

The Catholic Record.

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

VOLUME 9.

LONDON, ONTARIO, SATURDAY, NOVEMBER 20, 1886.

NO. 423.

NICHOLAS WILSON & CO
136 Dundas Street,
Tailors and Gents' Furnishers,
FINE AND
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INSPECTION INVITED.

AT LOBBETTO.

INTERESTING CELEBRATION OF THE ANNI-
VERSARY OF BISHOP CARBERY'S CON-
SECRATION.

Hamilton Times, Nov. 12.
Yesterday was a red-letter day in the
experience of the pupils of Loretto, Mount
St. Mary. It was the third anniversary
of the consecration of Bishop Carbery,
and probably no more appropriate celebra-
tion of the event could have been devised
than the unique entertainments which
were presented, under the supervision
of the good ladies of Loretto, for the
delectation of the Bishop, the distinguished
clergy from a distance and the other
invited guests.

The Bishop entertained Archbishop
Lynch, the Bishops and priests to dinner
at the Palace, where a short time was
spent in congratulating Dr. Carbery on the
success which had attended his adminis-
tration of affairs in the diocese of Ham-
ilton, and reminiscences of the past.
Subsequently, the clergy repaired to Lor-
etto, where the invited guests from the
city and from a distance crowded the large
concert hall, the audience embracing many
leading citizens of Hamilton, principally
ladies interested in the education of the
young. Bishop Carbery was accompanied
to seats specially reserved for himself and
his guests by the following clergymen:
Archbishop Lynch, Toronto; Bishop
O'Mahoney, Toronto; Bishop Walsh, Lon-
don; Bishop Cleary, Kingston; Vicar-
General Rooney and Laurent, Downs; Mr.
Farley and Heenan, Hamilton; Fathers
Congrove, Bergman and Carr, Hamilton;
Father Slaven, Oakville; Father McBride,
Secretary to the Archbishop; Father
Doherty, Arthur; and Bro. Dominic,
attendant to Bishop Carbery.

The hall was tastefully decorated with
evergreens and mottoes, the principal
legend being on a scroll on the wall at
the back of the platform in these words:
"Gloria et honore coronatus cum." All being
seated, the programme by the pupils
was proceeded with without any formal
introduction, and a very attractive hour's
enjoyment it proved to be. The young
ladies who participated, to the number
of about 100, were all most tastefully
attired, the senior pupils in dresses of
dark materials and the juniors in white.
The effect was excellent. The first
number was the lively overture "Lut-
spiel" (Kela Bela), played on two pianos
in a most artistic manner by Misses
Slater, Turreand, Main and Allenby.
Then followed the "Welcome Chorus,"
by the whole of the pupils. The blend-
ing of the voices and the excellent time
kept in this and subsequent concerted
pieces were admirable. Miss McCormack,
of Brantford, took the solo. She is
possessed of a good mezzo soprano
voice, and she has been taught to throw
expression into the words, which is half
the battle in securing and retaining the
appreciation of an audience, especially
an audience as critical as that then as-
sembled. Then followed the presenta-
tion of the following

ADDRESS TO BISHOP CARBERY,
which was read, with dramatic effect,
by Miss Guy Turreand:

To His Lordship Right Rev. J. J. Carberry:
Welcome! What magic in the word.

By it are music's sweetest strains
evoked; joy's deepest points are stirred
and the heart finds utterance for its
pure delight in song. It hath a potent
spell and all bright spirits wait upon its
bidding to bring their varied tributes to
its cause. Queen Flora weaves her
choicest garlands to deck the festal hall
and dame Nature bids us fear not to
despoil her of her richest treasures to
adorn a scene she loves so well. 'Tis
nature must concur with us to-day,
for she herself has been our mistress in that
first and noblest lesson of the heart—
gratitude. It is her main song; the
feebler choruses of praise. Shall then the
voice of gratitude be hushed or confined
to the depths of the heart; shall we not
give expression to the feelings which
there abide for our beloved Bishop,
whose presence, ever welcome, is doubly
so on this joyous festival day? Not on
the shifting sands of time, where its
onward flowing stream may wash each
trace away, shall we write the benefits
which through Your Lordship's paternal
care and ever kind solicitude have
accrued to us. Deep on our hearts
inscribed shall we keep the precious
memorial and fostered there shall ever
be the lovely flower of gratitude for
Your Lordship as well as for the Very
Rev. and Rev. clergy in whom we recog-
nize our best benefactors, our kindest
and sincerest friends. Therefore do
Loretto's children surround you to-day
with loving wishes while they reiterate
the glad refrain of welcome! Thrice
welcome a happy festival day!

Loretto, Mount St. Mary.
The Bishop seemed to be much affected
by the really beautifully worded address.
It was elegantly engrossed by one of
the ladies of Loretto.

"Has Sorrows Young Days Shared?"
—Moore's beautiful melody—was then
sung with much sweetness and feeling
by Misses McCormack and Turreand,
Misses Nelligan and Slater accompanying
on the harp and piano respectively, with
taste and precision.

THE FESTAL GREETING
was a pretty little chorus, written by one

of the ladies of Loretto in commemora-
tion of the event. It was sung by the
little children, numbering probably forty,
and was remarkable for the ease with
which each participant performed her
task in unison with her comrades. Even
the little tots of six and seven years old seemed
to feel perfectly at home in the parts
assigned to them. Miss Kelly, of this
city—a pretty little maiden—who sang
the solo, has a voice of unusual brilliancy,
giving promise of reaching a high state of
cultivation. It she does not over exert
her powers, a great future is before her.

At the close of this piece beautiful
bouquets were presented by the young
ladies to the Archbishop and the Bishops,
and graciously acknowledged, and the
second part was entered on. It was a
recitation, entitled "Much Undone,"
given by ten young ladies. Their read-
ing of the piece drew forth the warmest
encouragements from the audience. Misses
Main, Slater and Falkiner (of Belleville),
followed with the piano and violin piece,
"Tomyiak-Wieniawski." It was admir-
ably rendered. Miss Falkiner handles
the delicate instrument with the touch
of the true artist, and her rendering of
the obligato would do credit to many a
professional. Miss McCormack threw
much feeling into the beautiful vocal
solo, "The Angels' Serenade." She was
accompanied by Misses Main and Slater.
But the most enjoyable part of the pro-
gramme, especially to the youthful por-
tion of the audience, was the perform-
ance of the charming operetta, especially
composed for the occasion, entitled,
"Children Visiting Fairyland." It was
given by the younger pupils, and im-
parted the moral that even the little
ones are not without their influence for
good in the world. Miss Carrie Wilson
was the Fairy Queen, and before she
summoned the little ones around her,
she took up her position in the new
little evergreen tower, erected at the
back of the stage, where she gave a solo
with excellent effect. The little girls
also sang their selections well, and were
heartily congratulated, especially by the
clergy. They presented a charming
spectacle; it was no stretch of imagina-
tion to believe oneself translated into
the mythical land of the fairies. At the
close of this piece, which, with the other
numbers, was warmly applauded, one of
the participants (Miss Allie O'Brien) ad-
vanced to Bishop Carbery and presented
him with a robust pot of shamrocks—
enough, in fact, to supply a 17th of March
procession. Then followed the singing of
the "Sacred Chorus" by the whole of
the pupils. When it was finished Bishop
Carbery rose and in a few well-chosen
sentences expressed the great satisfaction
it gave him to be present and receive so
many tokens of their esteem and regard
as well as to listen to the really excellent
entertainment which the pupils of Lor-
etto had supplied for the large audience
assembled. The youthful students had
been singing that beautiful piece, "Has
Sorrows Young Days Shared."
He felt certain, from a study of the faces
of those around him, that sorrow had
not shaded their young days. Neither
should it. They had, he believed,
everything provided that was necessary
for their happiness. It was particularly
gratifying that they had teachers who
had devoted their lives and their energy
and their education to advance the
interests of those committed to their
care. He congratulated the ladies of
Loretto on the many evidences of their
great success as educators of the young,
and closed by imparting the welcome
intelligence to the pupils that he would,
as some token of his appreciation of their
efforts that afternoon, ask the Mother
Superior to give them a supply of sweets
that evening, a long sleep the following
morning, and a holiday on the morrow.
As he knew from experience in his own
youth that holiday making was the hard-
est of work, Bishop Carbery added that
he would even suggest that a little more
sleep than usual might be permitted on
Saturday.

The National Anthem was then ren-
dered and the audience dispersed. Many
of them however, tarried for a brief space
to add their congratulations to those
tendered to Mother Superior Stanislaus
and the Sisters of Loretto on the really
meritorious performance of the pupils
under their care.

**PITTSBURGH R. C. CATHEDRAL
DESTROYED.**
Pittsburgh, Nov. 13.—St. Peter's Cath-
edral, the pride of Roman Catholics of
the twin cities, is a mass of smoking
ruins. Half an hour after midnight,
Arthur Wiggins, a district messenger
boy, while passing the corner of Sherman
avenue and Ohio street, Allegheny City,
saw flames in the interior of the massive
structure. The boy gave the alarm, and
in ten minutes three districts of the fire
department were at work. The fire
however, had made good headway before
it was discovered, and while the firemen
were fighting it in the basement, to
which it was first supposed to be con-
fined, and had gotten it under control
there, flames were discovered in the great
auditorium overhead, where they had
eaten their way through flues and ven-
tilators and were creeping in and out
among the rafters just beneath the
vaulted roof, licking up the beautiful
frescoes and magnificent oil paintings,
with which the walls were lined, and
were burning through the costly stained
glass windows. In the rear of the church
Bishop Pielan and a number of friends
who were on the ground were busily
engaged in saving the gold and silver
vessels of the altar service. The majority
of them, with the chalice and many of
the vestments, were gotten out. The
edifice is of stone, and cost when ready
for its interior furnishing \$125,000. The
cost of the furnishings added to the cost
of the building amount \$50,000.

Presentation to the Rev. Father
O'Leary.

On Sunday afternoon, 7th instant, the
public hall, at Silley, Que., was crowded
to its utmost capacity by the parishion-
ers of Silley, assembled to present a
farewell address and testimonial to the
Rev. F. M. O'Leary on the occasion of
his departure from the parish. The
reverend gentleman has been named
parish priest of Laval. On the platform,
besides the Rev. Father O'Leary, were
seated the Rev. Cure Drolet, and the
new Vicar, the Rev. Mr. Goudreau,
Messrs. John Sharples, James Timmony,
H. Falardeau, Alexandre Paquet, Wm.
Rover, Jr., Pierce Murphy, John O'Con-
nell, James McNeely, Geo. Humphrey,
David Falardeau, Honore Gignac, J. Mc-
Mahon, Michel Langlois, Joseph Lang-
lois, and many more of the leading citi-
zens of Silley. Facing the stage were
drawn up in military order, and wearing
their neat insignia, the young men of
the Guard of Honor of the Sacred Heart
while the body of the hall was one com-
pact mass of sympathetic friends.

Enthusiastic cheers greeted the Rev.
Father O'Leary on his entering the hall,
which amply testified to the esteem in
which he was held by all without distinc-
tion of nationality. The meeting having
been called to order by the Chairman,
the Rev. Father Drolet, Mr. Alexandre
Paquet, Acting Church Warden, ad-
vanced and read in the name of the par-
ishioners, the farewell address in
French.

After dwelling upon the regret which
all felt in being called upon to bid fare-
well to the Rev. gentleman who during
three years had identified himself with
the spiritual and temporal welfare of the
parish, Mr. Paquet passed in review the
many improvements inaugurated and
carried into effect by the Rev. Father
O'Leary during his administration of the
parish. He then paid a high tribute to
his zeal—his amiability, his charity and
his many other virtues—
and concluded by begging of him to
accept as a token of their gratitude a
sum of \$204.87—the result of the vol-
untary contributions of his many well
wishers. After the reading of the address
in French, Mr. William Power then
stepped forward and read the following:
St. Columba, Silley,
7th Nov., 1886.

To the Rev. P. M. O'Leary,
Rev. Father, We cannot express
the feelings of the congregation of St.
Columba of Silley, when we realize that
in a few short hours the sad word "fare-
well" must pass from every tongue, but
obedience and resignation, two of the
grand characteristics of our holy religion
which cheer you as a faithful disciple of
our Lord, on your path through life, no
matter how weary and rugged it may be,
call on us to bear without murmur,
though not without deep grief, your
sudden departure from our midst. Be
assured, Rev. Sr., we will never forget
the many acts of kindness, love and
devotion which have marked your stay
—a stay also too brief—amongst us.
They were too numerous and inspired by
too evident a spirit of the most kindly
interest in the welfare of the parish-
ioners to be easily forgotten, but even
should absence, an impossibility in our
case, make the heart grow cold, even
should we be ungrateful enough, in time
to lose the memory of valuable services,
the enduring memorials you leave be-
hind you, the lights that brighten our
festivals, the organ which fills our church
with divine melody, and which we owe
to your endeavor, will remind us of
you in spirit to the Catholics of St. Columba
of Silley the genial, happy, cheerful face
of Father O'Leary.

Accept, Reverend Father, the slight
testimonial just presented you, with our
best wishes for your future happiness
and welfare.

(Signed) ALEXANDRE PAQUET,
DAVID FALARDEAU,
JOHN O'CONNELL,
Acting church warden on behalf of
parishioners of St. Columba of Silley.

This address was followed by another
presented by the young men of the
Guard of Honor of the Sacred Heart, a
society which owes its existence to the
zeal of the Rev. Father O'Leary. The
sentiments contained in the address
were feelingly rendered by the President
of the Society, Mr. Charles Timmony.
Want of space unfortunately prevents us
from reproducing it. This address was
accompanied by the presentation of a
massive piece of silver plate.

