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## Catholic Record.

London, Sat., June 9th, 1888.

FEAST OF THE SACRED HEART.

The feast of the Sacred Heast of Jean is kept by the Church on the Friday folthe Ostave of Corpus Christi, so that this year it falls upon the 8th day of June, and the month of June is specially dedicated by the Church to the honor of the Sacred Heart. The Heart is regarded as the symbol of love and the seat of the effections; and our Blessed Lord Himself has authorized that it be so regarded, inasmuch as He said, "Learn of me for I am meek and humble of heart." St. Matt. xi, 29. In thus attributing to the heart the sentiments of meekness and humility, our Blessed Lord justifies us in regarding the heart as the symbol of the affections, and in the beautiful Catholic devotion to the Sacred Heart of Jesus, therefore, we honor and adore Christ in His intense love for mankind. This form of devotion is most admirably calculated to increase our love toward Jesus, because it is founded on the consideration of the very great love of Jesus for mankind. No greater incentive to love for our Redeemer can be conceived than the thought that our Redeemer loves us intensely, and it is to nourish this consideration that the devotion to the Most Sacred Heart of Jesus has been instituted. In this devotion, however, though the heart of Jesus is adored as the symbol of Jesus love, the mere symbol is not the object of our adoration independently of the heart of Jesus itself, The heart of Jesus is itself the object of adoration, while the motive which leads to this act is the love of Jesus symbolized by His sacred heart. The humanity of Christ is hypostatically united with His divinity, and on account of this close union which makes His human and divine natures inseparable in personality, divine honor is to be paid to the body of Jesus, and to each member of His body. Hence the Sacred Heart of Jesus is to be really adored, just as we adore the body of Christ present in the blessed Eucharist. The adoration of the Sacred Heart is therefore in substance the same devotion with the adoration paid to the body of Christ, and to His blood in the same is to be said of the adoration offered to the five wounds of our Blessed Lord. He is Himself in each case object of adoration, His humanity and divinity being united and inseparable in one person, under whatever form adoration may be offered to Him. The various forms under which we adore our Blessed Lord must, therefore, be regarded as so many different incentives to increase our love for Him, by our meditation on the various aspects under which the love of Jesus presents itself to us. We are variously affected by the same truth being presented to our minds in different ways; and whatever consideration most excites us to love for God is most useful to us. In this respect, the devotion to the Sa cred Heart of Jesus is most efficaclous. Its object is to make the Heart of Jesus the centre of our affections, to acknowledge and return thanks for the love of Jesus toward us, and to make reparation for the outrages which have ever been offered to the Holy Sacrament of the Eucharist.

It is not to be supposed that the devotion to the Secred Heart of Jesus is altowas the same sentiment which led the to the Romans, "who then shall separate us from the love of Christ?" Romans vili., 35, and to the people of Corinth : "If any man love not our Lord Jesus Christ, let bim be anathema, maranatha." I, Cor. xvi. 22

The acts of Jesus on earth were all acts of love towards mankind. His Incarnation, His humiliations in the crib of Bethlebem, His sufferings, were all undergone through love for man kind. The devotion to the Sacred Heart enables us to acknowledge in a becoming manner the favors and graces for which we are indebted to Him, because its tendency is to increase our love for Him who has so much loved

In return for all that Christ has done for mankind, He expects that we shall

with His by a most intimate bond of union, and thus enables us to make to Him this offering which He demands from us.

"WAYS THAT ARE DARK."

the brazen Phariasism of the bishops of the Methodist Conference which lately assembled in New York. They profess to see danger to American Institutions in the great progress which the Catholic Church has made for many years past in the United States, and for this reason they are recoived to make special efforts for the conversion of the "Romanists." B'shop Morrell, of Chicago, one of the number, is particularly earnest on this point. He said: "As an ecclesiastical olitical power Romanism forces herself apon the attention of all patriotic and evangelical thinkers, who know her history and appreciate her greatness and her spirit, as a menace to our liberties and a snare to our people; and yet the millions born within her pale and baptized at her alters, are entitled to our sympathy and need our ministrations. We therefore ask your attention to the problem of evangelizing the Romanists in this country." These people seem to consider that the

