

trol under the able and conscientious management of Honore Mercier, who is a true son of the Church. And we have no hesitation in predicting that under him the charge of mediocrity made against Quebec Province will fall to the ground or rather fall back with full justice and merit on the heads of the Elizabethan brawlers and Cromwellian Gossplers, who would renew the penal code, and set back for another century enlightened civilization in the Province of Ontario.

AN UNREASONING CRITIC.

The Montreal Witness, in which Mr. Joly's letter on the Jesuits' Estates Act appeared, has a mad article condemnatory of the honorable gentleman's views. It says that the Act "rehabilitates a foe of all governments." But this is precisely the light in which a really Catholic nation will not regard the Jesuits. It was not to be expected, therefore, that the Lower Canadian Legislature would do so, even though an immoral king of France took revenge on them by having them expelled the country because they rebuked his immorality, and though later an infidel Republican government represented them as plotters, because they are zealous for the Catholic religion. The Witness also reiterates that the importation of the Pope's name into the Act acknowledges in the Pope an authority which he ought not to have. Mr. Joly's letter answers this objection admirably; and in fact there is no proof advanced by the Witness against Mr. Joly's reasoning further than a mere contradiction: "You say yes, but we say no." This is not an answer to an able argument.

HIGH TREASON.

The Toronto Mail has been accused of high treason by the Toronto Empire and the Globe. "We have now," says the Empire, "a startling disclosure of the recent efforts of the Mail to aid in a treasonable conspiracy. Facts of the gravest importance have been disclosed as showing the traitorous alliance of our domestic enemies with the foreign coveters of our land." The facts are that the chief editor of the Mail, Mr. Farrar, has been on a prolonged visit to Washington on a special mission, interviewing Mr. Blaine and spending a large portion of his time with Mr. Hoar, disclosing to him the weak points of Canada's defence and the general state of feeling among Canadians about annexation with the United States. The Mail denies the imputation, declaring that some of its staff editors merely went to Washington on a holiday excursion.

The Ontario Globe's correspondent, however, unearths much of the mischief done by Mr. Farrar to Canadian interests during his sojourn at Washington. "A more outrageous plot," it says, "to prevent an amicable settlement between the two countries, to mar the favorable prospects of reciprocity and to further annexation schemes, cannot be conceived." We had proofs enough before to-day of the Toronto Mail's treachery to Canadian interests and prosperity. Its incessant efforts to stir up civil and religious warfare in Ontario—its attempt at discrediting the Province of Quebec—its labored efforts to incite peaceful citizens to distrust each other, to encourage fanaticism and hatred of the Catholic Church—its columns ever open to the most unjust and most infamous personal attacks on the sacred persons of our revered archbishops and bishops—all this is well known to a disgusted public, both Catholic and Protestant. The friends of order, of peace, and of harmonious relations between fellow-men—the friends of progress and true civilization, could at all times see through the hollowness and the unreliability of the Mail's professions of loyalty and liberality of views—but after the startling disclosures which have come to light about its secret plottings against its country's interests and very life, the entire Canadian public must acknowledge their simplicity in having so long allowed themselves to be duped and befooled by the blatant semi-savage leading articles that have appeared in the Toronto Mail for the last three years.

The discovery of the Toronto Mail's plotting in Washington must have one good result at least: That of enlightening the ignorant masses as to its sincerity in its fierce onslaughts upon the Jesuits and Ultramontanians. This anti-Catholic crusade was merely intended to throw dust in the eyes of the people, while preparing the way for discontent, civil strife and the disruption of our Canadian autonomy and self government. Fortunately the discovery was made in time to arrest all the evils it intended. The country must breathe more freely and unadulterated bigotry receive its quietus.

AN EIRENICON FROM THE HON. H. G. JOLY.