In the midst of profound silence the
Rev. Father O'Leary rose to acknowledge
the different addresses and testimonials
presented him. For a few moments he
was evidently struggling to master his
emotions, but in presence of an audience
whose emotion had already overcome
them the attempt was a vain one, and
for a few moments was witnessed one of
those indescribable scenes which only
occur on the parting of a kind and good
father from faithful and loving children.
The reverend gentleman was soon, how-
ever, equal to the occasion and in elo-
quent and ringing accents he paid a high
tribute to the good parishioners of
Silley. He dwelt feelingly on the ties
which have ever bound the pastor to the
flock, and his impassioned words sank
deeper and deeper into every heart until
his voice was time and again drowned
by the uncontrollable emotion of his
immense audience. His application to
the present case of the text of scripture
—"Go forth from this nation and thy
kindred into the land which I shall show
unto thee"—was most forcible and
well-timed. The Guard of Honor of
the Sacred Heart received also a
few words of parting advice
from their late director, exhorting them
to keep always in the paths of virtue,
temperance, honesty and friendly feel-
ing towards each other. But the most
affecting scene of all was when by a
spontaneous impulse the vast assembly

prostrated themselves to receive his last
blessing. Seldom was a scene so im-
pressive ever witnessed in Silley, and
long will it be remembered.

The pupils of the Convent of Jesus and
Mary, also wishing to testify to their
esteem for the Rev. Father O'Leary, had
already, on Thursday last, invited him to
say mass at the Convent. After mass a
touching address was presented accom-
panied by a purse.

The Rev. Father O'Leary has received
during the last few days numerous
coolly presents from his many friends
and well wishers, which amply testify
to the great esteem in which he has been
held by all creeds and classes in Silley.
—Quebec Chronicle, Sept. 9, 1886.

The Reverend Mr. O'Leary, for some
years past vicar at Silley, has been
appointed curate of Laval. Before he
left, the parishioners of Silley resolved to
show their esteem for him, and in proof
that they were mindful of the services he
rendered them. An organizer of the first
rank, an artist, a good preacher, Mr.
O'Leary seemed to possess the power of
multiplying himself. The illness of the
excellent and worthy curate of the parish,
Mr. Drolet, naturally gave Mr. O'Leary a
heavier burden to bear than usually falls
to the lot of vicars. The people of Laval
lost in Mr. Drolet a devoted priest,
but they are sure to find a friend and an
enlightened director in Mr. O'Leary. Mr.
O'Leary speaks both languages equally
well. The parishioners of Silley, headed
by their curate, made a demonstration as
touching as it was successful. A purse of
\$200 was presented to him, and the fol-
lowing address:

To the Rev. P. M. O'Leary, Vicar of
St. Columba of Silley:

REVEREND SIR,—Before leaving, permit
us to gather round you once more for the
purpose of expressing our feelings of
respect, love and gratitude.

We do not allude here to the deep grief
that rules our heart at the news of your
departure, or to the tears that live in
abundance as you see. These have said
more than the most eloquent words can
express, that we thoroughly understand
the greatness of our loss. During the
three years you have been with us, we
have ever found in you not only an
enlightened and watchful director, but
also a sincere friend, a tender father.
During three years you lived as we lived.
You shared our joys and our griefs. You
suffered with us, and took a leading part
in all that might possibly interest us. Dur-
ing three years we have been partakers and
cheerful witnesses of your zeal and fatherly
care. During that time your words of
eloquence, words of authority, never
ceased ringing in our ears, pointing out
to us the right road to follow, and with-
drawing us from the paths that lead
to death. We know, sir, that you have
always been easily approached by the
poor and rich, the small and the great.
They have always received a welcome
greeting, advice in their troubles and
a balm for every wound. Charity has
always led you under the roof of the poor,
and there you brought peace and happi-
ness. As your kindness and solitude
readily won all hearts, you can easily un-
derstand the feelings that agitate our
minds at this moment when your depart-
ure suddenly breaks the thousand ties
that so closely bind the children to their
father, the disciples to the master and the
faithful to the shepherd. There is one tie,
however, that your departure cannot
sever—the tie of gratitude. Is there
any need of our saying that your
memory will be revered—revered by us
who have been the witnesses and the
objects of your solicitude, and revered by
future generations who will enjoy, as we
do, the lasting works undertaken by you.

In our inability, reverend sir, to worthily
acknowledge all you have done for us, we
beg you to accept the assurance that our
prayer, however unworthy they may be,
will ascend every day to the throne
of the Sovereign pastor of souls
to obtain for you the most abundant
graces of heaven. We know full
well the natural goodness of your
heart to be assured that, in your prayers,
you will not forget the faithful of St.
Columba. In this manner and in proof
of our gratitude we have prepared and
presented to you this offering as a token
of their grateful piety.—L'Evenement, 9 Nov.,
1886.

ST. MICHAEL'S COLLEGE BAZAAR.

We are requested to announce that the
drawing of prizes in connection with the
lottery for St. Michael's College and St.
Basil's Church will take place in the Col-
lege Hall Monday evening, Nov. 29th.
Those who have tickets will therefore
remember that they lose all chance of a
prize if their returns are not made before
that date.

BOOK NOTICES.

Five Minutes Sermons for Low Masses on
all Sundays of the year. By the
Priests of the Congregation of St. Paul.
New York: Catholic Publication Soci-
ety Co., 9 Barclay street.

Month of the Dead; or, the Prompt and
Easy Deliverance of the Souls in Purgatory.
Approved by the Sacred Con-
gregation and by His Holiness the
Bishop of Bourges. Translated from
the French of the Abbe Cloquet, by
a Sister of Mercy. New York: Benz-
iger Bros., Printers to the Holy Apo-
stolic See.

The Illustrated Catholic Family Annual
for 1887, with Calendars calculated for
different parallels of latitude, and
adapted for use throughout the United
States. New York: The Catholic
Publication Society Co., No 9 Barclay
St. Price 25 cents.

Correspondence of the Catholic Record.

LETTER FROM ALMONTE.

SCHOOL CONCERT IN HUNTELY—AN ENJOY-
ABLE EVENING WITH THE LITTLE ONES
—STIRRING ADDRESS BY MR. R. J.
DOWDALL—A FEW PRACTICAL LESSONS
ON THE NECESSITY AND ADVANTAGES OF
A GOOD EDUCATION.

Almonte, Nov. 15th, 1886.

On Friday evening last a very success-
ful concert was held in the 11th line
School House, Township of Huntley,
under the direction of Misses Nagle,
R.leigh, a former pupil of the Almonte
Separate School. The neat little
school room was crowded to the door by
the parents and friends of the pupils, who
had thrown aside for the time being the
anxieties and perplexities of their busi-
ness pursuits, and assembled to mingle in
social enjoyment with the children, and
assist, by their presence, in making the
entertainment a success. A nicely
arranged programme had been prepared
by the teacher and pupils, and they were
ably assisted in carrying it out by a num-
ber of singers from Almonte, among
whom were Misses M. O. and J. Nagle,
Miss M. O. K.ife, and Messrs. P. F. and T.
McGarry. The Misses Nagle sang in their
usual pleasing style, and were justly
applauded by the audience. Mr. P. F.
McGarry's fine bass voice appeared to ad-
vantage in his rendering of "White
Wings," and proved beyond doubt that
with a little further cultivation he will be
able to take a place in the front ranks of
our best vocal talent. Mr. J. McGarry's
comic selection was received with roars of
applause, and a number of readings,
recitations and a chorus, "The Old
Rustic Bridge by the Mill," were well
rendered by the teacher and pupils of the
school. A dialogue entitled "Defending
the Cattle," by Messrs. J. Maher, M. Irvi-
gan, J. J. and H. M. O'Reilly, provoked
great laughter among the audience.
The feature of the evening was an address
by our promising young barrister,
Mr. R. J. Dowdall, who dilated in
eloquent terms upon the necessity and
advantages of a good education. After
expressing his pleasure at being present,
he said that there was one reason in par-
ticular why he was there that night, and
he had no doubt the same reason had
brought the representatives of the section
there, namely, a desire to encourage the
children, and to show an interest in the
cause of education. It was not necessary
to point out to them the vital importance
of educating the children in a manner
suitable to the calling which they might
adopt in life. It was in just such schools as
this where the foundation was laid for a
wholesome education. The rudimentary
instruction of the child required more
careful and watchful attention than was
necessary in the higher educational insti-
tutions. It was, too, by attending enter-
tainments of this kind, which afford a
pleasant night's amusement, that parents
could lend a stimulus to the efforts of both
teacher and pupils. The presence of so
large an audience as was there on that
occasion added to the enjoyment of the
children, and infused life and vigor and
earnestness into their readings, recitations
and songs upon the stage. In every sphere
of life—on the farm, as an artist, in busi-
ness, in the professions, in politics, on the
battlefield—wherever a man's lot may be
cast, an education series is to
bring him to the foremost ranks. In
every great cause the leaders, those whose
services are invaluable, are men of great
and educated minds. Not only should
each parent encourage and support both
teacher and pupils by his presence at
school entertainments of this kind, but it
would be well also to visit the school
occasionally, and by thus showing
an interest in the progress of the
children in their classes, and
their attention to tasks assigned
them by their teacher, they would spur
the little ones on in their work. Many
of the squabbles in which parents, child and
teacher are involved, might be avoided by
each making due allowance for the weak-
nesses and perversities of human nature. It
is only natural that when differences arise
between teacher and child, the parents
are more or less prejudiced in favor of
the child. There should be an effort
made to overcome this feeling, that we
may go harmoniously and well in the
education of the young. He then re-
ferred to the brilliant attainments and
masterly minds of the leaders of the
great Home Rule cause, and showed that
what could never have been accom-
plished by brute force would in the near
future be brought about by the calm and
earnest appeals to the reason and
intelligence of the people of Great
Britain. Home Rule for Ireland was as
well as granted already. He concluded
his brilliant oration by exhorting par-
ents to bestow upon their children that
best of fortunes—an education that
would prepare them for the trials and
battles and responsibilities of life. By
doing so the child would understand his
duty in return to the parent, his duty to
himself, and his duty to his God.

J. L.

A clever priest in Bideford, Me., has
adopted a novel method to wake the dor-
mant parishioners to a sense of duty.
Twenty-three years ago a bell was placed
in the tower of the church. Soon after
it was hung it was cracked and spoiled,
and for that reason it has been silent until
last Sunday, when the parishioners were
startled by its ringing. The reverend
father is going to have it rung until his
parishioners raise money for another.

Some of the atheistical journals of
France commenced claiming Chevroul,
the eminent French savant, recently so
much honored, as one of their narrow
class, to whom he has promptly replied:
"I am only a savant; and those who
know me know that, born a Catholic of
Christian parents, I live a Catholic life,
and I hope to die a Catholic death."

CATHOLIC PRESS.

Catholic Review.

In a sermon which Mr. Beecher
preached in Plymouth Church in Brook-
lyn on the occasion of his return to his
congregation, that talented talker is re-
ported to have said, as a result of his ob-
servations while in Europe, that there is
"not a nation on the earth that is Chris-
tian." The question naturally arises, if
this be true, what has become of Chris-
tendom? There was a time when the
nations of Europe were Christian. That
is to say, there was a time when the na-
tions of Europe professed to be governed
in their public action by the principles of
Christianity. There was a time when,
without exception, every nation of Europe
solemnly recognized Christ and the Gos-
pel of Christ as the foundation of its con-
stitution; when allegiance to God, and
obedience to what was regarded as the
commandments of God, were, in profes-
ion at least, held to rank above allegiance
to any other power whatever. No one is
ridiculous enough to suppose that in that
time all men were good Christians, or that
all men lived up to their professions. But
even if there was hypocrisy, there was to
that extent a homage paid to virtue. That
time was the time before Protestantism.
Here is a beautiful fable that we find
quoted in many of our exchanges, attrib-
uted to the Russian fabulist Kriol, which
has a lesson for those who do not guard
their families against the corruption of
evil literature: "A robber and an author
are in hell; both are enclosed in huge
iron cauldrons, beneath which fires burn;
yet with this difference, that beneath the
robber's is a continually decreasing, while
that beneath the author's is ever growing
worse. The author deems his sins to have
been less than those of his compan-
ion; he complains of the god's injustice,
and one of the infernal sisters is sent
to vindicate the sentence of Provid-
ence. 'Wretch!' she exclaims, 'dost
thou compare thyself with the
robber? His crime is as nothing
compared with thine. Only as long
he lived did his cruelty and lawlessness
render him hateful. But thou! Long ago
thou hadst thy bones crumbled to dust,
yet the sun never rises without bringing
to light fresh evils of which thou art the
cause. The poison of thy writings not
only does not weaken, but, spreading
abroad, it becomes more malignant as
years roll by. Look here!—and for a
moment she enabled him to look upon
the world—'Behold the crimes, the
misery, of which thou art the cause.
Look at these children who have brought
shame upon their families, who have re-
duced their parents to despair. By
whom were their heads and hearts cor-
rupted? By thee. Who strove to rend
asunder the bonds of society, ridiculing
the right of authority and law, and render-
ing them responsible for all human mis-
fortunes? Thou art the man! Dost thou
not dignify unbelief with the name of
enlightenment? Didst thou not place
vice and passion in the most charming
and alluring lights? And now, look at
a whole country, perverted by thy teach-
ings, is full of murder and robbery, of
strife and rebellion, and is being led
onward by thee to ruin. For every drop
of that country's tears and blood thou
art to blame. And now, dost thou dare
to hurl thy blasphemies against the gods?
How much evil hast thou befallen yet to
bring upon the world! Continue, then, to
suffer, for here the measure of thy pun-
ishment shall be according to thy
deserts.' Thus spoke the angry Fury,
and slammed down the cover on the
cauldron."

Catholic Columbian.