greatness of the United States is so essen. tially bound up with Methodism, that Methodism should control the whole Union. They could not bear to see President Cleveland make recognition of the spiritual head of the eight millions of Catholics who are citizens of the United States, though the rulers of other nations, Protestant, Pagan and Mahometan showed him that respect which is his due, on the occasion of his jubilee, and therefore they passed at Baltimore the condemnatory resolutions which made them the laughing stock of all liberal-minded men in the union. Methodiem has done nothing for the United States, except that it has, through its political preacher and intolerant spirit, stirred up discord and strife. It is from the Methodist that such disreputable characters as Fulton, Widdows, Maria Monk, and Elith O'Gorman meet with most encouragement. It will be a sad day for the country when such a Gospel as is preached by them and their proteges will be substituted for the Gospel of Christ. Yet we are free to acknow ledge that there are honorable exceptions to the specimens of bigotry which so frequently rise to the surface of the cesacool. There are many among the Ministers who do not exhibit the narrowmindedness which seems still to characterize the majority, if we are to judge by their frequent displays of bigotry. But the scandalous results which have come from the great New York Conference. from which so much good was prognosticated, have been sufficient to show that Methodism is not yet sufficiently purged of its obnexious features to set itself up as the institution which will save the Union by its purity and disinterestedness in the practice of the Christian virtues.

Part of the business of that conference was the election of five Bishops, and un-Blessed Sacrament of the Eucharist. The fortunately for the credit of the delegates to the conference, it has come out that most discreditable means were taken by the candidates and their friends to secure the election. All the tricks and devices which are usually resorted to by disreputable cliques to secure a party success in secular elections were made use of to gain 'a call from the Lord to be a bishop.' This was the way in which one of the members of the conference described the proceedings. It was freely stated by members of the conference that candl. dates and their friends were guilty of trading votes, and forming combinations like ward politicians, and that buttonholing and leg-rolling were unblushingly resorted to. One of the delegates, in disgust, gave utterance to his feelings in the following graphic style : "Think of the Apostle Paul going down this sisle and moving about the corridors of the operanouse asking members of the conference for their votes because he had a call from the Lord to be a bishop!" and many others declared that they were ashamed

of the whole proceedings. We already adverted to the fact that the tellers had discovered some votes in gether a new devotion in the Church. It the ballot boxes which were evidently fraudulent, and that the conference sus Apostle St. Paul to write in the Epistle tained them in rejecting these. Of course it would be hard to tell how many fraudulent votes were cast which were not detected, but Bishop Merrill himself stated to the conference after the 7th ballot that there were more votes cast than there were delegates present, and that this had occurred at other ballots also. As absentees could not vote this could only occur through "stuffing" the ballot boxes. In fact it is stated that at one ballot there were 459 votes cast, which was more than the total membership of the conference and the roll of the house being called, i was found that there were only 429 delegates present.

We protest against the conclusion drawn by the the infidel press from these transactions, that Christianity itself is a shake the huge fraud. The Christian religion is not to were assembled. make to Him the effering of cur heart. be judged from the proceedings of the His only demand from us is: "Son, give me thy heart." The excellence of the devotion to the Sacred Heart of Jesus american the proceedings of the Many other representative Americans who could not be present sent letters of aympathy with the objects of the meeting. Amorget these were Governors Hill, Rush

date in this, that it unites our heart | they would abstain from their favorite course of attacking the Catholic Church, the great bulwark sgainst Infidelity. It is well worthy of note that the very con-ference that exhibited its virus against Catholicity should have made it so manifest that its members are very skilful "in ways that are dark and tricks that are

CORPUS CHRISTI.

The feetival of Corpus Christi was cole-trated on Sunday last in Montreal with a pagnificence exceeding that of former cars. In Toronto also it was cele with great splendor. High Mess was cele-brated in St. Michael's Cathedral, by Very Rev. Jos. M. Laurent, V. G., with Rev. Father Hand as descon, and Mr. J. Car-bery as subdescon. At eight o'clock a m-ninety-two children received their First Communion, of whom twelve were converts from Protestantism. The boys were neatly dressed in black, with white rosette, and the girls wore long white veils. At three o'clock, p. m., the Rt. Rev. Bishop O'Mahoney confirmed eighty candidates for that holy sacrament. The procession of the Blessed Sacrament took place around the cathedral and on the church grounds adjoining. The music was magnificent, under the leadership of the Cathedral organist; Mr. Lemaitre.

AMERICAN SYMPATHY WITH IRE. LAND.

