IC NEWS.

one thousand Jesuits in nd Canada. to be erected in New Mgr. Dupanloup. thousand colored Cath-of New Orleans. umber of German Cath-

f St. Joseph's College, a military organization nards of the Blessed Sac-

ave thirty-nine Churches we of which are German, ne Bohemian, and one

llege, London, there are

ents preparing themselves I, with the intention of naries to the negroes of pagans of India. to know. Hence the itellect is of no use unless the training of the will.

religion is vanity. Cathedral at Pisa, Italy, bronze lamp—a group of pended at a vast distance g, which, tradition says, hint of the pendulum.

urch built by Lady Stapleical college in connection e use of exiled German ened at Ditton, Lancashire,

aring society has been or-Mary's Catholic Church, s, with a membership of the We think our own city of such a society, judging pressions one hears on the mes, from very young per-

bishop of Liverpool, with

has made marked progress in during the past fifty years.
were only 477 priests and Now there are 1,903 priests There were no monasteries, colleges in 1829, but in 1869 colleges in 1823, but 1833, ixty-seven monasteries, 232 twenty colleges, and a furhas been made since 1869, mount of it is not reported.

Gregorian chant is soon to be as in the Catholic Church by on of official editions of plain on of official editions of plain prepared under the super-Sacred Congregation of Rites, is been in hand nearly twelve IX. restored in the Church liturgy, and under Leo XIII. e re-established the unity of et a not very remote day.

at a not very remote day. bishop of Rennes, in address-ts on the subject of the pro-cation law, says:—"These nes press imperiously upon the necessity of being prudent as ous. It is not an hour we can ctively; but you will under-bely the presents of never castbsolute necessity of never cast-e reserve demanded by your nd good of souls, and the gra-

goes to constitute a gentleman goes to consultate a goes to c the generosity and forbearance, r and consideration—these qualiof them come by nature, some hay be found in any rank, some re a direct precept of Christi-ohn Henry Newman.

LIEUT. WISEMAN.

new of the late Cardinal-Archriseman, a most gallant soldier, in in the Afghan war. Lieut. tof the 17th Regt. of Foot, took he skirmish of the 2nd ult. at Fut-It was his business, with his v, to sustain the brunt of one of n attacks; and on the order being charge with the bayonet, Wise-tanced his men in the run, made for the enemies' standard-bearer, for the enemies standard-bearer, ne slew, and captured the flag-as a furious struggle on the spot, brave officer, being left without and retaining only three or four and retaining only three or four nost daring ef his soldiers, fell covth wounds. It is thus that Cathodis poured out prodigally on every here the honor of the country is at -Catholic Times.

NIHILISM.

lism, says a foreign writer, is not a nsm, says a foreign writer, is not at which represents the wild craze of ty, but a term which signifies the dis-t of the many. The millions of n malcontents are not Nihilists in use of working to overthrow religion ciety, as we understand these things, ey are so in their desire to improve the whole Russian system, with its superstitions, which do duty for re-, and its corrupt mal-administra-cruelties and military oppressiveness, stand in place of gove

RUSSIAN PERSECUTION.—Priests are he outcasts in Prussia, and may, with ct impunity, be ill-treated in a way one else would stand. As an nce, our contemporary, the Germanic, es the case of Father Benjamin, of es the case of Father Denjam, or erenburg, in Western Prussia, who, t a fortnight ago, was suddenly ted and sent to prison without any on for it being arsigned. After being in jail for nearly a week, without so h as knowing what he was charged, he was taken before a police magisand accused of complicity in a crime hich he had not the remotest idea. It soon found out that this was a case of aken identity, and the magistrate, n Father Benjamin being brought up remand, coolly told him, "You may you are not the man I want." In this the poor priest was kept in close conthe poor priest was kept in close comment for ten days, and the only redress in to him is an application to the Minro of Justice, who will probably do hing but ask the magistrate to be a little careful another time. - London Uni-

Our Cemetery.

[FRIDAY, JUNE 27.]

WRITTN FOR THE CATHOLIC RECORD. We enter the gate with a soft, light tread. And a heart that is hushed and still, With a voice that sinks to a whisper low, And thoughts that unbend our will.

For we walk 'mid the graves of the silent dead,
'Mid the friends that were ever dear,
Whose race is run, who are resting now
In this silent city here,

Weary of life, its sorrows and trials, Its doubts, temptations, and fears, With folded hands, they have gone to res And joined the sleepers here.

Do they think of the loved ones left behin In this world of trouble, sin and care, Who must fight the stern battle of life, Ere they rest beside them here?

We wander on and the great white cross Gleaming, upright, in the centre stand Telling the faith, the hope, and the light, Of this quietly sleeping band.