A young woman took poison in Cincin-
nati a few nights ago and was a corpse
before morning. She died in her sins.
She left under her pillow a note in which
she said: "I have made a failure of life."
She lived in costly apartments, luxuri-
ously furnished; she dressed fashion-
ably in fine attire; she had money to
spend and nothing to do—yet she had
"made a failure of life." In spite of her
costly garments and her jeweled hands,
her life was wretched and death was bad.
She had "made a failure of life." Better
for her, if, clothed in calico and working
hard for a living, she had kept from evil.
Even in this world, she would
have been happier than she was, for in
her gilded infancy was she not so utterly
woebegone as to look for refuge to a
suicide's grave, and to say that she
had "made a failure of life?" Her life
was indeed a failure, but her death was
still more disastrous. It was the climax
of an evil existence. Her soul went out
to judgment in despair, a rebel against
the law—"Thou shalt not kill." If there
be any girl tempted to rebel against toil
and poverty; tempted to envy the rich
and the idle, tempted to listen to wicked
counsel, let her beware—lest, she, too,
make "a failure of life!"
Boston Pilot.

Lord Londale, the son of British
nobility, who came out to America on a
theatrical venture, sailed for home last
week, being probably disgusted with his
reception in a country where bad acting
and worse morals are not considered pas-
ports to favor as they are in the more
congenial atmosphere of London. He and
his crowd have been severely let alone by
the decent people of New York, and the
patronage of the other scene was not
enough to make the speculation scandal-
profitable. It appears that he is one of
the largest mine owners in England, and
that his mines are on strike. Tenks of
thousands of honest workmen living at
the mercy of such a l'equarr!

A new diocese—that of Belleville,
Illinois, has been created by the Holy
Father, and the Very Rev. J. Juszen
appointed its Bishop. The new Bishop
has been administrator for several years
of the Alton Diocese and is therefore
experienced in episcopal duties. His
appointment has given universal satis-
faction.

The Shepherd and the Fold.

Far down the ages now,
Each of her journeys done
The pilgrim church pursued her way,
Uplift her crown be won.

BEN HUR; OR, THE DAYS OF THE MESSIAH.

BOOK FIRST. CHAPTER IV.

The Egyptian and the Hindoo looked at each other; the former waved his hand; the latter bowed, and began:

"Our brother has spoken well. My my words be as wind that blows a moment, then resumed:
'You may know me, brethren, by the name of Melchior. I speak to you in a language which, if not the oldest in the world, was at least the soonest to be reduced to letters—I mean the Sanscrit of India. I am a Hindoo by birth. My people were the first to walk in the fields of knowledge, first to divide them, first to make them beautiful. Whatever may hereafter befall, the four Vedas must live, for they are the primal fountain of religion and the fruitful seed of wisdom. From them were derived the Upan Vedas, which, delivered by Brahma, treat of medicine, archery, architecture, music, and the four- and sixty mechanical arts; the Ved Angas, revealed by inspired sages, and devoted to astronomy, grammar, prosody, pronunciation, chiasm, and incantations, religious rites and ceremonies; the Upan Vedas, written by the sage Vyasa, and given to cosmogony, chronology, and geography; therein also are the Kumaryas and the Mahabharata, heroic poems, designed for the perpetuation of our gods and demigods. Such, O brethren, are the Great Shastras, or books of sacred ordinances. They are dead to me now; yet through all time they will serve to illustrate the budding genius of my race. They were promised to quicken the dead, to show why the promises failed? Alas! the books themselves closed all the gates of progress. Under pretext of care for the creature, their authors imposed the fatal principle that a man need not address himself to discovery or invention, as Heaven had provided him all things needed. When that condition became a sacred law, the lamp of Hindoo genius was let down a wall, where ever since it has lighted narrow walls and bitter waters.

"These allusions, brethren, are not from pride, as you might think when I tell you that the Shastras teach a Supreme God called Brahm; also, that the Paranas, or sacred poems of the Upan Vedas, tell us of Virtue and Good Works, and of the Soul. So, if my brother will permit the saying, the Upan Vedas were delivered to the Greek Apege before his people were known, the two great ideas, God and the Soul, had absorbed all the forces of the Hindoo mind. In further explanation, let me say that Brahm is taught, by the same sacred books, as a Triad—Brahma, Vishnu, and Shiva. Of these, Brahma is said to have been the author of our race; which, in course of creation, he divided into four castes. First, he peopled the worlds below and the heavens above; next, he made the earth ready for terrestrial life; then, from his mouth proceeded the Brahman caste, nearest in likeness to himself, highest and noblest, sole teachers of the Vedas, which at the same time flowed from his lips in finished state, in all useful knowledge. From his arms he issued the Kshatriyas, or warriors; from his breast, the seat of life, came the Vaishya, or producers—shepherds, farmers, merchants; from his foot, in sign of degradation, sprang the Sudra, or serviles, doomed to menial duties for the other classes—serfs, domestics, labourers, artisans. Take notice, further, that the law, to be born with them, forbade a man of one caste becoming a member of another; the Brahman could not enter a lower order; if he violated the laws of his own grade, he became an outcast, lost to all but outside life himself.

"At this point, the imagination of the Greek, flashing forward upon all the consequences of such a degradation, overcame his eager attention, and he exclaimed, 'In such a state, O brethren, what mighty need of a loving God!'

"Yes," added the Egyptian, "of a loving God, like ours."
The brows of the Hindoo knit painfully; when the emotion was spent, he proceeded, in a softened voice:

"I was born a Brahman. My life, consequently, was ordered down to its least rest, its last hour. My first draught of existence, the thing me my compound name; taking me out the first time to see the sun; investing me with the triple thread by which I became one of the twice born; my induction into the first order;—we are celebrated with sacred texts and right ceremonies. I might not walk, eat, drink, or sleep with out danger of violating a rule. And the penalty, O brethren, the penalty was to my soul! According to the degrees of omission, my soul went to one of the heavens—Indra's to the west, Brahma's to the highest; or it was driven back to become the life of a worm, a fly, a fish or a brute. The reward for perfect observance was Beatitude, or absorption into the being of Brahm, which was not existence as much as absolute rest.

"The Hindoo gave himself a moment's thought; proceeding, he said, 'The part of a Brahman's life called the first order

in his student life. When I was ready to enter the second order—that is to say, when I was ready to marry and become a householder—I questioned everything, even Brahm; I was a heretic. From the depths of the well I had discovered a light above, and yearned to go up and see what it all shone upon. At last—ah, with what years of toil—I stood in the perfect day, and beheld the principle of life, the element of religion, the link between the soul and God—Love!

The shrunk face of the good man kindled visibly, and he clasped his hands with force. A silence ensued, during which the others looked at him; the Greek through tears. At length he resumed: "The happiness of love is in itself; its test is what one is willing to do for others. I could not rest. Brahm had filled the world with so much wretchedness. The Sudra appealed to me; so did the countless devotees and victims. The island of Georgia for lies where the sacred waters of the Ganges disappear in the Indian Ocean. Thither I betook myself. In the shade of the temple built there to the sage Kapila, in a union of prayers with the disciples whom the sanctified memory of the holy man keeps around his house, I thought to find rest. But twice every year came pilgrimages of Hindoo seeking the purification of the waters. Their misery strengthened my love. Against his impulse to speak, I clenched my jaw; for one word against Brahm or the Triad or the Shastras would doom me; one act of kindness to the outcast Brahman would now and then dragged themselves to die on the burning sands—a blessing said, a cup of water given—and I became one of them, lost to family, country, privileges, caste. The love conquered! I spoke to the disciples in the temple; they drove me out. I spoke to the pilgrims; they stoned me from the island. On the highways I attempted to preach; my hearers fled from me, or sought my life. In all India, finally, there was not a place in which I could find peace or safety—not even among the outcasts, for though fallen, they were still believers in Brahm. In my extremity, I looked for a solitude in which to hide from all but God. I followed the Ganges to its source, far up the Himalayas. When I entered the pass at Hurdwar, where the river, in unstated purity, leaps to its course through the muddy lowlands, I prayed for my race, and thought myself lost to them for ever. Through gorges, over cliffs, across glaciers, by peaks that seemed star-high, I made my way to the Lang To, a lake of marvellous beauty, asleep at the feet of the Great Himalayas. The Great Himalayas, Parbat, giants which flaunt their crowns of snow everlastingly in the face of the sun. There, in the centre of the earth; where the Indus, Ganges, and Brahmaputra rise to run their different courses; where mankind look up their first abode, and separated to peopled the world, leaving Balk, the mother of cities, to attest the great fact: where Nature, gone back to its primal condition, and secure in its immunities, invites the sage and the exile, with promise of safety to the one and solitude to the other—here I went to abide alone with God, praying, fasting, waiting for death."

"Again the voice fell, and the bony hands met in a fervent clasp.
'One night I walked by the shores of the lake, and spoke to the listening silence. When will God come and claim His own? Is there to be no redemption? Suddenly a light began to glow tremulously on the water; soon a star arose and moved towards me, and stood overhead. The brightness stunned me. While I lay upon the ground, I heard a voice of infinite sweetness say: 'Thy love hath out-godded. Blessed art thou, O Son of Judah! The redemption is at hand. With two others, from far quarters of the earth, thou shalt see the Redeemer, and be a witness that He hath come. In the morning arise, a to these three, I went to all thy trust in the Spirit which shall guide thee.'

"And from that time the light has stayed with me; so I knew it was the visible presence of the Spirit. In the morning I started to the world which I had come. In a cleft of the mountain I found a stone of vast worth, which I sold in Hurdwar. By Lahore and Cabool, and Yez, I came to Isaphan. There I bought the camel, and thence was led to Bagdad, not waiting for caravans. Alone I travelled, fearless for the Spirit which with me, and with me yet. What glory is ours, O brethren! We are to see the Redeemer—to speak to Him—to worship Him! I have done."

CHAPTER V.

The vivacious Greek broke forth in expressions of joy and congratulations; as if which the Egyptian said, with characteristic vivacity:
'You are my brother. You have suffered much, and I rejoice in your triumph. If you are both pleased to hear me, I will now tell you who I am, and how I came to be called. Wait for me a moment.'

"He went out and tended the camels, coming back, he resumed his story.
'Your words, brethren, were of the Spirit,' he said in commencement; 'and the Spirit gives me to understand them. You each spoke particularly of your country; in that there was a great object which I shall explain; but to make the interpretation complete, let me first speak of myself and my people. I am Baltheasar the Egyptian.'

"The last words were spoken quietly, but with so much dignity that both listeners bowed to the speaker.
'There are many distinctions I might claim for my race,' he continued; 'but I will content myself with one. History began with us. We were the first to perpetrate events by records kept. So we have no traditions; and instead of poetry, we use only facts. On the fables of palace and temple, on the fables of the inner walls of tombs, we wrote the names of our kings, and what they did; and the delicate papyrus we entrusted the wisdom of our philosophers and the secrets of our religion—all the secrets but one, whereof I will presently speak. Older than the Vedas of Para Brahm or the Upan Vedas, older than the songs of Homer or the metaphysics of Plato, older than the sacred books or the kings of the people of China, or those of Sidertha, son of the beautiful Mary; older than the Genesis of Moche the Hebrew—older than human records are the

writings of Mene, our first king.' Pausing an instant, he fixed his large eyes kindly upon the Greek, saying, 'In the youth of Hellas, who, O Gaspar, were the teachers of her teachers?'
The Greek bowed smiling.
'By those records,' Baltheasar continued, 'we know that when the fathers came from the far East, from the region of the birth of the three sacred rivers, from the centre of the earth—the Old Iran of which you spoke, O Melchior—same mingling with them the history of the world before the Flood, and of the Flood itself, as given to the Aryans by the sons of Noah, they taught God, the Creator and the Beginning, and the Soul, deathless as God. When the duty which calls us now is happily done, if you choose to go with me, I will show you the sacred library of our priesthood; among others, the Book of the Dead, in which is the ritual to be observed by the soul after Death has despatched it on its journey to judgment. The ideas of the duty which calls us now were borne to Mizraim over the desert, and by him to the banks of the Nile. They were then in their purity, easy of understanding, as what God intends for our happiness always is; so, also, was the first worship—Worship, Love, and Reward. This law, like all others of divine origin—like that, for instance, which binds the earth to the sun—was perfected in the beginning by its author. Such, my brothers, was the religion of the first family; such was the religion of our father Mizraim, who could not have been blind to the formula of creation, nowhere so discernible as in the first faith and the earliest worship. Perfection is God's simplicity in perfection. The course of curses is that men will not let truth like these alone.'

"He stopped, as if considering in what manner to continue.
'Many nations have loved the sweet waters of the Nile,' he said next; 'the Ethiopian, the Peri Patra, the Hebrew, the Assyrian, the Persian, the Macedonian, the Roman—of whom all the Great Kings have been at one time or another been his masters. So much coming and going of peoples corrupted the old Mizraim faith. The Valley of Palms became a Valley of Gods. The Supreme One was divided into eight, each personating a creative principle in the world, and the gods and goddesses, Then Isis and Osiris, and their circle, representing water, fire, air, and other forces, were invented. Still the multiplicity went on until we had another order, suggested by human qualities, and strength, knowledge, love, and the like.'

"In all which there was the old faith," cried the Greek impulsively, "Only the things out of reach remain as they came to us."

"I gave much thought to finding the cause of my failure, and at last succeeded," he said upon beginning again. "Up the river, a day's journey from the city, there is a village of hermits and gardeners. I took a boat and went there. In the evening I called the people to gather, men and women, the poorest of the poor. I preached to them exactly as I had preached in the Bruchemum. They did not understand, I tried again; they yelled me with epigrams, covered my God with ridicule, and drenched my Heaven with mockery. Not to linger needlessly, I fell before them."

"The Hindoo here drew a long sigh, as he said, 'The enemy of a man is man, my brother.'

