fashion in a number of boarding schools. And that the abolition of the traditional torture—the reading of some edifying book during meals—has been followed by good effects.

The usage of keeping silence and of insisting on reading at breakfast, dinner, and supper, was good in its time, no doubt. But medical digestion and medical interest in the nasal drainage of good sentiments were in better condition than they are in our time.

If directors of schools want to change healthy boys into dyspeptics, and make them hate pious books, by all means let them continue the practice of enforced silence, broken only by enforced reading, at meals.—N. Y. Freeman's Journal.

YOUNG WIVES, ATTENTION. HERE IS A LITTLE SERMON YOU OUGHT TO TAKE TO HEART. You married a man, not a demigod. Some day in the great hereafter, when this mortal shall have put on immortality, when the weakness, the errors, the sins of this frail humanity shall have dropped from you both as the sawdust falls from a giant, you shall stand—God grant it, for his dear Son's sake—hand in hand before the great white throne, perfect and purified. But until then you must have patience with each other. You must be slow to blame, quick to forgive. You must each carry the lamp of sacrifice in one hand, the lamp of the other; and, with their blended rays falling with steady light upon your pathway, walk safely to the end.

Some one says that "the quarrel of lovers is but the renewal of love." Don't believe it. Reconciliation may be very sweet—sweet as remembered kisses after death—but the love that needs no reconciliation is far sweeter.

Sunshine after a storm is very bright. Possibly, it may seem even brighter than that of yester morn, when the whole heavens were ablaze with light. But if you go into the garden, you will find the flowers beaten down, the vines torn from their supports; and the delicate tendrils stretching blindly hither and yon. Beneath the rose trees there will be drifting heaps of red and white. So it is with the storm of the heart. Sunshine may follow them; but instead of welding its subtle influence to promote the growth and beauty of the precious plants therein, it must first repair damages and heal the broken tissues, bruised and wounded by the pelting hail of reproaches, the harsh wind of sarcasm, the wild rain of doubt and danger.

If you find that your husband has faults—as undoubtedly you will—let them be as sacred in your eyes as his honor or his life. Where the will of forbearance is not sufficient, add the seal of silence.—Catholic Fireside.

Worms cause feverishness, moaning and restless sleep. Mother Graves' Worm Exterminator is pleasant, sure, and effectual. If your druggist has none in stock, get him to procure it for you.

Physicians Are usually averse to proprietary medicines. Nasa Balm is a specific for cold in the head and catarrh, and having fact and evidence that it will cure those troubles, we ask our court a fair trial of the discovery, and a full investigation at their hands.

A cold will often cause an irritation, dryness and soreness inside the throat. The best dose of Camrose Elixir will afford relief.

THE CATHOLIC RECORD

PUBLISHED WEEKLY BY RICHARDSON, BRADSHAW & CO. 100 KING ST. W. TORONTO, CANADA.

REV. JOHN F. COFFEY, M. A., LL. D., EDITOR. THEO. COFFEY, F. W. AND FRASER.

GENERAL AGENTS: Messrs. Donald Crowe and Luke King. OTTAWA AGENTS: F. J. Coffey, General Agent, 74 George St.

TERMS FOR ADVERTISING:—One copy, 60c; 10 copies, \$5.00; 25 copies, \$12.00. Payment in advance. Rates of advertising—Ten cents per line each insertion.

Approved by the Bishop of London, and the Bishops of Ottawa, Hamilton, Toronto, and Peterboro, and leading Catholic Clergymen throughout the Dominion. All correspondence addressed to the Editor will receive prompt attention. Advertisers must be paid in full before the issue can be stopped. Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Record.

London, Sat., Oct. 15th, 1887.

THE MAIL DISCARDED.

The Mail has constituted itself the champion of the positions taken by the reverend firebrand of Montreal of whose letter we wrote in a former issue of the Record; and now he throws off the mask of liberality to Catholics which he formerly assumed. We have been accustomed to read in the columns of that journal such professions as this:

"The Mail has not sought to attack or suppress anybody's religion."

But now, professing to take up the cause of the English speaking Protestants of Quebec, and speaking for them we have the announcement:

"No unprejudiced person who examines, however superficially, her (the Catholic Church's) history here and elsewhere, can doubt that ever since Montcalm fell she has been slinging at a peaceful reconquest of the colony, that with this purpose in mind she is making Quebec, to use Mr. Gingras's words, as Catholic as the Treaty of 1763 will allow; and that this is the secret of the growing dissatisfaction in the English settlements which yet remain unobliterated."

At last the cat is let out of the bag! Catholicism is flourishing in Quebec. The priests are zealous, the people believe in and practice their religion, Protestantism, according to the Mail, cannot hold its own side by side with the Catholicity of the Province: it is acknowledged that the Church makes use of only peaceful methods, which she has the right to use, according to the Treaty by which Canada was ceded to England, but with all this "the English settlements" are dissatisfied!

We confess we do not believe the Mail; but if it be true, the sooner the grumblers move themselves away the better will it be for all concerned. We have said "we do not believe the Mail." We are quite aware that there are firebrands in every community; and that there are such living in the Quebec Province is evident from the blood-threatening letter of the Montreal "Protestant Minister" whose letter, now endorsed by the Mail, appeared in that journal on the 24th ult., but we do not believe that the Quebec Protestants to any considerable extent partake of the intolerant spirit exhibited by the Mail and its portage. It is well known that the sentiments which were enunciated by Mr. Weir a few weeks ago, in a letter to the Mail, are those of the respectable commercial men of the Province of Quebec: "More liberal minded men than the educated French-Canadians I do not wish to know, and the principles of justice to all creeds and races, and a firm and abiding love of their constitutional rights permeate even to the ignorant among them." His reproach to the Mail is equally effective and deserved: "You are accumulating a mass of bigoted race and religious prejudice in the minds of your readers, that is a terrible disintegrating force in the country." Again: "As an outsider I may announce the opinion very generally held that bigotry and prejudice are more rampant in your fair province than in any other part of the continent, and that Toronto is the headquarters of this base sentiment, and the Mail the official organ." We have no intention of selling under false colors. We believe firmly that the Catholic Church is the one true Church, and that, consequently, Protestantism is an erroneous system. Our religion, however, teaches charity to all men, and have the best wishes for our Protestant neighbors. Moreover, we believe that many of the Ontario Protestants also have charitable sentiments towards Catholics, and that their patriotism, good sense, and love of justice will keep them from taking part with the Mail in its anti-Catholic crusade. A blarney and honest pen that that wielded by the Mail have essayed before now a similar crusade, and have failed, and we are satisfied that the Mail will fail too. It will undoubtedly, as Mr. Weir points out, have a certain following in this Province, but unless we much mistake the popular feeling, it is sinking fast into that obscurity which has before now been the fate of journals which have followed a similar course. We have too high an opinion of our Protestant neighbors to believe that they are to be hoodwinked by the Mail's frantic appeals to bigotry as to inaugurate a war of sectionalism with their fellow-country-

men of the Province of Quebec, who are of different race and religion from themselves. The occasion which the Mail takes for endorsing the opinions of the Montreal "Protestant Minister" arises out of an able letter written by the gentlemanly and scholarly editor of the Mirror, Mr. Joseph Tasse, to that journal. Mr. Tasse points out that so far from the British minority in Quebec being treated with arrogance, "No minority is more fairly, more handsomely treated in the whole Dominion. Its educational system is under its absolute control; and it has a greater number of public officials, senators, members of Parliament, legislative councillors and judges, than warranted if population were the only standard."

The Mail in reply declares that the tithesystem in force in Quebec "provides the Church with a motive for getting rid of the Protestant population." The tithesystem of Quebec applies only to Catholics. If the Catholic population of the Province think proper to tax themselves for the maintenance of the Church, the Protestants have no right to complain. Still less is it the business of the Protestants of Ontario to interfere in the matter; and if they do, they need only expect to be smothered for their pains. The Mail's insinuation that "the Church" is endeavoring to banish the Protestants on account of the tithe law is a deliberate falsehood, and he makes no attempt to prove his position, for he knows that he is unable to do so.

The Mail adds that "the English minority complain, according to the Huntingdon Gleaner, that the English-speaking people during the past fifteen years have been by degrees deprived of their rightful share of representation in municipal and legislative matters, that they have been and still are being weeded out of all positions in our law courts and departmental offices."

The falsehood of this is patent to any one who will take the trouble of reading the list of names of those who occupy these offices. It will be seen that, as Mr. Tasse observes, the English names are far in excess of the proportion they would be entitled to according to population. But let the Mail look nearer home. How does the Protestant majority in Ontario deal with the Catholic minority? In the same offices which the Mail and the Gleaner enumerate, the Catholic names are comparatively few and far between. It would be becoming in the Mail to endeavor to correct this inequality at home before taking upon himself the office of censor of a neighboring Province.

But this journal finds an excuse that the French-Canadians are "a quasi-alien race." Here he lies under a grievous mistake. He will find that they are as truly Canadian as those whose origin is English, and if he aims at treating them as in any way inferior, he will be sadly disappointed. There are others in Canada, beside the French-Canadians, who will not submit to the restoration of the "Ascendancy" faction to the position of masters of the Dominion. Their day is past, never to return.

But we must not overlook a couple of cases of supposed hardship which have occurred in Quebec, and on which the Mail has been harping with indomitable perseverance. The first is the case of certain English settlers at Ste. Barbe. A new parish was there erected by the bishop of the diocese. It appears that by virtue of an old law this erection has a municipal effect which brought the English settlers under the operation of a municipal tax for drainage of the locality. This tax the English settlers, or some of them, do not wish to pay, because their French-Canadian neighbors, as well as themselves, will be benefited by it. It seems to be scarcely a sufficient cause why the people of Ontario should be called on by the Montreal reverend firebrand and the Mail to declare war against the Province of Quebec.

If there is a real grievance to be redressed, we presume the Quebec authorities and the court of equity are capable of dealing with it: but if the grievance lies in this that a Catholic Bishop's acts have municipal effects, we would remind the Mail that here in Ontario a Methodist minister for many years exercised supreme control over the whole educational system of this Province. If this was tolerable in a Protestant Province, we cannot see why it should be so very unendurable that a Catholic Bishop should have certain municipal powers among a more completely Catholic people.

The next case does not concern the English population of Quebec at all. It is the case of the Oka Indians. Of course, however, Indians ought to be dealt with justly; but in the present case the justice seems to be altogether on the side of the Seminary. The Francophobes are quite willing to espouse any cause, as long as they can find an opportunity to exhibit their spite against the French Canadians. These Indians were living on property belonging to the Seminary of Montreal. Some Protestant ministers raised trouble by inducing the Indians to claim the property as their own, and in furtherance of this claim the Indians were excited to acts of violence against the Seminary's rights. They besides proceeded to build upon the property against the wish of the Seminary. It does not improve the Indian

claim that they wished to build a Protestant Church. The Seminary objected to their proceedings, which as proprietors they had a right to do. The only reason why the firebrands who recognize the Mail as their organ is that the Seminary are a Catholic corporation.

But the Oka difficulty is not the only Indian question in the Dominion. Within the last few weeks a whole tribe of peaceful Indians has left Metlakahla in British Columbia. The settlement had been civilized and instructed by Mr. William Duncan, a lay missionary of the Church of England. Then when an English Church clergyman was sent to continue the work, owing to a difference arising out of the doctrinal diversities between Mr. Duncan and the clergyman, the Indians who preferred to accept the doctrine of Mr. Duncan were not allowed to use the Church of England property which had till then been available for them. The Indians here also thought that they were wronged; and under this impression they have gone to establish themselves in Alaska, leaving behind them but 150 members of the tribe who choose to remain.

