

Ministering.

"What though your feet are often over-
weary.
On ceaseless errands sent.

THE PRINCESS CASILDA,

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

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

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

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

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

At the palace door Casilda met her
father, and, kneeling before him, she
said:

"Father! O my father! in the prison
beyond the garden a multitude of captives
lament. Take off their chains; open
the door of the prison, and let them
return to the land of the Nazarenes, where
parents, brothers, sisters, and wives are
weeping for them."

In the depth of his heart the Moor blessed
his daughter, because she was good, and he
loved her with a most tender love. She
was his only child, and the living image of
the beloved spouse whose loss he had been
mourning for ever. But still, being a
Muslim and a King, he considered
himself obliged to punish the boldness of
Casilda's request; for to express compas-
sion for Christian captives, and to ask for
their liberty, was a crime which the Prop-
hets decreed should be punished with
death. Therefore, he concealed the feel-
ing of his soul, and in an angry voice
said to his daughter:

"Be gone, false believer! begone! I will
have your tongue cut out, and your body
cast into the flames; for such is the pun-
ishment decreed against those that plead
for the Nazarenes."

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

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

"Be careful, my child, not to speak again
in favor of the Christians, nor even to feel
compassion for them. The holy Prophet
has written: 'The unbeliever that will not
exterminate the unbelievers shall be exter-
minated.'"

The birds were singing their sweetest
carols, the flowers were opening, and the
soft morning breeze was bearing the per-
fume of the gardens to the palace of the
Moorish King. Casilda was very sad as
she went to the window to seek for some
distraction from her melancholy thoughts.

The gardens looked so beautiful that she
could not resist their charm, and she went
out to walk through the fragrant shades.

As she went along, the Angel of Com-
passion, in the form of a beautiful but-
terfly, appeared before her, and delighted
her heart and her eyes. The butterfly
flew from flower to flower, and Casilda
followed it, without being able to catch it.

Finally, she came to a strong wall over
which the butterfly flew, leaving the Prin-
cess tired and disappointed.

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

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

"What are you doing here so early,
light of my eyes?" said the King to his
daughter.

Casilda hung her head, and turned as
red as the roses that were stirred by the
gentle morning breeze.

But the King did not notice her em-
barassment.

"I have come," he added, "to look at
the flowers, to listen to the warbling of

the birds, to watch the sun reflected in
the fountains, and to breathe this per-
fumed air. Let us stroll on together.
But what have you wrapped up in the
skirt of your dress?"

Casilda, from the bottom of her heart,
invoked the Mother of the Nazarenes, and
tried to speak.

Almonon, having observed the hesita-
tion of his daughter, took hold of her
dress, and a shower of roses fell upon the
ground.

The Princess turned as pale as the
lilies in the royal garden; the light of her
eyes went out, and blood gushed from
between her lips, reddening the row of
pearls which God had placed in her mouth.

The heart of the King was nearly broken
with sorrow at seeing the condition of his
beloved daughter, and he knew that
Death would claim her as his own, if relief
did not come quickly.

The skill of the physicians of Toledo
was of no avail to restore health to the
Princess, and then Almonon summoned
the most celebrated doctors of Seville and
Cordova, but also without success.

"I will bestow my kingdom and my
treasures on him that will save my
daughter!" exclaimed the afflicted 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 ooze from the mouth of the
Princess, and she was sinking rapidly.

"My daughter is dying!" wrote the
King of Toledo to the King of Castile.
"If in your dominions there is one that
can save her, send him to my court, and I
will bestow upon him my kingdom, my
treasures, and my daughter, herself."

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

Such was the wisdom displayed in the
words of this man, and so great the faith
inspired by the goodness beaming from
his countenance, that the King of Castile
did not hesitate to give him letters, assur-
ing Almonon that the bearer of those mis-
sives would save the life of the Princess.

Hardly had the physician from Judea
touched the forehead of the maiden, when
the blood ceased to flow, and the color
of the rose began to re-appear on her pale
cheeks.

"Take my kingdom!" exclaimed Almo-
non, 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!" contin-
ued the king, pointing to his daugh-
ter.

And the physician, making a sign of
acceptance, held out his hand to Casilda,
and said:

"There are some purifying waters at a
distance from here, which must complete
the cure."

And next day the Princess set out for
the land of the Nazarenes, accompanied
by the mysterious physician.

Casilda and her companion kept on
traveling until they came to the borders
of a beautiful lake. Then he took some
of the water in the hollow of his hand,
and pouring it over her forehead, said:

"I baptize thee in the Name of the
Father and of the Son, and of the Holy
Ghost."

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

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

And the Physician answered in a voice
of ravishing melody:

"I am thy Spouse; I am He who
restored life and health to the daughter
of Jairus, who suffered from the same
malady as you; I am He who said: 'Who-
soever shall have left home, or brothers,
or sisters, or father, or mother, or wife,
or children, or lands, for My Name's sake,
shall receive a hundred-fold, and shall
possess life everlasting.'"

Then in the midst of sunlight clouds
He ascended to heaven.

