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A GROSS MISREPRESENTATION.

The Toronto Mail of the 21st ult. returns to the subject of the schools of Massa chusetts, with special reference to the dispute which took place concerning Boston High School, and which terminated in a complete victory for the Catholics of that city. Our readers will remember the gross outrage which was perpetrated upon the Catholics of Boston on the occasion to which we refer, as we gave a short state. ment of the case in our issue of the 14th ult. We may, however, give a resume here, with some circumstances not then mentioned. A teacher named Charles B. Travis, as teacher of history, not once, but several times persisted in teaching that an Indulgence in the Cathol'c Church means "a permission to commit sin." He added, "you pay so much money in advance for leave to commit certain sine, and "should a murderer be brought before a judge, he would only have to put his hand in his pocket and produce his Indulgence papers to be pardoned." Every Catholic child knows that these assertions are lies, and Mr Travis had in his class some children who were courageous enough to correct him on every cocasion when he made this exhibition of his bigotry and ignorance. On the last occasion, to which publicity has been given, as far as we are aware, Mr. Travis replied to the brave little boy: "There are two opinions on that subject, the Protestant as well as the Catholic. I have taught for thirty years, and don't talk of what I don't

When the little boy told him what an Indulgence is, giving the explanation which is in the Catholic cathechism, the ignoramus seems to have been somewhat nonplussed. He answered, "Well, you would make a kind of penance out of an indulgence. I may be wrong, however. I was not there, and did not go to Mr. Tetzel and ask how much I would have to give him to kill Mr. Jackson's cow, or to put an iron steeple (he meant staple), before a railway train and throw a number of people into eternity."

After these repeated insults, the Reverend Theodore A. Metcalf, Rector of the Gate of Heaven Church in South Boston. addressed a letter of complaint to the City School Committee, and his letter is our authority for the above statement of evident, not only from the dignified letof the School Committee, which, though a majority of the board is Protestant. gave Father Metcalf all the satisfaction he demanded, by more than a two thirds vote of the whole Board, notwithstanding the absence of several members, who, under the operation of the school law, were held to have voted in the negative, though only two of the members actually present voted in that way. The mejority consisted, as we understand, of eleven Catholics and seven Protestants. We must add that the School Committee, on text books, unanimously recommended the removal of Mr. Travis to another depart ment, though it consisted of two Catholic and three Protestants, one of whom was Presbyterian Minister, the Reverend Dr. Duryea. This Committee said in their report: 'Our schools are established for the education of all our children. Any language, therefore, by our school teachers justly offensive to any class of our citizens whether rich or poor, Catholic, Protestant. or Jew, white or colored, cannot be two severely censured. . . . We condemn in the most unqualified manner both Mr. Travis' definition of an indulgence, and his explanations in illustration thereof. Then besides recommending the teacher's removal, they recommended the removal of Swinton's "Oatlines of History" as a text book of the school, as this book teacher repeated to his class. The Mail takes occasion, from these and other circumstances, to say that this is part of a warfare which is waged by the Catholic Church of the United States against the public school system. If a refusal to submit to insult and lies against their religion constitutes a war upon the school system, we must infer that insults and lies are an essential part of the system, and if this be | the facts when they first occurred, withthe case, it deserves that war to the knife held the name of the offender and the

Catholic education both in the United repeated did Father Metcalf make his States and Canada, that the public schools are non-sectarian, and that therefore Catholic schools are unnecessary, but now we have the Mail and the bigots of Boston throwing off the mark and declaring openly that they wish to force upon Catholics a theological teaching which we know to be a falsehood, and they moreover raise the cry, "the public schools are in danger," because Catholics refuse to submit to their bigotry. To protest against the very proper

