

gher, County Master of Frontenac; Dr. Anderson, County Master of Dundas.

We give their names, that our readers may fully understand the nature of the gathering before which Mr. J. L. Hughes disported himself on "Our Educational interests." Not a name here but that of an open and avowed enemy of the Catholic church, and consequently of the patriotic union and harmonious action of all classes in the promotion of the public weal. Mr. Hughes is a servant of the city of Toronto, whose salary is drawn from the taxes of all classes of citizens, and yet he scruples not, hesitates not, in fact never fails, to insult one portion of his fellow-citizens, whom he belies and traduces in a fashion too gross for any one but a fanatic and fire-eater. Here is the report of his speech as sent us:

Bro. J. L. Hughes also responded. He said the last speaker only wanted initiation to make him a good Orangeman. There were thousands of citizens who held the same views and they should seek to enrol them in their ranks. The history of the past few months in the Dominion showed how necessary it was they should enlarge their ranks and bring in all thoroughly legal Protestants. It behooved them to seek to inculcate their principles in the young. They need not go back five years in the history of the province to see that the battle with the Catholic hierarchy was to be fought among the rising generation. The Catholics had demanded five things and had got four of them. They demanded Separate Model schools and got them. They demanded the separate inspection of schools and they got two inspectors appointed for whom the Protestants had to help pay for. They demanded compulsory representation on every High School Board in districts where there was a separate school and got this also. But these were small in comparison with the fourth privilege, which they also got at the hands of the Ontario Government. They demanded that the Catholic schools should be placed on the same foundation as the Public school system, while the educational principle of the country was that every man of whatever nationality or creed should be a supporter primarily of the national system of this province. (Cheers.) Now every Roman Catholic was made by law a primary supporter of the Separate schools. That being the case, he claimed the Separate schools should stand on the same plane as the national system. They had, however, a separate Catholic system, a separate Protestant system, and a mixed system in the rural districts. The Catholic School Board could select their own text-books, while the Protestant School Board had to take the dictum of one man. (Cheers.) He hoped they would never be satisfied till they got equal rights with the Catholics in this respect. Then the Government attempted to say that the Protestants must take certain Bibles, or certain parts of the Bible, for use in their schools, while no dictation was attempted with the Separate schools. The Public School Board of the city unanimously refused to accept the mutilated Bible ordered by the Government, especially as it had been compiled to suit the Catholics. (Cheers.) They were bound to maintain the rights of an open Protestant Bible. (Cheers.)

Rejoiced indeed would we be if the Catholic Separate Schools of Ontario stood on the same plane as the national system. For this we have long striven and thus far fruitlessly contended. Mr. Hughes is too ignorant to be a School Inspector if he believes himself saying that "every Roman Catholic was made by law a primary supporter of the Separate Schools." The loquacious Inspector would find great difficulty in telling us when such a law was enacted, and what are its provisions *verbatim et literatim*. We never believe in taking law second-hand from any man, however high his attainments in jurisprudence. When a legal enactment is referred to, we desire specific allusion, and it needs be copious recital, to understand its provisions. We are ever slow in imputing motives. But from what we know, from what our readers know of Mr. J. L. Hughes, we have arrived at the conclusion that we are justified in accusing him of a willful distortion of fact and a deliberate misstatement of law in declaring that Catholics in Ontario enjoy privileges and immunities in the matter of education, which place them on a higher plane in these regards than their Protestant neighbors. Catholics, we have again and again shown, do not in this Province enjoy even equality with non-Catholics in the matter of education. Their privileges are few and restricted, in many cases unavailable, their grievances many and crying, at every step retarding their progress. Mr. Hughes knows all this, but truth-telling is not his weakness, for it serves not his purposes. His Bible story we have already dealt with, and will not trouble our readers with its repetition. The story is worthy the Inspector, and the Inspector the story.

#### PERSONAL.

His Lordship Bishop Walsh, accompanied by Rev. Dean Wagner, of Windsor, Rev. Dr. Kilroy of Stratford, Rev. John Connolly, P. P., Biddulph, and Rev. James Walsh, of the cathedral, left on Monday for Quebec to attend the ceremonies consequent on the conferring of the biretta on Cardinal Taschereau.

Parents who are ignorant of their duty will be taught by the misconduct of their children what they should have done.—J. E.

