Special to the CATHOLIC RECORD.

The festival of St. Patrick was

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Catholic Record.

London, Sat., March 31st, 1888.

CHRISTIAN UNITY.

The question of union between the various Protestant denominations is still much talked of, and late expressions of common by two prominent ministers of Otopinion by two prominent min tawa, have given a certain impetus to the movement in the Capital City. A re-porter of the Evening Journal called upon Dr. Moore, of Bank St., who is described as one of the staunchest of Presbyter-ians, to ascertain his views on the mooted subject. The Doctorsaid: "He felt confident that a union will be effected," at least between the Methodist and Presbyterian bodies "before many years." He is of opinion that the general tendency of the "Protestant portion of the Christian Church is towards union. That there will be yet one grand Christian Church, a consolidation of all the present denominations I do not for a second doubt, but when this will be brought about I am unable to say. But as an earnest of that great time, I look now for the union of the Methodists and Presbyterians. I may not live to see it, but I trust that will. In fact there is no reason that a union should not be effected to-morrow, for there is certainly nothing to hinder. A little compromise of the distinctive doctrines would effect a settlement pleasing to all."

Very similar to Dr. Moore's deliver ance on this subject, are the answers made by the Rev. W. W. Carson, a "representative Methodist" clergyman o the same city. After calling on Dr. Moore, the reporter interviewed Rev. Reviews," to the High Church-Mr. Carson, who has preached during ism which, not having fifteen years in the leading Methodist Churches in Toronto, Hamilton, and other Canadian cities. This gentleman said, "While I cannot assume to speak for the Methodist Church, yet I am very strongly of the opinion that any proposition for a compromise union between the Presbyterian and Methodist Churches would be most favorably received by the Methodist people. The relations between the two Churches have always been of the most cordial nature. Besides, the two bodies have already, both in government and form of public worship, very much in common." In continuation, he explained that, with between the governing assemblies of both bodies, their method of procedure is almost identical; and if this were all that grand Christian Church" which is so prominent a feature in Dr. Moore's dream, it would be comparatively easy for the conflicting denominations to patch up such an ideal by the agglomeration of many discordant sects.

Rev. Mr. Carson remarks that the Presbyterian Church is governed by Sessions, Presbyteries, Synods, and general Assemblies: the Methodists by official Boards, District Meetings, Conferences, and General Conferences of similiar constitution; and on this agreement of method it is argued that union is easy. It is not denied that these governing bodies are of purely human institution. How, then, can a union based upon the agreement of the sects in a matter which is purely human, constitute that "one grand Christian Church" which must be, and is, of divine origin?

We do not dispute the probability that some sort of union may be brought about by both parties consenting to a compromise; but in what will the compromise consist? Both Dr. Moore and Rev. Mr. Carson admit that it must be a compromise in doctrine! In other words, each of the contracting parties must give up part of what is now held to be the truth of Christ, in order that a marriage settlement may be effected. Surely our readers will not find any transaction in Arthur Gride, to secure for the latter the hand of the unhappy Madeline Bray.

We do not intend by these remarks to dispute the honesty of intention of Rev. Dr. Moore and Rev. Mr. Carson, nor their sincere desire to cultivate peace among men by their friendly expressions towards other denominations than their

adically wrong. Both gence must be see that the desired peace must be obtained by sacrificing semething of Churches declare what their respective Churches declare to be the divine truth. Thus Dr. Moore

compromise of the distinctive

this direction. It is asknowledged on both sides that the chief obstacle to union lies in the "essential points of the Arminian and Calvinistic theologies:" but Rev. Mr. larson explains:
"I have no doubt that candid and God-

The way in which this solution is to be ttained he declares to be that there will be found "an interpretation upon which all could unite." In plain English, both parties must agree to explain away the doctrines which are by their respective Churches, defined to be the truth revealed

It is needless to say that a union forme on such a basis is a direct injury to God and a denial of His attributes of infinite truth and immutability. In fact, Rev. Mr. Carson says plainly that doctrine of little or no account, being human, not divine. Here are his words:

"It must be remembered that a creed is simply the best results of the best thoughts of the best men in a given age. I do not know that Ohristian scholars look upon these formulae of truth as ultimate and final. These doctrines were formulated in times of fierce persecution and bitter controversy."

ontroversy."

