

# The Catholic Herald.

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

LONDON, ONTARIO, SATURDAY, AUGUST 27, 1892.

No. 723.

VOLUME

My Wife Rose.

My window was open one starry night,  
When a little white rose looked in,  
And nestling in the moon's pale light,  
A blush her sweet heart within;  
Melodious as I woke that angel fair,  
Had passed thro' my silent room  
And filled it with myrror perfume,  
And a strangely sweet perfume.  
But 'twas only the wind thro' the myrtle bower  
That murmuring came from the sea,  
That fluttered while by my beauteous flower  
And whisper in dreams to me.

My heart was the window you starry night,  
The little white rose my love  
That nestling came with a heavenly light  
And a voice of a gentle dove;  
She was spotless and pure as the silvery snow,  
Her April life was my pride,  
But the evening mist wind laid her low  
And kissed her away from my side,  
And I watched 'neath the moon's pale lingering gleam  
With a shiver skin to pain,  
As she went like the brightness of one sweet dream  
That can never be dreamed again.

—Louisa Gray

## CATHOLIC PRESS.

N. Y. Catholic Review.

Our separated brethren think that to pray to the saints is virtually to deny that there is but one mediator between God and man, the Man Christ Jesus. They claim that they alone keep ever in mind the truth that there is no salvation but through the merits of a crucified Redeemer. And yet more is heard of Christ crucified in the Catholic Church in a month than is heard in any other in a twelvemonth. This may seem a strange statement; but it is confirmed by the experience of all converts to the Catholic faith. This vital difference is in fact the natural result of an intrinsic difference in the constitution of the Catholic Church and that of any other. The Catholic Church is a living organism, a Mystical Body, of which each individual Catholic is made a member by a sacramental partaking of the Body and Blood of Christ. All his faculties—his memory, his susceptibility to the impressions of symbolism, his social instincts—are all taken up into and effected by this mystical union with Christ. The power of an abiding faith in Him manifests itself through each of them, as its means of expression, just as the vivifying power of the sap in the stem manifests itself in every leaf and tendril of the vine.

—Buffalo Union and Times.

The scene in the House of Commons last Thursday when the Tories had to pack and go beggars in description, Chamberlain, attributing his accumulated fate of Gladstone and Ireland, launched forth a parting poisoned shaft against Home Rule, and was answered anew at the strength which other Liberal-Unionists and Conservatives seized the occasion to vent their spleen over the "Irish alliance" which overthrew the Salisbury ministry. But it was left for a person named Macartney from Antrim to sound the full blast of Orange hate when he exclaimed that the Home Rule member from Dublin, Mr. Field, "wanted to wade in Protestant blood. Altogether the memories of that fateful night will long furnish food for merriment to those who were present; and, unlike the synagogue which was buried with honor, Salisbury's government was confined and captivated amid an abundance of Irish jeers and Liberal applause.

Boston Pilot.

The Rev. P. M. Furlong, of Wexford, Ireland, in a speech a few months ago, made this pungent arraignment of the Tory Government, which has just been deposed from power after six years of brutal misrule: "This is the party," he said, "which has suppressed our constitutional right of public meeting; they have defiled our seats of justice with packed juries and partisan judges; they have trampled upon our wounded soldiers—the evicted tenants; they have jailed our noblest leaders, priests and laymen; they have quenched, by bullet or bayonet or prison torture some of the bravest hearts that ever throbbled for Ireland; and the reign of Balfour and Balfourism shall forever sink in the nostrils of the Irish race as a synonym for one of the meanest, cruel and most hypocritical tyrannies by which our English rulers have ever sought to enslave and degrade our land"—a comment at once sharp, terse and accurate.

Catholic Columbian.

