APRIL 19, 1884.

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DAME ST.,

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E RIGHT.

He, the King in all His beauty, Whom the prison could not hold, Rose with glittering spear and helmet Gleaming in the sun like gold.

Oh, the rest and deep rejoicing
"After warfare, after toil!
Rest for those who reap the harvest,
Joy for those who take the spoil.

the Very Rev. Father Vincent, provincial of the Basilians, and Father Walsh

S. J., superior of Detroit College.
Besides those above mentioned there came from the diocese of London, Very Rev. Dean Wagner, Rev. Frs. Tiernan, Walsh, McGee, P. Bryan, Gerard, Mc-Keon, Molphy, Schnider, Bauer, Colovin, Lorion, Andrieux, Flannery, Villeneuve, J. Ryan, Scanlan, Dunphy, Cummins.

Grand Rapids, Very Rev. Scheutges, McManus, and Dalton. At nine o'clock promptly the procession of ecclesiastics having reached the College chapel, the Bishop, assisted by Father Bayard as Deacon, and Father Buysey as subdeacon, sang the appropried prayers, and ieacon, sang the appointed prayers, and

Right Rev. Dr. Borgess, of Detroit, waited on by Father Vincent as assistant priest Dean Wagner, as Deacon, and Father Aboulin, sub-deacon. The music was farnished by the college choir, led by Aboulin. Father Cote, to the accompaniment of Professor Gerardot. To say that Father O'Brien, of Kalamazoo, was master of ceremonies is to assure all who know his tact and grace, that everything ran most

At the end of the service His Lordship Bishop Walsh delivered an address to the mar of Assent," when he comes to the question of the existence of God, scorns

for the intellectual nature of man alone can teach man how to be a good citizen, as of the earth in the days of his

# he Catholic Record.



"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

**VOL.** 6.

### WEEK ENDING SATURDAY, APRIL 26, 1884. FOR THE

NO. 289

# CLERICAL.

We make a specialty of Clerical Suits, and turn out better fitting and better finished garments than any Western House.

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> The Resurrection of Jesus. BY H. A. RAWES, D. D.

"Wait for Me, said the Lord, in the day of My resurrection that is to come," Soph. iii.

Bringing life and peace and gladness To His people from the grave, Jesus rose at break of morning Mighty in His strength to save.

Having rested from His labor, Waking from His sleep by night, Morn brought back the Well-beloved, Crowned with many crowns of light.

When the world was wrapped in slumber On the threshold of the day. Then the Warrior-King, from Bosra, Passed on His triumphal way. Treading down the powers of darkness In His anger, He arose With redemption for His faithful, With destruction for His foes.

On the heights His feet, once-pierced, Shone with brightness like a flame; While there hung around His footsteps Heavenly splendors as He came.

Risen Jesus, long the nations Waited with desire for Thee; Now the dragon Thou hast smitten, Now hast made Thy people free.

Glorious One, in dyed apparel, Conqueror by a fearful strife, Thou didst cover heaven with triumph, Bringing gladness, peace and life.

BLESSING OF ASSUMPTION COL-LEGE, SANDWICH.

For a year past the grounds of Assumption have swarmed with workmen, of many crafts, busy with an addition which about quadruples the accommodations of the house. There was hope of finishing it by the end of summer; but building is slow, and months were added to the originally estimated time. At last it was completed, and Wednesday, the 16th inst. appointed by his Lordship the Bishop for the blessing. On that day, as on the previous evening, the friends of the house assembled in great numbers, to take part in the solemn act. In addition to part in the solemn act. In addition to the Bishop of the diocese, and Monsignor Bruyere, there were present, His Lord-ship the Right Revd. Dr. Borgess, of Detroit, and Vicars general, Fathers Hennaert of Detroit, and Joos, of Monroe, the Very Rev. Eather Vincent provin

From Detroit Very Rev. Maes, Secy., Rev. Frs. Wermers, O'Brien, Clarke, C. S.S. R., Kern, C. S.S. R., Krebs, Van Antwerp, Buryse, Van Laune, Marker,

then passed through every apartment of the house, sprinkling them with holy water and reciting the psalms prescribed for such benedictions.

