

The Catholic Record.

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

VOLUME 9.

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NO. 460.

NICHOLAS WILSON & CO HAVE REMOVED

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NEAR TALBOT.

HIS BOLDEST OF ALL.

MICHAEL DAVITT BODIES OF THE WICKLOW MEN WITH A SPEECH OF FIRE.

At Coolgreany, on the 15th inst. a meeting of the Nationalists was held under the presidency of Rev. Dr. Dillon. Michael Davitt was the principal speaker. Mr. Davitt, who was received with cheers again and again renewed, said: "Father Dillon, fellow countrymen, I regret have not been able to be present at these evictions before-to-day, but that has been owing to my absence in England and Scotland, where I have been addressing a series of meetings upon coercion and eviction in Ireland. I could not, if I spoke to you for two hours, exaggerate the depth of the sympathy which is felt throughout the length and breadth of England, Wales and Scotland for those of our people who are being evicted under present circumstances in Ireland by the legalised burglars of the landlord system. But I wish to tell you this fact in connection with this kindly feeling towards you on the other side of the water, that the sympathy of the British working classes for you will be in proportion to the mainly resistance which you offer to those who, in the name of an infamous law, violate the sacred right of the domestic hearthstone. And I may say that I don't think the people who have been evicted to-day are deserving of one particle of sympathy from England or any other part of the civilized world. I confess I feel—I won't say disgusted—but certainly very much disappointed, at THE LITTLE EXHIBITION OF COURAGE that has been shown by Wexford men to-day. I don't care how you like those sentiments, my friends. I observe that you are very good cheerers, you can shout a good deal, you can groan at Captain Hamilton, and call names at the emergency men; but when you come down among a thousand or two thousand of you all you did was to cheer and call them names. You will never win from Englishmen or from your own countrymen in America one particle of sympathy so long as you show no more courage than that. I must, in justice to you, say that you have been advised by people in whose judgment you rely probably more than in mine. You have been advised by these gentlemen not to resist. Well, for my part, I would rather be marched off to-night to prison and undergo three months on the hardest plank bed in Ireland for having shown some resistance to the legalised marauders who have been here to-day than to go to prison by and by when the coercion act is passed, and get six months for doing nothing. For my part, I will be glad if I hear in a few months' time that a good many of the young men of Coolgreany are sent to prison under the coercion act, for, from my point of view, they have deserved it from the splendid passive resistance they have shown to the EMERGENCY BURGLES BRIGADE.

I say that when a people, be they of Wexford or Mayo, allow their houses to be broken into without showing any resistance—when they permit the right of the domestic hearthstone to be violated, then I will make up my mind that these are a people that will never fight for the honor or independence of their countrymen. (A voice—We will never fail.) Mr. Davitt—No, you will never fail—in talking. If talking and making speeches and cheering could prevent the evictions to-day you would have gained a very easy victory over your enemies. I am proud to have to acknowledge that there has been something like what I will call Bodyske courage shown by a few boys and girls since these evictions commenced. Now, I do not want to be misunderstood. I have not asked the people of Bodyske, nor did I ask you to-day, to do anything that will be rash or suicidal; but I called on them down there to show something like rational resistance in the defence of their homesteads. I put it to you in this way as I put it in England to Englishmen, in defence of the people of Bodyske. Assuming for argument's sake that Bodyske the landlord, can claim this land as his property, I don't assume that he has that right, but if he has, what claim has he to those cottages, built by the present occupier or his predecessors in title? He has no more claim to them than I have to this land that he calls his own. And when, in addition to gaining possession, he orders his myrmidons to break in, he is acting the part of

LEGALIZED BURGLAR, and the people are justified in resisting that legalised intrusion. In England and Scotland there would be a resistance more determined than the barricades of Woodford and Bodyske if such acts were perpetrated. There is no other country in the civilized world where these crimes would be tolerated except here. In any class in France or in America tried to perpetrate these deeds we would read in modern times of something that might even equal in effect what took place in Sicily when the people in one night destroyed the press and the power of their French oppressors. The better the fight you make now in defence of your natural rights as human beings and of your legal rights, the better terms you will get by and when the day of the final settlement of the land question comes. That day is not far off, and you will be fools if you don't follow the manly example of the people of Bodyske in order that you may learn the good feelings of your own countrymen and the sympathy of the