On the banks of the beautiful lake,
which is now called San Vicente, in the
territory of Briviesca, there is a poor
remnant, 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 LIFE-DRAIN OF THE CHURCH CAUSED
BY DRINK.

London Universe, Sept. 17.

Large congregations are neither few
nor far between at "the Cathedral of the
East End," but a visitor to the above
church last Sunday afternoon would not
need to be an entire stranger to its ser-
vices in order to receive a fresh revela-
tion as to the strength, actual and pros-
pective, of the Catholic body in that dis-
trict. What would he have seen? A
sight well calculated to impress him last-
ingly—the spacious edifice filled almost
to repletion with a congregation of chil-
dren, supplemented by a sprinkling of
adults, who really did more to diversify
than to augment the youthful congrega-
tion. The children were the pupils of
the parish schools, and they had come
hither for the purpose—in some cases of
renewing, in others of taking for the first
time the pledge of total abstinence from
the hands of the Cardinal Archbishop;
the adults were their parents or rela-
tives, who had come to encourage them
by their presence, and perhaps by tak-
ing the pledge in their company. His
Eminence was attended by the rector,
the Rev. P. O'Callaghan, and the other
clergy of the mission. "Mayor" Pearce
and "Captain" Kelly, general secretary,
were also present, with a contingent of
Cardinal's Guards. After a prelatory
reference to the ceremony which was
about to take place, His Eminence said:

"Let them think awhile of how good God
had been to them all. First of all, when

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

EVERY STAR IN THE FIRMAMENT ARE
NOT SO BEAUTIFUL.

In the sight of God as the souls of little
innocent children. And so I say, my
children, who are now 10 or 12 years old,
will be 16, or 18, or 20. What will they
be then? Will they have their baptismal
innocence? Will their white robe of
Baptism be without a spot? Will their
will be like the will of God, full of love,
and their heart full of charity, and their
reason full of the light of faith? Ah,
man would that I could know that! Shall I
tell you what we can see, what we do
see, I am sorry to say, too often? We
find that boys, who have been good boys
at school, regular at Confession and Com-
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 and
are lost to us; we lose sight of them, and
what becomes of them? Oh, I can tell
you this, that many a poor boy grows up
to be a young man and comes back to us
in a miserable plight. He has been doing
wrong. He has got into the habit of
drinking, and that habit has been his
ruin. And many a poor girl who was so
brave 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 Bap-
tism, and in the brightness of your will
as God made it? So long as boy or girl,
man or woman, is sober and temperate,
and having the knowledge of the holy faith
which we were all taught at school, he or
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
fire, and makes the will weak, there is
no sin that may not be committed, no
commandment of God that may not be
broken, no depth of degradation into
which one may not fall. And therefore,
drink 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 inno-
cence of your Baptism and in the love of
God. There are some fathers who are so
careless, and some mothers who are so
foolish that they want allow their chil-
dren to be enrolled in the League of the
Cross. Nay, they go further than that.
They send their children to the public-
house to fetch beer home, and the poor
little boy or poor little girl goes to the
publichouse and hears the curses and the
swearing and the horrible bad language,
and sees 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 hor-
rible 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
woman made the poor little boy taste the
intoxicating drink, and after a while he
begins to like it. And many a poor girl
learned the taste in the same way, and
that was the beginning of her ruin. And
the Government must not be allowed to
suppress the right of free speech of public
meeting, or of free printing in this coun-
try (applause). Secondly, the Government
must not be allowed to suppress the right
of full, free combination among the ten-
antry (applause). And thirdly, they must
not be allowed to victimise those tenants
whose struggle under the Plan of Cam-
paign won this new Land Bill, until, at
all events, we see whether the working of

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
FOR IF THEY HAVE NEVER KNOWN THE
TASTE THEY WILL NEVER GO TO LOVE THE
temptation. 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 way? Oh, how happy will
their death be! 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
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 health won't
stand it,' say this: 'That by the way of
evidence 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 follow-
ing speech:

Mr. William O'Brien said—We are met
here to-day as our forefathers often met
before, under the ban of the law. We
are, in the opinion of the rackrenters and
the Corporation of the Corporation of
Dublin, and I think the National League may
well accept that compliment in the spirit of
some famous lines of the poet Pope, who
says—

"'Tis true I am—I should be proud to see,
Men not afraid of God afraid of me."

(Applause.) I am not at all disposed to
understate 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 who I
do know of the spirit of the people, of the
deep and settled determination of the
country—well I confess that I can hardly
help comparing the pleasant faces of this
meeting with the diabolical-looking row of
Cabinet Ministers that we saw on the
Treasury Bench the other night when they
were taking their seats on the Switch Back
Railway of Corcoran, and I cannot help
thinking that the least sanguine man
among us will entertain a pretty san-
guine and pretty solid confidence that
this League will suppress that Tory Min-
istry before that Ministry is in the least
likely to suppress this National League
(loud applause).

FATAL POLICY.

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

THE PLAN OF CAMPAIGN.