course taken by the School Board, two meetings were held in Boston on the 11th ult, one in Tremont Temple in the afternoon, the other in Fancuil Hall in the evening. The speeches were, of course, violently anti Catholic. A woman read an appeal to voters under the title Who shall rule the Public Schools-Americans or the Pope of Rome?" This appeal called upon the voters not to elect Catholics to the School Board, nor any Protestants who would sympathize with Catholics, and not to allow any Catholic teachers to be employed in the Public Schools. The resolutions which were passed at the evening meeting breathe throughout of the same diabolical spirit as this appeal. The speeches delivered were full of insult and misrepresentation against the Pope, the Catholic priesthood and the laity, the cry was raised that the Jesuits are aiming at the destruction of the Public School system, and Catholics were denounced as a foreign population who desire to subvert the "Government. the education and the religion" of the people of the United States. As a matter of fact, the Jesuits had nothing whatso. ever to do with the whole matter. The priest who laid the complaint is not a Jesuit, but a secular priest, and instead of aiming at the destruction of the school system, his letter is a firm, but respectful appeal to the good sense and toleration of the school board for protection against wanton and ignorant assaults upon the Catholic Church. We have stated above the provecation which called for his letter. The letter begins by his assertion of his right as a clergy man and citizen to protest against injustice, and he demands 'a remedy in the name of every Catholic in Boston sgainst any repetition of Mr.

Travis' insults." He concludes by pointing out that the disjointed sentences which he quotes from Mr. Travis' teach ing "show the drift of the teacher" object to be to throw contempt upon the Catholic boys who endeavored to defend their religion from calumny and insult.' He continues: "I submit that such treatment of history is an encroachment into the domain of theology which the nonsectarian school cannot justifiably per

Father Metcalf's demand was perfectly reasonable, and every lover of justice will acknowledge that it was couched in duly respectful language, which does not justify the abuse which the bigotry, stupidity and ignorance of the fanatics who spoke at the two meetings have heaped upon him and his fellow-Catholics. reasonable was his request that it com. mended itself to the spirit of fair-play of even the Protestant members of the Catholics of Boston believe also, that lies, "if you do not like the treatment of facts; and that the statement is correct is there is enough love of justice even your children in our schools, you had among the Prostestants of that city to better return to your hovels in Ireland ter of Father Metcalf, but also from Mr. | make the bigotry of the two meetings | with your 6,000,000 paupers, as you are a

The Catholics of Boston form nearly one half the population of the city, and an actual majority of the children attending the Public Schools of the city are said to be Catholics also. It is not likely that the voters of the city can be induced to pronounce that under such circum stances the Catholics are desirous of destroying the school system. Neither is it likely that the Catholics will permit themselves to be ostracised from their lawful share in the management of the schools, and the selection of teachers. though there are, especially among the Baptists, Habbakuk Mucklewraths and Grace-be here Humgudgeons, plenty who quote Scripture to justify their own heartlessness and malice. We mention the Baptists, because foremost among the demagogues who advocated intolerance and persecution at Faueuil Hall were the confreres of Justin D. Fulton. W. W. Downes, and O. D. Kimball and others whose names have become a by-word for hypocrisy and disgusting crimes "which cry to heaven for vengeance." Such men make

excellent No Popery orators. The Indecent intolerance of these men is acknowledged covertly even by the Mail while approving of their conduct. The Mail puts it very mildly when it says ; "Few of those present were in a judicial makes the slanderous statement which the frame of mind. On such exciting occasions how many are ?" These fanatics may find. however, that the government of Boston and the education of the Catholic children are not going to be placed in their keep. ing. Throughout the whole of this unpleasant transaction the Catholics conducted themselves with admirable forbearance and charity. Even the Catholic papers of Boston, though they published should be waged sgainst it. It has been school which was the scene of the offence, ing the last two years than in the prehitherto the excuse given by opponents of and not until the outrage was obtrusively | vious ten years.

complaint. If the like of this had occurred in one of the Public Schools of Quebec, a Protestant being the victim, the air would be filed with loud decupciations of the Protestant press of this Dominion. Yet in such a case none would be more ready to make atonement than the generous Lower Canedian peoplebut in the Boston case we are virtually assured by the Baptist parsons and the Mail that the Catholics have obtained redress, only because they are etrong enough to make themselves respected. And these are the people that are forever prating about Catholic aggres

