

The Catholic Record.

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

VOLUME 11.

LONDON, ONTARIO, SATURDAY, AUGUST 31, 1889.

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Catholic Record.

London, Sat., August 31st, 1889.

EDITORIAL NOTES.

The clergy of the diocese of London are this week on their annual retreat. The spiritual exercises are conducted by Rev. Father Hogan, the distinguished Sulpician divine, of Montreal, P. Q.

The unkindest cut of all is the insinuation of the Empire that the Mail's editor, who has written most of the anti-Jesuit articles of that journal, having been formerly a contributor to a Quebec Ultramontane journal, is exciting the Ontarians to cry out no Popery, in the interests of the Jesuits, who are supposed to be friendly to Mr. Mercier, and, as a necessary consequence, to the Reformers of Ontario. The reasoning is a little far-fetched, but that is just the sort that suits the palates of the fanatics just now.

It has been discovered that telegrams sent to the Holy Father expressing sympathy on account of outrages to religion and decency committed in the inauguration of Giordano Bruno's statue, have not been delivered. The discovery was made by the fact that the same words were sent by letter and received. This shows the amount of freedom enjoyed by the Pope in his present condition, and it will make the determination of the Catholic world all the stronger that the Holy Father must be free, and that his temporal power must be restored.

We notice that the Church of England Bishops of Niagara and Toronto have issued a joint circular calling the clergy of their respective dioceses to meet for a retreat at Trinity College. The retreat will be conducted by "Rev. Father Hall," of the Cowley Fathers, Boston. This is a new idea, we believe, in the Church of England, though in the Catholic Church the annual retreat of the clergy is a regular institution. We hope the English Church clergy will profit by this new departure, which, being borrowed from Rome, should bring them nearer to entrance to the "one fold under one shepherd."

Solicitor HEBURN, having declared that the law adverse to the importation of foreign laborers into the United States would exclude the five Professors who have been engaged to teach in the Catholic University of Washington, Attorney General Miller, on being appealed to, refused to take up a hypothetical case. It is believed, however, that the Professors will not be interfered with, and a gentleman high in governmental position states that the decision will be that the law was never intended to apply to such a case as the choice of University Professors. Even with these, American professors will preponderate in the University.

The Orangemen have made use of the anti Jesuit flare-up to try to increase the membership of their order, and they claim that they have succeeded to a considerable extent. This may be so, for the object of the order is one with that of the bogus Equal Rights' Association, to establish Protestant ascendancy under the mask of equal rights, and, of course, when fanaticism is all the rage, Orangemen is likely to get the profit. We have only heard, however, of one new lodge being established in Toronto as a consequence of this great hubbub, which is not much. As a political power, Orangemen is dead, and even though all the Charlatans and Charltons of the Province were to make speeches on Orange platforms, they will not galvanize its corpse into new life.

There was great rejoicing among the fanatical enemies of the Catholic Church when the Czar took his arbitrary methods to suppress it through his dominions, and persecuted the Episcopacy. The Church, however, survived the blow, and there is a fair prospect that the persecution will be much moderated by the negotiations which have taken place between him and the Holy Father. But the latest news has not been so joyfully received by the anti Catholic press. It is said that the Lutherans of Courland, Esthonia, and Livonia are in sympathy with the Germans, being, in fact, mostly of German origin. They form, also, a majority of the population of the three Baltic provinces, and the Czar, being much annoyed by their German proclivities in the present crisis, has issued a decree suppressing Lutheranism throughout his dominions. According to the official reports of the Holy Synod of the Russian Church, there are in European Russia two million nine hundred and fifty thousand Protestants, most of whom

are Lutherans. The population of the three Baltic Provinces above named is estimated at two and a half millions.

LA PATRIE declares that it is the duty of the Dominion Government to veto any legislation in Manitoba intended to suppress the use of the French language. Mr. Prendergast, the French Canadian Representative in the Manitoba Cabinet, has also declared that it is impossible for the French-Canadians any longer to support Mr. Greenway's Government, owing to its having adopted in its platform the planks of abolition of the French language and of separate schools, and he has discontinued his paper, which was published to forward the interests of the Government with the French-Canadians of that Province. La Patrie says:

"The question of suppressing the French language and the separate schools in Manitoba is on the order of the day, suddenly brought up by a political quack who wanted to revenge himself for the failure of the anti Jesuit agitation. It has made its way especially since an adventurer of the same kind has brought over to Mr. McCarty the prestige of his official position. But, on the whole, outside of the declarations of these two men, Mr. McCarty and Mr. Martin, who are but isolated individuals, there is no indication that the Manitoba Government are disposed to carry out the ridiculous performance of which they are the fanatical promoters."

