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388 Richmond Street, London, Ont.

The Catholic Record

LONDON, FRIDAY, APRIL 11, 1879.

SAM BLAKE AND BIDDY MALONEY

Every one who respects common decency must have been disgusted on reading that a Vice Chancellor could be guilty of the rudeness ascribed to him by the Irish Canadianand to a lady and a religious too! It is too bad, certainly, but will not surprise many who know the honorable Sam. What does puzzle one, though, is this: if his taste and manners are undeniably bad, his education might have taught him how to fire his mud-loaded blunderbuss without running such risks from the kick. Bridget Maloney, indeed! Why, though Sam, of course, is Scriptural, Blake is as Irish as a "barrel of pork marked Limerick," and as common as Murphy, Moriarty or O'Sullivan: only somehow or anothe (amongst Protestant Irish), it is not so respectable. Why it is we can't tell, but it is a fact, nevertheless, that the name Blake when used by the national novelists is hardly ever given to a decent man. It stands for the peddler of old withered daughters, for the hardscrewing attorney, or the heartless landlord. or such like. It was a Blake, too, a lieutenant "all so bowld," who by bringing an action for damages for breach of promise against a gushing thing of only sixty-five, the venerable widow Wilkins, secured for posterity that inimitable compound of fun and frolic, and frothy declamation know as Charles Philip's speech in re Blake vs. Wilkins.

Of course it would be folly to hold the honorable Samuel accountable for all or any of these things; but is it wisdom in a man having such a name, when insulting his neighbors, to use a form of sneering that irresistibly forces them to look into the history of Blake ism? There is, however, another explanation which may occur to some, and it may be introduced by a story:

A pure African, when taken to task about his color, by a man who was himself not above suspicion of a little mixture, made this civil but cutting reply: "I admit I am black, I am not ashamed of it, but perhaps if you dug down four feet from where your grandfather was buried you would find wool."

Now suppose the honorable Samuel had been digging, not into the graves but the history, it not of his own grandfather, at least of some not very remote ancestor, and there found the honored remains of a good Irish Catholic -most men of the name are so still-who preferred his taith and his conscience, to apos tacy with wealth and place, and who died, perhaps, of a broken heart, because his heirnearer to us, of course, and to the honorable Samuel-was not so high principled; this would account for the whole state of the case. The rancour of the renegade could be communicated by generation, and by a proper and judicious selection might even be intensified up to the high mark of the Vice Chancellor's snakishness. As we said already, we affirm nothing, because we know nothing about the facts of the case. But the name and nationality of the man take us to Irish history for an explanation of his conduct; then the coarseness of his language suggests partly the parvenue, partly the renegade, and the Bridget Maloney achievement almost clinches our suspicions. We hope we are entirely mistaken, we hope for the honor of our Canadian Bench, and for other reasons not to be spoken of here, that the Vice-Chancellor does not belong to that tribe-thank God, not very numerous, but very pronounced in their features-who having foresworn the faith of Ireland, generally go on to round out their characters to the full circumference of meanness by doing their "little best" to cast ridicule on people whose shoestrings they are not fit to loose.

If we are wrong in our surmise we are sorry for it, and retract; but as long as a Blake, whose father was an Irishman, finds an ill-natured delight in doing the acts which history associates only with renegades, it is his fault not ours if we seek to explain his conduct by considering him one of them, and showing him the contempt and scorn that are due to people of that ilk.

SPOUSEHOOD OF THE CHURCH.

You say that perpetuity and infallibility are necessary deductions from the Spouse hood of the Church. I think any one will grant you the perpetuity of the Church irrepective of that spousehood. The words the breath of heaven (if it were able) to in-Behold I a with you all times, &c." are plain enough for that. But how, pray, do you prove its infallibility? Most easily and simply. It necessarily flows from the idea of strength and so much knowledge and so many a Perpetual Spouse. If the Church as Spouse armies and so much honor and so much love of Christ is to last for ever, she must last so as to be always the same; she must be the same spouse to day and to-morrow as she was yesterday; at no period, however remote, either in the past or the future must there be any such change as would make another spouse. But this is infallibility-for after all what does infallibility as applied to the Church mean but unchangeableness, an inability to change? Infallibility, literally speaking, is inability to err; but error in doctrine is change; it would not be error if it were not change. If then, the Church cannot change, she cannot err. But this is infallibility. You see then that infallibility is neccessarily contained in Perpetuity. To put all in a few words-for a thing to be always, it must be always the same-for it to be always the same, it must never change-for it never to change, it must never err, for error is change. But this is infallibility. So intimately connected with each other