This over, immediately the solemn high mass commenced, the celebrant,

professors and pupils on the value and scope of the work they are engaged in. As we are incompetent to report the discourse and do not wish "Culpa deterere ingeni," we make only this remark. Cardinal Newman in his "Gramthe thought of bringing forth proofs. He will not insult the intelligence of his readers by supposing they need such,— but assuming the great fact he converts the explanation of it into a most cogent

This was the Bishop's method on Wednesday. His first principle was that the Church alone was a complete educator, rich in food. As for the moral, so also alone comprehends the twofold destiny of the human race, and therefore she

natural life, so also of heaven when this mortality shall have put on immortality. She can avoid the overculture of the intellect, producing that bane of nineintellect, producing that bane of nine-teenth century, civilization, the sharper, and yet keep clear of the opposite fault, which ends in ignorance and fanaticism. The exposition of this thesis, illustrated chiefly by history, grew, under His Lord-ship's able handling, into a powerful ap-peal for true Christian education and must prove a great encouragement to must prove a great encouragement to the professors of Assumption to go on hopefully in the great work which engages

them. The time between the end of Mass and the hour fixed for dinner gave the numerous clergy present a pleasant opportunity for renewing old acquantance, and was spent by those who had been pupils of the house, in calling up pleasant reminiscences, and comparing what used to be with the splendid structure just opened. Afterdinner one of the students, in behalf of his companions, read a nicely written address to the ions, read a nicely written address to the Bishop, affectionately thanking him as for other kindnesses, so chiefly for the great favor of coming in person to bless the institution.

The institution.

Very warm acknowledgments were made also to his Lordship the Bishop of Detroit, whose presence and active participation in the ceremony of the morning were only in keeping with the whole tenor of his relations to the College.

Dath melates made happy replies, and

Both prelates made happy replies, and then Fathers Vincent, Scheutges, and others contributed to make the hour pass very agreeably. A number of the students, organizing themselves into an impromptu choir, in one corner of the dining room, sang some very amusing songs, and filled the company with merriment.

merriment.
At the end, the Superior very warmly thanked their Lordships, and the Very Rev. and Rev. Clergy for the honor done the house by their presence, and courageously expressed the hope, that before many years he would be able to invite them. many years he would be able to invite them all back to assist at the opening and blessing of all that now remains unbuilt of the original grand plan of Assumption. We cannot close this already too lengthy notice without adding how happy we were to see Monsignor Bruyere amongst the guests, and to find the venerable prelate looking so hale and strong.

## THE LORD BISHOP OF KINGSTON.

Waterford Citizen, April 4th.

As will be seen by a correspondence, published in another portion of our issue, the Most Rev. Dr. Cleary, Lord Bishop of Kingston, has declined to receive the address which his former fellow-citizens of Waterford were anxious to present to of wateriora were anxious to present to him on the occasion of his approaching visit to the city. Although none of our readers will question for a moment the wisdom of the reasons which dictated the decision, there is not one of them, we believe, who will not regret the opportu-nity thus lost of paying a tribute of affectionate respect to a gifted hierarch, whose life was so long and intimately connected with the city and county of Waterford.

TO THE EDITOR OF THE WATERFORD CITI-

DEAR SIR,—I will be obliged by your kindly publishing the enclosed correse for the information of the citizens.—Yours sincerely,

John Allingham, Mayor.

"Mayor's Office, Waterford, March

"MY LORD BISHOP,—At a preliminary meeting of the citizens, held here to-day, over which I had the honour of presid-ing, it was resolved unanimously, on the motion of the High Sheriff, seconded by Mr. Alderman Ryan, J. P., that an address of welcome be presented to your Lordship on the occasion of your re-visit

ing Waterford.
"I was requested to communicate with you, and ascertain the date which wil you, and ascertain the date which was suit your convenience to receive the address at the Town Hall, here, and allow your numerous Waterford friends

an opportunity for expressing their sentiments in regard to you.

