e Catholic Record.

66 CHRISTIANUS MIRI 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.

HAVE REMOVED

- TO-

112 DUNDAS St.

NEAR TALBOT.

The Angel of the Annunciation. FROM KATHEBINE TYNAN'S NEW VOLUME

Down through the village street,
Where the signifug sunlight was sweet,
Swiftly the anget came;
His face like the star of even,
When night is gray in the heaven;
His hair was a blown gold disme.

His wings were purple of bloom, And eyed as the peacock's plume; They trailed and flammed in the sir; Clear brows with an aureole rimmed. The gold ring brightened and dimmed, Now rose, now fell on his hair.

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

His clear hands shining withal, Bore lilies, silver and tail, That had grown in the pleasance. His robe was fashioned and spun Of threads from the heart of the sun; His feet with white fire were shod.

O friend, with the grave, white brow, No dust of travel bast thou. Yet thou hast come from a far, Beyond the sun and the moon, 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 qi
The rustling of his long wings,
Like music from gold harp-strings,
Or songs that the dear birds make.

None say as he passed their way; But the oblidren paused to their play, And smiled as his feet went by; A bird sang clear from his nest, And a babe on its mother's breast. Stretched hands with an eager cry.

The women stood by the well, Most grave and the laughter fell, The chatted and goesip grew mute; They raised their hands to their eyes Had the gold sun wexed in the skies; Was that the voice or a lute?

All in the stillness and heat, The Angel passed through the street, Nor pausing nor looking behind, God's finger-touch on his lips, His great wings fire at the tips; His gold hair flame in the wind.

CARDINAL TASCHEREAU.

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

LARGE ATTENDANCE OF SPECTATORS 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 Tascher-eau 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 ard a couple of thousand spectators. St. Paul's is the oldest Cathelic 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. changes have taken place in loronio. From time to time other parishes have been set off from old St. Paul's, and some of them have outstripped the parent in the commodious character of the churches they have erected. St. Paul's is now about to become possessed of a church edi-fice which will provide for all the requirefice 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

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

as assembled yesterday. The following took part:—His Eminence Cardinal Taschereau, Mgr. O'Bryen, Chamberlain to the Pope; Mgr. Marois, Domestic Prelate to the Pope; His Grace Archbishop Lynch, His Lordship Bishop Walah, London; His Lordship Bishop O'Mahony, Vicar-General Laurent, Vicar-General Rooney, Fathers McCarn, Morris. Hand, Chalandard, MgRide, Caphing, Feen, Dumonship A COMPANY OF DIGNITARIES crail Laurent, Vicar-General Rooney, Fathers McCarm, Morris Hand, Chaland ard, 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. Macdouell, P. Curran, John Taylor, Charles Burns and Kelly. The brass band of the Emerald Beneficial Association, the O'Counell fife and drum band and the fife and drum band and the fife and drum band and the fife and drum band furnished music before and after the ceremony. Large awningskept the spectators dry during the showers which fell. The altar boys, wearing red sashes in honor of the Cardinal, and the young ladies' sodalities of the parish, wearing the ribbons of their society, marched from the church to the site by way of Queen street. The clergy vested in the chapel and moved in procession to the site. The service commenced by the chanting of the proper psalms, the fine voice of Father Cnalandark ringing out clear and distinct, St. Michael's College choir making the responses. The Cardinal, having vested and wearing his mitre, attended by Fathers Egan and Dumouochel, as deacon and sub deacon, and the other clergy, proceeded to the created world might be considered one created world might be considered one of worshipping in public bodies had arisen the necessity of was one vast cathedral, condescends of well in temples made with hands and to manifest His presence by special acts of mercy, bounty and the new church will be built, and

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NICHOLAS WILSON & CO sprinkled it with holy water, while anti-

SPRINKLED THE CORNER STONE 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, antiphon 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 invocation 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:— In the faith of Jesus Christ we place

saying:—
Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleaned: Thou shalt wash me and I shall be made whiter

than snow.

After the fiftieth psalm had been chanted a circuit was made of the foundations, which were sprinkled with holy water, aptiphon and psalm being sung A hait was made at three places in honor of the blessed Trinity. The use of the proper prayers closed this part of the service.

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 Landowne, Governor General of Canada, Sir Alexander Campbell, lientenant Governor of Ontario, and Lieutenant Governor of Ontario, and Hon. Oliver Mowat, Premier of the sam Hoa. 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 invocation of the blessed Paul, apostle of the Gentiles, was laid by the Most Illustrious and Eminent Prince, Elzear Alexandre Taschereau, Cardinal Prince of the Holy Taschereau, Cardinal Prince of the Holy Roman Church, and Archbishop of Quebec in that province, with the Most litustrious 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 Enders.

The trowel used by his Eminence wa same instrument which was used a

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 Auchangel, in Toronto, by the Most Reverend and Illustrious Michael Power, first bishop of Toronto, 15th Ides of May. 1845 15th 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 heaven, and the earth, and the sea, and the dry land. And I will move all nations: And the And I will move all nations: And the 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 the divine service and more in keeping with their improved temporal condition than the venerable and dear church in which their fathers and themselves had wortslupped. In this new church God would Desired of all nations shall come : and

the venerable and dear church in which their fathers and themselves had worshipped. 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 assend to the throne of God and

exile in Babylon they set to work to build 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

Catholic church, no matter how poor it was or how remote its locality, should be canolic church, no matter how poor it was or how remote its locality, should be more precious and more dear to the hearts of their people and to God Him self than the most magoificent temple of antiquity, because God dwelt on its altars. When Jesus Christ, by shedding His blood on the altar of the cross, fulfilled and perfected the bloody sacrifice of the olden dispensation, He gave value and a meaning to the bloody sacrifice of the old law, and it is for carrying on this sacrifice that the Catholic temple is built. His Lordship urged the congregation of St. Paul's church to go to work in a spirit of earnestness and build up a great and glorious church in that place. He pointed to the sacrifice which had been made by their forefathers in order to build churches, and called upon his hearers to do likewise.

The service then terminated.

THE NEW CHURCH

THE NEW CHURCH
will be a fine large building in the
Romaneaque style of architecture, of the
eleventh century, and will accommodate
a congregation of about thirteen hundred. The basement of the entire
church will be utilized.

VESPERS AT ST. PAUL'S. At grand vespers at St. Paul's Father McCann 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 Carist—his multiplied labours and boundless charity for the salvation of souls. He was the great destar of the 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"—its 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, and the same and 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 fadeless crown in the bright hereafter! What more shall I say but to ask you to rejoice with your devoted bishop and the

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 celat that has surrounded the laying of the corner stone of the new church of St. Paul in the presence of the paul the in your midst, a worthy tribute to the memory of the great Apostle, and a lasting monument to tell generations yet unborn of your taith, of your large-hearted generosity and of your zeal for the splendour and beauty of God's house. "I have loved the beauty of Thy house, On Lorg," and the place the splendour. 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 moraing. Although tickets were issued the crush was so great that the collection of them had to be stopped. 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 religious function, Cardinal Taschereau portificated, the following clergy assisting:—Mgr. O'Bryen and Mgr. Marois, deacons of honor; Vicar General Laurent, priest, Father Democratic deacons of honor; Vicar General Laurent, assistant priest; Father Dumouchel, deacon of mass; Mr. Carberry, subdeacon; Father Hand, master of ceremonies; Father Chalandard, chantor. 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.

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 Generals Rooney and Laurent.
Over two hundred pupils were in attendance, besides a number of the pupils'
parents. among the latter being Mrs.
Scales, Mrs. Geo. Evans and Mrs. T. W.
Auglin. 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 Illustrious and Honoured Guest." The platform and windows were decorated with plants and exotics. Mr. Torrington were opened with the chorus, "Welcome to Loretto's Halls," After mass had been to Loretto's Halls." After mass had been celebrated a reception was held. Miss Tureaud 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-

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 Children of Israel were dragged into captivity. After their return from their long exile in Babylon they set to work to build another temple. While so employed the s milax and crimson roses, the hooks of white roses, with his initials, E. A. T., in crimson flowers. Miss Mazuret presented the anchor. Bouquets were presented by Miss Murray, Miss Doran and Miss Cousineau.

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 GOVERNMENT 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. Ollver Mowat, his Lordship the Bishop of Toronto, Hon. Franches Hon Frederick Hon Hon Fred ship the Bishop of Toronto, Hon. Frank Smith, his Lordship the Bishop of London, Smith, his Lordship the Bishop of London, Hon. Mr. Justice O'Connor, Hon. C. F. Fraser, Rev. the General Superintendent of the Methodist Church, Rev. the Moderator of the General Assembly of the Presbyterian Church, Hon. Edward Blake, Mr. Timothy M. Auglin, Hon. George W. Allan, his Lordship the Bishop of Nisgara, Rev. Provost of Trinity College, Mr. William B. McMurrich, his Lordship the Bishop of Ktorston. Hon. the speaker of the Rev. Provost of Trinity College, Mr. William B. McMurrich, his Lordship the Bishop of Ktogston, Hon. the speaker of the Senate, Mr. Christopher Robinson, Q. C., Mr. Quetton, St. George, Mr. James McLenpan, Q. C., Mr. W. J. Macdonnell, Vice-Consul of France; Rev. the Principal of Queen's College, Kingston, Mr. John A. Macdonnell, Rev. the principal of Kuox College, Sir David Macpherson, P. C., K. C. M. G., Rev. the Principal of McMaster 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 Minister 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.

TO SEVERAL OF THE MIRACLES WITE WHICH HIS NAME IS ASSOCIATED-IN CIDENTS OF INTEREST RELATED.

Catholic News. At St. Michael's Passionist Monastery, At St. Michael's Passionist Monastery, West Hoboken, at 7 45 on September 2, Rev. Albinus Magno, one of the Passionist 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 helf an how before death whether the strict of t

REV. FATHER ALBINUS MAGNO, or, as he was better known, Father Albinus, was born in Naples, Italy, seventy-two years 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 comand helped to found the Passionist com-munity at Pittsburg, Pa. He was, there-fore, one of the pioneers of the Passionate Order in America. He remained at Pitts-burg for several years, when he was transferred to the monastery at Dunkirk, N. Y. Nearly twenty years ago he came to St. Michael's morastery. 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 the blessings and heard confessions in the

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

MOST NOTABLE OF THESE CURES occurred on September 7, 1886. On the afternoon of that day while Father Albinus, who was then on duty, was praying at the altar, a young woman, walking with the aid of crutches, entered the church. She had suffered many years with partial paralysis of both her lower limbs and herisand her courch. She had suffered many years with partial paralysis of both her lower limbs, and, having heard of the miraculous cures effected in the monastery, she had come to pray. She went into the confessional with her crutches and came out leaning heavily on them. She went to the front of the church then and kneit regain the time net for ferm where these 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

LIGHTEN THE SUFFERER'S BURDEN. When the first part of the prayer wa over he took from its place on the altar over he took from its place on the altar a little ebony box, bound with gold, containing 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 accountains he 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

where they had fallen. This incident was regarded throughout the country as a miracle, but Father Albinus acted modestly accounted to the country and the country as a miracle, but Father Albinus acted modestly accounted to 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

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 expressions 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

No one need be surprised at the great 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 ought that is worthy of Thee, O Mary! I console myself with the words of Jerome, who says: 'Though none of us is Jerome, who says: 'Though none of us is qualified, yet even the meanest sinner ed never desist 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 sweet smelling flowers of the

roses and sweet smelling flowers of the holy Doctors."

"The holy Doctors" here referred to were all the zealous panegyrists of the Holy Virgin. Did not St. Cyril, a thousand years before, preach in a similar style? In the liturgy used in the first centuries of 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 glorious Lady, Mary, the ever intact Virgin and mother of God, we are thereby recommending ourselves and our whole life to Christ, our God." "Let us celebrate the memory of our most holy, unspotted, 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 magall 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."

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 Salutation, which will be daily uttered with respect and love even to the end of time, is in the eyes of God and of the world a Christian confession of faith.

hristian 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 of the Incarnation of Christ with immediate reference to his Mother who out of all earthly beings was the only witness of this mystery? All the honor shown to Mary flows back to God. As Mary on earth was 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 Catholica 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 instituted in Her Honor, every picture reprededicated to Her, every confraternity insti-tuted in Her Honor, every picture repre-senting Her has for its object to raise our minds to the One who, although happy from eternity with the Father, yet for the sake of sinners "had no horror of the Vir-gin's womb."

in's womb."

Human nature, which the Savious ctually and truly took from Mary, was ntuman rature, 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 Mary the Grace of all graces, the Author of grace, we honor and glorify Mary and we cling to the belief that even vet God sends us gifts and graces through Her who was full of grace, when with humble trust we pray for them. Every prayer addressed to Mary is a prayer for Her influence 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 animo 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

When the Catholic prays thus he places no when the Cathoric 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 the grace of God—other "merits" there are none, either for the Holy Virgin 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 the prayers of the just, and that He Himself has said: 'I will do the will of them that do My will.' Therefore, with 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 worthier 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 Protestant this question: If it be true that the worship of the Blessed Virgin and of the saints in the Catholic Church is "an the saints in the Catholic Church is "an injury to the honor of Christ," and we, as is claimed, "detract from the mediatorship 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 claim the halief in Lega Christ the Lord. 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 pale this belief has been lost or abandoned by so many, even professed theologians and preachers ?—Ave Maria.

CATHOLIC PRESS.

Catholic Weekly Review.

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 Ireland than the extreme leniency with 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, stampeded 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 disturbance happen anywhere in Ireland and the police would have been using buck shot inside the first hour. There is more need for Coercion on the Thames than on the

Milwaukee Catholic Citizen.

A few years ago the work of the earnest Catholic and of the Catholic 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 against us. Now, because we are numerous, because we have accustomed the nation to our presence and because we have struck out energetically against misrepresentation and Know Nothingism, the epoch of vindication has come to an end. Not that we do not still have to explain and 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 eclat that has 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 and the bishop of the province, is a bright augury that in the near future a noble edifice will arise in your midst, a worthy tribute to the D 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 No higher praise can be bestowed upon our shortcomings, criticles our impersists. 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 ourselves of the faults we hown 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 congregation does not fairly mirror forth the superiority of the Catholic religion. For cleanliness, sobriety, intelligence and Christian charity the unbiased 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 Protestant to change? The current of conversions can hardly begin to flow. With the end of the epoch of vindication, much of the energy herstofore spent on outward 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. Kellett, Censor. The following officers were elected: John McDermott of Eganville, President; C. Merineau of Montreal, Vice-President; William Brophy of Carillon, Recording Secretary; George Smith of Templeton, Treasurer; Philip Green of Eganville and Edward Jones of St. Andrews, Librariaus.

OBLATES OF MARY.