are these two attributes of the Spousehood of the Church, Perpetuity and Infallibility, that the same divine promises promise each. Christ promised that the alliance which he would contract with His Spouse should be a perpetual alliance: that He would live with her until the end of time, and that at no point of time between the day of His espousal, and the end of time would He cease to be with her. "Behold I am with you all time." He has promised to be with her. "With her!" Those two short words how much they contain! "With her." How? Would He be with her, think you, one moment after she had fallen into error? Nay, more: could she fall into error one moment, think you, whilst He was with her? No; undoubtedly not. But let us look at the duties of the human husband in order to see the analogy between him and the divine Bridegroom of the Church. The first duty of a human husband is to love, cherish and support his wife; to give her all he has; to give her himself. It is through this endowing her with himself that they become one. Can there be any more intimate connection than that of oneness? But this principle works even more fully in the divine Bridegroom Jesus Christ and His Spouse the Church, because Jesus Christ is a divine Bridegroom. When the divine Bridegroom espoused the Church He bound himself to the duties of a husband in a divine degree; to love her in a divine degree-to cherish her in a divine degree-to support her in a divine degree-to give her himself in a divine degree. Tell me, then; is such a giving as this consistent with a liability to error? Could the Church by any possibility fall, if He cherished her and supported her in a divine degree? When St. Peter walked upon the waters to meet Jesus could he by any possibility have sunk, if Christ had determined to support him? You know he could not. Neither can the Church, the spouse of Christ, fall into error, because as His Spouse Christ has determined and promised to support her always. This, then, of itself, is sufficient to render her Infallible. But Christ has promised even more than this. He has promised to give himself. "Behold I, &c." What is this himself? Who shall tell? It is not given to you or to me to tell what Jesus Christ, by virtue of His Godhead, is; but this we do know, if we know anything, that He is not error; and that whenever He gives himself so fully as to become one with that oneness, which is implied by espousal, there error cannot dwell; nay, cannot even exist. What! Could error ever be the spouse of Christ? Could error and Truth ever be one? You see then, now, why the Church cannot err-because she is the Spouse of Christ-because if she erred she would be Error, and then Error would be espoused by an impossible marriage to Truth. She cannot err (that is, she is infallible) because she is one with her husband, and her husband is Christ. She cannot err, that is, she is infallible beceuse her husband Christ has promised by virtue of His husbandship to support, cherish and protect her-to support her against falling, to cherish her with the warmth of His bosom, and to give to her body the warmth of His body, to protect her against His enemies and her enemies, amongst whom, as God is Truth, Error must ever be the most deadly. And lastly, as Christ is God, the Church cannot err because she is the Spouse of an all-powerful God. Let us suppose there was a great giant in the land; that this giant had more than the strength of Sampson, more | The verses were neat and sparkling. than the wisdom of Solomon, an army more numerous than all the armies of the earth. Let us suppose that this giant besides his mighty strength and great wisdom and large