"As I venture to count myself an old friend of yours, it affords me peculiar pleasure to be the medium of this com-munication, and, at the same time to express my cordial congratulations on your return to Ireland in, I hope, unimpaired health.—I remain, my Lord and

Bishop, sincerely yours,
"John Allingham, Mayor. The Most Rev. Dr. Cleary, "Lord Bishop of Kingston, Maynooth. The College, Maynooth, March 29, 188-"To John Allingham, Esq., Mayor of

"DEAR MR. MAYOR,-I have the honor and pleasure to acknowledge receipt of your letter of ere-yesterday's date, conveying a resolution adopted unanimously by a meeting of citizens in Waterford on the motion of the High Sheriff, seconded by Mr. Alderman Ryan, J. P., that an address of welcome be presented to me on the occasion of re-visiting Waterford, their city, and requesting to be informed of the date which will suit my convenience to receive the address in the Town Hall, and allow my numer ous Waterford friends an opportunity for expressing their sentiments in regard

to me. "I am heartfully thankful for this spontaneous revival of sacred memories and kindly feelings among my friends in the Urbis Intacta in anticipation of my expected visit. It intensifies my desire to rest my eyes again, albeit for a brief while, upon the scene of my twenty-two years' priestly labors in behalf of their noble institutions of religion and learning and manifold charity, and to ex- England.

change with faithful, warm hearts the gladdening assurance of esteem and attachment, unaltered by separation and unchilled by residence amid Canadian

"But since, in coming to Europe, my destination was Rome, and my business related to the diocese of Kingston exclusively, it seems more conformable to usage, and altogether, as I think, more expedient that, if I tarry a little with those dear to me in your city and county on my way back to my diocese, I should proceed, as a casual visitor, in a private and personal, rather than public or official character. This preference will, I trust, recommend itself to you and the other most respectable gentlemen whose gracius desire to have men whose gracius desire to have men whose gracius desire to have men whose gracius desired to have men who whose gracius desired to have men who whose gracius desired to have men whose gracius desired to have the hard th men whose gracious desire to honor me has been communicated in so handsome a manner by you, as the chairman of

this meeting.
"Be so good as to accept and to transmit to them my sincere thankfulness for this unexpected and highly-valued testimony of good will and appreciation with which they and you have desired to welcome me to the grand old Catholic city by the banks of the Suir. I thank you also for the congratulations and hopes with which your letter concludes, and am happy to inform you that I have been blessed with uniformly good health and redoubled vigour since my transla-tion to Kingston, where the sun shines brightly all through the year, and the charming summers and the dry, crisp winters give cheerfulness to life—I remain, dear Mr. Mayor, yours very sin-

cerely,
"+ James Vincent Cleary,
"House of Kingsto

"+ JAMES VINCENT CLEARY,
"Bishop of Kingston."
THE BISHOP OF KINGSTON.
His Lordship, the Most Rev. Dr.
Cleary, Bishop of Kingston, Canada, who
has been the guest of the Archbishop of
Cashel since last Monday, preached to
the members of the Confraternity of the
Holy Family, on Wednesday evening, at
the request of Dr. Croke. The sermon
of the eloquent prelate, which lasted
over an hour, was delivered with that over an hour, was delivered with that fervour of feeling and brilliancy of thought and expression, so characteristic of Dr. Cleary's utterances, and left an impression, most agreeable and last-ing, on the minds of the attentive and numerous congregation which filled the beautiful Cathedral of Thurles on the

## BRANTFORD LETTER.

OUR DEAD.

Mrs. Roderick Nerney has passed away, after suffering severely for several years, at the age of 36. For a long time she had been in poor health but remained hopeful and cheerful and always said she was "a little better" when her health was inquired after. Her two infant children had gone before her. The friends have much sympathy.

friends have much sympathy.
On Easter Sunday Matthew Mooney seemed in his usual health, though he had been ill a few days before. During the night he complained of suffering and his wife went for a physician a short distance off. When she returned he was dead. Deceased was about 55 years of

age and leaves a widow.