British democracy, and win terms for yourself which will enable you in the future to live in security under your own roof-trees. I have not been very flattering to you, but nevertheless I have said one or two things in my mind, and I don't care one jot whether you are pleased at it or otherwise. Had I been inside any of those houses, and were I called upon to see my father or my mother, my sister or my brother turned out in that brutal manner by these ruffians who are obeying the orders of Brooke, they would perpetrate those outrages

OVER MY DEAD BODY. I am speaking for myself. I don't want to speak for you, for I believe until the end of the campaign you'll do what you have done before, cheering Father Dillon, groaning Hamilton and calling the emergency men names, and be evicted. Unlike in former years when the "devil's cure" to you. Mr. Davitt, in closing, said. I would be very sorry if we separated with any unkind feeling existing amongst us. I don't think that Wicklow men would think worse of me for speaking out what I honestly feel. I have not made it a practice to flatter the Irish people; while I have tried to do a man's part in the National struggle, and while I have never shirked my share of danger or obloquy, I have never hesitated for a moment to tell my people my mind about them, whether it disparages their actions or praises their conduct. I admit that the people of Coolgreany have stood together loyally, and to that extent, anyhow, they have embarrassed the evictors. Unlike in former years when scarcely a member of the press would be present to witness an eviction, and when the people would scarcely think it their business to look in, these evictions had attracted a good deal of attention. I candidly confess I am disappointed. I read about Wexford when I was a boy, and, like many of you, wished I lived

IN THOSE DAYS OF '58, when Father Murphy dealt with the invaders of our country in the only way legalised sounderism can well understand. But what I am anxious to see the tenant farmers doing now is to give every possible natural resistance to the invasion of the rights of the homestead. You know in America they have a homestead law which prevents any man taking from a household what is necessary to earn an honest livelihood with. No matter how much a man in America owes a creditor that creditor dare not come and turn him and his family from beneath his roof-trees. Well, this is a Christian and a moral law, and we require such a law in Ireland when we will have the right to make laws ourselves. The sooner we lay down that principle and stand by it, the sooner will we have the protection for the roofs that shelter our children. You are fighting the battle of those who toil and spin, the millions of workers in England, Wales and Scotland, and more courageously you stand for this glorious principle the stronger will grow the principle of sympathy from the other side of the channel. Well, I was the tenant farmers to stand up like men. If this work of extermination goes on for the next five years, as it went on for the last thirty years, where will be the population of this country? What will be the use of having home rule if there are no people in the country? We are facing one of the most terrible crisis that ever met the path of the Irish National movement. We have to conquer every inch of the ground with our enemies. Therefore, every tenant farmer in this district or in any part of Ireland, is not only called upon to fight for his inalienable rights, but to fight for the national cause, by showing a resistance which will encourage the remainder of his class throughout the length and breadth of Ireland to emulate his conduct. After saying these few additional words to you, I will not detain you any longer, but repeat the advice of Father Dunphy to come in your numbers to-morrow. If you can do nothing else it is better to come and look on than to remain away and refuse to give any sympathy to those to be evicted.

A STORMY DEBATE.

MR. TIMOTHY HEALY OFFERS TO BREAK MR. DE LISLE'S NECK AND IS STOPPED. London, July 29.—On the resumption of the debate on the Land Bill in the House of Commons last evening Mr. Smith, the Government leader, appealed to the House to expedite the passage of the bill, which, he said, would prevent harsh evictions. He would not use any threat, but he would remind the House that unless the bill were through, the committee stage early next week it would be difficult to pass the measure at all. Mr. O'Kelly, Nationalist, moved to give the tenant six months for redemption after receiving written notice of eviction. After some discussion Mr. Smith repeated his appeal, remarking that such amendments, if persisted in, would endanger the passage of the bill. Mr. Parnell retorted that it was no time for a reasonable discussion of this amendment there was no time for the discussion of any other amendment. The amendment was rejected—164 to 142. Mr. Morley suggested that the Government allow the tenants one month of undisturbed possession between the service of notice and the execution of the decree. Mr. Balfour accepted the amendment, expressing the hope that the Opposition would attempt to press the Government no further. After further discussion a passage at arms occurred between Timothy Healy and the chairman, the former complaining of Conservative interruptions. The incident was ended by Mr. Healy speaking.