Then follows the remarkable asser tion we have quoted above, which really means that men are free to put upor them such interpretations as they please, so as to evade their force. This was certainly not Christ's estimate of the obligation of Christians, when He declared that "he that believeth not shall be condemned:" nor was it St. Paul's estimate when he said: "There are some that trouble you, and would pervert the Gospel of Christ, But though we, or an angel from heaven, preach a Gospel to you, besides that which we have preached to you, let him be anathema." Gal i, 8, 9.

As regards the Church of England, the doctrines to be bartered away, in case of union, would be still more numerous. In the Church of England are to be found shades of belief of every degree, from the pure Rationalism of the writers

substance, bedecks itself in the imitation finery which it endeavors to pass as genuine Catholicity. Only the other day an English Church writer in the Globs who undoubtedly echoes the opinions of the "Evangelical" section of the Church of England, declared that the High Church practices are "contrary to God's word," and that "the Church of England is divided into Evangelicals and Ritualistics, not to name other divisions."

There may indeed be partial union among the sects into which Protestantism is divided, but there is a disintegrating principle at work, the principle of he explained that, with individual interpretation, which must are served out to them by this Fulton. In Ireland is in question, the Government most distinguished of its historians, thus for the difference in name manifest itself in divisions, and we can yet it appears that there can be found in refuses to fulfill its duties, leaving it to leading to the belief that the impartial not but think the date when the secta will combine the form "one grand Christian Church" is so far in the future, that were necessary to constitute the "one it will not be realized till the earth pass away. The only means of realization ossible is to submit to the one authority, His Church, which Christ has estab lished on earth "that we be no more children tossed to and fro, and carried shout with every wind of doctrine."

We may remark that Dr. Moore, by speaking of the"Protestant portion of the Christian Church," seems to imply that Catholics likewise are a "portion" thereof. This does not agree very harmoniously with the assertion of the Westminster Confession of Faith, meant to apply to the Catholic Church, that she is "a synagogue of Satan," rather than "a Church of Christ," However, we quite agree with the reverend doctor, that the West minster Confession is in error. But we fear that it will not suffice to "interpret" this Presbyterian dogma, when union with Catholics will be desired. It will have to be expunged entirely, and other Presbyterian dogmas with it.

THE meeting announced to be held at Youghal, Ireland, on the 25th, was proclaimed. The town was full of police. William O'Brien arrived at Cork on the 24th, and proceeded to Youghal. He declared that the meeting would be held. Before he left London his friends advised him not to take a return ticket, and he accordingly did not. Mr. O'Brien addressed the Ponsomby tenants at Youglife more resembling this than the nego-hal at an early hour on the 25th, and tistions between Ralph Nickleby and which had been proclaimed by the Govern ment. He mounted a car with the inten ment. He mounted a car with the intention of addressing the people, but was seized by policemen and dragged to the ground. The police then charged upon the crowd with drawn batons and a serious melee ensued, in which a number on both sides were wounded. It is alleged that several of the police were stabbed. Magistrate Plunkett was thrown down own, but peace is too dearly bought when God's truth has to be sacrificed in purchasing it, and it is the system of which these gentlemen are advocates that is parading the streets of the town.

Magistrate Funkert was thrown down and beaten, and he received a cut on the head. Mr. O'Brien escaped to a priest's house, and subsequently addressed the crowd in a stable. Police and soldiers are parading the streets of the town.

DR. J. B. FULTON'S LECTURES.

Toronto on the "Errors of the Church Rome." We have already in our columns pointed out the character of this Mr. Fulton, and it is well known to our readers that he revels in obscenity. such an extent is this the case, that even the Chicago churches that invited him to lecture were obliged at last to close their doors to him because his lectures were not fit to be delivered in any church. Nevertheless, it appears that there are to be found in Toronto clergymen who are willing to lend themselves to the encour-

against the Catholic Caurch.

This Dr. Falton has declared that it is his intention to devote himself entirely to preaching against Popery. To conduct such a crusade in the name of religion, his character, certainly, ought to be unimpesshable, otherwise we may justly the process that for the conduct of th his character, certainly, ought to be un-impeachable, otherwise we may justly suppose that instead of being actuated by seal for religion he has solely in view the profit he will make out of his work. Aud, indeed, this was acknowledged by him. self in Chicago, when being questioned by the Tribune reporter, he said: "the Church (first Methodist) was hired by his manager as a private speculation entirely, and this fight will do us good. The place will be crowded for a fortnight,"

We feel lotn to defile our column even by mentioning the proceedings of such a man, yet in the interest of religion it is our duty as a Catholic journalist to make known his true chi when we find him belying the Catholic