Baltheasar lapsed into silence.
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The priests of that time wrote in their way what they witnessed, and the revelation has lived. So I come to the one unrecorded secret. In my country, brethren, we have, from the day of the Flood, the Greeks always had two religions—one private, the other public; one of many gods, practised by the people; the other of one God, cherished only by the priesthood. Rejoice with me, O brothers! All the tramping by the many nations, all the harrowing by kings, all the inventions of enemies, all the changes of time, have been in vain. Like a seed under the mountains waiting its hour, the glorious Truth has lived; and this—this is its day!

"The wretched frame of the Hindoo trembled with delight, and the Greek cried aloud:
'It seems to me the very desert is singing.'

"From a gurglet of water near by the Egyptian took a draught, and proceeded:
'I was born at Alexandria, a prince and a priest, and had the education of my class. But very early I became discontented. Part of the faith imposed by that after death, upon the destruction of the body, the soul at once began its former progression from the lowest up to the highest, and last existence; and that without reference to conduct in the mortal life. When I heard of the Persian's Realm of Light, his Paradise across the bridge Chinese, where only the good go, the thought haunted me; inasmuch that in the day, as in the night, I bled through the lands of Moab and Ammon. God is with us, O my brethren!

"He paused, and thereupon, with a prompting not their own, they all arose, and looked at each other.
'I said there was a purpose in the particularity with which we described our people and their histories,' so the Egyptian proceeded. 'If we go to find what we have met, and heard from each other, we may know Him to be the Redeemer, not of the Jews alone, but of all the nations of the earth. The patriarch who survived the Flood had with him three sons and their families, by whom the world was re-peopled. From the old Aryana-Vesjo, the well-remembered region of Delight in the heart of Asia, he came to the East, and the far East received the children of Shem; the descendants of Japhet, through the North, streamed into Europe; those of Ham overflowed the deserts about the Red Sea, and passed into Africa; and though most of the latter are yet dwellers in shifting tents, some of them became builders along the Nile.'

"By a simultaneous impulse the three joined hands.
'Could anything be more divinely ordered?' Baltheasar continued. 'When we heard, then, the Lord, the brothers, and all the generations that have succeeded, them, will kneel to him in homage with us. And when we part to go our separate ways, the world will have learned a new lesson—that Heaven may be won, not by the sword, not by human wisdom, but by Faith, Love, and Good Works.'

"There was silence, broken by sighs and sanctified with tears; for the joy that filled them might not be stayed. It was the unexpressed joy of souls on the shores of the river of Life, resting with the Redeemer in God's Good Works.

"Presently their hands fell apart, and together they went out of the tent. The desert was still as the sky. The sun was sinking fast. The camels slept.
A little while after, the tent was struck, and with the remains of the feast, restored to the cot; then the friends mounted, and set out single file, led by the Egyptian. Their course was due west, into the chilly night. The camels swung forward in steady trot, keeping the line and the intervals so exactly that those following seemed to tread in the tracks of the leader. The riders spoke not a word.

"By and by the moon came up. And as the three tall, white figures sped, with soundless tread, through the opalescent haze of the globe, in the distance of the night, restored to the cot; then the friends mounted, and set out single file, led by the Egyptian. Their course was due west, into the chilly night. The camels swung forward in steady trot, keeping the line and the intervals so exactly that those following seemed to tread in the tracks of the leader. The riders spoke not a word.

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with its cascades of melted snow, feeds a broad lake nestling at its base on the east. The lake is the mother of the great river. For a year and more the mountain gave me a home. The fruits of the palm fed my body, prayer my spirit. One night I walked in the orchard close by the little sea. 'The world is dying. When will thou come! Why may I not see the redemption, O God?' So I prayed. The grey water was sparkling with stars. One of them seemed to leave its place, and rise to the surface, where it became a brilliancy burning to the eyes. Then it moved towards me, and stood over my head, apparently in hand's reach. I fell down and hid my face. A voice, not of the earth, said, 'Thy good works have conquered. Blessed art thou, O Son of Mizraim! The redemption cometh. With two others, from the remoteness of the world, thou shalt see the Saviour, and testify for Him. In the morning arise, and go west with me. And when we have all come to the holy city of Jerusalem, ask of the people, Where is He that is born King of the Jews? for we have seen His star in the East, and are sent to worship Him. Put all thy trust in the Spirit which will guide thee.'

"And the light became an inward illumination not to be doubted, and has stayed with me, a governor and a guide. It led me down the river to Memphis, where I made ready for the desert. I bought my camel, and came hither without rest, by way of Suez and Kufleib, and through the lands of Moab and Ammon. God is with us, O my brethren!

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"Presently their hands fell apart, and together they went out of the tent. The desert was still as the sky. The sun was sinking fast. The camels slept.
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"By and by the moon came up. And as the three tall, white figures sped, with soundless tread, through the opalescent haze of the globe, in the distance of the night, restored to the cot; then the friends mounted, and set out single file, led by the Egyptian. Their course was due west, into the chilly night. The camels swung forward in steady trot, keeping the line and the intervals so exactly that those following seemed to tread in the tracks of the leader. The riders spoke not a word.

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NOVEMBER 21.

PRESENTATION OF THE BLESSED VIRGIN IN THE TEMPLE.

For those who easily persuade themselves that the first and best years of their life must be given to the pleasures, in joyments and pursuits of the world, it will be no waste of time to pause a while and bestow some attention to the example which the Blessed Virgin Mary has given us in her Presentation in the Temple. It is an ancient tradition that Mary at the age of three years made with her parents, St. Joachim and St. Ann, the journey from Nazareth to Jerusalem. As she entered the grand Temple in Jerusalem she knelt in her innocence before the altar of the God of all holiness, and devoted to Him her heart, her soul that it may be ever pure and spotless in His sight. She then bade adieu to her parents and her home of Nazareth; she renounced the joys of youth, the hopes and pleasures of the world, to consecrate herself forever to God; she bound herself by a vow of virginity, hoped forth by her infantile lips. All that she should possess, she offered to her Creator at the moment of her Presentation; and far from retracting the least part of her offering, the only study of her after life was to prove the sincerity and perfection of her first obligation. So wholly was she wrapt in the love of her solemn vow and engagement to God, that not even the declaration of divine maternity could tempt her to lay them aside. "How can this be done," said she to the Archangel who announced to her the mystery of the incarnation of God's Son, "for I know (and have resolved to know) no man." How lovingly that moment of oblation did her heart expand to the breathings of the Holy Ghost! With what holy bonds was she united to Him, by whom she was preferred to the virgins and queens of all nations! All the Fathers of the Church unite in saying that the consecration of Mary was the most pleasing act of religion that man had, until then, paid to God.

And, considering the life that she led in the Temple amongst the other virgins, who also consecrated themselves to God, at least for a time, what shall we say if she should possess the congruity of an angel to speak worthily of it. There, wholly absorbed in God, her soul enjoyed the purest delights of contemplation and love. There she made progress in the path of perfection, nor relaxing, until she reached the summit which she had reached before she did not after her will attain.

This example of the Blessed Virgin Mary has induced innumerable numbers of every age, sex and rank to announce the world with all its pomp and pleasures, and lead in obscurity a life of poverty, obedience and chastity, to know and be by the bed of the sufferer, consoling the sick and dying; in the depths of the deserts, and the solitude of the cloisters, praying and doing penance for the sins of others, or out in the midst of the world, of which they form no part, instructing the ignorant, and bearing even to the extremity of love God, and to love in Him all men, even their enemies. In every country we find apostolic priests and missionaries evangelizing the rich and poor, the learned and the unlearned; civilizing the barbarian, and bearing even to the extremity of the world with the love and practice of charity, the name of Jesus Christ, His Son, and of the Blessed and Immaculate Virgin Mary.

The Presentation of Mary, however, is not only profitable to the world, but also by vow made in a religious Order, or whose vocation it is to labor in the service of the Lord, not only to them as she given an example, but also to you, kind reader, and to all Christians who live amid the temptations and dangers of the world. Before you receive the Holy Sacrament of Baptism you also made the vow, by renouncing Satan, and all his works and his pomps, to observe the commandments of God; and His holy Church; and later on, on the happy day of your first Communion, you renewed this vow, you promised to consecrate all your affections to the love of God, and to direct all your thoughts and actions for His greater glory. Have you observed this vow? Did you live up faithfully to your promises as did the Blessed Virgin to her? Did you endeavor to keep your heart and soul pure and holy, as was your duty? Happy child of Mary if this was the case, continue thus, and the blessing of God's and Mary's protection will remain with you. But if otherwise, do you intend to continue this neglect, shall I make of life, or will you try to amend your ways, and become a true child of Mary? Pause a moment and think of your past life, and of what you intend to do in future. Renew then your baptismal vow, and in imitation of your Blessed Model, consecrate your heart with all its faculties to God on this day.

A Free Mason Converted.

A curious report is going the rounds of the Italian press to the effect that the aged Giuseppe Petroni, Grand Master of Freemasonry in Rome, has retired into a convent at Terni. Though by no means implicitly credited, one chief indication of truth lies in the fact that his old and tried friends, who ever saluted him as "venerabile," now unanimously declare him "imbecille," as is the wont of their class whenever one remembers that he possesses a soul and a conscience.

A Distinguished Archbishop.

Rev. Henry Shomburg Kerr, S. J., has been designated first Archbishop of Bombay. The new archbishop is son of the late Lord Henry Kerr, an early life was a captain in the Royal Navy. He abandoned the sea and became a Jesuit. He was chaplain to the Marquis of Ripon when the latter was Governor General of India.

Ayer's Sarsaparilla works directly and promptly, to purify and enrich the blood, improve the appetite, strengthen the nerves, and brace up the system. It is, in the truest sense, an alternative medicine. Every invalid should give it a trial.

NATIONAL PILLS are unsurpassed as a safe, mild, yet thorough, purgative, acting upon the bilious organs promptly and effectually.

Rest and Pray.

Autumn slowly steals upon us!
Over hills and valleys winding
Green is turned to gold and crimson.
And the landscape seems like dreams
From the green and purple deeps
To the palest shades of blue.
Trembles on the rocky steep.

Swiftly, slowly, never pausing,
How the gorgeous vision sweeps
All the clouds in tones of glory
From the green and purple deeps
To the palest shades of blue.
Trembles on the rocky steep.

Like the Scottish soldier, slung his
Bow the trees will shed their foliage,
Winters will come and pass,
And beneath a cheerless mantle
Earth her priceless treasures hide.

Autumn slowly steals upon us!
Spontaneous and through our bosoms
Flows the dim and dusky gray
Of the twilight shadows,
'Tis the hour to rest and pray.

What should be the treatment of victims of alcohol is a question which has been discussed and argued for many years and is still undetermined. Various forms of treatment have been offered as the best and safest, but as yet there has been no specific remedy accepted by the world. The poor bummer who is whirled to the station house in a patrol wagon with his brain maddened with five-cent rum, lies in a cell at night and goes to Moyamensing Prison the next morning. Unless he is actually attacked with delirium tremens he is allowed to suffer the tortures of the damned untreated by doctor or nurse until turned out. He has become a nuisance to the policeman the bummer may be sent to the House of Correction. There the doctor doses him with bromide of potassium until his nerves are calmed, and a few weeks' work in the quarry makes a new man out of him. There are retreats and sanitarium and reformatory homes by the score in and about the city for inebriates of social standing and wealth, and the hospitals care for the unfortunate who may be brought to bed, but in all of them the attendance is furnished by men. In the most advanced physical care of drunken creatures devolved upon women.

SISTER BAPTISTA'S MISSION.
St. Joseph's Hospital, situated at Seventeenth street and Girard avenue, Philadelphia is a well known institution, but few are familiar with the department set aside for the cure and treatment of rum victims. It has been in existence for nine years under the supervision of Sister Baptista, whose success has been remarkable. Within the past two years, as though hundreds of men have been taken from the streets, the ravaging mania in the agony of delirium to the harmless taper whose mind is incapable of frenzy, not a death has occurred. The department consists of twenty large, bright and airy rooms, and is comfortably furnished with a dining, reading and smoking room. Application for admission is made to the Mother Superior, but Sister Baptista has the department under her supreme control. Each patient is placed in her charge immediately entering the hospital, and she acts as nurse, doctor, and physician, making a thorough diagnosis of his case and studies his temperament, in order to understand not only how to treat, but also how to control him in his abnormal condition. From information and personal observation the Sister Superior, who makes a report of each particular case. This is largely due to the wonderful success that has attended her labors. It is a desperate case that under Sister Baptista's care and management is not controllable within a week. The preliminary steps taken, she proceeds to the medical treatment, keeping careful watch over patients who have reached a dangerous state and are wild and flighty. The first object is to secure the patient sleep and rest. With sleep, even though induced by opiates, the mind is soothed and then the work of tending the nervous system and strengthening the stomach begins. Sister Baptista has reduced this portion of the treatment to perfection. As soon as she considers it safe the patient is offered light and nourishing soups, gruel or beef tea, but they are not forced on him. If he declines one another is placed before him, and if that fails to tempt his appetite, still another, and so on until something is found that his stomach responds to and will retain.

AFTER THE CONTROL OF PATIENTS.
After the first successful treatment the appetite grows rapidly and the digestive organs resume their functions. Then the patient begins to look and feel like himself and generally within two weeks can do full justice to three meals a day, with an occasional luncheon thrown in. Absolute recovery depends in a great measure upon the constitution and will-power of the man. The names and identity of patients are sealed from the outside world, but recent patient gives some interesting incidents of the daily life of the department.

"It was astonishing and often amusing," said he, "to see the wonderful control Sister Baptista obtained over patients whose brains were racked by long dissipation and who would run in fear from their relatives and friends. I have seen patients of this kind whom two strong men could not force into their room at a word from this delicate little woman quietly to their beds and beg the Sister to lock them up."

"In their preliminary treatment patients are given liquor at intervals, and is pitiable to listen to their pleadings for an extra allowance

THE CATHOLIC RECORD

FORWARDED WEEKLY AT 600 BUCKINGHAM ST. LONDON, ENGLAND. EST. JOHN P. COFFEY, M.A., LL.D., EDITOR...