The prospect of a union of seats is scarcely very bright when the Rector of a Norwich parish thus writes to the Secretary of the British and Foreign Bible Society in his locality:

"As so good as to send me no more notices of the meetings of a society which encourages schism and heresy, by combining for spiritual purposes, with those who have cut themselves off from the true branch of the Church in the land, and which tends to increase contempt towards the Holy Scriptures by making them too familiar. If the Bible had never been made cheap, it would have been valued more highly; and as there is an excellent Church society, the Society for the Propagation of Christian Knowledge, which provides copies of Holy Writ at reasonable prices, what need is there for Churchmen to support an undenominational society, upon the platform of whose meetings a professed schismatic, a Baptist, the Sheriff of Norwich, is to preside!"

The Bishop of the Rector who thus writes is President of the society which is here so harshly spoken of, and the "Schismatic" Baptist is the Sheriff of Norwich, and a great worker as a Sunday school teacher. It is somewhat amusing to read this strong condemnation of schism from the pen of one who can justify the very existence of his own Church only on the plea that schism is lawful.

COMPLAINT is made though the columns of the Mail, by an ultra loyal gentleman, of the enthusiasm of the Hamiltonians on the occasion of the visit of the American regiment during the carnival. He states that forty American flags were displayed for every fifty Union Jacks. If this had occurred in Quebec, Ontario would be convulsed from end to end with denunciations of the Lower-Canadians as annexationists, and, in fact, because there was once some enthusiasm over the visit of a French man-of-war, the Mail has been very seriously lecturing them on their disloyalty. It is surely just as natural and as pardonable for the French-Canadians to entertain some sentiments of affection for their mother country, as for Ontarians to go into raptures over the presence of the stars and stripes. After all, both countries are in peace and amity with Great Britain just now, and the country can afford to look with equanimity at such demonstrations of regard for either one country or the other. Still, if in either direction in which the political atmosphere is at present more equally than in the other, it is towards the United States, so that the extraordinary manifestations in Hamilton might well be looked on as more suspicious and dangerous than those in Quebec. People of common sense, however, throughout the Dominion will be rather pleased than angry, to witness the interchange of fraternity in both cases, as such demonstrations tend much to soften the asperities which are apt enough to arise in the intercommunications of nations which have various and frequently opposing interests to uphold. The loyalty of Quebec to the British Crown has been as readily shown even on the field of battle as that of Ontario, and those who truly love the throne and the Dominion will rather endeavor to increase good feeling between the Provinces than to magnify the causes of disagreement between them.

The Quebec Government have paid to Rev. Father Turgeon the interest for eleven months on the \$400,000 voted by the Legislature in settlement of the Jesuit claims.

THE PREACHERS OF DISCORD.

Miramichi Advance, Chatham, N. B., Aug. 22.

No cause—good or otherwise—can be permanently helped by misrepresentation, and we are sure that the local gentlemen, at least, who were responsible for the late Jesuits' Estates meeting in Chatham will not feel that their side of that mischievous question is strengthened or anybody benefited by the Montreal Witness' report of what took place there. The Halifax correspondent of that paper, writing on 13th inst., says:

"At Chatham on Tuesday, Dr. Burns joined the Rev. D. J. Macdonnell, when a large meeting was held under the auspices of the Presbytery of Miramichi. The Roman Catholics picked the meeting and did what in them lay to prevent a full and free expression of public sentiment. The two speakers were repeatedly and most rudely interrupted. At times it seemed as if liberty of speech would be denied them. When the leaders shouted and vapored and put impertinent questions in their own way, the gag that gathered round them roared themselves hoarse. It is estimated that there were about a hundred outside, ready to rush in if required and to swamp the vote were an attempt made to take it. Repeatedly, the chairman (Rev. W. W. Arkin, of Newcastle), asked if there was no Justice of the Peace present to protect the speakers in their right of speech. After a while a magistrate did warn them. Mr. Snowball went over amongst them and told them they were disgracing the name of the Province. They were then somewhat quieter. Had the meeting been under the auspices of the Roman Catholic bishop rather than of the Presbytery of Miramichi, and could we conceive it possible for Protestants to assume the role of the anti Jesuit vocabulary would have been ransacked to get epithets hard enough to heap on us; but there, as with the slaves down South in days of yore, we Protestants have no rights which Roman Catholics are bound to respect." Two leaders of this opposition were brothers, the one an honorable, a former member of the New Brunswick Cabinet, and the other a prominent official of the town. We trust the partisan and offensive behavior of the latter, who, as a public official (especially holding such an office) should be neutral and impartial, will be remembered when his proper time comes.

"We were made practically to see the need of an 'Equal Rights' Association.' If Roman Catholics would thus in a community where, though confessedly strong they are yet in a minority, what must be in Quebec where they are seven to one; and in Ireland, where, under a Parliament in Dublin, Protestants would be proportionately at the mercy of their ancient foes? The United States, in the year of '75, and the course treatment to which these Protestant gentlemen were subjected, show plainly that Roman aggressors escape with impunity, while Protestants, if they tried such tactics, would meet with condign punishment."

It is entirely incorrect that the Roman Catholics picked the meeting, for there was, undoubtedly, a majority of Protestants at it. It is equally incorrect that the two speakers were repeatedly and most rudely interrupted. Dr. Macdonnell was not interrupted at all until he referred to an alleged Mercier threat to visit the United States, when some witty Irishman retorted by asking, "what about Dr. Wild saying it was no harm to shoot a Jesuit?" It is true that this interruption caused the Doctor to "lose the thread of his discourse," but the hit was one which any debater would appreciate, and we are quite sure that Dr. Macdonnell himself appreciated it as "one for the other side." Such an episode as that, and it was the one solitary "interruption" of Dr. Macdonnell, shows how hard up the Witness correspondent was for a grievance, when he stated that "the two speakers were repeatedly and most rudely interrupted."

It is true that when Dr. Burns was reading the vindictive hate inspired denunciations of the Jesuits by the infidel, Paul Bert—an authority which historians do not recognize as at all reliable—there were interruptions which at times, were rude, but it was only when this speaker was determined to stir up any bad blood there was to be got at—this made his interruptions that he was accommodated. The interruptions, however, were at no time so great as to prevent the eminent Christian from proceeding with his speech, while they even seemed to add vim and even venom to the thrusts he was making at those whose antagonism he seemed pleased to have aroused. Discussion was invited by Dr. Macdonnell, and Messrs. Wheelow and R. B. and M. Adams either made remarks or asked questions and received answers—all in a perfectly orderly manner, and the meeting ended in perfect good order and good nature.

We believe Rev. Mr. McKay went down the hall to ascertain who the interrupters of Dr. Burns were, but if he threatened anything we did not hear him. While it is absolutely untrue that Mr. Snowball "held them" they were disgracing the town."

As a matter of fact public sentiment in Chatham was and is opposed to the agitation of this question. Our people do not approve of or want anything to do with the feuds of Ontario and Quebec, nor do they think the fire-eating class of persons, to which Dr. Burns evidently belongs, are needed here on such errands as that in which he was so unsuccessful on the occasion referred to. The community—Protestant and Catholic alike—deprecate his mode of presenting the Jesuits' Estates matters, while they were all interested in what was said by Dr. Macdonnell and, even though many could not agree with his ability and respect for the properties of public discussion with which he addressed

them. Dr. Burns was alone responsible for what there was of unpleasantness at the meeting, and the attempt of the Halifax correspondent of the Witness to put him on a par with Dr. Macdonnell is a little bit of policy as despicable as the more glaring inaccuracies of the report we have quoted.

LATEST CATHOLIC NEWS.

The Holy Father has transmitted through Rev. Father Kenelm Vaughan, his blessing on the pilgrimage which is being organized in England to visit the Holy Land.

It is thought that before long arrangements will be made which will enable Bishop Sagaró to send priests to Karum to minister to the Christians imprisoned there.

Many of the clergy and laity of Victoria, Valencia and Granada, in Spain, have offered the Pope their hospitality in the event of his leaving Rome. It is stated that he will certainly depart from Rome in the event of the war.

