

AY 16, 1888.  
CESE  
ON.  
Sketch  
Comemoration of  
Peter's Ca-  
Ontario,  
885.  
FEY, M.A.  
OF LONDON.  
Table of  
Its Growth and  
ity in London.  
- Bishop Pla-  
Departure for  
ans.  
The American Catholic Quarterly Review.  
Let us now briefly consider the bene-  
cent action and influence of the Church  
on the condition of the laboring and arti-  
san classes. At the time of the advent of  
our Blessed Lord, the civilization of the  
pagan world had reached its height, but  
it was a cold, heartless civilization; it  
was like a marble statue by Phidias, ex-  
quisitely beautiful, and seeming to  
breathe and palpitate with life, but yet  
hard, cold, unfeeling, and pitiless. There  
was then no pity for the poor, and no  
consideration for the toiling masses.  
Labor had fallen into contempt, was a  
badge of degradation, and considered as  
only fit for slaves. Workingmen were  
deprived of the rights of manhood, were  
robbed of their liberties and civil rights,  
and were reduced to the position of  
slaves. Both in Greek and Roman civili-  
zation work had been made servile,  
and workingmen slaves. At the time of  
Augustus Caesar there were upwards of  
sixty millions of slaves in the vast empire  
over which he ruled. And those slaves  
were not men on whose brows an Indian  
or an African sun had burnt the brand  
of slavery; they were, in blood and race,  
the equals of their masters. In Roman  
law a slave was not a person, but a thing;  
he had, of course, no civil or political  
rights; he had no power to receive a  
legacy, no power of civil action, and was  
entirely beyond the pale and protection  
of law; he had not even religious duties  
or hopes. He was in every thing  
absolutely subject to his master's will,  
who had the power of life and death over  
him: Such is the frightful condition to  
which millions of workingmen were re-  
duced in ancient civilization, when they  
were described by Seneca as having  
"fettered feet, bound hands, and branded  
faces."  
Our divine Saviour became a working-  
man, was a carpenter, and for years labored  
and toiled with St. Joseph for his daily  
bread.  
He thus made labor sacred, He ex-  
alted it in human estimation, and gave it  
a dignity in the eyes of men and a power  
of merit in the eyes of God. In the  
Christian system,  
LABOR HAVING BECOME ENNOBLED  
by the action and example of Christ, the  
workingman rose in the scale of human  
estimation; he ceased to be regarded as  
a thing, and was looked upon as a man  
possessing human rights and liberties  
and duties. Men, whether free or bond,  
were taught the doctrine of equality  
before God, who was in every thing  
human and Christian brotherhood, that  
in the language of St. Paul, "in one  
spirit they were all baptized into one  
body, whether Jews or Gentiles, whether  
bond or free" (1 Corinthians xii.); "that  
they were all children of God by faith in  
Jesus Christ; that there was neither Jew  
nor Greek, neither bond nor free, but  
that they were all one in Christ Jesus"  
(Galatians iii., 27-28). These blessed  
sounds broke with the power and magic  
of delightful music on the ears of the  
fettered slaves. Millions of human  
beings, bowed down under the intoler-  
able burdens and unspeakable sorrows  
of slavery, lifted up their heads, raised  
their eyes towards heaven, and began to  
hope.  
Gradually, under the blessed and  
fruitful influence of the example and  
teachings of our Saviour, the fetters  
began to fall from the festering limbs  
of the slaves, men learned their rights and  
dignity as well as their responsibilities,  
labor was ennobled and sanctified, and  
the curse of slavery was condemned and  
in principle destroyed. Who can esti-  
mate the value of this mighty result,  
this great moral revolution! What bless-  
ings has it not conferred on mankind!  
What fountains of tears has it not dried  
up! What broken hearts has it not  
healed! What unspeakable sorrows has  
it not banished! What burdens of grief  
has it not lifted up from the heart and  
soul of man! With what hope, what joy,  
what sunshine of liberty and gladness has  
it not flooded the world, transforming it  
from a pen of slaves into a home of  
Christian freedom.  
THE CHURCH, THE BRIDE OF CHRIST,  
followed His blessed example in her  
treatment of slavery and in her care of  
the laboring classes. She exerted  
herself to correct false ideas regard-  
ing the character of slavery, and to  
create and foster a public opinion  
condemnatory of the institution. In  
order to estimate correctly her bene-  
ficent action in this respect, it would be  
necessary to have an adequate knowl-  
edge of the gigantic and almost insur-  
mountable difficulties that stood up against  
her in her efforts to better the condition  
of the slaves, and gradually to remove  
and destroy the system. False notions  
and doctrines regarding human rights,

# The Catholic Record.

VOL. 7. FOR THE WEEK ENDING SATURDAY, MAY 23, 1888. NO. 345

### CLERICAL.

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

**N. Wilson & Co.,**  
136 DUNDAS STREET

### THE CATHOLIC CHURCH AND CIVILIZATION.

By Rt. Rev. John Walsh, D. D., Bishop of London.

The Encyclical Letter, "Humanum Genus," of Our Holy Father Pope Leo XIII., on the Sect of the Freemasons.

The American Catholic Quarterly Review.

Let us now briefly consider the benevolent action and influence of the Church on the condition of the laboring and artisan classes. At the time of the advent of our Blessed Lord, the civilization of the pagan world had reached its height, but it was a cold, heartless civilization; it was like a marble statue by Phidias, exquisitely beautiful, and seeming to breathe and palpitate with life, but yet hard, cold, unfeeling, and pitiless. There was then no pity for the poor, and no consideration for the toiling masses. Labor had fallen into contempt, was a badge of degradation, and considered as only fit for slaves. Workingmen were deprived of the rights of manhood, were robbed of their liberties and civil rights, and were reduced to the position of slaves. Both in Greek and Roman civilization work had been made servile, and workingmen slaves. At the time of Augustus Caesar there were upwards of sixty millions of slaves in the vast empire over which he ruled. And those slaves were not men on whose brows an Indian or an African sun had burnt the brand of slavery; they were, in blood and race, the equals of their masters. In Roman law a slave was not a person, but a thing; he had, of course, no civil or political rights; he had no power to receive a legacy, no power of civil action, and was entirely beyond the pale and protection of law; he had not even religious duties or hopes. He was in every thing absolutely subject to his master's will, who had the power of life and death over him: Such is the frightful condition to which millions of workingmen were reduced in ancient civilization, when they were described by Seneca as having "fettered feet, bound hands, and branded faces."