The Honorable H. G. Joly, formerly Premier of Quebec, who is recognized as one of the leading Protestants of that Province, has written a letter concerning the Jesuits' Estates Act, which is highly calculated to assuage any Protestant feeling in that Province against the Catholic majority. The anti-Catholic feeling was at no time very strong among Quebec Protestants, as it is not easy to make people believe they are badly treated where they experience nothing but kindness and good-will, yet the few who are disposed to bluster about the ascendancy of the British over the French Canadian element of the population make up in noise what they lack in numbers.

Mr. Joly's letter is intended to create a milder feeling, and that it is not dictated by any disposition to help his own party is evident by the impartiality with which he throws blame upon them whose he thinks it was deserved. Thus he declares that while he certainly does not hold Mr. Mercier and the National Party answerable for the North West Rebellion, he believes that the party wrongfully made use of the fact of Riel's execution to excite religious agitation and thus to ride into power. To this agitation, in fact, he attributes much of the commotion which has arisen on the Jesuits' Estates Bill.

While we acknowledge Mr. Joly's eminent ability and high character, and that he is well fitted by his disinterestedness to form a judgment on such questions, we must say we think him rather severe in taking this view of the case. He seems to us to pass over very lightly the objection that the Jesuits will make especially from the Orange lodges of this Province, because Riel was a Catholic and a French-Canadian. We do not acquit Riel of his precipitancy and guilt in leading the half breeds into a foolish war; but as it is acknowledged that the half breeds had serious grievances which ought to have been redressed, we think he should have been mildly dealt with when the fortune of war went against him and his compatriots; and we believe he would have been leniently treated had it not been for the thirst for blood which was so openly exhibited on account of his race and religion. It was this consideration which caused the National party of Quebec to come into existence, and the provocation was not on their side. Say, rather, it was on the side of those who so violently declared their antipathy, to their fellow citizens of Quebec.

But baring the past, we have Mr. Joly's judgment on the Jesuits' Estates Act, and upon this subject he is admirably fitted to render judgment. He remarks that an overwhelming majority of those who have condemned the Act have not read, much less studied it, but have taken their opinions from those to whom they have been accustomed to look "with well placed confidence." As regards the \$400,000 paid to the Church, he remarks that the property of the Jesuits had not been "confiscated" as if for crime, but "sequestered," that is, lapsing to the crown for want of a claimant. A claim arising from escheat deserves to be looked upon with more favor than one arising from confiscation on account of crime, and he points out that whether valid or not, the Catholic Church had a long-pending claim which the Estates Act settled finally. Such a settlement, Mr. Joly says, must not be called an endowment. An endowment is not the restoring to a person that which once belonged to him. Yet one of the chief objections made to the Act was that it was an endowment of the Jesuits.

He admits that before Confederation it is not likely that such an Act would have been passed, but he points out that it is not surprising that a Catholic Province should have brought the matter to a final settlement in the way in which it was done, and he remarks that it is even possible that United Canada might have done something of the same kind if Confederation had not taken place. He points out how fallacious is the statement that there will be other claims made, as a consequence of this settlement, inasmuch as the Act declares that the Jesuits and the Church give up to the Government of the Province all their title to the lands, and the Act had no force till this concession was made. As to the introduction of the Pope's name into the Act, Mr. Joly says: "Had I been a member of the Legislature at the time, if the name of the Pope and his consent to the settlement had been omitted, I would have insisted upon their being entered into the bill before allowing it to pass." His reason for this is the plain one which has been frequently mentioned in this connection, that in every bargain, the consent of the chief authority, who alone has power to make a settlement final, should be obtained; and, in the present case, the Pope is that authority. Though much in the preamble of the bill was by many considered superfluous or objectionable, Mr. Joly points out that

a careful examination of it will show, especially to the legal reader, that the clauses so regarded are evidence of the care taken to make the settlement valid. He hopes, therefore, and we reciprocate the hope, that those who have unintentionally given ground for suspicion will "in their good will avoid all further cause of misunderstanding."

A CRY OF DESPAIR.