Rev. Sam. Jones has been hired to deliver a series of sermons at the Urbana Camp Meeting now going on. The secular press freely denounces the management as being more solicitous for the almighty dollar than the salvation of souls. When it was proposed to raise the price of admission to the grounds, there was a vigorous protest, which was met by "Rev." Jones in the following pulpit expostulation: "You stingy old devil, you talk about going to Heaven. Why, you old dog, you are too stingy to get into Heaven. You kicked because you thought you had to pay an extra five cents to get into the grounds. I just like to catch an old dog like you and hold him out by the collar and let him kick himself to death." At another time, when evidences of an unChristian rebellion were manifest, he became equally boisterous: "A dude," he said, "talks about killing me; why, I would just spit on him and drown him. Is it any wonder that self-respecting Protestants are becoming disgusted with mountebank methods of preaching Christianity?"

Catholic Citizen.

Look over a picture gallery of famous men and you will see physiques to be admired. Large heads and bull necks predominate. Holmes says he has noticed that brainy men as a class have big necks and chests; that upon occasions of severe brain exertion the arteries distend with a supply of blood going to the brain. To the young man who would have a truly useful and successful career the first essential is health. Sound health is the first wealth. Who ever invigorates his health has already obtained one of the great guarantees of mental superiority and moral wholesomeness. That contrast of the healthy fool and the sick Solomon is misleading. He is no fool who is healthy and no genuine Solomon is sick. Get health. No labor, no pains, no temperance, diet or exercise that can gain it must be grudged. The college men of the country have come to know the value of pure blood and vigorous circulation. No good university is without its well-appointed gymnasium, its boat crew and its ball team. If it be true, as Ingersoll says, that colleges are places where "brick bats are polished and diamonds dimmed"—the college of today has a way of dimming the diamond with first-class ball players. Physical wholesomeness is the true "gold cure," not only for the craving for stimulants, but for a host of other evils with which the flesh is heir. And regular bathing and exercise, plenty of pure air and good food, would lift many a man and woman above the reach of temptations that, because of improper hygienic conditions, are now too strong.

Irish World.

In his speech last week in the House of Commons, in the debate on the "no confidence" motion, Mr. Gladstone, referring to the evicted tenants in Ireland, "expressed a hope," as the cable despatch informed us, "that during the Autumn a voluntary arrangement between landlords and tenants would obviate the necessity for such legislation as would become inevitable if no arrangements were made." One would think that this ought to have been tolerably satisfactory to all reasonable men, the clear meaning of it being that if the landlords do not voluntarily do justice to the tenants they will be compelled by legislative enactment to do so. What more could Mr. Gladstone have promised? But Mr. John Redmond, who was told, was not satisfied. "He repeated his regret," the despatch tells us, "at Mr. Gladstone's attitude towards the evicted tenants." This is certainly the height of cool impudence and audacity coming from Mr. Redmond, considering what his own "attitude" towards the evicted tenants has been. Mr. Redmond and his faction have kept and still keep locked up in a bank in Paris \$200,000, which was subscribed by the Irish of America and elsewhere for the help of the evicted tenants. The factionists and their leader will not allow a cent of this money to be drawn to relieve the suffering tenants. Mr. Justin McCarthy has repeatedly tried to get some of the money for this purpose—for the "wounded soldiers" of the land war—but the Parnellites have stood in the way. They have even gone the length of obtaining legal injunctions against Mr. McCarthy's humane and patriotic efforts on behalf of the evicted, yet these men—Mr. Redmond and his faction—have the astounding effrontery to stand up in the House of Commons and attack Mr. Gladstone for his "attitude" towards the tenants, which attitude is, as we have seen, a pledge that justice shall be done by law to those tenants if the landlords won't do it without law.

N. Y. Catholic Review.

What an earthly paradise is a refined Catholic home! The parents belong to some of the church societies and the older children are members of the sodality. The sacraments keep them innocent and the Sacrament of them innocent and the inefable sacraments give them the ineffable peace and kindness are the guardian angels of the household, and education brings in its accomplishments to add their charms to the ordinary monotony of life. The souls of all the members of the family are growing in grace; their minds are open to what is most choice in science and art; and, in their material surroundings, they enjoy all the comforts and some of the luxuries of nineteenth century existence. Troubles may come and troubles may go, but the hearts in such a home are tranquil.

Ave Maria.