the prejudice of race and of caste, the immense material interests that were connected with the institution of slavery, and that grew out of it, the break-down of the Roman Empire and the tremendous social and political convulsions that resulted from it, the irruption of the northern barbarians sweeping like a destructive and irresistible inundation over the civilized world, the fierce onslaught of heresy on the very life of the Church, and the hostility and jealousy of emperors and kings—all these opposing influences and forces compelled the Church to halt in the work of undermining the system of slavery and of emancipating the slaves, and not unfrequently forced her to contend for her own existence and preservation. Nevertheless the broad and indisputable fact stands on the face of history, that the gradual abolition of slavery and its final disappearance from the civilized world, are due, in the main, to the teaching, the legislation and the constant action of the Church. Besides, two of her religious orders, the "Trinitarians" and the Order of Mercy, redeemed about one million of Christian men from the horrors of captivity in Mahomedan countries, spending millions of money in their release, and shed the blood of many of their members in martyrdom for this Christ-like cause. Labor, in the Catholic Church, has been ennobled and dignified; it has its rights as well as its duties. Imposed originally as a penalty, the law of labor has become sacred, meritorious, and elevating, has been lifted up to a species of worship. "Workman," says the Church, "whoever thou art and to whatever toil thy strength is devoted, contemplate thy Master and thy God, occupied for many years in the workshop of a mechanic, sawing, planing, and polishing wood, permitting Himself to be called the son of a carpenter, and stamping for the future, upon all manual labor, which His example has sanctified, not merely a consideration appreciable by human estimation, but also a divine value." Such is the high ideal which she has held up to the world of

d'aucun pays, ne puiſt ouvrir ou dit mestier; 8 before being punished. Generally, in all trades, masters could employ their sons as apprentices, but "soulagement nez de loial marier." Of stone-masons, Master Guillaume swore "que il le mestier garderai bien et loiaument a son pour ausi pour le poure come pour le riche, et pour le foible come pour le fort." Every mason and plasterer swore that HE WOULD HIMSELF LOYALLY OBSERVE THE RULES, but that he would inform the master if he should ever find any one in fault in anything. The stone-masons and plasterers must swear that they will put nothing in the plaster but the best and loial measure, that the mortar shall be made of good lime and that if it be made of other stone they shall pay a fine. The linen-drafter swears that he cannot have an apprentice "se il n'est fil de leal espouse, ou ses freres ou ses neiges de leal marier."

THIS CHANGE AND OVERTHROW is deliberately planned and put forward by many associations of *Communists and Socialists*; and to this is not hostile, but greatly favors their designs, and holds in common with them their chief opinions. And if these men do not at once and everywhere endeavor to carry out their extreme views, it is not to be attributed to their teaching and their will, but to the virtue of that divine religion which cannot be destroyed.

IT WILL BE IN ORDER here to consider briefly Catholic teaching and action as regards the question of civil power and the duties and rights of subjects. It will be seen that

2d. In all societies there must be a governing power.  
3d. This power, in all its just laws, must be obeyed, not only for fear but for conscience' sake, for it is an ordinance of God, and they who resist purchase to themselves damnation.  
4th. The form of human government is founded on human and not on divine right.  
5th. The king or chief magistrate must rule for the common weal and not for his personal interest or gratification.  
6th. The subjects cannot obey the civil power when its commands are opposed to the divine law.  
7th. When laws are unjust they are not binding in conscience. It may, however, become necessary to obey such laws from motives of prudence, that is, in order to avoid scandals and commotions.  
8th. Laws are unjust from some one of the following causes:  
(1) When they are opposed to the common weal.  
(2) When the laws have not for aim the good of the common weal.  
(3) When the legislator outsteps the limits of his powers.

You are just what you make yourself. There are no chances in this formation. If you prefer to buy your experience, you have perfect liberty to do so. You can get drunk, or play the "sport," or gamble—in fact do anything you please; but if you do it, ten years from now you will mark yourself down "fool," and the world will indorse the verdict.

Lake Shore Visitor.

Bogoty, too, has this feature about it, viz. it will live through generations, so that the great grandson or daughter may be found to be as bitter an opponent to any form of religion save her own as were the old folks who came over the sea. This accounts in a measure for the feeling we see manifested by men and women—real Americans. They are the descendants of people who taught their children that which was not true; that teaching has been carefully transmitted, and that teaching bears its own fruit, viz., a deep and lasting bitterness. We wonder to-day at a feeling we often see cropping out, but the secret of it can be traced to the teaching of parents, and that teaching the persons to whom it was transmitted never took the pains to rectify. Let a Catholic to-day run for any important office, and how quickly the howl will be raised against him. It is the only cry that will force the venerable party crank beyond the traces and cause him to work for the candidate of the opposition. Now let any successful candidate in his choice for men to fill the many offices which he may by his influence make an effort to please the religious element, and he has on hand a huge job. If he leaves the Catholic out in the cold, he is doing an injustice; if he appoint him, he is sure to cause a feeling anything but friendly, and perhaps may make enemies for himself. That such a feeling as that engendered by nationality or religion should exist in a country as prosperous and as blessed as this, is to be deplored. But that it does exist is a fact. In the near future men may acquire wisdom enough to see that a feeling of this kind is unchristian and uncalled for, but as we now live the feeling is deep seated. To live and let live is an honest maxim, and if everybody would live up to it all would find bread and butter.

Boston Pilot.

Her monks sought to earn heaven by labor sanctified by prayer. At a very early age we find her busied about the welfare of the laboring classes. In 372 St. Basil founded a workshop for poor mechanics. In the Middle Ages the Church organized trades into honorable corporations, and in every way encouraged, directed and assisted men in the pursuit of a laborious life. In A. D. 1202 an order called "of the Holy Trinity" was founded, the object of which was to teach all sorts of trades to boys. In those ages, when the Church was powerful, and when she was free to exercise her beneficent and civilizing mission, and to mould social institutions according to her ideals, she bestowed on workingmen the most precious privileges and immunities, she assigned to each trade-corporation a patron saint and protector, and blessed and sanctified their members by her holy teachings and ministrations.

NO GLOVER SHALL WORK BY NIGHT, "la clartez de feu ne de lumiere, quar l'œuvre qui est faite par nuit n'est ni bone ni loial." In the bridle trade, if any old work be painted over, and regilt, or mended and exposed for sale, the work must be burned, and the seller fined. Of linen drapers, "nul qui soit eslongies de son pais par mauves cas l'en ne doit recevoir on dit mestier." In the trade of "tapiz Sarrausin" no one shall employ a strange workman until he knows that he is a "preudome et loial." Tailors were obliged to cut their cloth in an open shop, "a la veue du peuple," to prevent any suspicion of fraud.

THE END AND NATURE OF HUMAN SOCIETY so requires, it is right to obey just commands of lawful authority, as it is right to obey God, who ruleth all things; and it is most untrue that the people have it in their power to cast aside their obedience whenever they please. On the other hand, the Church has not failed to impress on kings and rulers the duty of governing with justice and for the welfare and happiness of their subjects. With St. Thomas, she told them that the people were not for the kings, but the kings for the people. Liberty of the subject, mild government, economy in regard to public revenue, maintenance of justice, peace and order, the responsibility of kings, were the lessons she constantly inculcated.

TO PROTECT THEM AGAINST RAPACITY AND INJUSTICE

but she also took care to procure legislative enactments to promote honesty and practical integrity in the workmen, and thus to protect against fraud and imposition those who employed or patronized them. In these legislative enactments we easily discern the blessed influence of the holy Church protecting the workman and artisan in his just rights, and at the same time safeguarding the interests of his employer or patron, thus establishing the harmonious play of rights and duties, of reciprocal claims and interests. We proceed to quote some of these enactments and rules that governed the trade-associations of the Middle Ages as we find them cited by Digby, from a curious old book, called *Livre des Metiers*, which contains the registry of the trades of Paris in the 13th century and the rules enacted for their government. The simplicity of some of these rules is combined with a most useful discretion.