A correspondent calling himself "Plain Man," in last Saturday's issue of the Mail, has the following complaint against the Catholics of Toronto:

"Of the 4,400 Catholic votes in Toronto, three-fourths, that is 3,300, were cast by common consent for Clarke, and certainly not a score for McMillan. Deduct these 3,300 from Clarke's majority, and you will find McMillan elected by over 1,100 of the Protestant Equal Rights' vote of the city."

The writer infers from this that the Catholics have so much weight in Toronto that by using adroitly their votes they can practically control the occupancy of the civic chair; and this gives him occasion to howl at His Grace the Archbishop of Kingston, telling His Grace that it is evident that there is such a thing as a "solid Catholic vote." Why, indeed, do not the Equal Rightists take the franchise from Catholics altogether? Perhaps it is because they are not able, for we may be sure that their will in this direction is not at all wanting. It is just their idea of Equal Rights, that their faction alone should have any rights at all. Is it very wonderful, then, that the openly announced Equal Rights' candidates should lack Catholic votes? "Plain Man's" figures may be true or false; it matters little, though they are probably imaginary; but if they are true, what becomes of the boast of the Equal Rightists that they represent the opinion of Ontario? This is what they have been proclaiming from the house-top daily since June. We are happy to learn from Plain Man's confession that they do not represent even the very Protestant city of Toronto any more than they do the equally Protestant constituencies of Stanstead and Lambton. We are frequently told that Equal Rightism is very lively for a corpse. Perhaps so but the liveliness is galvanic. It is a corpse all the same.

We do not know what course the Catholic people took in the Toronto election, but for argument's sake we will admit they all combined to vote for Clarke. Did not the Equal Rightists combine in favor of McMillan. As a consequence are not Catholics, therefore, justified in saying to "Plain Man," "You're another."

MR. MEREDITH'S DILEMMA.

ARCHBISHOP CLEARLY TO MR. MEREDITH.

The Palace, Kingston, Jan. 12th, 1890.

To W. R. Meredith, Esq., Q. C., M. P. P.: DEAR SIR—Having got an interval of rest after severe application to official business during the past week, I have the honor to turn my attention again to you as in duty bound.

Communications, however, have reached me from various quarters suggesting that I might well allow you to go your way at present, and that generosity towards a vanquished assailant will be appreciated by all high minded people. I am asked what need is there of proceeding further with the controversy, when you have thrown down your arms and taken to flight? I am also reminded that by adding to your humiliation, through exposure of the remaining fallacies of your last and former letters, I may become chargeable with striking "the man that's down." I am not insensible to the force of these suggestions.

On the other hand, when I consider that the three main passages in your last letter, which I had marked for special criticism in the "summing up" of the case, have been presented by you to the public in the form of bare assertion, bold and reckless, without any semblance of reasoning to support them, it seems hardly worth while to waste valuable time in their confutation. They can do no harm. The humblest intelligence can perceive their emptiness, and as regards two of them, pardon me for saying, their childish frivolity and peltance.

Wherefore, sir, I forbear pursuing you with arguments, that now appear unnecessary, in supplement of my review before the court of public opinion. I have the honor to remain, yours very respectfully,

JAMES VINCENT CLARY, Archbishop of Kingston.

We are pleased to note that Rev. Father Walsh, late of London, has been appointed to the pastoral charge of the Church of Our Lady of Lourdes, Sherbourne street, Toronto. The strict attention to parochial duties, the kindly disposition, the blameless life, the ardent piety and the noble and charitable traits of character which rendered him so beloved by the people of this city, will, we feel assured, render Father Walsh equally beloved and appreciated by the congregation of Our Lady of Lourdes. Prayers without number will sound to the throne of the Most High from the Catholic people of London that he may be long spared to labor in that field for which he is by nature so abundantly fitted.

ARCHDIOCESE OF TORONTO.