In the course of an article on the recent magnificent celebration at the Canadian shrine of Ste. Anne de Beaupre our excellent contemporary, *La Verite*, renews a suggestion which we trust will soon be acted upon. It is that a Medical Bureau be established at Beaupre on a footing and with a purpose similar to that of the Board of examining physicians at Lourdes. The doctors of the Bureau would give official and authoritative statements of the condition of patients on their arrival at Beaupre and on their departure therefrom. By this means really supernatural cures would be distinguished from mere ameliorations effected by purely natural causes. Miracles have undoubtedly been wrought at Beaupre; but their

authenticity would be more manifest, and their glory immeasurably enhanced, had a competent board of physicians brought their science to bear upon the physical conditions of the patients before and after cure. Lourdes challenges the scoffers at miracles; may Beaupre speedily be in a position likewise!

Boston Republic.

One of the bits of court gossip which came over by cable last week was to effect that the Duke of Abercorn had dined with the Queen, and that her majesty had invested him with the Order of the Garter. The chief service performed by the duke of late, and for which he was so signally honored at Osborne House, is understood to have been in connection with the recent Ulster convention, which was expected to keep Gladstone out of power. The duke professes to fear that Home Rule for Ireland would subject the Protestants of Ulster to most harsh and unjust treatment, both in respect to their civil and religious rights. If the Catholic majority in Ireland, when they come into power, should follow His Grace's example, the Protestant minority in the North would, indeed, fare badly. He is lord-lieutenant of Tyrone and Donegal, and has appointed the magistrates. Let us see how he treats the Catholics. In Tyrone, where more than half the population are Catholic, there are six magistrates of that faith and 153 Protestants. In Donegal, where there are 140,000 Catholics and 40,000 Protestants, 130 Protestant and 9 Catholic magistrates hold commissions. This is the species or quality of religious equality in which the Duke of Abercorn believes, and for which he is especially honored by his sovereign. It was because such unfairness and such bigotry were exposed on the stump that British electors scouted the bluster and bluff of the Orange contingent during the recent campaign.

## REV. GEO. W. PEPPER.

Rev. Geo. W. Pepper, a distinguished Methodist clergyman, in a letter recently written from Milan to the *Irish World*, makes the following reference to Irish affairs: "In writing to the *Irish World*, the great journal which revived the memory of Emmet, which organized the grandest subscriptions for the Land League, my letter would, indeed, be incomplete and graceless if it did not refer to Ireland, her present hopes and future triumphs. Centuries of oppression could not disenchant her of the passion for independence, and she yet remains with beauty to enchant, and the light of coming days inspires the hope that her voice shall yet be heard in the cabinets of nations, and her flag, the immortal green, hailed and saluted in the ports of Boston and New York. The old lie has lost its force with the liberty-loving Scotch, Welsh and English, that Home Rule was Rome Rule. I remember lecturing to a crowded audience in a Methodist church upon the Irish question, when some one asked—'Brother Pepper, will not Home Rule bring Rome Rule?' The lecturer responded:—'Upon a thousand occasions I have answered and refuted that question, and I thought it was dead. I should not be surprised if in the great hereafter some bigoted idiot would lay aside his harp and crown amid all the glories of immortality and say, 'Brother Pepper, does not Home Rule mean Rome Rule.' Let the miserable and infernal falsehood be banished forever. I sent this telegram to the Grand Old Man, Gladstone:—'Congratulations upon your triumph, the triumph of truth over falsehoods! the triumph of liberty over bigotry! the triumph of justice over oppression! the triumph of the light of the mountains are the feet of Him who bringeth peace. Glory to God in the Highest! On earth peace and good will toward men.'"

My last words refer to that illustrious American who everybody knows and every man of honor loves, James G. Blaine. Great-souled leader, would that his voice might again be heard marshaling our hosts to victory! When the last great sorrow came upon him I saw Democrats and Republicans, in the Milan hotels, weep like children. All patriotic Americans cast their eyes upon the sorrow-crowned statesman. Every noble heart has been touched at the sad spectacle which the light of Revelation had almost dried should again gush forth by the death of a son so bright, so hopeful, and so full of life and full of joy—this last dread blow has melted all our hearts and bowed all our heads. And never was sorrow more beautifully and appropriately expressed than when the Democratic Convention passed that resolution of sympathy for one who had been for years their greatest living opponent.