IN THE BLEAK NORTHWEST WITH

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 prairies that fringed the borders of the river Arthabaska. 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 Saskatchawan. Monseigneur Tache having visited several of the most distant parts of his diocese, at last directed his steps to St. Boniface. Here, through the zeal of his predecessor, he found erected a cathedral, an episcopal palace, which, though plain, was large and commodious, and a convent, which was tenanted by a community of Canadian Sisters of Charity. The cathedral was a fine church, and was the only building which deserved to be called a church in that diocese. His palace, besides being an episcopal residence, became an asylum for blind and aged Indians, and an orphanage, into which were gathered many poor little waifs and strays of humanity, whom he picked up on his missionary circuits, There also he fed and lodged, from time to time, several Indian chieftains, whilst they were being trained in the practice and knowledge of the Christian religion, which it was intended they should afterwards become instrumental in propagating among their respective tribes. From St. Boniface Monseigneur Tache continued to visit point after point of his vast diocese. On December, 1860, he undertook a journey which was to last for six or seven weeks. It lay through one of the most desolate portions of his diocese, and he had to suffer more than ordinary discomforts, chiefly from the absence of fuel. The intense cold had destroyed all vegetation, and it was with difficulty that even the roots and stumps of trees could he found was and a sumps of trees could he found was and a sumps. destroyed all vegetation, and it was with lifficulty that even the roots and stumps of trees could be found wherewith to kindle a fire at the close of a day's ourney. On the morning of the 14th of December ha writes.

ourney. On the morning of the 14th of December he writes:— "We left our snow bed at the early hour "We left our snow bed at the early hour of 1 a. m. to continue our journey; we traveled all night; at 10 a. m. we halted to rest and to partake of a little food. We found it almost impossible to kindle a fire. At last we partially succeeded. I sat beside the dying embers, cold and hungry and wearied; a peculiar sadness oppressed me. I was then nine hundred wiles distant from St. Ronface." oppressed me. I was then nine hundred miles distant from St. Boniface." This sadness of which the good bishop

day. His general sufferings were so great that he did not perceive that both his feet had become frozen. His horse could carry him no farther, he had to alight. It was then he discovered that he carely It was then he discovered that he could no longer use his feet. At the side of his poor horse he sank down in the snow. There he lay for five long nights and four days. His horse died of hunger and fatigue. To save his own life from death by starvation, he contrived to cut some morsels from the dead body of his horse. On the morning of the 8th of November he was discovered in this frightful situation. The Fathers of St. Boniface hearing of his condition, went immediately in search of him. They stayed with him for a fortnight, awaiting his being sufficiently recovered to bear the fatigue of his removal to St. Boniface. Medical aid, with some difficulty, was procured for the invalid. On examination it was found that the contraction hather that the contraction is the search and the contraction of the contraction in th invalid. On examination it was found that amputation of both feet would be necessary, in order to save his life. This operation was performed. necessary, in order to save his life. This operation was performed. That night hemorrhage set in. On the morning of the 14th of December his life was despaired of. At ten a. m., that day the attandants in the chamber of the holy sufferer were suddenly startled by the cry of "fire." Presently Fathers Simonet and Mestre rushed into his room and informed him that the house was on fire, and that they had come to rescue him.

"Go quickly fathers," he said, "and save "Go quickly fathers," he said, "and save other lives more precious than mine. Leave me to perish in the flames, for my life is worthless. I am ready now to die, if it be God's will." Hurriedly seizing him they bore him safely through the dense smoke and stifling heat. Perceiving that he was almost naked they endeavored in vain to re-enter the burning house to procure a covering of some sort to wrap him in. They were forced, by a sad necessity, to allow him to remain for a considerable time in the cold December air, without covering of any sort to preserve the needed covering of any sort to preserve the needed warmth. But the kind providence of God warmth. But the kind providence of God rendered this circumstance instrumental in saving his life. The intense cold stopped the hemorrhage and his life for that time was spared. The flames continued to spread. Vain were the efforts of the Fathers and the crowd of affrighted Indians who flocked to their help, to stay the progress of the fire. Alas! one poor blind man, who was housed through charity in the bishop's palace, perished in the conflagration, all efforts to rescue him the conflagration of the little boat had to be lifted out of the water and borne on the shoulders of the order of the little party of Indians to the proximity of the first great rapid. All had to disembark, and everybody (not except. the conliagration, all efforts to rescue him proving useless. Burning embers from the house on fire were carried by a high wind towards the cathedral. That noble building was soon wrapt in flames. In two hours nothing remained of the finest diffice in the Hudson Bay territory but a few fragments of calcined walls. After a water and borne on the shoulders of the crew to nearest navigable point of the count on the aid of our willing arms to help him to live." The following day Monseigneur Grandin sang mass in Beaudinistics of the difficulties, the provided with thick pine of the forests, had sometimes to be traversed for salicing the forests, had sometimes to be traversed for salicing the forests, had sometimes to be traversed for salicing the forests, had sometimes to be traversed for salicing the forests, had sometimes to be traversed for salicing the forests, had sometimes to be traversed for salicing the forests, had sometimes accombined to the point of the control of the provided the point of the provided the point of the count on the aid of our willing arms to be traversed difficulties.

In the forest traversed the point of the count on the aid of our willing arms to be traversed of the provided the provided that the provided traversed the provided that the provided traversed the provided t

spot could be found for her grave.

The missionary spirit of Monseigneur Tache, though sorely tried and chastened by the succession of disasters we have spoken of, was not crushed or cast down thereby. He lost no time in setting to work for the rebuilding of what had been destroyed by fire and flood. An ample benediction was awaiting the heroic efforts of the devoted prelate to raise up again the ruined walls of the Jerusalem. From the sakes of the former cathedral. From the ashes of the former cathedral, phenix like, a church of noble dimen-

the country, and were the first white men who saw and ascended the Rocky mountains, north of the Missouri. The same gentlemen discovered the north branch of the Saskatchewan in its full length.
"The conquest of Canada by England

put a stop, for a long period, to a regular French Canadian expedition in the wilderness of the northwest. The missionaries themselves had to abandon the country. The work of the Roman Oatholic missionaries was re-assumed in 1818. country. The work of the Roman Catholic missionaries was re-assumed in 1818. Lord Selkirk, anxious to secure for his colony of Assumeboine the co-operation of the French Canadians disseminated in the country requested of the Bishop of Quebec the services of two priests. The Rev. J. N. Provencher, and Severe Dumoulin, both French Canadian priests of the diocese of Quebec, were asked by their bishop for the important and difficult task. They willingly accepted the proposal, started in birch cances from of the diocese of Quebec, were asked by their bishop for the important and difficult task. They willingly accepted the proposal, started in birch cances from Montreal, and landed at Point Douglas, now Winnipeg, on the 16th of July, 1818. They soon after crossed the river, and began the settlement of St. Boniface. Rev. Mr. Provencher remained in St. Boniface until his death, which occurred on the 7th of June, 1853. He was consecrated bishop in 1822, and consequently was thirty three years bishop of St. Boniface. After his death, Bishop Tache, who had been his coadjutor, succeeded him in the see of St. Boniface. The diocese of St. Boniface, at first, comprehended an immense extent of territory; it is now divided, and was created an archdiocese in 1871. Bishop Tache was, at the same time, named Archbishop. The new ecclesiastical province of St. Boniface comprehends the archdiocese of the same name, the diocese of St. Albert, on the Saskatchewan, presided over by Bishop Grandin; the districts of Athabaska and McKenzie, under Bishops Farand and Clut, and British Columbia under Bishops d'Har under Bishops Farand and Clut, and British Columbia under Bishops d'Her

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 hifm who depended on them for their support. What was the grief of the good bishop, Monseigneur Tache, when, on his return from his pain ful journey, he found his whole establishment, and the noble cathedral on which his predecesor had speat thirty five years in founding and erecting, now reduced to ashee! 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, it arrived at St. Boniface, and kneit 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 episopopal establishment was not the only trial that it 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 still-ction, 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."

Whilst the flood was at its height, another event occurred which caused additional grief to the heart of the god between the religious prints around him, and aloring submission to the divine will, whilst blessing the hand that smote him, and adoring the merciful justice of God who chastised him."

Whilst the flood was at its height another event occurred which caused additional grief to the heart of the god him the province of the submerciful justice of istering 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,

As an instance of his zeal in co operating with the Fathers in their labors for the sanctification of souls, we quote the following incident which Monseigneur Grandin relates:

hungry and wearied; a peculiar sadness oppressed me. I was then nine hundred miles distant from St. Boniface."

This sadness of which the good bishop speaks would seem to be a presentiment of what was then occurring at St. Boniface, the news of which he would not learn till his return. Leaving the zealous prelate to pursue his journey in the desert with a solitary guide, we ask our readers to accompany us back to St. Boniface.

The hospital shelter of the bishop's house had been extended, in his lord-ship's absence, to a great sufferer, a venerable missionary, Father Goiffon. This devoted priest, being on his way to the promptings of his zeal, left his companions behind and advanced alone on horseback, hoping thus to get quicker to his journey's end. On the 3rd of November he was overtaken by a furious tempest, alone in the midst of a great prairie, where he could find no shelter. A violent and intensely cold wind lifted the snow in thick clouds from the ground, Father Groiffon's clothes, which were still wet from the rain of the previous day, became one mass of ice. He still struggled forward till the close of the day. His general sufferings were so great that he did not perceive that to bth his men who saw and ascended the first white men who saw and ascended the Rocky the first time, I met near his house a 'In 1856, when I visited Beaulieu for the isions raines lake a church of noble dimensions rose.

"In 1856, when I visited Beaulieu for the intentions province of the Irst time, I met near his house a young man whose wife had been carried away by a pagan Indian of another tribe, and travelled through the country from Lake Superior to the Suke of the Woods and down Winnipeg river to the lake of the same name; up the river. A simene to the Lake of the same name; up the river assumeboine, where to the built Fort Bouge, on the point south of the river Assimeboine, where to the built Fort Bouge, on the point south of the river Assimeboine, where to the site of the same name; up the river assiment to the same nam "In 1856, when I visited Beaulieu for again a new marriage was necessary, as they had been so long separated from one another. Beaulieu, to whom he appealed for advice, felt embarrassed for some moments as to the counsel he should give. moments as to the counsel he should give.
At last, after some reflection, he made
the_following reply:—'If I lose an object,
I do not thereby lose my right to it;
consequently, if I find it again, I can
lawfully take possession of it. It seems
to me, therefore, that we can argue in the
same manner with regard to your taking
back your wife. However, in order not
to act imprudently, let us ask God to
enlighten us, and let us kneel down and
recite the reserv together for that enlighten us, and let us kneel down and rectte the rosary together for that cobject. Having prayed fervently to God for light, Beaulieu felt that he had given the right counsel to the young man. He then advised him anew to live with his wife, without seeking for any other marriage ceremony than that which had already taken place between them."

This was the first time Monseigneur Grandin visited Beaulleu and his family since he had been a bishop. Unfortunately they were then suffering great privations from want of food. With tears in his eyes Beaulleu informed the bishop that they had nothing but a form cannot be that they had nothing but a form cannot be the state of that they had nothing but a few carp to offer him to eat, as the floods in the river prevented them catching any other sort of fish; besides, his sons had failed in of han; besides, his sons had falled in their hunting expedition. "This being so," said his lordship, "I will spend the night in hearing the confessions of all who are prepared to approach the sacraments, and to-morrow I shall be ready to take my departure." This resolution was necessary to be adopted, for if the to take my departure." This resolution was necessary to be adopted, for if the bishop drew upon his own stock of provisions whilst stopping with Beaulieu, he would find himself unable to proceed further with his journey. Beaulieu was much grieved when he heard that Monseigneur Grandin would be compelled to go away so soon. The old chieftain earnestly begged the bishop to send a missionary to stay always with his tribe. "Formerly," he said, "whenever I asked you to send us a Father, you used to say to me that I should apply to the 'great priest,' now that you have become a great priest yourself, it is to you I make application. The chief trader has informed me that the sum of thirty pounds is compriest yourself, it is to you I make application. The chief trader has informed me that the sum of thirty pounds is coming to me from the sale of my furs. This is all that I possess in the world. I will put this sum aside for the support of the missionary Father. Moreover, he can count on the aid of our willing arms to have him to live." The following description.

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

TO,BE CONTINUED.

THE ENGLISH IN IRELAND. United Ireland.

Who could ever have thought it a couple of years ago, that some of the most representative men in England would in the autumn of '87 be addressing crowded and enthusiastic National demonstrations in every corner of Ireland, and that Conservatives and Coercionists would be exhausting their copious vocabulary of abuse in denunciation of the latest "Saxon invasion." Yet so it is, Mr. Gladstone has wrought this miracle. He has sown the seeds of amity between the two nations, and it has grown and tariven like the miraculous gourd of the Scriptures, which after a single night cast its refreshing shade round the prophet that planted it, "The English in Ireland!" What terrible recollections the words evoke. The English in Ireland! The devils in hell! This was the Irish notion of their occupation only a few years since—a hell of their own making. If the devil delights in discord, bloodshed, sin, and misery, most infallibly for seven centuries the English have done the devil's work here. There is a very remarkable book which bears this same name, "The English in Ireland." That eminent Liberal-Unionist, Mr. Froude, is the author. If we were anxious to rekindle bitter race-hatred between the the author. If we were anxious to re-kindle bitter race-batred between the

kindle bitter race batred between the two peoples whom God has made neighbors on the wide sea, we would commend that book to the perusal of our readers. English barbarities in Ireland are narrated there with graphic force; they are narrated with callous exultation. Mr. Froude does not deny the English savageries; he defends them. He is an orthodox and thoroughpaced coercionist. The Irish are in his view a cursed race set apart for persecution. It was the duty apart for persecution. It was the duty of the superior race to crush them down and stamp them out, and the only regret of the author seems to be that they have failed in the completion of their task. Can it be wondered that such savage and systematic tyranny as is such savage and systematic tyranny as is therein described and defended should have provoked on the other hand fierce hate and a wild hunger for revenge. The history of the English and Irish connection is the saddest the world can show. It is not a seven years, but a seven hundred years' war. England has been overhead all the time and Ireland down in the dust, but the struggle has never ceased. Ireland was beaten many a time, but conquered never. For his own safety sake, as it seemed, at last the English bull dog was compelled to keep his teeth tight clutched on the Irish wolf-hound's throat. Up to two year's ago this was what was called the union of the two countries. The union of two tne two countries. The union of two foes grappling to the death. In the Irish foes grappling to the death. In the Irish patriot's heart hatred of England struggled for supremacy with the burning love for his own dear land. It is the fashion for the coercionists of the present day to belaud the patriots of '48, whom the coercionists of that day (there were always coercionists and patriots) imprisoned and slaughtered without mercy. Coloniel Ffolliott the other day at the landlords' big bow-wow waxed eloquent in his eulogy of Meagher and Mitchell and his comrades thought of England and the English let him read the Jail Journal his comrades thought of England and the English let him read the Jail Journal—that marvellous and mournful monologue in which the brightness of Macaulay is combined with the scorching heat of Carlyle. Love and hatred beam equally through the wonderful book—love of Ireland and hatred of the cruel power that oppressed her. Hatred of England was one of the main links that bound the gallant Fenians together in more modern times. Heretofore revenge was almost as potent a motive with an Irish patriot as liberty. Englishmen were not, and could not, be blind to Irish hatred. With many well-meaning, just—aye, and generous Englishmen our National antipathy constituted the main obstacle to Home Rule. They admitted and regretted the injustice of the past. But the past they believed could not be condoned by confession or repentence. England, they knew, had earned Irish hatred. Their love for England tempted them to keep Ireland down. They doubted the possibility of friendship between two peoples who had inflicted and endured such wrongs. Home Rule, they feared, must lead to separation, and separation to war. They kept the handcuffs tight on our wrists lest we should use our liberties to strike. Such motives influenced many honest votes at the last General Election. English let him read the Jail Journal—

to strike. Such motives influenced many honest votes at the last General Election. They will influence none at the next. Race hatred is dead and buried between the two peoples. It is in vain that fero-cious writers in the Coercion Press, and ferocious speakers in Parliament and on provincial platforms strive desperately to galvanize the foul monster into life as the one enemy that can now defeat Irish freedom. They are flogging a dead horse; they are blowing a quenched fire. Mr. Gladstone has made peace between the two nations. He has taught them to know each other and respect each other. For the first time in all the centuries the two Democracies have looked each other squarely in the face, and clasped each other honestly by the hand. The English people have frankly expressed their abhorrence of the wrongs done to Ireland in their name by their enemies and ours. The English Democrat has addressed to his Irish brother the touching apology of Hamlet in the play. the one enemy that can now defeat Irish Hamlet in the play .-

"Let my disclaming from a purposed evil Free me so far in your mest generou thoughts, That I have shot my arrow o'er the house And nurt my brother."

f the can the can the can the can to day dear.