The members of the St. Louis Society of St. Michael's Cathedral waited upon His Grace Archbishop Walsh at the palace on Monday night and presented him with an illuminated address expressive of their affection. Among those present were Revs. Fathers McBride, Walsh, Hand, Brothers Ojo and Mark, W. Tallon, J. Kenny. A bouquet was presented by J. McGrath, and the address was read by W. Winterbury, as follows:

To His Grace the Most Rev. John Walsh, D. D., Archbishop of Toronto:

MAY IT PLEASE YOUR GRACE—The joyous peals of this festive season, when the Church re-echoes the coming of our infant God into this world amid the choral song of angels, still ring throughout this grand old Cathedral, and the voice of your spiritual children have not yet ceased their sounds of praise and thanksgiving in welcoming Your Grace—our new Archbishop.

Eagerly have we, the members of St. Louis Sanctuary Society of St. Michael's Cathedral—a society founded under the auspices of your illustrious predecessor—longed for this happy day to gather around Your Grace and offer you our most affectionate greetings. His is and always shall be our greatest delight to strive to imitate the virtues of our young saint and patron, whose happiness, like ours, was to serve at the altar of God, who rejoices our youth, and in sweet strains of psalmody to proclaim the praise of the word made flesh, whose generation is before the day star.

The star of love and bliss revelation will guide us to the crib of Bethlehem, where we are encouraged by the smile of Mary the Virgin Mother and the fond look of the saintly old man Joseph, we shall ask the Divine Infant, our God and Brother, for Your Grace His gifts—and He has stores of them. We shall leave the choice to Himself. His hand, guided by His Father, will give Your Grace what He knows best for you to direct and guard the flock entrusted to your care.

Humblly asking your blessing, we beg to subscribe ourselves Your Grace's devoted children.

THE ST. LOUIS SANCTUARY SOCIETY.

Then Messrs. J. R. Wood and T. Gleason presented to His Grace, who in reply kindly thanked the young men, praised their singing and promised them—if a Canadian winter should come this year—a sleigh ride and a supper.

Masters Albert Short and Leonard Giroux sang solos, and then His Grace dismissed the assemblage with his benediction.

THE CATHOLIC TRUTH SOCIETY.

A deputation from the Catholic Truth Society waited upon His Grace Arch. bishop Walsh at St. John's Grove on Friday night to convey to him congratulations and expressions of allegiance from that body. The delegates were—President D. A. O'Sullivan, LL. D., Vice-President Rev. L. Newman, Mr. E. J. Wheaton and Mr. W. J. Macdonnell, Treasurer C. F. Larkin, Secretary H. P. McIntosh, separate school inspector, J. F. White, Philip De Gruchy, Rev. J. R. Teefe, Rev. Esther McBrady, Patrick Boyls, Alex. Robertson, Dr. G. F. Fere and Wm. McBrady. His Grace was assisted by Rev. Father Rooney and Rev. Dean Harris. A short address was presented setting forth that the object of the Society was the dissemination of Catholic literature, and in a very pleasant address in reply, His Grace commended the work carried on by the Society, pointing out that many Protestants misrepresented Roman Catholics, because they were not conversant with the doctrine of the Church. He was sure many of their opponents would carefully study the literature issued from time to time by the Society. His Grace concluded by giving the Society a contribution of \$100, while Rev. Father Rooney followed this good example with \$50, and Dean Harris with \$25.

FUNERAL OF MISS FLORENCE BELSTER.