Catholic Record.

LONDON, SATURDAY, NOV. 20, 1886.

A HAPPY OCCASION.

On Wednesday, Nov. 19th, took place, as mentioned in our last issue, the celebration of the nineteenth anniversary of the consecration of His Lordship the Bishop of London...

SOME OF LORD RANDOLPH'S ADMIRERS.

Among Lord Randolph Churchill's admirers the London Tablet deserves special rank and mention. Journalistic exponent of the views prevalent amongst a select class of gilt-edged, blue stocking Catholics during the Erection period...

and the Tablet deserves to be told what the lovers of freedom, be they Irish or otherwise throughout the world, think of its course, the reasoning and the reasons which lead to such a course.

And then he showed his hand as a veritable Cromwell let loose on the Parliamentary institutions of the country, that he has befooled into a temporary acceptance of his leadership.

FREEDOM OF CONSCIENCE IN PRISONS.

Mr. J. G. Moylan, Inspector of Penitentiaries for Canada, has rendered the cause of religious freedom good service by a recent speech at the national prison congress on Nov. 10th, in Atlanta, Georgia.

THE CANADIAN PACIFIC RAILWAY.

London's early linking with Canada's national highway is an event of great importance than most of our people really think. Few Canadians comparatively realize the greatness of the undertaking...

in which he was brought up, will never be made a better man by being compelled to attend any other form of worship than his own.

THE NO POPERY CRY.

The Hon. Mr. Mowat, Premier of Ontario, lately felt constrained to address the Rev. Mr. Milligan, a Presbyterian minister, a lengthy letter, in rebuttal of the charge that the government of Ontario is in political alliance with the Pope...

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ment of Canada. The fifth, Mr. Van Horne (the vice president and general manager of the line), was the practical railway man, and comes of a race that is also used to conquering difficulties—the American.

The arrival of the first C. P. R. train in this city will be a great day for the Forest City, which, by reason of its happy location in the midst of the most fertile district of America, the enterprise of its people, and its then unrivalled facilities for communications and transportation, will speedily double its population and become one of Ontario's greatest civic communities.

What! are there actually three out of forty eight?!! Is it not time to call out the troops? Hold on! Let us see the third group, which consists of division court clerks, bailiffs, postmasters in small places, fishery inspectors, lock-masters, etc., in all about one hundred—and as I only know of three Roman Catholics in the whole list (two of these being postmasters who no doubt make \$50 a year) they are not worth noticing.

But there is a further question which is not unworthy of notice. There are a large number of public servants receiving payment out of the public taxes to which Roman Catholics contribute their share, and we might enquire who fills "every office" some of them very comfortable ones too—for instance:

Table with 2 columns: Office, Roman Catholics, Protestant. Includes County Clerk, Inspectors public schools, High school teachers, Members of parliament, etc.

STIPENDIARY MAGISTRATES, 6-4 PROTESTANTS AND 2 CATHOLICS.

Twenty-two officials, with sundry assistants—15 Protestants and 4 Catholics. Salaries, \$27,788 00. The Catholics draw of this sum \$3,300.00.

CENTRAL PRISON.

Eleven officials, who, with guards and other officers, are paid, 19,304 20. Two of the officials are Catholics, as are also six of the guards, to whom this sum \$4,339 is paid.

MERCER REFORMATORY.

Eleven officials, assisted by sundry persons. Two of the 11 are Catholics. Salaries, \$8,311.38 of which \$1,000 02 is paid the Catholics.

BUREAU OF STATISTICS.

Seven officials—5 Protestants and 2 Catholics. Salaries, \$5,558.22. Of this sum the Catholics receive \$1,683.26.

RECAPITULATION.

Total number of Prot. officials—157 " Catholic " 4 " Total salaries paid Prot. \$200,313.18 " " Cath. 28,288.14

THE LESSONS OF THE AMERICAN ELECTIONS.

The late American elections convey to us two lessons of importance; the first is, that the labor element is a most powerful factor in politics; the second, that the mass of the American people are hostile to Free Trade.

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immigration pamphlets) Do they not give an explanation for that sudden depletion of population that annually has to be deplored by every patriotic Canadian?

Mr. Milligan and his friends have not, we would fain believe, made careful study of Canadian political history, or they had never talked even in private of a Papal ascendancy.

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THE CATHOLIC TRUTH SOCIETY. We have much pleasure in calling our reader's attention to the programme of the "Catholic Truth Society," under the patronage as well of the Cardinal Archbishop and the Bishops of England, as of the Archbishops of Dublin, Glasgow and Cashel.

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In the Toledo district of Ohio, Mr. Frank Hurd, a very able and estimable gentleman, was on the trade issue defeated by a large majority.

And Mr. Carlisle, the great head and front of the Free Trade faction, if not defeated in the Covington district of Kentucky, has had a narrow escape from it.

On the Danville district of Virginia there is a similar revolt against a Free Trade Democrat, resulting in this case in the choice of a Republican.

The early disappearance of the solid South is indeed the greatest good that could befall the American nation.

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President:—The Bishop of Sal'ord, Secretaries:—Rev. W. H. O'Logan, Lylstone Hall, Ingatstone, James Britten, E-q, 18 West Square, Southwark, S. E.

The annual subscription is fixed at ten shillings. The society is established to meet a very distinct want long felt by priests and laymen alike, although no successful attempt has hitherto been made by the Catholic body to meet it, and its objects are fourfold:

1st.—To disseminate among Catholics small and cheap devotional works. There is always a demand for such publications in every congregation if they can be had cheaply, and are ready to hand.

2nd.—To assist the uneducated poor to a better knowledge of their religion. Most Catholics are attacked from time to time by the sneers or objections of Protestants, and too often have no answer ready.

3rd.—To spread among Protestants information about Catholic truth. Prejudice and error are still universal among the English poor, but there are many who would readily accept the teaching of the Church were they not so utterly misinformed respecting it.

4th.—To promote the circulation of the good, cheap and popular Catholic works which already exist, many of them being at present almost unknown, and to take notice of similar books as they appear.

Not alone to individual Catholics in Canada, many of whom could easily afford to join the Society, but especially Catholic associations, do we commend a careful perusal of the "platform" of Catholic Truth Society. These bodies could do very great good by co-operating in the circulation of cheap Catholic literature

after the method proposed by the Catholic Truth Association. We submit to these societies that they are in the present condition of things here in America bound to do all they can in this direction.

CORRECTION.

Le Canada, published at Ottawa, has been misled into stating that there has appeared in our columns an article condemning the Mowat government in regard of the death of the unfortunate man Julien.

The scope of the enquiry will not, we understand, merely include the alleged delay in transferring Julien, but the charges that Julien was cruelly treated and ill-used by the local officials will be thoroughly sifted.

We hope that in the interests of justice and of humanity the investigation will be all that the Free Press promises and Le Canada wishes, and from what we know of Mr. Christie we believe it will. This is not a question of politics at all, and cannot be discussed in that sense by any but the very vilest of those ready for their own purposes to trade on the most sacred feelings of humanity.

TWO INTOLERANT COMMUNITIES.

The Belfast of the old, and the Belfast of the new rival each other in hatred and exclusiveness towards Catholics. For all practical purposes there might as well be a law excluding Catholics from employment under the corporations of the capitals of Ulster and Ontario, so rigidly are they kept out of place and preferment by the municipal authorities of both cities.

The President of the Institute is Mayor Edmond Mallet, a distinguished French American, a native of Canada. Mr. Mallet is an active spirit in all Catholic good works. The Carroll Institute did itself honor by having him for its President even for the short space of one year. We compliment this excellent Catholic association on its high standing and gratifying state of efficiency.

ities—witness Quebec, Montreal and other places. Nothing but vile hypocrisy and base dishonesty could prompt, in the face of the facts above given, overwhelming in their significance, the attacks on the Catholic body in Ontario that have lately appeared in certain papers of supposed high standing and patriotic worth in this Province.

THE CARROLL INSTITUTE.

The Carroll Institute, of Washington, D. C., is a Catholic association at the American national capital, of which the board of directors, in their annual report, dated Sept. 30th last, feel justified in saying:

"It is believed that substantial progress has been made during the past year. The several officers and committees have worked with zeal and energy, and have performed their respective duties with marked success. The real object of the Institute, as a Catholic young men's association, has been kept in constant view, and while means of pleasant social intercourse and rational amusement have been provided, improvement in literature, the encouragement of education, and the defense of Catholic faith and morals, have been the chief aims of the government of the association.

From this we report we learn: "The number of members on the roll of the Institute is 277; of these 173 are active members; 66 Irish members, of whom 16 are ladies; and 49 honorary members. During the year the number of paying members elected was 68; of these 34 were active, and 34 library members."

We are also informed that the Society's building, purchased for \$75,000, and now worth \$25,000, is mortgaged for \$8,000, payable March 1st, 1889. A free night school, a flourishing library, lectures, literary and scientific, entertainments musical, dramatic and elocutionary are among the good works taken in hand by the Institute. Of the library the report says:

The number of volumes in the library is 2,243; books, 1,341 titles comprising 1,953 volumes; pamphlets, 232 titles and 290 volumes, and manuscripts, 3. The accessions during the year were—books, 67 titles embracing 75 volumes, and pamphlets, 63 titles and 70 volumes. There were acquired by donation, 71; by purchase, 35; and by exchange, 41. All these additions have been properly entered on the accession list and catalogued.

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DISSOLUTION.

The Parliament of Ontario has been dissolved. The nomination of candidates has been fixed for the 22nd and the polling for the 29th of December, in all the constituencies except Algoma, Muskoka and Parry Sound.

THE COMTE DE PARIS.

M. le Comte de Paris assisted on the 16th of Oct., says L'Echo de Fougères, at a mass solemnized by his request in the Catholic church of Vevey, Switzerland, in commemoration of the 93rd anniversary of the death of Queen Marie Antoinette, of illustrious memory.

No special service was this year held in any of the Parisian churches in honor of this sad anniversary, but prayers were offered up in many churches, and many persons took part in this pious commemoration of the martyred queen. We read in the same journal that the Orleansist prince lately received at his Swiss retreat a deputation of Lyonsese workmen.

L'Echo writes that among the many marks of devotedness displayed in his regard for every portion of French territory the Prince will keep in special memory the beautiful and touching manifestation of regard made at the picturesque villa of Choisy, on Lake Leman, property of M. Brolemann, former President of the chamber of Commerce of Lyons. Choisy is a lovely spot on the above named Lake, 32 kilometers from Geneva.

His Royal Highness came to Choisy to meet the Lyonsese artisans, who, to the number of about thirty, represented various industries, silks, metals, and chemical products and others. He conversed with the greater part in succession of the members of this deputation and gave another striking proof of the close attention he devotes to the social questions now the order of the day. M. Charles Jacquier, the eminent lecturer, who assisted at the interview, expressed to the Prince in eloquent terms the sentiment of the delegation, whose spontaneous action proves that sound traditions yet subsist even as a precious deposit among French working classes. The Count replied with force and dignity. He repeated that a national monarchy could alone render powerless the men who threaten the peace of the country, assure political and religious liberty, restore authority, and re-establish public for-

ture—that such a monarchy alone could give French democratic society a strong government assuring amid the development of the national resources, the well-being of the artisan. He thanked the members of the delegation very warmly for their kindly action, which tended to alleviate the pains and trials of exile.

OUR CLAIMS TO SUPPORT.

A distinguished ecclesiastic not of Irish nationality, writing from an eastern Province, puts forth in clear, and we are inclined to think, convincing terms, the claims of the Catholic Record to the support of the Catholic people of Canada, irrespective of race or party creed. He writes of the RECORD:

"If it pleases me all along as much as it has done up to the present it shall always have mine among the names of its subscribers. The only English Catholic paper in Canada worthy of the name, it deserves the support of all English speaking Catholics throughout the Dominion."

The Catholic Record has one feature which distinguishes it from most other Catholic newspapers both of Canada and the United States. It is one of the few who do not seem practically to think that while every good thing that is Irish is Catholic every good thing that is Catholic is at the same time Irish.

True, indeed, wherever the English language prevails the Irish must always form the great bulk of the Catholic population, and are therefore entitled to first place. True again, the cause of Ireland is the cause of truth and justice, so that a Catholic newspaper would be inexcusable who did not go in heart and soul for it. But notwithstanding all this a journal can do full justice to Ireland and the Irish people, without crowding out of its columns news and articles that may be of interest to English and French and Scotch Catholics. It can give the place of honor to the Irish race and say all that is to be said on Home Rule and every thing connected with it, without at the same time going out of its way to make itself positively disagreeable to Catholics not of Irish origin. Your paper proves that is quite possible, for it is a paper that can always be read with unalloyed pleasure not alone by Irishmen, but by Catholics generally. Let us hope that it shall always continue to give such "all round" satisfaction.

The RECORD is not an advocate of racial or partisan ascendancy of any kind in this free country. The church Catholic, of which it professes itself an advocate, is the church of all nations and of all races and tongues, not the church of one to the exclusion, injury or inferiority of any other. Hence our hostility to racial differences and distinctions, to racial differences and distinctions, and our severe condemnation of their authors and abettors in matters of ecclesiastical discipline and government. Nor is it the tool or organ of any faction, party or party chief. We have ever, despite the machinations of factions and factionists, maintained a sturdy Catholic independence. By a few self-seeking partisans, pitchedforked by the accidents of cunning, ignorance and impudence, we have been, because we refused to obey their behests, denounced as slaves of party. But the hostility of all such evil products of partisan warfare is by far to be preferred to the support which darkens and finally obliterates their unfortunate object. From the same and solid Catholic reading public of the Dominion, we have received a support that speaks volumes for their appreciation of the honest motives that thus far have guided, and will, we trust, guide us to the end of our journalistic career.

PRAYERS FOR THE DEAD.