The Irish people have accepted the repentance and ricendship as frankly as it was offered. It is no wonder that the Coercionists are dismayed and enraged by the latest Saxon invasion. "The English in Ireland" have a new meaning and a new mission. Mr. Labouchere, M. P.; a to Professor Rogers, Mr. Conybears, M. P.;

Mr. Graham, M. P., and a host of others, are learning and teaching great leasons amongst us. Mr. Brunner, M. P., of all men living, has perhaps the best right to speak for English Liberals. He is the colleague 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 Stuarts. These men, fresh from the free atmosphere of England, revolt against the integration outblazes our own. They learn, too, how willing we are to be friends. The English people have been betrayed into oppressing 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 distant must go down before their united forces. It is no wonder there is rage and terror in the camp of the enemy.

Mr. Graham, M. P., and a bott of the senses? Such happiness as theirs in elther transient nor unces as theirs, but he happiness which the sund is ince tria, put and is ince tria, put to be independent of circumstances. And yet such a put the majority of men most highly prise, and the majority of men most highly

THE ONLY REAL REMEDY.

THE INTERVENTION OF THE CHURCH. At the great Catholic Congress at Liege

FOREIGN CATHOLIC PHYSICIAN IMPLORES At the great Catholic Congress at Liege, Belgium, a remarkable paper was read by the celebrated Dr. Petithan. 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 drunkness. Pius IX and Leo XIII realized this, they granted large indulgences to the League of the Cross that has been organized in England 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 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. Belireland and England are poisoned. Belgium, the most Catholic nation in Europe, is the most drunken. 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 immostal Encylicals. No danger is comparable to this plague of drunkness; none is more worthy of the supreme remedy which we humbly implore. 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 with saying to her: "Human reason is in peril, life is menaced. Science, politica, justice are impotent. Save us, O Mother!" After referring to the human means at 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 not right in saying that all these means are inadequate on account of the gium, the most Catholic nation in Europe, the eloquent doctor proceeded: Was not right in saying that all these mean not right in saying that all these means a are inadequate on account of the magnitude of the evil? They depend upon the cleverness of political electors, upon the good will of judges, upon the zeal of school teachers, upon the self-love of families—three elements permeated by collection. is not there! It is where God has put it —in the intervention of the Church, who has received the promises of Christ. She alone will never fail in her work for the

TEMPORAL HAPPINESS AND RE-

Catholic Review. One of the charges urged against the Catholis 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 de-picted by certain flippant talkers and picted by certain hippart talkers 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 a generous participation in the efficiency. in the free life of the woods and the water and a generous participation in the gifts with which nature has so bountifully besprinkled 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 new fetish-cuit, that they construe the rational restriction which Christianity imposes upon the passions and vicious

imposes upon the passions and vicious propensities of men into a merciles cramping of our souls and an unwarranted interference with our purant of harvanted the short sightedness and shallowness of this conception of religion is almost too obvious to require comment; yet its strange and extensive prevalence all but compels us to bestow some croise on it. atrange and extensive prevalence all but compels us to bestow some notice on it.

Montesquieu has well marked that the religion of Christ, while 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 spirit of its teachings conclusively proves the truth of this shrewd observation. In whom has a uniform cheerfulness shone whom has a uniform cheerfulness shone forth more conspicuously than in the saints! And if their lives have peen mortified and austere, have not their lips been free from the curl of a contemptuous cynicism and their foreheads free from 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 aerenty 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.

reason, since the pleasures which wealth can purchase are, in the main, of a grosser kind, and fail to stir the finer happiness instincts and joy capacity of our souls. What are yachts and horses and acres to 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 connested with bodily well-being, but thrives as well in the case of the pain racked 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 svrings

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 alone we are indebted for the charms of descriptive poetry, that through its influence men have 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 margent of the sea" and the flow of her arrowy rivers,

The Church is in fullest harmony with whatever is bright heartiful and free.

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 in 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. As the care of
this flock has been intrusted 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. cumstances 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 our lord."
Unexpected as this was, the villagers kept their word, and forgave him.

A lady from Syracuse writes: "For about seven 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 lady from Syracuse writes: "For

A. D. Noyes, Newark, Michigan, writes:
"I have enquired at the drug stores for Dr. Thomas' Eclectric 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 heatistics in project that

We have no hesitation in saying that Dr. J. D. Kellogg's Dysentery Cordial is without doubt the best medicine ever introduced for dysentery, diarrhæa, cholera and all summer complaints, sea 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.

Ministering.

"What though your feet are often "What though your feet are often weary.
On ceaseless errands sent.
And tired shoulders ache and ache so 'Neath heavy burdens ben!
Be patient, let the ones whom you ar Be patient, lest the ones whom your ing Be soon beyond your care; Lest little wsyward feet that you are

00T 15 100T.

Slip past you unaware " "Ah, then, no joy would seem so de

blessed,
As spending months ard years
In ceaseless service for the vanishe in cesseless service for the vanishe ings.
So vainly mourned with lears,
But while you have your dear on around you,
Do not regret your care;
Far essier aching feet and arms and

ers, Than aching hearts to bear." "And still beyond your household stretching,
Stretch forth a helping hand,
So many stand in need of loving com
All over this wide land;
Perchance some soul you aid to-de

May with the angels sing: Some one may go straight from your o table
To bar quet with the King "
-Unident

THE PRINCESS CASILDA

AND HOW, BY THE GRACE OF GOI CAME TO RECEIVE BAPTISM. I.

There once reigned in Toledo a whose name was Almenon and with the Christian King of Castile, Dor nando the Great, was on terms of c

friendship.

King Almenon had a daughter, Ring Almenon and a daughter, 1 Casilda, who was beautiful and ver der-hearted. A Christian slave tol little girl that the Nazarenes (for a Moors called the Christians) loved Moors called the Christians) loved God, their king, their parents, at their relatives. The slaves said als the Nazarenes never lost their me because even if they were deprived who bore them, they had another hin Heaven, whose name was Mary who was their patroness through liftheir consoler at the hour of death. Years passed by, and Casilda greature, in beauty and in virtue, mother died, and she envied the lot

Nazarene orphans.

Beyond the walls of the beautifu Beyond the walls of the beautifuden that surrounded the palace of King was a gloomy prison, in many Christian captives were si hungry and loaded with chains. Or Casilda happened to be walking if father's garden, when she heard lamentations of the poor captives, young Princess wept bitterly for and returned to the palace, her filled with sadness.

At the palace door Casilda me father, and, kneeling before him

said:

"Father! O my father! in the beyond the gardens a multitude of tives lament. Take off their chaine; the door of their prison, and let the turn to the land of the Nazarenes, parents, brothers, sisters, and wive weeping for them."

In the depth of his heart the Moor being dampter, because the warrened.

his daughter, because she was good, a loved her with a most tender love, was his only child, and the living im the beloved spouse whose lors he had the beloved spouse whose loss he had mourning for over a year. But still, a Mussulman and a King, he consist in the bold of the still o

have your tongue cut out, and your cast into the fismes; for such is the isbment decreed against those that

for the Nazarenes."

And he bastened to call the execu ers, in order to deliver Casilda into hands; but the young Princess once threw herself on her knees, and begg

pardon by the memory of her mothe the queen, whose death Almenon still mourning.

The King felt his eyes blinded tears, and pressing his daughter theart, he forgave her, saying:

"Be careful, my child, not to speak in favor of the Christians, nor even t compassion for them. The holy Prhas written: "The believer that will exterminate the unbelievers shall be terminated."

The birds were singing their swearols, the flowers were opening, an soft morning breeze was bearing the fume of the gardens to the palace of Moorish King. Castlds was very a she went to the window to seek for distraction from her melancholy thou she went to the window to seek for distraction from her melancholy thou The gardens looked so beautiful the could not resist their charm, and she out to walk through the fragrant sh As she went along, the Angel of (passion, in the form of a beautiful billy, appeared before her, and deligher heart and her eyes. The but flaw from flower to flower, and C.

flew from flower to flower, and Ca followed it, without being able to cate Finally, she came to a strong wall which the butterfly flew, leaving the

cess tired and disappointed.

Behind this strong wall Casilda I
the sorrowful lamentations of the Nazarenes, hungry, and loaded with ch for whom relatives and friends mourning throughout Castile; and ch strengthened her soul and illuminated

strengthened her soul and illuminates understanding.

The Princess returned to the Palace taking food and money, she retraces steps to the prison, following the buffy, which went before her again. Money was to win the favor of the guand the food was for the captives. had both food and money concealed it skit of her dress, when in turning corner of a path between the rose-beemet her father, who also had come o seek distuction from the gloomy that that oppressed him.

that oppressed him.
"What are you doing here so elight of my eyes?" said the King t

daughter.
Casilda hung her head, and turns red as the roses that were stirred by gently morning breeze.

But the King did not notice her

barrassment,
"I have come," he added, "to loo
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Ministering.

"What though your feet are often over-

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On ceaseless errands sen!
And tired shoulders ache and ache so sorely
'Neath heavy burdens ben!
Be patient, let the ones whom you are serving
Be soon beyond your care:
Lest little wsyward feet that you are guid-

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"Ah, then, no joy would seem so dear and

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As spending months and years
In ceaseless service for the vanished darl-

So vainly mourned with tears, So vainly mourned with tears, Eut while you have your dear ones still around you, Do not regret your care; Far essier aching feet and arms and should

Than aching hearts to bear."

"And still beyond your household duties

reaching.

Stretch forth a helping hand,

So many stand in need of loving comfort,

All over this wide land;

Perchance some soul you aid to-day, to-

morrow
May with the angels sing:
Someone may go straight from your earthly

Some one may go at a land table

table

To banquet with the King "

— Unidentified.

THE PRINCESS CASILDA,

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

There once reigned in Toledo a King, whose name was Almenon and with whom the Christian King of Castile, Don Fer-nando the Great, was on terms of cordial

riendship.

King Almenon had a daughter, named Casilda, who was beautiful and 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 emboured 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 palsec of the King was a gloomy prison, in which many Christian captives were sighing, hungry and loaded with chains. One day Casilda happened to be walking in her father's garden, when she heard the collections of the collection of the maiden, when the father's garden, when she heard the collections of the collection of the rose began to re-appear on her pale cheeks.

"Take my kingdom!" exclaimed Almen.

Beyond the walls of the beautiful gar-den that surrounded the palace of the King was a gloomy prison, in which many Christian captives were sighing, hungry 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.

filled with sadness.

At the pa'ace door Casilda met her father, and, kneeling before him, she

"Father! O my father! in the prison beyond the gardens a multitude of cap-tives lament. Take off their chaine; open the door of their prison, and let them re-turn to the land of the Nazarenes, where parents, brothers, sisters, and wives are weening for them."

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 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 phot decreed should be punished with death. Therefore, he concealed the feel-ings of his soul, and in an angry voice

said to his daughter:
"Begone, false believer! begone! I will have your tongue cut out, and your body cast into the fismes; for such is the pun-ishment decreed against those that plead

for the Nazarenes."

And he hastened to call the execution-

exterminate the unbelievers shall be ex-

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

could not resist their charm, and she went out to walk through the fragrant shades. As she went along, the Angel of Com-passion, in the form of a beautiful butter-ily, appeared before her, and delighted her heart and her eyes. The butterily 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 Prin-

cess tired and disappointed.

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

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 Mather of the Navarenes and

invoked the Mother of the Nazarenes, and tried to speak.

Almenon, 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 lillies in the royal garden; the light of her eyes went out, and blood gushed from hetween her line and dead 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. Death would come quickly.

III.

The skill of the physicians of Toledo was of no avail to restore health to the Princess, and then Almenon summoned the most celebrated doctors of verille and

Cordova, but also without success.
"I will bestow my kingdom and my treasures on him that will save my daughter!" exclaimed the efflicted mondaugnter!" exclaimed the sillicted mon-arch, 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 coze 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

cheeks. "Take my kingdom!" exclaimed Almenon, beside himself with joy, and weep

ing 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 daugh-

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

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 Ghoat."

The Princess felt an indescribable hap piness, like that which the Nazarene slave told her was enjoyed by the blessed in Paradise. She raired her eyes to heaven, and exclaimed:

"Who are you, O wonderful physician, who are you?"

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 ON 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 ser 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 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 ross-beasshe 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 morning 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 had been to them all, First of all, when

they were born He gave them three great gifts. He gave them an understanding, or an intellect, as we call it—a reason 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 has given us a heart, and that heart is like His own, and the heart of God is love. And, thirdly, He has given 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 size him. to him and give him a penny, we are doing a good act, an act which God will reward when we stand before Him-and it is an act of our will. But if we see a nt 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 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 Bapticm? 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 in 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 then, I say to 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 nnocence? Will their white robe of 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 hope 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 munion 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 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 innocent at school comes back to us, afte innocent 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 Paptism, 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, he or she will be steadfast against tempetation she will be steadfast against temptation and persevere in the right way; but in the moment in which intoxicating drink darkens the reason, blinds the consci-ence, and sets the heart and passions on And he bastened 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 restored life and health to the daughter which one may not fall. And therefore, dear children, as God loves you and as 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 tempta-tion, for if you never know the taste of intoxicating drink you will never be tempted. If you are brought up to drink 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 wont 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 They send their children to the public-house to fetch beer home, and the poor little boy or poor little girl will go to the publichouse and hear 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 publichouse to fetch drink for his parents. He was "treated," as they say, that is, some wicked man or 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 grown-up people who hear my words will know that they are just as good for them as for you, dear children, and between the grown-up people and you there are the young men and young women. There are some of them here, and I say to them. I way you for God's between the grown-up people and your there are the young men and young women. There are some of them here, and I say to them: I pray you, for God's sake and for your own soul's sake, to take the pledge and keep it faithfully to the end of your life. Sometimes I am told calldren do not understand what told calldren do not understand what the set of th

the pledge is, and I always answer, "Children understand the pledge better than you do." Then I am asked, "But can children keep the pledge?" and I answer, "CHILDREN CAN KEEP THE PLEDGE BETTER

THAN GROWN PEOPLE, for if they have never got to love the ste they will never know the tempta-on." There are foolish fathers and mothers who give their children intoxi cating drink, and then when they grow up scold them or perhaps beat them because they frequent the publichouse. Who taught them the lesson? Who led them in the more in the mo them in the way? Oh, how happy will it be for fathers and mothers who on their death bed have sons and daughters standing by their side that never were intoxicated in all their lives. They can lay their heads on the pillow and say with joy. "I can leave these children of mine in the world without fear. They have grown up under my eye walking in have grown up under my eye, walking in the way of eternal life. They will con-tinue to do so, and God will take care of them." Therefore your parents are doing a good thing in letting you take the pledge, and you are doing a good thing in taking it. And if any one says to you, "You can't keep the pledge, it will make you so weak," say to them, "The strongest creature in this world is a horse, and that never drinks anything but water."

And if they say to you. "Your keetle." And if they say to you, "Your health won't stand it," say this: "That by the judgment of all the best doctors and surgeons there is nothing that causes so much sickness, disease, and death as in-toxicating drink,"

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 Mr. William O'Brien sald—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 of the Coercionists, a dangerous associa-tion, 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 underrate the severity of the struggle that is before us, the hardship and the suffer-ings that it will entail during the next few months. But I confess that, looking around at this meeting, listening to the long catalogue of new members that have just been proposed, and knowing what 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 dismal-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 months. But I confess that, lookir were taking their seats on the Switch Back Railway of Coercion, and I cannot help Railway of Coercion, 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).

(loud applause).

FATAL POLICY.