1 "As far as he makes good work and lawful."  
2 "For the light of the night is not by half so sufficient that they can make good work and lawful of their trade. No ropemakers may work by night, on account of the false works one may then make."  
3 "That no master must suffer around him workmen who are not good and loial, nor iller, nor bad boy, from whatever place, whether from Paris or elsewhere."  
4 "On account of the false works one does in it, and because the light of the candle is not half sufficient for their trade."  
5 "As far as he makes good work and loial."  
6 "That no workman, whether apprentice or master, who is blamed for irregularity or bad fame, or has been banished from any trade or country, can work at the said trade."  
7 "Only born of lawful marriage."  
8 "That he, the tradesman, should care well and lawfully, according to his power, as well for the poor as for the rich, and for the weak as for the strong."  
9 "If he is not son of lawful spouse, or his brothers or kindred born of lawful marriage."  
10 "Except woollen thread good and lawful. And this the inspectors of the trade have established for the common profit of all and for loialty."  
11 "By light of fire nor of torch, for work made by night is neither good nor lawful."  
12 "None banished from his country for bad causes may be received into the said trade."  
13 "In the sight of the people."

Mr. Frank Power, the correspondent of the London Times in Khartoum, and who was killed with Stewart, was an Irishman and a Nationalist of the most advanced class. Like his friend, Edmund O'Donovan, who was killed in the Sudan in the Mahdi's first victory, he was a Fenian and a revolutionist. Therefore, his tribute to Gordon is all the more touching and beautiful, and brings into stronger light the noble qualities of the unfortunate commander at Khartoum. In one of his letters, Mr. Power says:—"I like Gordon more and more every day; he has a most lovable manner and disposition, and is so kind to me. He is glad if you show the smallest desire to help him in his great trouble. How one man could have dared to attempt his task I wonder. One day of his work and another would kill another man, yet he is so cheerful at breakfast, lunch and dinner; but I know he suffers fearfully from low spirits. I hear him walking up and down his room all night (it is next to mine). It is only his great piety carries him through. He and I agree in a great many religious views." Mr. Power was a Catholic; and the letters from which these extracts are taken, were to his relatives in Ireland, so that they express his private views and feelings. Again he says:—"Gordon is a most lovable character—quiet, mild, gentle and strong; he is so humble, too. The way he pats you on the shoulder when he says 'Look here, dear fellow, now what do you advise?' would make you love him. When he goes out of doors there are always crowds of Arab men and women at the gate to kiss his feet, and twice to-day the furious women, wishing to lift his feet to see them, threw him over. He appears to like me, and already calls me Frank. He likes my going so much among the natives, for not to do so is a mortal sin in his eyes. I often speak of you to Gen. Gordon. He says he must make your acquaintance before we go to the Congo. He would like a day in Dublin. It is wonderful that one man can have such an influence on 200,000 people. Numbers of women flock here every day to ask him to touch their children; to cure them; they call him the Father and the Saviour of the Sudan." He has found me badly up in Thomas a Kempis, which he reads every day, and has given me an imitation of Christ. He is, indeed, I believe, the greatest and best man of this century."

TO PROTECT THEM AGAINST RAPACITY AND INJUSTICE

But let us hear them as they are delivered. "Any person," says one of them, "can exercise this trade in tin vessels at Paris freely, pour tant qu'il face bon oeuvre et loial." He must never work at night, on pain of a fine to the king, "quar la clartez de la nuit n'est mie si suffisant que il peussent faire bons oeuvres et loial de leur mestier. Nus cordiers ne puet ouvrir de nuit pour les fausses oeuvres que on puet faire." The bucklemakers ordain "que nus mestier ne doit souffrir entour il vallet qui ne soit bons et loiaux, ne reveur ne mauves garcon de quelque lieu qu'il soit, ne de Paris ou d'ailleurs." The lacemakers ordain that no one shall work by night "pour les fausses oeuvres que i se fait, et pour ce que la clartez de la chandelle ne suffit mie a leur mestier." All the general condition required in all the trades is expressed thus "pour tant que il face bone oeuvre et loial." The silk-mercers ordain "que nul ouvrer soit vallet ou mestier qui soit blames de holerie ou de mauves renommee, ou qui auroit este tania d'aucun mestier ou

THE CHURCH MILITANT AND NOT THE CHURCH TRIMPHANT; and hence, even in the Middle Ages there were several dark spots which she was unable to remove, in consequence of the opposition of human passions and self-interests; but from all that she accomplished in the teeth of the tremendous difficulties created by the exceptional, reign and supremacy of men's consciences; her teachings were, on the whole, listened to and obeyed, and authority as the divinely appointed teacher and guide was generally acknowledged and the result was the reign of justice, of right and order amongst the various classes of society. Of course, in this fallen world the Church will be always

THE CHURCH MILITANT AND NOT THE CHURCH TRIMPHANT; and hence, even in the Middle Ages there were several dark spots which she was unable to remove, in consequence of the opposition of human passions and self-interests; but from all that she accomplished in the teeth of the tremendous difficulties created by the exceptional, reign and supremacy of men's consciences; her teachings were, on the whole, listened to and obeyed, and authority as the divinely appointed teacher and guide was generally acknowledged and the result was the reign of justice, of right and order amongst the various classes of society. Of course, in this fallen world the Church will be always

GOVERNED BY KINGS OR BY CONSULES, by one or by many, by a perpetual or a temporary magistrate, depends on their own wishes; as also it is not the special command of God, but the wish of men which determines that person should be king rather than that. Wherefore St. Thomas, in the cited passage 22, lays it down as a matter certain and decided that political governments and kingdoms are not founded on divine, but on human law, a proposition which no scholar would contradict." De Potestate sum Pontif, cap. 21, p. 203. This doctrine of the delegation of civil authority from the people, Suarez states, was the common opinion of his day, and he goes on to say "that the civil power, whenever it is found in a man or in a prince, has emanated, according to usual and legitimate law, from the people and the community, either directly or remotely, and that it cannot otherwise be justly possessed" (De Ley, lib. iii., cap. 4.) And the same illustrious theologian, in his work against James I. of England, he king of that country, Bellarmine, cited above, was "ancient, received, true and necessary." And this has continued to be the doctrine of Catholic theologians down to the present day. The king or supreme magistrate is, in Catholic teaching, but the executor of the will of the nation or people whom he governs; and should he abuse his trust, or employ the supreme power with which he has been invested to the public detriment; should he, in other words, rule his people with injustice and tyranny, and trample on their rights and liberties, he could be lawfully dethroned and torn down from his place of power.

CATHOLIC PRESS.

Catholic Columbian.

Emotional religion that manifests itself only in the enthusiastic demonstrations of a preacher and the shouting and singing of an excited congregation, has never been lasting in its effects. God never ordained that it should, for it is not religion at all. The close and happy communion of the soul with its Creator, which finds its highest expression in faithful adoration, is the religion of the heart. Giving the heart, the mind, the soul, the strength to God is the fruition of faith, and "without that faith it is impossible to please God." As there is only one God, there can be but one faith, one method of pleasing God. The burlesques on religion that we see now-a-days may be well intended at times, but then the silly antics of insane people are well intended, too. Faith, true faith, does not lead to silliness, but it may, to the world, make its adherents appear singular, because they should practice simplicity in life. "Unless you become as little children, you cannot enter the Kingdom of Heaven," was a declaration made by Christ Himself. Nor does religion consist in preaching or listening to sermons. Theoring never to go in and wanted. "By their fruits ye shall know them." Those that have brought forth fruit, and thus attested the sincerity of their faith, are the practical Christians, the real religionists. Look about the world to-day; cast a retrospective glance on the ages past and see what fruits are found, and upon what tree they have ripened. Of all the systems of belief, which has borne the abundance of good fruit? This is a candid, a practical question, and should receive a candid reply.