When we have the coronists starting out
with the admission that they cannot
point to one single claim we have made
under the Plan as an unjust one, or to
one single deed of outrage or of crime
that can be traced to us; when we have
Lord Harrington shaking his head and Mr.
Russell shaking into the opposite
Chamberlain shaking into the opposite
lobby, and even Mr. T. W. Russell (whose
name God help the people and God save
them from the only legislation that the
Tory Government have proposed to
remedy our grievances; and, on the other
hand, when you have the Liberal party,
who never committed themselves to any
great reform that they did not carry tri-
umphantly in the end, when you have the
greatest intellects and the honest hearts of
the English masses encouraging us and
inspiring us to stand up to our 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
them to think that they required any
incitement or inspiration as to what their
duty is, and I would prefer, in whatever
observations I have to make, to direct
them to

A FEW PRACTICAL SUGGESTIONS

as to the form in which this proclamation
should be encountered, if it should be
followed up, as it will have to be followed
up, by some process of suppression. In
the first place, I think there are three
things upon which we should take our
stand at all hazards, and these are—First,
the English masses encouraging us and
inspiring us to stand up to our 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
them to think that they required any
incitement or inspiration as to what their
duty is, and I would prefer, in whatever
observations I have to make, to direct
them to

the new Land Bill will prove they were
right or wrong. That I regard as the
minimum of the rights which we will be
entitled to maintain with the approval
of all civilized mankind, and which every
man born to constitutional freedom would
despise us if we were to surrender (ap-
plause). And whatever the consequences
may be that will be involved in the
maintenance of those rights, those who
attack us will be answerable for the con-
sequences, and the crime and guilt will be
upon their heads (applause). The other
night Sir William Harcourt laid down the
things which the tenants of Ireland have
a perfect right to do without in the 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
rent. They have a right to refuse to take
evicted farms (hear, hear). They have a
right to combine for the purpose of refus-
ing social intercourse with land-grabbers
(hear, hear), and of refusing to buy or to
sell or to hold any transactions with them,
always without offering any personal 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
association. I am not speaking now for
Sir Wm. Harcourt but for myself, and it
seems to me that in these circumstances
the course before the country is a tolerably
clear one. I believe—and I only throw
out the suggestion as an individual—that
the first branch against which a special
order of suppression is issued for exercis-
ing that undoubted right of combination,
and what I may call justifiable boycotting;
that branch should at his next meeting

BARRICADE ITS DOORS,

and refuse admittance to the police until
they have broken in their way with crow-
bars and sledge-hammers (cheers). I
think, possibly, that in certain eventual-
ities we may be driven to ask the Lord
Mayor and the Corporation of Dublin,
and I don't think we shall ask it vain, to
grant the hospitality of the City Hall to
the Central Branch (cheers), and perhaps
to ask the Lord Mayor to exercise his
right of swearing in special constables to
defend it (laughter and applause). At all
events be that as it may, if the police
persist in invading the right of private
domesticity, 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 follow-
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 meet-
ing should be suppressed by brute force,
and they should not allow themselves to
be suppressed otherwise than by brute
force—then the suppressed branch ought,
in my opinion, to hold its next meeting
in the offices or rooms of the nearest
branch that is not yet suppressed, and as
soon as all surrounding branches are sup-
pressed, and every semblance of constitu-
tional liberty has been destroyed, then,
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 Saxo Welmar pro-
clamation. Well, all this would involve
prosecutions and imprisonment, and while
I do not think that any man ought to talk
wildly or recklessly (hear, hear)—on the
contrary, I believe that all of us ought
sincerely to ground our action upon lines
that God and man can approve—while I
say this, and I believe also that those who
are especially useful or likely to be spe-
cially 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 circum-
stances the better. And I don't suppose
I need a patriot to end to end of Ire-
land that would not deserve to be wiped
out of the map of Ireland that would not
produce plenty of fine, strapping fellows
to glad to undergo imprisonment for a
few months in such a cause. In that way
I take it that in a month or two a hun-
dred thousand policemen and soldiers
would not be sufficient to spread them-
selves over the country and the eighteen
hundred branches, to burst into branch
meetings, to spy upon every single dozen
men who collect together in the chapel-
yard or round the chimney-corner of a
neighbor.

A PLAIN PROGRAMME.

The jails would not be big enough to hold
them, and I believe that when the people
of England woke up some morning and
found that the jails were crammed with
men whose only offences were offences as
honorable in English eyes as the offences
of Hampden and Russell, these people
would rise up in their wrath and burst
open the prison doors, and sweep to per-
dition and destruction the miserable little
nest of aristocrats and robbers who are
bringing all this misery and heart-break-
ing between nations of men whose deepest
desire is to live in friendship and peace
with one another. Well, it seems to me
that this is a plain programme (laughter),
meeting, to say upon every single dozen
it is a practicable one in every sense of the
word. It demands no condition except a
space of manhood in the young men of
the country (applause). It is a programme
of simple defence, and not of offence,
and believe me, the more determined the
Irish people show themselves to carry out
that programme, the less the Tory 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 branches.