The Marquis of Hartington 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 Lesgue was a fatal piece of impolicy, and would lead the Government into undesirable courses in which the people of England would not follow them (applause). I confess that that them (applause). I confess that that mournful warning of the Marquis of Harrington convinced me more than even that the buoyant eloquence of Mr. Gladstone that the people of England will not stand by and see us dragooned and struck down in the interest of a gang of robbers, and convinces me that we have only to offer a cool, resolute, and steadfast resistance to his proclamation to ensure the destruction of the Government that composed it, and to bring back soon Mr. Gladstone with plenary powers to complete his great work of conciliation in Ireland (applause).

THE PLAN OF CAMPAIGN. When we have the coercionists starting out with the admission that they cannot point to one single claim we have made point to one single claim we have made under the Flan ze 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 slinking into the opposite lobby, and even Mr. T. W. Russell (hisses) 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 who never committed themselves to any great reform that they did not carry tri-umphantly in the end, when you have the greatest intellects and the honest hearts of greatest intellects and the honest hearts of the English masses encouraging us and inspiriting us to stand up to our organiza-tion, 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 (applause). It would be an insult to them to think that they required any incitement or inspiritment 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 Government must not be allowed to suppress the right of free speech, of public meeting, or of free printing in this coun-

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 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 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 small est degree infringing the common law of England, and I confess that if his proposi-tions were printed and hung up in every cabin in the land that they would consti tute

AN AMPLE 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. AN AMPLE MAGNA CHARTA and to combine with every other tenant for the purpose of refusing the exorbitant rent. They have a right to combine together for the purpose of refusing 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 sail or to held any transactions with them (hear, hear.) and of refusing to buy or to sell or to hold any transactions with them, always without offering any personal vio-lence or outrage to them, and it is just because we have formed and discovered the knack of boycotting landgrabbers without hurting a hair of their heads that the Government consider the National League such a formidable and dangerous sesociation. 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 the apprention as an individual—that 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 and refuse admittance to the police until they have broken in their way with crowbars and aledge-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 in 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 the will be a like in the suppressed that the whole country around should assemble, and I think I can ing 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 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

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 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 dropped from you both as the sawdust say this, and I believe also that those who say this, and I believe also that those who are especially useful or likely to be specially 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 parish from end to end of Ireland that would not deserve to be wiped out of the map of Ireland that would not produce pienty of fine stranging fellows. out of the map of Ireland that would not produce plenty of fine, strapping fellows too 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 half dozen men who collect together in the chapelyard or round the chimney corner of a neighbor.

A PLAIN PROGRAMME.

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 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-burnings between nations of men whose deepest desire is to live in friendship and peace with one another. Well, it seems to me that that is a plain programme (laughter).

Is stretching blindly hither and yon. Beneath the rose trees there will be drifting heaps of red and white. So it is with the storms of the heart. Sunshine may subtle influence to promote the growth and beauty of the precious plants therein, it must first repair damages and heal the politing hail of reproaches, the harsh dies is a plain programme (laughter).

If you find that your husband has faults —as undoubtedly you will—let them be word. It demands no condition except a spice of manhood in the young men of the country (applause). It is a programme of simple defence, and not of defiance, and believe me, the more determined the Irish people show themselves to carry out that programme. people show themselves to carry out that programme, the less the Tory Govern-ment will be disposed to face the music (laughter). Unfortunately the Irish ten-antry cannot afford to wait, and must move even before the Government begins suppressing the branche

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 of the most investibility of the result. invertebrate and the most contemptible character. They are men of whom history 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 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. 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. 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 comething to show that they can save something to show that they can save

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 feeble 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 MASS MEETINGS. land within the next few weeks thunder in his ears the demands they have to 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 soon or too state the delays that there must be no 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. 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 dur-ing meals has gone out of fashion in a number of boarding schools. And that the abolition of the traditionary torture the reading of some edifying book dur-ing meals—has been followed by good effects.

The usage of keeping silence and of listening to reading at breakfast, dinner, and supper, was good in its time, no doubt. But medieval digestions and medieval interest in the nasal droning of good sentiments were in better condition than they are in our time.

If directors of schools want to change 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 garment, 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 truth in the other; and, with their blended rays falling with steady light upon your pathway, walk safely to the upon your pathway, walk safely

Some one says that "the quarrel of

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 in contrast to the dark rolling clouds, 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 storms of the heart. Sunshine may follow them; but instead of wielding its subtle influence to promote the growth

and restlessness during sleep. Mother Graves' Worm Exterminator is pleasant, sure, and effectual. If your druggist has none in stock, get him to procu for you.

Physicians

Government can substantiate this part o

their case, which it will be very difficul

The Conservatives and Liberal Union ists 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 nor

that an army must be sent into Ireland

if the Coercion law is to be enforced; and that, perhaps, a larger army than Eng

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 unde

THE CATHOLIC RECORD RICHMOND ST. EN P. COPPEY, M. A., LL-D., CG. COPPEY, PUB. AND PR

GENERAL AGENTS: Donat Crowe and Luke King. OTTAWA AGENCY: OFFAWA AGENCY: S. J. Coffey, General Agent, 74 George St. ms Pan Awrent.—One Copy, 68.00; Copies, 57.50; Ten copies, 315.50. Pay-in overy case in advance. se of Advertising — Ten cents per line insertion. writing for a change of address twariably send us the name of their

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 etter we wrote in a former issue of the RECORD; and now he throws off the mask of liberality to Catholics which he form-erly assumed. We have been accustomed to read in the columns of that journal such

"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

"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 siming at a peaceful reconquest of the colony, that with this purpose in mind she is making Quebec, to use Mr. Gingrae's words, as Catholic as the Treaty of 1763 will allow; and that this is the secret of the growing disastisfaction in the English settlements which yet remain unobliterated."

At least the cest is let out of the head

Catholicity is flourishing in Quebec. The priests are zealous, the people believe in and practice their religion, Protestant-ism, according to the Mail, cannot hold its own side by side with the Catholicity of the Province: it is acknowledged that Church makes use of only peaceful methods, which she has the right to use, rding to the Treaty by which Canada coded to England, but with all this English settlements" are dissatis-

but if it be true, the sconer the grumb-lers 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 | cases of supposed hardship which have | for the perfecting of the saints, for the do not believe that the Quebec Protestants to any considerable extent partake of the intolerant spirit exhibited by the Mail and Mail has been harping with indomitable perseverance. The first is the case of There could be no admission more daments which were enunciated by Mr. Weir a few weeks ago, in a letter to the Mail, are those of the respectable commer-cial 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 permeates even to the ignorant among the His reproach to the Mail is equally effective and deserved : "You are accumula ing 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 may aunounce 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 sailing under We believe firmly that the Catholic Church is the one true Church, and that, consequently, Protestantism an erroneous system. Our religion, how-ever, 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 charit able 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 crutade. Abler and honester pens than that wielded by the Mail have essayed before now a similar crusade, and have falled, 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 fest 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 neigh-

men of the Province of Quebes, who are different race and religion from themselve.

The cosselon which the Mail takes for endowing the opinions of the Montres
"Protestant Minister" arises out of as
able letter written by the gentlemanly and
scholarly editor of the Minerce, Mr. Joseph Tasse, to that journal. Mr. Tasse po out that so far from the British mind

out that so far from the British minoritin Quebec being treated with arrogano. "No minority is more fairly, more hand somely treated in the whole Dominion Its educational system is under its absolute control; and it has a greater number lute 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 Mod in reply declares that the tithe system in force in Quebec "provides the Church with a motive for getting rid of the Protestant population." The tithe-

of the Protestant population." The tithe-system of Quebec applies only to Catho-lics. 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 Protestante of Ontario to interfere in the matter; and if they do, they need only expect to be snubbed for their pains. The Mail's insinuation that "the Church" is endeav oring to benish 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

The Mail adds that "the English minor ity 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 M 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 mejority in Ontario deal with the Catholic minority? In the same offices which the Mail and the Gleaner enumerate, the Catholic names are com paratively 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 of the Holy Ghost coming upon you, and as in any way inferior, he will be sadly you shall be witnesses unto me in Jerusa. 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

But we must not overlook a couple 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 municipa effect which brought the English settlers under the operation of a municipa 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 benefitted 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

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 Francophobiacs 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 bors to believe that they are to be so of violence against the Seminary's rights hoodwinked by the Mail's frantic appeals to bigotry as to inaugurate a war of property against the wish of the Semin-sectionalism with their fellow-country. It does not improve the Indian

elaim 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 Cash-Mariana and Cash-Mariana at the Seminary are a

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 Metiakahtla in British Columbia. The settlement had been civilised and instructed by Mr. William Duncan, a lay missionary of the Church of England. Then when an English Church also were not to be the control of the Church of England. Church clergyman was sent to continue 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 doctrines 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 wrouged; and under this impression they 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 re-

Where are the Mail's denunciation against the Church of England on thi scount? Where are the Ontario and malcontent Quebec warriors who propose to take up arms to right the wronge of the Metlakahtlane? This the Mail's following should certainly do if they are influenced solely by love of justice their declaration of war against the French-Canadians.

AN APOSTOLIC MINISTRY.

The Christian Guardian of the 5th inst. copies approvingly from the New York day," in which the following occurs : 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 unveiling 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 Ohrist 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 try," when he selected his Apostles and said to them, "you shall receive the power you shall be witnesses unto me in Jerusa-lem, 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 Apoetle of the Gentilee? "He (Christ) gave some Apoetles, and some Prophets, and other some Evan-gelists, and other some pastors and doctors,

aging to Methodism and the other nondescript 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 omis-

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 deficlency by the authorized organs of Pro-

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

a schiem from the Anglican body. It is true that in the same article it is asserted: "We claim an equally certain historic con-nection with primitive Christianity for Presbyterians, Methodists and other Chris-tian bodies." This, however, evidently tian bodies." This, however, evidently refers to the pretended identity between primitive Christian doctrine and the doctrines 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 slike. In saying above that "to say the most of the sects have no ministry derived from the Apostles," it is not to be supposed that we mean that any of then 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 caling now with the condition of the great oulk and vast majority of Protestants. If a hostile country? 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 con-

as being of human, instead of Divine, equirement in regard to the Church mintry. St. Paul says .

nection." What would more satisfactorils

stablish "historic connection" than un

dentable lineal descent? The pretence

therefore, that this succession is unneces

sary, is a plain admission that they do not

possess it; and its non-possession is of itself sufficient to condemn all these sects

"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 night be made a high-priest, but he that ald 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 tunics, and gird them with a girdle, to wit, Aaron and his children, and thou shalt put mitree 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 Asron were not permitted to offer a humanly-invented manded them . . . fire coming out from the Lord destroyed them, and they lied before the Lord."

When afterwards two hundred and fifty rinces 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 offices. 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 can 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 appoin-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." I Cor. iv., I. 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 thay may adont. ration 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 Lesgue. He was accom-panied by Mr. O'Brien and a large number of friends. His progress to the court was made the occasion of an evation 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 the historic validity of the claim. John Wesley, Archbishop Whatley, 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 the C SOLDIERS WANTED.

The supporters of the Salisbury Gov-The supporters of the Salisbury Government are not satisfied with the weak-ness 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 verse of one packaling." try is on the verge of open rebellion."
This would require an army to sustain it.
Mr. Balfour's methods have incressed
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
Purple and France for purhing their in. Russia and France for pushing their in-fluence 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

IRELAND IN AMERICA.

Mr. Parnell has shown his usual tact. discernment and forsight in his selection of Mr. Arthur O'Connor and Sir Thomas Henry Grattan Esmonde, both members of the House of Commons, and represen-tative 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 insentimental class of Americans who are tired of the poetry of Ireland's miseries, and want to see exposed in all its nideous nakedness the rock-bottom foundation of her sufferings. The repreentatives of the Irish party who have lready 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 ame direction will be invested with a permanency and influence which will bring over to Ireland's cause many of he hesitating and even hostile in Amer-

Of Sir Thomas Henry Grattan Esmonde, M. P., we need only say that he is one of the most promising, popular and persussive of the younger contingent of Mr. Parnell's following. He comes to America as a representative of the landlord class, to expose and denounce the iniquities of that unhallowed 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 really doubts. When this end is reached worship to Almighty God; and when they presumed to do so "offering before the them welcome and inviting the citizens we may look for a development and them in full force at their inaugur meeting, said amongst other things de erving of note :

serving of note:

We should convince the representatives of afflicted but undaunted Ireland that our own faith 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 American feen 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 ifest that no Irish American 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 weap-ons 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:

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 Irish-hating England, represented by a short-lived Unionist majority in Parliament, and there is the new Irish-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 distinc. tion between the two Englands-England the humane and sympathetic—and England the selfish and oppressive. One

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, bowever, is not now the case. The Eng. lish democracy, representing more than half of England's population and political power, not only fully understands Ireland's wants, but are firmly deter-mined to do her justice. To strengthen the hands and heart and head of this England of Gladstone is the fixed pur-pose of the Ireland of the Old and New Worlds. At the New York meeting, presided over by Mr. Charles A. Day the Sun, the following resolutions, pro-posed by Judge Noah Davis, were, after speeches from the Irish delegates, unan-

speeches from the Iriah 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 stiff 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 institute.

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 principles underlying our citizenship if our sympathies did not go out warm and fervent toward those struggling for the rights we ourselves enjoy.

fervent toward those struggling for the rights we ourselves enjoy.

We therefore but godspeed 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

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

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.
Reviewing our pledges to stand by the

cause of home rule until the end is reached, we ask the men of New York to rally around the banner of the Irish National League and make it a powerful aid in the struggle which the Irish people are so gallantly making for freedom and

happiness.

The sentiments here formulated, accepted and proclaimed by the citizens of New York, will find ready endorsation throughout the country. America, which enjoys Home Rule itself, which hates oppression and loves freedom, is resolved to lend Ireland the full weight of her powerful moral support to the very end of the chapter. That this end is fast coming is now clear as the sun at noonday, and that it will be Home Rule for Ireland no man with a mind to think commercial power of the English-speak. ing countries in the world, now unthought and undreamt of.

LATEST PHASES OF THE IRISH OURSTION

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 Abery St, 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 any-thing different on the part of the Irish people. He was convinced more strongly than ever that Ireland needed Home

The Chronicle (Government organ,) says: "The breakdown of the first prosecution under the Crimes Act 1 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 sgainst Mr. Sulfrish race at home and in America is at livan 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 counsel points out that this is of the most painful features of the Irish equivalent to permanently disabling the prosequestion in times past was that the man cution, and that all similar prosecutions who declared himself the friend of Ire- will fall, under this precedent, unless the

land had almost perferce to become

the Coercion Act. EDITORIAL NOTES.

No converts from Catholicism were ever obtained by the Mormons, says a former

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 decid. edly, 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 re-sided 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 Scotian Synod were obliged to look elsewhere for a Bishop to occupy the See of that Province. At first the Synod coked 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 untry or leave his beloved Ameri can Church. Archdeacon Gilpin of Halifax in a letter to a Halifax paper states that by leaving the Nova Scotia Synod to learn his decision through so indirec a way, he has treated the Synod, "to use a mild term, with great discourtesy." It is supposed that the Synod will now or 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 Consti-tution, but he regretfully declined. In their case, which it will be very difficult

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.

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Government can substantiate this part of 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." Be ween the lines, it is easy to see that he wishes it to be inferred that Americans should lock with distavor 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

these columns. If the American Union had been created and administered after the fashion of the Legislative Union of Ireland with Great Britain, the war of secession 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. Stephen's 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

That the American speaks truth, 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 sympathisers with oppression.

and right. . . . For two score years, now, he has been the leader of progress in

the British islands."

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 domitable 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 Irishwoman will not stand to be his target.

It was expected by the Secretary 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 writs of court invariably emanate or are supposed to emanate from the Chancel-

DIOCESE OF LONDON.