The excitement continuing, the chairman removed Mr. de Lisle, Conservative, for being disorderly, and refusing him an explanation suspended the sitting in committee and summoned the speaker to the chair. The chairman then reported that during the last division following the Healy incident, Mr. de Lisle came to him and remonstrated for not being allowed to explain, whereupon Mr. Healy approached and said, "Come out, Douglas, if you are a man. If you interrupt me again I will break your neck."

The Speaker demanded an explanation. Mr. Healy said he felt no regret for the course he had taken, and he was willing to abide the consequences. The Speaker named Mr. Healy and Mr. Smith moved that he be suspended. Mr. Healy immediately took his hat and, standing in the centre of the House before retiring, said—"I beg that none of my friends vote against this motion." The motion to suspend him was carried without a division. The sitting in committee being resumed, Mr. Chance, Nationalist, arose to speak. Being interrupted, he called the attention of the chairman to the Jews from the Government side, (Cries of "De Lisle.") Sir William Vernon Harcourt implored the chairman to use his authority to prevent systematic insult and provocation from below the gangway opposite. (Cries of "Order.") The members opposite, he said, might move to suspend him if they liked. (Opposition cheers.) The chairman noting that there was no question before the House, the discussion of amendments was continued. Mr. De Lisle again called for a cessation of the debate, but it was refused. Mr. Chance moved an amendment providing that while a tenant is in actual occupation he shall not lose the privilege of voting at elections. Mr. Smith promised the chairman that he would arrange the matter and the amendment was withdrawn.

Mr. Smith called the Speaker's attention to the accusation of Sir Wm. Vernon Harcourt that the Opposition had been subjected to studied insult. Such language, he said, was absolutely irregular. The speaker agreed with Mr. Smith and said that he had not noticed any particular section of the House was guilty of provocation. Mr. Smith then declared that he was satisfied. At this point Sir Wm. Vernon Harcourt, who in the meantime had been absent, returned to the House. He invited Mr. Smith to make any charges in his presence, but the Speaker having repeated his remarks and the chairman having confirmed them the incident closed.

A BIRD'S EYE VIEW OF THE PART OF ST. JOSEPH'S PARISH IN THE DIOCESE OF LONDON.

Our readers will doubtless enjoy tracing back with us the history of this Parish, from the day of its present prosperity to the bygone years of its weak beginning, when the humble and scattered worshippers, meeting in some haphazard room, little dreamed of the splendid church which the future was to bring forth. As a sacred jubilee reminiscence, it may be noted that so long ago as 1835, mass was celebrated in a warehouse on the bank of the creek, where the grist mill now stands on Sixth street. The Right Rev. Bishop Power was the celebrant and among the few survivors of that early congregation, Alton Robert, (from Pat Court, but now in Great Bend, Kansas), is one and well remembers singing during that service. A few more church items, referring to a period to be more fully described, may be here given in honor of this zealous layman. When Father Jaffe came to Chatham mass was attended in a wagon shop, belonging to Mr. Reardon, then in the old school house on the site of the present Central school. High mass was celebrated in that school house on Trinity Sunday, when Mr. Robert sang for the laying of the corner stone of the late St. Joseph's church in 1847. The wall of the church was built that same summer, and work was suspended till the spring of 1848. Robert and his father volunteered to raise the ceiling and rafters for the roof and worked for six weeks, as nobody else would undertake the work, at the sacrifice rate of 25 cents a day, without board. Retracing the narrative a little we find that the present parish was ORGANIZED about the year 1847, by Rev. Father Jaffe, who resided then at the Jesuit college, in Sandwich. He drew together all the Catholics of the town and from the country around, and used to occupy for Divine service a very small house yet standing on King street, at the corner of William street bridge. Some members of the congregation yet living made their First Communion in that unpretending building.