Where are the Mail's denunciations against the Church of England on this account? Where are the Ontario and malcontent Quebec warriors who propose to take up arms to right the wrong of the Metlakahla? This the Mail's following should certainly do if they are influenced solely by love of justice in their declaration of war against the French-Canadians.

AN APOSTOLIC MINISTRY.

The Christian Guardian of the 5th Inst. copies approvingly from the New York Observer an article on "The demand of the day," in which the following occurs:

"What is the greatest need of the church-to-day? We answer: A consecrated ministry. . . . If the church is to be roused to a true evangelism, God's ambassadors must make a new and more complete self-surrender. Every choice that fixes the soul more entirely and securely on God is the signal for a new unfolding and unrolling of God to the soul; it opens a new door through which stream into us the light and bliss of God till our earthly experience is not one of transformation, but of transfiguration."

Surely there is need in the Church of Christ of a "consecrated ministry," and this being so it may well be inferred that Christ in establishing His church did not neglect to take the necessary means to secure "ambassadors" who "must make a new and complete self-surrender." Christ himself appointed "a consecrated ministry," when he selected his Apostles; and said to them, "You shall receive the power of the Holy Ghost coming upon you, 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. Is not this sufficiently clear from the words of the great Apostle of the Gentiles? "He (Christ) gave some Apostles, and some Prophets, and other some Evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," Eph. iv, 11, 12.

There could be no admission more damaging to Methodism and the other non-descript sectaries into which Protestantism is divided, than this which is made by the Observer, and implicitly by the Guardian, that it is necessary to establish a humanly constituted consecrated ministry, because of the absence from those bodies of a ministry divinely appointed. All this implies that in the Methodist theory, God did not know, and therefore neglected to supply, as part of the essential constitution of the Church, that which is now acknowledged to be necessary, "a consecrated ministry;" and that it is necessary for man to invent a ministry to supply the omission!

Reflecting people are well aware that Protestantism does not possess a divinely established ministry; but it is seldom that so candid an avowal is made of this deficiency by the authorized organs of Protestant denominations.

It cannot be said that we have misinterpreted the extract we have here quoted, for it cannot have another meaning than that we have given it. Besides, the same admission is from time to time made in other forms; and why should it not be made? It is clear to all that, to say the least, most of the sects have no ministry derived from the Apostles, or from even the seventy-two disciples who were sent by Christ "two and two before His face into every city and place whither He himself was to come." (St. Luke x, 1.) It would be in vain, therefore, to lay claim to any such succession, and but few attempt it, conscious that such claim would rest on not even a colorable title. Hence, in the same issue of the Guardian from which we have taken the above extract, we have the further admission: "When an unbroken line of Episcopal ordinations is claimed for one church (the Church of England is here meant), we deny the historic validity of the claim. John Wesley, Archbishop Whately, Bishop Stillingfleet, Chillingworth, and many other competent witnesses deny that the alleged Episcopal succession is historically true." Of course, if the claim of the Church of

England to Apostolic succession be unfounded, the Methodists are equally devoid of such claim, since they are merely a schism from the Anglican body. It is true that in the same article it is asserted: "We claim an equally certain historic connection with primitive Christianity for Presbyterians, Methodists and other Christian bodies." This, however, evidently refers to the pretended identity between primitive Christian doctrine and the doctrine of these sects. It is not a claim to ministerial ordination directly derived from the Apostles by succession, for the existence of such succession is flatly denied to all alike.

In saying above that "to say the least, most of the sects have no ministry derived from the Apostles," it is not to be supposed that we mean that any of them have such a ministry: the Church of England, for example. We mean merely that we do not propose to enter here upon the discussion of the claims of some of the Church of England clergy. We are simply dealing now with the condition of the great bulk and vast majority of Protestants. If they possessed even a plausible claim to a ministry derived from the Apostles, they would be by no means backward in laying claim to it, as is evident from the claim so prominently set forth to "an historic connection." What would more satisfactorily establish "historic connection" than undeniable lineal descent? The pretence, therefore, that this succession is unnecessary, is a plain admission that they do not possess it; and its non-possession is of itself sufficient to condemn all these sects as being of human, instead of Divine, institution.

Let us now see what is the Scriptural requirement in regard to the Church ministry. St. Paul says:

"Neither doth any man take the honor, (of the Christian priesthood,) to himself, but he that is called by God as Aaron was." Heb. v, 4.

The Apostle, to confirm this, adds: "So Christ also did not glorify himself that he might be made a high-priest, but he that said unto him: Thou art my son; this day have I begotten thee. As he saith also in another place, 'thou art a priest forever according to the order of Melchisedech.'" Christ was therefore, according to this Apostle, "called by God a high-priest according to the order of Melchisedech." Verse 10. The Christian priesthood must, therefore, be as truly of divine institution as was the priesthood of Aaron. In what sense, then, was the priesthood of Aaron divinely appointed? He was named to the office by God himself, who ordered Moses to perform the rite of his consecration thereto; and God also appointed that his sons should succeed him perpetually:

"Thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony. . . . Thou shalt clothe Aaron with his vestments. . . . Thou shalt bring his sons also, and shalt put on them the linen tunic, and gird them with a girdle, to wit, Aaron and his children, and thou shalt put mitres upon them; and they shall be priests to me by a perpetual ordinance. After thou shalt have consecrated their hands." (Ex. xxix.)

But even the sons of Aaron were not permitted to offer a humanly-invented worship to Almighty God; and when they presumed to do so "offering before the Lord strange fire which was not commanded them. . . . fire coming out from the Lord destroyed them, and they died before the Lord."

When afterwards two hundred and fifty princes of the people rebelled against the authority of Moses and Aaron, God by many miracles established before all Israel that only those whom He had appointed should fulfil their office. Thus we see the indignation of God against those who set up a ministry in opposition to that which was divinely instituted. The ministry of the Apostles, and their lawful successors, is therefore the only one which can be permitted in the Christian Church. Presbyterians, Methodists, and others who only pretend to some undefined "historic connection" with "primitive Christianity" are merely usurpers when they claim to fulfil the sacred functions which God has reserved to the lawful successors of the Apostolic body, whom alone He has appointed to be the depositary of ministerial authority. These alone are the "ministers of Christ, and the dispensers of the mysteries of God." 1 Cor. iv, 1. It is very true that a need of the age is "a consecrated ministry;" but a humanly instituted ministry can never lay just claim to any such title, no matter what form of consecration they may adopt.

A TRIUMPH FOR LORD MAYOR SULLIVAN.

On Thursday, 6th Oct., Mr. Sullivan, Lord Mayor of Dublin, was driven to court to answer the charge of publishing in his paper the reports of proclaimed branches of the Land League. He was accompanied by Mr. O'Brien and a large number of friends. His progress to the court was made the occasion of an ovation to the Lord Mayor and Mr. O'Brien. The latter did not enter the court, and Mr. Sullivan's case was proceeded with. After hearing the evidence the court dismissed the case because the crown offered no proof that the meetings reported in the Nation were of suppressed branches of the League. The spectators were enthusiastic over the decision. Thus the Government prove themselves to be blunderers as well as tyrants.

SOLDIERS WANTED.

The supporters of the Salisbury Government are not satisfied with the weakness exhibited by the Government, so they demand greater vigor. As ten days ago, 200 branches of the League were suppressed, (on paper,) they say the root and stem should now be struck down. Some Government organs are demanding a military regime, as they say the "country is on the verge of open rebellion." This would require an army to sustain it. Mr. Balfour's methods have increased the energy of resistance, and if this is to be squelched, every jail in Ireland will have to be filled brimful with prisoners. Mr. Balfour will soon have the country in the happy state that will just suit Russia and France for pushing their influence in Eastern Asia and Egypt. Ireland has hitherto been a handsome recruiting ground for filling the ranks of the army and manning the navy: but it may well be asked, where will be the recruits if Ireland has to be occupied as a hostile country?

IRELAND IN AMERICA.

Mr. Parnell has shown his usual tact, discernment and foresight in his selection of Mr. Arthur O'Connor and Sir Thomas Henry Grattan Esmonde, both members of the House of Commons, and representative men in the ranks of the Irish party, to present the case of Ireland to the American public. Mr. O'Connor is the best informed man in the British Parliament and is qualified as is no other person living to lay before the impartial public of America the wants, the claims, and the status of Ireland. The American people are fond of statistical argument. They know that the conclusions drawn from stubborn figures endure while the deductions of rhetorical declamation are often wanting in character and permanency. Mr. O'Connor is just the man for that large and unselfish class of Americans who are tired of the poetry of Ireland's miseries, and want to see exposed in all its hideous nakedness the rock-bottom foundation of her sufferings. The representatives of the Irish party who have already visited America have indeed done noble service to the cause, but we do them no injustice in saying that we believe that Mr. O'Connor's work in the same direction will be invested with a permanency and influence which will bring over to Ireland's cause many of the hesitating and even hostile in America.

Of Sir Thomas Henry Grattan Esmonde, M. P., we need only say that he is one of the most promising, popular and persuasive of the younger contingent of Mr. Parnell's following. He comes to America as a representative of the land-lord class, to expose and denounce the iniquities of that unhallored element.

Both delegates have already met an enthusiastic welcome from all sections of the American people. Their first meeting at New York, was a great and genuine success. The Sun, in bidding them welcome and inviting the citizens of the New World's metropolis to greet them in full force at their inaugural meeting, said amongst other things deserving of note:

We should convince the representatives of afflicted but undaunted Ireland that our own fate in their recovery of the home rule that Grattan won has never wavered; and that, far from deeming Mr. Parnell's constitutional campaign a failure, we believe it to be upon the verge of a sweeping and resplendent victory. It should be made unmistakable to Mr. Parnell's lieutenants, now on a visit to this country, that this is the unanimous conviction of all Americans keen-eyed enough to read the signs of the times, and appreciate the new and startling features of the present situation in Great Britain. It should be made manifest that no Irish American who is at once a wise man and a patriot, is in favor of discarding in the heat of the last battle those lawful and honorable weapons by which Englishmen themselves are daily won over to the cause of liberty and justice.

The Sun further added, and we have here a statement of view inviting and meriting attention:

Let us show Mr. O'Connor and Sir Grattan Esmonde—and nothing we could say or do would inspire them with more hope and confidence—that all clear-sighted men among us agree with Mr. Patrick Ford in recognizing that there are "two Englands" now. There is the old Ireland-hating England, represented by a short-lived Unionist majority in Parliament, and there is the new Ireland-loving England of the powerful minority, which with every bye-election is striding toward political supremacy. It is because they see on all hands the proofs of a benignant revolution in English opinion, that Irish Americans—no matter to what pitch of natural resentment they are wrought by the England of Salisbury and Balfour—have made up their minds to do no act that could grieve and alienate, could silence and paralyze, the England of Gladstone.