Thirty-one converts were received at the Church of Immaculate Conception, Boston, during the year from July 1891 to 1892.

Australia has one Cardinal Archbishop, 26 Bishops, 1,000 priests, 105 brothers, 2,806 sisters, 2 ecclesiastical seminaries, and a Catholic population of 700,000.

## THE SEPARATE SCHOOLS' CASE.

EDITOR CITIZEN.—I have read with much interest the full text of the judgment of their Lordships of the Privy Council in the Manitoba Separate Schools' case, as published in this morning's *Citizen*.

Naturally, as a lawyer, I expected to read a luminous exposition of the constitutional question, and in this important appeal, but I regret to have to confess my disappointment.

The Board of the Judicial Committee have more than once surprised us with their strange constructions of statutory enactments relating to Canada, but among the many inconsequent decisions delivered by them it can be well questioned if any judgment of theirs stands so thoroughly without foundation as the decision in this Manitoba school case.

This is a rather strong statement to make concerning our ultimate court of appeal, but I will venture on still more positively assertion. I say that if any man had serious doubts about the question involved in this case, a perusal of the opinion of the Board read by Lord Macnaghten would suffice to convince him that the law as laid by the justice of the case are on the side of the Separate school supporters.

Let us endeavor to follow Lord Macnaghten's opinion, and give it full intelligent consideration, free from bias, treating the question involved in the case as a whole, and see what conclusion will be reached.

The whole controversy turns upon the construction of section 22 of the Manitoba Act, 1870, passed when that province was entering into our present confederation. That section is as follows: "In and for the Province of Manitoba (as Manitoba) may be made laws in relation to education, subject and according to the following provisions:—That in and for the Province of Manitoba no right or privilege with respect to denominational schools which any class of persons have by law or practice in the Province at the union."

Lord Macnaghten then proceeds to define what was meant by the word "practice" in the above context. Here is what he says: "It is not perhaps very easy to define precisely the meaning of such an expression as having a right or privilege by practice. But the object of the enactment is tolerably clear. It is to preserve to every legal right or privilege, and every benefit or advantage in the nature of a right or privilege which any class of persons practically enjoyed at the time of the union."

Taking the above definition exactly as the judgment puts it, it is clearly and overwhelmingly decisive of the question.

No controversy was raised on the facts as to the status of Roman Catholic Separate Schools at the time of the union. All parties to the appeal admitted that on the undisputed evidence given in the case the Roman Catholics had the right to maintain and operate every legal right or privilege, and every benefit or advantage in the nature of a right or privilege which any class of persons practically enjoyed at the time of the union.

How does the learned Lord avoid it? He avoids it simply by begging the question. He says: "The law, as it stands, and they are really the only operative words of a judgment covering three columns of closely printed matter."

It can scarcely be contended," says His Lordship, "that in order to give substantial operation and effect to a saving clause expressed in the terms of the present section of the Act to discover privileges which are not apparent of themselves, or to ascribe distinctive or peculiar features to them, would involve the support of other schools. This would be a plain conclusion—so plain that any layman, however unskilled in legal or statutory construction, would have to reach it."

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What is the meaning of all this? The learned Lord had previously made it plain that upon the undisputed evidence of the Roman Catholics were quite apparent, and by a large and liberal definition of the word "practice" he had previously concluded that the privileges were within the contemplation of the framers of the Manitoba Act.

It is very noteworthy that although the facts admitted, the learned Lord, prior to the union Roman Catholics enjoyed the privilege of exemption from contributing to other schools, the judgment of the learned Lord is remarkably reticent upon this point. The question of an union exemption is scarcely dealt with at all. Yet this is the privilege which was the substantial basis of the case upon this appeal.

In one passage he does indeed refer to it in this way. Speaking of the right of Catholics to denominational schools he says: "Possibly this right, if it had been defined or recognized by positive enactment, might have attached to it, as a necessary and appropriate incident, the right of exemption upon any contribution under any circumstances to schools of a different denomination."