To the credit of a large section of the Boston Protestants, we must record the fact that there are many who refuse to respond to the No-Popery cry which the fanatics have raised. The Milford Times criticises keenly "those blatant ministerial busy bodies." It reminds them that the United States are no more a Protestant than a Catholic country, and that even seven years before the sanctimonious Pilgrim Fathers landed at Plymouth Rock, the abused Jesuits had established the mission of St. Saviour at Mount Desert Island, and that pioneers from Catholic Spair, Portugal, and France bad shown fully as much endurance in the settlement of the greater part of the antecolonial territory, as had done the Pilgrim Fathers alluded to. He reminds them that the signature of Charles Carrol to the Declaration of Independence was none the less legible because the hand that wrote it was directed by a mind strong in Catholic faith. He tells them that it was the Pope's legate who induced King Louis to recognize the American efforts for liberty, a diplomatist who by the fanaties of Faneuil Hall would be stigmatized as Jesuitical.

Father Metcalf, who first called public

attention to the outrage, is no alien, as the parsons and the Mail would wish us to believe. His ancestry have lived in Massachusetts over 250 years. His grandfather was Judge of the Supreme Court, and his great grandfather was a Brigadier-General during the Revolution. He was a personal friend of George Washington, and afterwards a Senator of the United States. In whatever way the matter belooked at he and his fellow Catholics have just as much right, and perhaps more, to have their voice in deciding what are the "In stitutions" of the United States, as Teacher Travis, Parsons Fulton and Deming and others, who spoke so boastingly and overbearingly at Faneuil Hall. It is even said that the meeting was not American. The Transcript, one of the journals whose bigotry is constantly exhibiting itself, and which is in full sympathy with the Parsons' meeting, acknowledged that a British-American streak could be detected in the enormous crowd." It was a meeting of decidedly Orange mould, and a Boston paper, the Republic, states that "it was a motley throng of Englishmen, Scotchmen and Nova Scotlans, with just a sprinkling of American Know-nothings. "Hear, hear," was a much used form of applause, which is not American. Yet such are the men who dare tell the Irish Educational Board. We believe, and the Americans, and Native American Cathonuisance here." This is a letter which was actually written by H. Armstrong to that American of Americans, Father Met.

The Mail, in treating of this matter, en titles his article "Church against State." This is a misnomer and a deception. It is intended to imply that the Catholics acted against the laws of the State. Father Met. calf's complaint was perfectly the lawful thing for him to do, and the action of the School Board was also according to law. It is the Baptist parsons who advocate the unlawful and anti-American course of making a distinction between the rights of Catholic and Protestant Americans. The Mail should have entitled its editorial, "The Parsons against the State."

We may remark, further, in reference to the exclusion of Swinton's libels from the school, that the committee on textbooks found is grossly inaccurate in other respects, besides its falsehoods against the Catholic Church. If, however, the bigots should succeed in their efforts to replace the book, and to reward teacher Travis, it is pretty certain the Catholic pupils will be withdrawn in bulk from the Public Schools, and this, it is said, will leave twothirds of the city schools almost empty. However, they are not at all likely to succeed. The Catholics know their rights, and will assert them fearlessly. They are not intimidated at all by the threats of the parsons. They know that teachers have no right to insult the religion of the children, and they intend to insist that their rights shall be respected. They are per-fectly loyal to the laws of the country, but they are not disposed to yield to the arbitrary measures of the blatant fanatics who fret and fume with the desire of per-

More Catholic churches, schools, convents, colleges and hospitals were erected in Tennessee, Alabama and Arkansas dur-

secuting them.

GREAT HOME RULE MEETING IN GLASGOW.