C. M. B. A. Debating Lyceum.

The regular meeting of this society took place last evening, Mr. Thos. Nicholson, vice-president, in the chair. A reading on "War" was given by Mr. A. H. Hardy.

An essay on "Vaccination" followed by Dr. Ambrose, in which that gentleman dealt with his subject in a very practical and instructive manner, and dwelt extensively on its origin and history and the benefit which it had conferred on the human race, quoting from statistics to show that the communities in which vaccination has been introduced were comparatively free from small-pox.

The usual debate took place, the question being "Can the floods occurring at this port be obviated by scientific means." The debate was decided in the affirmative. The speakers for the affirmative were Messrs. T. J. Finn and C. O'Brien, and the negative, Messrs. F. C. Lawler and J. J. Kane. The meeting then adjourned until October next.—*Montreal Gazette*, May 14.

CO. ORK.

CO. ORK.

CO. ORK.

CO. ORK.

CO. ORK.

CO. ORK.

The Messenger of the Sacred Heart. Love's Cry.

My God, I love—at least, I long to love Thee. My love is yet so narrow, child's, and so sweet. Oh, how I loved the violet things above Thee!

A SAINT FOR MAY.

ST. PHILIP NERI. Messenger of the Sacred Heart. Among all the Saints—for the Queen of Saints, of course, is never spoken of as among them—it would be hard to discover, for our May notes, one more intimately connected with the Sacred Heart, than the holy founder of the Oratory.

Cardinal Manning on the Resurrection.

London Universe, April 11th. A very large congregation attended the evening service at St. Mary's, Montpelier, on Sunday, April 9th, at 7 o'clock, when the sermon was preached by the Right Rev. Cardinal Manning, assisted by Fathers Norris and McKenna, his Eminence the Cardinal Archbishop of Westminster, who was attended by the Right Rev. Canon Gilbert, and the Right Rev. Canon Gilbert, and the Right Rev. Canon Gilbert.

Cardinal Manning on the Resurrection.

London Universe, April 11th. A very large congregation attended the evening service at St. Mary's, Montpelier, on Sunday, April 9th, at 7 o'clock, when the sermon was preached by the Right Rev. Cardinal Manning, assisted by Fathers Norris and McKenna, his Eminence the Cardinal Archbishop of Westminster, who was attended by the Right Rev. Canon Gilbert, and the Right Rev. Canon Gilbert, and the Right Rev. Canon Gilbert.

Cardinal Manning on the Resurrection.

London Universe, April 11th. A very large congregation attended the evening service at St. Mary's, Montpelier, on Sunday, April 9th, at 7 o'clock, when the sermon was preached by the Right Rev. Cardinal Manning, assisted by Fathers Norris and McKenna, his Eminence the Cardinal Archbishop of Westminster, who was attended by the Right Rev. Canon Gilbert, and the Right Rev. Canon Gilbert, and the Right Rev. Canon Gilbert.

Cardinal Manning on the Resurrection.

London Universe, April 11th. A very large congregation attended the evening service at St. Mary's, Montpelier, on Sunday, April 9th, at 7 o'clock, when the sermon was preached by the Right Rev. Cardinal Manning, assisted by Fathers Norris and McKenna, his Eminence the Cardinal Archbishop of Westminster, who was attended by the Right Rev. Canon Gilbert, and the Right Rev. Canon Gilbert, and the Right Rev. Canon Gilbert.

Cardinal Manning on the Resurrection.

London Universe, April 11th. A very large congregation attended the evening service at St. Mary's, Montpelier, on Sunday, April 9th, at 7 o'clock, when the sermon was preached by the Right Rev. Cardinal Manning, assisted by Fathers Norris and McKenna, his Eminence the Cardinal Archbishop of Westminster, who was attended by the Right Rev. Canon Gilbert, and the Right Rev. Canon Gilbert, and the Right Rev. Canon Gilbert.

Cardinal Manning on the Resurrection.

London Universe, April 11th. A very large congregation attended the evening service at St. Mary's, Montpelier, on Sunday, April 9th, at 7 o'clock, when the sermon was preached by the Right Rev. Cardinal Manning, assisted by Fathers Norris and McKenna, his Eminence the Cardinal Archbishop of Westminster, who was attended by the Right Rev. Canon Gilbert, and the Right Rev. Canon Gilbert, and the Right Rev. Canon Gilbert.

Do thy little, do it well; do what is right, and let it be known. Do thy little, do it well; do what is right, and let it be known. Do thy little, do it well; do what is right, and let it be known.



The Catholic Record

Published Weekly at 25 Richmond Street, Toronto, Ont., Canada.

General Agents: Messrs. Donald Cowan and L. L. King, Ottawa, Ont.

Catholic Record

LONDON, SATURDAY, MAY 23, 1885.

THE RISING ENDED.

The capture of Louis Riel by the scouts of Gen. Middleton's force puts an early term to the rising in the North-West.

It is Father Lacombe who gives me an opportunity of writing you. For four weeks we have not been able to hold written communication in any direction.

My dear Father—The authors of the revolt, believing that we are opposed to their movement (which we certainly are) represent us as men sold to the government.

rebellion. Even this charge has been made against Father Scollen. We are not revolutionists.

There will, notwithstanding the services of these good priests mentioned by Bishop Grandin, be found many fanatics ready to accuse the priests of fostering and encouraging the revolt.

St. Albert, April 24, 1885. MY LORD AND VERY DEAR FATHER—Our dear Father Lacombe arrived here the day before yesterday, in the evening, exhausted from fatigue.

It would seem that after all the blood that has been spilled in the North-West, some people are not satisfied.

He wants a fair trial. Give him all the trial he requires, according to the laws which he has defied and broken.

There is not a Canadian anxious for the growth and progress of his country who desires not peace.

Some idea of the extent, influence and growth of the Catholic Church in Africa may be formed from particulars furnished by the Germania Catholic for 1885.

Is it possible, dear bishop and father, that we have been spared to witness such spectacles? The trial is terrible. I can say no more.

These letters bespeak the noble sentiments of the faithful missionaries of the North-West. They who did their utmost to prevent the outbreak, were filled with grief when the contest broke out.

On Thursday of last week the Church celebrated the adorable mystery of the Ascension into heaven of our Blessed Lord and Saviour Jesus Christ.

THE ASCENSION.

Such, we learn from the St. John, Nfld. Evening Telegram of March 28th, was the subject of a lecture delivered in the capital city of that colony by the Right Rev. Mgr. Sears, Prefect Apostolic of Western Newfoundland.

STARVATION IN IRELAND.

In the Dublin Freeman's Journal of March 30th, we noticed an appeal to the charitable public from the Rev. Michael O'Donohoe, P. P. of the Arran Isles.

and of the Coptic, Guinea, the Seychelles Isles, Natal, Senagambia, Sierra Leone, Tunis, Victoria Njmes, Zanzibar, and the Delegations Apostolic of Upper Egypt, Congo, Gold Coast and Ivory Coast, Dahomey, Sahara Desert, Annobon Islands, Corisco and Fernando Po, the Islands of Santa Maria, Mayotte, and Nosai-Bé, Madagascar, Morocco, Niger, Senegal, Tripoli, For Egypt and Arabia there is a Delegate Apostolic. The Copts having no constituted hierarchy, are under the jurisdiction of a Vicar Apostolic, who for the Egyptians is of the Coptic, and for the Abyssinians of the Latin rite.