John McDonald, an old resident of the after a week's illness. Being a strong man he made light of his ailment, and Being a strong refused to have a doctor until it was too late to aid him. He leaves a widow and large family, mostly grown up.

The members of this society gave an entertainment in the school house on the evening of the 15th, and their invitation called out an audience of about two hundred who seemed to enjoy them-selves thoroughly. Mr. D. Hawkins occupied the chair and conducted the following

Song—"The Pipes at Lucknow," ... Mr.

Reading—"The Pipes at Lucknow," ... Mr.

Song—" Tis but a Little Faded Flower," ... Miss Mary Johnston
Debate—Subject, "Canadian Independence."

Instrumental ... Miss Maggie Gilmartin
Reading.

Instrumental Selections ... Mr. Reitleher
God Save the Queen.

The subject of debate was "Resolved that Canada would be benefitted by Independence." Messrs, James T. Independence." Messrs, James T. Doyle and James Hurley supported the affirmative, while the negative was looked after by Messrs. P. D. Kelleher and Thos. Brown. The subject was handled ably by both sides and some very nice points made, but on a vote of the audince being taken the negative had it by a large majority. The songs by Misses Johnston and Gilmartin were icely rendered and well received, both being accorded hearty encores, in response to which Miss Johnston sang "You'll Remember tMe," and Miss Gilmartin gave "I'll take you home again. athleen." The orchestra was made up organ, flute and violin, by Miss P. Dunn, Messrs. Frank Milligan and E. Dunn, and rendered good service. "Welcome to-night," given by a quartet of male voices, was very fine and made an appropriate opening piece. Mr. Boeh-ler's song was well rendered, Miss Dunne resided at the organ very acceptably. hroughout the entertainment was highly enjoyable, and the members of Basil's Literary Society have cause to be gratified with the success of their first public entertainment.

Mr. Fox, a Quaker, is to be received into the Catholic Church at Tottenham,

CATHOLIC PRESS.

Redpath's Weekly.

True for you, O'Donovan, dear! I con-fess that I have as little Irish blood in the veins of me as St. Patrick himself had in veins of me as St. Patrick himself had in his veins. (May the rest of the saints forgive me for linking my name with his!) But, although there was not a drop of Irish blood in St. Patrick, yet for all that (Glory be to God), he made a wery good Irishman—a better Irishman (do you mind me, now, O'Donovan?) than your old friends James Carey and James McDermott, who carried two whole hidefuls of Irish blood beneath their softspoken and treacherous lips. spoken and treacherous lips.

Buffalo Un "Germans are fond of pike" quoth the New York Herald. Yes, and there were days when the Irish were quite partial to

A Baptist paper avers that "the Christian women of to-day are not the sort of women that so great a man as Paul would have kept silent in the churches." It is quite evident that the nineteenth-century women "who have been baptized in the Baptist church" would take no dictation

from such a personage as St. Paul. Now that recent happenings have awakened popular vigilance in behalf of trial by jury, how few know, or care to remember, that this great palladium of personal liberty is entirely Catholic. Let us remind the bigots of to-day, who would fain delude the ignorant by the hideous phantom that the Church is the dread mother of degrading tyranny and enlarge. mother of degrading tyranny and enslave-ment, that this is one of the inestimable rights of Magna Charta which English borons, headed by Cardinal Langton— Rome's representative in England— wrested from King John at Runnymede

in 1215 The following mixture of bigotry and ignorance we take from the columns of the Christian (?) Advocate, published in this city: "One of our exact and scrupulous city papers makes the statement that 'many Christian parents will not trust the Old Testament in the hands of their children.' There are several millions of professing Christians known as Roman Catholics who will not trust the Old Testament or the New in the hands of their ment or the New in the hands of their children nor (sic) their own. Perhaps these are the Christians' referred to. We these are the 'Christians' referred to. We have yet to see any Protestant who is afraid of the effect of the old Testament upon his children." Well, Brother Morse that's really too bad, is it not? Millions of Catholics afraid of the scriptures! By the way, where did you Protestants get the scriptures? To whom do they belong? Who preserved them during the last eighteen hundred years? Certainly the Protestant sects have no claim upon them. They stole the sacred writings from the Catholic Church, they mutilated and distorted them so much that the inspired writers could not recognize their own handiwork in the "Revised" editions. You wanted to improve, as it were, upon the work of the Almighty. And still you the work of the Almighty. And still you have the gall to say that Catholics are afraid to take the holy scriptures in their hands. Somebody wake up Bro. Morse, He cheeth