If any further proof were needed of the utter worthlessness of Mr. Chamber-lain's implied assertion that the people of the United States sympathiz; with the Coercionists in their barbarous administration of law in Ireland, that proof would be furnished us in the grand reception accorded to Ireland's envoy to America on the 25th of May. This youthful and patriotic member of Parliament, Sir Thomas Henry Grattan Esmonde, was accorded on that day a most enthusiastic ovation in New York by representative Americans who vied with each other in testifying their sympathy with Irish Home Rule, the occasion which called for these etimonies being the intended return of Sir Thomas to Ireland. The hall was eautifully adorned with evergreens and ounting, and with a number of Irish and American flags which added much to the beauty of the scene which took place in the Academy of Music. Judge Van Hoesen resided in the absence of Mr. Eugene

Kelly. This meeting was not a meeting of Irishmen, though, as might be expected, Irishmen were there in large numbers. mong the speakers were three Governor of American States : Governor Robert S. Green of New Jersey, Governor Phineas B. Lounsbury of Connecticut, and Governor Benjamin F. Bigge of Delaware. These were followed by Thomas L. James, late Postmaster General of the United States, Ex Judge Noah Davis and Rev. William Lloyd. The last named gentleman is a Protestant minister and an Eng. lishman. All the other speakers were Americans to the manor born. Mr. Charles A. Dana also spoke enthusiastically in the cause of Ireland. He was introof the ablest, clearest, and most powerful ournal advocating the rights of Ireland, he New York Sun."

Mr. Dana, after suggesting that the practical work done by Mr. Eugene Kelly n the cause of Ireland be recognized by the erection of a statue in Ireland to that noble gentleman, turned towards Sir Thomas E-monde, saying :

"We intend to stand by you not merely with intellectual speculation and heart-felt sympathy, but we will supply the sinews of war. We know the heavy cost of a Parliamentary contest in Great Britain, and we know that you need money, and money you shall have. We Americans are with you, Sir Thomas, and we mean to be with you as long as this great struggle lasts in which you are engaged."

Of the other speakers, Governor Green

took occasion to answer Mr. Joseph Cham berlain's assertion that the Irish in America are but aliens among a non-sympathetic people. He said: "The true American need not be native born. Let him love this country and her freedom, let him obey her laws, and he will be a true American Americans know what Home Rule ha done for themselves, and for this reason they are in favor of Home Rule for Ire land." Then turning to Sir Thomas Esmonde, he continued: "Sir: Tell the lrish and the English people, when you go home, that the Americans fought for Home Rule, and that for over one hundred years they have enjoyed its inestimable blessings, and that all true Americans wish Ireland to enjoy them likewise."

The Governors of Connecticut and Delaware spoke with equal energy and enthusiasm, which was imparted to the whole vast assemblage, especially when the latter requested all to stand up who desired to see Ireland ruled by Irlahmen, whereupon the immeuse audience rose with one impulse making their cheers shake the huge building in which they

of Wisconsin and Perry of Florida, and Representative Amos J. Cammings. The last named gave in his letter the encouraging information that on the day he wrote an informal canvase of the House of Representatives had been made, to ascertain their opinions with regard to Home Rule for Ireland. The result of this canvass was that three declined to express an opinion concerning the policy of Messrs. Parnell and Gladstone. All the rest favored Irish Home Rule, and all dered their conviction that Mr. Chamberlain's assertion that "no true American i in favor of Home Rule" is untrue.

The resolutions passed at the meeting condemn the barbarous policy of Coercion in the strongest terms, and pledge the meeting to extend to the people of Ireland cordial sympathy and generous aid.

DEATH OF MR. JAMES FAHEY.

On Saturday evening, 2ad of June, Mr. James Fahey died suddenly at his re-sidence, Toronto. Mr. Fahey has been for many years a brilliant writer for the press, and at the time of his decease was a member of the Toronto World's editorial staff. He became ill on the Thursday before his death and was confined to his house for the two following days, but his friends did not think his illness to be nearly so serious as the event proved. Mr. Fahey's wife died three years ago, and he leaves seven orphan hildren, unprovided for, of whom the eldest is only sixteen years of age. Mr. Fahey was born at Smithfield, County Wentworth, and was thirty-eight years of age at the time of his death. He ran for Parliament in the Consesvative interest on two occasions, but was both times defeated, namely, in the Counties of Gray and Perth. He was a warm hearted man and had many friends and but few enemies. He was a Catholic, and was interred in St. Michael's Cemetery. Requiescat in pace.