A NEW LAND ACT.

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

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

MASS MEETINGS.

The landlords of Ireland are doing all in
their power to intimidate the Land Com-
mission, 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 extraor-
dinary pranks a few old Rip Van Winkle
like Mr. Justice O'Hagan might play on
the rental of Ireland. He might raise
instead of lowering the rental unless some
wholesale intimidation is applied on the
other side, and unless the tenants of Ire-
land within the next few weeks thunder
in his ears the demands they have to
make and the rate of reduction which the
present state of agriculture in Ireland
requires. I consider that from end to end
of Ireland steps should be taken within
the next few days by the people to organ-
ize mass meetings for this purpose. The
farmers of Ireland cannot too soon or too
plainly declare that there must be no
tinkering abatements, no confiscation of
leaseholders' improvements. They cannot
make it too clear to all concerned that
if there is any shilly-shallying the people
will be driven in self-preservation to
settle their abatements for themselves, and
fall back upon their own organization and
go in for a more sweeping, more radical,
and more universal Plan of Campaign all
along the line next winter.

It Ought to go.

We are glad to hear that the anti-
quated practice of keeping silence dur-
ing meals has gone out of fashion in a
number of boarding schools. And that
the abolition of the traditional torture—
the reading of some edifying book dur-
ing meals—has been followed by good
effects.

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

If directors of schools want to change
healthy boys into dyspeptics, and make
them hate pious books, by all means let
them continue the practice of enforced
silence, broken only by enforced read-
ing, 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 immortali-
ty, when the weakness, the errors, the
sins of this frail humanity shall have
dropped from you both as the sawdust
falls from a great mill, 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
trench in the other; and, with their
blended rays falling with steady light
upon your pathway, walk safely to the
end.

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

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

If you find that your husband has fault-
s—no unduly so; but you will let them be
as sacred in your eyes as his honor or his
life. Where the will of forbearance is
not sufficient, add the seal of silence.—
Catholic Herald.

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

Physicians

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

Tamarac

A cold will often cause an irritation, dry-
ness and soreness inside the throat. The
best dose of Tamarac Elixir will afford relief.

THE CATHOLIC RECORD.

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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 letters we wrote in a former issue of the Record; and now he throws off the mask of liberality to Catholics which he formerly assumed. We have been accustomed to read in the columns of that journal such professions as this:

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

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

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

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

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

men of the Province of Quebec, who are of different races and religion from themselves.

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

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

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

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

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

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

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

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

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

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

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

AN APOSTOLIC MINISTRY.

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

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

Surely there is need in the Church of Christ of a "consecrated ministry;" and this being so it may well be inferred that Christ in establishing His church did not neglect to take the necessary means to secure "ambassadors" who "must make a new and complete self-surrender." Christ himself appointed "a consecrated ministry," when he selected his Apostles and said to them, "You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth." Acts i, 8. Is not this sufficiently clear from the words of the great Apostle of the Gentiles? "He (Christ) gave some Apostles, and some Prophets, and other some Evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," Eph. iv, 11, 12.

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

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

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

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

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

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

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

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

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

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

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

A TRUMPHE FOR LORD MAYOR SULLIVAN.

On Thursday, 8th Oct., Mr. Sullivan, Lord Mayor of Dublin, was driven to court to answer the charge of publishing in his paper the reports of proclaimed branches of the Land League. He was accompanied by Mr. O'Brien and a large number of friends. His progress to the court was made the occasion of an ovation to the Lord Mayor and Mr. O'Brien. The latter did not enter the court, and Mr. Sullivan's case was proceeded with. After hearing the evidence the court dismissed the case because the crown offered no proof that the meetings reported in the Nation were of suppressed branches of the League. The spectators were enthusiastic over the decision. Thus the Government prove themselves to be blunderers as well as tyrants.

SOLDIERS WANTED.

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

IRELAND IN AMERICA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LATEST PHASES OF THE IRISH QUESTION.

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

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

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

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

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

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

EDITORIAL NOTES.

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

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

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

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

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

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

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

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

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THE NEW ST. JOSEPH'S CHURCH AT CHATHAM. The preparations for the grand opening of the new Church, on Sunday, Oct. 23rd, at 10.30 a. m. are now so far advanced that we can present them to our readers.

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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."

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.

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.

The Secretary was taken completely by surprise; but after the first ebullition of rage, the courageous defamer of the indomitable Galway woman ordered the Under-Secretary, Sir William Kaye, to attend to it.

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

DIOCESE OF LONDON.

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

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

The visit of Cardinal Taschereau to St. Michael's College, Toronto, on October 7th, was an event unique in the history of that institution. Although it had been understood that the college would have the honor of receiving His Eminence some time during his stay in Toronto, it was not known till late on Thursday night that half-past ten on the following morning was the hour appointed for his reception.

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MAY IT PLEASE YOUR EMINENCE.—The present amongst us of a Cardinal of our holy Church in presence so deeply of knowledge to keep abreast of the day that we are at a loss to know how to give expression to the feelings of pride, gratitude and reverence that rise unbidden in our Catholic hearts.