suppose that this great giant had espoused a fair and pure virgin, whom he loved and cherished as the apple of his eye, and for love of whom he intended one day to lay down his life. Would this giant, think you, allow even jure that fair and so much beloved virgin? You know he would not; ray, you know he could not. How could he have so much for that virgin and allow even the light of heaven to tarnish either the beauty of her body or the purity of her soul? But there is a greater Giant than this earthly giant we have supposed; one with more strength than our giant; one with more wisdom than our giant, one with armies more numerous and more powerful than all the armies of the earth, one whose honor is more untarnishable than the light of heaven, because it is the source itself of that light. And this great Giant has espoused a fair and beautiful and pure virgin, and loves her with his whole soul and essence. That Giant is Jesus Christ, and that virgin is the Church. Do you think then that Church can err? Do you think that Giant would let aught, even the breath of heaven injure that virgin if it could? You know he would not, you know he could not. Yes we say it unhesitatingly, Christ not only would not, but He could not allow the purity of His Spouse to be sullied even by the passing winds of heaven. What! Would you put Jesus Christ, the Perpetual Bridegroom, below the meanest husband on earth? Where is the earthly husband who would allow even the breath of heaven to whisper to his wife, if that whisper would sully her fair fame? And will Jesus Christ, the perpetual bridegroom, do less than this? Will He, the perpetual bridegroom, ever allow even the winds of heaven to sully the fair fame of that holy virgin whom he has endowed with life for all time in order that He may live with her for ever? No; the Church cannot err, because she is the Spouse of an all-powerful, all-wise and all-honorable Giant-the Eternal Son of the Eternal Father. The Church cannot err, because she is the perpetual Spouse of the

Perpetual Bridegroom. But can you prove these espousals. Prove the espousals of Christ with His Church and we will admit both her perpetuity and infallibility. Yes; these espousals can be proved beyond all fear of cavil. If nothing else will prove them the very existence of the bride through 1,850 years is enough to prove them. None but the bride of a perpetual spouse could have survived eighteen centuries and a half. Destroy then, distort, explain away the records of these espousals as much as you like, that one fact were abundantly sufficient to establish these espousals. But we have the marriage certificate of these espousals from a source and in a form which no Christian car doubt and no rational man deny. In St. Paul's time so well known and so universally acknowledged were they, that the Apostle instructing the Ephesians takes them as granted and beyond all dispute. He does not labor to they had a mission of their own. prove, that because man and wife are one, therefore, Christ and the Church are one; no, on the contrary, taking for granted that Christ and the Church are one, he from thence would prove that man and wife are one. Surely this taking for granted that Christ and His Church are espoused, and that the Ephesians knew it is stronger proof than if He had set himself to prove it!

SACERDOS.

DEVOTION TO OUR BLESSED LORD'S WOUNDED SHOULDER, which according to a revelation made to St. Bernard caused our Saviour ineffable torture, is spread to a considerable extent among the faithful. Our Divine Redeemer assured the Saint that by the merits of the Sacred Wound He was ready to bestow on His servants all the graces they might ask in faith. An intimate friend of the saintly Cure of Ars informs the editor of the Rosier de Maria that speaking of this devotion Father Vianney once said that in times to come the Church would celebrate a solemn feast in honor of this Wound, and that it would be one of the last instituted.

THE AMERICAN POET STORY AND POPE LEO XIII.—The Roman correspondent of the Pilot writes as follows on Feb.24:- "A musical and literary entertainment was given on Saturday evening by the members of the celebrated Arcadian Academy, in their hall at the Palazzo Altemps to the members of the Catholic Press. Five Cardinals assisted at it, and many distinguished prelates. Poems were recited in a variety of languages, such as Armenian, French, Greek, Italian, Latin, Portugues, Polish, Spanish, Flemish, German, Dutch and English. What surprised me especially was the fact that the author and reciter of the English poem was the celebrated American Sculptor, William W. Story, who, as is well known, is no Catholic. His poem was all in praise of Leo XIII, who was once a shepherd in the Arcadian shades, and is now shepherd of the Christian flock throughout the world.

ALEXANDMR the Great on being asked how he had been able, at so early an age, to conquer such vast regions, replied,"I used my enemies mighty strength and great wisdom and large army, had a soul of honor as untarnished and and treated my friends with such constant untarnishable as the light of heaven. Let us regard that they were always attached to me."

CLOSE OF THE MISSION.

LECTURE BY REV. FATHER COONEY, C. S. C.

"THE CHURCH AND THE BIBLE."