AN ADVOCATE OF JUSTIN D. FUL.

A writer in the Mail of the 30th ult. y name C. A. Goodfellow, makes a long complaint against a certain Catholic family who had employed a Protestant seamstress, and before the latter had been many hours in the house, the conversation chanced to turn upon the Rev. D. Fulton. The Protestant lady stated that she had not seen nor heard the "Doctor," but that she was informed "that he told some truths." Considering the foul character of Dg. Fulton's statements, it is not very surprising that the Catholic lady and her family were very indignant at the statement of the Protestant seamstress, and that thereupon "began a most violent attack upon the vile and filthy Dr. Fulton, and the seamstress was ordered to leave the As Mr. Goodfellow represents the case.

sist in defending Fulton or his state ments. This being the case, we certainly think she was rather harshly treated, nevertheless the provocation was very Church which has always taught her great, and it is not surprising that assertion of the Protestant, even to the extent of turning her out of not justified by the circumstances, even as he states them. He infers "such conduct and language on the part of those four women (who resented the them and language of the Protestant seamstress) is exactly in accord with the statements

the Protestant seamstress did not per-

inhumanity and barbarous cruelty diswho oppose the authority or wishes of the priests." We strongly suspect that Mr. Good-

Protestant seamstress was offensive in her language, but even if it be true that she was too harshly treated, it is scarcely fair to infer that all Catholics would act with similar harshness.

As to Justin D. Fulton's general charge of immorality against the Catholic clergy and religious ordes, his state ments are well known to be foul calumnies, notwithstanding that Mr. Goodfellow implies that they are true. We cannot deny that it sometimes occurs that a priest or a monk or a nun is unfaithful to his or her sacred calling, but the case is exceedingly rare, whereas it is by no means care that Protestant min. isters are guilty of very serious crimes, Scarcely a day passes that some such cases are not found published in the papers, but we are far from believing that Pro testant ministers, as a rule, are wicked or mmoral. We know that among them there are many noble, virtuous and earned men. Yet statistics show that the proportion of those who have been zuilty of gross crimes is very much greater than the proportion of unfaithful pricets. Further, it is a notorious fact that in nearly every case when a Protestant clergyman becomes a Catholic, it is through conviction of the truth of the Sts. Jerome, Irenaeus, Gregory of Saturday, was the Rev. Mr. Morell, who Catholic religion, and many of the most learned and vistuous Protestant elergy. Sum, Cyprian and Prudentina, are next at Woonsecket, R. I.

men have become members of the Catholie Church, while on the other hand where priests have become Protestants, in nearly every case they were unworthy of their sacred calling. This fact is so notorious that Dean Swift, himself a Protestant minister, said the Pope threw his weeds out of his garden into the garden! of the Church of England.

THE CLAIMS OF ANGLICANISM. We have read with great pleasure

ittle book entitled "the Claims of Angli-

anism." being an examination of the articles of the Church of England. The author is the Rev. Thos. Davis, P. P. of Madoc, Ont. From Father Davis' wellknown scholarship and ability an excellent treatise on the subject was to be expected, and those who read the book with this expectation will not be disappointed. The occasion which led to the writing of this book was a series of letters in the Toronto papers in which number of Anglican clergymen put forth, very pompously, the claim that "their politico religious institution is the original Oatholic Church in its primitive purity." Father Davis en. quires into the foundation for this claim. and for this purpose examines the thirty-nine "Articles of Faith" which form the creed of Anglicanism. Passing over those articles which inculcate the belief of the Catholic Courch, he examines carefully those which teach new doctrines, peculiar to Anglicanism, and explains wherein these doctrines are at variance with the early Fathers of the Church, who lived and wrote at a time when even Anglicans acknowledge that the Church was pure and her doctrine the truth of Christ.

It is not Father Davis' object to maintain the Catholic doctrine by adducing the scriptural texts on which it is based. There are numerous excellent Catholic works which already occupy this field, and to which Catholic readers can have recourse. But the books are not so numerous which supply English readers with those passages from the Fathers which established that the doctrine of the Church is the same to day as it was when those illustrious and saintly teach. ers flourished. For this reason, Father Davis presents before his readers a num-ber of extracts which will supply this want as regards points in controversy with the Church of England. Yet it also quotes Holy Scripture amply. It is a most useful book for the people, and we strongly recommend our readers to get it, read it and study it.