Such is the privilege gained by practice equally effective with a privilege gained by law, there can be no reason in the world for drawing a distinction between them on the question of exemption. In drawing such a distinction His Lordship violates the plain language of the Manitoba Act, which places the right of exemption upon the question of exemption, recognized by law. If, therefore, the right to denominational schools, when recognized by law, would involve the incident of exemption, clearly a similar right acquired by practice would carry with it the same incident of exemption.

Then we cannot help being struck with another portion of His Lordship's judgment. His Lordship points out that the Roman Catholics and members of every other religious body in Manitoba are free to establish schools throughout the province; they are free to maintain their schools by the means of their own voluntary contributions in spite of the Manitoba Public School Act, which is in dispute.

This is really magnanimous on the part of their Lordships of the Privy Council. Catholics can erect schools if they pay for them. They can have school teachers if they pay for them. But they must also pay for Public Schools and teachers. Surely we did not go to the Privy Council to be enlightened upon the question of the principle of taxation in free to have its own schools? That right was not disputed, and in this age it is not disputed in any country, except possibly in France.

The effect of their Lordships' decision is plainly to repeal the saving clause of section 22 of the Manitoba Act. Their Lordships have not construed it; they have simply wiped it off the statute; and the different denominational schools in existence at the date of the union are deprived of the very

privileges which it was the plain object of the framers of the Manitoba Act to safeguard.

Lord Macnaghten refers to this as a saving clause. In the light of his decision it is a misnomer. It has not proved a saving clause. It has saved nothing. It has been effectively reduced to a perfect nullity.

Yours, etc., EDWARD MAHOX.

Ottawa, Aug. 15, 1892.

## DIOCESE OF PETERBOROUGH.

COMMUNITY OF THE SISTERS OF ST. JOSEPH.

Special to the CATHOLIC RECORD.

On the 16th inst., in the chapel of St. Joseph's convent, Lindsay, the Most Rev. Dr. O'Connor, Bishop of Peterborough, received into the community of the Sisters of St. Joseph, of this diocese, Miss M. A. Maher, of Cobourg, and Miss M. Carroll, of Chicago, formerly organist of St. Michael's Church, Cobourg. The spacious chapel with its polished waxen floor and its frescoed walls and ceiling, was a thing of beauty, and looked perfection itself, when His Lordship took the altar, and the betrothed of the Divine Master knelt near by, in their wreaths and satin robes. When the various questions bearing on the question and the freedom of their choice had been satisfactorily answered, the Bishop, commending their preference for a religious life, and encouraging them in perseverance in the higher walks of life, blessed the sombre-covered habits of coarse cloth, the large prayer beads and bronze crucifixes, the distinctive dress of the nuns, and the white veil, the wide world over. Two little girls, with flaxen hair and veils all white as the driven snow, now beckoned to their charge, and conducted them through the chapel aisles into the convent. While the Sisters were singing in choir the Royal Psalmist's words: "I rejoiced at the things that you said to me; I shall go into the house of the Lord," the two young Sisters, accompanied by the Superior of the Community, Reverend Mother Austin, passed up the centre aisle, clad in their religious garb, and knelt on pious knees near the altar, when His Lordship, having given to Miss Maher and Miss Carroll their names in religion, as Sister Mary Elizabeth and Sister Mary Cecilia, respectively, immediately commenced the celebration of the Mass. The Mass and the Rev. Father, Rev. Fr. S. R., who had given the retreat to the Sisters the week previous, preached the sermon. Addressing his words to the young Sisters, he spoke of the great happiness that must fill their hearts at that moment, when they had left all to become the betrothed of the Saviour of mankind, and the betrothed of the Saviour of mankind.

Shut Against Dr. Fulton.

From the Christian Union.

We are glad to record the fact that the Congregational Church, of Washington, D. C., has refused the use of its edifice to Dr. Justin D. Fulton for his lecture against the Roman Catholic Church. While and even fundamental Protestant and the Roman Catholic faiths, their agreement is more important business on hand than carrying on or encouraging a crusade against a Church which, whatever its errors, maintains the laws of God and proclaims the Gospel of Jesus Christ, and does more to give sanction to conscience and morality in large classes of our population than all other Churches put together. If the Roman Catholic Church could be overthrown by any other process than the substitution of a more liberal and intelligent faith, the country would find itself on the verge of revolution, if not of absolute anarchy.