With the growing prosperity of the town and congregation, it was felt that a regular church building was an absolute necessity for the enjoyment of the rites and sacraments of religion. A subscription list was vigorously initiated and the complete record now lies before us, in an admirably concise form and in beautiful penmanship, up to March 15, 1846, signed Eberhart Bros., Detroit, and presided by W. Eberst, Esq., et. This ancient document is ruled in four columns. The first shows the number of the district, the second the name of the subscriber, the third the amount in pounds, shillings and pence, and the fourth gives remarks. Timothy Neal's seems to be the largest single subscription, £16, but the Eberst and other families gave conjointly large sums. Two shillings and sixpence was the smallest contribution. Some gave in work or materials. The total amount subscribed was in round numbers, \$13,000,

a very handsome start for a fund in those days. The late lamented Right Rev. Bishop Lefevre of Detroit, laid the corner stone of the late church in the year 1847. The See of London was not then established and Bishop Lefevre was the nearest resident Bishop. The whole of Ontario west of Kingston was then governed by the Bishop of Kingston, and as there were then no railways in Canada, travelling was difficult, and consequently the Bishop of Detroit was invited to lay the corner-stone of the church. All the inhabitants of the town attended the ceremony and all denominations were much pleased with the edifying discourse of the good bishop. The nave of the church was the only part then constructed. The wings were added in 1867. About that time the

FIRST PRESBYTERY was erected, and Rev. Father Jaffe then came to reside in Chatham. Previous to the building of the priest's house, the good Father boarded with the family of Mr. P. O'Flynn. He used to stay in Chatham two Sundays in the month. The rest of the time, he was in the country towns, founding fresh missions—Wallaceburg, Toward, Blenheim, Tilbury, Thamesville, Bothwell and some others were all the fruits of his zeal. Mr. Patrick Kelly, late of Harwich, was the oldest of the pioneers, and spent much time in going round the country with Rev. Father Jaffe, to collect money for the Chatham church and bring together the Catholic brethren. All the numerous family of Mr. Kelly were very zealous and rendered much service to the church. Mr. J. B. Williams was also one who did all in his power to further the views of the good Jesuit Father.

During the administration OF THE RESULTS, the Separate school was built and the new cemetery was consecrated, and the removal of the remains of the parishioners from the old graveyard took place. After the passing of the Separate School Act in Canada in 1861, Father Jaffe was very anxious to establish a school. A few children were collected in a same dilapidated house, which stood on the site of the present handsome school house. Finding this building too wretched for habitation, the Rev. Father had the lower part of the parish converted into a comfortable room, and there the boys and girls of the parish were taught for some years. The tower then stood at the east end of the church and was afterwards removed. Rev. Father Jaffe left Chatham finally in the year 1860. He was succeeded by

REV. FATHER FERARD, who purchased the first musical instrument for the church and organized a choir. An organ harmonium was procured and the late Mrs. McCosker presided. She gave her valuable services gratuitously. Father Ferard was succeeded by FATHER COUNELLEAU, who purchased the beautiful glass chandelier and also bought the organ used in the late church. Father Counelleau was succeeded by

FATHER BAUDIN, who erected the new school house and arranged the new cemetery. Father Baudin was the last of the Jesuit Fathers and was followed by Rev. Father Hours and the rest of the BASILIANS. Father Hours opened the new school house and worked earnestly for the good of the school, doing all his power to encourage both teachers and children.

THE FRENCH FATHERS. The present Rector, the Rev. Fr. William, O. S. F., came to Chatham, on the kind invitation and earnest solicitations of His Lordship, the Right Rev. Bishop of London, on the 16th day of Jan., 1878, with three French Franciscan Fathers, one of whom still acting as assistant priest of the parish, the Rev. Father Michael, O. S. F., the Rev. Fr. Eugene having been appointed at that time as Superior and Pastor, but to the regret of St. Joseph's parish, his stay was of short duration. In August of the same year the Rev. Fr. William succeeded him. Under his administration the present beautiful parsonage was built in the year 1879; the school house which was totally destroyed by fire was rebuilt, and under his pastorate the present new church, noble in its architectural designs, and cathedral-like in its dimensions, is being built. The Rev. Fr. Michael and Rev. Fr. Pacifico, who were sent here from Cincinnati by their superiors in the month of August of last year to assist in St. Joseph's parish and to attend to the filial mission in Blenheim, are working hand in hand with the Rector for the spiritual and temporal advancement of the parish. The building of the new St. Joseph's parish is an undertaking of financial concern, as the cost will be about \$75,000. The people here are poor but full of energy and zeal for the glory of God; we do not hesitate to say that they will succeed. St. Joseph's parish desires to thank each and every one who has by subscription or donation added materially to its fund.