HOW THE ORIENTAL CHURCHES REMEMBER THE SERVICES OF THE DEPARTED—FATHER O'BRIEN'S HISTORY OF THE MASS.

The prayers of the Orientals for the faithful departed are singularly touching. In the Coptic Liturgy of St. Basil the memento is worded thus: "In like manner, O Lord! remember also all those who have already fallen asleep in the priesthood and amidst the laity; vouchsafe to give rest to their souls in the bosoms of our holy fathers Abraham, Isaac, and Jacob; bring them into a place of greenness by the waters of comfort, in the paradise of pleasure where grief and misery and sighing are banished, in the brightness of the saints."

The Orientals are very much attached to ancient phraseology, and hence their frequent application of "the bosom of Abraham" to that middle state of purification in the next life which we universally designate by the name of Purgatory.

In the Syro Jacobite Liturgy of John Bar-Masadan part of the memento is worded thus: "Reckon them among the number of thine elect; cover them with the bright cloud of thy saints; set them with the lambs on thy right hand, and bring them into thy habitation."

The following extract is taken from the Liturgy of St. Chrysostom, which, as we have said already, all the Catholic and schismatic Greeks of the East follow: "Remember all those that are departed in the hope of the resurrection to eternal life, and give them rest where the light of countenance shines upon them."

But of all the Orientals the place of honor in this respect must be yielded to the Nestorians; for, heretics as they are, too much praise cannot be given them for the singular reverence they show for their departed brethren. From a work of theirs called the Sinhados, which Badger quotes in his Nestorians and their Rituals, we take the following extract: "The service of the third day of the dead is kept up, because Christ rose on the third day. On the ninth day, also, there should be a commemoration, and again on the thirtieth day, after the example of the Old Testament, since the people mourned for Moses that length of time. A year after, also, there should be a particular commemoration of the dead, and some of the property of the deceased should be given to the poor in remembrance of him. We say this of believers; for as to unbelievers, should all the wealth of the world be given to the poor in their behalf it would profit them nothing."

The Armenians call Purgatory by the name Gyan—that is, a mansion. The Caldeans style it Matthar, the exact equivalent of our term. By some of the other Oriental churches it is called Kavarán, a place of penance; and Mskaran, a place of purification (Smith and Dwight, i. p. 169).

We could multiply examples at pleasure to prove that there is no church in the East to which the name of Christian can be given that does not look upon praying for the faithful departed, and offering the Holy Mass for the repose of their souls, as a sacred and solemn obli-

gation. Protestants who would fain believe otherwise, and who not unfrequently record differently in their writings about the Oriental Christians, can verify our statements by referring to any Eastern liturgy and examining for themselves. We conclude our remarks on this head by a strong argument in point from a very unbiased Anglican minister—Rev. Dr. John Mason Neale. Speaking of prayers for the dead in his work entitled A History of the Holy Eastern Church (general introduction, vol. I. p. 309) this candid speaking man uses the following language: "I am not now going to prove, what nothing but the blindest prejudice can deny, that the Church, east, west and south, has with one consent and universal voice, even from apostolic times, prayed in the Holy Eucharist for the departed faithful." Would that we had more of such candid-speaking men instead of those modern socialists who travel east and west and afterwards record their observations as if they had eyes and saw not!

BEN HUR!

Editor of the CATHOLIC RECORD.

SIR,—I am glad to see that you purpose giving your readers through the weekly columns of the RECORD one of the most beautiful gems of literature that grace the pages of American literary art. Its author, Gen. Lew Wallace, was ambassador at the Sublime Porte of Constantinople during four years, receiving his appointment, I think, from President Garfield.

Ben Hur is an historical romance full of imagination, and wrought out with great taste and skill. It may be interesting to your readers to know what led to the production of this book. I take the following clipping from the Catholic World for January, 1884, in its admirable criticism of Ben Hur:

WHY GENERAL WALLACE WROTE BEN HUR. An intimate friend of General Lew Wallace contributes this bit of gossip, telling how Ben-Hur came to be written: "Before and some time after the war General Wallace was inclined to be skeptical on religious matters, particularly as to the divinity of Christ. One day while travelling on a railroad, three men in company with Colonel Ingersoll, the infidel. Their conversation turned on religious topics, and in the course of their discussion Ingersoll presented his views. Wallace listened and was much impressed, but finally remarked that he was not yet prepared to agree with Ingersoll on certain very extreme propositions relative to the non-divinity of Christ. Ingersoll urged Wallace to give the matter the careful study and research that he had, expressing his confidence that Wallace would, after so doing, fully acquiesce in the Ingersoll view. After parting Wallace turned the matter over in his mind and determined to give it the most thorough investigation. For six years he thought, studied and searched. At the end of that time Ben-Hur was produced. I met Wallace at a hotel in Indianapolis not long after the book had been published. The book was naturally the topic of our conversation. After having told me the story I have just given, Wallace turned to me and said: 'The result of my long study was the absolute conviction that Jesus of Nazareth was not only Christ and the Christ, but that he was also my Christ, my Saviour and my Redeemer. That fact settled in my mind I wrote Ben-Hur.' "And thus," adds the editor of the Catholic World, "that nuisance Robert Ingersoll has thus been indirectly and unintentionally the cause of some good to counterbalance his own mischief and that of other vile books like his own." I had the pleasure of hearing Gen. Wallace lecture last summer on "The Turks and Turkey," as well as read Ben-Hur. His lecture was pleasing and scholarly, though I must confess that his estimate of the Turks is much higher than that which Gladstone entertains for the reader of the Koran. The contest among the chariot-wars was the finest selection of his real life. In person General Wallace is possessed of a kindly and genial face, a polished and accomplished accent and an outward character which would bear witness to many refined gifts and graces of heart and head. A French writer says "The style is the man." Read Ben-Hur and you are acquainted with its author.

THOMAS O'HAGAN.

Pembroke High School, Nov. 13th, 1886.

A PLEA FOR EDUCATION.

BISHOP IRELAND DECLARES THAT CATHOLIC TRUTH IS TO BE DEFENDED BY THE LAITY.

In a recent sermon Bishop Ireland spoke as follows in favor of a liberal education: "Men who wish to wield influence in this country must be well educated. It is the cultured mind that commands respect and directs events. Every Catholic child must have the advantage of a good practical school education, but the children of our more wealthy people, after having gone through the course at the parish school, should be sent to some higher school or college to complete their education. It is a common error to suppose that because some men of very little school training have by native shrewdness amassed great wealth, therefore a college education is worthless. If men devoid of education have done so well, what might not the same men have accomplished if possessed of superior knowledge?"

And, after all, money-making is not the great object of life. There are nobler purposes than money-making for the Catholic to live for—purposes to the attainment of which superior education is absolutely necessary. Catholic truth is to be explained and defended, not alone by the clergy, but by the laity as well. Honor is to be brought to Holy Church by the learning as well as by the piety of her children; for she is the mother of scholars as well as of saints. There should be Catholic laymen already ready and able to use their pen in defence of truth, and this can be secured only by giving to our Catholic youth the advantages of a first-class collegiate education."

To a Boy Fishing.

Fish, while they mayest, O happy boy,
Thee see me in my net, so say,
And when I take thee home,
I'll give thee all the fish I've got.

think after years of expenditure upon
eviction cases and emergency gardens,
the evicted tenant is using his farm as if he
had never been dispossessed, without as

Lord Kilmahe arrived at Castlebar, on
Oct. 19th, and attended at Mrs. Murtogh's
Hotel, accompanied by his agent, Mr.

Not many months ago Lord Kilmahe
witnessed the death of one of her most
beloved and ablest, a lady of high rank,

Ayer's Cherry Pectoral

Possesses the greatest possible power to heal and control
affections of the throat and lungs, with absolute safety for children or adults.

Is Unequaled.

J. I. Miller, editor of the "Lutheran Home,"
Lynchburg, Va., writes: "I advertise
nothing that I do not know to be good."

NEWS FROM IRELAND.

Dublin.

The Archbishop of Dublin acknowledges
the magnificent donation of £1,000 from
Christopher Ryder, Esq., J. P., for the
decoration of the Cathedral, Marlborough

Limerick.

Although Sunday, October 17, was
meteorologically an inauspicious day for
the holding of monster meetings, a splendid

Legend of the Gate of Heaven.

One day, while Our Lord was walking
through Paradise, he was surprised to see
a group of persons—men and women,

Charity and Humility.

Upon this the child ran away to Mass,
and Lady Georgia, Fullerton, for that
was her name, tucked up her dress and

Ayer's Cherry Pectoral,

PREPARED BY
Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass.

BELL ORGANS

RECOMMENDED BY
TORRINGTON, FISHER,
CARTER, DOWARD,
KERRISON AND
KAUFFMAN,

HEALTH FOR ALL!!!

HOLLOWAY'S PILLS & OINTMENT

THE PILLS
Purify the Blood, correct all Disorders of the
LIVER, STOMACH, KIDNEYS AND BOWELS,

SADLIER'S DOMINION SERIES

SCHOOL BOOKS, HEAD LINE COPIES, ETC.

- Dominion Catholic First Reader, Part First, 68c. per doz.
Dominion Catholic Second Reader, Part Second, 90c. per doz.
Dominion Catholic Third Reader, \$2.70 per doz.
Dominion Catholic Fourth Reader, In preparation
Dominion Catholic Fifth Reader, In preparation
Dominion Catholic Complete Speller, \$2.70 per doz.
Dominion Ancient and Modern History, with Maps and Illustrations, \$1.40
History of England for Junior Classes.
History of England for Advanced Classes.
Sacred History (New Testament).
Dominion Edition of Payson, Dutton & Scribner's System of Penmanship.
Tracing Course A and B, 40c. per doz.
Primary Short Course 1, 2, 3, 4 and 5, 65c. per doz.
Advanced Course 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 and 11, 80c. per doz.
Patent Cover and Blotter, For Primary Copies per doz., 16 cents; For Advanced " " 18 cents

D. & J. SADLIER & CO.

Catholic Publishers, Booksellers and Stationers, Church Ornaments and Religious Articles.
1669 NOTRE DAME STREET, MONTREAL.

CARRIAGES.

W. J. THOMPSON,
King Street, Opposite Evers Home,
Has now on sale one of the most magnificent stocks of

DOMINION SOCIETY

LONDON, ONT.
To Farmers, Mechanics and others wishing to borrow money upon the Security of Real Estate.

MONEY TO LOAN

AT 6 PER CENT.
J. BURNETT & CO
Taylor's Bank, London.

THE SAVINGS AND INVESTMENT SOCIETY

LONDON, ONT.
Having a large amount of money on hand we have decided, "for a short period," to make loans at a very low rate, according to the security offered, principal payable at the end of term, with privilege to borrower to pay back a portion of the principal, with any instalment of interest, if he so desire.

F. B. LEYS

OFFICE: Opposite City Hall, Richmond St., London, Ont.

Wexford.

The Barrow overflowed its banks, on
Oct. 15th, and the crops in the counties of
Waterford, Carlow, Kilkenny, and Wexford

Clare.

The two unfortunate families who were
forced to leave their homesteads at
Kildysart, by the Sheriff, were comfortably

Tipperary.

At the Tipperary Petty Sessions,
Bridget Kelly, an evicted tenant, was
prosecuted by her late landlord, Mr. Scully,

How to Make Money.

No matter in what part you are located,
you should write to Hallett & Co., Portland,
Maine, and receive, free, information about

Queens County.

Mr. MacDonnell, M. P. for Onorey,
speaking recently at Mountmellick, said
if the Government withheld the aid of the

Waterford.

A placard signed by the secretary of
the Ballyduff branch of the National
League is extensively posted in the

An Extended Experience.

Writes a well-known chemist, permits me
to say that Putnam's Painless Corn Ex-
tractor never fails. It makes no sore

A NEW TREATMENT.

Sufferers are not generally aware that
these diseases are contagious, and that they
are due to the presence of living parasites

Derry.

A large scheme of farmer proprietary
has been successfully negotiated in Derry,
the Skimmers' Company having agreed to

Galway.

Mr. Lyster, Resident Magistrate, has
returned to Galway from his tour, where
he has been sent by the Irish Executive in

Worms cause feverishness, moaning

and restlessness during sleep. Mother
Graves Worm Extremator is pleasant,
sure, and effectual. If your druggist has

Dr. Low's Worm Strup

will remove all kinds of Worms from children or
adults.

Kerr.

The leading incident of the rent agitation
has been Lord Lansdowne's letter,
tacitly admitting the complete accuracy

Waterford.

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WHERE I

In spirit, but the cry of
suffering men, the old
than of your
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FIVE-MINUTE SERMONS

FOR EARLY MASSES
By the Paullist Fathers.
Preached in their Church of St. Paul the
Apostle, Fifty-Ninth Street and Ninth
Avenue, New York.

TWENTY-FIRST SUNDAY AFTER PENTECOST.

"Friend, lend me three loaves."—Luke
xii, 15.
This text, brethren, taken from St.
Luke's Gospel, relates to a man who in
distress went to a friend's house at
midnight asking for a loan. He came at
a very inopportune time—at midnight—
and the friend answered: "Trouble me
not, the door is shut and my children are
in bed, I cannot rise and give thee." But
the man continued knocking longer and
louder, and because of his importunity the
master of the house arose from his bed and
gave him the three loaves.

Brethren, many a knock will be given
at the door of your heart during the present
month by friends near and dear to you,
asking a loan from you, beseeching you
to do them in their need and pitying you
because of the poverty of their souls.
Your departed brethren still detained in
Purgatory. "Have pity on me, have pity
on me, at least you my friends, for the
hand of the Lord has touched me."

Do you ever consider who it is asking you
to have pity; who it is seeking from you
money to look down with me this
morning into the prison of Purgatory and
recall who it is? Perhaps a father and
mother, your best and truest friends.
How careful they were of you, watching
you in your infancy, teaching you, advising
you, working for you, weeping over
their very lives to make you live and
grow. Look down there, ask your pity,
they ask for you a loan—a few prayers
or a communion offered for them—which
you have in your power to grant.