We pass the graves of many dear friends That have long since gone from our sight, Whose resting place is marked by the stor Or monument tall and white. Placed here by the hand of a loving child,

By a mother or sister most dear, Who often turn with a yearning thought To the quiet slumberer here. But we've passed them all, we turn again With many a whispered prayer For the friends we love—that the after life for them may be bright and fair.

We pass through the gate with a thoughtful

For the map be bright and fair.

We pass through the gate with a thought to beart
For the lesson learned here to-day,
Tangering only to add our deep "Amen"
To the "Requiseed" in page.

St. Thomas.

THE MODEL MAN.

THE RELIGIOUS ELEMENT IN HUMAN ANTURE.

LECTURE BY BISHOP RYAN.

This century, like all the centuries past, has its great triumples and its great faults.
We ought to redor a possible as our sense of high with permit, in harmony with the century. It is our century. We ought to do and it is in our power, each in his oward, the century of the century. It is our century. We ought to do and it is in our power, each in his oward he day that exists, but from that quality of gard had in the future. Now the great danger in this interesthemetury seems to me to arise not simply from the immortality that exists, but from that quality of gard apthy which may destroy the very basis of all morality. In every age if has been deemed necessary to appeal to the motives which religion folds forth as means to oppose the torrent of human passion,—the more on siled with all these religions in fluences? The religions element is necessary to appeal to the motives of fear and love of God and gratitude to God; and if the world has been so misled with all these religions in fluences? The religions tellenciat is an element in our natures as real, and more deep perhaps, than any other. Let it be taken away by an undermining infidelity, and what are the unbelievers to give the forligion from the intention of the future of the course of the controlling forces of religion?

They may offer education. Educacian in fluences? The religions element is not sundy the religion folds for the secontrolling forces of religion?

They may offer education, Educacian in the tawn of the future is deprived of those potent in fluences? The religions tellenciat is an element in our natures as real, and more deep perhaps, than any other. Let it be taken away by an undermining infidelity, and what are the unbelievers to give the formation of the passes o controlling of human passion. The last man in the world, following out consist-ently his principles, the last man to op-pose education and the diffusion of know-ledge should be the Catholic. And for be the Catholic. And for He being thoroughly convinced, more deeply convinced than any other man of the truth which he possesses, other man of the truth which he possesses, the religious truth, is perfectly fearless, knowing that no truth can arise in philosophy to oppose the truth which he has from revelation. [Applause.] Nothing can be philosophically right and religiously untrue, and therefore in proportion to we untrue, and therefore in proportion to my certainty of the religious truth that I possess is my fearlessness of any truth arising sess is my fearlessness of any truth arising in any sphere whatever to contradict this truth. [Applause.] And when I say that education cannot take the place of religion in controlling human passion, I do not depreciate the value of education itself. I confine it to its sphere and praise it in its

which was asked in his day, and which is asked with interest in our day. Once, taking his disciples apart, he said: "Who do men say that I am?" Men are divided now as they were divided then. All outside of orthodox Christianity deny his divinity. The question is of infinite importance. The church of Jesus Christiands alone in biography. He had no model in antiquity; he has had no successful imitator since. Behold the revolution which this marvellous being has effected in the world! Not merely the religious aspect of the affairs of men, not merely the relation between the soul and God, but arts, arms, every department of civilbut arts, arms, every department of civilization, every relation of man was effected by the establishment of Christianity, by

> membered and Alexander was remembered, and Christ remembered, the Emperor, then an exile at St. Helena, reproached the speaker, and gave as his reason that Alexander and Caesar were remembered. as dead men, and that he, too, Napoleon, would be remembered as a man that was dead, but that Jesus Christ was rememberdead, but that Jesus Christ was remembered and loved as still a living being by millions of Christians who were ready to die for him. [Applause.] Time, which tries men, which discovers imposture, has only added glory to our divine law. Central christs with the control of the

buty after century proclaims him more perfectly this equality, this Divinity. But some may say, how can I accept it? it not a degradation of Divinity to ome upon this earth even to be a model omen? Certain it is that the pagans did control of the contro not think the idea preposterous, and this proves that it was a tradition among the

from above their heights, "This is my beloved Son: hear ye him." Ecce homo! Behold the man! Behold the model, and in him the perfection of all humanity, all that is glorious in heaven and in earth! Such is this teacher and this model, and we have need to look to him this aimetenth century in which he lived looked at him as their model and teacher. "Christ and him crucified" is to be preached to dark the sundant of this model man, in him crucified" is to be preached to dark the sundant of this model man, in him crucified" is to be preached to dark the sundant of this model man, in him crucified" is to be preached to dark the sundant of this model man, in him crucified in the crucified in the case of the poventy; and no man dared to revile the poor and at the same time to say that he respected the poor and at the same time to say that he respected the poor and at the same time to say that he respected the poor and at the same time to say that he respected the poor and at the same time to say that he respected the poor and at the same time to say that he respected the poor and the poventy; and the private the poor and it has the bolivine Lerd, for he was poor. He had identified himself in every way with the suffering and the afflicted, and his words suffering and the afflicted, and his words were; "I was sick and in prison, and ye visited me." Oh! that the men of this age, said the speaker, would understand that in the study of this Divine character, in the case of Jesus is inexhaustand that the mercy of Jesus is inexhaustand that the same time to say that he respected the hear the Divine Lerd, for he was poor. He had identified himself in every way with the suffering and the afflicted, and his words suffering and the afflicted, and his words because the poor and at the same time to say that the same time to say that the same time to say that the same time