ARE WE TO HAVE PEACE?

It would seem that after all the blood that has been spilled in the North-West, some people are not satisfied.

He wants a fair trial. Give him all the trial he requires, according to the laws which he has defied and broken.

STARVATION IN IRELAND.

In the Dublin Freeman's Journal of March 30th, we noticed an appeal to the charitable public from the Rev. Michael O'Donohoe, P. P. of the Arran Isles.

seeds for the land, and to keep themselves and their families from want. There are those among them who already are subsisting on one meal of bad potatoes in the day, and in some places there is more want and distress this year than even in the terrible times of '46 and '47.

"NEWFOUNDLAND: ITS FUTURE."

Such, we learn from the St. John, Nfld. Evening Telegram of March 28th, was the subject of a lecture delivered in the capital city of that colony by the Right Rev. Mgr. Sears, Prefect Apostolic of Western Newfoundland.

From his early experience he believed that if the agricultural sections of this island were reclaimed, they would furnish such a contribution of wealth as the other colonies.

STARVATION IN IRELAND.

In the Dublin Freeman's Journal of March 30th, we noticed an appeal to the charitable public from the Rev. Michael O'Donohoe, P. P. of the Arran Isles.

varied resources of the West Coast—agricultural and fishery. The Telegram says:

"We apprehend that an understanding having been arrived at on the subject, the means of advancing part of the interests of that favored part of the country, such as roads and intercommunication, will be such as to fully gratify the expectations of its best well-wishers."

REV. FATHER KENNY, S. J.

The announcement in the daily press that the Rev. Father Kenny, S. J., would on Sunday evening last occupy the pulpit in the Drill Hall, drew a very large audience to that temporary place of Catholic worship.

When these poor fishermen were first called from their nets, what qualifications had they in a human sense to be made the perpetrators of their Master's work?

STARVATION IN IRELAND.

In the Dublin Freeman's Journal of March 30th, we noticed an appeal to the charitable public from the Rev. Michael O'Donohoe, P. P. of the Arran Isles.

give him the real happiness, instead of short-lived joy that he must leave the door. Worldly happiness is reward, but men are all desirous of reward at the end of life.

In blessedness was real happiness, blessedness of which Jesus spoke when he declared: blessed the poor in spirit for theirs was the kingdom of heaven.

THE OTTAWA FREE PRESS AGAIN.

The Ottawa Free Press, returning to charge, says in its issue of Saturday that the RECORD is determined to print that Great Britain is a cowardly nation lacking both the ability, as well as the power to fight in defence of its interests.

Our criticism of a fortnight since was not directed towards anything which the RECORD said of the Gladstone administration, but towards its attack upon the British Empire, of which Ireland is a part.

STARVATION IN IRELAND.

In the Dublin Freeman's Journal of March 30th, we noticed an appeal to the charitable public from the Rev. Michael O'Donohoe, P. P. of the Arran Isles.

give him the real happiness, instead of his short-lived joy that he must leave at death's door.

In blessedness was real happiness, that blessedness of which Jesus spoke when He declared: blessed the poor in spirit, for theirs was the kingdom of heaven;

During Vespers and Benediction of the Blessed Sacrament, Mrs. Lucy C. Lillie, now on a visit from England to her sister, Rev. Mother White, of the Sacred Heart Academy, favored the vast congregation with musical selections of a high order of merit and exquisite finish.

THE OTTAWA FREE PRESS AGAIN.

The Ottawa Free Press, returning to the charge, says in its issue of Saturday last, that the Record is determined to prove that Great Britain is a cowardly nation, lacking both the ability, as well as the power, to fight in defence of its interests.

Our criticism of a fortnight since was not directed towards anything which the Record said of the Gladstone administration, but towards its attack upon the British Empire, of which Ireland and Canada form a part.

We have no regard for the Gladstone government, which has belied the professions upon which it entered office. Neither have we any sympathy with the British Tory opposition.

We cannot refrain from giving our readers the benefit of the following: "The Free Press may be thickheaded, it may be asinine, it may be little; but there is a depth lower than that yet to be reached; and that depth is when a public journal seeks to answer the arguments of a contemporary as the Record did, by misrepresenting and libelling the person whom it supposes to be screened behind the editorial 'We.'"

At a level, the past commendations of its course, which have frequently appeared in these columns, would scarcely lead the public to expect. A little more extended experience of the journalistic world will probably teach the Record, that when an adverse criticism of any of its utterances appears in a contemporary, it does not necessarily follow that that criticism is prompted by personal prejudices or inspired by a desire to work it an injury.

We feel grateful to the Free Press for its past commendations of our course but we may assure that journal that these commendations offer no justification for the gross misrepresentation of our views to which we so lately promptly called attention. The Free Press was then quite solicitous for our constituency and for the Church, with what sincerity we clearly showed. We did so with clearness and without equivocation. Hence, these tears! We are sorry that we have not the extended journalistic experience of the editor of the Free Press, but we plainly tell him, that we were no more personal in our defence than was he in his assault, and that from our limited experience of journalistic warfare, we have always observed offenders against journalistic impersonality most ready to accuse their neighbors of a disregard of propriety.

SILVER JUBILEE.

The Very Rev. Dean Wagner, of Windsor, will, on the 3rd of June next, celebrate the silver jubilee of his priestly ordination, twenty-five years ago, in the cathedral of Sandwich, at the hands of the late Bishop Pinnonault.

IRELAND AND THE VATICAN.

We desire to warn our readers against the disingenuous despatches daily forwarded from the other side of the Atlantic, nearly all calculated to place the Holy See in a very false position in respect of the national feelings and patriotic claims of the Irish people.

A cable telegraph from Rome, dated on Saturday, says: "Mr. Errington, the English representative at the Vatican, failing to persuade the Pope not to appoint Dr. Walsh to the vacant Archbishopric of Dublin, has left for London for consultation with the British Government. The Pope, it is said, had to consult the wishes of the Irish clergy in the matter."

The impudence of this despatch, coupled with the ignorance it manifests, points to its author as Errington's partner, Dr. Brady, who, being in Rome, probably looks after things there, when Errington leaves for London to report progress.

Another despatch of later date conveys the following intimation respecting Irish feeling towards the Vatican: "Another cause of estrangement between the Papalists and Ministerialists is the interference of the Government, through Errington, special British agent at the Vatican, in the appointment of a Catholic Archbishop for the Diocese of Dublin to succeed the late Cardinal McCabe. United Ireland laments the success of Errington's influence with the Holy Father, and says the rejection by the Vatican through Errington's influence of Dr. Moran, is a blow at the independence of the Irish episcopacy and Irish clerical rights."

The interference of this vile creature, Errington, in Irish ecclesiastical affairs has, we know, created a great deal of feeling in Ireland. And very justly so. But from what we know of the United Ireland we must declare that we consider that journal incapable of using any other language but that of respect and deference to the Holy See, and that if it did otherwise, it would not have the sympathy or support of the Irish people. The foregoing rendition of an alleged article from that paper was evidently concocted for a purpose. One fact, quite apparent in connection with Irish ecclesiastical matters, is that the enemies of the Holy See are making the very best use they can of Errington's presence in Rome to alienate from the Holy Father the affections of his Irish children. It is of pressing necessity that this man be cut off by the Vatican.