The mission which was brought to a close on Monday evening last is admitted to have been the most successful that has ever been given in London. It is needless to say that His Lordship the Bishop and the reverend clergy feel highly gratified at the satisfactory result. When we consider the great amount of spiritual good that has been wrought through the instrumentality of the Missionary Fathers, with the Divine assistance, in this parish, we can easily imagine the joy which his Lordship, who has so much the spiritual welfare of his people at heart, feels on account of this grand spiritual success. As previously announced to our readers, the mission commenced on Sunday, March 23rd, giving sixteen days of most successful spiritual work, during which time nearly three thousand people received the Sacrament of Holy Communion. The Rev. Fathers engaged in the mission were Rev. Fathers Cooney, O'Mahony and Robinson, of the Order of the Holy Cross, Notre Dame, Ind.

Rev. Father Cooney, C.S.C., is a most earnest and impressive speaker, and has the happy faculty of imparting this earnestness to his hearers; his soul is in his work, and whilst his natural ability as an orator renders him a pleasing and agreeable speaker, his deep knowledge of sacred Scripture and of the workings of the human heart enables him to impart that instruction without which it is impossible for man to remain faithful to God. The appreciation of his ability as a speaker was evidenced by the crowds that flocked every night to hear him; not even standing-room could be found in the spacious building, and on several occasions many went home disappointed, not being able to obtain an entrance.

At 5.30 o'clock every morning the scene presented was truly edifying. Hundreds of men and women, some of whose lot in life doomed them to a day of hard labor might be seen there, kneeling before the altar to adore their Redeemer offered up for them in the Mass. What other religion could offer such a spectacle-people depriving themselves of their much-needed repose in order to taste of the spiritual benefits of the mission? After the Gospel of this Mass a short but comprehensive instruction on some point of Christian duty was given by Father Cooney. After this, Masses continued through the morning until nine o'clock when the last Mass was followed by the sermon of the morning preached by one of the other fathers. These instructions were remarkable for the clear and accurate manner in which each point of duty was developed.

The object of the missionaries was to teach and persuade. From early morning until near midnight the missionaries and priests of the Cathedral, might be found at their posts in the confessionals attending to the crowds who flocked thither.

The care of the children formed one of the principle objects of the solicitude of the good fathers : during the greater portion of the first week one of them was occupied in instructing them on their duties, and days were set apart for the confessions of the "little ones," so that it might be said that

On the last Sunday of the Mission, April 6th, a on the last Sunday of the Asson, Althou, asplendid congregation composed of all denominations, assembled in the Cathedral to hear a lecture delivered by Father Cooney on "The Church and the Bible." He began by clearly stating the rules of faith by which the Christian world is guided—viz., the Bible and the Bible only as interpreted by private judgment, which is the rule of all Protestant Christians, and the authority of Christ teaching through His Church, which is the Catholic principle and rule of faith. In order to show the and rule of lath. In order to show that private judgment could not be a secure rule of faith, he laid his hand upon the Bible and challenged each of the Protestant denominations to prove, by the principle of private judgment, that it was the Bible. Tracing each of the denominations back to its founder, Lutheranism to Luther, Calvanism to Calvin, Episconalianism to Henry VIII. etc. he show vin, Episcopalianism to Henry VIII., etc., he show-ed the impossibility of proving the authenticity, canonicity, and inspiration of the Bible by private canonicity, and inspiration of the Bible by private judgment. For they all received the Bible from the Catholic Church, of which they were members before their excommunication. Thus in the begin ning of the sixteenth century, when all those so-called Reformers commenced, the Catholic Church was sole possessor of the Bible, and, therefore, the world has to turn to her and ask her where she go the Bible. Here the orator turned to the Catholic and asked him to prove that that book now known as the Bible is without doubt the word of God. In commencing to answer in the name of the Catholic, he called attention to a historical fact which has been present in every part of the civilised world for nearly nineteen centulies, a fact acknowledged by all history, sacred and profane, a fact, therefore, that no one can deny—namely, the perpetual exis-tence of the Catholic Church. In all ages since the that no one can deny—namely, the perpetual exis-tence of the Catholic Church. In all ages since the Christian era her name and her power have been recognized and acknowledged by the infidel, the Jew, the gentile, and the Protestant; and the opposithe more clearly her existence. Now, to account for this fact he went back to the stable of Betilehem, and there in the birth of Christ, he declared were fulfilled prophecies uttered centered to the stable of the stable of Betilehem, and there in the birth of Christ, he declared were fulfilled prophecies uttered centered to the stable of the stable o turies before, declaring the time and coming of the Redeemer. Using the New Testament as a history of facts, he proved the divinity of Christ; for New Testament records the miracles of Christ which prove him to be God. His appointment, therefore, and commission of twelve men whom He called stles were the appointment and commission of God himself. The power and commission of these twelve apostles are clearly and distinctly related in the Gospels, together with the establishment of the Church whose foundation was the chief apostle, Peter; for Christ declared, "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." After describing in detail the various powers and the grand commission to preach the Gospel to every creature which Christ left in His Church, he called particular attention to the fact that Christ promised to be with that Church to the end of time, and that he would send the Holy Ghost, who would also abide forever