Wednesday morning a large funeral cortege accompanied to their last resting place the remains of Miss Florence Belster, whose sudden and totally unexpected death last Monday so shocked her large circle of acquaintances. The funeral proceeded from her late residence at 346 Jarvis street to the parish church (Our Lady of Lourdes) where Requiem Mass was chanted. Rev. Father McBride was the celebrant and many other priests were present. Thence the body was taken to St. Michael's Cemetery and there laid in the family plot. The deceased was but twenty three years of age and was already a great favorite in society. She had been educated at Loreto Abbey and was known as one of the finest amateur pianists in Toronto. Death came to her in the building of her young life and came with softened foot steps. She was as well as usual at the end of the week, and on Monday morning was in her coffin. The bursting of a blood vessel was the immediate cause of death. She was the fifth daughter of the late L. G. Belster and a sister of Mr. Lunelot Belster, of the Bank of Commerce. At the news of her death her relatives gathered from widely separated parts of the Province to the mournful home. Among those who came were Mr. G. R. Bolster, of Orillia; Mrs. Dr. Dack, of Greenore; Dr. and Mrs. Murphy, of Belleville; Mr. and Mrs. M. Scully, of Owen Sound, and Mr. P. C. Dowdall, of Almonte. Telegrams and letters of condolence from friends unable to attend the funeral were received in large numbers. A touching incident in connection with her sudden death was that of active and joyous life was that she was in the midst of preparations for a visit to her sister, Mrs. Dr. Murphy, of Belleville, when the dread summons came, and the letter that was to have announced her coming brought news of her death. The family residence on Jarvis street will be closed and the family will leave their city for a little time.

Though death came with such brief warning she went not unprepared. Three times in the course of the preceding week she approached the sacraments, and exactly twenty four hours before the summons came she knelt in adoration and lit a candle at the crib in the church where her coffin rested, while the Requiem was chanted two days afterwards. Surely the

Divine Infant rewarded her faith and sustained her with the light of His grace as her life ebbed away. May she rest in peace.

APPOINTMENTS.

The following appointments are announced: Father McBride, of the parish of Our Lady of Lourdes, has been made parish priest of Dixie; Father Campbell, of Orillia, Archdeacon of the Diocese; Father Cassidy, of South Asijia, Dean of Barrie; Father McCann, of Brockton, Dean of Toronto.

DIOCESE OF HAMILTON.

DIOCESAN NOTES—THE CATHEDRAL.

Special to the CATHOLIC RECORD.

On New Year's Day, the Feast of the Circumcision of Our Lord, solemn High Mass was celebrated at the Cathedral, under the direction of the Bishop, who presided. At the end of Mass His Lordship addressed the congregation, wishing them all the blessings of the holy season and a Happy New Year. He explained that true happiness meant union with God both for time and for eternity. In the Sacred Heart of Jesus they beheld this blessed union, and he rejoiced as their chief pastor to be associated with them that morning in the two-fold offering of the holy sacrifice of the Mass, and of the thought, words and actions of Bishop, priests and people for the new year in union with the Sacred Heart of Our Lord. His Lordship concluded by invoking the blessing of God on his diocese, and asking the prayers of the congregation for himself personally. He then gave the Episcopal Benediction.

ST. PATRICK'S CHURCH.

On the first Sunday of the new year the Bishop, by invitation of the Administrator of the parish, Rev. Father Craven, Chancelor, visited St. Patrick's and assisted at High Mass celebrated by Father Kelly. The music was very good, and the altar boys acted most gracefully in the sanctuary, which with its altar brilliantly illuminated and decorated, looked beautiful and devotional. The Bishop, after the customary new year greeting, preached on the gospel of the Epiphany, dwelling especially on the good which should resolve to do for the glory of God during the year, prominent amongst which were the sacrifices they must make to give to their children what was more precious than gold, a good religious education. For more than half an hour the Bishop spoke most forcibly and fervently on this important subject, insisting that whilst their enemies were endeavoring to rob them of their little ones, it was their duty to nurture courageously in their defence, and declaring with a vehemence that thrilled the hearts of his hearers, that in God's name he would defend the right of any man, of any parent, or of any human government, to deprive Christian children of the holy inheritance of true religion, which could alone save their faith and morals from shipwreck here and fit them for their eternal destiny, which is heaven. He then blessed the congregation and requested them to join with him in offering at the beginning of the new year to Almighty God the gold of charity, the income of prayer, and the myrrh of good works.