No man is more detested and execrated by all Irish Catholics, good and true, than this padded and scented popinjay.

One more cable despatch and we have done: "The Rome Monteur says Errington will return to Rome as British Ambassador to the Vatican."

We do not know whether Le Monteur has made any such statement, but if it has done so, its ignorance of British feelings towards the Vatican is simply amazing. No government could live twenty-four hours in Britain that would dare, in the face of English hatred of the Holy See, open regular diplomatic communication with the Vatican. All that the Gladstone Government can permit in this direction is the back-door negotiations carried on by Errington.

ECCLIASTICAL CONFERENCE.

A conference of the clergy of the eastern and northern counties of the diocese of London, was held in this city, on Wednesday, the 20th inst., His Lordship the Bishop presiding. There was a large attendance of the clergy. The conference began its session at 12 o'clock, noon, and closed at four. The treatise "De Matrimonio" in moral and "De Notis Ecclesie" in dogmatic theology engaged the attention of the conference, at the close of which His Lordship entertained, the visiting clergy at dinner. The conference for the clergy of Kent and Essex will be held at Windsor, on Tuesday, the 26th.

THE LATE FATHER LYNCH.

There died at Chapeau, in the Vicariate Apostolic of Pontiac, on Saturday last, a priest who for forty years and more had labored in the service of his divine Master. The late Rev. James Christopher Lynch, whose soul then peacefully passed away to its Maker, was one of the most widely and favorably known clergymen in the whole Ottawa district. Nearly half a century ago, prompted by a desire formed at a very early age to devote himself to the foreign missions, he left his native land to come to the then almost unbroken wilderness of the upper Ottawa, to break the bread of life to scattered aborigines, unlettered natives, and disheartened immigrants. For many years his apostolic labors extended over a great portion of the present Vicariate of Pontiac. His name became a household word among the early settlers, and many a head of a family, to-day in the serene and yellow leaf of life's fast coming autumn, rejoices to claim that he received the sacred rite of baptism at the hands of Father Lynch. We need not point out the hardships the missionary had in those times to undergo. In summer the river offered him the best mode of communication, but often he had to force his way on foot through the almost trackless forest. In winter his course lay over dreary ice-covered lake and river, or through the silent wastes of endless woods. Everywhere good was to be done, there the missionary found his way. Here and there a rude chapel of logs was raised and the emblem of human redemption placed aloft on its unshapely roof. But more frequently had the Holy Sacrifice to be offered in lowly hut and dingy cabin. The late Father Lynch had all the qualities of the genuine missionary. Though a gentleman of rare scholarly attainments and literary tastes, he made himself at home with the unlettered and with the lowly, often sharing in their privations and hardships. His deep-rooted Irish faith ever gave him heart and courage in the midst of trials and sufferings. He had chosen a Master who was born in poverty, lived in abjection and even want, rejected by his own people, deserted by those he blessed and comforted, betrayed by his own apostles, and crucified by a brutal and ungrateful populace which, but a few days before, had received him with loudest acclamations of joy. This, indeed, was the Master the late missionary had chosen to serve, and Him he was resolved—good priest that he was—to follow even to the very summit of Calvary. This ardent faith was the mainspring of Father Lynch's earnest and profound piety. All human things he valued at their proper worth—for they never could draw him from the service of the great High Priest, even Christ Jesus Himself. With much reason, indeed, might he be defined as one

Whose armour is his honest thought, And simple truth his almost skill. Whose passions not his masters are, Whose soul is still prepared for death, United unto the worldly care, Of public fame or private breath; Who envies none that chance doth raise, Or rules of state, but rules of good. Who hath his life from rumours freed, Whose conscience is his strong retreat; Whose state can neither flatterers feed, Nor ruin make oppressors great; Who doth his life and early pray More of his grace than gifts to lend, And entertains the harmless day With a religious book or friend; This man is freed from servile bands Of hope to rise, or fear to fall; Lord of himself, though not of lands; And having nothing, yet hath all.

His life was indeed blameless: in the pursuit of justice was it spent. Will his name be ever effaced from the memory of those among whom he so long and so faithfully labored? Will the remembrance of his virtues be permitted to die out amongst a people whom he loved so deeply and spared no effort to make worthy of their Christian professions?

We, indeed, think not. It was our privilege to know this good priest, and often to enjoy his kindness, to be edified by his piety and inspired by his zeal and charity. In his home a glad welcome ever greeted his friends. To the last he had all the cheerfulness of youth; sadness could find no shelter in his noble and generous nature. The consciousness of duty done, ever animated him, and when the call of his Master came it found him not unready. He had, every day, wished to be dissolved and to be with Christ. His prayer was at length granted, and on Saturday last he passed to his reward. Peace, say we from the bottom of our heart, to the soul of the good Father Lynch.

AN IRISH CATHOLIC CHIEF MAGISTRATE.

When five years ago Mayor Grace, of New York, was put in nomination by the Democratic party for the Chief Magistracy of New York, a great outcry was raised by the Know-Nothing element in both political parties against the election of a Catholic Irishman to the Chief Magistracy of the metropolis of the New World. The regular democratic majority in the city of New York was between 40,000 and 50,000, but so great was the falling off amongst Mr. Grace's own political friends that he almost failed of election, his plurality being, we believe, less than 3,000. Once in office, Mr. Grace displayed a firmness, impartiality and good judgment that disarmed his opponents. At the close of his first term he was urged to stand again but declined. Last fall, however, in response to the call of thousands of his fellow-citizens of every race and creed, he once more took the field, and though opposed by able and influential candidates, was returned at the head of the polls by a triumphant majority. He has lately made several important appointments, based not on partisan appeals, nor secured by partisan pressure, but the outcome of true civic merit. The favor with which this appointment has been received prompts the Irish American to say: "The law has clothed him with plenitude of power, and he shows that he feels and gives due weight to responsibilities that are exceptional, in the history of recent city administrations, by the care he has taken—in so much as he can control—to have the affairs of the city administered by none but officials who will devote themselves entirely to the task of an economical and faithful discharge of their trusts. It is a matter of special rejoicing for us to think that the first man of Irish birth who has occupied the civic chair of this Commercial Metropolis of the New World, thus continually honors himself and the people with whom he never fails claim a kindred association, by the wisdom and honesty of his course as the head of the government of the first city of the Republic."

The citizens of New York did themselves honor by their re-election of Mr. Grace. His course in office will do a great deal to dispel the horrible prejudices which yet blind so many thousands, both in the United States and Canada, to the merits of an Irish Catholic. Were all our representative Catholics like Mr. Grace, Irish Catholics had soon little reason to complain of exclusion from office, or political responsibility.

ARCHBISHOP LYNCH.

LECTURE BY HIS GRACE ON RELIGIOUS ORDERS IN THE CHURCH.