Nevertheless, in your august person, most eminent Lord, we feel it a privilege to be allowed to bid a thrice loyal welcome to a dignitary of the Catholic Church next in rank to Christ's own viceregent on earth; and we beg to speak our gratitude for the unprecedented honor you have conferred on our college to-day.

For, it is not unknown to us, Your Eminence, with what solicitude love and vigilant, jealous care you have watched over the interests of Catholic education in your own province; and we look upon this visit as a proof that your Eminence takes an interest also in the Catholic students of Ontario. Our opportunities for acquiring an education, Catholic to the core, and which swerves not by a hair's breadth from those high principles which the Catholic Church alone inherits, and which, whilst it is religious, falls not in every branch, or in every knowledge, in the age, are comparatively few.

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.

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

THE STUDENTS OF ST. MICHAEL'S COLLEGE. Toronto, Oct. 7, 1887. His Eminence replied briefly, complimenting the singers and thanking the students for their address.

Not a day passes over the earth but men and women of note do great deeds, speak great words and suffer noble sorrows. Of these obscure heroes, philosophers and martyrs, the greater part will never be known till that hour when many that are great shall be small, and the small great.—Charles Roade.

SPECIAL TO THE CATHOLIC RECORD. MIDNIGHT BURIAL.

Mount Forest, Oct. 9th, 1887. The funeral of the late Matthew Cassin, brother of Father Cassin, parish priest of Mount Forest, took place at ten o'clock, p. m., on Thursday, the 6th inst. Deceased died of typhoid fever in Cain City, Colorado, on September the 24th ult. The remains were conveyed by his brother William Cassin of Buffalo, who went for that purpose the long and weary journey. The funeral was expected to take place early in the afternoon, but owing to unforeseen circumstances the corpse did not arrive until a late hour.

The town was literally crowded all afternoon with people from different parts of the parish, who came to show their respect for their pastor in his time of sorrow. Although the day was wet and disagreeable and roads difficult to travel nearly all remained until midnight and attended the funeral. Owing to the contagious nature of the disease of which the young man died it was deemed more prudent to inter the corpse that night.

SPECIAL TO THE CATHOLIC RECORD. MONTREAL CORRESPONDENCE.

His Grace Archbishop Fabre returned on Monday the 3rd from his trip to Manitoba and the North-West. During his tour His Grace consecrated several new churches and assisted at the blessing of others.

Cardinal Taschereau arrived on Tuesday afternoon the 4th. His Eminence was received on his arrival by a deputation from the St. Patrick's congregation. Amongst those present were the Rev. Father Dowd, Rev. Father Toupin, Rev. J. Quinlivan, Rev. J. McCallen, Rev. M. Callaghan, Rev. J. Callaghan, Hon. Thos. Ryan, Edward Murphy, J. J. Curran, M. P. Ryan, James O'Brien, Owen M. Garvey, E. J. Coughlin, J. H. Semple, Alderman W. Farrell, and many others.

St. Gregory's Church was crowded to overflowing by a large and fashionable audience on Monday last week, on the occasion of the marriage of Miss Cassie Ward, daughter of our respected townsmen, Mr. P. Ward, Esq., to Mr. Thomas Slaven of Minneapolis.

Not a day passes over the earth but men and women of note do great deeds, speak great words and suffer noble sorrows. Of these obscure heroes, philosophers and martyrs, the greater part will never be known till that hour when many that are great shall be small, and the small great.—Charles Roade.

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

In the evening a banquet was held at St. Patrick's, amongst these present being His Grace Archbishop Fabre, His Lordship Edmond G. Sills, daughter of W. B. Sills, and grand niece of the Cardinal, to Mr. Chas. F. Bouthiller, son of the late Sheriff Bouthiller. High Mass was said by the Cardinal, assisted by Rev. Father Toupin and Rev. Father Beaudin.

On Thursday morning His Eminence left for Toronto. He was accompanied by Monsignore 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 St. Patrick's school tendered a reception to the Rev. Father Carriere, recently appointed pastor of St. Gabriel's Church. He was presented with an address from the pupils, to which he briefly and feelingly replied.

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 Rolland. It was held in the church of the order, and was well attended throughout.

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

FASHIONABLE WEDDING AT PICTON.

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and partly made their way to the altar. Rev. Father Brennan, the respected pastor of St. Gregory's, performed the impressive ceremony. The bride looked charming in an ivory satin dress, iridescent with duchess lace and flowers, wreath and veil and diamond ornaments.

SPECIAL TO THE CATHOLIC RECORD. CATHOLIC NEWS FROM NEW BRUNSWICK.

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

OUR LADY OF THE HOLY ROSARY. Such is the name of an elegant little church recently completed by the Catholics of Sackville.

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

ST. JOSEPH'S COLLEGE TERMS. The session of 1887-88 promises to be the most successful in the history of this prosperous institution.