#### THE TWELFTH OF JULY.

The celebration of the twelfth of July acquired this year some additional zest from the anti-Home Rule triumph in Britain. The Canadian Orangeman is as intense an opponent of Irish national rights as his brother in Derry or Belfast. He looks on the establishment of an Irish Parliament as the very enthronement of Romanism on Irish soil. He has so long enjoyed the fruits of exclusiveness, so long fattened on the spoils that pertain to ascendancy, that he dreads the inauguration of a reign of justice and detests the very mention of equality. Champion, as he affects to be, of "civil and religious liberty," he knows and demands and insists upon no other liberty but that of persecuting his Catholic fellow-subject. Loyal and superloyal as he loudly proclaims himself, his loyalty is to be measured by the subservience of the Crown to his purposes and his demands. We have at all times held that the Orangemen in Canada and the Orangemen in Ireland differ in no form or degree in the odiousness of their professions and the wickedness of their purposes. The Irish Orangeman is, if anything, less crafty than his Canadian brother, who has so often succeeded in inducing Catholics of the half-hearted and weak-kneed type to promote his cause and secure his success. The Orangeman of Canada is in the hands of clever tacticians who use him to keep "Romanism" in check, by depriving, in the face of simulated Orange threats, Catholic citizens of their just portion of public and official recognition. Let a Catholic name be, for instance, suggested for a vacant judgeship and at once some lodge is called on to denounce the growth of Popery, and menace the government with ruin, if the appointment of a Papist to the bench be made. Let a Deputy-Minister fall vacant and a howl at once ascends from a thousand Williamite throats against Papal intolerance and despotism, and the government is inundated with threats if the vacancy be given to a qualified Catholic applicant. Thus does Orangism put in its work in Canada. Any one who even casts a glance at the names of the leading spirits of the demonstrations of this year of grace will at once see that the politicians, and none but politicians of the most disreputable character, had the celebration in their control. "Senator" Clewose was the presiding genius both at Ottawa and Kingston. The celebration in the former city took place on Sunday, the 11th, where, in an unfinished conventicle called the East End Methodist Church, a Rev. Mr. Hardie preached from the text taken from Jude:

"It was needful for me to write unto you and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints."

He began by graciously assuring his hearers that they were not Pagans or Mahomedans, but citizens of a Christian country, and as such invited them to examine the form of faith so prevalent among them—Roman Catholicism. He was sorry to admit that this was an ancient and potent religion which presented itself, he thought, in too formidable and aggressive a character. He then laid siege to, assailed, and to his own satisfaction, no doubt, demolished, papal infallibility, transubstantiation, and auricular confession. He held up Wycliff and Luther as heroes, and, needless to say, gave his ready, eager and willing hearers a full piece of his mind on indulgences, purgatory and clerical celibacy. Conventual establishments he denounced as an evil, and prayed for a new set of politicians who would grant government inspection of convents. With a condescension as surprising as it was uncalculated for, and as wholly unappreciated, Mr. Hardie placidly avowed that he had no contention against "the poor Roman Catholic, God bless him." As well might the red-handed house-breaker assure the victims of his violence of high regard and extreme good-will—the midnight assassin proclaim to the world his innocence of heart and purity of purpose, as preacher Hardie invoke a blessing on people whose extirpation is his object. "They (Catholics) were not," said he, while this mock blessing was still warm on his lips, "they were not to be trusted, they would fool you every time."

In Kingston, which the Orangemen love to call the "Derry of Canada," there was a more noisy demonstration than at Ottawa. Orange contingents from all portions of Eastern Ontario flocked to the old Limestone City. Brother J. Gallagher is said to have welcomed the Ottawa delegation, as an evidence that the society still lived and flourished in the Dominion Capital. He bade them welcome in the name of Kingston's Orangemen, who were, he affirmed, ever true to the tradition of "No Surrender." Yes—true they are, those Kingston Orangemen, to the tradition of "No Surrender" to the claims of good citizenship, the dictates of patriotism, the teachings of Christian charity, and the requirements of the country they pretend to love.

Not less enthusiastic were the Toronto Orangemen than their brethren of the Limestone City. The prospects of a civil war in Ireland, by means of a repressive Tory policy, has evidently whetted the appetites of the Canadian brethren all over the country. In the speeches on the subject there was everywhere to be noticed strict adherence to the resolution which at the last meeting of the Grand Lodge was unanimously carried, amidst the greatest enthusiasm: "That this Most Worshipful Grand Lodge of British North America takes this opportunity of declaring the continued loyalty of the Orange Association in Canada to the British crown and unity of the empire, and our determined opposition to the Gladstonian attempt to pande to the solicitations of the Parnellites and other disloyal parties throughout Ireland and the British dominions in general; and we hereby pledge ourselves to aid and support the Loyalists of Ireland by men and means (if necessary) in their struggle to maintain the integrity of the Empire and their civil and religious liberty. We also suggest that a special committee be now appointed by this Most Worshipful Grand Lodge to practically carry out their wishes in this respect by any legitimate means that may be obtained by them and placed at their disposal."