THE NEW ST. JOSEPH'S CHURCH AT CHAT.

THE MEW 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 railways
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
Londou, 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. Marentette, will render Mozart's
Twelfth Mass, accompanied by Spiell's
orchestra, of Detroit. The vocal and
instrumental music will be of a high
order. Among the noted lady solo
singers from a distance will be Mrs.
William Petley, of Toronto, Mrs. M.
Murphy, of Hamilton, while our town
will be represented by Mrs. R E. Gosnell,
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 Patrokrawate

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

Special to the CATHOLIC RECORD.

CARDINAL TASCHEREAU AT ST.

MICHAEL'S COLLEGE. The visit of Cardinal Taschereau to St 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 students but a short time for prepara-tion; yet, by starting at an early hour and working with a will, everything was in readmess for the reception of the illustrious visitor. The preparations, though not elaborate, were as complete as the short time at their disposal would 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 expected from and to 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 tollowing the dais prepared for him the tollowing address was read by one of the students To His Eminence the Cardinal Archbishop of

Quebec:
MAY IT PLEASE YOUR EMINENCE, The presence 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, grati-tude and reverence that rise unbidden

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 Church next in rank to Christ's own vicegerent 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. Muchael'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 for remember, that the el doubly proud to remember that the feet 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 solicitous love and vigilant, jealous care you have watched over the interests of Catholic education 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, fails not in every branch of knowledge to keep abreast of the age, are comparatively few. We labor under ere 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 enuncia-ted in the motto "Faith, Religion and Fatherland," and of which Your Emin-erce 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 throughout the Canadian church a year ago, we are gladdened to-day by the opportunity offered by your Eminence's presence, of expressing the same sentiments of and unflinching advocate. expressing the same sentiments loyalty and affection.

Assuring you, most illustrious Car-dinal, that the words we have uttered dinal, 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. MICHAELS' COLLEGE.

Toronto, Oct. 7, 1887

of St. Michaels' 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 praesertim 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 young-

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.

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

Special to the CATHOLIC RECORD.
MIDNIGHT BURIAL.

Mount Forest, Oct. 9th, 1887. 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 removed
by his brother William Cassin of Buffalo,
when went for that purpose the long and who went for that purpose the long and weary journey. The funeral was expected to take place early in the afternoon, but to take place early in the afternoon, but owing to unforseen 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 contagious nature of the disease of which the young man died it was deemed more prudent to inter the corpse that night. The train arrived at the Grand Trunk depot at 930 p. m., bearing the beloved remains. The funeral 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 clergymen present, Rev. Father Cassin, brother of deceased: hears rode the clergymen present, Rev. Father Cassin, brother of deceased; Father O'Connell, of Paris, and Father Father O'Connell of Paris, and Father Burke, of Arthur. Next came the pallbearers, followed by the hearse, which was drawn by two snow 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 com-panions we hope of the dear panions 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 could reach the road was dark with vehicles. The cemetry 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 bis acquaintance. He was cut off in the flower of manhood at the early age of twenty five. But a successful life conslate not in many years, but in virtuous act. And such was truly the life of Mr. Cassin. Although far from the home of his child-hood in the distant land of lovely Erin, loving hands lowered his remains in the grave and tender tears of sorrow molstened the Capadian 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 warm-heartedness and kind pleasant disposition. heartedness 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. R.

pecial to the CATHOLIC RECORD. MONTREAL CORRESPONDENCE.

His Grace Archbishop Fabre returned on Monday the 3rd from his trip to Man-itoba and the North-West. During his tour His Grace consecrated several new

others.

Cardinal Taschereau arrived on Tuesday 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 McGarvey, B. J. Coughlin, J. H. Semple, Alderman W. Farrell, and many others, including several French clergymen and gentiemen. After a few words of welcome from the Rev. Father Dowd and an introduction to those present, the party gentiemen. 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 were 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 orchester playing the Sacred College March. A choice programme of song and music followed, and an opereta 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

tribute to the heroic services rendered by him to the Irish exiles during the first years of his priesthood. At the conclusion

bless you, and now prostrate as you are in my presence I invoke upon you my bless-ing and also on your dear Irish parents, whose solicitude for your religious train-ing is one of the brightest features in their

character."

In the evening a banquet was held at St. Patrick's, amongst these present being His Grace Archbishop Fabre, His Lordehip Bishop Healy, Monsignor O'Bryan, Monsignor Marois, Vicar Gen. Marschal, Rev. Fathers Dowd, Marcoux, Verreau, Beaudien, Boyle, Sentenne, Lecocq, Lavigne, Deguire, Foville, Quinlivan, Toupin, J. Callaghan, M. Callsgban, McCallen and many others.

Callaghan, M. Callaghan, McCallen and many others.

Wednesday morning St. Patrick's church was filled to overflowing, the occasion being the marriage of Miss Louise Emma G. Sills, daughter of W. B. Sills, and grand netce of the Cardinal, to Mr. Chas. F. Bouthiller, son of the late Sheriff Bouthilter. High Mass was said by the Cardinal, assisted by Rev. Father Toupin and Rev. Father Beaubien. Rev. Father Quinlivan, assisted by Mgr. Marola, 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 sent. 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 choir 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 ding 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. Bouthilier 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 Monsignor Marois, his private secretary. Monsignor O'Bryan 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 Sarsfield school tendered a reception to the Rev. Father Carrviere, 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 An election was held at the Mother House of the Grey Nuns on Monday, the 4th, when the following changes were made: Rev. Sister Fillstrault replaces the late Mother Deschamps as Mother Superior, with the Rev. Sister Michaud, first assistant; Rev. Sister Parent, 2nd assistant; Rev. Sister Painchaud, 3rd assistant, and the Rev. Sister Pelletter, superiores of novices. ioress 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 under the direction of the Rev. Father Rollman. It was held in the church of the order, and was well attended through out. 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 Rullman 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 of the choir and the members was most impressive and in keeping with the occa-

tion.

The order is very prosperous, having a very large membership, which is constantly

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. L. J. A. Derome Brother's Minister and Mr. John O'Neil 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 in a great measure to the warm interest shown by the members and their untir-ing efforts towards the advancement of ing 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 Abstain-ers and many of them are officers and ers and many of them are officers and earnest workers in the ranks of our T. A. & B. Societies.

FASHIONABLE WEDDING AT

him to the Irlah 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 varieties and the masterly plano executions of the lady pupils of St. Patrick's Academy, under the direction of the Congregation of Norte 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 gratefuliness I appeal to heaven to

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 tor of St. Gregory's, performed the impressive ceremony. The bride looked charming in an ivory satin dress, train 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, bonnet 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 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 ers of rice and congratulations for a happy future from a large number of

Special to the CATHOLIC RECORD.
CATHOLIC NEWS FROM NEW

CONFIRMATION. During a recent tour through the north eastern portion of his diocese, Bishop Sweeny confirmed eleven hun-dred and twenty one.

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

About ten years ago Rey. Jas. Mc-Devitt, the venerable pastor of St. Dun-stan's, had charge of a dozen different churches. Successive parishes have been formed, until, at present, Father Mc-Devitt is relieved of all his outlying mis-

OUR LADY OF THE HOLY ROSARY. Such is the name of an elegant little church recently completed by the Cath-olics 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 particular than the past decade the few Catholic residents of the particular to the particul the past declare the lew Catholic lea-dents of the parish heard mass occasion-ally in a private house, or a public hall, but within the past two years they 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 Sweeny, who lately administered confirmation to farty-one confirmation to forty-one members of the congregation, is the first Catholic official capacity.

PERSONAL.

PERSONAL.

Rev. T. Casey, former curate of St.

Dunstan's, Fredericton, is on duty at the
Cathedral, St. John,

Rev. L. DeChatillon, late of the diocese of Santa Fe, has assumed charge of
the arduous mission of Salmon River,

Rev. F. Beil, C. SS. R., for some years

past connected with St. Peter's, Port-land, has been appointed to a charge in Philadelphia. Father Bell is a zealous missionary, an able preacher, and a most 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.

ST JOSEPH'S COLLEGE ITEMS.

ST JOSEPH'S COLLEGE ITEMS, BT JOSEPH'S COLLEGE ITEMS,
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

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 which its common country of the lately on tween 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.

aulted in a victory for St. Joseph boys.

ELECTION OF OFFICERS.

At the semi-annual meeting of the Irish Literary and Benevolent Society, St. John, N. B., held on Oct. 5, the following afficers were chosen for the next

lowing 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. Lantalum, Ald. E.
Hayes and M. J. McCullough.
Librarian—S. McLaughim,
Deputy Librarian—John Cronin,
Sergt.-at-arms—John Lenihan.

world's busiest throng she moved il calm of God's eternal years; ers of her sweet purity the while fresher for the dewing of her tears.

rithal, a strong and patient soul o inward suffering joyously; g, died; and dying lives to dwell se end is long Eternity.

NEWS FROM IRELAND.

In the House of Commons, on the 9th instant, on a motion for the reading of the Expiring Laws Continuance Bill, Mr. John O'Connor resented the stigma which was sought to be placed on Ireland by the Sunday Closing Act, It gave the Irish people, in his opinion, the character of intemperance without any grounds whatever. Mr. Sexton considered it an experimental act which had failed in its object. Mr. Smith put a stop to the debate by declaring emphatically that the Act should continue in force, at all events, for the present year. It is said the new Under-Secretary for Ireland will be selected from the ranks of the Catholic Tories. The change, if made in that direction, will not be much for the better.

for the better.

The Irish papers state that an unfair and irritating system of esplonage and general persecution is at work, at the hands of the police in the country districts, against licensed publicans of respectable character, but who happen to be Nationalists or suspected of Nationalist tendencies.

Carlew.

The Constabulary force in Carlow is out to be augumented by an additional a men, and preparations are being in the barracks for their accommotion. In the Carlow police district a members of the National League are ly one per cent of the population, a constituted law-breakers of the stle must have a wholesome fear of a influence exercised by the local anch of the National organization unst rack-renting.

pose of erecting a Celtic cross over the grave of their late patriotic and gifted pastor, Rev. Patrick Neary, whose exertions in the cause of the suffering tenantry, won for him the love and esteem of the Irish race. His loss to the tenantry was irreparable, not alone to those of his own parish but of all Ireland, from coast to coast.

Louth.

The new Catholic Church of St. Peter's Parish, Drogheda, which is being erected as a memorial of one of the grandest figures in the history of Irish Catholicity, the Venerable Archbishop Oliver Plunket, who was martyred at Tyburn in 1681, promises to be most creditable to the town, and the Venerable Archdeacon Murphy, the respected parish priest, and his people. The first section of the building is nearly completed.

Mgr. Persico, on Wednesday, Sept. 14th, visited Bantry and was presented with an address on behalf of the clergy of the Deanery. He was also presented with an address by the children attending the Convent of Mercy. His Excellency stayed at Bantry House as the guest of the Earl of Bantry, and was visited in the evening by Mr. J. E. Barrett, J. P.

Sir John Pope Hennessy, Governor of Mauritius, has been sworn in as a Justice of the Peace for Cork County.

A beautifully-embroidered stole has been presented by the Cork Home Manufacturers Association to Father Hayde on his departure from that city. The stole is made of rich white moire, by the Sisters of the Good Shepherd Convent, with gilt embroidery, of various fine designs, and with gilt fringes.

At the great meeting in the Cork Assembly Rooms, on the 10th ult, which was addressed by Mr. Labouchere, the following letter was read by the Most Rev. Dr. O'Callaghan:—"I cannot be present on the platform this evening, but I thank Mr. Labouchere and his fellow members of Parliament for their visit to Ireland, especially at the present

and though it should be centimed for twenty years it will not succeed in uprocting from the hearts of our people the determination to seek, by fair, constitutional means the measure of justice enjoyed by civilized nations."

The Very Rev. P. Hill, P.P., V.F., late P. P. of Barryroe, has been appointed by the Most Rev. Dr. Fitzgerald, to succeed the Very Rev. J. Molony in the pastorship of Rosecarbery. The Rev. Stephen O'Brien, C. C., Clonakilty, has been appointed P. P. of Barryroe.

The Most Rev. Dr. Carbery, O. P., Bishop of Hamilton, Canada, is still sojourning in Cork, where, we regret to learn, his health is far from being restored.

stored.

Limerick.

On the 16th ult, a deputation from the English Protestant Home Rule Association arrived in Limerick. Contrary to expectation, Mr. Michael Davitt or Mr. Conbeare, M. P., did not arrive, but the deputation included Mr. Pickersgill, M. P., and Mr. Bateson. They were cordially received by the Mayor and Corporation, the High Sheriff, W. H. J. Gill, M. P., and several of the leading citizens. A band played suitable airs. The English visitors, from the windows of Cruise's Hotel, addressed the crowd in the street. After being introduced by the Mayor all spoke briefly, the burthen of their remarks being that they brought a message of peace, conciliation, and sympathy for the people of Ireland in their struggle to attain Home Rule. Rev. Mr. Lawrence said that when the next general election cams, the people of England and Ireland would march aboulder to shoulder to glorious victory under the Green Banner of Ireland.

On the 12th ult, Miss Barry, who was that day discharged from Limerick Jail, after undergoing a month's imprisonment, the punlahment accorded her under the Crimes Act for her gallant conduct at the famous Elton eviction, was received by a large number of friends, including members of the Knockaney and Ballylanders Branches of the League who came to meet her when leaving the town, and an immense crowd headed by the Victuallers Band accorded the lady a marked ovation; Mr. Finucane, M. P.; Rev. Father O'Dwyer, C. C.; Mr. John Moloney, and others, being among those present.

We regret to announce the death of the Rev. J. McCarthy, of St. Lawrence's, Birkenhead, at the early age of 28, which took place on the 3rd inst., at the Presbytery of St. Lawrence, Birkenhead. The deceased clergyman was a native of the South of Ireland, and after his ordination, some five years ago, was transferred to the diocese of Strewsbury, his first appointment being to the Stockport mission. He was then transferred to the parish of St. Lawrence, Birkenhead, where he faithfully served until the period of his decease. Father McCarthy was a brother to the Rev. F. McCarthy, P. P., Ballyheigue.

Kilkenny.

The Right Rev. Bishop ot Ossory has made the following changes in the dio cese: Rev. P. Meany, C. C., Mullinevat, to be C. C., Castlecomer; Rev. P. Downey, C. C., Rathdowney; Rev. T. Tynan, lately returned from Liverpool Diocese, to be C. C., Mooncoln; Rev. P. Treacy, C. C., Rathdowney, to be C. C., Galmoy; Rev. P. O'Keeffe, C. C., Galmoy, to be C. C., Galmoy; Rev. P. O'Keeffe, C. C., Galmoy, to be C. C., Camross; Rev. J. Birch, C. C., Camross, to be C. C. Ballyhale; Rev. W. O'Farrell, C. C., Ballyhale; Rev. W. O'Farrell, C. C., Ballyhale; Rev. W. O'Farrell, C. C., Ballyhale, to be C. C., Thomastown; Rev. J. Carrell, C. C., Johnstown, to be Chaplain at De La Salle, Novitiate, Castletown; Rev. A. Lowry, C. C., Aghaboe, to be C. C., Johnstown, to be Professor at St. Kiernan's College; Rev. J. J. Bowden, lately returned from Liverpool Diocese, to be C. C., Aghaboe.

The parishioners of Mullinavat have inaugurated a movement for the purpose of erecting a Celtic cross over the grave of their late patriotic and gifted deplore the untimely death of this real and genuine soggarth aroon. He had been ailing for a time, but his sickness was such as to cause no serious apprehension to his numerous friends. He celebrated Mass on the Sunday before his death, and the news of his rather sudden demise, on the following night, Sept. 5th, came to the people with dismay and wonder.