Eminence said:
"On this day the Church commemorates Emmence san:

"On this day the Church commemorates two holy Popes, who had a share, though an unequal one, in propagating the Faith in our island, St. Eleutherius, in the second century, and St. Augustine, in the seventh, the former at the prayer of Lucius, King of the Britons. St. Eleutherius sent into Britain Fugolus and Daman, two learned and holy men, through whose ministry the King and many of his subjects, received the Faith.

"Four hundred years had scarcely elapsed since the glorious death of St. Eleutherius, when a second Apostle of Britain ascended from the world on the same day to the abode of eternal bliss. We cannot but be struck at this circumstance of our two Apostles' names appearing thus

cannot but be struck at this circumstance of our two Apostles' names appearing thus together on the Calendar; it shows us that God has His own special reasons in fixing the day for the death of each one among us. These providential coincidences are are not unfrequently noticed in the liturgical cycle. What a beautiful sight is this which is brought before us to-day of this first Archbishop of Canterbury, who, after honoring on this day the saintly memory of the Holy Pontiff from whom England first received the Gospel, himself ascended of the Holy Pentiff from whom England first received the Gospel, himself ascended into Heaven, and shared with Eleutherius the eternity of the Heaven's joys. Who would not acknowledge in this a pledge of the predilection wherewith Heaven has favored this country, which after centuries of fidelity to the Truth has now for three

British Christianity joined the new converts, and England merited to be called for long ages 'the Island of Saints.'
"The history of St. Angustine's Apostolate in England is of a thrilling interest.

The landing of the Roman missionaries, and their progress through the country to the chant of the Litany; the willing and almost kind welcome given them by King Ethelbert; the influence exercised by his Ethelbert; the influence exercised by his Queen, Bertha (who was French and Catholic), in the establishment of the Faith among the Saxons; the baptism of ten thousand Neophytes on Christmas Day, and in the bed of a river; the foundation of the Metropolitan See of Canterbury, one of the most illustrious churches of Christendom by the holines and public doings of its Abchishary, year

century in which he lived looked at him as their model and teacher. "Christ and him crucified" is to be preached to-day to Jew and Greek as the power of God and the wisdom of God.

The question that first presents itself to us in examining this model is the question which was asked in his day, and which is asked with interest in our day. Once, taking his disciples apart, he said: "Who do men say that I am?" Men are divided now as they were divided then. All outside of orthodox Christianity deny his On Sunday, May 24th, His Eminence the Cardinal-Archbishop, preached at his Pro-Cathedral at the High Mass. His Eminence said:

"On this day the "On this day th that 300 years' possession could never give heresy any claim to a country which was led astray by seduction and violence, and which has retained so many traces of its ancient and deep-rooted Catholicity."

REJOICING IN CLAR

From all parts of Clare comes the cheering news of rejoicing on recept of the news that O'Gorman Mahon was elected member of Parliament. We take the following which is a fair sample of the feeiing all over the country, from the Clate Example:

For immery years had seed of service the Fails.

For any of the seed of the work of an intervention in the time of the country, from the Clark Experiment, when a second Apostle of Edwin and the same days to the abobe of eternal bis. We for the amount of the work of the country of the countr ingratitude is not in the breast of a Cane man. It is not a trait in the Irish charac-ter. The poor man is elected, and at the close of his days he can, and has no object in view but to redeem the past and labor for the land of his birth and of his leve. I deeply regret that the Catholic landlords of my parish have joined the Tory ranks. I am shocked, dismayed; but they may rest assured that it is impossible for them
to row against the irresistible current of

opened for us on the anniversary of '82. . 40+ .