We are not altogether surprised that there should be found some clergymen who constitue themselves the patrons of men of this Dr. Fulton's mould. It is always the case that among the Protestant ministers there are some who encourage every form of blackguardism. provided only that Popery be roundly abused. Maria Monk wrote her filthy publications under the patronage of ministers. It is, therefore, by no means surprising that the Rev. Fulton should find ministers willing to be his patrons, for he is very much of the same style of character as was Maria Monk. Indeed much of the matter which he uses to please the fancy of his audience, is even borrowed from Maria Monk's filthy books It matters little to him that these lies have been frequently refuted. The audiences that delight to listen to him are satisfied as long as he panders to their taste by abusing the Pope and the

Catholic clergy.

Mr. Fulton was introduced to his Toronto audience by the Rev. Dr. Castle, who said : "Dr. Fulton has devoted the pest year to the evangelization of Roman Catholics, and in stirring up and directing the attention of Christians to that one subject." There was nothing remarkably new or learned in all that this Fulton said. He merely repeated the ordinary lies which scurrilous lecturers like him are accustomed to use when attacking the Catholic Church. We are only surprised that a large audience can be gathered Toronto a large audience willing to encour-

We find in the Mail of the 22nd inst. a very full report of Fulton's lecture of the previous evening. He made the usual statements that Rome's a persecuting power, devoted to the suppression of truth, and anxious to keep people in ignorance. It can scarcely be that his audience believed all this, yet they were ready to applaud his utterances. We are told, however, that as the lecture was delivered in a church, the applause was

"promptly suppressed." Protestants, as well as Catholics, are aware of the spirit of self-sacrifice which animates the religious communities of the Catholic Church. The noble ladies who have devoted their lives to doing good either in educating youth, or in works of charity have frequently received from Protestants as well as Catholics the recog nition of their services. There is not a city in America in which there are not Academies under charge of these devoted ladies, and their teaching is of so high an order that Protestants, even, are glad to have an opportunity to send their daughters to them to be educated. Surely this would not be the case if these institutions were the hot beds of finiquity that they are represented to be by such lying lecturers as Fulton. Injevery city there are also hospitals, asylums for the poor, and for orphan children, under the charge of nuns. The public at large are wit nesses to the admirable manner in which these institutions are conducted, and Protestants as well as Catholics are aware that the sisters in charge of them are not actuated by worldly motives in their charitable work. Yet this Fulton has the impudence to say that convent life is a life of degradation and immorality, and such statements are applauded by a Toronto audience. It is lamentable that there should be so many persons ready to degrade themselves by giving encourage. ment to people of Fulton's stamp. Our

most part a rehash of Maria Monk's slanders, and it is besides of so obscene a character that the girls who were employed in the printing office which issued it refused in a body to proceed with the work, Those Protesta give encouragement to such a man, by attending his lectures, bring discredit upon themselves, but certainly they do not make the Catholic Church any

Mr. J. L. Hughes, the Inspector of the Public Schools of Toronto, has taken this Public Schools of Toronto, has that on Rev. Fulton under his special patronage. In a letter which appears in the Mail of the 21st inst. he introduces this parish of

Protestantism that the "outspoken opponents of Romanism" are nearly always just such characters as this Fulton; and men like Mr. Hughes exhibit their own propensities by making common cause with them. A writer in the Mail of the 22nd inst., signing himself "Decency," pertinently asks whether this Fulton whom Mr. Hughes patronizes is one "with the author of a book so full of obscenity that its sale is prohibited in his own country, and in order to force it upon the people this Dr. Fulton charges an extra admission see to his lectures, giving

He adds that "the Y. M. C. A. authoritles have placed themselves in a strange light. They will not allow a concert inger to appear in character upon their platform, but they do not hesitate to give t up to the author of a work so vile that it is under the ban of the law."

away a copy of the book with each

ADMINISTRATIVE TYRANNY.