On the 13th ult, at Six-Mile-Bridge, a special court, under the Crimes Act, was held to try Mr. John P. Frost, of Rosmanaher, and his two sons for obstructing the sheriff of the county on the 5th Sept., when the latter went to execute a warrant under the Court of Exchequer, Messrs. Hodder and Irvine, R. M.'s, presided. Mr. Frost was sentenced to sided, Mr. Frost was sentenced to twenty-one days imprisonment, and the two sons were released.

In Derry, on the morning of the 13th ult., in consequence of Mr. Justin McCarthy, M. P., having dined with Dr. Alexander, Protestant Bishop of Derry, on the previous night, the walls of the Bishop's palace were found to have painted on them: "Ichabod where is thy glory?" in four places. A painter was employed to wash off the paint as soon as it was discovered.

In all the annals of British misrule in Ireland there was never a greater travesty of justice perpetrated than that which was played, lately, in Ballinasloe, On Saturday night, 3rd September, Constable Thomas Nolan, who had been transferred from Carlow, deliberately and without the slightest provention. without the slightest provocation, came behind a young man named Lewis Ward, son of a most respectable builder and contractor in Balliossloe, and with his baton felled him to the earth, and then was addressed by Mr. Labouchere, the following letter was read by the Most Rev. Dr. O'Callaghan:—"I cannot be present on the platform this evening, but I thank Mr. Labouchere and his fellow members of Parliament for their visit to Ireland, especially at the present moment, as we wish Englishmen to see for themselves that our people want nothing more than fair treatment and simple justice. An event such as that of yesterday, which we regret, would never have happened in England and could be easily prevented in Ireland. I am convinced that the policy of the present Government will end in disaster;

| Assembly Mr. Labouchere, the following letter was read by Mr. Labouchere, the following letter was read by the Most Rev. Dr. O'Callaghan:—"I cannot be skulked away without waiting to see whether his victum was dead or alive. Whr. Bar C. P. etc., "After three years' ex which the richer brethren has been remarked by the poor and contrasted with the Chiristian freedom of Catholic social life. Notoriously in America the Catholic Church is the preacher of the Gospel to every creature, it is the Church of the conducted the case admirably, and made at elling speech, in which he was about could be easily prevented in Ireland. In their fullest form. So whether his victum was dead or alive. Whr. Paul the richer brethren has been remarked by the poor and contrasted with the richer brethren has been remarked by the poor and contrasted with the christian freedom of Catholic social life. Notoriously in America the Catholic Church is the present of the Gospel to every creature, it is the Church of the contract with the richer brethren has been remarked by the poor and contrasted with the christian freedom of Catholic social life. Notoriously in America the Catholic Church is the present of the Gospel to every creature, it is the Church of the contraction." Prom a discussion has the preference in the discussion has the prop

that he must avoid that subject. Mr.

Lewis Ward, and Mr. Mat Harris, junior;
Mr. Smith, Sub-agent of the National
Bank; Mr. Knox, accountant in the Bank;
Mr. Walker, and Mr. Coolohan, a thop
assistant, proved in the most positive
manner the assault; they saw the blow
given, saw young Ward lying on the
alteret, and borne home insensible, the
blood streaming from his head. Dr. De
I. Le Hunt proved that the man was suffering from concustion of the brain, and that
bis life was in danger for four days.

When Constable Nolan was summoned he
entered a cross case against Ward, and
wore that he saw him stooping for a
stone, and lift it, and he then struck him
"because he was afraid he would hit
him!" All the other witnesses proved
the contrary; but, after all, though Nolan
had not a single scintilla of ground for the
trumped up charge, and had no one to
corroborate him—not even a brother
policeman—the five Orange magistrates,
after retring for three minutes "for consultation," decided that the case against
the constable should be dismissed, as "he
was justified in his action, though he
might not have given so severe a blow;"
and, considering that Ward had suffered
already, the trumped-up charge was dismissed. Constable Nolan admitted to Mr.
Bowler that he had taken four
drunkenness, and that he had the contracted the contributes of the means left open to us.

Waye.

At an early heave T

can do for ourselves and our non-Catholic brethren is to finish the discipline of our own army.

Directly we may reach the poor and all classes of citizens by a judicious use of the means left open to us. We can use the press and the periodical literature of the hour to make our views known to the readers of the nation. The lecture platform is still available, if any can be found to make it as interesting as the few have made it who oftenest occupy it. But the strongest possible engine of proselytism is the people themselves. Instruct them in the spirit and teachings of the faith, prepare their children for a vigorous battle with the infidelity of the age, bring them up strongly in the faith, and you have missionaries whose worth can hardly be estimated. The poor convert the poor. Even now they are the converters. They find so many of their neighbors with a negative sort of faith, while their own is so vivifying, that by mere force they bring many good souls into the Church. Perhaps we are indebted to them under God for such conversions as we have already made.

It is unnecessary to be too anxious concerning the work among the brethren outside the Church. The time is coming, but it is yet reasonably cistant, when the pendulum which swung sway from Rome in the sixteenth century will swing back to its old place. No work of ours can hasten its return; therefore, away with anxiety. But we can be ready Maye.

At an early hour on Tuesday morning, Sept. 13, Mr. Vereker, of Carnacor, agent to Mr. Pike and other Achill landiords, with a staff of balliffs, accompanied by a large force of police, under the command of District-Inspector Patterson, of Newport, proceeded from Newport to Achill, for the purpose of making a clean sweep over the island, and clearing it of all the cattle they might find, the property of those against whom Mr. Vereker, as agent for the Achill landloids, had obtained civil bill decrees for rent. The poverty of Achill, which the efforts made by Mr. Tuke, Mr. Davitt, and other philanthropists to save the people of that island from the horrors of famine last year, brought it and its inhabitants very prominently before the public, is well known. Mr. Vereker and his party were confronted at Achill with a state of things for which they were not at all prepared. The bailiff on the island, a man named Sweeny, who had arranged with Mr. Vereker to point out the cattle to be seized, refused to perform that duty, stating that the people had "warnaged" the cattle, meaning out the cattle to be seized, refused to perform that duty, stating that the people had "swapped" the cattle, meaning thereby that those against whom there were no decrees, had taken over the cattle of the others, and vice versa, in anticipation of the visit of Mr. Vereker. The inhabitants of the island assembled in large numbers, determined to resist any attempt to take from them their miserable cows, on which, and the potato crop with which Providence has blessed them, they depend for sustenance during the coming year. In face of this state of things Mr.

NOT BY OUT-DOOR PREACHING.

churches, has a great charm for them, and the one striking fact in connection with this ritual, that it is for every man, no matter how poor and wretched, carries the democratic American heart by storm. There is no misconception on this point among the American poor. The strong tendency of even the poorest and remotest Methodist and other churches to ship out the poor socially from expects

swing back to its old place. No work of ours can hasten its return; therefore, away with anxiety. But we can be ready for it, and this making ready will tax our best energies, and take all our time. Out-door preaching will not move the American non-Catholics. They can be reached now only by the people with whom they are in daily contact, and for whose religion they have conceived a sentiment of respect. which Providence has blessed them, they depend for sustenance during the coming year. In face of this state of things, Mr. Vereker and his party could not proceed to seize; so, amidst the jeers of the people, they withdrew from the island in complete discomfiture—not before, however, a collision had taken place between the police and people, which was only sverted by the timely interference of the good priest of the island.

The Lious were Afraid of Him.

La Famille. A German tamer of wild beasts always A German tamer of wild beasts always entered the cage dressed in a "loud" Hungarian coatume, with large top-boots. The moment he appeared the lions fled back in terror and cowered down in a corner, whence they were with difficulty dislodged. It was evident that the very sight of him inspired them with terror. How was it done? His plan has at least the merit of being original. He obtaind a large figure which he dressed up in the attractive costume he was in the habit of wearing. The very features were closely imitated, so An English missionary of experience, Rev. Father Bampfield, lately discussed the practical idea of out-door preaching as a method of reaching the unfortunate poor, both Catholic and Protestant, who are not within the circle of routine work accomplished by the parishes. As the same thing has been frequently discussed in this country, it is an opportune moment to look over Father Bampfield's tume he was in the habit of wearing. The very features were closely imitated, so were the proportions and build of the man. The disguise was so perfect that even human beings might have mistaken the make up for the original. The figure was introduced into the cage and made to stand upright at first, but after a while it was knocked over, when with a bound the lions rushed with open jaws on their prey. Suddenly they began to howl from pain, and withdrew to a corner with bleeding mouths and tongues. The manikin was covered all over with sharp iron spikes, concealed under the brilliant uniform? Twice the tamer tried the experiment, the lions did not move the second time. He then commenced his course of moment to look over Father Bampfield's article, and its application to our own ountry.

He thinks out door preaching ought at He thinks out door preaching ought at least to be tried. As long as the poor do not come to us after long use of customary means, it is only reasonable that a newer and more daring method should be adopted. He finds a necessity for it in some existing conditions. Many of the uneducated English poor have come to look upon outward displays of zeal as a sign of the true Church, and almost the only sign. They connect the idea of an orderly service within the church with the idea of a rich man's religion. Being utterly without an intellectual conception of religion, they consider its essence to lie in emotionalism of the Salvation Army sort, and our Mass and Vespers are incomprehensible to time. He then commenced his course of training, attired in a costume similar to that of the wooden figure, though he had

Horsford's Acid Phosphate

IMPROVES NUTRITION. Dr. A. Trau, Philadelphia, says: "It promotes digestion, and improves gen-eral nutrition of the nervous system."

alism of the Salvation Army sort, and our Mass and Vespers are incomprehensible to them. They do not read, and thousands are sunk in indifferentism. This is a bad prospect; and since the ordinary methods are not reaching the poor, there is every reason in the world why others should be tried, and tried conscientiously, until these are found which will have influence over them. A Severe Attack. "I never felt better in my life than I have since taking Buvdock Blood Bitters. I had a severe bilious attack; I could not eat for several days, and was unable to work. One bottle cured me." John M. Richard, Sr., Tara, Ont. For all bilious troubles use B. B. B. over them.
In the United States we are in an almost In the United States we are in an almost similar condition, as far as making converts is concerned, but the circumstances are entirely different. No nation more detests outward display than ours, and instead of finding a sign of the true Church in outward displays of zeal they look upon it as very bad taste. The imposing ritual of the Church, so solemnly and silently celebrated within our churches, has a great charm for them, and the one striking fact in connection with

An Old Time Favorite The season of green fruits and summer drinks is the time when the worst forms of cholera morbus and bowel complaints generally prevail. As a safeguard Dr. Fowler's Extract of Wild Strawberry should be kept at hand. For thirty years it has been the most reliable remedy. Chronic Coughs and Colds

And all Diseases of the Throat and Lungs can be cured by the use of Scott's Emulsion, as it contains the healing virtues of Cod Liver Oil and Hypophosphites in their fullest form. See what W.S. Muer, M. D., L. R. C. P. etc., Truro, N. S., says. "After three years' experience I consider Scott's Emulsion one of the very best in the market. Very excellent in Throat affections." Put up in 50c. and \$1 size.

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in all Complaints incidental to Females of all ages. For Children and the

Is an infallible remedy for had Legs, Bad Breasts, Old Wounds, Sores and Ulcers, It is famous for them that inhomental For disorders of the Chest it has no equal.

FOR SORE THEOATS, BRONCHITIS, COUGHS, Colds, Glandular Sweitings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

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and are sold at 1s. 1\frac{1}{2}d., 2s. 9d., 4s. 6d., 11s., 22s., and 83s. each Box or Pot, and may
be had of all Medicine Vendors throughout the World.

Furchasers should look to the Label on the Pots and Boxes. If the address is not
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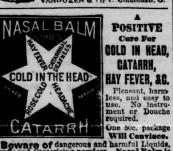
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OCT 15, 1887.

With a Gift of Lilies. BY CORNELIA S. PARKER.

oh royal lilies, with your heavy fragrance Rising like insense through the sultr noon,
Bending your stately heads in sun-steeped radiance,
Dying with rapture 'neath the rising moon!

I send you, with white lips all honey-laden To fairer gardens, where your sisters sway On siender stalks, and where a queenly maiden
Walks 'mid the blossoms of the early day

There, where 'mid elms and maple shady The flickering sunsnine round her path i Bear thou, in greeting to the gentle lady, A birthday crown of blessings for her head

Into her soul breathe your angelic white-Linking her thoughts to purer ones above, Juto her life confer your sunny brightness. Into her heart the fragrance of our love.

If fear of womanhood's untried to-morrow Darken her maiden morning all too soon, May hope and trust bear down each boding And trouble die, beneath the rising moon

— American Magazine

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

sached in their Church of St. Paul the Apostle, Fifty-ninth street 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. Will God regard even our thoughts? Will He judge us by what we have dreamed as the than

by what we have dreamed, rather than 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. "Out of the abundance of the heart the mouth speaketh," He says; and again. "The things which proceed out of the mouth come forth from the heart, and those things defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefis, false testimonies, blasphemies. These are the things that defile a man." You see what a serious matter our thoughts must be in God's sight, when they are thus put in the same catalogue with such enormous sins as murder, adultery, theft, perjury and blasphemy. St. John Chrysostom truly said, "Men's souls are not so greatly injured by temptations which assail them from outside, as from those evil thoughts which poison them within." Evil thoughts are very dangerous things indeed. We must be constantly on guard against them. And if there are any who think that they are safe so long as they keep their bodies from evil, and allow their hearts and minds to indulge in all sorts of irregular imaginations, they are guilty what a serious matter our thoughts must

their hearts and minds to indulge in all sorts of irregular imaginations, they are guilty of grievous sin; they may not be staining their bodies, but they are corrupting their souls. And these evil thoughts are at the sands of the scashore for multitude—envious thoughts, profane thoughts, angry thoughts, discontented thoughts, greedy thoughts, unclean thoughts. They are only little thoughts, perhaps; but together they make a great host. And they come buzzing around the head and heart like a swarm of flies. You remember the plabuzzing around the nead and near like a swarm of flies. You remember the plague of flies which afflicted the Egyptians in King Pharaoh's time. Well, I am afraid that the hearts of some of you are very much like the houses of those Egyptians—full of swarms of evil thoughts,

tians—full of swarms of evil thoughts, thick as flies, making a breeding place in your souls, and rendering them foul, festering masses of corruption. When you kneel down to pray, they come to distract you. When you are with others, they influence your conversation. When you are alone, they are there, filling your mind with images and fancies. In church they disturb you. When you walk, they accompany you. When you work, they interrupt you. And, like the plague in Egypt, "the land is corrupted by this kind of flies." Egypt, "the Now, my brethren, it is perfectly true 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. We can drive them away, give them nothing to feed on, clear them out as pests and nuisances. They may buzz around us and vex us, and worry us ever so sorely, yet they can do no harm so long as they

are not given admittance. Though evil thoughts may come to us by hundreds and thousands, and beset us over and over and thousands, and beset us over and over again, if we always banish them, and pray against them, and refuse consent to them, so far from committing sin, we gain a victory every time, and store up merit in God's sight. Sin begins only when they are consciously admitted and willingly entertained.

You know what the Custom House is.

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. Would it not be a good plan for us to establish spiritual custom houses at the doors of our hearts and subject all our thoughts to rigid inspection? If they are good let them in, gladly; if they are bad, seize, condemn, destroy them at once. Don't allow one to enter. There is no such thing as "duty" on bad thoughts; they are absolutely contraband; they must not be allowed to pass at any price.

Certain Cure.

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 iall, is found in Dr. Fowler's Extract of Wild Strawberry; to be procurred from any druggist.

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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.

With a Gift of Lilies.