It is indeed with heartfelt joy that the Irish race at home and in America is at last enabled to draw the line of distinction between the two Englands—England the humane and sympathetic—and England the selfish and oppressive. One of the most painful features of the Irish question in times past was that the man who declared himself the friend of Ire-

land had almost perforce to become England's enemy. He looked in vain to the English Tory and to the English Whig for any indication of sympathy with Ireland, or even the slightest evidence of intelligence of Ireland's case. Such, however, is not now the case. The English democracy, representing more than half of England's population and political power, not only fully understands Ireland's wants, but are firmly determined to do her justice. To strengthen the hands and heart and head of this England of Gladstone is the fixed purpose of the Ireland of the Old and New Worlds. At the New York meeting, presided over by Mr. Charles A. Dana, of the Sun, the following resolutions, proposed by Judge Noah Davis, were, after speeches from the Irish delegates, unanimously and enthusiastically adopted:

Resolved, That we, the citizens of New York in mass meeting assembled, record our earnest protest against the policy of the Tory Government as a blot on the civilization of the age—an attempt to turn back the wheels of progress. Ignoring every principle of right these rulers seek to substitute despotism for liberty, and to stifle freedom of speech and of the press. We denounce the recent slaughter at Mitchelstown as the direct result of this policy, and as a crime against humanity.

Resolved, That as citizens of a great republic, strong in the love its people bear for the free institutions which are our greatest pride and the most precious heritage we can leave our children, we would be false to every principle underlying our citizenship if our sympathies did not go out warm and fervent toward those struggling for the rights we ourselves enjoy.

We therefore bid goodspeed to the efforts of William E. Gladstone and Charles Stewart Parnell to end the feud of centuries by establishing home rule for Ireland.

We hail with delight the evidence that the people of England are realizing the wisdom of having justice replace force, as manifested by the recent elections.

Resolved, That we express our confidence in the Irish Parliamentary party and its splendid leader, Charles Stewart Parnell, and we extend a hearty greeting to his colleagues present with us this evening—Arthur O'Connor, M. P., and Sir Thomas Henry Grattan Esmonde, M. P.

We trust their mission in this country will be fruitful of substantial aid to the people of Ireland in battling successfully against coercion until victory shall crown their efforts.

LATEST PHASES OF THE IRISH QUESTION.

Even the Conservative papers are poking fun at the Salisbury Government for the ridiculous failure of the prosecution of Lord Mayor Sullivan of Dublin. Lord Spencer said in a speech at Aberystwyth that "he was satisfied that the League had nothing to do with crime in Ireland." In reference to the trial of the Lord Mayor, he said "he would not advocate a breach of the law, but in the present state of affairs he could not expect anything different on the part of the Irish people. He was convinced more strongly than ever that Ireland needed Home Rule."

The Chronicle (Government organ,) says: "The breakdown of the first prosecution under the Crimes Act must seriously damage the prestige of the Government," and compares the whole case to "one of the farcical scenes in an opera bouffe." And "what makes matters worse, we cannot blame a partisan jury for such untoward failure of justice. The acquittal of the Lord Mayor was ordered by a paid Magistrate of the Crown, whose professional interests could not possibly tempt him to be lenient to the prisoner against whom the Crown was proceeding."

The Times says: "A grave error of judgment has been committed." The Standard says it was a "ridiculous collapse," and the News says, "the legal talent of Dublin Castle was unable to comply with the requirements of the law."

The failure of the case against Mr. Sullivan arose from want of proof that the meetings of the League, the proceedings of which he published in the Nation, were really meetings of suppressed branches. The crown counsels point out that this is equivalent to permanently disabling the prosecution, and that all similar prosecutions will fall, under this precedent, unless the

Government can substantiate this part of their case, which it will be very difficult to do.

The Conservatives and Liberal Unionists through England and Ireland are in a rage at the stupidity of the executive, and demand the dismissal of the Crown lawyers. The difficulty of dealing with a whole nation by oppression is becoming more and more evident every day, and it is pretty generally conceded now that an army must be sent into Ireland if the Coercion law is to be enforced; and that, perhaps, a larger army than England can well spare.

A number of influential English and Scotch journals have offered the Dublin Nation the use of their offices, machinery, and staff in case of its suppression under the Coercion Act.

EDITORIAL NOTES.

No converts from Catholicism were even obtained by the Mormons, says a former missionary in Utah.

THE GERMAN Government have apologized for the shooting of the French sportsman on the frontier. It is expected that on payment of a suitable indemnity France will be satisfied.

The Catholic World for November will contain Bishop Keane's introductory article on the Catholic University. He is the rector, and he tells what connection Leo XIII. has had with this greatest event in the history of the American Church since the establishment of its hierarchy. The article is certainly of much importance and should be copied into the Catholic Press.

It has been announced that France and Spain are in harmony in regard to future operations in Morocco. It would appear, however, from the acts of both countries that they have strong suspicions against each other. Both countries are preparing for active operations in Morocco in case of expected trouble there. It is expected that in case of the Sultan's death, which is likely to happen very soon, there will be a civil war, and an immediate attempt to massacre the Christians, which these powers will endeavor to counteract.

SOCIALISM finds but little favor in the United States. In Chicago, New York, and elsewhere, by linking themselves to the Labor Associations, they imagined that they would swell their numbers and gain influence. The Labor Party, however, has cut loose from them most decidedly, and has purged its ranks completely, not only from the Socialists, but even from those who, denying that they were Socialists, held intercourse with those who are such. The Socialists are therefore obliged to march under their own colors, as the "Progressive Labor Party." In New York they have named a State ticket. Thus they have given the public a chance to count them, and if we mistake not their numbers will be found so few that much of the terror which surrounds their name will be dissipated.

The Pennsylvania State Legislature are about to submit to the people certain amendments to the Constitution of the State whereby the voters' qualifications will be modified. Under the proposed amendments, voters must have been citizens of the United States for 30 days, and must have been residents of the State for at least one year previous to the election. Also they must have resided for at least 30 days in the election district in which they vote. Soldiers absent on actual military duty, and other absentees in the Service of the United States, or of the State, shall be deemed residents for the purposes of this law. Another Constitutional amendment is proposed prohibiting the manufacture, sale, or keeping for sale intoxicating liquors to be used as a beverage.

Owing to the difficulty of reconciling the various parties which are found in the Church of England in Canada, the Nova Scotia Synod were obliged to look elsewhere for a Bishop to occupy the See of that Province. At first the Synod looked to England to supply the want, but falling there, Bishop Perry of Iowa was elected. It remained uncertain whether he would accept, as he was absent in England at the time, and gave no indication of his intentions. A few days ago, however, he wrote to an American paper stating that he will not desert his country or leave his beloved American Church. Archbishop Gilpin of Halifax in a letter to a Halifax paper states that by leaving the Nova Scotia Synod to learn his decision through so indirect a way, he has treated the Synod, "to use a mild term, with great discourtesy." It is supposed that the Synod will now endeavor to agree upon some Canadian.

THE Coercionists are not altogether indifferent to outside public opinion, or at least some of them are not. Mr. Bright was invited to attend the Centennial celebration of the American Constitution, but he regretfully declined. In

Government can substantiate this part of their case, which it will be very difficult to do.

The Conservatives and Liberal Unionists through England and Ireland are in a rage at the stupidity of the executive, and demand the dismissal of the Crown lawyers. The difficulty of dealing with a whole nation by oppression is becoming more and more evident every day; and it is pretty generally conceded now that an army must be sent into Ireland if the Coercion law is to be enforced; and that, perhaps, a larger army than England can well spare.

A number of influential English and Scotch journals have offered the Dublin Nation the use of their offices, machinery, and staff in case of its suppression under the Coercion Act.

EDITORIAL NOTES.

No converts from Catholicism were ever obtained by the Mormons, says a former missionary in Utah.

The German Government have apologized for the shooting of the French sportsman on the frontier. It is expected that on payment of a suitable indemnity France will be satisfied.

The Catholic World for November will contain Bishop Keane's introductory article on the Catholic University. He is the rector, and he tells what connection Leo XIII. has had with this greatest event in the history of the American Church since the establishment of its hierarchy. The article is certainly of much importance and should be copied into the Catholic Press.

It has been announced that France and Spain are in harmony in regard to future operations in Morocco. It would appear, however, from the acts of both countries that they have strong suspicions against each other. Both countries are preparing for active operations in Morocco in case of expected trouble there. It is expected that in case of the Sultan's death, which is likely to happen very soon, there will be a civil war, and an immediate attempt to massacre the Christians, which these powers will endeavor to counteract.

Socialism finds but little favor in the United States. In Chicago, New York, and elsewhere, by linking themselves to the Labor Associations, they imagined that they would swell their numbers and gain influence. The Labor Party, however, has cut loose from them most decidedly, and has purged its ranks completely, not only from the Socialists, but even from those who, denying that they were Socialists, held intercourse with those who are such. The Socialists are therefore obliged to march under their own colors, as the "Progressive Labor Party." In New York they have named a State ticket. Thus they have given the public a chance to count them, and if we mistake not their numbers will be found so few that much of the terror which surrounds their name will be dissipated.

The Pennsylvania State Legislature are about to submit to the people certain amendments to the Constitution of the State whereby the voters' qualifications will be modified. Under the proposed amendments, voters must have been citizens of the United States for 30 days, and must have been residents of the State for at least one year previous to the election. Also they must have resided for at least 30 days in the election district in which they vote. Soldiers absent on actual military duty, and other absentees in the Service of the United States, or of the State, shall be deemed residents for the purposes of this law. Another Constitutional amendment is proposed prohibiting the manufacture, sale, or keeping for sale intoxicating liquors to be used as a beverage.

OWING to the difficulty of reconciling the various parties which are found in the Church of England in Canada, the Nova Scotia Synod were obliged to look elsewhere for a Bishop to occupy the See of that Province. At first the Synod looked to England to supply the want, but failing there, Bishop Perry of Iowa was elected. It remained uncertain whether he would accept, as he was absent in England at the time, and gave no indication of his intentions. A few days ago, however, he wrote to an American paper stating that he will not desert his country or leave his beloved American Church. Archbishop Gilpin of Halifax in a letter to a Halifax paper states that by leaving the Nova Scotia Synod to learn his decision through so indirect a way, he has treated the Synod, "to use a mild term, with great discourtesy." It is supposed that the Synod will now endeavor to agree upon some Canadian.

The Coercionists are not altogether indifferent to outside public opinion, or at least some of them are not. Mr. Bright was invited to attend the Centennial celebration of the American Constitution, but he regretfully declined. In his answer he takes occasion to make a bid for American sympathy with the "buckshot" party. He says: "My voice was raised at that time in favor of that American unity, which I hope may never again be endangered or impaired." Between the lines, it is easy to see that he wishes it to be inferred that Americans should look with disfavor on the attempt to secure Home Rule for Ireland, as endangering or impairing "the unity" of the British Empire. A leading Philadelphia paper, the American, seeing through the transparency, remarks on this: "The fallacy of the analogy Mr. Bright employs is a stock argument of the Liberal-Unionist, and re-appears in Mr. Matthew Arnold's last article in the Contemporary Review. It has been exposed repeatedly in these columns. If the American Union had been created and administered after the fashion of the Legislative Union of Ireland with Great Britain, the year of accession would have had a justification which it did not possess in the remotest degree. No better reply to such analogies could be found than in Mr. Alexander H. Stephens' famous speech of 1861 against the proposal that Georgia should secede from the Union. And while it is true that Mr. Gladstone's voice was not raised at that time in favor of American unity, and that he made the blunder of expressing in a famous phrase his belief that the south would prove invincible, the heart of the American people is with him and not with Mr. Bright at this juncture, because they regard his whole late career as a steady march toward justice and right. . . . For two score years, now, he has been the leader of progress in the British islands."

That the American speaks truth, it is made sufficiently clear by the resolutions of sympathy with Ireland, and of support of Mr. Gladstone, which were passed without opposition by so many Legislatures in the Union. Mr. Bright made a mistake in supposing that the clap-trap of a rhetorical flourish would convert the Americans from being lovers of liberty, into sympathizers with oppression.