A most important meeting was held on Glasgow Green on the 7th ult, which was convened by the Glasgow Liberal Coun cil for the expression of popular opinion on the imprisonment of Mr. John Dillon Seven constituencies were represented en masse, and all the Liberal Associations of the city and the Irish National League branches took part in the arrangements A force of thirty policemen was present, but as the meeting was in Scotland, not in Ireland, their services were not called into requisition. The Chairman, Mr. Wilson, said they were there assembled to make known the popular grievances, and no policeman dare put a finger on them, and no cavalry dare intrude upon them-If such a meeting were held in Ireland, especially in the South, they would be in peril of the lives, for the forces of the Government would surround them to break it up. He stated that Mr. Wilfred Blunt regretted that it was impossible for him to be present, but he sent a letter expressing that he entirely sympathized with the object of the meeting. Mr. Blunt said also : "Mr. Balfour's assumption of personal authority in Ireland, his capricious exercise of power, and his vindictive persecution of individual members should be clearly brought home to him and I hope at some not distant period may be formulated against him in Parliament." Mr. Blunt especially stigmatized the effort to crush the National movement in Ireland by crushing the public leaders, and he hoped that the conduct of the Government towards Mr. John Dillon would be closely watched

Mr. M'chael Davitt denounced the tyranny of the Government in suppressing iberty of speech and in vindictively purecuting the Irish leaders in the most scathing terms. He said it is the duty of the people to disobey such laws as have of the subject. We shall, how been imposed upon them. Loyalty to a law which assassinates liberty is treason to freedom. The Irish were glad to know they had found out the key to the British people's sympathy and assistance, and it is the solidarity of England, Scotland, and Ireland that the Government most dread.

In reference to the accusations of the Times and Attorney-General Webster, he stated that these allegations against him and Mr. Parnell are cowardly as well as slanderous. They have together failed to prove a single one of all their statements. The "Thunderer," the employer of forgers and salaried liars, had at all events seen forced to show its hand, and this would be an important service rendered to the cause of truth. What was the Attorney-General's plea for not producing witnesses to prove the genuineness of the forged letters? He said he feared the consequences to such witnesses. Has then the great Empire that holds India in subjection and holds vast possessions all over the world neither the strength nor the means to defend its own witnesses in London? There is a danger to these witnesses. The danger is that they would soon find themselves in the dock charged with forgery. He further stated that if these

charges were true, it is the duty of the Government to see justice done, and that the guilty parties should be punished. He refere then and there challenged the Government to place him and Mr. Paraell in the dock. Government know where both may be found, and neither Mr. Parnell nor himself had any intention of running away. Should the Attorney General no take up this challenge, he would repeat it in a letter next Monday, and would compel him either to admit the falseness of the charges, or to put him in the dock. where he ought to be if the charges be true. The reason why the Government do not do this is because they know they have merely been using the weapons of cowardly moral assassination.

Mr. Davitt admitted that crimes had been committed during the Nationalist agitation, and that half a dezen members of the League had been guilty of crimes too, which had been proved against them. The League embraces nearly a million of men. Has it ever been heard of in any nation that in so large a body struggling for liberty, there were none driven to desperation by deeds of infamy which were far worse than the deeds which those men committed? But is it just to infer that Mr. Parnell and every other League is guilty of similar crimes? There is not a tittle of evidence to justify such an accusation, and there never was a more monstrous and unjust charge made against any number of men than that contained

As parallel cases Mr. Dillon asked "is there no record of crime in the history of Scotland's fight for religious liberty? Had they not read of the French Revolution and the Reign of Terror, the result of centuries of oppression against the French people? Were there not conspiracies to murder carried out in Great Britain in connection with Trades Unionism? Did not thousands lose their lives in the war waged by the Irish sgainst oppressive tithes for the benefit of a religion which was not

people were right."

A strong resolution was passed condemning the iniquitous administration of the Crimes Act, and calling on the Goverment to release Mr. Dillon from his unjust imprisonment.

INDULGENCES.