cifix preach? What do the pictures of the Holy Child Jesus and His Blessed Mother teach? And yet Protestants—particularly Protestants of the kind of our very relig ious contemporary—would not have a crucifix or a statue of Her whom the Angel Gabriel called "Blessed among women" in their houses. But they find "sweet ser mons" in pictures of angels and lilies There are some Protestants who keep a crucifix, provided it be battered and old, as an "object of art," but who look with pity on the Catholic who holds it as an object of devotion! This inconsistency one of the legacies left by the gloriou Reformation.

Baltimore Mirror.

It is surprising how Protestants allo themselves to be gulled into the idea that there is any possibility of proselytiz-ing France, Spain and Italy. The utmost they can do in those countries is to turnish Catholics who have lost the faith, but are ashamed to avow themselves downright infidels, with a means to cover their disbelief. glowing accounts are dinned into Protestant ears of the promise of success Protestantizing those countries. latest instance of this kind that we have noticed is that of a Dr. Cook, who de-lighted the Methodist Conference at Scranton with an account of "the rapid progress of Methodism in France. report of his address pertinently adds that "a large collection was taken up for the promotion of Dr. Cook's labors." Of course. The "collection" was doubt-less to Dr. Cook the most "interesting" part of his labors as a missionary to France, and that part, too, which most fruitful of results. If most fruitful of results. If any fact be plain it is that "evangelical" Protestantism under any and all its various forms is unable to make any real progress in France. The so-called Protestants in France have been steadily diminishing in numbers for many years, until now they are a mere handful. Some of them have found their way into the Church. Others-and the larger number—have "advanced" downward open and avowed infidelity. The called Protestant Church of France, which claims to be and is the moribund continuation of Calvinism in France. divided by an invisible line from sheer rationalism, and has no definite creed whatever. Any one who claims to be a "Christian," though unbaptized and an avowed disbeliever in divine revelation

and even in the existence of God, can be a member of this so-called Protestant Church of France. The number of these avowed disbelievers, comprising rationalists and skeptics of every type and school, is increasing so rapidly that Christianity has become the mere shadow of a name among French Protestants.

Boston Pilot.

Boston Pilot.

The Boston clergyman, Rev. Minot J. Savage, who insulted the Blessed Virgin a couple of Sundays ago, showed his impartiality last Sunday by remarking, incidentally to a plea for freedom of divorce, that "Jesus was mistaken" on a question of history. We can readily understand how a man of this type would not hesitate to correct the Lord on the question of ethics, but even a Boston preacher, with ethics, but even a Boston preacher, with all the modern improvements, cannot be supposed to know more than God about a fact of ancient history.

Last week the Pilot had to record the words of a Protestant (Unitarian) minister, of Boston, the Rev. Minot J. Savage, who, in a vulgar effort at sensation, preached to his people that "the Virgin Mary was a stigma on all motherhood." The Pilot's words of reproof have been copied by many papers, and Protestants of all denominations have sent us expressions of regret and shame for the words of an unmannerly bigot. Fortunately of an unmannerly bigot. Fortunately for the good name of our indignant Uni-tarian friends, we recalled a sermon on the tarian friends, we recalled a sermon on the same subject, also preached in Boston by a Unitarian Minister, Rev. H. Bernard Carpenter; and we republish the following beautiful extract:—"Of all the idols which men have put up in the public street, and the place of worship, the best and most beautiful is that which greets the eyes of the wayfarer as he walks through the old Catholic cities of Europe—the image of the Virgin and Child. Above the buttressed gateway, in the niche of the street corner, by the dusty wayside shrine, in the painting of the old master, the symbol meets you everywhere. It speaks to us of love's greatest revolution, of the mightiest social waye that It must have made St. Patrick anad tion, of the mightiest social wave that once passed over the earth, and which taught us to speak no longer, according to the old order, of man, woman and child, but which throned above the man the