Notwithstanding the unfavorable state of the weather, His Eminence, accompanied by Monsignore Marois and Vicar-General Laurent, arrived punctually at the appointed hour. He was received at the main entrance by Rev. Dr. Cushing, president of the College, and conducted to the reception room, where the members of the faculty were introduced. From the reception room they proceeded to the study hall at the east wing of the building, in which all the students were assembled. On the entrance of His Eminence, the College glee club sang the refrain "Vivat pastor bonus," and when the Cardinal had taken his seat on the dais prepared for him the following address was read by one of the students:

SECRETARY BALFOUR MEETS HIS MATCH.

On the occasion of Secretary Balfour's last trip to Dublin to proclaim the League, advantage was taken by "Peggy Dillon," the Galway midwife, whom he slandered in Parliament, as an excuse for passing the Coercion Act, to serve a writ upon him for defamation of character. Peggy lays her damages at £500. The Secretary was taken completely by surprise; but after the first ebullition of rage, the courageous defamer of the indomitable Galway woman ordered the Under-Secretary, Sir William Kaye, to attend to it. "Appearance" has been entered to the writ in the law courts. We may expect some amusing episodes as the result of this turning of the tables, which is certain to cover the Secretary for Ireland with ridicule. The plucky Irishwoman will not stand to be his target.

It was expected by the Secretary that an effort would be made to serve the writ, and he had before evaded it, so great was his respect for the law of which he is ever talking; but the process-server was not to be foiled; yet it was only by stating that he had an important message from the Lord High-Chancellor that he gained access to the Secretary. The writ of court invariably emanate or are supposed to emanate from the Chancellor.

DIOCESE OF LONDON.

THE NEW ST. JOSEPH'S CHURCH AT CHATHAM.

The preparations for the grand opening of the new Church, on Sunday, Oct. 23rd, at 10.30 a. m. are now so far advanced that we can present them to our readers, and shall add any other details which may come into our possession. In addition to an immense crowd from the town and country, large numbers will be present from the States, and complete arrangements have been made with the railway for reasonable and convenient carriage of passengers to Chatham. There will be excursions from Sarnia, Sombra and Dresden, on the Erie & Huron, and on the Grand Trunk from Detroit, Windsor, London and intermediate stations. His Lordship, Right Rev. Bishop Walsh, of London, will preach the dedicatory sermon during High Mass. A choir of sixty select singers, who have been practicing for some months, under the leadership of Mr. Marquette, will render Mozart's Twelfth Mass, accompanied by Spill's orchestra, of Detroit. The vocal and instrumental music will be of a high order. Among the noted solo singers from a distance will be Mrs. William Pettley, of Toronto, Mrs. M. Murphy, of Hamilton, while our town will be represented by Mrs. R. E. Gosnell, and other noted vocalists, whose names and other noted vocalists, whose names our reporter has not yet been able to ascertain. The Knights of St. John, of Windsor and Detroit, will act as a guard of honor to His Lordship during this imposing ceremony. The C. M. B. A.'s of Windsor and Detroit will be present. Branch No. 8, of C. M. B. A., headed by the Excelsior band, will meet the Knights of St. John, C. M. B. A.'s and other societies at the station and escort them to the Church. His Lordship, Right Rev. Bishop Dowling, of Peterborough, will lecture at the grand musical vesper at 7.30 p. m. Rev. Father William, O. S. F., and the building committee have worked indefatigably to make the day a grand success. The Secretary of the building committee, Mr.

J. J. Hanratty, has been exceedingly busy advertising and corresponding, and has left no stone unturned to make the 23rd of October a red letter day in the history of Chatham.—Plant.

SPECIAL TO THE CATHOLIC RECORD. CARDINAL TASCHEREAU AT ST. MICHAEL'S COLLEGE.

The visit of Cardinal Taschereau to St. Michael's College, Toronto, on October 7th, was an event unique in the history of that institution. Although it had been understood that the college would have the honor of receiving His Eminence some time during his stay in Toronto, it was not known till late on Thursday night that half-past ten on the following morning was the hour appointed for his reception. This arrangement gave the students but a short time for preparation; yet, by starting at an early hour and working with a will, everything was in readiness for the reception of the illustrious visitor. The preparations, though not elaborate, were as complete as the short time at their disposal would allow. An arch of evergreens, decorated with flags, had been erected at the front entrance, the walls of the ante-room were decorated with flags and mottoes, while the long corridors were tastefully draped with red and white bunting and carpeted from end to end.

Notwithstanding the unfavorable state of the weather, His Eminence, accompanied by Monsignore Marois and Vicar-General Laurent, arrived punctually at the appointed hour. He was received at the main entrance by Rev. Dr. Cushing, president of the College, and conducted to the reception room, where the members of the faculty were introduced. From the reception room they proceeded to the study hall at the east wing of the building, in which all the students were assembled. On the entrance of His Eminence, the College glee club sang the refrain "Vivat pastor bonus," and when the Cardinal had taken his seat on the dais prepared for him the following address was read by one of the students:

To His Eminence the Cardinal Archbishop of Quebec.

MAY IT PLEASE YOUR EMINENCE.

The present amongst us of a Cardinal of our holy church impresses us so deeply that we are at a loss to know how to give expression to the feelings of pride, gratitude and reverence that rise unbidden in our Catholic hearts.

Nevertheless, in your august person, most eminent Lord, we feel it a privilege to be allowed to bid a thrice loyal welcome to a dignitary of the Catholic Church next in rank to Christ's own viceregent on earth; and we beg to speak our gratitude for the unprecedented honor you have conferred on our college to-day. We, students of St. Michael's College, shall ever remember the day on which it was given us to see a Cardinal for the first time; and we shall feel doubly proud to remember that the first to gladden our eyes was the Cardinal Archbishop of Quebec, whom Catholic Canada has ever delighted to honor.

For, it is not unknown to us, Your Eminence, with what solicitude love and vigilant, jealous care you have watched over the interests of Catholic education in your own province; and we look upon this visit as a proof that your Eminence takes an interest also in the Catholic students of Ontario. Our opportunities for acquiring an education, Catholic to the core, and which swerves not by a hair's breadth from those high principles which the Catholic Church alone inherits, and which, whilst it is religious, falls not in every branch, or in knowledge, keep abreast of the age, are comparatively few. We labor under difficulties unknown in the more Catholic parts of this land; but your presence here to-day, by the evidence it affords of your kindly sympathy and your fatherly interest in our welfare, will be an encouragement to us in the present and an incentive to renewed efforts in the future. We, too, will strive for that form of education, whose principles are enunciated in the motto "Fides, Religio, and Fatherland," and of which Your Eminence has ever been the zealous patron and unflinching advocate.

We feel, then, that it is an honor greater than we have deserved to be permitted to show our love and veneration for one whom the Holy Father, rewarding just merit with commensurate dignity, has chosen to raise to so exalted a rank. And while we regret that we were unable to lend our voices to help swell the hymns of joy that rang through-out the Canadian church a year ago, we are glad to-day by the opportunity offered by your Eminence's presence, of expressing the same sentiments of loyalty and affection.

Assuring you, most illustrious Cardinal, that the words we have uttered but poorly express the sentiments of our hearts, and with a promise to breathe before God's altar a fervent prayer for your Eminence's health and happiness, we beg for ourselves and our college your Eminence's blessing.

THE STUDENTS OF ST. MICHAEL'S COLLEGE. Toronto, Oct. 7, 1887. His Eminence replied briefly, complimenting the singers and thanking the students for their address. "You have sung for me," said he, "vivat pastor bonus in aeternum." I will in reply, not sing, for I am a poor singer, but say, "vivat alumnus bonus in aeternum." Yes, "alumnus prudens, alumnus obediens, et presentium alumnus pius; etenim, ut ait Sanctus Paulus, pietas ad omnia utilis est, promissionem habens vitae quae nunc est, et futurae."

At the request of one of the youngest of the pupils, who was sent forward for the purpose, the Cardinal then gave the students holidays till the following Tuesday. The announcement was received with loud cheering, in the midst of which His Eminence was conducted from the hall.

SPECIAL TO THE CATHOLIC RECORD. MIDNIGHT BURIAL.

Mount Forest, Oct. 9th, 1887. The funeral of the late Matthew Cassin, brother of Father Cassin, parish priest of Mount Forest, took place at ten o'clock, p. m., on Thursday, the 6th inst. Deceased died of typhoid fever in Cain City, Colorado, on September the 24th ult. The remains were received by his brother William Cassin of Buffalo, who went for that purpose the long and weary journey. The funeral was expected to take place early in the afternoon, but owing to unforeseen circumstances the corpse did not arrive until a late hour. The town was literally crowded all afternoon with people from different parts of the parish, who came to show their respect for their pastor in his time of sorrow. Although the day was wet and disagreeable and roads difficult to travel nearly all remained until midnight and attended the funeral. Owing to the contagious nature of the disease of which the young man died it was deemed more prudent to inter the corpse that night. The star arrived at the Grand Trunk depot at 12.30 p. m., the bearing procession began about 10 p. m. to Kenilworth cemetery. A more solemn procession was never witnessed in this part of the country. Before the hearse rode the clergyman present, Rev. Father Cassin, brother of deceased; Father O'Connell, of Paris, and Father Burke, of Arthur. Next came the pallbearers, followed by the white horses, and illuminated for the occasion. Above the car was erected a large crucifix which glittered mystically in the moonlight. When the procession began, as if by a divine decree, or courteous act of the angelic spirits above, now companions we hope of the dear departed one, the dark clouds of a few moments before fled and revealed the star-studded vaults of heaven gloriously lighted by an almost full moon. Onward the vast and solemn cortege moved through the silent streets out into the broad country. As far as the eye could reach the road was dark with vehicles. The cemetery was reached at about 11.30 p. m. when the line came to a halt, and all gathered round to see the massive coffin lowered into the grave. The burial ceremony was performed by Rev. Father O'Connell.

"Midst the struggling moonbeams' misty light And the lantern dimly burning." The grave was soon filled by strong willing hands, a prayer said for the repose of the departed, and all withdrew. So sleeps until the angelic trumpet sounds the note of resurrection one who was beloved by all who had the happiness of his acquaintance. He was cut off in the flower of manhood at the early age of twenty-five. But a successful life consists not in many years, but in virtuous acts. And such was truly the life of Mr. Cassin. Although far from the home of his childhood in the distant land of lovely Erin, loving hands lowered his remains in the grave and tender tears of sorrow moistened the Canadian soil that received him. Though but a short while a resident in this town, a guest of his brother, he won many friends by his truly Irish warmth and kind pleasant disposition. His many friends and acquaintances feel the deepest sympathy for the Rev. Father Cassin and relatives in their sad visitation. Requiescat in Pace. T. B. K.

SPECIAL TO THE CATHOLIC RECORD. MONTREAL CORRESPONDENCE.