There is a great deal of ignorance respecting the Catholic Church amongst our separated brethren, and it is our great wish to endeavor to set them right. The Catholic Church arises from misrepresentation or ignorance. It has been said, by those who should have known better, that the Jesuits, Franciscans, Dominicans, Redemptorists and other religious orders are sects and divisions in the Catholic Church. They are no more divisions in the Catholic Church than the Grenadiers and the Queen's Own, the Governor-General's Body Guard, Field Battery, C Infantry and D. Company are divisions of the Dominion army; they are the soldiers fighting under the same banner, but with different names and captains. The Church is compared by Christ to a kingdom, and a kingdom must have, under the king, many officers by whose co-operation a good government is formed. Now, those religious orders have their various generals and captains in the Church, all in the first place, in obedience to the Pope and to the hierarchy of the Church in whose dioceses they may be employed, and also to their own special religious superiors. The secular clergy is the main and chief army of the Church, religious orders are auxiliaries. The Jesuits were instituted by St. Ignatius, who, born in 1491, commenced his apostolic labor about the year 1535, and His order was instituted especially to oppose the preaching of various false doctrines of the 16th century. These doctrines were promulgated by Luther, Calvin, Beza, Melancthon, and a famous host of others, all differing from each other, and all equally opposed to the doctrines of Christ, preserved and taught by the Catholic Church. All agree that there was a great need of reformation of morals amongst Churchmen, but there was no need of reforming the faith which was guaranteed by Christ not to fail in his Church. The means which the Jesuits employed in combating error were preaching, writing books of controversy, the instruction of youth in colleges, and also of sending the missionaries into pagan countries, so that the spread of the gospel in the East, and in the newly found country of South Amer-

ica, gained as many converts as the Church lost converts in Europe. The reason why the Jesuits are so much opposed by Protestants, as well as by bad Catholics, can be accounted for by their great success in putting down heresy, and in stopping the spread of infidelity in high places. Apostasy from the Church generally commences amongst those who have been highly favored by the goods of fortune. Their attachment to the world, its pleasures and riches, stifles their love of God, and faith becomes weakened and finally disappears. The Prime Ministers of France, Portugal, Spain, Naples, and of other countries, conspired to persecute the Order of the Jesuits, and to drive them eventually out of those kingdoms. And at the present day the Freemason Government of France expelled, not only the Jesuits, but all the religious orders because they supposed them to be enemies to their false principles and tyrannical government, and hence in these latter times the Freemason Government of France has expelled them, and most of the religious societies, because they kept colleges which the ancient and broken down nobility of France sent their sons, who were supposed to favor monarchy and to be opposed to the Republic. The Jesuits are the most obedient sons of the Church and even make an especial vow to obey the Pope and go to any country where he sends them. Then we have the Dominicans, another battalion in the warfare of virtue and learning against vice and ignorance—all obedient sons of the Church; worshipping at the same altar and believing all the same truths which all Catholics are bound to believe. They were instituted by St. Dominic in the 13th century to oppose the heresy and false teachings and revolutionary movements of the Albigenses, who were devastating the south of France by wicked doctrines, perverse morals and disloyalty to their king. The disciples of St. Dominic became very numerous by their preaching, and teaching the people to pray, especially in the form of the Rosary. It was the instrument of the conversion of those Albigenses, and inspiring great devotion to the mother of God throughout the Church; for the rosary is now said by all Catholics. This society was called the Order of Preachers, for preaching retreats and sermons is their special work, besides living in communities and reciting the divine office in common.

Then we have Franciscans, another battalion of the Church. They were instituted or formed into a company by Saint Francis of Assisium, who, born in 1182, commenced his wonderful work at about 30 years of age. They are, of course, under the direction of the Pope, and have to improve the world for its luxury by making a vow of poverty, chastity and obedience, like all other religious orders. They wear a brown, rough habit with a cord around their waist, and instead of shoes, sandals. They also go about preaching and instructing. There is a third order of St. Francis, composed of seculars, living in the world, but following as much as possible, the evangelical counsels. They have no particular habit, except at their meetings. During the lifetime of their founder, St. Francis, 5,000 monks met at one general chapter; it was held in the open plains by a wonderful disposition of Providence. When there is a great deal of wickedness in the world, vast numbers of holy persons receive the graces the elect will be always filled up. Then we have the order of the Redemptorists, instituted by St. Alphonsus de Liguori in the last century. St. Alphonsus went a great deal amongst the poor and saw the great need of instruction for them; hence he made a strict obligation that in giving missions, they should be eminently successful. In these they are, parishes, so that their presbyters might be a place where the missionaries might retire to recruit from their fatigues. There are Trappists also, a branch of the Benedictine order, whose members live most austere lives. They rise at two o'clock in the morning, recite the divine office, and spend hours in meditation and prayer. They cultivate the soil, but live only on vegetables—they never eat meat. To this order retire some very holy young men who are bent upon saving their souls at all hazards, and to be away from the temptations of the world. To this order retire also men who become disgusted with the world and perform penance for sins committed there. They never converse with one another. They only speak to the confessor and their superiors. Then there are Carthusians who likewise follow almost the same rule. Their silent example is a continual sermon to the people of the world, inculcating this saying of our Lord—"What will it profit a man to gain the whole world and lose his own soul?" "Do now what you would wish to do at the hour of death." You will wish that you had lived on a mountain preparing for eternity. The Basilian order conducts colleges.

We shall pass over many other religious orders or battalions, as it were, of the same army of the Church. Then we come to the female religious orders. From the very commencement of Christianity females were remarkable in the Church for their love and devotion to Christ, and for their works of charity. "They were last at the cross and first at the sepulchre." There are innumerable orders of women in the Church. All might be called Sisters of Charity or of Mercy, or School Sisters, also orders of Contemplative or Praying Religious, who follow Mary who hath chosen the better part. "They administered to Christ out of their goods," as we read in the Gospel. They consecrate their virginity to God and spend their time in holy prayer and works of charity. St. Paul, in speaking of them, says in 1st Corinthians, 7th chap., 38th verse—"Therefore, he that giveth his virgin in marriage doth well, but he that giveth her not doth better." The teaching of St. Paul is not followed by those out of the Church, in fact they say the contrary—"that it is better to get married than to live a virgin." And to discourage widows from marrying St. Paul says, in the 40th verse—"But more blessed shall the widow be if she so remains according to my counsel, and I think that I also have the spirit of God." And why do so many virgins in the Church of God consecrate their virginity to Him? The reason is this, that "the unmarried woman

and the virgin thinketh on the things of the Lord; that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband." The religious orders of females in the Church, render immense service to the Church, and in order to be able to do it more effectually, they make also the vows of poverty, chastity and obedience: in order that they may follow Christ: all cares of family, adopting as their children the orphans and the poor of Christ; obedience, that they may perform any and every work required for the well-being of the community, who all work for Christ in the person of the poor. Hence, we have sisters for the care of hospitals, orphan asylums, academies, schools for the education of the female sex. These religious orders keep the evangelical counsels, which consist in following the call of Christ to greater perfection. Christ counselled the young man who said to him, "What shall I do to obtain eternal life?" He told him to keep the commandments, but when the young man told Him that he kept them from his youth, He said, "If thou wilt be perfect, go sell what thou hast and give to the poor, and come and follow Me." This was only a counsel, not a command, for Christ said, "If thou wilt; if you are willing," but the young man was not willing, and Christ pitied him for rejecting so grand a call, which would end in being an apostle in heaven. There are two roads which are traveled in this life, the broad road that leads to destruction, and many there are who walk therein, and the narrow road which leads to eternal life, and few there are who try to find it. Religious orders are walking in the narrow path that leads to eternal life—and though there may be some who stray from it, as there was a Judas among the twelve apostles, yet the immense majority persevere and come to eternal life. Many there are who live in the world and who tread this narrow path of prayer, self-denial and mortification, and by keeping the commandments of God, as far as possible, devote themselves to the service of God and to the service of their stations of life. The Catholic Church possesses all the signs which distinguish the Church of Christ from every other organization. The one of sanctity is particularly shown in the religious orders, who keep the evangelical counsels and aspire to a high degree of sanctity. And the multitude of saints and holy persons form a magnificent galaxy in the firmament of the Church of God, on earth as well as in heaven. The number of communities and the multitude of persons living holy lives in the world and edifying their neighbors by their piety, devotion, charity and attention to the duties of their station in life contrast most favorably with the failures of any denomination.