Irish patriotism. I ask you now to give one cheer for The O'Gorman Mahon and our Irish Parliament, which must be

row against the irre

in a mirror, we should see the perfection of virtue, to this cry comes an answer from above their heights, "This is my beloved Son; hear ve him." For Lord 1 and no man dared to revile the poor and loved Son; hear ve him." For Lord 2 and no man dared to revile the poor and loved Son; hear ve him." For Lord 2 and no man dared to revile the poor and loved Son; hear ve him." For Lord 2 and no man dared to revile the poor and loved Son; hear ve him." For Lord 2 and no man dared to revile the poor and loved Son; hear ve him." For Lord 2 and no man dared to revile the poor and loved Son; hear ve him." For Lord 2 and no man dared to revile the poor and loved Son; hear ve him." For Lord 2 and no man dared to revile the poor and loved Son; hear ve him." For Lord 2 and no man dared to revile the poor and loved Son; hear ve him." For Lord 2 and no man dared to revile the poor and loved Son; hear ve him." For Lord 2 and no man dared to revile the poor and loved Son; hear ve him." For Lord 2 and no man dared to revile the poor and loved Son; hear ve him. The lord 2 and no man dared to revile the poor and loved Son; hear ve him. The lord 2 and no man dared to revile the poor and loved Son; hear ve him. The lord 2 and no man dared to revile the poor and loved Son; hear ve him. The lord 2 and no man dared to revile the poor and loved Son; hear ve him. The lord 2 and no man dared to revile the poor and loved Son; hear ve him. The lord 2 and no man dared to revile the poor and loved Son; hear ve him. The lord 2 and no man dared to revile the poor and loved Son; hear ve him. The lord 2 and no man dared to revile the poor and loved Son; hear ve him. The loved Son; hear ve hi

The conversion of the heir of the Dutch house of Keppel to the Catholic faith is certainly a remarkable occurrence. The Keppels came in with William of Orange, and gained their standing in England through the favor of that monarch. They have always been Whigs until now. Viscount Bury, however, chose his polities for himself, and now he has chosen his religion. He is in the present Ministry as Under Secretary of War, and has been called to the Upper House during the lifetime of his father, the aged Earl of Albemarle. Lady Bury, who is a Canadian by time of his father, the aged Earl of Albemarle. Lady Bury, who is a Canadian by birth, has always been a Catholic, and, with her daughters, attend the Oratory Church with regularity. Lord Albemarle is also a man of note and adventure. He was the first Englishman to make his way home from India overland through Russia, and he has published an interesting volume of reminiscences. In earlier days he was understood to enjoy a considerable shares in the smiles of Royalty. It is singular that nearly every British

MORAL INSTRUCTION FIRST.

The lower moral tone that prevades certain classes of our people is undoubtedly the result of our common school system, and it is conceded to be so by men of thought and observation, who, on theory, HOW AN INDIAN DIED GAME.

DEFYING TWENTY WHITE MEN, AND WOUNDING TWO OF HIS ASSAILANTS.

In a mining camp, near Deadwood, Col., the miners were annoyed by the continued visits to their camp by an Indian, known as "Gen. Scott," in the dead of night, who carried off whatever he could lay his hands upon. When evidence was found sufficient to indicate that he was the thief, it was decided upon to capture him. Theredeplorable still is the fact that not only are the scholars left destitute of their duties ent to indicate that he was the thief, it was decided upon to capture him. There to fore, on a fixed day, no one went to work, but all turned out for a sort of Fourth of July, it being known that "Gen. Scott" had fight in him. Twenty-one miners, all well armed, turned out on the hunt. Half a mile above camp they struck the "General's" trail, or the spot where he had descended and ascended the ravine. At this point two of the missing camp kettles were found. He had stolen five altogether and four of them must have been taken from pure cussedness. The trail ran back to the timber hills, and was easily followed. After a slow and careful hunt for a mile and a half, they suddenly got news of the "General." He had discovered them, knew their mission, and was bound to have the first shot. His bullet ploughed a furrow along the scalp of a miner named Chalmers, from Pittsburgh, knocking him over. It was evident that the Indian expected no favors from them, and after his shot there was no intention of granting him any. The fellow had his camp under a ledge of rocks, but while it was a good place to shield him from the weather; it became too hot for hum when twenty men, each taking his own position, opened fire with a revolver, driving three men to cover, and the next they knew he was crossing a valley for the shelter of the timbered hill beyond.

The Indian knew the risk he ran, and as he flew across the valley he zigzagged his course to embarass the riflemen ready to fire. When galled mont, to half the grant made different hims the because of the child the friend, anned Minna Howard. When she was not intention of the same that had not a fire when each taking his own position, opened fire with a revolver, driving three men to cover, and the next they knew he was as leftew across the valley he zigzagged his course to embarass the riflemen ready to fire. When galled mont, to had his agents are the school and ends in bad conduct at ho

she is a nun, a real, real nun! So you see you can be a nun whenever you like.

And now, good bye, dearest Minna. I pray the dear little Jesus in Mary's arms to take care of you—the dear little Jesus, who is the great, great God, for all He is so little."

CARDINAL NEWMAN AND EARL BEACONSFIELD.

A remarkable paragraph is published in an English paper respecting Cardinal Newman and the present Premier in Eng-land, Benjamin D'Israeli. It reads as

follows:— On most Saturday afternoons in the last