In this resolution Canadian Orangemen placed itself fully, clearly and unambiguously on record. From that record it will not depart. The friends of Irish self-government, knowing the position of this exotic and abominable institution, should, by its opposition to the cause they have at heart, be moved to greater efforts, and to redoubled courage in the pursuit of justice for Ireland. When the enemies of freedom and of Christian patriotism declare themselves on one side of a controversy, no good citizen can fail to perceive where lie right and truth and justice.

#### EDITORIAL NOTES.

The total popular vote in the British elections stood on Thursday last: for Home Rule 1,382,118, against 1,455,958.

Eight thousand Orangemen have cabled to England a set of resolutions denouncing Home Rule. No one expected anything better from the Australian Orangemen. They are the same the world over, these disciples of hate and worshippers of horror.

On Monday, the 19th inst., at 5 p. m., the clergy of the diocese of Ottawa assembled in the Academic Hall of the College, presented their new Archbishop with a congratulatory address, to which suitable reply was made. After His Grace's withdrawal the clergy resolved to present him with an archiepiscopal cross valued at \$550. The address of the Catholic laymen of the city elsewhere published was accompanied by the gift of a magnificent coach, horses and trappings, valued at \$2,000.

BARON DOWSE is like all the other Irish judges of whom we know anything, not only intensely anti-national, but ever ready to go out of his way to do injury to the Irish cause. Speaking at Tralee the other day he declared that "Ireland was never in a worse condition than now at the present assizes. He could not be a party to calling peace when there was no peace." Baron Dowse was evidently eager to strike a blow at Home Rule, and the local disrepute in Kerry gave him the occasion he wanted. With the sole exception of the "loyal minority," all Ireland is at peace—Baron Dowse to the contrary notwithstanding.

At the last general election in Italy there was as usual a great number of abstentions. Thus, in Piedmont, out of 309,230 electors, only 156,840 voted; in Lombardy, out of 318,246, 164,600 exercised the right of suffrage. In Venetia, out of 216,821 on the list, but 107,128 approached the polls. In Sicily the list reached the number of 168,921, the poll 105,390, in Sardinia out of 34,021 qualified electors, 18,130 used this privilege. In Rome, however, the vote cast was proportionately large, 52,047 out of 63,621 electors casting their ballots.

The defeat of Mr. T. M. Healy for South Derry is a cause of genuine regret among Irish Nationalists. At the last general election the voting in this constituency stood:

Healy (Nationalist).....	4,723
McAlmont (Tory).....	2,341
Findlater (Liberal).....	1,816
Majority for Healy over both.....	566
At the election held last week the poll showed the following result:	
Lea (Unionist).....	4,733
Healy (Nationalist).....	4,629
Majority for Lea.....	104

THERE has been some talk of providing a constituency in Manitoba for Mr. Goldwin Smith. But the Toronto News disposes of this suggestion in a manner that must find favor with all good citizens of Canada: "Their discretion in the selection of a locality remote from Toronto is to be commended. G. Smith is one of those persons who is best liked where he is least known. The Northwest Territories or British Columbia

would be still better." Mr. Smith's principles are very much akin to those of the late lamented Big Bear, Miserable Man, and Bad Arrow.

A NEW YORK despatch dated the 15th says that the news that the Grand Master of the Grand Lodge of Masons of Quebec has issued an edict severing all intercourse with the grand lodge of England has created much interest in masonic circles there. The grand lodge of England refused, we are told, to cut off three English Montreal lodges, which refused to affiliate with the grand lodge of Quebec. A prominent New York mason is credited with saying that the New York and all other grand lodges in the United States will join in the edict and sever relations with the interdicted grand lodge. So much for masonic fraternization. Evil principles cannot hold men together and the future of masonry is entirely one of disintegration.

MR. LABOUCHERE says that were he an Irishman not a vote would he give in favor of justice to Englishmen, till Englishmen were prepared to do justice to Irishmen. He adds that the only thing necessary to make obstruction a success is that the eighty-six Irishmen take a moderate interest in the affairs of the nation and that the English Radicals act with them. He declares that if the latter act cordially with the Irish Home Rulers no procedure that can be framed by the mind of men will render it possible for the Parliamentary machine to work till justice be done.