Who asks your pity? Look down again,
fathers and mothers listening to these
words and see if you have committed
explaining there the sins they committed
through your want of watchfulness or
even through your criminal negligence
and bad example. Look down there, young
man, and see the unfortunate girl you
led into the ways of sin and into an early
grave. Look down there, young woman,
and grieve over the companions whose
souls you soiled by your bad advice, your
evil conversation. Look down there, oh
unfortunate grog seller, and see your
patrons purging away the stains left on
their souls for the sins committed through
your unskillful traffic. Who is it calling out
for pity and aid? Your neighbors and
friends, many of whose faults and imper-
fections should be laid at your doors.

And lastly, brethren, the same cry comes
from the thousands of souls cast before
God's judgment seat every day, from
the souls of those who have left no friends
behind who will remember them.

And as the man coming at midnight to
his friend, so come they, not asking you
to give but to lend. They ask you for
nothing without request, for what you
owe them, whatever you do for them,
whatever Masses you hear for them or in-
dulgence you offer, is a safe investment,
a capital as it were, which will be re-
turned with interest. And for this we
have God's own word, that the least we
do for these His brethren, we do for Him;
that a cup of cold water given in charity
shall not go without its reward.

I wish I could impress clearly and
indubitably upon your minds this fact, that
in aiding your departed friends, you are
aiding yourselves and laying up treasures
in Heaven. It is a man less a Christian
less a man, who will say: "This month I
will abstain from even the remote occa-
sions of sin, this month I will approach
the Sacraments, this month I will deny
myself in order that pleasure, and I will
do this to benefit the souls detained in
Purgatory?" Undoubtedly he benefits him-
self. For no man can deny himself, no
man can approach the Sacraments, no man
can forgo pleasures with such a motive
urgency, without bettering himself.

Now brethren, what is it the holy souls
ask of us? Like the man of whom St.
Luke speaks, they ask from us a loan of
three loaves—the bread of prayer, the
bread of sacrifice, the bread of good works.

And we have it in our power to grant it
to them. No prayer can be sweeter to
God than that offered for these His suf-
fering but well beloved children, no good
work can be more acceptable to Him than
that purified by charity for our departed
friends, and no sacrifice we can offer will
bring greater blessings upon ourselves
than that offered for the holy souls in
Purgatory. Let St. James's admonition
stir up in our hearts a holy and charitable
emulation: "Pray for one another that
you may be saved."

"We say at night, 'Would God the day were
here,'
And say at dawn, 'Would God the day were
dead.'"

How well Swinburne has emphasized
the feelings of thousands of Earth's fairest
daughters, who are laid prostrate by dis-
ease's fall hand. But, instead of the
anguish of despair, what a song of joy
ascends from the hearts of these ladies
God than that offered for these His suf-
fering but well beloved children, no good
work can be more acceptable to Him than
that purified by charity for our departed
friends, and no sacrifice we can offer will
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than that offered for the holy souls in
Purgatory. Let St. James's admonition
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you may be saved."

It is a positive remedy for those drange-
ments, irregularities and weaknesses so
common to our best female population.
Price reduced to one dollar. By druggists.

FREE MAN'S WORM POWDERS are safe in
all cases. They destroy and remove
Worms in children or adults.

Justin McCarthy.

BY MARY ELIZABETH BLAKE.

To most men, fortune grants a single boon... And looks upon her kindly task as done...

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers. Preached in their Church of St. Paul the Apostle...

TWENTY-FIRST SUNDAY AFTER PENTECOST.

"Friend, lend me three loaves."—Luke xi, 15. This text, brethren, taken from St. Luke's Gospel...

Brethren, many a knock will be given at the door of your heart during the present month...

Do you ever consider who it is asks you to have pity...

Who asks you to give? Who asks you to give? Look down again, brethren, and see if you have any children still explaining their sins...

And as the man coming at midnight to his friend, so come to me, brethren, and see if you have God's own word...

I wish I could impress clearly and indelibly upon your minds this fact, that in aiding your departed friends...

"We say at night, 'Would God the day were here.' And say at dawn, 'Would God the day were here.'"

How well Swinburne has emphasized the feelings of thousands of Earth's fairest daughters...

WHERE IS UNION TO BE FOUND?

Catholic Review.

In spiritual matters we hear nothing but the cry of union among Christian bodies nowadays...

Earnest men, and we should be very sorry to think that there are no earnest men and women among our non-Catholic brethren...

Over and over again we have heard the yearning cry for spiritual union among professing Christians...

But what greater crown, parents, can you place on the head of Mary than the consecration of your children to her service?

A Cure for Drunkenness. The cure of drunkenness is a task with which the regular practitioner has been unable to cope...

The answer might be easily set down as a truism, and we need not remark that Dr. Fisher took on Lord Himself...

How well Swinburne has emphasized the feelings of thousands of Earth's fairest daughters...

How well Swinburne has emphasized the feelings of thousands of Earth's fairest daughters...

DEDICATING CHILDREN.

Catholic Review.

In Catholic countries parents often dedicate or make an offering of their children when infants to the Blessed Mother of God...

When mothers present their children to Mary they remind her of the presentation that she made of the only offering worthy of the Eternal Father...

But what greater crown, parents, can you place on the head of Mary than the consecration of your children to her service?

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For "worn-out," "run-down," debilitated school teachers, seamstresses, housekeepers, and over-worked women generally...

NEW YORK CATHOLIC AGENCY

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

But what greater crown, parents, can you place on the head of Mary than the consecration of your children to her service?

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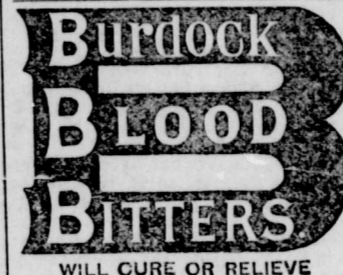
But what greater crown, parents, can you place on the head of Mary than the consecration of your children to her service?

BUILDERS' HARDWARE, GLASS, PAINTS, OILS, ETC.

AT BOTTOM PRICES. ALSO FRENCH HAND SAWS. Jas. Reid & Co's



is a PURE FRUIT ACID POWDER. It contains neither alum, lime, nor ammonia...



WILL CURE OR RELIEVE BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEADACHE...

THOMAS D. EGAN, Catholic Agency, 42 Barclay St., New York.

Illustrative Sample Free

HEAL THYSELF! Do not expend hundreds of dollars for advertised patent medicines...

GET THE BEST Books that Agents Can Sell and Every Catholic Family Should Have.

THE PUBLISHERS DESIRE TO CALL attention to the following list of books...

THE RIGHT WAY. The only proper way to secure a cough is to loosen the tough mucus or phlegm that clogs the bronchial pipes...

THE BEST COMBINATION. The best combination of blood cleansing, regulating, health giving herbs...

ACADEMY OF THE SACRED HEART.

CONDUCTED BY THE LADIES OF THE SACRED HEART, LONDON, ONT. Locality unrivalled for healthiness...

CONVENT OF OUR LADY OF LAKE HURON.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO. This institution offers every facility to young ladies who wish to receive a solid, useful and religious education...

URSULINE ACADEMY, CHATELAIN, ONT.

Under the care of the Ursuline Ladies. This institution is pleasantly situated on the Great Western Railway...

ASSUMPTION COLLEGE, SANDWICH, ONT.

The Studies embrace the Classical and Commercial Courses. Terms including all ordinary expenses...

Professional.

DR. WOODRUFF, No. 185 QUEEN'S AVENUE, third door east. Post Office, Special attention given to diseases of the eyes, ear, nose and throat...

FRANCIS ROYER, M.D., PHYSICIAN.

WELLINGTON STREET, LONDON. B.C. McCANN, SOLICITOR, ETC. M. DONALD & DAVIS, SURGEON.

Meetings.

CATHOLIC MUTUAL BENEFIT ASSOCIATION. The regular meeting of the London Branch No. 4 of the Catholic Mutual Benefit Association...

W. HINTON (From London England.)

UNDERTAKER, & CO. The only house in the city having Children's Mourning Carriage.

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Corner Wellington and Horton Sts. LONDON, ONT. Mineral Baths, with Electric and Mollers Bath.

WILL CURS DYSPEPSIA, ANTHRA, CATARRH AND ALL SPINAL AND NERVOUS DISEASES.

Recommended by physicians for Rheumatism, Paralysis, Lung and Kidney Complaints. Perfectly safe and reliable.

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Self-Operating Washing Machines. If you want one send us your name, and we will give you one. The National Co., 41 Bay St., Ont.



C. M. B. A.

GRAND REUNION IN SYRACUSE.

Yesterday was a great day for the Catholic Mutual Benefit Association. The second reunion of the branches of the C. M. B. A. in this city was in every respect a great success, and the demonstration can be put down as the largest and grandest in the history of the order.

The reception committee met the distinguished guests from out of town at the depot at 7 o'clock, and brought them to one of the leading restaurants where lunch was served. The various branches met at their respective homes after 7 o'clock and at 8 o'clock the procession was formed.

The grand march was Hermon Michaels and his aids were Captain Joseph Hecker of Branch 36, P. H. Hopkins of Branch 49, Patrick Holloran of Branch 40, William Delaney of Branch 63, Nicholas Samuel Dempsey of Branch 65, Nicholas Enderby of Branch 67 and Peter Carlin of Branch 64.

The line of march was through Salina street to Jefferson, to Fayette park to Genesee street, to Warren, to James, and through James street to the Market square where the band was formed, and the sidewalks thronged with people as the line was literally packed.

Seldom are such sights seen as that in South Salina and East Genesee streets last evening when the procession was passing. Roman candles in the line and red fire burned in front of every store.

The Altman rink, which was reached shortly after 8 o'clock, was soon filled to its utmost capacity by members and friends of the order.

The scene at the Altman was so much animated. Never before in any society in this city, the speeches were all listened to with interest and the large audience continually sent forth rounds of hearty applause.

The interior of the rink was tastefully decorated for the occasion. The music was furnished by the orchestra of the Altman.

At the conclusion of the address C. J. Drescher of Buffalo, supreme president of the C. M. B. A., was called upon for a speech. He was greeted with members of the audience.

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its members are of a church whose teachings are founded on revelation, whose religion is a practical rule of life, and whose laws must be obeyed at all times and in all places, in the forum, in the family circle, United under that unity of virtues, Faith, Hope and Charity, the grand showing which our association presents since its organization and the sterling business capacity and success which have characterized it in all particulars, have become matters of the highest glory to us all and establish the C. M. B. A. on a basis of permanent prosperity and accord to it the very highest position among its kindred societies.

Seven years ago Branch 36 was instituted in this city and in that period of time seven branches have been organized here with a membership of twelve hundred. The local history of the association is a continued tale of charity and fraternal love and the \$48,000 distributed in that time among our widows and orphans have alienated untold misery and woe. Never before in the recorded annals of our fair city has the Catholic element been so united. Wise Plato said "the world with men was stored, that each to the other might afford." Standing to-night upon the threshold of our prosperity and independence as an organization, with joy participate in our fraternal love. Welcome then to our hospitality. Aye, from our heart of hearts we bid you twelve hundred welcomes.

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FATHER O'CONNOR'S SPEECH.

The next speaker was Father O'Connor of Rochester. "I congratulate the C. M. B. A. of Syracuse," said he, "upon the great success that it has had. We are not children when compared with you. Although the association started in Rochester about the same time as here we have only 300 or 400 members, while you have 1,300. It shows what you can do when you have the right spirit. You ought to be proud of your organization. You have taught us a lesson and that is that what you can do here we can do in Rochester. The reason that the C. M. B. A. in Rochester is much smaller than the organization here, is because it hasn't the clergy with it. They have been a determined opposition to us."

Joseph Cameron made a neat speech. He said that he wasn't surprised at the reception that he was receiving in Syracuse. "I know what Syracuse is," he said, "I've been here before. I know that Syracuse would have the grandest reunion of them all."

The Rev. Father Bourke, of this city, made an enthusiastic speech. He began with saying: "Members of the C. M. B. A. of Syracuse, I am proud of you. I am glad that you are a body of representative Catholics. He said that he was proud of it. He said that he was proud of it. He said that he was proud of it."

Father Magee, of Geddes, made a few remarks. Judging from what the other speakers had said, he thought that Syracuse was not a country for the C. M. B. A. After the meeting at the rink, a grand banquet was held in the large dining room of the Empire house. Two hundred and fifty persons sat down to an elegant supper and enjoyed themselves immensely. Nine courses were served. These were the toasts, which were responded to briefly: "Supreme Council," "Grand Council," Grand President A. E. Schwieger, "Our Invited Guests," Grand Chancellor John J. Hynes, "Catholic Societies," W. P. Gannon, "C. M. B. A.," "Press," M. F. Sheridan, "Ladies," "Fraternal," M. F. Sheridan, Rev. J. P. Magee.

The success of the reunion reflects credit upon the general and reception committees.

LETTER FROM MR. J. J. KANE.