BY CORNELIA S. PARKER.

oh royal lilies, with your heavy fragrance Rising like insense through the sultry Bending your stately heads in sun-steeped Dying with rapture 'neath the rising moon!

I send you, with white lips all honey-laden To fairer gardens, where your sisters sway On siender stalks, and where a queenly maiden Walks 'mid the blossoms of the early day.

There, where 'mid elms and maple shady The flickering sunsnine round her path is Bear thou, in greeting to the gentle lady, A birthday crown of blessings for her head

Into her soul breathe your angelic whiteness, Linking her thoughts to purer ones above, Juto her life confer your supply brightness, Into her heart the fragrance of our love.

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LE PERE MONSABRE.

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 way 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. But don't begin your round by Notre Dame; for you would rest at the first stage, facinated, overcome, spell-bound by the eloquence of Pere Monsabre. This eloquence possesses the double virtue of the magnet, it both draws and retains. The most obstinate feel its attraction, and submits themselves to its embrace. It is strictly themselves to its embrace. It is strictly themselves to its embrace. It is strictly speaking a charm, in the mythical sense of the word—a charm, the secret of which lies in the impassioned voice of the illustrious Dominican than in the nature of the subjects which he handles. "It is not Lacordaire," said one of his admirers; "it is not Ravignam; it is a monk of the Middle Ages steeped in modernism."

modernism."
This modernism it is that gives the sermons at Notre Dame a stimulus and matchless seduction; I would almost say reality," but I might be charged with irreverence. Thus for example, divorce is the order of the day. Pere Monsabre has taken in hand this new law, and shall be much surprised if, at the conclusion of this red-handed duel many dissenters of this red-handed duel many dissenters are not found among the disciples of Alfred Naquet. For Pere Monsabre does not convert; he vanquishes, he drives his eloquence to the onslaught of heresy with the intrepidity of a tactician who carries his victory if not into the eye like Conda at least into the head like like Conde, at least into the head like

The number of souls he has won back 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 apostlesbip, how many Christians faltering in their faith, shaken in their heliaf has he drawn from the fact. in their belief, has he drawn from the foot of the pulpit to the confessional and thence to the sacred table.

Here Monsabre is a modernist in his life as well as in the exercise of his min-istry. He has a taste for the fine arts like his great ancestor of the "Renaissance. and no more than he has he any far fetched prejudices against artists. When he paid a visit to Corot Sully before his death, some cried out against him. The Pere explained himself very clearly in the

following letter:
"I owed this visite the great artist, who "I owed this visited the great artiss, who had taken the trouble to call on me, to the solicitude of a Sister of St. Vincent de Paul, who was filled with anxiety for his soul and gratitude for his charities.

"I admire in the great landscape paint."

"I admire in the great landscape painter's studio masterpieces where was no
trace of nudity. Though painters of
genius knowso 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 corrections the medical field force. The comedians themselves find favor

with the great orator. His sympathy with

trace out for her a guide for education of her children, and received from him two pages worthy the signature of Fenelon. They ended thus: 'make your son a Christian and a patriot.'"

A patriot to the back bone is Pere Monsabre, in 1871 he was not afraid to go and preach the Lent at Metz and these are the words that fell from the pulpit by way of adleu on Easter Sunday.

"The people arise likewise when they are washed in the blood of Christ, and when in spite of their vices and crimes, they have not abjured the faith. Neither the sword of the barbarian nor the pride of the conqueror can crush them forever. These may change their name but not their blood. When the explation reaches its term the blood awakens and returns through its natural course to mingle with the current of the old national life. You are not to me, my brothers and countrymen! no, you are rot dead! Wherever I go I promise you I will speak of your patriotic trials, of your patriotic aspirations, of your patriotic prejudices. Everywhere I will call you Frenchmen until that blessed day when I shall revisit this cathedral to preach the sermon of deliverance, and to sing with you a Te Deum such as these walls have not heard before."

Nothwithstanding the sanctity of the place, a mumur of applause burst forth and all the congregation, with uncovered heads and shouts of "Vive la France," escorted the great preacher to the bishop's palace, the women waving their handkerchiefs as he passed.

The following day a high omicial of the Prussian police called to Inquire for the

The following day a high ometal of the Prussian police called to inquire for the Pere, but he had already left.

Verily the illustrious Dominican is the

declared enemy and the courageous exter-minator of atheism and its doctrines.

CATHOLIC SCOTLAND.

A DISTINGUISHED CONVERT TELLS OF ITS ONCE GLOWING FAITH.

ONCE GLOWING FAITH.

In the Church of St. Mary's, Greenock, Scotland, was recently celebrated the twenty-fifth anniversary of its dedication. On this memorable occasion the Very Rev. Provost Monroe, who preached the inaugural sermon twenty five years ago, delivered an interesting discourse on the progress of the Church in Scotland, all the more interesting from the fact that the more interesting from the fact that the preacher had been himself a Protestant, and is now one of the most untiring laborers in the field of truth.

Speaking of the advance Catholicism is

CHARACTERISTICS AND TRIUMPHS OF THE Although atheism has become the

the country not only into the benefits of the grace of God, but also spread in it a civilizing influence. If the Catholics of to-day did not make the progress the early Disciples made, they had, all the same, a right to compliment themselves on their progress, for they had a prejudiced people to appeal to. The current of public opinion, the very feeling of the country, was dead against the Catholic Church. This arose very much from the fact that the Protestants of the country fact that the Protestants of the country claimed theirs was the Church of Scotland. That opinion was most erroneous, as he would briefly show. To begin with, the Church of Christ could not be a voluntary association of individuals, binding themselves to a certain form of worship. The Church of Christ was a divine institution, to which Jesus Christ had given Divine authority, which was to be handed down until the end of time. The power of the Church was over supernatural affairs, and no body of men could arrogate to themselves to held with the selves to be a supernatural affairs. selves to hold what they did on earth would be satisfied in Heaven. The Church of Christ was divine, and was to continue until the end of time. On these two grounds the Protestant could not be the Church of Christ. The Reformation first repudiated the Catholic Church (the then only church), and so cut themselves off from it; and secondly, if they said the Church fell away, they denied the promise

of our Lord-that it would last for all

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. History told them that religion was first brought to Scotland by the Roman armies early in the Christian age; Turtullian told them Christianity, in the year 200, had penetra-Britain. Then they had it recorded of councils held in the fourth century, that bishops were present at them from Great Britain. Then, again, St. Ninian was sent britain. Then, again, St. Ninian was send by the Holy Father to preach the Gospel in Scotland; and later on St. Columba and Scotland; and later on St. Columba and The "life" of St. Columba, written about 100 A. D., showed that the Faith in Scotland in the saint's time was the same as the Catholic Faith to day. They had bishops, they had Mass, prayers for the dear. It was true, the Culdees fell away from the discipline of St. Columba, but even they recognized the right of bishops, offered up the Mass, prayed for the dead, &c. And in St. Margaret's time the country was divided into episcopal sees and into parishes canonically regulated.

Thus they saw the Church of Scotland was Catholic until the Reformation came. The Church of the Reformers could not be the Church of Christ—the church that Christ had planted to last all time—be-cause it was intended to take the place of the formerly existing Church. The Church of Christ was attacked by the Reformers; it was driven from the land into the cities-anywhere in which it could escape cities—anywhere in wheat it could escape persecution. But it did not wholly leave the country. A testimony of it appeared now and again; and of its unity, continuity, nowand again; and of its unity, continuity, and sanctity, illustrations were given from time to time, perhaps in an old broken cross, a ruined abbey, or an illuminated manuscript that had escaped the fires of the enemy. All these side lights showed that the Uhurch was one in doctrine and government from the time of the Apostles until now. In conclusion the recruiters nonrable man, and I have always found him ready to lend his talent to any good work.

"I know a great actress in Paris whose fame is at its height and who glories in your souls, and rendering them foul, festering masses of corruption. When you kneel down to pray, they come to distract you. When you are with others, they influence your conversation. When you are alone, they are there, filling your mind with images and fancies. In church they disturb you. When you work, they accompany you. When you work, they interrupt you. And, like the plague in Egypt, "the land is corrupted by this kind of files."

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One night young Descript that had escaped the fires the enemy. All these side lights show that the Church was one in doctrine an amiable and him ready to lend his talent to any good work.

"I know a great actress in Paris whose fame is at its height and who glories in both to show, by their lives, that they possessed the true faith. If Scotland returned to the old faith it would be promited to the ready to lend him ready

One night young Bossuet, who possessed in such an eminent degree the power of eloquent speech, had gone to the brilliant Salon of Rambouillet. There were gathered in that famous drawing room some of the most illustrious French nobility, ladies and gentlemen representing the wit, the learning, and the cleverness of Paris. In the course of the evening, the Marquis de Fenquieres referred to this young man as one about to enter upon an ecclesiastical career, and who, from what he had heard essemed destined to be a great preach r. Suddenly some one suggested that he might interest the company by preaching a sermon. It would be a new diversion, and all the more delightful if the sermon were preached impromptu. Texts were written, shaken up in a bag, and one of the illustrious ladies was to draw one out and hand it to the preacher. The room was arranged, the text was drawn, and one of the ladies handed it to the youthful abbe. He was to have a quarter of an hour in which to think over the subject, but as the slip was handed to him, he waved the privilege. How strangely the words struck on his assembly as the grave young preacher read, "Vanity of vanities! all is vanity!" At first some were inclined to laugh, but ere long the feelings of the assembly were swayed in another direction. The fervor, the boldness, the brilliance of that extemporaneous utterance astonished all ears, and affected all hearts. The serfervor, the boldness, the brilliance of that extemporaneous utterance astonished all ears, and affected all hearts. The sermon was long, and, as will be guessed from the occasion, there is no report of it; but at its close the Duc d'Enghein pressed forward to grasp the preacher's hand, and to inquire who he was, and whence he came. He came from Dijon, and unknown till that night. Bossuet afterwards took his place as a bright particular light in the religious firmament of France.

A Good Corn Sheller for 25 Cents. A Good Corn Sheller for 25 Cents.

A marvel of cheapness, of efficacy, and of promptitude, is contained in a bottle of that famous remedy, Putnam's Painless Corn Extractor. It goes right to the root of the trouble, there acts quickly but so painlessly that nothing is known of its operation until the corn is shelled, Beware of substitutes offered for Putnam's Painless Corn Extractor—safe, sure and painless. Sold at druggists.

Is there anything more annoving than

now making in the once famous strong.
hold of the Reformation, he said:

The Church in Scotland was now doing what the Apostles had previously done—
spreading in the country the true faith.
The early apostles of religion had brought

sure and painless. Sold at druggists.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

To Measure the Height of a Tree.

All the apparatus that is necessary 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. Then place the stick in the ground exactly in the center of the circle, perfectly upright, and press it down until the height of the stick is exactly the same as the radius of the exactly the same as the radius of the circle. When the end of the shadow of the stick exactly touches the circle. then also the shadow of the tree will be exactly in length the same measurement as its height. Of course, in such a cas the sun will be at an exact angle of 45 degrees.

Grand Results.

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. Be Prepared.

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. Dr. Fowler's Extract of Wild Strawberry is the remedy. Keep it at hand for emergencies. It never fails to cure or relieve.

Catarrh, Catarrha! Deafness, and Hay

A NEW TREATMENT. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarr-hal deafness, and hay fever, are cured in hal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at ed cures never record a cure at In fact this is the only treatmen which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 303 West King street, Toronto, Can-ada, who have the sole control of this new remedy, and who send a pamphlet explain ing this new treatment, free on receipt of stamp. - Scientific American.

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In the Latest Styles, at M. G. PAINE'S We have also the best assorted stock of the leading Canadian manufacturers, in Boots and Shoes. All new goods. Latest styles. Prices right. First door west of Messrs. Thomas Beattle & Co's.

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GREAT BARGAINS.

Shirtings, Flannels, Ticking, Grey & White Cottons, Yarns, Table Linen, Cretonnes, Laces, Hosiery, Dress Goods, etc. See our 28 inch Grey Flannel for 25 cts. See our 24-inch Grey Flannel for 20 cts. See our 25-inch Grey Flannel for 18 cts, All-wool Shirts and Drawers 50c. each, Don't forget the place where you can buy \$1.00 Corsets for 85 cents.

JOHN A. MILLER & CO'Y, 240 Dundas Street.



Cures Cholera, Cholera Morbus, Dysentery, Cramps, Colic, Sea Sickness and Summer Complaint; also Cholera Infantum, and all Com-plaints peculiar to children teething, and will be found equally beneficial for adults or children.

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CHURCH PEWS. SCHOOL FURNITURE.

The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of Pews in the Brantford Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such habeen the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing Pews for new Churches in that country and Ireland. Address—

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References: Rev. Father Bayard, Sarnia; Lennon, Brantford; Molphy, Ingersoil; Corcoran, Parkhill, Twohy, Engstoi; corcoran, Parkhill, Twohy, Engstoi; and Rev.

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CONDUCTED BY THE LADIES OF THI
SACRED HEART, LONDON, ONT.
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French is taught, free of charge, not only in class, but practically by conversation.

The Library contains choice and standary works. Literary reunions are held monthly Vocal and Instrumental Music form a prominent feature. Musical Soirees take place weekly, elevating taste, testing improvement and ensurin self-possession. Strict attention is paid appropriate the standard comment, the provided and interest and experiment, the provided and interest development, the provided and interest and the standard comment. Transat to sn ithe difficulty of the times without impairing the select character of the function.

For further particulars apply to the Superor, or any Priest of the Diocess.

CONVENT OF OUR LADY OF Lake Huron, Sarnia, Ont.—This inatitation offers every advantage to young ladiewho wish to receive a solid, useful and refined education. Particular attention paid to vocal and instrumental music. Studies will be resumed on Monday, Sept. Ist
Board and tuition per annum, \$100. For
further particulars apply to MOTHER EVPERIOR, ROX 303.

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ONTARIO.—This Institution is pleasant...
iocated in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the Frontlanguage, with thoroughness in the rudimental as well as the higher English branches
Terms (payable per session in advance) in
Canadian currency: Board and tuition in
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man free of charge; Music and use of Planc
\$40; Drawing and painting, \$15; Bed and bed
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For further particulars address:—MOTHES
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URSULINE ACADEMY, CHAT DRSULINE ACADEMY, CHAT INC. ACADEMY, CHAT INC. ACADEMY, CHAT Inc. Ladies. This institution is pleasantly situated on the Great Western Railway, in miles from Detroit. This spacious and commodious building has been supplied with a the modern improvements. The hot water system of heating has been introduce with success. The grunds are extensive, in cluding groves, gardens, orchards, ed., etc. The system of education embraces every branch of polite and useful information, in cluding the French language. Plain sewing fancy work, embroidery in gold and chenilla wax-flowers, etc., are taught end chenilla wax-flowers, etc., are taught end chenilla manually in advance, \$100. Miles of the manual painting, form extra chusic, Drawfin, and Painting, form extra chusic, Drawfin, and Painting, form extra chusics.

A SSUMPTION COLLEGE, SAME WIGH, ONT.—The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Canadimoney, \$150 per annum. For full parties lars apply to REV. DENIS O'CORNOR, President.

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Meetings.

CATHOLIC MUTUAL BENEFIT

CASSOCIATION—The regular meetings of London Branch No. 6 of the Catholic Mutus Benefit Association, will be held on the first and third Thursday of every month, at the hour o 8 o'clock, in our rooms, Castle Hell Albion Block, Richmond St. Members are requested to attend punctually. Martin O'MEARA, Pres., JAS, CORCOREN, Sec.