fulfilled that promise, and the Holy Ghost took possession of the Church, to be its soul and the inspirer of its teachings to the end of time. This Church, thus established, and embodying the authority of the living God, went forth to discharge her divine commission to teach all nations; and to aid her in the accomplishment of this duty, the Holy Ghost inspired the writers of the New Testament to record a portion of those truths which Christ commissioned the Church to teach. This was done several years after the ascension of Christ, who neither wrote or after the ascension of Christ, who neither wrote or commanded to be written any of the things which he commissioned his Church to teach. Now this Church, with whom Christ promised to re-main, must necessarily be infallible. Her infallible authority, therefore, is the secure proof for the authenticity and inspiration of the Bible, and there-

authenticity and inspiration of the Bible, and therefore the security for the interpretation of the Bible. Thus can the Catholic, and the Catholic only, give an answer to the question: What is the Bible, and what is the true sense of the Bible?

Then came the peroration, which grandly described the workings of the Church during nearly nineteen centuries, and left the impression deeply fixed in the minds of his hearers that the Catholic Church is the divinely appointed organ of Christ. Church is the divinely appointed organ of Christ, and the secure channel of His will, which he left upon earth, with a voice to teach, to explain, and to transmit God's Holy Word, both written and un-written; to the generations of men, "even to the consummation of the world." This lecture was one of the most eloquent which it has been our good fortune to hear. The peroration was substantially as follows: The Church thus constituted and organized was taken possession of by the Holy Ghost on the day of Pentecost; and the Holy Ghost was promised to "abide forever" with the Church and to "teach her all truth." The Church then went forth as a living organism, to do God's work to the end of time, and to speak His will to men; and Christ commanded all to "hear the Church," and Christ commanded all to "hear the Church," under the penalty of being regarded as "heathens and publicans." The Church is, therefore, "divine," and her perpetuity rests on the promises of Christ, whose word cannot fail. From Jerusalem the Church arose as an eternal sun, never to set till time shall be no more, and she has since shone with

time shall be no more, and she has since shone with meridian splendor over the nations of the earth, illuminating the way to heaven. For from the day of Pentreost, 1,846 years ago, when Christ's promise was fulfilled of sending the Holy Ghost to abide forever with His Church, the history of the Catholic Church is but the history of the fulfil-ment of Christ's promises to Peter. The Catholic ment of Christ's promises to Peter. The Catholic Church has always been governed as her Divine founder ordained, and the "lambs and sheep" of His flock have ever been fed with the Divine aliment of truth by St. Peter and his successors in of-fice. Never have the children of the Catholic Church—the Church of all ages—known any other teacher, and we challenge the world to show any contradiction in the teaching of that long unbroken line of two hundred and sixty-three sovereign Pon-tiffs, from Peter to Leo the XIII., now happily tiffs, from Peter to Leo the Alli, how happiny reigning, for their teaching has ever been the teaching of the Church, since no decree of any council has ever been considered valid unless approved by the head of the Church. "Their "unity" of decrees the control of the Church of the the head of the Church. "Their "unity" of doctrinal teaching, therefore, clearly proves how faithfully Christ kept His promises—that Peter's faith should never fail, and that the gates of hell should never prevail against His Church, founded on Peter. In these promises, also, we find the true reason and only cause of that divine and wonderful vitality which in every age enabled the Catholic Church to survive the wrath and power of tyrants, to give the Christian faith and civilization to a to give the Christian faith and civilization to all nations, and thus to prove to an astonished world that she is not human, but divine. Christ says, Matt. xxi.: "The stone which the builders rejected, the same is become the head of the corner." "By the Lord his hath been done, and it is wonderful in our eyes. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it n alone "the head of th