His Grace Archbishop Fabre returned on Monday the 3rd from his trip to Manitoba and the North-West. During his tour His Grace consecrated several new churches and assisted at the blessing of others. Cardinal Taschereau arrived on Tuesday afternoon the 4th. His Eminence was received on his arrival by a deputation from the St. Patrick's congregation. Amongst those present were the Rev. Father Dowd, Rev. Father Toupin, Rev. J. Quinlivan, Rev. J. McCallen, Rev. M. Callaghan, Rev. J. Callaghan, Hon. Thos. Ryan, Edward Murphy, J. J. Curran, M. P., M. P. Ryan, James O'Brien, Owen M. Garvey, E. J. Coughlin, J. H. Semple, Alderman W. Farrell, and many others, including several French clergymen and gentlemen. After a few words of welcome from the Rev. Father Dowd and an introduction to those present, the party repaired to carriages which were in waiting. The one for the Cardinal was drawn by four handsome horses, and was driven to St. Patrick's presbytery, where His Eminence was to remain as the guest of the Rev. Father Dowd and the Rev. Fathers of St. Patrick's during his stay. After a short rest the Cardinal paid a visit to His Grace Archbishop Fabre at his palace. Returning he visited St. Patrick's Academy, where a reception had been prepared for him. A throne was erected in the audience hall, to which His Eminence was conducted, the orchestra playing the Sacred College March. A choice programme of song and music followed, and an opera specially prepared was well rendered by the pupils and a floral greeting was presented and an address was read by Miss Charlotte Lane, which was filled with words of love, gratitude and delight, and gave expression to the reverence and esteem in which His Eminence was held, and also paid a feeling tribute to the heroic services rendered by him to the Irish exiles during the first years of his priesthood. At the conclusion of the programme, His Eminence made a short address, in course of which he said: "I am neither a poet nor an orator, not even a musician, yet I can and do appreciate the simple and innocent poetic effusions, the playful elocutionary variations, and the masterly piano executions of the lady pupils of St. Patrick's Academy, under the direction of the Congregation of Notre Dame. I imagined myself to be in a garden of flowers, so profusely have the dear children of Ireland flung them around me on all sides. Once more in your midst I am a child again, and seem to forget the responsibilities of a Prince of the Catholic Church, so well have you stolen from my mind the cares of life, to relish with you the sweets of an age ever dear to me. As a mark of my sincere and undying gratefulness I appeal to heaven to

bless you, and now prostrate as you are in my presence I invoke upon you my blessing and also on your dear rich parents, whose solicitude for your religious training is one of the brightest features in your character."

In the evening a banquet was held at St. Patrick's, amongst these present being His Grace Archbishop Fabre, His Lordship de la Riviere, Monsignore O'Brien, Monsignore G. Sills, daughter of W. B. Sills, and grand niece of the Cardinal, to Mr. Chas. F. Bouthiller, son of the late Sheriff Bouthiller. High Mass was said by the Cardinal, assisted by Rev. Father Toupin and Rev. Father Beaubien. Rev. Father Quinlivan, assisted by Mgr. Marois, acted as master of ceremonies. Rev. Father Dowd and a large number of clergy were present. After mass the Cardinal united the happy couple. The bride was attired in a white satin dress with Brussels lace with diamond and gold ornaments. She was accompanied by her father and her grandmother, Lady Routh. Miss Lucy G. Johnson, daughter of the Hon. Judge Johnson, was the bridesmaid. The groom was attended by Mr. Frank F. Rolland as best man. The Mass was under the direction of Prof. J. A. Fowler. After the ceremony the wedding party drove to the residence of Mr. Sills, where a most recherche wedding breakfast was served. Amongst the guests were His Eminence, His Grace the Archbishop, Hon. Judge Taschereau, Rev. Father Toupin, Lady Routh, Mr. Frank Routh and others. Mr. and Mrs. Bouthiller left for St. Rose during the afternoon.

In the afternoon His Eminence paid a visit to the palace of His Grace the Archbishop and in the evening he dined at the residence of his nephew, Hon. Judge Taschereau.

On Thursday morning His Eminence left for Toronto. He was accompanied by Monsignore Marois, his private secretary. Monsignore O'Brien left for the West on Thursday evening.

Rev. J. McCallen of St. Patrick's will deliver a course of lectures for the Catholic Young Men's Society during the coming winter.

A grand temperance demonstration will be held at St. Mary's Church on Sunday the 16th. All the Irish Catholic temperance societies will attend in a body with their regalia.

On Wednesday the 5th, the pupils of Sackville school tendered a reception to the Rev. Father Carriere, recently appointed pastor of St. Gabriel's Church. He was presented with an address from the pupils, to which he briefly and feelingly replied.

An election was held at the Mother House of the Grey Nuns on Monday, the 4th, when the following changes were made: Rev. Sister Filatrault replaces the late Mother Deschamps as Mother Superior, with the Rev. Sister Michaud, first assistant; Rev. Sister Farny, 2nd assistant; Rev. Sister Falchard, 3rd assistant, and the Rev. Sister Pallotier, superioress of novices.

The retreat of the Third Order of St. Francis, which began on the 26th of Sept., was brought to a close on the evening of Tuesday, the 4th inst. The retreat was in the direction of the Rev. Father Rolland. It was held in the church of the order, and was well attended throughout. The closing ceremonies were especially imposing and edifying. It began with devotional exercises usual with the order, followed by a sermon in English by the Rev. Father Turgeon, S. J., Rector of the Jesuit Fathers, which was followed by a sermon in French by the Rev. Father Rolland. There was a number of professions, and a large number of novices were admitted. The ceremony was brought to a close by solemn Benediction of the Blessed Sacrament. The Altar was most beautifully decorated and presented a striking and handsome appearance, being resplendent with countless lights and tapers and richly adorned with choice flowers. The singing of the choir and the members was most impressive and in keeping with the occasion.

The order is very prosperous, having a very large membership, which is constantly increasing. It has a church of its own. Rev. Father Ragnel, S. J., is Rev. director, Mr. J. A. Derome Brother's Minister and Mr. John O'Neill Master of Novices.

The C. M. B. A. has made great progress since its inception here a few years ago. There is now four branches in the city, all of whom are in a very flourishing condition. Applications for membership are numerous, and the Association has firmly established itself here; this is due in a great measure to the warm interest shown by the members and their untiring efforts towards the advancement of the Association and the spread of its usefulness, as well as the excellence of the objects of the Association itself. The personnel of the members has also been an important factor towards the good already achieved. Their good qualities are well known, and they merit the respect in which they are held by their fellow citizens. The great majority of the members here are Total Abstinents and many of them are officers and earnest workers in the ranks of our T. A. & B. Societies. Cos.

FASHIONABLE WEDDING AT PICTON.

St. Gregory's Church was crowded to overflowing by a large and fashionable audience on Monday last week, on the occasion of the marriage of Miss Cassie Ward, daughter of our respected townsman, Mr. P. Ward, Esq., to Mr. Thomas Slaven of Minneapolis. The event caused quite a flutter of excitement among the fair sex of the town. Long before the wedding party arrived the spectators commenced to enter the church, which was soon filled. Shortly after nine o'clock the wedding party drew up at the church and alighted amidst the gaze of a large crowd of spectators. As the party entered the church Mr. J. Radmond, Jr., struck up Mendelssohn's Grand Wedding March. As the beautiful strains of this fine composition rang out the bride

and party made their way to the altar. Rev. Father Brennan, the respected pastor of St. Gregory's, performed the impressive ceremony. The bride looked charming in an ivory satin dress, iridescent with duchess lace and flowers, wreath and veil and diamond ornaments. The bride was assisted by her sister, Miss M. Ward, who wore an elegant dress of white brocatelle trimmed with lace, ribbon and flowers, bouquet to match. The bridegroom was attended by Mr. W. Ward, brother of the bride. As the participants left the Church by the main entrance there was a regular rush of spectators eager to catch a glimpse of the happy couple. It was some time before they could get through the crowd to their carriage in waiting. The party drove to the residence of the bride's father, Paul street, where a wedding breakfast was served. The bride was a respected member of St. Gregory's choir for many years. She was the recipient of many valuable and costly presents from friends, which shows the esteem in which she was held. One of the many presents was a set of valuable diamonds presented by the groom. The happy couple left by the noon boat for their future home, Minneapolis, amidst showers of rice and congratulations for a happy future from a large number of admiring friends.

During a recent tour through the north-eastern portion of his diocese, Bishop Sweeney confirmed eleven hundred and twenty-one souls.

The Redemptorist Fathers of St. Peter's, Portland, netted about four thousand dollars from their late bazaar; and Rev. H. A. Meshan, of St. Bernard's, Moncton, realized about three thousand five hundred from his jubilee fair recently closed.

OUR LADY OF THE HOLY ROSARY.

Such is the name of an elegant little church recently completed by the Catholics of Sackville. One hundred and fifty years ago the old Acadian settlers had a chapel in that district, probably the first Catholic chapel built in New Brunswick; but since the expatriation of the Acadians Sackville has become the stronghold of the Wesleyans. During the past decade the few Catholic residents of the parish heard mass occasionally in a private house, or a public hall, but within the past two years they have made generous sacrifices, and, aided by the energy and zeal of their attendant pastor, Rev. A. Roy, C. S. C., have built a becoming house of worship. Bishop Sweeney, who lately administered confirmation to forty-one members of the congregation, is the first Catholic prelate who ever visited Sackville in his official capacity.

Rev. T. Casey, former curate of St. Dunstan's, Fredericton, is on duty at the Cathedral, St. John.

Rev. L. DeChastillon, late of the diocese of Santa Fe, has assumed charge of the arduous mission of Salmon River, Queen's Co.

Rev. F. Bell, C. S. S. R., for some years past connected with St. Peter's, Portland, has been appointed to a charge in Philadelphia. Father Bell is a zealous missionary, an able preacher, and a most affable gentleman. He will be as highly esteemed by his new friends as his departure is deeply regretted by his old ones.

Mr. Jno. Boden, Barrister, of St. John, has also removed to Philadelphia. A young lawyer of more than ordinary ability, a staunch temperance advocate (he was president of the C. T. A. Union of New Brunswick) and a clever journalist. Mr. Boden will prove an acquisition to any community among whom he may fix his residence.

The session of 1887-88 promises to be the most successful in the history of this prosperous institution. On Oct. 1st one hundred and seventy-five students were present.

In the College museum is an interesting relic of the days of Evangeline and Gabriel. It is the key of the old church of Grand Pre, where the Acadians were assembled when they received the sad tidings of their approaching expatriation.

The College band has already begun to enliven the holidays with open air concerts. A number of new instruments have been secured, and the music is decidedly good. The band is a "great institution" in the estimation of the students, who believe that no college should be without one.

The University of Mt. Allison College, the leading educational institution of the Methodists of the Maritime Provinces, is situated at Sackville, twenty miles from St. Joseph's. While the methods of moral and intellectual training differ in the two institutions, both agree in the necessity of physical culture. After twenty-two years of absolute non-intercourse between the students of the two colleges, representatives from each met lately on the common ground of athletics. A match game of base ball between the Mt. Allison and the St. Joseph nine took place on the "diamond" of the latter. A very well contested game resulted in a victory for St. Joseph boys.

At the semi-annual meeting of the Irish Literary and Benevolent Society, St. John, N. B., held on Oct. 5, the following officers were chosen for the next term: President—James Barry. Senior Vice Pres.—Robert Coleman. Junior Vice Pres.—John H. Bailey. Rec. Secretary—Timothy O'Brien. Financial Secretary—James McManus. Treasurer—Daniel J. O'Neill. Trustees—Ald. E. Lantalam, Ald. E. Hayes and M. J. McCullough. Librarian—S. McLaughlin. Deputy Librarian—John Cronin. Sergt.-at-arms—John Lenthain.



With a Gift of Lilies.

BY CONNELIA S. PARKER.

Oh royal lilies, with your heavy fragrance... Rising like incense through the sultry noon...

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifth Avenue and Ninth Avenue, New York City.