Messrs. Daniel A. Rudd, of Cincinnati, and R. L. Ruffin, of Boston, have gone to Switzerland as representatives of the colored race in America at the Anti Slavery Congress, which will meet shortly at Lucerne.

Bishop Keane has succeeded in selecting the required number of divinity students—fifty-five—for the opening of the new Catholic University at Washington. They are all in sacred orders, but as yet all are not priests.

The Catholic University has received a valuable gift from Bishop O'Reilly, of Trenton, who has presented to it two thousand folio volumes of excellent books, selected with a proper regard for their suitability for the University library.

The heart of Queen Mary of Bavaria is to be deposited in the church of the Celebrated Pilgrimage at Altoning, during the month of August. It will be enclosed in a silver urn, and placed next to the heart of her husband, King Maximilian.

A hurricane swept over Southern Spain on the 17th inst. Several churches and other buildings in Granada were wrecked. A portion of the dome of the Church of St. Felipe was blown down and the Alhambra was considerably damaged.

Forty thousand persons visited the shrine of Kocok on the feast of the Assumption. Many Masses were celebrated, and a procession took place, in which were pilgrims from England, Scotland, and America, as well as from all parts of Ireland.

The Catholic Bishops who recently held a Council in St. Boniface have addressed a letter to Mr. Van Horne, thanking the C. P. R. for its liberality and courtesy towards them, and also for the uniform generosity extended to them since the inauguration of the road.

As a result of Father Damien's self-sacrifice, the Vicary's Government is about to enact a new law for the better regulation of leprosy in India. The new law provides for the isolation of dangerous cases of leprosy in retreat to be erected and supported out of the public funds, and makes special provisions for the religious needs of the poor sufferers.

The Rome correspondent of the London Chronicle reports again that preparations are being made for the Pope's departure from Rome. This report has been so frequently made without foundation that it may readily be inferred that the Pope has no such intention, unless war should break out, in which case his departure would most probably become necessary.

One of the ablest scholars in the Assyrian cuneiform institution paleography in the world is Rev. Father J. N. Strassmeier, S. J. He has just published lithographic facsimiles of one thousand one hundred and thirty-four inscriptions dated in the reign of Nabonidus, the last of the native kings of Babylon, and covering the period from B. C. 555 to B. C. 538 when Cyrus captured the city. The documents contain records of almost every class of business transaction.

It is stated that the Pope has appointed a high ecclesiastical tribunal for the Catholic Church in the United States. It is said the tribunal has referred to it all cases in which the Church in the United States is concerned for adjudication, and that the tribunal consists of Cardinal Gibbons, Archbishop Ryan, of Philadelphia, and Archbishop Corrigan, of New York. The object of the tribunal is to relieve Rome of the burden of hearing appeals from this country.

Monsieur Labelle, Deputy Minister of Agriculture, in answer to an inquiry, is reported to have said that he was in no particular hurry to wear the regalia of Apostolic Prothonotary, as he considered his mission to be rather behind the curtain than upon the camellias; however, through respect for the Pope, he would have his costume prepared and was just looking after violet silk. "But," he added, "it is impossible for me to do away with my old sargens, and the cards of Curé Labelle, the colonized, are rather mixed up with his new title and dignity."

Father McDermott, of the Congregation of the Holy Ghost, is going from Pittsburgh to Philadelphia to establish a school for educating colored boys in the ordinary branches of an English education, and with the hope that the school will form the nucleus of a colored mission for the special benefit of colored persons. This undertaking will not in any way interfere with the Catholic school for colored girls at Ninth and Pine streets, which is taught by the Sisters of Notre Dame, and which owes its existence to the generosity of the Misses

Drexel, who gave the money needed to purchase the school building.

Monsieur Silvano, who for the last three years has held the office of secretary to His Grace the Patriarch Archbishop of Goa, has tendered his resignation, which has been accepted by the Portuguese Ministry, and it is said he is about to enter the Jesuit Order, in imitation of his predecessor in office, Monsignor Antonio, D. D. The Archbishop of Goa, who is now in Lisbon, is not likely to return to India before September next, as he will be accompanied by the Rt. Rev. Dr. Castro, now Bishop of Angola and Congo, as his coadjutor, with the right of succession—Bombay Catholic Examiner.