As a sample of the style of the book we will give an extract from the chapter on the Invocation of Saints. "The Catholic Church, as she always

has taught, teaches to day that the most dampable of all crimes is to give the smallest particle of that adoration and honor which is due to God alone, to any creature whatever, no matter how exalted for sanctity amongst his fellow-men, or how highly exalted in Heaven amid the Hierarchy of angels, or the choir of the blessed saints. The same Catholic children to honor and venerate the saints can assist them by their prayers and that it is serviceable to invoke them. her employment. At all events, In a few words, this is the whole sub-Mr. Goodfellow's inference is stance of the matter before us: the stance of the matter before us : the saints reigning with Christ offer up their prayers to God for men; that it is good and profitable to invoke have recourse their prayers and assistance in order to obtain favors from God, through His nade by Dr. Fulton with regard to the Son Jesus Christ, who is our only Redeemer and Saviour. No saint, not even played by Roman Catholics toward those | the Blessed Virgin, the Mother of God, herself, is pleasing to God, except through Jesus Christ, nor can the prayers of any, nor of all of them avail fellow has put a false color upon the anything except through Him. Where-case. It is highly probable that the fore Catholics, in invoking the Saints, do not invoke them as gods, or as the authors of the blessings they seek, but that through their prayers they would make intercession for us with God, the Author of all good. By doing this we by no means ask the Saints to usurp the place of the one Mediator, Christ, or even to assist Him, but merely to befriend us by uniting their prayers with ours, and offering them to God, through Christ, in our behalf. That such was always the doctrine of the Catholic Apostolic Church is clear from the testimony of antiquity. St. Ambrose, A. D. 370, says, 'The angels who are given us as our guardians must be invoked; so likewise the martyrs, whose bodies seem to be left us as a token that we shall have the benefit of their patronage, They who with their blood washed away every stain of sin, if aught they had, can now implore forgiveness of ours. For they are the martyrs of God; they are our guides, and the inspectors of our lives and actions. Let us, then, weak mortals, not blush to have recourse to

these intercessors, who themselves ex-

perienced the infirmity of the flesh

even when they gained the victory over

quoted to the same effect, and it is hown that notwithstanding the condem nation of the usage in the twenty second Article of the Church of England, it is practiced by this Church "on a small scale," inasmuch as, on the feast of St. Michael and the Angels, the Book of Common Prayer orders that a prayer be recited that the Angels may "succor and defend us on earth." Thus the Church of England "stultifies herself by both teaching and repudiating at the same time the invocation of the Saints." The reasoning is conclusive, and the work is equally conclusive throughout. Father Davis' book is well worth care-

ful perusal and study, and we strongly mend it to our readers as a r of fortifying themselves against the assaults of controversialists who are so fond of attacking the Catholic Church on every possible occasion nowadays.

GOLDEN JUBILEE OF A COLORED

While the Presbyterians of the North and South are still discussing the position which colored people should occupy in their Church, and while they cannot unite because the Southern Presbyter. ians refuse to admit colored brethren as entitled to stand on an equal footing with whites, and while in the Protestant Episcopal Church a regularly ordained colored minister is denied recognition, the Catholic Church admits of no distinct tion before God arising out of the color of the skin. A colored nun, Sister Ellen Joseph West, celebrated, on Monday.21st May, her Golden Jubilee, or the fiftieth anniversary of her religious profession, at the Convent of the Oblate Sisters of Providence in Baltimore, Maryland, and to this member of a race which the Protestants still despise, all the honors were given which would be shown to the daughters of the richest Southern families. Cardinal Gibbons presided at the celebration, and many of the most distinguished priests of Baltimore diocese assisted at it. Fifty years ago, when the anti-slavery agitation was scarcely begun, the Convent of the colored Sisters was already an old established institution, and Sister Eilen Joseph made in it her religious profession. The Sisterhood was established by Father Joubert early in the present century. Father Joubert's family had been the victims of the insurrection of the slaves in San Domingo, and he was the only survivor. had seen his father and mother and prothers and sisters put to death after cruel insults and outrage, by the insurgent negroes, and with the true spirit of Christian charity, he resolved to devote himself to the spiritual regeneration of the legro race in the South. The Oblate Sisters' Community is one of the fruits of his zeal. These Sisters teach and take care of children of their own race. There is a similar establishment at Leavenworth, Kansas, a branch of the

Baltimore House.