Eighteenth Sunday after Pentecost. "Why do you think evil in your hearts?"

What harm can there be in mere thought? They are only light and momentary fancies, various and fleeting as summer clouds, coming and going as if by some will of their own, quite independent of our control.

Yes, my brethren, God does regard our thoughts. Our Lord Jesus Christ tells us that all sin has its birthplace in the heart, and is as truly in the thoughts as in the act.

Here Monsabre is a moderate in his life as well as in the exercise of his ministry. He has a taste for the fine arts like his great ancestor of the "Renaissance."

The comedians themselves find favor with the great orator. My sympathy with Berthier is well known, a sympathy that the amiable Cardinal Gilbert shared with him—made no secret of it.

"I know a great actress in Paris whose fame is at its height and who glories in possessing a precious autograph of Pere Monsabre. She implored the Pere to trace out for her a guide for education of her children, and received from him two pages worthy of the signature of Fenelon.

Now, my brethren, it is perfectly true that we cannot help such thoughts coming in to the mind; but we can help their staying there. We can prevent our hearts and minds from being hives and nests for them to dwell in.

You know what the Custom House is. All goods coming into this country are examined there, and if anything unlawful is discovered, it is promptly seized and condemned.

A Cure for Cholera Morbus.—A positive cure for this dangerous complaint, and for all acute or chronic forms of bowel complaint incident to summer and fall is found in Dr. Fowler's Extract of Wild Strawberry, to be procured from any druggist.

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

Freeman's Worm Powders are agreeable to take, and expel all kinds of worms from children or adults.

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

LEPERE MONSABRE.

CHARACTERISTICS AND TRIUMPHS OF THE GREAT FRENCH PREACHER.

Although atheism has become the religion of the State, a kind of official dogma, yet it is consoling to find what little light it makes in France.

If you wish to be convinced, make, as I did one Sunday, a little circular tour of the churches, where the Lenten preachers, those volunteers of the great army of the faith, propagate from the pulpit the word of God.

"It is not Lacordaire," said one of his admirers; "it is not Ravignani; it is a monk of the Middle Ages steeped in modernism."

This modernism it is that gives the sermons at Notre Dame a stimulus and matchless education; I would almost say "reality," but I might be charged with irreverence.

But not from this only did they see that the Protestant was not the Church of Christ; they had also history to prove that the Catholic Church was the first religion established in Scotland that that religion was continued and united, and went on unbroken until the present day.

The number of souls he has won back during the fifteen years he has been preaching the gospel to the Parisians could not be reckoned. How many consciences he has "reversed." "I am," he says, "a reverser of consciences." During these fifteen years of apostlehood, how many Christians faltering in their faith, shaken in their belief, had drawn from the foot of the pulpit to the confessional and thence to the sacred table.

Here Monsabre is a moderate in his life as well as in the exercise of his ministry. He has a taste for the fine arts like his great ancestor of the "Renaissance."

"I admit in the great landscape painter's studio masterpieces where was no trace of nudity. Though painters of genius know so well how to idealize it, the nude never had the gift of exalting me, I shall take elsewhere my starting point when I am about to leave the world."

The comedians themselves find favor with the great orator. My sympathy with Berthier is well known, a sympathy that the amiable Cardinal Gilbert shared with him—made no secret of it.

"I know a great actress in Paris whose fame is at its height and who glories in possessing a precious autograph of Pere Monsabre. She implored the Pere to trace out for her a guide for education of her children, and received from him two pages worthy of the signature of Fenelon.

Now, my brethren, it is perfectly true that we cannot help such thoughts coming in to the mind; but we can help their staying there. We can prevent our hearts and minds from being hives and nests for them to dwell in.

You know what the Custom House is. All goods coming into this country are examined there, and if anything unlawful is discovered, it is promptly seized and condemned.

A Cure for Cholera Morbus.—A positive cure for this dangerous complaint, and for all acute or chronic forms of bowel complaint incident to summer and fall is found in Dr. Fowler's Extract of Wild Strawberry, to be procured from any druggist.

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

Freeman's Worm Powders are agreeable to take, and expel all kinds of worms from children or adults.

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

To Measure the Height of a Tree.

All the apparatus that is necessary is a straight stick, of any length. Draw a circle with a radius (half the diameter) or a little less than the length of the stick. This will be done by holding one end of the stick, say two inches from its end, and moving the other end around, making the circle with a knife or a chip.

For several years R. H. Brown, of Kincardine, suffered from dyspepsia, he says he tried several physicians and a host of remedies without relief. His druggist recommended B. B. B. which he declares produced "grand results" for which he gives it his highest recommendation.

Many of the worst attacks of cholera morbus, cramps, dysentery, and colic come suddenly in the night, and the most speedy and prompt means must be used to combat their dire effects.

But not from this only did they see that the Protestant was not the Church of Christ; they had also history to prove that the Catholic Church was the first religion established in Scotland that that religion was continued and united, and went on unbroken until the present day.

The number of souls he has won back during the fifteen years he has been preaching the gospel to the Parisians could not be reckoned. How many consciences he has "reversed." "I am," he says, "a reverser of consciences." During these fifteen years of apostlehood, how many Christians faltering in their faith, shaken in their belief, had drawn from the foot of the pulpit to the confessional and thence to the sacred table.

Here Monsabre is a moderate in his life as well as in the exercise of his ministry. He has a taste for the fine arts like his great ancestor of the "Renaissance."

"I admit in the great landscape painter's studio masterpieces where was no trace of nudity. Though painters of genius know so well how to idealize it, the nude never had the gift of exalting me, I shall take elsewhere my starting point when I am about to leave the world."

The comedians themselves find favor with the great orator. My sympathy with Berthier is well known, a sympathy that the amiable Cardinal Gilbert shared with him—made no secret of it.

"I know a great actress in Paris whose fame is at its height and who glories in possessing a precious autograph of Pere Monsabre. She implored the Pere to trace out for her a guide for education of her children, and received from him two pages worthy of the signature of Fenelon.

Now, my brethren, it is perfectly true that we cannot help such thoughts coming in to the mind; but we can help their staying there. We can prevent our hearts and minds from being hives and nests for them to dwell in.

You know what the Custom House is. All goods coming into this country are examined there, and if anything unlawful is discovered, it is promptly seized and condemned.

A Cure for Cholera Morbus.—A positive cure for this dangerous complaint, and for all acute or chronic forms of bowel complaint incident to summer and fall is found in Dr. Fowler's Extract of Wild Strawberry, to be procured from any druggist.

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

Freeman's Worm Powders are agreeable to take, and expel all kinds of worms from children or adults.

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

ACADEMY OF THE SACRED HEART.

CONDUCTED BY THE LADIES OF THE SACRED HEART, LONDON, ONT.

Locality rendered for healthiness, pure and food wholesome. Extensive grounds affording every facility for the enjoyment of a vigorous exercise. System of education thorough and practical. Educational advantages unsurpassed.

French is taught, free of charge, not only in class, but practically by conversation. The library contains choice and standard works. Literary reunions are held monthly.

For further particulars apply to the Superior or any Priest of the Diocese.

CONVENT OF OUR LADY OF LAKE HURON, SARNIA, ONT.—This institution offers every advantage to young ladies who wish to receive a solid and refined education. Particular attention will be paid to instrumental music, singing, and drawing.

ST. MARY'S ACADEMY, WINDSOR, ONT.—This institution is pleasantly situated in the town of Windsor, opposite the river, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the rudiments of the higher English branches.

URSULINE ACADEMY, CHATOUILLON, ONT.—Under the care of the Ursuline Ladies. This institution is pleasantly situated on the Great Western Railway, 5 miles from Detroit.

ASSUMPTION COLLEGE, SARNIA, ONT.—The Studies embrace the Classics, Commercial Courses, Terms including all ordinary expenses. Canadian money, \$100 per annum. For full particulars apply to REV. DOMINIC O'CONNOR, Superior.

DR. WOODRUFF, NO. 183 QUEEN'S ST.—Special attention given to diseases of the eye, ear, nose and throat. Office hours from 12 to 2 in the afternoon.

FRANCIS ROURE, M. D., PHYSICIAN, Surgeon, etc. Office and residence, 201 Wellington Street, London, Ontario.

DR. DONALD & DAVIS, SURGEONS, Dentists, Office:—Dundas Street, West, door east of Richmond Street, London, Ont.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at 8 o'clock, in our rooms, Castle Hill Block, Richmond Street, London, Ontario.

TO AGENTS.—THE CANADIAN NEEDLE CO., 46 & 48 Front Street East, Toronto. Get up the Neatest, most Complete and Best Selling Needle Package in America.

TORONTO CONSERVATORY OF MUSIC.—Incorporated by Government in 1876. Capital, \$50,000. Hon. G. W. ALLAN, President.

WACZYARD'S REGIONAL BALSAM.—CURES COUGHS, COLDS, HOARSENESS, ETC.

R. DRISCOLL & CO. MANUFACTURING UNDERTAKERS.—The only undertakers in London who do not belong to the Undertakers' combination.

WACZYARD'S YELLOW OIL.—CURES RHEUMATISM.

"MISTAKES MODERN INFIDELS."

New Book on Christian Evidence and Complete Answer to Col. Ingersoll's "Mistakes of Moses." Highly recommended by Cardinal Taschereau of Quebec, Archbishop of St. Louis, Philadelphia, and other Catholic Archbishops and Bishops, five Protestant Bishops, many other prominent clergy, and the Rev. South Star Paper.

MINNESOTA.—Cheap Homes on long time and Liberal Terms. The Stevens' County Abstract and Real Estate Agency has One Million Acres of the Best Farming Land in Western & Central Minnesota that are to be found in the world.

GENERAL DEBILITY.—All suffering from General Debility, or unable to take sufficient nourishment to keep up the system, should take Harkness & Co's Food from San Francisco. We are safe in saying that it is the most valuable medicine in the market which will give better results.

HARKNESS & COY DRUGGISTS, Cor. Dundas and Wellington Sts. LONDON, ONTARIO.

JOHN O'MBARA, BARRISTER, SOLICITOR & NOTARY, P. O. Box 455 Peterborough. Collections promptly attended to.

WANTED Active men, young or middle aged, to sell Catholic Books and Goods in Australia. Fortunes have been, are being, and can be made. For particulars address—LYONS, McNEIL & COYER, Guelph, Ontario.

C. B. LANCTOT 1664 Notre Dame Street, MONTREAL, P. Q. IMPORTER OF ALTAR WINES OF ALL KINDS SILKS, MERINOS, BLACK SAWS AND LINENS.

CELEBRATED COOK'S FRIEND BAKING POWDER. Is a PURE FRUIT ACID POWDER. It contains neither arsenic, lime, nor ammonia, and may be used by the most delicate constitutions with perfect safety.

WILLIAM HINTON, UNDERTAKER, ETC. The only house in the city having a Child's Mourning Carriage. First class Hearse for hire, 302 King Street, London, Ontario.

NO ENGLISH STABLE IS CONSIDERED COMPLETE WITHOUT ELLIMAN'S.

ELLIMAN'S EMBOCATION. FOR SPRAINS, CURBS, AND SPLINTS WHEN FORMING. FOR OVER-REACHERS, CHAPPED HEELS, WIND FOR RHEUMATISM IN HORSES.

ELLIMAN'S UNIVERSAL EMBOCATION. RHEUMATISM, LUMBAGO, SPRAIN, BRUISES, STIFFNESS, SORE THROAT, COLIC, CHEST COLDS.

TO THE CLERGY.—The Clergy of Western Ontario will feel assured, be glad to learn that WILLSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala.