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

The College band has already begun to enliven the holidays with open air concerts. A number of new instruments have been secured, and the music is decidedly good.

The 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.

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

President—James Barry. Senior Vice Pres.—Robert Coleman. Junior Vice Pres.—John H. Bailey. Rec. Secretary—Timothy O'Brien. Financial Secretary—James McManus. Treasurer—Daniel J. O'Neill.

A History of Charity.

You who are good! Her upward path we trace... She was a beautiful being, April-like...

NEWS FROM IRELAND.

Dublin. In the House of Commons, on the 9th instant, on a motion for the reading of the Expiring Laws Continuance Bill...

Carlow. The Constabulary force in Carlow is about to be augmented by an additional man and preparation is being made...

Kilkenny. The Right Rev. Bishop of Ossory has made the following changes in the diocese...

Leath. 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...

Cork. Mr. Persico, on Wednesday, Sept. 14th, visited Bantry and was presented with an address on behalf of the clergy of the Diocese...

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

On the 10th ult., a deputation from the English Protestant Home Rule Association arrived in Limerick...

At an early hour on Tuesday morning, Sept. 13, Mr. Vereker, of Carnaross, agent to Mr. Pike and other Achill landlords...

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...

On the 13th ult., at Six-Mile-Bridge, a special court, under the Crimes Act, was held to try Mr. John P. Frost...

In Derry, on the morning of the 13th ult., in consequence of Mr. Justin McCarthy, M. P., having died with Dr. Alexander, Protestant Bishop of Derry...

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...

not be in spirit with Americans, and its influence would amount to nothing. But at the same time there are ways of reaching the non-Catholics here which are not open to English missionaries...

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 distant...

A German tamer of wild beasts always entered the cage dressed in a "lion's" habit, and he obtained a large figure...

An English minister of experience, Rev. J. Bamford, lately discussed the practical idea of out-door preaching...

Dr. A. Trau, Philadelphia, says: "It promotes digestion, and improves general nutrition of the nervous system."

"I never felt better in my life than I have since taking Burdock Blood Bitters. I had a severe bilious attack; I could not eat for several days, and was unable to work. One bottle cured me."

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NOT BY OUT-DOOR PREACHING. An English minister of experience, Rev. J. Bamford, lately discussed the practical idea of out-door preaching...

Horford's Acid Phosphate IMPROVES NUTRITION. Dr. A. Trau, Philadelphia, says: "It promotes digestion, and improves general nutrition of the nervous system."

A Severe Attack. "I never felt better in my life than I have since taking Burdock Blood Bitters. I had a severe bilious attack; I could not eat for several days, and was unable to work."

Chronic Coughs and Colds. And all Diseases of the Throat and Lungs can be cured by the use of Scott's Emulsion...

From a Grateful Mother. "My little child suffered from a severe cold upon the lungs, until she was like a little skeleton before she took Burdock Blood Bitters..."

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HEALTH FOR ALL!!! HOLLOWAY'S PILLS & OINTMENT. THE PILLS purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS...

BELL ORGANS (ESTABLISHED 1864.) UNAPPROACHED FOR GENERAL EXCELLENCE AND QUALITY OF TONE. SPECIAL STYLES MADE FOR CHURCHES. SEND FOR CATALOGUE FREE.

W. BELL & Co., GUELPH, ONT. BY ROYAL LETTERS PATENT FOR DIARRHEA, LOSS OF APETITE, WEAKNESS, JOHNSTON'S FLUID BEEF, FOR DEBILITY AND ALL SUMMER COMPLAINTS.

OPIMUM MORPHINE HABIT CURED IN 10 TO 30 DAYS. Royal Canadian Insurance Co. FIRE AND MARINE. J. BURNETT, AGENT.

McShane Bell Foundry. Buckeye Bell Foundry. NASAL BALM. POSITIVE CURE FOR GOLD IN HEAD, CATARRH, HAY FEVER, SORE THROAT, BRONCHITIS, COLIC, AND ALL AFFECTIONS OF THE THROAT AND LUNGS.

THE DOMINION SAVINGS AND INVESTMENT SOCIETY LONDON, ONT. The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

W. J. THOMPSON, King Street, Opposite Bevers House. CARRIAGES & BUGGIES IN THE DOMINION. Special Cheap Sale During Exhibitions.

With a Gift of Lilies. ROYAL LILIES, with your heavy fragrances. Bending your stately heads in sun-stepped radiance.

FIVE-MINUTE SERMONS FOR EARLY MASSES. Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York City.

OUR NEWEST BOOKS. THE LIFE AND ACTS OF POPE LEO XIII. Golden Jubilee Edition, newly revised and brought up to date.

PICTORIAL LIVES OF THE SAINTS. 35th Thousand—\$2.00. 5 copies, 85¢; 10 copies, \$1.25; 25 copies, \$2.75; 50 copies, \$5.00.

BENZIGER BROTHERS. Printers to the Holy Apostolic See. MANUFACTURERS OF THE HOLY SACRAMENTS, VESTMENTS & CHURCH ORNAMENTS.