will grind him to powder." The various sects and isms of every age have rejected Peter as the rock upon which Christ built His Church, and they think, contrary to Christ's declaration, that they can think, contrary to Christ's declaration, that they can build upon another foundation. But Christ has clared him to be the rock upon which He would build His Church, and resting on this rock the Church is stronger than heaven and hell; for Christ said that "Heaven and earth shall pass away, but My words shall not pass away." Now his words My words shall not pass away." Now his words declare that "The gates of hell shall not prevail against His Church," founded on the rock of Peter. (Matt. xvi., 18.) Rome, the grandest, the most corrupt and the most populous city of all time—Rome, the city of the Cæsars, the centre of the civil Government of an enslaved world—was the place se lected by Divine Providence to be the seat of the spiritual empire of the world redeemed; the spot selected in which to plant the conquering standard of the cross, which was to be held aloft by the strong arm of Christ's representatives, whose faith was never to fail. The chords of temporal bondage were to be broken by the preaching and efficacy of the doctrines of spiritual freedom. Rome was the heart of the fallen world, and regeneration must commence in the heart; therefore, St. Peter con-ceived and executed the bold design of fixing the seat of his spiritual empire in Rome. Thus was the capital of the world made the capital of Christ's Kingdom, the Church. The world was eated in the darkness of slavery, both temporal and spiritual, and liberty had no home on the face of the earth. Hence the center of tyranny was made the center of liberty—the consecrated spot from which radiated the divine light of Him who "was the true light which enlightened every man that cometh into the world." From this spot alone, by the power of Christ's vicars, St. Peter and his successors, the bonds of civil and spiritual slavery successors, the bonds of ctvn and spiritual statety were broken, and the sun of eternal justice and truth having dispelled the darkness of the pagan world, revealed to the astonished eye of man the glory and splendor of the Christian Church which gave to Rome one of its own attributes, and, therefore the New and City and the world fore, Rome became the Eternal City, and the word "Roman" was added to the name of the Catholic Church. From Rome, then, in every age St. Peter and his successors commissioned and sent those brave missionaries and preachers of God's will who carried the light of the Gospel to a benighted world, and procured for so many millions the glory of the children of God. And as they knew with St. Paul that they could not take the honor of the priestthat they could not take the honor of the preschood to themselves, or preach without being sent they waited for the appointment and commission of the Roman Pontiff or those authorized by them. From Rome alone therefore the divine light of From Rome alone therefore the divine Christianity spread-first through the Eastern Nations, then through Italy, Spain, Portugal and France, through Ireland, England, Germany and the continent of America. And if some of those Nations are now suffering from the cancers of her esy and infidelity, it is because they turned a deaf ear to the warning voice of the vicars of Christ, and forgot or despised the teaching of that Church and forgot or despised the teaching of that Chardwhich lifted them from the horrors of paganism. They hear themselves and not the Church, therfore the kingdom of God was taken from them and anarchy is the necessary consequence. Pride and the archy is the necessary consequence. Pride and the spirit of disobedience have shut their eyes to the fact that the See of Peter has ever been the impregnable fortress of truth against which the powers of hell have raged in vain. Every other authority and nable fortress of truth against which the powers of hell have raged in vain. Every other authority and principality known to man have been corrupted and destroyed. Kingdoms, Empires, dynasties and powers have passed away before the weath of God and the destroying flood of human passions, leaving scarcely a trace of their existence. The Catholic Church alone built upon the rock Peter, and suswith His Church. On the day of Pentecost Christ

FROM OU

FRIDAY AL

IRIS

Mr. Johnston, spector of Fisher demagogue bro glorious termin by Mr. A. M. Su towards the clos Exchequer info has been "cauti cently delivered Belfast, and con some remarks i subject of a Cat been told not t under pain of l in defence of h te keep the pla perhaps, the ch person to admi

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