MR. HEALY explained his defeat in South Derry by saying that the Catholics are nine hundred behind on the register and the majority against him was not two hundred. The No Popery cry defeated him. "The Presbyterian ministers," he adds, "took alarm lest the Belfast Queen's college, which is in the hands of Presbyterians, should be taken from them under Home Rule. They also feared for their pockets, as they derived their substance from a fund arising out of investments in land. It was a natural though an unfounded alarm. They moved heaven and earth to arouse sectarian apprehensions and succeeded in exacting more implicit political obedience than I have ever seen yielded to the much abused Catholic priests. Mr. Sexton's victory hurt me, for the reason that when they saw Belfast falling to us they thought the heather was on fire. Besides the election was taken on an expiring register, and most of the deaths and changes of residence occurred amongst our friends. On a new register and at another time of the year I will win at a canter."

#### THE C. M. B. A.

The meeting of the Grand Council of this society, to be held in Stratford in the early part of August, promises to be a most important one. Many subjects will be brought up for discussion having an important bearing on the future of the association, and we doubt not the members, many of whom are among the most prominent and respectable citizens of the places in which they reside, will come to decisions calculated to extend and perpetuate the organization. The officers during the past term have one and all performed their respective duties in a very satisfactory manner. To the Grand Recorder belongs the duty of performing the most onerous work, and this work has by Mr. Brown been attended to in a most careful and painstaking manner. To Mr. Brown's earnest efforts on behalf of the association may be in a great measure attributed its present flourishing condition. He richly deserves re-election for the position of Grand Recorder, and we trust he will be given that office for the coming term.

#### LA BONNE STE. ANNE.

A STRIKING MIRACLE AT THE SHRINE OF BEAUPRE.

Quebec, 16th.—A great sensation was created throughout the city last night by the announcement that a very striking miracle had occurred at La Bonne Ste. Anne in the presence of 700 pilgrims from St. John's suburbs, who went down to the shrine yesterday under the direction of their cure, Rev. Mr. Plamondon. A Miss Labrie, one of the pilgrims, who for 30 years had lost the use of her legs from paralysis, and who, on going down had to be carried from the boat to the church on a chair, rose up, it is said, in the sight of all after mass, at which she had taken communion and venerated the relics of the saint, and walked back to the boat without assistance. This fact was announced to Rev. Mr. Plamondon by Miss Labrie herself, who ascended to the hurricane deck for the purpose, and after satisfying himself that the cure was really a certainty, the rev. gentleman requested the pilgrims to join in singing the Magnificat. He also announced that on the return of the boat to town a solemn Te Deum would be chanted at St. John's Church, and last evening the sacred edifice was densely crowded while the noble hymn of praise and thanksgiving was sung, and the bells of the church proclaimed in their most joyous tones the glad event to the community.

Rev. Father Teefy, M. A., of St. Michael's College, Toronto, has been transferred to Plymouth, England, where the order of Basilians, of which he is a member, have a college.

#### OTTAWA'S ARCHBISHOP.

##### An Imposing Demonstration.

Ottawa Free Press, July 12.  
The Basilica yesterday afternoon was the scene of the most interesting event that has taken place within its walls since the funeral service of the late and first Bishop Guigue. Archbishop Duhamel has returned home, and was warmly met by all classes of his diocese. The church was most magnificently decorated, and the grand altar, with its many statues, the noble ceiling of blue studded with gold stars, stood out in bold design. The St. Anne's band, as might be anticipated, was present on the occasion, as was also the "Lyre Canadienne." The building from the floor to the topmost gallery was densely crowded, not only by Catholics, but by those of other denominations anxious to pay personal honor to His Grace as a man whom they held in the highest esteem. The chairman of the various Catholic committees, consisting of Mayor McDougall, W. H. Barry, Ald. Durocher, F. R. E. Campeau, Ald. Durocher, Hon. R. W. Scott, Ald. Heney, Post Office Inspector French, Dr. St. Jean, ex M. P., J. A. Olivier, J. Dufresne, S. Drapeau and Jos. Tasse were provided with select seats in the building.