Powderly on Strong Drink.

Now, a few words about the great curse of the laboring man—strong drink. Had I 10,000,000 tongues, and a throat for each tongue, I would say to each man, woman and child here to-night: "Throw strong drink aside as you would an ounce of liquid hell." It sears the conscience, it destroys everything it touches, it reaches into the family circle and takes the wife who has sworn to protect and drags her down from her pinnacle of purity into that house from which no decent woman ever goes alive. It induces the father to take the furniture from his house, exchange it for money at the pawn shop, and spend the proceeds in rum. It damns everything it touches. I have seen it in every city east of the Mississippi, and I know that the most damning curse to the laborer is that which girdles from the neck of the

bottle, I had rather be at the head of an organization having 10,000 temperate, honest, earnest men than at the head of an organization of 100,000 drinkers, whether moderate or any other kind.

CATHOLIC PROGRESS.

THE CHURCH UNDER PERSECUTION ADVANCING ALONG THE LINE—HUMAN INJUSTICE NO BARRIER TO GOD'S POWER.

The following article from the non-Catholic New York Sun will be instructive and consoling to Catholic as well as a refutation of the oft expressed opinion of anti-Catholic writers who give utterance to the false opinion that the Catholic Church is losing ground in Catholic countries. No one thinks of disputing that the Catholic Church has made great gains during the last quarter of a century in Great Britain and in the United States. There is, nevertheless, a current notion that the admitted progress among nations traditionally Protestant has been counterbalanced by grave losses in countries historically and still nominally Catholic. That this impression is ill-founded is vigorously maintained by the author of a striking article in the last number of the *American Catholic Quarterly Review*. The writer, Mr. A. F. Marshall, contends that even in the examples of Italy and France, which are usually cited to prove the contrary, the Church of Rome is actually stronger than before the political revolutions which began in 1850 and culminated in 1871. When we remember that Gambetta and the heirs of his ascendancy in the Chamber of Deputies have insisted upon treating clericalism as an enemy, it seems at first sight a bold paradox to affirm that under the French Republic CATHOLICISM IS BETTER OFF than it was under the pious despotism of Louis XIV. Mr. Marshall, however, does not hesitate to pronounce an abolitionist, which used religion as a handmaid, more pernicious to the growth and spiritual influence of Catholicism than a republic which threatens by abolishing the Concordat to thrust religion quite aside. He declares that Louis XIV. did more harm to religion than M. Constant or M. Paul Bert, for the reason that "it is better to have a Government which is even anti-Catholic in temper, and which, therefore, avoids the scandal of hypocrisy, than to have a Government which so combines religion with the world that the latter is senior partner and director."

That France has no longer a Catholic Government of course, is undeniable, but there is among her people, according to the writer in the *Review*, a larger proportion of fervent Catholics than there was two hundred or twenty years ago. LET US MARK THE GROUNDS, for this assertion. "Leaving out of the reckoning," says Mr. Marshall, "the peasantry of France, who have always been what they are now, intensely Catholic, the higher classes and the middle classes are higher-toned Catholics to-day than they were when Casarism used the Church. The Bishops are high-toned because they rebuke an infidel Government instead of flouting their eyes and ears to an immoral Government. The aristocrats are higher-toned, because they keep their religion and their politics distinct, and no longer aim at an impossible mixture. The business classes are higher-toned, because they have their principles differentiated and know exactly which is the Church, which is the devil. In the old Verbal wars the world, the flesh, and the devil were all in active fraternity with the show of faith." There seems, in truth, to be no lack of good sense and sound reasoning in these conclusions, but how, it may be asked, can they be reconciled with the irreligious taint which is commonly supposed to defile French literature? The taint is pervasive, and it appears to foreign and cursory observers. "The French Catholic literature, in the sense of Catholic journalism, is," we are assured, "abundant in bravery as in circulation."

EVEN OF THE SECULAR PAPERS "the vast majority are most respectful towards religion." That the small minority are "blatant and atheistic" is a sign of a man of health, since religion and irreligion thus have their separate camps, and nail their respective flags to the mast. There is none of the hypocrisy with which journalism in Protestant countries has sometimes been reproached. As to Italy it is not gained that the Catholic Church has been deprived of her former temporal power, and has seen many sources of revenue cut off by confiscation. But is the hold of the Church upon the people weakened? Has she suffered any actual loss of Catholic souls? According to Mr. Marshall, "the answer is, and most emphatically, she is not. Numerically there are as many professing Catholics as there were before the Garibaldian aggression, and as to the force of the Catholic religion in the Italian life, it is as keen as it was before the persecution."