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 fall.

Freeman's Worm Powders are agreeable to take, and expel all kinds of worms from children or adults. Mrs. Mary Thompson, of Toronto, was afflicted with Tape Worm, 8 feet of which was removed by one bottle of Dr. Low's Worm Syrup.

With a Gift of Lilies.

BY CONNELIA S. PARKER.

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

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers.

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

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

What harm can there be in mere thought? They are only light and momentary fancies, various and fleeting as summer clouds...

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

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

"I owe this visit to the great artist, who had taken the trouble to call on me, to the solitude of a Sister of St. Vincent de Paul, who was filled with anxiety for his soul and gratitude for his charities..."

"I know a great actress in Paris whose fame is at its height and who glories in possessing a precious autograph of Pere Monsabre..."

"The people are likewise when they are washed in the blood of Christ, and when in spite of their vices and crimes, they have not abandoned the faith..."

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

"Notwithstanding the sanctity of the place, a murmur of applause burst forth and all the congregation, with uncovered heads and shouts of 'Vive la France'..."

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LE PERE MONSABRE.

CHARACTERISTICS AND TRIUMPHS OF THE GREAT FRENCH PREACHER.

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

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the country not only into the benefits of the grace of God, but also spread in it a civilizing influence.

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 claimed theirs was the Church of Scotland.

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To Measure the Height of a Tree.

All the apparatus that is necessary is a straight stick, of any length. Draw a circle with a radius (half the diameter) or a little less than the length of the stick.

This will be done by holding one end of the stick, say two inches from its end, and moving the other end around, making the circle with a knife or a chip.

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 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 case, 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 doctor recommended 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.

Catarra, Catarrhal Deafness, and Hay Fever. 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 catarrhal tubes.

Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarra, catarrhal 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 practitioners are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and suffers from catarra, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 308 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.

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

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The Catholic Clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put out 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 has been the increase of business in this special line that we find 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—Bennett Furnishing Company, LONDON, ONT., CANADA.

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

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Trains to and from the station are provided for the convenience of the pupils. For further particulars apply to the Superior or any Priest of the Diocese.

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

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

Canadian currency: Board and tuition in French and English, per annum, \$100; Gas, \$10; Drawing and painting, \$15; Bed and board, \$10; Sewing, \$10; Private room, \$20. For further particulars apply to MESSRS. SUPERIOR, Box 203.

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The system of education embraces every branch of polite and useful information, including the French language, and the system of drawing, painting, and embroidery in gold and silver. For further particulars apply to MESSRS. SUPERIOR, Box 203.

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

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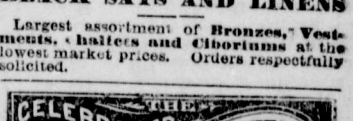
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From His Grace The Duke of Rutland. "I have used Elliman's Universal Embrocation in my stable. It is all very useful." Buller. "Castle Warr, Kingston, Herefordshire. Master of Belvoir Hunt." "Gentlemen—I use the Royal Embrocation in my stable and kennels, and have found it very serviceable. I have also used the Universal Embrocation for lambs and for the cure of sore throats, chest colds, etc. The Safety of Quack Remedies. H. H. PRICE, Liquid Dist. Master of Belvoir Hunt. ELLIMAN'S ROYAL EMBROCATION. Sold by Chemists, Store, and Saddlers, Every where.

ELLIMAN'S UNIVERSAL EMBROCATION. RHEUMATISM LUMBAGO, SPRAIN BRUISES, SORE THROAT, CHEST COLDS. The Safety of Quack Remedies. Prepared only by ELLIMAN, SONS & CO. SLOUGH, ENGLAND.

TO THE CLERGY. The Clergy of Western Ontario will feel assured, be glad to learn that WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine at once.

C. M. B. A.

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

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

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

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

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

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

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

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

Reserve Fund Statement

Table with columns for location and amount. Includes entries for Windsor, St. Thomas, Amherstburg, London, Stratford, Sarnia, Chatham, Kingston, St. Catharines, Dundas, Berlin, St. Mary's, Toronto, Prescott, Paris, Niagara Falls, Ingersoll, Maidstone, St. Clements, Wallaceburg, Seaford, Montreal, Ottawa, Peterborough, Guelph, Windsor, Morrisburg, Almonte, Goderich, Port Lambton, Hamilton, Cornwall, New Hamburg, Montreal, Woodstock, Brockville, Arranport, Tecumseh, Walkerton, Arthur, New Germany, Toronto, Montreal, Barrie, Wainipeg, Mount Forest, Montreal, St. Agatha, Hamilton, Orillia, Ottawa, Dublin, Merrion, Canard River, St. Mary's.

Special to the CATHOLIC RECORD. CHATHAM, N. B.

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

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

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

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

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

There is a temperance and literary society attached to the parish, both of which have a large number of members. They have a fine hall in which is a library and recreation room, and this reminds me that there is a good opening for the C. M. B. A. in the Maritime provinces. I have in an humble way endeavored to make known its many advantages and many expressed themselves pleased with it. Perhaps the authorities of the grand council might take the necessary steps to extend the association in these provinces, and in general 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.