TO AGENTS THE CANADIAN NEEDLE Co., 46 & 48 Front Street up the Neatest, up the Neatest, and Best Selling Needle Package in America. Send 25 Cents for Samples of New No. 4, finished in Fine Plush. Particulars sent when stamps are enclosed for reply.

nclosed for reply. Don't worry if you are out of employment Write to Mr. Cowbr, 41 Wellington Stree East, Toronto. Send stamps for reply

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Capital, \$50,000 Hon. G. W 35 TEACHERS N. G. W. ALLAN, Pre All department of Instrumental and Vocal Music taught, from the beginning to graduation. Also, Theory, Languages, Elocation, Tung, etc. Practices and Diplomas. Free Advantages: Recitals, Carliactes and Diplomas. Free Advantages: Theory, etc. Tuition: §5. 05 ft. par. Graduation of the Carliactes and Free Montages and Free M



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New Book on Christian Evidences and Complete Answer to Col. Ingersoil's "Missiskes of Moses" Highly recommended by Cardinal Taschereau of Quebec, Archelshop Ryan, Philadelphia, and 13 other Catholic Archelshops and Bishops, five Protestant Bishops, many other prominent clergy, and the press. Cloth \$1.25. Paper 75 cents. ACENTS WANTED, Address BEV. GEO. R. NGRTSGERAVES, Ingersoil, Ontario, Canada.

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All suffering from General Debility, or unable to take sufficient nourishmer to keep up the system, should take Harkness Beef, iron and Wine. We are safe in any-ing there is no preparation in the market which will give better results. In bottles at 50c., 75c. and \$1.00.

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Largest assortment of Bronzes, Vest-neats, halters and Chortums at the owest market prices. Orders respectfully



s a PURE FRUIT ACID POWDER It contains neither aium, line, nor ammonia, and may be used by the most delicate constitutions with perfect safety. Its great successarising from its being intrinsically THE EMRKET, as Well as thoroughly adapted to the wants of the kitchen, has excited envious indications of its name and appearance. Beware of such, No addition to or variations from the

simple name:
COK'S FRIEND
18 GENUINE.
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The only house in the city having a Children's Mourning Carriage. First-class Hearses for hire. 202 King street London. Private residence, 254 King street, London, Ontario.

NO ENGLISH STABLE IS CONSIDERED COMPLETE WITHOUT



FOR OVER-REACHES, CHAPPED HEELS, WIND

GALLS.

FOR RHEUMATISM IN HORSES.

FOR SORE THROATS AND INPLUENCA.

FOR BROKEN KNEES, BRUISES, CAPPED HOCKE.

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FOR FOOT ROT, AND SORE MOUTHS IN SHEEP
AND LAMBS.

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SPECIMEN TESTIMONIALS.

From His Grace The Duke of Rutland.

BYECHMEN TESTIMONIALS.

From His Grace The Duke of Rutiand.

Belvoir, Grantham, Dec. 1, 1879.

"Sirs,—Elliman's Royal Embrocation is used in my stables.

Unink it very useful.

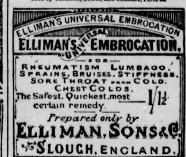
Master of Belvoir Hunk.

Oastle Weir, Kingston, Herefordshire, Dec. 8, 1878.

"Gentlemen,—I use the Royal Embrocation in my stables the Commiss, and have found it very serviceable. I have also used the last twee Ambrocation for funding on ad rhounatium for the Last twee Ambrocation for Tumbugo and rhounatium for the Last twee Ambrocation for Tumbugo and rhounatium for the Last twee Ambrocation for June 10, 1880.

ELLIMAN'S ROYAL EMBROCATION.

Bold by Chemists, Stores, and Saddiers, Price 2s.



TO THE CLERGY

FREEMAN'S

WORM POWDERS.

Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

Electricity. Molicere Baths & Sulphur Saline Baths

- YOU THE.

CURE OF ALL NERVOUS DISEASES.

J. G. WILSON, LLECTROPATHIST.

ENTERPORTS STORMS AND STORMS AN

In some branches the Financial Secre-ary will not accept any money from sembers except at the time stated in he "order of business." This plan alps to have better attendance at

Your argument is good. It is difficult ounderstand how a member can fulfil hat part of his obligation where he says, He will use due diligence in becoming sequainted 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 sak the Branch, "What is the wish of the Branch pregarding an application for membership." The Branch takes no scton except merely to have the application read, entered on the minute book, and referred to Board of Trustees. This is provided for in Section 2 Actical II ness 65. Constitution, and is Trustees. This is provided for in Section 3 Article II page 65, Constitution, and is imperative. If the reports from the Sapervising Examiner and the Board of Trustees are favorable, then the Branch takes action by means of the ballot

Branch No. 63, St. Mary's, Ont., was remissed by Grand President O'Connor at the 6th inst. Rev. Father Brennan, arish priest of St. Mary's, takes considerable interest in the work of our Association, and with him as its first president this Branch must cartainly proper.

dent this Branch must certainly prosper List of officers:— President—Rev. P. Brennan. First Vice-president—Henry Carr. Second Vice-president—Patrick Mc

adden.
Recording Secretary—James Kennedy.
Assistant Secretary—H. Carr.
Financial Secretary—John Fleming.
Treasurer—Rev. P. Brennan,
Marshall—Thomas Teavlin.
Guard—William Haney.
Trustees for one year—Rev. P. Bren-

nan 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. This assessment 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 brothers 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.

Merriton--11 12.....

one end of the hall for His Lordship and the visiting priests. As he entered the room Sister St. Albert played St. Alban's Graud 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 Libbia Irvine. May Enright, Minnie and Katie Livine. May Enright, Minnie and Katie Chorus, "Chant de Fete," by the children; Blood, St. Maria, de Ziteit, in the canton of Granbunden. 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 Alp herds, who remain with their cows and goats, and occasionally by hunters and goats, and occasionally by hunters in search of the chamois and marmot.

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 tollowing list of subscribers, who were duly admitted on the membership roll. Michael Delahanty, \$; E. Elliott, \$1; Jas. McCarthy, \$2; T. Harrice, \$1; G. Harrice, 50c.; Jer. Foley, \$1; S. Sullivan, \$1; W. Malloy, \$1; J. Crow, \$1; P. Doyle, \$1; S. McKeown, 50c; John Foley, 50c.; Mr. Rapal, \$2; Jas. Roach, \$1.

Mr. J. Roach then handed in the tollowing programme was carried out by the children; Protectors, "Misses Teresa Devine, Corine Brousseau, Allie Mr. John M. Clay, the last son of the Fitzmaurice, Minnie Tierney, Amelia Posey and Katie Fitzmaurice, "Floral fit have mear Lexington, Ky., last week, and converted the properties.

Mr. J. Roach then handed in the tollowing programme was carried out by the children; by the childre

CHATHAM, N. B.

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 crection 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. R., 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, the episcopal seat being at Chatham. The Catholic population is 50,000. There are three hospitals directed by Religious Sisters, one College, eight Convents, and even 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 parlahes 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, at a cost of about twenty thousand dollors. 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 Hotal Dieu have charge of the boarding school, day school and hospital.

There is a temperance and litersy society attached to the

authorities of the grand council might take the necessary steps to extend the association in these provinces, and en passant I would suggest that a circular summarizing the working, cost, advantages, &c., of the association be printed and circulated where it is not well known. The association has not extended east past Montreal.

Chatham, N. B., Oct. 3rd, 1887. L. K.

BISHOP LORAIN

CELEBRATES PONTIFICAL HIGH MASS AND

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 Gioucester; Father Chane, Amprior; Father Dugas, Montreal; Father Devine, Osceola; Father Holland, Mount St. Patrick; Father Sourel, Nimes, France; and Father Aynlel.

ADDRESS AND PRESENTATION.

France; and Father Ayniel.

ADDRESS AND PRESENTATION.

Immediately after the celebration the Rev. Father Rougler 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 Rougler, P. P., Renfrew, 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 token of esteem and hoped that the relations between him and his congregation would always be as they had been in the past—of the most cordial discription. The pastor during his residence here has by his pleasant and affable manner and fatherly kindliness in his ministrations won the esteem and gratitude of all his parish. ADDRESS AND PRESENTATION.

fatherly kindliness 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 Siaters 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 pricets. As he entered the

Finale, Dust, "Viccolo,"

At the conclusion of the exercises His
Lordship made a short and happy address,
both in English and French, in which he
expressed his happiness in being able to
officiate on so auspisious an occasion. He
also gave the children some sound advice.
Father Michel, of Pontiac then delivered
a short address to the children and the parents present.

a short addes to the children and the par-ents present.

His Lordahip then proceeded to the chapel and blessed it.

The Mass celebrated by His Lordahip on Wednesday, is probably the first that has been celebrated in the Ottawa Valley for such an object, the Church, Separate School and Convent being filed from debt.

DEATH OF ARCHBISHOP LERAY.

A dispatch received frem Paris on the 24th ult. announced the decease of Archbishop Francis Xavier Leray of New Orleans. Archbishop Leray was on a visit to 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. Mosigneur Leray was educated in France and in 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 1873 he was appointed Archbishop of Natchitoches; in 1879 condjutor to 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 since 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 Norah Minehan.

Miss Norah Minehan.

The Ottawa papers announce the death of Miss Norah Minehan of that city, daughter of Mr. Patrick Minehan, of the House of Common's 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.

TREAL.

The Church St. Toknow L. Internation to go there unless they feel like it, and why should not preacher and sholday with a holiday if the people it is no doubt oftentimes a real relief, the process of turning the people it is no doubt oftentimes a real relief, the process of turning the people it is no doubt oftentimes a real relief, and why should not preacher and sullenged with a holiday if they prefer it? To the people it is no doubt oftentimes a real relief, the process of turning the people it is no doubt oftentimes a real relief, the process of turning the people it is no doubt oftentimes a real relief, the process of turning the people it is no doubt oftentimes a real relief, the process of turning the people it is no doubt oftentimes a real relief, the process of turning the

IRISH NATIONAL LEAGUE, MON-

ANNUAL ELECTION OF OFFICERS.

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 sympaties of the French national and athletic organizations and to the Labor and Hackmen's Union, mantfested by one and all on these occasions. It was to the hearty co operation 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 president of the League. There were two candidates for vice-president, but one having withdrawn, Mr. M. Kelly was unanimously elected. Mr. Connaughton, whose merits as treasurer were forcibly dwelt on, was also re elected to fill that office. Mr. W. D. Burns was elected grand marsnall. 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 received.

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 distincted.

The New Haven Palladium, speaking o

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

"The eastom of leaving a church unsupplied or supplied inadequately, during the summer, has a tendency to belitties the force of all religious work. The care of human souls becomes a cheap mart-r, and growth is not to be expected. The Roman Catholic churches are always open. At any 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 intermitted. The machinery of every church should be kept in motion, and in the best motion possible, without constitution, even if it is needful for those in charge to take vacations."

We hope we may not be considered impertinent if we suggest to our Protestant friends that if they wish to make their churches attractive, so that their people shall realize the importance of keeping them open all the year round, and love to visit them at all times, they must restore the Real Presence and the holy Sacrifice of the Altar which their forefathers so ruthlessly and with such blind fatality threw overboard.

We confess we never look into a Protestant church, however beautifully finished and sumptuously furnished that we do not experience a cold shiver creeping over us. It is, of course, professedly designed as a house of worship, but there is no altar there, and the glorious Shekinah has departed. There is no sanctuary lamp to remind us that Jesus our God and Saviour is reposing in the tabernacle, waiting to bless us. There is no life, no awe-inspiring Presence, no attaction of divine love drawing us closer and closer to the Sacred Heart of Jesus in the Blessed Sacrament always waiting to bless us. There are the bare walls, freecoed, perhaps, in the highest style of art; there are sumptuously furnished pews and an æthetically carved

vices for the sake of the sermon which is to follow.

But, after all, the church is simply an audience chamber; why should the people feel bound to go there unless they feel like it, and why should not preacher and people be indulged with a holiday if they prefer it? To the people it is no doubt oftentimes a real relief, while to the preacher, to whom the process of turning the barrel of sermons end-for-end is as tedious as to the people it becomes monotous, a season of recreation to refresh his juded faculties with new scenes, new associations

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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 anent Christianity and religion in general, 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 fence—would take advantage of my obscurity and treat the book with haughty allence, 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 whiffets 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 beauty of the press of the heart of the he

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 flits abiled war of the birds and beasts. He flits back and forth between the two contending parties, excepting as a whole the principles 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 wedself.

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

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NEAR TALBOT.

The following letter of the Holy Fat will be read with deep interest by all Coolies. The admirable devotion of Bosary, offered to heaven for the purp enumerated, cannot but gain the div mercy for the Church and the suffer Vicar of Christ. The Rosary has alw been most efficacious for this end, when offered during this month from hearts of Catholics throughout the wo its efficacy will be vastly increased.



LETTER OF OUR HOLY FATHE POPE LEO XIII. To the Bishops of Italy on the Ross

VENERABLE BRETHREN,—You know We place amid present dangers confidence in the Glorious Virgin of Holy Rosary, for the safety and prosity of Christendom and the peace tranquility of the Church. Mindful in moments of great trial, pastor people have ever had recourse with tire confidence to the august Mothe God, in whose hands are all graces, tain too, that devotion to Our Lady the Rosary is most opportune for needs of these times, We have des to revive everywhere this devotion, to spread it far and wide among faithful of the world. Oftentialready We, in recommending plous practice of devoting Octobe honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the exclusive documents of the same properties of the same properties of the same properties. The same properties of the same properties of the same properties of the same properties of the same properties. The same properties of the same properties of the same properties of the same properties. The same properties were same properties of the same properties of the same properties. The same properties were same properties of the same properties were cannot do less than address you, venerable brethren, a few word exhortation, so that with particular renewed zeal the month dedicated to Most Holy Virgin of the Rosary mass sanctified in every diocess of Italy.

It is easy to imagine what reasons have for doing this. Since God or Us to govern His Church on earth, have sought to use every possible m that We deemed suitable, for the safection of souls and the extension of

have sought to use every possible me that We deemed suitable, for the sa fication of souls and the extension or reign of Jesus Christ. We have exceired Our daily solicitude no nation no people, mindful that our Redeched His precious blood on the Cand opened the reign of grace as glory for all. None, however, can surprised that We showed special for the Italian people, for Our D. Master Jesus Christ chose, from outhe world, Italy to be the sea His Vicar on earth, and in providential designs appointed Et to be the capital of the Catholic w. On this account the Italian people called upon to live close to the Fatt the whole Christian family, and to in a special way in his sorrows an glory. Unfortunately We find in much to sadden Our souls. Faith Christian morals, the precious in anoe bequeathed by Our ancestors in all past times the glory of Our cound of Italy's great ones, are lattacked artfully and in covert way even openly, with a cyniciam threvolting, by a handful of men who to rob others of that faith and mouthey have themselves lost. In this especially is seen the work of the rand of those who are more or less willing tools. Above all, in this ci Rome, where Christ's Vicar has his are their efforts concentrated and diabolical designs displayed with fee have sought to use every possible m that We deemed suitable, for the sa are their efforts concentrated and diabolical designs displayed with fe

diabolical designs displayed with for our obstinacy.

We need not tell you, vene brethren, with what bitterness Our is filled at seeing the danger there the salvation of so many of Our be children. And Our sorrow is gr because We find it impossible to or such great evil with that salutary of cacy We would desire and that We the right to use, for you know, vene brethren, and all the world know state to which We are reduced this account We feel a still gradesire to call upon the Mother of and to ask her help. Let all good It pray for their misguided brethre their common father the Roman Pethat God, in His infinite mercy, hear and answer the prayers that God, in his infinite mercy, hear and answer the prayers father and his sons. And our lively and sure hope is placed i Queen of the Rosary, who has show self, since she has been invoked by title, so ready to help the Churc Christian peoples in their neces Already have We recorded these gand the great triumphs won ove Albigenses and other powerful end