MEETING OF LADIES' BENEVOLENT ASSOCIATION.

On the same Sunday afternoon about five hundred ladies, representing all the societies, auxiliaries and confraternities, by request of the Bishop, assembled at the Cathedral for instruction and Benediction of the Blessed Sacrament. His Lordship addressed them for about an hour on the duties and privileges of membership of the several societies, and concluded by exhorting more than a hundred new members in the Rosary and Altar Society.

RECEPTION AND PROFESSANT AT ST. JOSEPH'S CONVENT.

On Saturday, January 4th, at 9 o'clock a. m. the Bishop received three novices into the community of St. Joseph: Miss Kelly, in religion, Sister Dymona; Miss G. Rice, Sister Berilda, and Miss Sullivan, Sister Savarda. At the same time Sister Ambrosia made her profession. The reception was preceded by a suitable instruction from the Bishop. Dr. Brady, of Montreal, a splendid baritone was present and sang with expression the Georgian Te Deum.

SCHOOL BOARD.

The following officers have been elected: Chairman, J. R. Ryan, secretary, C. Bird, treasurer, P. Roman, representative at free library, Mr. G. Lynch Shaunto, high school representative; Edward Furios, E. J. Barrister; local superintendent, Rev. Father Coty. The latter has commenced his inspection of the schools.

REV. FATHER M'EVAY.

At an audience given Mgr. Jacobini, Secretary of Propaganda, on the 32nd day of December 1889 His Holiness was pleased to release Rev. P. F. McEvay from his obligations to the diocese of Peterborough and to order his transfer to the diocese of Hamilton with the concurrence of the Bishops of the two dioceses as certified to the Holy See. On condition that he would make the required oath to the Bishop, the Holy See further granted Father McEvay a Titulus to the diocese of Hamilton. Father McEvay has complied with the conditions and now holds his Titulus from the Holy See.

VICAR GENERAL KEOUGH.

This zealous pastor is working earnestly and successfully in his new parish and has already considerably diminished the parochial debt. His Christmas tree was a great success.

VICAR GENERAL HERNAN.

The venerable Vicar was in town on New Year's and looked remarkably well. We were sorry to hear that some valuable articles were lately stolen from his church.

REV. FATHER O'LEARY, of Freelon.

His church was burned lately, has been recommended to the charity of priests and people by the Bishop, who headed a subscription on his behalf.

SARNIA.

Mr. P. J. Murphy, who has had charge of our separate school during the past five years, has resigned with a view of entering some other business. The profession loses a thorough scholar and excellent teacher, while our school which flourished so well under his management will miss his guiding hand. That suc-

cess may crown his new undertaking is the wish of all his friends here.

A PARENT.

Sarnia, Jan. 10th, 1890.

THE UNRELIABLE MR. HUGHES.

To the Editor of the Catholic Record:

SIR—In reply to J. L. Hughes' statement as to the comparative immorality of Protestant and Catholic nations, I submit the following, taken from Grant's Bankers' and Brokers' Railroad Atlas: PERCENTAGE OF ILLEGITIMATE BIRTHS. England.....4.5 Spain & Portugal.....5.5 Scotland.....8.9 Belgium.....7.7 Ireland.....2.3 Holland.....3.5 France.....7.2 Denmark.....11.2 Germany.....8.4 Sweden.....10.2 Russia.....3.1 Norway.....8.5 Austria.....12.9 Greece.....1.6 Italy.....6.8 United States.....7.0 Switzerland.....4.6 Canada.....5.0

Considering England, Scotland, Germany, Denmark, Sweden, Norway and the United States as Protestant countries, their average is 8.3; and regarding Ireland, France, Austria, Italy, Spain, Portugal and Belgium as Catholic countries their average is 6.54. On Protestant authority, therefore, which this is, Mr. Hughes' contention cannot be sustained. There appears, however, to be no doubt that since the City of Rome passed from the mild and upright rule of the Popes to that of the usurper and his faithful advisors, immorality has very greatly increased, simply because the Church has lost her hold on great numbers of the Italian people and they will not obey her teachings. Similar results are produced in other countries from a like cause.