Electricity, Molten Baths & Sulphur Saline Baths. CURE OF ALL NERVOUS DISEASES. J. G. WILSON, LECTROPATHY, 227 Dundas Street.

C. M. B. A.

Answers to correspondents.—Branch 26 Montreal.—There is no section in our constitution compelling members, that are not officers, to attend the regular meetings of the Branch.—Section 1 Article 10 governs the attendance of the officers at Branch meetings.

In some branches the Financial Secretary will not accept any money from members except at the time stated in the "order of business." This plan helps to have better attendance at meetings.

Your argument is good. It is difficult to understand how a member can fulfill that part of his obligation where he says, "He will use due diligence in becoming acquainted with all the laws of the Association," if he does not attend his Branch meetings occasionally.

Branch 49, Toronto.—"The President was right. The Constitution does not require the president to ask the Branch, 'What is the wish of the Branch regarding application for membership.' The Branch takes no action except merely to have the application read, entered on the minute book, and referred to Board of Trustees. This is provided for in Section 3 Article II page 65, Constitution, and is imperative. If the reports from the Supervising Examiners and the Board of Trustees are favorable, then the Branch takes action by means of the ballot box.

Branch No. 63, St. Mary's, Ont., was organized by Grand President O'Connor on the 6th inst. Rev. Father Brennan, parish priest of St. Mary's, takes considerable interest in the work of our Association, and with him as its first president this Branch must certainly prosper. List of officers:— President.—Rev. P. Brennan. Vice-president.—Henry Carr. Second Vice-president.—Patrick McFadden.

Recording Secretary.—James Kennedy. Assistant Secretary.—H. Carr. Financial Secretary.—John Fleming. Treasurer.—Rev. F. Brennan. Marshall.—Thomas Tevlin. Guard.—William Hasey. Trustees for one year.—Rev. F. Brennan and J. Kennedy. Trustees for two years.—James Moir, Henry Carr and Richard Nolan.

Notices of assessment No. 13 were mailed to all our Branches on the 8th inst. and calls for the distribution of \$14,000, of which \$6,000 goes to Pennsylvania, \$4,000 to New York, and \$4,000 to Canada.

Bro. Finn expects to have at least 6 Montreal Branches represented at our next G. C. Convention. Our Montreal Branches are doing well; their Branch membership is constantly increasing, and the manner in which they transact business with the Grand Secretary's office is very satisfactory.

Reserve Fund Statement

Showing the amount transferred to Reserve Fund in each Branch in Canada up to the 31st day of October, 1887:

Table with 2 columns: Branch Name and Amount. Includes entries for Windsor, St. Thomas, Amherstburg, London, Brantford, Stratford, Sarnia, Chatham, Kingston, St. Catharines, Dundas, Berlin, St. Mary's, Galt, Toronto, Prescott, Paris, Niagara Falls, Ingersoll, Maidstone, St. Clements, Wallaceburg, Seaford, New Germany, Cayuga, Montreal, Peterborough, Ottawa, Cornwall, New Hamburg, Hamilton, Woodstock, Brockville, Arnprior, Tecumseh, Walkerton, Arthur, New Germany, Toronto, Montreal, Barrie, Winnipeg, Mount Forest, St. Mary's, Agatha, Hamilton, Orillia, Ottawa, Dublin, Merrion, Canard River, St. Mary's.

Total \$839.91. SAMUEL R. BROWN, London, Oct. 8th, 1887. Grand Sec.

The very highest church in Europe is the pilgrimage chapel of St. Maria de Zitate, in the canton of Graubunden. It lies nearly 8,000 feet high above the forest, near the limits of perpetual snow. It is only open during the summer time of that region, and is used only by the Alpbards, who remain with their cows and goats, and occasionally by hunters in search of the chamois and marmot.

SPECIAL TO THE CATHOLIC RECORD.

CHATHAM, N. B.

Chatham is a lively town on the Miramichi River, in the County of Northumberland. About half the population are Catholics. The surrounding country is fertile and will compare favorably with any section in the Province.

But it is the lumber trade that has been the main support of the town. The logs are rafted down from the interior, and four large mills, employing about a thousand hands or more, convert them into lumber of all lengths and widths. Only one mill is now in operation, and in consequence business is somewhat at a stand still. It is expected that the demand for lumber will soon increase and all the mills will be working as usual.

The people of the town have great expectations of future prosperity in the erection of an extensive pulp mill now in the course of erection, and expect to be in working order next spring. It is thought it will employ about five hundred hands. It is also intended to have a paper mill attached, so that all things considered the prospects for the future prosperity of the town are very favorable.

About twenty-seven years ago the diocese of St. John, N. B., was divided, the northern portion, consisting of the counties of Restigouche, Gloucester, Madawaska, Victoria, Northumberland, and that part of Kent County north of the Richibucto River was created into a separate diocese and the present incumbent, Right Rev. Dr. Rogers, was made bishop, episcopate seat being at Chatham. The Catholic population is 50,000. There are three hospitals directed by Religious Sisters, one College, eight Convents, and seven Female Academies directed by Sisters. The number of priests at present in the Diocese is forty-five. Many churches, convents, and presbyteries have been erected and new parishes created since the formation of the new Diocese.

About ten years ago the diocese met with a severe loss in the destruction by fire of the cathedral, palace, college and convent here. The insurance was small; the loss, however, was soon repaired, with the exception of the cathedral, as a cost of about twenty thousand dollars. A wing of the college was fitted up for public worship pending the erection of the cathedral, the excavation for which is made and considerable stone is on the ground. The Sisters of Hotel Dieu have charge of the boarding school, day school and hospital.

BISHOP LORAIN

CELEBRATES PONTIFICAL HIGH MASS AND BLESSES THE CHAPEL OF THE CONVENT.

Review Journal, Oct. 6.

On Wednesday morning, His Lordship Bishop Lorain of Pembroke, accompanied by Father Doucet, V. G. of the Diocese, arrived here by the 10 o'clock train, O. P. R. Immediately after his arrival he proceeded to the church where he celebrated the Pontifical High Mass. The English service was presided by Rev. Father Devine, P. P. of Osoceola, and Father Chané, P. P. of Arnprior, delivered a sermon in French, after which His Lordship gave a short discourse both in English and French, to the congregation. The following visiting priests were in attendance: Father Michel, Buckingham; Father Dusserre, south Gloucester; Father Chané, Arnprior; Father Dugas, Montreal; Father Devine, Osoceola; Father Holland, Mount St. Patrick, Father Sourel, Nimes, France; and Father Aynel.

Immediately after the celebration the Rev. Father Doucet was presented with a gold headed cane and address. The cane is a magnificent one the head being magnificently carved and engraved on one side is the Rev. Father's monogram and on the other the following: "To Rev. Father Doucet, P. P., Arnprior, from his admiring parishioners on the occasion of clearing from debt the Church, Separate School and Convent, Oct. 5th, 1887." Mr. Jos. Gravelle made the presentation on behalf of the congregation and Mr. P. Devine read the address. The Rev. Father made a short reply in which he expressed his heartfelt gratitude to those assembled for their tokens of esteem and hoped that the relations between him and his congregation would always be as they had been in the past—the most cordial description. The pastor during his residence here has by his pleasant and affable manner and fatherly kindness in his ministrations won the esteem and gratitude of all his parishioners and the presentation is but the outcome of that policy.

EXERCISES AT THE CONVENT.

At half past three His Lordship accompanied by the visiting clergy, proceeded to the Convent for the purpose of blessing the chapel there. He was met by the Sisters and accompanied to the hall where a number of ladies and trustees and the children of the school had assembled to welcome him. A platform was erected at one end of the hall for His Lordship and the visiting priests. As he entered the room Sister St. Albert played St. Alban's Grand March. When His Lordship had taken his seat the following programme was carried out by the children: Address of Welcome, Miss Teresa Devine, Vocal Chorus, "Welcome," by the children; Floral offering, Miss Libbie Irvine, My Enraptured Heart, Miss Katie McDonald and Isabelle Rougier; vocal chorus, "Chant de Fete," by the children; dialogue, "Spirit Protector," Misses Teresa Devine, Corine Brousseau, Alice Williams, Mary Ellen French, Minnie Fitzmaurice, Minnie Tierney, Amelia Pusey and Katie Fitzmaurice; "Floral Bouquet of Wishes," "Sonnet de l'Enfance;" vocal chorus, "The Greeting," by

ITS GLORY HAS DEPARTED.

The New Haven Palladium, speaking of the Protestant custom of leaving their churches closed for a season during the summer, remarks:

"The custom of leaving a church un-supplied or supplied inadequately, during the summer, has a tendency to batter the force of all religious work. The care of human souls becomes a cheap matter, and growth is not to be expected. The Roman Catholic churches are always open. At an hour men or women may enter and pray, and seldom is any church without some one present on his knees. The priests must carry on the services at stated intervals, without interruption. Only in case of absolute necessity, and then by permission of the bishop, can those services be interrupted. The machinery of every church should be kept in motion, and in the best motion possible, without cessation, even if it is needful for those in charge to take vacations."

DEATH OF ARCHBISHOP LERAY.

A dispatch received from Paris on the 24th ult. announced the decease of Archbishop Francis Xavier Leray of New Orleans. Archbishop Leray was a native of France on religious business. His health when he left home was bad, but his death was unexpected to the clergy of the diocese. His death occurred among his relatives in the little town of Chateau Giron, Brittany. Monsignor Leray was educated in France and Baltimore. He came to America in 1843, and was soon after appointed prefect of St. Mary's College. He was subsequently appointed pastor of the Catholic churches in Vicksburg and Jackson, Miss., and served as chaplain in the confederate army. In 1876 he was appointed Archbishop of New Orleans. In 1879 he was elected Archbishop Perche, with the right of the succession and control of the finances of the diocese, which were then in bad condition. On the death of Archbishop Perche, in 1883, he succeeded to the archbishopric. He had also administered the affairs of the diocese with great ability, he being specially noted as a financial manager. Archbishop Leray paid a visit to Rome last winter. Father P. L. Chappelle, formerly of New York, will succeed to the archbishopric, having been appointed coadjutor with the right of succession last May.

OBITUARY.

Miss Nora Minehan.

The Ottawa papers announce the death of Miss Nora Minehan of that city, daughter of Mr. Patrick Minehan, of the House of Commons permanent staff. The deceased young lady, who had attained her twenty-seventh year, was deservedly held in high estimation by all who knew her. To know her was to be enabled to appreciate gentleness, amiability, fidelity and devotedness. She bore a long illness with true Christian fortitude, willingly meeting death, after being comforted by the consolations and holy rites of religion. Her funeral, which took place on Sunday last, was very largely attended. We may say of this exemplary daughter of the Church that she leaves a memory dear to all her friends—one that will long, and indeed ever be cherished by them. We condole with her relatives in their loss and bereavement. May God grant peace to her soul.

IRISH NATIONAL LEAGUE, MONTREAL.

ANNUAL ELECTION OF OFFICERS.

The Montreal Branch of the Irish National League held its annual meeting Oct. 3rd, afternoon, in the St. Patrick's Hall. The President, Mr. H. J. Cloran, occupied the chair. The election of officers for the ensuing year was held. The outgoing President briefly reviewed the work accomplished by the League during the past two years. The record was highly creditable to the branch, and showed how much had been done to advance the interests of national cause and Irish Home Rule. The Davitt and O'Brien demonstrations were events that would live in Irish and Canadian history. And in this regard the chairman paid a warm tribute to the patriotism and national spirit of the different Irish societies and athletic clubs, as well as to the sympathies of the French national and athletic organizations and to the Labor and Hackmen's Union, manifested by one and all on these occasions. It was to the hearty cooperation of these different bodies that the success of the aforesaid events must be attributed. The chairman concluded by expressing the hope that his successor would continue to meet with the same encouragement in carrying out the objects of the League. He had now done his share of the work and would retire conscious of having done his duty under favorable as well as unfavorable circumstances.