What is an indulgence? This question is agitating the Protestants of the United States at the present moment, especially those of Massachusetts, and through the columns of the Mail an effort is being made to induce the Protestants of Canada also to believe that the elanderous definition given to the word Indulgence by some Protestant controversial. ists is correct. It may be seen by an article in another column that a school master of Boston defined an Indulgence. as understood in the Catholic Church, to be "a permission to commit sin." In a timely article by a prominent Protestant minister, which we copy elsewhere under the title "What are Indulgences?" we are informed that "men who ought to know better have thus defined it : A license granted for money, by Roman Catholic ecclesiastics, to people who desire to commit sin, enabling them to do so with impunity. In shorter phrase it is called leave to commit sin."

The Ray. Dr. Robert Court, the minis. ter in question, takes care to tell us that "he does not believe in the power (to grant indulgences) claimed by the Church of Rome," yet he adds : "that is no reason why I should lie against it, or lecture against it, without taking the trouble to know what it really does claim. Dr. Court gives so many standard Catholic and Protestant authorities to show what an Indulgence really is in the estimation of Catholics, that it is not needful we should dwell on this part ever, give a few additional authorities to those quoted by the doctor. In fact all Catholics agree perfectly in the matter. All agree that it is no license or permission to committ sin; nor is it even the remission of past sin. Pastein is ordinarily remitted by the Sacrament of Penance; but even after the remission of sin there most fre quently remains an obligation for us to undergo some penitential acts of atone ment, called satisfaction. Thus St. Augustine says : "Man is bound to endure (a penalty) even after his sins are forgiven, although sin was the original cause which brought him to this misery. For the punshment is more lasting than the fault, lest the fault should be esteemed lightly if the punishment ended with it." We read in two Kings (Saml. xxiv.) that when David ordered the numbering of the people of Israel, sinning through pride, he acknowledged his sin, and besought that his people should not be punished for it, but that God's anger should be turned against himself. After this manifestation of his contrition he offered to God sacrifices, holocausts and peace offerings, "and the Lord became merciful to the land, and the plague was stayed from Israel."

In two Kings, (Saml. xti.) we have another example of this, still in the listory of David. This monarch had been guilty of two great crimes, but on his repentance, the prophet of God said to him: "The Lord also hath taken away thy sin." imposed upon him in consequence of it: "the child that is born to thee shall surely die;" and though David fasted and prayed in atonement, "on the seventh day the child died."

There are in Holy Scripture many other examples of this, but we need not quote them here, as our object is merely o make clear the doctrine of the Catholic Church on this subject, as distinct from the doctrine attributed to her by dishonest polem.

The next point to be considered is, has the Church authority to impose penitential works on account of sins which have been committed? The words of Christ addressed to St. Peter in St. Matte xvi., 19, and to all the Apostles in xviii., 18, settle this conclusively: "Whatso ever thou shalt loose upon earth, it shall be loosed also in heaven," and "what soever you shall bind upon earth, shall be bound also in heaven." That these penances pleased God and atone for sin is evident from Daniel's advice to Nabuchodonosor : "Wherefore O king, redeem thou thy sins with alms, and thy iniqui ties with works of mercy to the poor. Daniel iv, 24. We are also told (Prov. xvi., 6.): "By mercy and truth, iniquity is redeemed," and in Leviticus iv., v., vi., various sacrifices are prescribed accord ing to the nature and enormity of the sins to be expiated.

Has the Church the further power to remit the temporal penalties inflicted on account of sin? The sequel of the passages above quoted from St. Matt. xvi., xviii., show that she has. Christ says to St. Peter: "Whatsoever thou shalt loose on earth, it shall be loosed also in heaven," and to all the Apostles: "What soever you shall loose upon earth, shall be loosed also in heaven." It is this loosing from the temporal penalties due to sin that constitutes an indulgence, theirs? Yet it is admitted that the Gov. An indulgence does not remit the sin, in the time of Luther the Church dis-

ernment was the criminal then, and the nor the eternal punishment due to it, These must be forgiven before an indulgence can be gained. Thus Cardinal Bellarmine, the illustrious doctrinal expositor, and interpreter of the Council of Trent, says (on Penance c. 13), "It is certain that indulgences require that he who obtains them be already in the state of grace, and free of the liability to eternal death, and that he be subject only to make the atonement of temporal penalties; for indulgences free men from temporal penalties, if they are already ree from those which are eternal "