BISHOP LORAIN

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

Refreshed Journal, Oct. 6. On Wednesday morning, His Lordship Bishop Lorain of Pembroke, accompanied by Father Doucet, V. G. of the Diocese, arrived here by the 10 o'clock train, C. P. R. He proceeded to the church where he celebrated the Pontifical High Mass. The English service was presided by Rev. Father Devine, P. P. of Osceola, and Father Chané, P. P. of Arranport, delivered a sermon in French, after which His Lordship gave a short discourse both in English and French, to the congregation. The following visiting priests were in attendance: Father Michel, Buckingham; Father Dusserre, south Gloucester; Father Chané, Arranport; Father Dugas, Montreal; Father Devine, Osceola; Father Holland, Mount St. Patrick, Father Sourel, Nimes, France; and Father Aynel.

Immediately after the celebration the Rev. Father Rougier 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 Rougier, P. P., Refreshed, from his admiring parishioners on the occasion of celebrating the Pontifical High Mass, at the Church, Separate School and Convent, Oct. 5th, 1887." Mr. Jos. Gravelle made the presentation on behalf of the congregation and Mr. P. Devine read the address. The Rev. Father made a short reply in which he expressed his heartfelt gratitude to those assembled for their tokens of esteem and hoped that the relations between him and his congregation would always be as they had been in the past—the most cordial description. The pastor during his residence here has by his pleasant and affable manner and fatherly kindness in his ministrations won the esteem and gratitude of all his parishioners and the presentation is but the outcome of that policy.

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

ITS GLORY HAS DEPARTED.

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

We hope we may not be considered imprudent 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 ardently and with such blind fatality threw overboard.

DEATH OF ARCHBISHOP LERAY.

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

OBITUARY.

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

IRISH NATIONAL LEAGUE, MONTREAL.

ANNUAL ELECTION OF OFFICERS. The Montreal Branch of the Irish National League held its annual meeting Oct. 3rd, afternoon, in the St. Patrick's Hall. The President, Mr. H. J. Cloran, occupied the chair. The election of officers for the ensuing year was held. The outgoing President briefly reviewed the work accomplished by the League during the past two years. The record was highly creditable to the branch, and showed how much had been done to advance the interests of national cause and Irish Home Rule. The Davitt and O'Brien demonstrations were events that would live in Irish and Canadian history. And in this regard the chairman paid a warm tribute to the patriotism and national spirit of the different Irish societies and athletic clubs, as well as to the sympathies of the French national and athletic organizations and to the Labor and Hackmen's Union, manifested by one and all on these occasions.

It was to the hearty 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. There were two candidates for vice-president, but one having withdrawn, Mr. M. Kelly was unanimously elected. Mr. Connaught, whose merits as treasurer were forcibly dwelt on, was also re-elected to fill that office. Mr. W. D. Burns was elected secretary with Mr. J. Darcy as assistant secretary. Mr. J. Roach was elected grand marshal. Mr. M. Hart, Noonan, Donnelly, P. Kehoe and M. Donovan were elected on the executive committee.

After the elections a vote of thanks was passed to the different societies, clubs and Unions for the assistance and sympathy extended to the League during the past year. Mr. J. Roach then handed in the following list of subscribers, who were duly admitted on the membership roll: Michael Delahanty, \$; E. Elliott, \$1; Jas. McCarthy, \$2; Harrison, \$1; G. Harrie, \$0.50; J. C. Foley, \$1; S. Sullivan, \$1; W. Malloy, \$1; J. Crow, \$1; P. Doyle, \$1; S. McKenna, \$0.50; John Foley, \$0.50; M. Rapal, \$2; Jas. Roach, \$1.

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

PARNELL.

Mr. GALLAGHER & Co., Gresham St., The Obituary of Mr. Parnell, issued by you, appears to me to be an excellent likeness, giving as it does the habitual expression of the Irish patriot.

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TACTICS OF INFIDELS

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Price, 30 Cents.

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LETTER OF OUR HOLY FATHER POPE LEO XIII.

To the Bishops of Italy on the Rosary. VENERABLE BROTHERS.—You know how we place our present dangers confidence in the Glorious Virgin of Holy Rosary, for the safety and prosperity of Christendom and the peace and tranquility of the Church. Mindful in moments of great trial, pastor of people have ever had recourse to the confidence to the august Mother God, in whose hands are all graces, and in whose hands is the safety of the Rosary is most opportune for needs of these times. We have desired to revive everywhere this devotion, to spread it far and wide among the faithful of the world. Often already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed Our reasons and hope for so doing, the forms to be observed; and the Church, docile to Our desires, has complied by special manifestations of devotion and piety. We have seen, in fact, during a whole month, a daily use of the devotion so dear to it. In the most lively Italy has not been behind, for devotion to Our Lady is deeply and widely rooted in this land; and we doubt not that this year, too, will see a glorious example of love to the Mother of God, and will give