A NOBLE PRIEST.

SKETCH OF THE LIFE AND WORK OF THE LATE FATHER MORRIS.

Newfoundlander abroad throughout the length and breadth of this vast country will learn with deep sympathy and regret of the death of their compatriot priest, the Rev. U. P. Morris, guardian of the orphan boys at Villanova, near St. John's, Newfoundland. The local papers during August 1st, Protestant as well as Catholic, pay a touching tribute to the memory of the dead priest. Father Morris was only thirty five years old, in the bloom of strength and manhood, when he was called to render an account of his stewardship. He was fifteen years a priest, but truly of him it might be said that in a short time he accomplished a great deal. Having completed his theological studies in All Hollows, Dublin, he was ordained in his native city by the Bishop of the diocese, Right Rev. T. J. Power. Immediately after his ordination he was sent on the mission to Oberlin, an island in Placentia Bay. Here he labored zealously and with singular success for nine long years. He had an extent of forty miles of coast line to attend to, where there was no road or rail, but all open to boating. But his hard life seemed a labor of love to the indefatigable Father Morris. He was ever on the round visiting the many coves and harbors along which his fishing flock was scattered. No kind of weather could keep him from his people if he heard they needed his ministrations. And on more than one occasion he bravely risked his life while the stoutest fishermen looked on aghast before the storm, so as to bring the best comfort of life to some sorrowing bedside. In nine years he built two very neat churches at Oberlin and Marytown. Then he was promoted to Topal, the summer resort of St. John's. Here was a wide field for work, and in three years Father Morris had built a handsome Gothic church able to seat seven hundred people, beside which arose a school house where there was an attendance of some seventy children. At the same time he repaired and renovated the tattered church at Topal and built the pastoral cottage at Woodstock. The dream of his life was to found a home for the orphan boys of Newfoundland. The girls were already well provided for by the Sisters of Mercy at Belvidere, but in all those weary years of distress and poverty there was no protector or home for the orphan boy. At length, about five years ago, the Father, who has done so much to spread Catholicity and savings party feeling, purchased the house and grounds known for years as Squire's Hotel. Here the orphanage was commenced, the place rechristened Villa Nova, and the work confided to Father Morris. At once the zealous clergyman began the good work. He had no trouble in finding inmates for his small home and smaller resources—"The poor we have always with us." Single handed he collected funds and erected the buildings where one hundred and fifty boys are now comfortably housed and fed and taught some useful trades. But three years ago Father Morris visited New York in order to consult with Father Drumgoole. After this visit he started the paper called the Orphans' Friend on the same plan as Father Drumgoole's Homeless Child. This paper proved to be the largest source of income to the new orphanage. But while the sun shines bright for Villanova and everything seems to grow and prosper beneath the magic hand of Father Morris, a dark cloud appears and the infant institution is face to face with a terrible visitation. A violent fever breaks out among the boys. Forty of them are down at a time. This is a severe blow to the faithful guardian, the good shepherd. He does not leave his post, but watches by the bedside of his little ones. For one long month he knows no rest until he is stricken down himself, and his robust constitution quails and his manly heart beats faster under the heat of a crushing fever. In a few days all is over. He sleeps the sleep of the just and enjoys the rest of the brave. To his sister in the Ursuline Convent at Montserrat, N. Y., to his family and many friends at home and abroad, to the homeless boys especially of Newfoundland, we extend our heartfelt sympathy in their terrible loss and sad bereavement.

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GREAT BAZAAR AND DRAWING OF PRIZES AT PETROLIA.

The bazaar, as previously announced, in aid of St. Philip's Church, Petrolia, will be held on September 10th, 11th and 12th. The drawing of the valuable thirty-three prizes, as given on the tickets, will take place on the evening of the 12th, strictly supervised by a committee of gentlemen. This bazaar is approved of and encouraged by His Grace Archbishop Walsh. The costly prizes, together with the good and in view, should prompt all ticket-holders to make speedy returns.

A retreat for ladies opens at the Sacred Heart Convent, Dundas street, on Monday evening, Sept. 2nd. The hours of sermons are 9:30 a. m., 3:30 p. m., and 7 p. m., each day. Ladies wishing rooms will apply to the Lady Superior not later than Aug. 27th.