VERA X.

Toronto, 11th Jan. 1890.

MR. FULTON WAS MERELY LYING.

Boston Pilot, Dec. 21st.

The following correspondence explains itself:

Boston, Dec. 16th.

Gen. John M. Corse, Postmaster, Boston: DEAR SIR—The following statement was made yesterday by the Rev. J. D. Fulton, according to the report in this morning's Herald:

"The hope of the country is evidently not in the elder from Indianapolis, but in just men who have the courage of their convictions. But do you know that in John Wansmaker we've got a Postmaster? We have. When the news now goes into the Boston Post Office they are directed to a sign, reading, 'Peddlers and Beggars Not Allowed.'"

Will you kindly inform us whether or not it is true? We should like to be able to say with authority that no American gentleman and soldier hunts nuns, or any other ladies, engaged in a mission of charity.

Yours truly,

EDITOR THE PILOT, Office of the Postmaster, Boston, Mass., Dec. 17.

Editor of the Pilot, Boston, Mass.:

DEAR SIR—There is no sign in this building reading "Peddlers and Beggars Not Allowed," consequently no one's attention could have been called to it. Postmaster General Wansmaker has never intimated that the nuns is to be insulted, and as he has no control over the building, it being a Treasury building, he could not direct signs of any character to be placed on its walls. As custodian of the building, I have never authorized the treatment of the public otherwise than in the most courteous manner and I would not tolerate different treatment by the employees for an instant.

Very respectfully,

JOHN M. CORSE, Postmaster.

Mr. Fulton should be careful about how he slanders living men like General Corse and other postmasters who can so promptly and effectively contradict him. He should stick to his safer and more picturesque lies about Abraham Lincoln, the Jesuits, and others who will not hit back.

We trust that our esteemed contemporary, the Boston Herald, will give as wide a circulation to this contradiction as it has done to the original calumny.

Boston Pilot, Dec. 28.

Rev. Fulton is angry with Gen. Corse, Postmaster of Boston, for his letter in last week's Pilot, which proved that Fulton had told a lie on the previous Sunday, in one of his "sermons," stating that Postmaster-General Wansmaker had ordered all "nuns and beggars" to be excluded from Post Office buildings. On last Sunday, before taking up his sycophant to mow down the Jesuits, Fulton read General Corse's letter, and commented on it as follows (Boston Herald report):

"Mr. Fulton then said that on reading Mr. Corse's letter he at once addressed him another letter, asking him if he allowed a nun to enter the Post Office during business hours for the purpose of soliciting money from the employees therein, and if so, would he permit representatives of Protestant denominations to do likewise? Mr. Fulton said his letter was mailed at the Crawford House last Friday, but the distance between the Crawford House and the Post Office was so great (derivative laughter) that he had not received any reply."

After this amusing incident Fulton "took up his subject proper," as our esteemed contemporary, the Herald, puts it, which was the deposition of Dom Pedro. This, he declared, was the work of the Jesuits. He admitted that Dom Pedro was a devout Catholic and a good man, and that the people of Brazil are Catholics; and he must have seen, of course, in the reports from Brazil that the new Republican Government is expected to banish the Jesuits. But all these facts were ridden over by Fulton on his hobby; and the overthrow of Dom Pedro was added to the Jesuits' record, in addition to their shooting Lincoln and putting Dr. Cronin's body in the catch basin. Fulton would be very funny, if he were not very foul.

A few weeks ago, on Sunday afternoon, the Catholic priest of Corning, Oho, Rev. B. M. O'Boylan, at the invitation of the congregation, occupied the pulpit of the Colored Baptist Church and delivered an eloquent sermon, at the close of which he was warmly congratulated by the colored brethren.