The Catholic Church alone puts into practice the maxim of St. Paul . "For there is no distinction of the Jew and the Greek: for the same is Lord over all. rich unto all that call upon him.

THE NEW UNIVERSITY.

The corner-stone of the new Catholic University was laid in Washington on 24th May, at 4:30 p.m., by His Eminence Cardinal Gibbons. Owing to the heavy rain which had been falling for two days, and which was still falling while the ceremony was going on, the grand procession which was intended to take place under the leadership of Gon. Resencearz, had to be abandoned. It was expected that over 25,000 persons would have been present, but for the same cause there were only about 4000. Near the place of the corner stone there was a large painting of the Papal Arms with the inscription "Vivat Leo XIII.," and flags of every nation were placed in convenient situations through the structure. Beside the Cardinal there were four Archbishops and twenty Bishops from all parts of the Union; also President Cleveland and a large number of distinguished priests and

Mise Mary Gwendolin Caldwell, to whose beneficence the foundation of the University is due, sat amid a circle of friends. A most elequent sermon was preached by Rt. Rev. John L. Spalding, Bishop of Peoria, Ill. After this took place the presentation to Miss Caldwell of the beautiful golden medal sent by the Holy Father for this purpose, to mark his appreciation of her bounty in founding this noble Institution, which will earn for her the gratitude and prayers of the American Catholics for all ages to come. It has been stated that the golden rose blessed by the Holy Father had been sent to Miss Caldwell, but this was a mistake. The scual gift was a magnificient gold medal two inches in diameter struck in commemmoration of the eighth year of the Pontificate of Leo XIII.

Among the pricets ordained at the Grand Seminary, Montreal, on Ember Saturday, was the Rev. Mr. Morell, who EDITORIAL NOTES.

FATHER LOUIS A. LAMBERT, the known author of "Notes on Inger has in press a Volapuk grammar.

It is appounced on apparently authority that Dr. John S. Foley, o timore, has been appointed Bish Detroit, to succeed the Rt. Rev. H. Borgess.

THE Rev. Edward J. Sourin, S. St. Ignatius' Church, died at Bal on Sunday, 20th May, in the eig year of his age. He was a devoted well known throughout America. COMMENCEMENT day at Ottawa I

sity is put down for Wednesday 20th. The 400 students who atte institution will leave for their hom REV. MR. MORRIL, an ex Pro minister of Providence, Rhode Isl

ordained to the Catholic priest the Grand Seminary at Mont Ember Saturday. For the first time in the hi New Hampshire the Catholic p allowed the privilege of heari By the consent of the governor Rev. Father Barry, V. G., said

the chapel at the State prison GENERAL SHERIDAN has been ] by vote of the House and Ser the rank of Lieutenant Genera of General of the Army. This been revived for the benefit o Sheridan. The President si decree, and it was at once General Sheridan's residence by Hawley and Anderson,

SINCE the absolute withdray James G. Blaine from the Pr candidacy, Mr. Chauncey M. I received many assurances of from all parts of the Union. that already a majority of the to the Republican Conven declared that he will be th Mr. Depew stated in an inte he does not seek the nomin would he be willing to acc other candidate would be str himself. The nominee of the will receive his hearty suppor

THE Crofters' Commission land have rendered upwards dred decisions on application from twenty-seven to fifty cent., the average being thi cent, on rents and fifty five arrears. The tenants on the Sutherland's estates have ob duction of thirty per cent o thirty four per cent on arres

THE Russian press expres tation against England, un pression that she will join, the Central European all Czar considers the militar to be made in view of possil with Russia. The papers v that if she take part again will be made to suffer dear

On the 27th ult. a mon was held in Chicago to pr the refusal of the City Co hibit saloons within 200 fee and school houses. It was representative citizens of denominations. Archbi endorsed the object of the letter which was read. decided to demand, furth of saloons on Sunday, a their demands to the backed by a committee This was done at the Cour the 28th ult.

THE Rt. Rev. Dr. P. T received from Cardinal Ra granting to the Catholic ence Union of America benediction as a testimo nal affection, and of the H terest in the good work to Abstinence Union devo Holiness expresses his ard so useful a society may day more and more exten America, and "he fervent be propitious to their un and to shower down His ings upon them.

WHILE a large force emergency men where twelve farmers for tithe Wales, on the 17th May conflict with a large nun antry, and seventeen pe injured, including se Thirty five others were The dominant Church i ing itself more odious Wales by its exactions, not Ireland, the time i