##### HIS GRACE.

entered the building a few minutes after 4 o'clock, attended by a long retinue of clergy in full canonicals, and assumed his place on the Archbishop's throne, when the following address was read by Hon. Senator Scott:—  
To His Grace the Most Reverend J. T. Duhamel, Archbishop Elect of Ottawa: May it please Your Grace.—The Catholics of the city of Ottawa recently heard with much pleasure and gratification that the Holy Father had elevated the Episcopal See of Ottawa to the rank of an archdiocese, and had conferred on our beloved Bishop the high distinction of archbishop of the newly created Ecclesiastical province.

For this signal mark of favor we ask your Grace to convey to the Holy Father our grateful thanks.

We unite with joy and gratitude this well-merited recognition of the ability and zeal exhibited by your Grace in the discharge of those exalted duties pertaining to the head of this diocese.

Twelve years ago your Grace was chosen as the second Bishop of this widely extended and important diocese, following in succession that learned and holy man, the Right Reverend Bishop Guigue, whose memory we all revere.

That good and zealous prelate had laid the foundations of many churches, religious houses, schools and asylums for the poor and the fatherless in the twenty five years during which he was the chief pastor of this diocese.

It has, however, been reserved for your Grace to perfect, increase and beautify many good works that our first bishop had left complete and undone.

That your Grace has fulfilled the holy mission assigned to you by Divine Providence is abundantly testified in the improved condition of the diocese and by the love and esteem entertained for their good by the Catholic children, irrespective of race and nationality.

It is gratifying also for us to remember that even those of the community who do not recognize your spiritual character, do not fail to accord to your Grace that respect and admiration awarded only to the good and the just.

Again, expressing our congratulations on this joyous occasion, we earnestly pray that your life may long be spared to watch over the flock committed to your wise and tender care.

Ottawa, July, 1886.

##### HIS GRACE REPLIED.

In the following words:—

The feeling which prevades your eloquent address is a feeling of legitimate joy, finding its source in God and His greatest glory, its motive in the interests of religion, the honor of the church, the welfare of the faithful and of the whole country, numbering in the ranks of its hierarchy, one cardinal and two new archbishops. Your joy springing from such ennobling sources is destined to be lasting, and should indeed be shared in your chief pastor. Another note echoed through your congratulations, gratitude mingles with your gladness, and this most noble feeling stirs most deeply still the heart of your archbishop elect. Casting a glance at the immense country, I see our people increase and multiply, religion, progress with this increase and extension of the Catholic hierarchy while Catholic institutions and Catholic works of charity spread their beneficent branches over the whole extent of the country. Truly, the blessing of God has accompanied our labors, like those of the Hebrews of old. Having God for us, we have been invincible; for, if God be with us, who can prevail against us? *Si Deus pro nobis quis contra nos?* Thanks to His powerful protection, the church of Canada has made a stride in the way of that true progress which insures the welfare and happiness of all. But to Jesus Christ be all glory; let our hymns of thanks ascend towards the throne of the adorable Trinity. Praise also to the Immaculate Virgin, patroness of this church and of the diocese. Gratitude and lasting fidelity to the church who has nourished us with the milk of her faith, and in whose bosom we have grown strong. Love and devotedness to the great Pope who deigns so efficaciously to promote our most cherished interests, while in governing entire Christendom, he gives to the world an impetus not less powerful than certain, in order to procure for all nations, necessary security and bring all men to the haven of eternal salvation. Honor likewise to those before us, began to labor in this vineyard of the Lord. Special honor to the illustrious and much regretted Bishop Guigue founder and first bishop of the diocese. In placing us on the Episcopal throne as his immediate successor, Providence has given us a larger part in the work of the advancement of this diocese; and, if it has been ours to labor therein according to our strength and means, we have besides this, as your pastor, the great satisfaction of bearing testimony to the generous share you have thereto contributed by your lively faith, your Christian virtues, your devotedness and your sacrifices of every nature. Speaking two different languages, we have labored together with one accord to further

the interests of God, of the Holy church and of religion—interests which are the common good of all. Heaven has blessed our efforts and has thereby imposed upon us the obligations of perseverance and union, that thus a fresh impulse may be given to our labors and that the good so well begun may be happily and efficaciously accomplished. The Immaculate Virgin has always been, and she always will be, our powerful patroness; with her for guide and teacher let us, like the Christians of Jerusalem, form a bright unity of heart and soul. Jesus Christ will be glorified in our midst by our observance of the law of mutual charity, not only among ourselves, but with our separated brethren, desirous of living in good harmony with us. We shall then show ourselves worthy children of the church which unites so many different nations, and we shall likewise merit God's continued blessings and the favors of His first representative on earth.