woman, and above the man the child.
For this will always remain as one of the richest blessings which the old Catholic Church has conferred upon mankind, in spite of all that may be said against her.
She was the nurse of chivairy and religious and these two real interests of the said against her. ion. And these two are inseparably asso-ciated with the worship of woman and the adoration of childhood. Above the ages of rude force that image was still advanced; it was destined to rise, to assert itself, to conquer the world. Strength was to give way to tenderness, tenderness to weakness. Man was to come down and to stand in all his strength a servant of servants, a sentinel at the foot-stool of the throne; woman was to rise to a higher place; but the child was to sit down in the chair of imperial state. I have stood by the highroad while the iron ranks of Prussia have marched by; I have known what it is to feel my heart. have known what it is to feel my heart beat to the pulse of this passing drum; I have shared in the rapture of the bystandshrine, with its painted and gilded figure— the Syrian Mother with her Nazarene Babe

on her arm; and I have said 'Above this retinue of war, above this mailed might of man, above all this pageantry of power—its roar of artillery, its glare of swords and its glitter of crowns, see there the strength that is yet to conquer the world. Behold this Child is set for the fall and rising again of many in Israel and for a cce signum. The signa, the standards of generations, have been borne away-Macedonian, Roman, French, Prussian, they have gone, with all their guardsmen, down into silence. But this sign will live forever. The oracle of the prophet will yet be fulfilled; when rising above the nations of the earth, 'a little child shall lead them.'"

New York Freeman's Journa The Eastern Conference of the Metho-dist Episcopal sect recently held a confer-ence in Brooklyn. Brother Key, an exlave, was applauded for saying that there were 200,000 colored persons in the South connected with the Methodist Episcopal Church who could not be operated upon by the Roman Catholics! Having gotten the Conference into a good humor by this stab at Rome, he "passed "round the hat." There are more than 200,000 colored persons in the South who need to be brought which will not consist only in shouting, singing and preaching. Brother Key, if he were really unselfish in his regard for his people, would be glad to know that the Catholic Faith was making progress among them. It is the only religious that among them. It is the only religion that unites inseparably Faith with good works. The Catholic negro can not change his "wife" when he wants to, and remain in the order of sanctity, as the Methodist negro can and does; he can not shout out hymns and prayers by day, and steal chickens by night, with pious unction. The reason that the Methodist Episcopalians are so jealous of Catholic influence among the negroes of the South is, that they know that Methodism as a religion has failed to teach or quicken their consciences. It has caused them to shout and misquote Scripture. It has done nothing

Western Watchman.

Among the many examples of the ruin wrought by whiskey, the following clipped from a recent New York paper is not the least forcible. "A few days ago a young man who once must have been the picture

of health and strength died in the charity hospital on Blackwell's Island of what the doctors termed whiskey pneumonia. The man had been two or three days in the hospital before he took to his bed. He only lived a few days and it was not thought he would die. While the shadow of death gathered about the young man he told an attendant that his father died with a whiskey bottle to his lips. Rum he told an attendant that his father died with a whiskey bottle to his lips. Rum had caused the death of his mother, and was the indirect cause of the demise of one and the real cause of the death of his second brother. He had only one brother living, and he knew not what his fate would be. Most of the cases that are sent in the city hospitals are attributed to the curse of strong drink." the curse of strong drink."

### CATHOLIC NOTES.

It is reported that a church is to be built in California for the Chinese Catholics, San Francisco has numbers of the Mongolians.

Rev. Father Sanchez, the last pioneer of the Franciscan missionaries, who arrived at Santa Barbara, Cal., in 1841, died there

on the 17th, aged 71. Archbishop Ryan says the measure nearest the Pope's heart and the one he hopes to make the historic event of his pontificate, is the reunion of the Greek and Latin Churches.