At the close of the chairman's remarks the elections were proceeded with. Several speeches were made urging Mr. Cloran to stand for re-election, and as the meeting was unanimous, with the exception of one, in their solicitations, Mr. Cloran consented to hold office for another year, and he was elected without opposition. There were two candidates for vice-president, but one having withdrawn, Mr. M. Kelly was unanimously elected. Mr. Connaught, whose merits as treasurer were forcibly dwelt on, was also re-elected to fill that office. Mr. W. D. Burns was elected secretary with Mr. J. Darcy as assistant secretary. Mr. J. Roach was elected grand marshal. Mr. M. Hart, Noonan, Donnelly, P. Kehoe and M. Donovan were elected on the executive committee.

After the elections a vote of thanks was passed to the different societies, clubs and Unions for the assistance and sympathy extended to the League during the past year.

Mr. J. Roach then handed in the following list of subscribers, who were duly admitted on the membership roll: Michael Delahanty, \$; E. Elliott, \$1; Jas. McCarthy, \$; Harrison, \$1; G. Harrie, \$; J. J. Foley, \$1; S. Sullivan, \$1; W. Malloy, \$1; J. Crow, \$1; P. Doyle, \$1; S. McKeown, \$; John Foley, \$; M. Rapal, \$; Jas. Roach, \$1.

Mr. John M. Clay, the last son of the renowned statesman, Henry Clay, died at his home near Lexington, Ky., last week, a convert to the Catholic faith.

PARNELL.

Messrs. CALLAHAN & Co., GAZETTEERS.—The Obituary of Mr. Parnell, issued by you, appears to me to be an excellent likeness, giving as it does the substantial expression of the Irish people.

We guarantee our "PARNELL OIOGRAPH," (Copyrighted,) the only correct likeness of the Irishman, in painting. Size 10x12. Priced in tubes on receipt of \$2. (Litho. 215 Kensington St. Montreal.) Agents Wanted.

THE SUPERNATURAL AGENCY OF BISHOPS.

A SERMON.

PREACHED BY THE RT. REV. J. VINCENT CLEARY, S.T.D.

ON OCCASION OF THE CONSECRATION.

OF THE RIGHT REV. J. T. DOWLING, BISHOP OF PETERBOROUGH.

May 1st, 1887, in St. Mary's Cathedral, Hamilton.

PRICE 15 CENTS.

Sent free by mail on receipt of price.

D. & J. SADLER & CO.

Catholic Publishers, Booksellers and Stationers.

115 Church St. 1669 Notre Dame St. TORONTO. MONTREAL.

NATIONAL LOTTERY.

The Monthly Drawings take place on the THIRD WEDNESDAY of each month.

The value of the lots that will be drawn on WEDNESDAY, the 19th Day of Oct., 1887, WILL BE—

\$80,000.00.

TICKETS—First Series.....\$1.00 Second Series......50 Ask for the Catalogue and prices of the Secretary, S. E. LEFEBVRE, 19 St. James Street, MONTREAL.

INFORMATION WANTED.

O'BRIEN, BROTHERS, ELIZA A. BARNETT and MARY ANN BARNETT, by their brother, James Barnett, Henry Street, St. Catharines, wish to know if any of their relatives in the West Indies. Father's name was Henry. He was Color-Sergeant in the 6th Regiment.

LAW PRACTICE FOR SALE.

A CATHOLIC BARRISTER, WITH A large business, practicing for many years at populous county seat in central Ontario, desires to dispose of his practice. Satisfaction guaranteed. Excellent chance for a Catholic. Address, "BARRISTER," care Catholic Record.

TEACHER WANTED.

By the undersigned up to Nov. 1st, 1887, for a male teacher, practicing for least 10 years at populous county seat in central Ontario, desires to dispose of his practice. Satisfaction guaranteed. Excellent chance for a Catholic. Address, "BARRISTER," care Catholic Record.

TEACHER WANTED.

A MALE TEACHER PREFERRED, holding a diploma or other certificate of qualification for the opening of the new school house in School section No. 3, Dover, Ontario, to commence on the first day of the school year of 1888. Such teacher must be a native and must be able to teach both the English and French languages. Of the French language must be able at least to teach well the French language. Such teacher must take charge of the school as Principal, as there will be an assistant teacher. The salary is \$100 per month, can find boarding near by the school house, as the school is in the village of Point St. Charles, 40 or 50 rods from the church and post office, with daily mail on the main road to the school house, 10 miles from town. Applicants must furnish testimonials and state salary expected. Applications must be sent to the undersigned by the 15th of December, 1887. Address: P. BLAIS, Sec. and Treas. Dover South P. O.

NOTICE.

HAVING purchased the stock of Mr. C. Lewis, Tobaccoist, my friends and the public generally will find the Largest, Finest and Freshest stock of goods in the city.

HAVANA CIGARS.

25 lines of the finest in the market, AT OLD PRICES.

FANCY GOODS!

not usually found in a Tobaccoist establishment. Reading Room containing the latest papers in connection. Remember the stand, first door east of Hawthorn's Hotel, Dundas St., London.

LEWIS KELLY.

WANTED A CATHOLIC MAN

of business disposition and steady habits. Must travel short distances in region in which he resides. Address reference to BENZIGER BROTHERS, 56 & 58 Barclay St., New York.

BOOK

Canvassers, Catholic, for new book, endorsed by Archbishop Lynch, Bishop Walsh, Archbishop Duhamel, Father Dowd, of Montreal, and all the clergy. Large percentage of proceeds of sale donated to leading Catholic institution. A great boon. Sale to every member of the Catholic Church. State canvassing experience in applying for agency.—The People's Publishing Co., Toronto, Ont.

TACTICS OF INFIDELS

—BY THE— REV. L. A. LAMBERT,

—AUTHOR OF— "NOTES ON INGERSOLL."

Price, 50 Cents.

FOR SALE BY THOMAS COFFEY

CATHOLIC RECORD OFFICE, London, Ont.

The following is Father Lambert's preface to this excellent work: In 1882 I wrote a series of letters reviewing Ingersoll's tactics and assertions, as exhibited in two articles published by him in the North American Review. These letters were subsequently collected and published in book form under the title "Notes on Ingersoll." The little book had a large sale and was favorably received by the religious as well as by the secular press. Believing that Ingersoll—who is cunning of tongue—would take advantage of my obscurity and treat the book with haughty silence, I said in the conclusion of the "Notes": "Let some of his disciples or admirers rehabilitate his smirched character. We hold ourselves responsible to him and to all the glib little whifflers of his shallow school."

My anticipation was justified by the fact, Ingersoll, so talkative generally, maintained a studied silence, though urged by the press and by interviewers in a way that must have been annoying to him. Two years after the appearance of the "Notes," one of his disciples, urged by "multiple requests and challenges," published a "Reply to Rev. L. A. Lambert's Notes on Ingersoll."

From these "multiple requests" it is natural to infer that some response was considered necessary and that Mr. B. W. Lacy was the man competent to give it. Notwithstanding the title of his book, it is in fact nothing more than an essay towards a defense of Ingersoll. In this "Reply" the author plays the part of the bat in the fabled war of the birds and beasts. He fits back and forth between the two contending parties, excepting a whole and assertions of neither. According to his own account of himself, he is an intellectual fog, in a state of suspension between two judgments, patiently awaiting more light. In the mean time, while in this nebulous condition, he is willing to give to all whom it may concern, the benefit of his advice, correction and information. Whatever we may think of his consistency, we cannot but admire his obliging disposition.

In what I have to say of this "Reply" I will follow the same method—that of quotation and comment—which was followed in the "Notes." This method avoids circumlocution, and at the same time gives each party the advantage of speaking for himself, and in his own words. Instead, however, of two parties, as in the "Notes," there will be four in the present discussion—Ingersoll, "Notes," Lacy and Lambert. Without further preface, Mr. Lacy will open the case.

THE BEST INVESTMENT

for the Family, the School, or the Professional or Public Library, is a copy of the latest issue of Webster's Unabridged.



Besides many other valuable features, it contains a Dictionary of 118,000 Words, 300 Engravings, A Gazetteer of the World, Locating and describing 25,000 Places, A Biographical Dictionary of nearly 10,000 Noted Persons, All in One Book.

3000 more words and nearly 2000 more Illustrations than any other American Dictionary. Sold by all bookstores. Publishers, Springfield, Mass. G. & C. MERRIAM & CO., Pub'rs, Springfield, Mass.

PAY YOUR WATER RATES

BEFORE THE 15th INSTANT, And save 20 per cent. discount.

P. J. BURKE, SECRETARY.

ST. JEROME'S COLLEGE.

BERLIN, ONT. Complete Classical, Philosophical & Commercial Courses.

For further particulars apply to REV. L. FURCKER, C.E., D.D., President.

"Now is the demand no greater than the supply of the Highland Lassic Cigar? Why? Customers—'one any whom I may see'—why is it other customers are becoming a stock on the shelves? Is it that they see Highland Lassic Cigars everywhere? The reply is not far to seek. Manufacturers, H. McKay & Co., have by straight dealing won the confidence of the trade, and the public is rest assured that the confidence will not be abused. The Highland Lassic is made from the finest tobacco, and is certainly the best five cent cigar made in Canada."

NOTICE.

A purely Commercial School. Full courses in Book keeping, shorthand and Telegraphy. Young men don't waste your time with studies that do you no good. Prepare for business. Send card for our Catalogue. H. H. ANDER, B.A., Principal.

NOTICE.

We would respectfully announce that we have bought the coal and wood yard lately occupied by James Sloan, as agent for G. H. Howard & Co. and are prepared to furnish coal of all kinds and hard and soft wood, cut, split, and delivered. We have purchased a supply of coal from the best mines and can fill all orders promptly. Give us a call. Telephone.

D. DALY & SON,

19 YORK STREET WEST.

NICHOLAS WILSON & CO.

HAVE REMOVED

TO 112 DUNDAS ST. NEAR TALBOT.

The following letter of the Holy Father will be read with deep interest by all Catholics. The admirable devotion of Rosary, offered to heaven for the purpose enumerated, cannot but gain the mercy for the Church and the suffering Vicar of Christ. The Rosary has always been most efficacious for this end, and when offered during this month from hearts of Catholics throughout the world its efficacy will be vastly increased.

LETTER OF OUR HOLY FATHER POPE LEO XIII.

To the Bishops of Italy on the Rosary.

VENERABLE BROTHERS.—You know how I place much present dangers confidence in the Glorious Virgin of Holy Rosary, for the safety and prosperity of Christendom and the peace and tranquility of the Church. Mindful in moments of great trial, pastor of people have ever had recourse to the confidence to the august Mother God, in whose hands are all graces, I too, that devotion to Our Lady the Rosary is most opportune for these times. We have desired to revive everywhere this devotion, to spread it far and wide among the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion; and now in making ready to pay Mary, during a whole month, a daily tribute to the devotion so dear to it. In this month, which has not been handed, for devotion to Our Lady is deeply and widely rooted in this land; and I doubt not that this year, too, the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honour