In the House of Commons, on Monday the 5th inst., Mr. Wm. Redmond called the attention of the Government to the language of Major Darcy, J. P., at the Irwinestown petty sessions on the 8th of February. Major Darcy said; "He would know how to deal with members of the National League if they were brought before him, even if there never was a Coercion Act in force." This same magstrate had applied to the magistrates of the district to recommend the Lord Lieutenant to suppress the Lesgue in the district, but they refused to make such application because the district was tranquil and law abiding: whereupon he made use of the objectionable remark above quoted. It is the custom of the Government to call the attention of the Lord Chancellor to such threatening language when made use of by magistrates in the exercise of their judicial functions, but on this occasion Colonel King-Harmon on behalf of the Government refused to take any action, and said that "if any person felt himself aggrieved by this language he is at liberty to appeal to the Lord Chancellor." Thus together to listen to such absurdities as when the right administration of the law are served out to them by this Fulton. in Ireland is in question, the Government private individuals to take the ini if they see fit, and we all know what kind of justice private individuals would get if they moved in the matter.

It is such gross neglect of duty, on the part of the Government, which renders law in Ireland a mere instrument of oppression, and which exposes the law to be regarded as "a mockery, a delusion, and a snare." How can it be expected that there will be respect for the laws when they are prostituted in order that the people of Ireland may be persecuted according to the whims of every Jack-inoffice? Yet we have been frequently assured by Lord Salisbury and other members of the Government that Ireland is ruled by the same code which applies to

England and Scotland. This case is but one of many which are constantly recurring to prove that Ireland will never be properly governed until she governs herself.

Another instance of this is to be found in the conduct of Colonel Turner, the divisional magistrate of Clare, one of the numerous counties of Ireland which are remarkably free from all crime. He sent policemen to a number of priests to warn them that if political meetings were held in their parlahes, extra police would be placed in the parishes, and the district would be charged with the cost of maintaining them. And that this threat was no empty vaporing is made clear by the fact that in one locality, at least, it was put into execution. Four policemen were billeted upon Sixmilebridge, merely because a meeting was held there to listen to an address delivered by Mr. Snelling, an English workingman's delegate. There was no disturbance of any kind resulting from the holding of the meeting, yet the locality is burdened with this extra police force, merely because the policy of the Government was disapproved at the meeting, and by the refusal of the Govreaders are already acquainted with his character. His book is said to be for the unlawful acts, even when interrogated This declaration of His Lore received with cries of "shame."

virtually declared that they approve of these tyrannical proceedings. The mere fact that such things are possible, is the strongest proof of the necessity for Home Rule.

What adds to the iniquity of all this is

the fact that Colonel Turner declared that the statement of *United Ireland* that any such meeting shall have been held, is to be taken as sufficient ground for inflicting this injustice, though Mr. Balfour publicly stated in the House of Commone that the meetings published in United Ireland are mere myths. Of course every one knows that this was one of Mr. Balfour's falsehoods, which are uttered by him without stint, but in the face of such a statement, common decency would dictate that the fact of the

meetings being published in that journa hould not be made the excuse for inflicting upon a community the gross injustice which it is threatened. Such administration of the law is quite on a par with the antecedents of the Salisbury · Balfour - Castlereagh - Government; just what was to be expected from a Government which could endeavor to degrade Mr. Wm. O'Brien by treatment worse than that accorded to convicted felons, and could then have

the hardihood to make coarse jekes about their depriving of his clothes a gentleman who is as much their superior by his ability, as by the justice of the cause he represents. We need not now enumerate the other many acts of meanness and oppression of which this Government have been guilty: but England will feel the consequences of them when she will wish to recruit her army. The men who were foremost in the field when her battles had to be fought in India, in the Crimea, Egypt, and South Africa cannot be expected to exhibit much enthusiasm when they see every day at home in what estimation this worst

THE HOME RULE MOVEMENT AT

Government of the century holds Irish.

The English Universities have always been looked upon as hotbeds of the Coercion policy with which Ireland has been treated by a benign Government. The banquet held by the Oxford University Home Rule Union in Oxford Town Hall, on the 3rd inst., has, on this account, been looked to with great interest, as showing the progress of public opinion in the matter of doing justice, at last, to Ireland. It has been the boast of the Unionists, and superciliously so of Lord Hartington at the Unionist demonstration in Leinster Hall, Dublin, last December, that all the rank and wealth and intellect of the country are with the Government in their harsh treatment of Ireland. It is therefore encouraging to find that the intellect of Oxford is not all on the side of Coercion. The University Home Rule Union already numbers five-hundred members, and many of them are some of the most distinguished men of the institution. It is remarkable that the Nome Rulers of the University include the leading to the belief that the impartial student of the relations between England and Ireland will arrive at the conclusion that Home Rule is necessary for the welfare and prosperity of the country.