Correspondence of the Catholic Record.

#### JUBILEE MISSION AT OSCEOLA.

A week of extraordinary graces has just finished here. From July 4th till July 11th a mission for the Jubilee was conducted in our parish by the Reverend Fathers Xavier Sutton and Andrew Kenny, two members of the Congregation of the Passion, worthy children of the great St. Paul of the Cross. The Fathers came here from Pittsburgh, Penn., and ours was the first of a series of three missions which they have been engaged to preach. The second one of these was going on at Renfrew, and next week the third one will be conducted at Pakenham. The results of the mission here have been far beyond expectation. We are all grateful to the Rev. Fathers of the Passion and to our Rev. Pastor, Father Devine, to whose zealous foresight is due the visit of the Fathers to Canada.

The discourses of the Fathers, the eloquence of which was equalled only by their solidity, were listened to by large congregations every day of the week. Low mass at seven o'clock a. m., followed by a short instruction on the Passion of our Lord, another at 9 a. m., followed by a sermon; in the afternoon at 3 o'clock an instruction for the children, and at 7 p. m. the Rosary, followed by an instruction on the Sacrament of Penance, a sermon on the great truths of religion, and Benediction of the Blessed Sacrament—such was the daily programme of the mission.

Rev. Father Kenny left on Saturday afternoon to open the Renfrew mission, and was accompanied to the station at Cobden by a large number of the congregation. On Sunday morning after mass Rev. Father Sutton addressed the congregation in a touching and eloquent sermon in which he commended them for the way in which they had attended the mission and exhorted them to persevere in the good path upon which they had entered, always pushing forward to greater perfection, relying on the powerful grace of God. The rev. gentleman's apostrophe to the crucifix, before imparting the Papal Benediction, drew tears from many of those present. Benediction of the Blessed Sacrament, followed by the *Te Deum*, closed the exercises of the mission, after which crowds of the parishioners might be seen thronging the sacristy and the presbytery to say a particular farewell to him who had benefited them so much during the week, and receive a particular parting blessing from his hand.

On Sunday afternoon Father Sutton drove to Renfrew, to rejoin his colleague, Father Kenny. He was accompanied to the limits of the parish of Osceola by a numerous procession of the parishioners. On arriving at the boundary of the parish, John Dooner, Esq., Warden of the county of Renfrew, and Reeve of the township of Bromley, addressed Father Sutton, thanking him in the name of the congregation for his zealous work during the past week, and bidding him farewell, hoping, however, that at no distant time in the future the rev. Father and his self-denying colleague would once more conduct another mission to the crucifix, before imparting the Papal Benediction, drew tears from many of those present. Benediction of the Blessed Sacrament, followed by the *Te Deum*, closed the exercises of the mission, after which crowds of the parishioners might be seen thronging the sacristy and the presbytery to say a particular farewell to him who had benefited them so much during the week, and receive a particular parting blessing from his hand.

The rev. gentleman then pursued the road to Renfrew, where he and Father Kenny are again engaged in their truly apostolic labors this week.

A sufficient indication of the success of the mission at Osceola is the fact that over five hundred persons approached the sacraments of Penance and Holy Communion during the week.

It is to be hoped that the Passionist Fathers will come again soon to Canada and often repeat their visit. Long ago famed as missionaries in the old world and also in the United States and in South America, this has been, we might say, their first visit to Canada. The abundant fruits which it is bearing makes us pray not only that they will visit us again, but that before long a house of the zealous sons of St. Paul of the Cross will be established in Canada. P. T. R.

THE HOME RULE QUESTION.—At a meeting of the R. C. congregation in St. Thomas on Sunday afternoon, for the purpose of taking action to support the cause of Home Rule for Ireland, Rev. Father Flannery was appointed Chairman and Treasurer of the fund that may be subscribed, and Mr. D. Coughlin, barrister, was appointed Secretary. After brief addresses were given by several of the gentlemen present a resolution, proposed by Mr. D. J. Donahue and seconded by Mr. J. T. Coughlin, of Glenworth, favorable to the cause of Home Rule, and pledging the meeting to do all in their power to strengthen the hands of Parnell and Gladstone in their struggles to secure Home Rule for Ireland, was unanimously carried. A subscription list was then opened, and about \$100 was subscribed in a very short time. Father Flannery, J. H. Price, S. B. Pocock, D. J. Donahue, Thomas Kelly, James Brady and J. T. Coughlin were appointed a committee to solicit subscriptions. The meeting then adjourned for one week.