The Marquis of Ripon, Governor-General of India, is reported to be dying. He has been ailing for three years, and for a long time has been unable to take exercise. A day or two ago he was seized with an epileptic fit, which left him so much shattered that his life is despaired

with a righteous wrath, says a contemporary, to look down from heaven and witary, to look down from heaven and wheness a special service held in St. Patrick's Cathedral, Dublin, in honor of Martin Luther. St. Patrick's was stolen from the Catholics by the paternal British government.—Donahoe's Magazine.

Mr. Healy, the distinguished painter—and a good Catholic too—is in Washington painting one of the Washburne family. Daniel Webster once sat to Mr. Healy. When the portrait was finished, the famous statesman looked at it and said: "I think that is a face which I have otten shaved.

Montreal has a far better right to the title of "City of Churches" than Brooklyn, N. Y. It not only supports sixty French Catholic churches, but the French cathedral situated there is the largest church building on this contin-ent. It is built of limestone, and 15,000 people have often been assembled under its roof.

Rev. Patrick Toner, of St. Vincent's Church, Plymouth, Pennsylvania, who has been traveling in Europe for the benefit of his health, is delivering a course of charity sermons in one of the Naples churches. He has been appointed English Confessor by the Cardinal Arch-bishop of Naples. His ability and zeal are much admired by the Italian papers.

The Pope has submitted to the College of Cardinals an Encyclical, in which he He sleepeth.

New York Freeman's Journal.

Speaking of certain Easter cards, a very bigoted Methodist contemporary says:

"They preach sweet sermons of faith and hope to a dying world." What does the cruciffx preach? What do the victor was a since rise through the smoke of hope to a dying world." What does the cruciffx preach? What do the victor was a since rise through the smoke of hope to a dying world." What does the cruciffx preach? What do the victor was a since rise through the smoke of lathy and purpose of political secret societies.

In which he gives an elaborate explanation, historical, philosophical and purpose of political secret societies.

It was since rise through the smoke of lathy and purpose of political secret societies.

It was since rise through the smoke of lathy and purpose of political secret societies.

The Pone urges Bishops to recovery The Pope urges Bishops to promote, as an antidote to Freemasonry, Catholic workmen's societies and restore medieval arts

> Father Stephen, the famous Indian missionary, has had a life full of romance and adventure. For a long time "Sit-ting Bull," the great Sioux chief, was under his charge. He was a classmate of the Abbe Liszt, the renowned composer. He served through the war, and was the companion and friend of the heroic "Pap Thomas." He is the trusted counsellor of all the Northwestern Indians, and is said to have more influence over them than any other white man.—Catholic

His eminence Cardinal Manning, in recently pointing out the imminent peril with which the Christianity of England is threatened at this moment through the advance of godless education in the primary schools, urged his hearers to be aithful and firm in their efforts to resist the danger. The most practical form which the resistance of Catholics could take, was one in which every parent could do his part by resolutely refusing to send his child to any school in which the Faith was not taught.

The expelled Jesuits of France have taken up their quarters in Canterbury, England, "the Mecca of British Protes-tantism," as the Pall Mall Gazette calls it. There they have founded a seminary, and they are now proposing to purchase Stone House, St. Peter's, near Broadstairs, in the Isle of Thanet, the summer residence of the late Archbishop Tait, for the establishment of a similar inscitution. "Times are indeed changed," says the same critic "when the house of an English primate is onverted to the uses of Roman Catholi

G. Blaine, with his wife, who was a Miss Gillespie before her marriage, lie buried in the little Catholic graveyard at Brownsville, Pa., the spot being marked by a marble monument erected by their son, James G. Blaine. The Gillespies were always Catholics, while the Blaines were Protestants; but Ephraim Blaine became a convert to the Catholic faith shortly before he died. By mutual agreement their boys had been educated as Protestants while the girls were brought up as Catholics. Therefore, although James G. Blaine is a Protestant, his sisters are all fervent adherents of the Catholic faith.