The demonstration at the inaugural banquet was of a most enthusiastic character, and unexpected as was such a result it was quite a surprise to the supporters of the Government. Professor Freeman presided. Lord Ripon made a most telling speech against the reat laughter, he supposed he and his auditors "ought to take up a very humble

"He would take the policy of their opponents first, and they would see what they had done in the eighteen months during which they had enjoyed political power, and the full effects of carrying out that policy."

He then showed that it was this policy which had produced the disgraceful scenes in 1886 which had made Glenbeigh and Bodyke a byeword in the land. The Plan of Campaign is another fruit of their policy, because it was the result of the evictions which had disgraced the Government of the country during that winter. The Coercion Act is also the result of their policy; for there would be no Glenbeigh and Bodyke evictions, no Plan of Campaign, no Coercion Act, if they had simply done what was pressed upon them by a vast majority of the Irish representatives in Parliament.

He had made enquiries into the manner n which the Coercion Act had been carried out, and men of judgment and long experience had informed him that of all the Coercion Acts which had been inflicted on the country, they knew of none that was dministered with such bitterness and fierce spirit as was exhibited by the Executive in administering the present Act.

This declaration of His Lordship was

To show the effect that a policy of condilation would have, he appealed to the towards Englishmen since the policy of Home Rule had been inaugurated.

He concluded with this earnest appeal:

"The manner in which the Coercion Act is being administered is irritating to the last degree, yet the people met it with a calmness and a patience of which it is difficult to say too much, a patience and a calmness based on a new-born confidence in the British people. (Applause.) It was a phenomenon unknown before during the many centuries of connection between England and Ireland, but that it exists now no man who has been in Ireland can deny." (Cheers).

The new light which is thrown by this demonstration upon the acutiments. He concluded with this carnest appeal

demonstration upon the sentiments entertained towards Ireland in such an well calculated to strengthen the bonds of amity between the people of the two countries, and the speech of Sir Charles Russel, M. P., which followed, was equally calculated to produce a similar effect. S Charles acknowledged that like other nations, his fellow-countrymen, the Irish have faults, but to a considerable extent these are faults which have been fostered by the evil condition under which they had lived: "But they are a people endowed with great and noble qualities, and in the midst of their poverty and their difficulties, he thought in purity of domestic life and in love of kith and kin, they might compare with the noblest people of the land. (Loud cheers.) They had given generals to the army, aye, and armies to generals. They had given statesmen to the Council, and Governors to the colonial dependencies. Such a people have a claim to that self-government which they demand with one voice."

EDITORIAL NOTES.

THE Irish Societies of Detroit have in a most praiseworthy manner decided on giving to the House of the Good Shepherd the proceeds of their St. Patrick's day barquet.

THE number of pilgrims who went to Rome to celebrate the Pope's Jubilee is estimated at over 64,000, and they are still going. It is authenticated that there were over 36,000 Italians alone.

His Holiness, Leo XIII., has declared recently that he will not, in the future, recognize any claims for ecclesiastic preferment, no matter how strongly the person may be recommended, when the question of national preference is made THE superstition of the "faith cure" has

again proved itself to be a fatal delusion. At Beloit, Wisconsin, Mr. and Mrs. Wesley Bibbins tried it on a sick child, to whom they would not allow any medicine to be given. The result was the death of THE District Attorney of Chicago has

inspected Justin D. Fulton's book, and has come to the conclusion that it is unfit to be read. The attorney also states that if Fulton does not modify his lecture he will incarcerate him in jail. This is a step in the right direc-

version to Catholicity of Mr. Couder, an Anglican olergyman of London, and his wife, has created great sensation in English Protestant circles, as he was regarded as one of the most gifted and intellectual men of London.

FROM Mesers. T. O'Brien & Co., Booksellers, St. John, New Brunswick, we have received a neat little book, entitled, "The Lays of Tullamore," being course which the Government thinks a number of excellent poems written by proper to pursue: though, he said, amid the Right Hon. T. D. Sullivan while confined in that prison. Judging from the spirit and style of some of these producposition in the presence of such superior persons" as the Coercionists, who glory in having a monopoly of the intellect of the country. He said: his house. Our readers can optain one by writing the firms name above, and enclosing 25 cents in stamps or scrip.