DEAR SIR:—As the columns of your valuable journal are always replete with sound Catholic reading, gleaned from many sources, I trust that the incidents detailed in the following brief narrative may prove interesting to some of your numerous readers. On All Saints Day last I was in Hamilton, and about nine in the morning took a walk in the direction of St. Mary's Cathedral, when I encountered a pleasant gentleman taking him for a resident of the "ambitious city." I inquired what time High Mass began. He replied that it was what he "wanted to know" himself, as he was "stranger here." Having proffered the required information, and learning that he had yet an hour to spare, I suggested to my newly-made acquaintance that we withdraw to my hotel, when, having procured each a fragrant weed, we proceeded to the reading room to pass away the intervening time. There J. J. Kane (my new friend) related to me a strange and somewhat romantic story of his narrow escape from death, and his conversion from the slough of infidelity and Free-thought, which events took place about a year ago. His narrative was in substance as follows: He was a native of Boston, and had been carefully brought up by good Catholic parents, but leaving home at an early age, he went to the United States, where he began first to neglect his duties as a Catholic, next to ignore them entirely, and finished up by becoming a profane infidel. In this state he lived for some years, during which time he never lost an opportunity of speaking against and ridiculing the religion in which he had been brought up. Some four years ago he removed to South America, and started in business at the base of the Andes, which he was doing very successfully. He was often obliged to make long journeys on horseback, not only through that country but also in the neighboring states. On one of these occasions he was crossing the Cordillera Mountains in Bolivia, accompanied by a native servant. When about half past their journey, and being more than one hundred miles from the nearest settlement, they camped as usual for the night, but when he awoke in the morning he found that his servant had treacherously made off in the dark, leaving him with him both horses, and a pack containing the food and supplies provided for the journey. His feelings can be better imagined than described on making this appalling discovery. There he was in the midst of the mountains, without either guide or conveyance, and neither food or shelter. All he could do was to remain where he was, in the hope that some traveller might be able to render him assistance. Thus the first day was passed, and as the dawn of darkness of the night fell upon him, and a mountain lion howled fiercely in the near vicinity, he thought with bitterness of a time, when in such a predicament he would have been prayed the prayers of his mother, and he felt for the first time how shallow and comfortless are the theories of the infidel. The second, third and fourth days passed in this way, without a single human being having come within his reach. On the fifth day, worn out with exposure and want of food, he laid upon the ground, and, taking out his

WALK, BEGAN TO CALCULATE HOW MANY

them more he would have to live, and then with death staring him in the face, the last remnant of his irreligious sophisms faded away, and falling on his knees he acknowledged his errors, and begged pardon of God for his sins, promising at the same time that should anything be delivered from his present predicament, he would make immediate atonement for his misdeeds and continue a practical Catholic for the remainder of his life. His prayers were heard, for towards the close of the fifth day, a friendly Indian found and rendered him timely assistance, and remained with him until he arrived at a place of safety. He had since that time kept his vow, and was faithfully endeavoring to carry it out. Such was the story of Mr. J. Kane. We occupied the same seat in church that day, and judging from his appearance and deportment, had no doubt of the absolute truth of his narrative. After the service we parted, and he continued his journey to Baltimore, whither business called him previous to returning to his home in the Argentine. J. J. KANE.

A GREAT REMEDY FOR CATARRH.

In another column of this paper will be found an account of a Catarrh remedy of which a sample is sent free to any sufferer of this affliction. It is a responsible firm, and those who write them will receive prompt attention and square dealing.

MARRIED. At Collingwood, Ont., by the Rev. Father Kiernan, on Tuesday, Nov. 26, 1896, Mr. E. Dand, Express Messenger, S. J. W. W. Rye, to Miss Joan (Josie) Maloney, of Collingwood.

LOCAL NOTICES.

New Fall Dry Goods received at J. J. Gibbons', New Dress Materials, New Hosiery, New Flannels, New Housefurnishings, New Hosiery and Gloves. Five Arts.—All kinds of art materials or oil and water color painting and crayons, wholesale and retail, cheap at Collingwood, 91 Dundas St., London.

GLADSTONE, PARNELL AND THE IRISH STRUGGLE.—Wanted, the right man to introduce this work. Must be recommended. Apply at once.—J. S. ROBERTSON & BROS., 110 Dundas street, London.

THE LONDON MUTUAL.

The only Mutual Fire Insurance Company licensed by the Government of Canada. Head office, 428 Richmond street. This Company insures private residences and the contents thereof, and farm property; and by the last Government returns it will be seen that it has, in respect of this other company, and whose business is Ontario it doubles, more property than any other company in the whole Dominion. The business of 1896 has exceeded that of any other year, and the result is a large surplus, and fair honest dealing. For insurance apply to the office, or to the Agents, Arch. McBraynes, 714 Dundas street, East London; John Ferguson Campbell and Wm. Mackenzie, 428 Richmond street, London.

PURE BEESWAX CANDLES. FOR CHURCH USE. WHITE, YELLOW OR FINELY DECORATED. ALL SIZES. Our Candles are for sale by all dealers, and their superior quality makes them the lead over all others. Send for testimonials and prices.

R. ECKERMANN & WILL, Manufacturers, Syracuse, New York. Pearl Pen & Pencil Stamp, with Name 4/6. OUR LATEST INVENTION. THE PEARL PEN & PENCIL STAMP. WHEN CLOSED IS NAME BUSINESS CARD. SIZE OF COMMON PENCIL. 4/6. Credit Parolel, 1864 Notre Dame Street, Montreal.

C. B. LANCOT, Importer of CHURCH BRONZES. Gold and Silver Plated Ware. Says, Merinoes, Ecclesiastical Vestments, Etc. Manufacturer of Statues, Oil Paintings, Stations of the Cross, Banners, Flags and all kinds of Society Realities.

CONSUMPTION. I have a positive remedy for this disease, which has cured hundreds of cases of long standing. It is a simple, safe, and reliable remedy, and is sold in a box, which contains a bottle of the medicine, a bottle of the tonic, and a bottle of the cod liver oil. Price, \$1.00 per box. Address, Dr. J. J. Kane, 714 Dundas Street, East London, Ontario.

LONDON BUSINESS UNIVERSITY. Staff, W. N. York, S. C. Edgar, W. J. Elliott; Miss Kirkpatrick and the Principal. Special: Professors Tyndal & Davidson. Lectures by Emulation, by the London Educators' 100 Students past year, 30 Ladies. Address—A. J. CADMAN, PRIN., BOX 400.

Wicks for Sanctuary Lamps. MEAGER'S EIGHT-DAY WICKS, for Sanctuary Lamps, burn a week with one wick. Put in a box, which lasts a year. Dollar notes are accepted. REV. H. W. MEAGER, New Plymouth, England.

F. C. FLANNERY'S BANKRUPT STOCK STORE.

— I WILL SELL — LESS THAN COST

NOTE THE FOLLOWING GOODS AND PRICES:

All wool, black and colored cashmere, \$6.; fancy dress goods, 5, 10, 12, 15, and 20c., worth double the money; grey flannels, white linens, napkins, grey and white cottons, ticks, denim, shirts and drawers, towels, towelling, shirtings, blankets, cotton bags, etc.

213 TALBOT STREET, WEST, ST. THOMAS.



Justin McCarthy, M.P.

— FOR — DERRY, IRELAND — WILL, ON — DECEMBER 1ST, LECTURE

ON THE CAUSE OF IRELAND. GRAND OPERA HOUSE, LONDON, ONT.

R. PRISCOLL & CO. REFORM UNDERTAKERS. Open night and day. An attendant always on the premises.

THE FINEST HEARSE IN THE DOMINION. Upholstering a Specialty. R. PRISCOLL & CO., 421 Richmond St., London, Ont.

WILLIAM KNABE & CO. PIANOFORTES. TONE, TOUCH, WORKMANSHIP AND DURABILITY. Nos. 204 and 206 West Baltimore Street, Baltimore. No. 111 Fifth Avenue, N. Y.

ST. CATHARINES BUSINESS COLLEGE. This is a purely a Commercial School, conducted by experienced teachers and practical accountants. For further particulars apply to the Principal, Mr. W. H. Allen, 37 Yonge Street, Toronto.

CURE FITS! When any cure is not seen merely to stop them for a moment, I have made the discovery of FITS, EPILEPSY or PALSY, and I have a positive remedy for them, which is a simple, safe, and reliable remedy, and is sold in a box, which contains a bottle of the medicine, a bottle of the tonic, and a bottle of the cod liver oil. Price, \$1.00 per box. Address, Dr. J. J. Kane, 714 Dundas Street, East London, Ontario.

LAW BUSINESS FOR SALE. A CATHOLIC BARRISTER, 6 YEARS IN PRACTICE IN A GROWING TOWN IN EASTERN ONTARIO, DESIRES TO GO WEST, and would sell library and business on reasonable terms. Splendid opening. Address "Barrister," care Record office.

TEACHER WANTED. FOR THE CATHOLIC SEPARATE SCHOOL, FLETCHER (one who understands French preferred) holding a second or third class certificate of qualification. Applicants to state salary and give references. Apply to MR. PHILIP MURPHY, Sec. R. C. S. S. Fletcher, Co. Kent, Ont.

TEACHER WANTED. FOR THE ROMAN CATHOLIC SEPARATE SCHOOL, Renfrew, for 1897; a male teacher, holding a second or third class certificate of qualification. Applications received until 25th November. References required. JAMES MCCORMACK, Sec. R. C. S. S. Board, Renfrew. 4214w

AGENTS' ATTENTION! WE ARE NOW READY TO SUPPLY THE full trade in our Satisfy Hollow Ware; (a household treasure), giving large profits. No competition. Right of territory. Send for circular. Address, 265 St. Martin Street, Montreal.

TEACHER WANTED. WANTED A THOROUGH, EXPERIENCED Teacher, second class certificate, for the Catholic Separate School, Wallaceburg, applying full references, and stating salary. For terms apply to the R. C. School Board, P. O. Box 116, Wallaceburg, Ont. 4293w.

Medical Reform Association. CONSULTATION FREE. Terms reasonable to all.

THE WRONGS OF IRELAND.

By MICHAEL DAVITT. NEARLY 4,000 PEOPLE.

He Explains the Objects of the League—The Poverty of Irish Tenants Described—An Irish Parliament near at Hand.

Nearly 4,000 people assembled at Adelaide St. Rink, Toronto, Saturday night to listen to the lecture delivered by Mr. Michael Davitt, the founder of the Irish National League, and the great audience showed itself unanimously in sympathy with the object aimed at by the League—Home Rule for Ireland. The enthusiasm was immense, especially on particular occasions, such as when Mr. Davitt entered the room, and again when Mr. J. A. Mulligan, the President of the local branch of the Irish National League, in his opening remarks referred to the nine years that Mr. Davitt had spent in penal servitude for the cause of his country. The cheering was most enthusiastic at this point, and long continued. The immense meeting was presided over by our rising young friend, Mr. Mulligan, and with him on the platform sat the orator of the evening, and many of the gentlemen who had called upon Mr. Davitt and Mr. McCarthy during the afternoon. Among those present were Messrs J. Conmee, ex-M. P., Ald. John Woods, Hugh McMahon, Chas. Burns, J. P., D. J. O'Donoghue, Hon. John O'Donoghue, Alfred J. N. G. Bigelow, Ald. DeLoe, Phillips Thompson, G. Doherty, P. Curran, together with many of the Roman Catholic clergy of the city, while in the audience sat Messrs. P. Hughes, B. B. Hughes, H. Nolan, John A. Proctor, Ald. M. J. Woods, and many other prominent citizens.

Before introducing the lecturer the chairman called on D. A. Cahill, the orator of the local League branch, to read letters of apology received from gentlemen unable to attend the gathering. The letters were from Mr. J. O'Sullivan, of Peterborough, Rev. Dr. Burns, of Hamilton, and many others.

Mr. Mulligan, then rose to introduce the lecturer. On behalf of the Toronto Branch of the Irish National League he thanked the people of Toronto for their large attendance to greet the father of the nation in the Dominion. (Loud cheers.) It was a most pleasant and convincing proof of the popularity in this city of their most distinguished guest and of which he would advocate. It was barely ten weeks since two delegates from the Local and National Leagues of Ireland visited this city. They endeavored to convince Canadians, who enjoyed and appreciated Home Rule, that Ireland did not need Home Rule. Canadian opinion had been well expressed by Professor Pringle, who said that they would not deprive any Christian people under heaven of the right which we ourselves enjoy. (Loud cheers.) One of these Christian gentlemen, not a resident of this city, was Rev. Dr. Burns, of Hamilton, and many others.

ANTIREPUDIATION. Mr. Davitt then stepped to the front, and again there was a grand outburst of applause. As soon as he had subsided the great Irishman proceeded thus, speaking deliberately, clearly, and in measured terms:—Ladies and gentlemen—Judging from the hearty greeting you have given me here to night, and from the general kindness that has been extended to me since I arrived in your city, I do not think it will be necessary for me to apologize for coming here to say something on the Irish cause. (Applause.) But, indeed, I am not astonished at the

HEARTINESS OF THE RECEPTION. you have extended to me because you know whenever any representative of Ireland comes in your midst you have given him the same generous welcome that you have given me. Now, before addressing you upon the subject of my lecture to-night, perhaps I may be permitted to trespass for a few minutes upon your time in referring to some of the comments made here a short time ago by the gentlemen to whom our chairman has alluded, and I will say at once that in speaking of them I will not imitate their example—(applause)—by casting any aspersions upon their motives or calling into question for one moment the honesty of their purpose. This world would indeed be a sad place to live in if we were compelled to look upon all our opponents as men actuated by base and unworthy motives. I will therefore try to extend to the

DR. KANE that courtesy and charity which

See the Difference (Treated by Mail).

Your most Prominent Physicians filled with their personal, local applications, caustic, knife, and other operations, and after years steady trial. While we improve genuine medicine, we do not improve our patients. My remedies have been tried, and are most wonderfully effective in two months.

After suffering and doctored about twelve years unsuccessfully with the most prominent physicians of Toronto and other places in Ontario, and then after treating only two months with Professor Orville's Decolor, I have now received such great benefit in so short a time, and this without any personal examination of the treatment being carried out by mail and medicine sent by express. That I consider it my duty to suffering humanity to extol Prof. Orville's new method and great skill, I firmly believe, is the duty of thousands of broken-down men and women who are, or have been doctored for years with our well-meaning old school physicians, with little or temporary relief, can be completely cured in a few months by this operation. My remedies have been tried, and are most wonderfully effective in two months.

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