PROOF OF THIS AVERTMENT is submitted in the fact that those who exercise the franchise constitute a much smaller proportion of the Italian population than do those who vigorously abstain from taking any part in the elections. An most of these abstentions are acknowledged to be due to the Pope's interdiction, it forcibly argued that the "Papal party is an imperium in imperio, and that the Papal imperium is the national one." In other words, the Church has lost no ground in a religious sense, even in the peninsula for "the elements of the Italian life which are now anti-Catholic would have been so under any circumstances." Where so impressive a case can be made out for the self-sustaining power of Catholicism

ENCOURAGE IRISH MANUFACTURERS.

DANIEL O'CONNELL: "YOU ENRICH THE MANUFACTURERS OF ENGLAND AND SCO LAND, AND LEAVE YOUR OWN WORKERS IDLE, AND THEN YOU TALK ABOUT YOUR PATRIOTISM!"

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in France and Italy, little need be said of Spain and Austria. But the argument of the *Catholic Review* is materially fortified by the experience of Prussia, which, since the acquisition of Posen and the Rhine provinces, has included a large Catholic population. Mr. Marshall does not state facts which cannot be contested when he says that the *Kulturkampf* has had the effect of increasing the number of Catholics in every State and province of Germany, and of forcing from Bismarck the admission that Leo XIII. is one of the wisest statesmen of the age.

Correspondence of the Catholic Record.

BRANTFORD NOTES.

St. Basil's annual picnic is again stirring our people and they are trying to improve upon all former efforts. The men seem to be more energetic than usual, fearing to be left in the shade by the ladies of the congregation. Arrangements are being made for a good afternoon and evening of outdoor sport. A lacrosse match between the Otters and Dominions has been arranged and a baseball match between the Wisner and Grand Trunk teams in the Manufacturers' League series. And there will be numerous other means of enjoying the day out of doors. Good music will be provided by two bands, and there will be a plenty of good things for all who hunger or thirst. It seems hardly necessary to refer to the work the ladies are doing by way of preparation—it is enough to say that the good reputation they have earned as caterers and entertainers will not be jeopardized. And we are all going to have more fun and make more money at this picnic than we ever did before. At the recent collegiate entrance examination Lily Hawkins and Joseph Haffie from the separate school passed. Mr. Maurice Quinlan has been elected to a seat on the separate school Board in the room of his father, the late Joseph Quinlan, J. P. Mr. Patrick Ryan is one of the city accessors for this year. Miss Mary Nolan of New York is spending her holidays here. Be sure and remember the picnic, Tuesday, Aug. 9th.

THE VATICAN AND THE KNIGHTS.

Cardinal Gibbons was seen at Baltimore on Tuesday, on his return from Washington, and in reference to the Pope's decision on the Knights of Labor question said that while he had not yet received any official communication from Rome on the subject he thought it probable that such a document was now on its way from the Vatican. "In the question at issue," said the cardinal, "the distinction between direct approval and abstention from interference must be clearly borne in mind. His Holiness has never been asked to approve the organization of the Knights of Labor. The tenor of the document prepared and submitted by me to the Pope last winter was that the Holy See should remain neutral, at least so long as the Knights of Labor clear of anarchy, socialism or any other courses of action at variance with the doctrines of the church. I would be sorry and surprised to hear that the Knights of Labor had been condemned by the Holy See."

The Retort—Courteous.

Pittsburg Dispatch. "You believe St. Patrick drove the snakes out of Ireland?" "Mike—'Yis, sir." "Now just look at it moment. Where could he have driven them to?" "Mike—'Bad, it's meself that bees thinkin' he drove him into your whiskey."

The church of Mexico, Mexico, contains a remarkable veil of great value. For nearly three centuries Spaniards were in the habit of vowing a jewel to the Veil of Our Lady of Mexico if they returned safely from a voyage to Spain, until in Maximilian's time the veil was jewelled to the value of about forty thousand pounds.