The Apostle St. Paul granted au ininligence to a Corinthian who had been previously subjected to the penalty of execommunication for the awful crime of incest. "I indeed absent in body, but present in spirit, have already judged as though I were present to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ. " 1. Cor. v. 5. About a year afterwards he wrote (2 Cor. ii.,) concerning this same sinner, "to whom you have pardoned anything, I also; for what I have pardoned, if I have pardoned anything, for your sakes have I ione it in the person of Christ."

Tertullian declares that it was in his day the practice of the bishops of the Church, on the intercession of the martyre, to remit in part or entirely the penances imposed upon those who had fallen into idolatry, or who were otherwise notorious sinners, and St. Cyprian gives similar testimony. It appears, therefore, that this doctrine of the Catholic Church, founded on Holy Scripture, taught by the early Fathers, and practiced by the primitive Church, is no new dectrine of o-day, nor was it new in the days of Martin Luther. The superabundant merits of Christ, the merits of the saints, and especially those of the Blessed Virgin Mary, which exceeded what was actually required of them to gain salvation, form treasure of the Church of God, from which she can draw acts of satisfaction for sin, applicable to the souls of her less heroic children. By the application of this treasure she can remit the penances imposed upon certain signers, and this constitutes an indulgence. Yet these indulgences are not granted without the performance of certain good works, such as prayer, fasting, alms, etc , so that indulgences are in practice a commutation of the penitential sentences, rather than a total cancellation of them,

That we may show that the doctrine of the Church is what we have explained it to be, we may here make a few quotations in addition to those given by Dr. Court.

In reply to the questions "What is the use of an indulgence?" and "has an indulgence any other effect?" the answers given in the catechism used for the in struction of youth are the following :

"It releases from canonical penance poined by the Church on penitents for certain sine. It also remits the tempor-ary punishments with which God often visits our sine and which must be suffered in this life or in the next; unless can-celled by indulgences, by acts of penance or other good works.

Q. To whom does the Church grant indulgences?

A. To such only as are in the state of grace, and are sincerely desirous to amend their lives and to satisfy God's justice by

penitential works.

Q An indulgence is not then a pardon

A. No; nor can it remit past sin, for sin must be remitted by pensance, as to the guilt of it, and the eternal punishment due to mortal sin, before an indulgence can be gained."

The treatise on indulgences by Bishop Bouvier, concerning which Dr. Court ex presses his regret that he cannot quote from it, thus defines an indulgence

"The remission of the temporal punish as to their guilt, made outside of the Sac rament of Penance, by those who have the power to disburse the spiritual treasure of the Church."

We have already quoted the explanation of Cardinal Bellarmine. We shall add the definition of another learned Jesuit whose Institutions are used as a text-book in most Ecclesiastical Seminaries, Dr. Perrone :

"An Indulgence is the remission of the temporal punishment still due to sin, after sacramental absolution valid before God in the court of conscience, made through the application of the treasure of the Church by a lawful Superior."

There is nothing in all this to justify the definition given by teacher Travis of Boston, and approved by the Protestant ministers who met in that city on the 11th inst. to insist that Catholic children must be taught in Boston schools that an "an Indulgence is a license to commit sin."

The Toronto Mail, however, has another defence for teacher Travis. It states that he claims that the teacher treated of the subject "as belonging to medieval history, and made no effort to connect it with the Roman Catholic Church of to-day."

It will be seen by reading the statement of the Boston case in another column, that this defence of Mr. Travis is a perversion of the facts of the case. However, from what we have proved above, it will be seen that the doctrine of the Church to day is the same as it was in the days of Tertullian and those of St. Paul.

Of course the Mail's defence means that

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