WILFRID BLUNT has written a letter to the London Times recounting in detail the date and hour and the words that passed between himself and Mr. Balfour, Chief Secretary for Ireland, when the latter said that the Home Rule movement was supported by half a dozen men whom he and would collapse if, as he expected they through fear of prison fled the country. If they were imprisoned he said, they would get such severe hard labor that those without strong health would be unable to stand it. Mr. Balfour said he was sorry for Mr. Dillon as there was some good about him. But he would get six months' hard labor, and as he was in bad health the punishment would kill him. Mr. Blunt says he understood the Chief Secretary's words to be intended to be somewhat of a warning to himself, and through him to the Parnellites. He again challenges Mr. Balfour to say whether his statement is correct, and declares that if he denies the language attributed to him he will bring testimony to corroborate it.

The feetival of St. Patrick was calebrated here this year. An enterment consisting of concert and lecture held in the Opera House the evening yions under the auspices of the 6 M. On Saturday morning High Mass calebrated by Rev. Father McEvay, postifice. The sanctuary was beaut decorated and adorned with banner toons, etc. A full choir was in attentions, etc. A full choir was in attention and green badges and shamrocks observed on every side. His Locasisted at the throne, wearing a real rock, which arrived the day before and fair from his own native fields of banks of the Shannon. Immediater mass he arose and spoke for an hour on the life and labors. Apostele of Ireland, and on the fruits Apostolic labors as seen in the tion of the people at home and diffusion of the faith by the instrumity of the Irish people througho English-speaking world. In concerning the warned them against certain tempand exhorted them to be true to the and teachings of the Apostles and itate the virtues of their forefathe and exhorted them to be true to it and teachings of the Aposties and itate the virtues of their forefathe the evening the bishop left for L celebrating mass on Sunday in there at Loretto convent and lectithe church in the evening on "Fel Fatherland" for the benefit of the of St. Vincent de Paul. The was highly appreciated arge audience, many of whon Protestants. Benediction Protestants. Benediction of Blessed Sacrament followed, and preparations were being made to nate the altar, His Lordship, for formation of his Protestant hearest hort but instructive discourse Real Presence and the significant Real Presence and the significance the ceremonies that accompany tion. Next morning the feast Joseph was celebrated by His I who said Mass at Lindsay, and addressed a deputation Society of St. Vincent de and returned to Peterborough part in other celebrations. In the noon at 5 o'clock His Lordship gediction and addressed the pupil Convent Notre Dame. Later awening he assisted at a meeting the convent of the evening he assisted at a meetin young men selected as Cathedra young men selected as Cathedra who were entertained at suppe parochial house by Father McEv young gentlemen, to the nu twenty-one, assembled at His Lordshlp presiding, tely after supper a entertainment under the directory Douglette was held entertainment under the dir Professor Doucette was held, mental music on the organ, vi-clarionette by Prefessors and Oliver, together with song tions and readings by the jour men, made a most interes gramme. The young men were with the Bishop, who had a k and a friendly greeting for e and a friendly greeting for et the well deserved complime bestowed on them for the order now observed in the under their management stimulate them to conti-good work so happily inaugure poor, neglected and careless women who walked for miles only to linger around the obstruct the aisles, are now consented and delighted at the attentions paid them by we and polite young gentles are ready Sunday after to escort them without one of the twenty-four one of the twelfy-loan
now known as reserve
Many a poor woman is heard
boys and the Bishop too whilst
men are ready to declare that
look like the same church at a are all on an equality now."
Sunday His Lordship is observed going quietly to the from one is left out or allowed to stand in the porc he finds no pleasure in prea all his people are in their p evidently acting in the spirit Master, who once said of aciemn occasion, "Make t IN THE BISHOP'S HO Monday was St. Joseph's 1 pupils of the Convent of the de Notre Dame prepared, un-ful superintendence of Mother

an excellent musical review His Lordship Bishop Down named "Joseph" in rememb named "Joseph" in remember patron saint. The enterty postponed till Tuesday even programme appended was re Bishop was present and acknown compilment by an addressing it by granting a half-h pupils. Rev. Fathers McE pupils. Rev. Fathers McE kins were also present. An the programme who deserved tion for the manner in who formed their parts are Misse Cabe and Stratton. Follow gramme as furnished: PROGRAMME.

Entree...
Duet—"Welcome Song"
"Martha" K. Mahone "La Chatelaine"....L, Gree "Batoche Polka......I. Me

'The Harp of Tara..... Love's Young Dream ".... Chorus—"On! gaily, we sing

Finale—"St. Patrick's Day, On Palm Sunday real pattime introduced here) blessed by the Bishop, when the people in Euglish the Passion of our Lord. I celebrated High Mass an Evay read the Papal Brieto alms to be offered on aid of the holy places in