Blake in Newcastle.

The Toronto *Telegram* has the following special London cable: Edward Blake addressed an enormous gathering of Gladstonians in Newcastle on the 15th. He spoke over an hour. Home Rule, he said, was the capital question for the present Parliament. It was twelve years since he first pronounced publicly in favor of Home Rule. Long as he had been a friend to Irish Home Rule, he had been for a much longer period in British politics a Liberal and a Radical. He abhorred the despotism of the majority over the minority. One thing more detestable than that even was a majority, which was imposed by external force. He believed that the British democracy would never agree to set its heel upon the neck of the Irish masses. Home Rule was not disunion, but union in the true sense. He appealed, and appealed earnestly, to the constituency to return John Morley at the forthcoming election.

CATHOLIC NOTES.

Six Indian maidens have entered the order of St. Benedict at Fort Berthold, N. D., and several Indian students are preparing for priesthood among the tribes.

Charlemagne Kopler has left the stage to enter the Dominican convent, Louisville, Ky. Mr. Kopler is fairly well known as an actor, and this step of his will occasion some surprise. He is thirty-two years of age. He left Cincinnati on August 13, for Louisville, Ky.

PICNIC AT PORT COLBOURNE.

Welland Tribune.

Half a thousand dollars were netted at the annual picnic held here on Thursday last week. The attendance was large. Besides the resident priest, Father McEntee, we noticed the following clergymen present: Very Rev. Deane Harris, St. Catharines, Father Grant of St. Joseph's, Buffalo, Father Long of Buffalo, and Father McCall of Fort Erie. Visitors were here from all sister towns, and the *Colborne* brought some two hundred and fifty from Buffalo. The tables were freighted with a tempting bill of choice edibles. As usual, there was an abundance of everything good. The Buffalo orchestra furnished good music. The whole affair was a success. It could not have been otherwise with such an energetic priest at the head and such a harmonious and hard working congregation at his back. The "watch contest" was one of the liveliest competitions of the kind ever known here. The contestants were Miss Mary Hayden and Miss Maud Flynn, the former winning the golden prize by an unlooked-for majority of 100—the poll standing: Miss Hayden.....\$23 00  
Miss Flynn.....113 00

Both ladies worked like heroes, and the church received a substantial benefit. The handsome gold watch was presented to Miss Hayden, and Miss Flynn received a pretty silver watch—both of which were gratefully accepted. The contest for a writing desk was conducted by the Misses Fry and Rosa Districh, who took part in the contest. The refreshment stands were managed by the Misses Fry and Rosa Districh, who took part in the contest. The refreshment stands were managed by the Misses Fry and Rosa Districh, who took part in the contest. The refreshment stands were managed by the Misses Fry and Rosa Districh, who took part in the contest.

Archbishop Vaughn has instituted an order of priests for open-air preaching. They are called "the Fathers of St. Gregory the Great."

## Death in the Monastery.

Quebec, Aug. 16.—Very general regret was felt here to-day when it was announced that a venerable member of the Ursuline Monastery, the Reverend Mother St. Catherine, had breathed her last. Deceased had filled various positions in that religious establishment, and it was during her incumbency of that of Superior that the Ursuline of Quebec established the now flourishing house of the Order at Lake St. John—the second event of that kind in the history of the institution, the first having been the establishment of the Three River house considerably over two hundred years ago. She was a native of Ireland, but came to this country with her family when quite young. She was a sister of Mr. Frank D. Tims, Assistant Provincial Auditor here, and of Mr. Thomas D. Tims, Dominion Financial Inspector, Ottawa. Mother St. Catherine was a general favorite with all who came in contact with her; she was a very able instructress, and many of the best women in this community, as well as elsewhere, received their education at her hands. Her funeral is announced to take place on Thursday morning.

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