LORETTO ABBEY, TORONTO.

On Friday morning the interesting ceremony of giving the white veil took place in the Chapel of Loretto Abbey. The Chapel, which was exquisitely fitted up for the occasion, was filled by the ladies of the community, their pupils, the friends of the postulants and other visitors. Bishop O'Mahony preached a beautiful sermon suitable to the occasion. Those who, entering by the narrower gate, earnestly and with a sincere desire to serve God and work out their own salvation, follow the path of the Evangelical Councils, have their own trials and temptations, but they are not so great as those to which people living in the world are exposed, and God has promised to lead them, and has promised, moreover, that should they be earnest and fervent, and absorbed in the love of God, there shall be no obstructions in their way to cause them to stumble. The postulants were five in number. Three—Miss O'Hagan, of Ottawa, who takes in religion the name of Sister Alexandrine, Miss Simpson, of Toronto, who takes the name of Sister Theodosia, and Miss Murphy, who takes the name of Sister St. Michael—are to be of the choir. The others are to be lay sisters. The postulants, who were dressed in rich attire, with trains borne by pretty children wearing wreaths and veils, were then questioned in the usual form by His Grace the Archbishop, sitting on the altar in cope and mitre. After they had declared they had duly studied the rules of the institution, that they desired to become members of it, and devote their lives to the service of God, observing the rules, obeying their superiors, and striving to promote kind feeling in the community, and to renounce the world and its pomps, the Archbishop directed them to withdraw, divest themselves of the ornaments emblematic of those pomps and vanities, and clothe themselves in the garments of the order, symbolic of humility and purity. On their return, clad in the plain dress of the order, he conferred upon them the girdle, beads and cross, by accepting which they devoted themselves to the service of the Blessed Virgin, and the veil, emblem of modesty. Mass was said by Very Rev. Father Rooney, assisted by Father Kiernan. The pupils of the Convent, assisted by some of the ladies, sang at intervals during the ceremony and during the Mass several choice selections beautifully.—Tribune, May 13.

KNIGHTS OF ST. JOHN, a union of all Commanderies of uniformed Knights, will hold their Seventh Annual Convocation in Chicago, on June 24, 25 and 26. Companies from Cincinnati, Buffalo, Cleveland, Rochester, Detroit, Milwaukee, Fort Wayne, Syracuse, Washington, Chicago, Peoria, Windsor, Canada, and several other cities will take part in the parade on the opening day, the Feast of St. John. All uniformed Commanderies are invited to join the union and send delegates to the Convention. Particulars can be obtained by addressing the Supreme Secretary, Joseph J. Greeves, Cleveland, Ohio.

Cunningham and Burton, who were charged with causing the explosion at the House of Commons, London, England, some time since, have been found guilty, and sentenced to penal servitude for life.

Two Wayfarers. BY KATHARINE TREN. One with a sudden cry. O Lord! and where is this to me...

NEWS FROM IRELAND. Dublin. At the Prince's reception in Dublin the great levee in the Castle was attended by some military and police officers...

Wexford. Eviction scenes are, unhappily, still of sufficiently frequent occurrence to impress the minds of the county Wexford farmers with the bitter thought that the power of landlordism is to-day as potent...

Waterford. On April 21, at Waterford, Mr. G. Waters, J. C., County Court Judge, in discharging his duties as a Justice of the Peace...

Kilkenny. The Very Rev. Richard Phelan, V. G., who has been appointed Coadjutor cum jure of the Right Rev. Dr. Tuigg, Bishop of the United Diocese of Fitzgibbon and Alagherty...

Cork. The death is announced, at Clapham, at the age of fourteen, after a painful and lingering illness, of Christopher, the younger son of Mr. Thomas Quinn, who has been selected as Mr. Justin McCarty's colleague for the representation of the county Longford at the next election...

Galway. The Rev. John Larkin, P. P., Woodford, Louisa, died on April 19, at Parochial House, Olonco. Father Larkin had recovered the advanced age of seventy-one, fifty of which had been spent in the service of the Church.

Clare. In response to an appeal made by the Doonbeg National League to the people of West Clare to erect a house for the widow Bridget Haugh, a short time since evicted by Richard Haaspoole...

On April 24th, Thomas Kenny, of Eringhore, in the parish of Dnyart, was evicted by his uncle, Timothy Kennedy, of Kilkurrah. The unfortunate man was put out of bed at an early hour by two pills, who immediately proceeded to put out his little effects on the road-side...

Limerick. The Limerick Tailors' Society have unanimously passed a resolution protesting against the action of a former member in leading the banners of the society for the purpose of despoiling the railway terminus on the occasion of the Royal visit...

CAVAN. The Most Rev. Dr. Connolly acknowledges the receipt of £1,206 from Dr. Ferrigan, of New York. This sum was left by the late Judge Michael Connolly to found a Bursar in St. Patrick's College for the free education of boys from the parish of Lavey for the Catholic Priesthood.

Galway. The popular movement is making great headway in Upper Ardra, county Down. The Rev. Father McKeating presided at a meeting recently, when the members of the local branch resolved to accord a ready and determined assistance to the Newry branch in the important railway connected with registration.

Young men or middle-aged ones, suffering from nervous debility and kindred weaknesses should send their letter stamps for illustrated book suggesting new means of cure. Address World's Medical Association, Buffalo, N. Y.

THE ANGELS OF MAY.

I hope you are not tired reading of angels, for in the month dedicated to her who is the Queen of Angels, it is but natural I should tell you about the Angels of May. It is the first day of Mary's month; the devotions are over; the cathedral is closed. To human eyes all within its darkness, save where the lamp keeps its silent watch before the hidden God...

A HEROIC DEED.

SURPASSING EVEN THE DEEDS OF PROGRESS OF EVERY-DAY LIFE. A few months ago the country was thrilled with the account of a girl who, at the risk of her life, when the whirling flood of the swollen river was wringing great bridges from their foundations...

It's no secret that Dr. Pierce's Compound Extract of Smart-Weed is composed of best genuine French Brandy, distilled Extract of Smart-Weed and Jamaica Ginger Root, with Camphor Essence, and constitutes, therefore, the best remedy yet known for colic or cramps, cholera morbus, diarrhoea, dysentery or bloody flux...

WESTERN HOTEL. FARMERS WILL CONSULT their own interests when in London by stopping at the Western Hotel, Best stabling in the city. Dining-room First-class. ALFRED E. FANTON, Prop.

An Alarming Disease Amieet

The disease commences with a slight derangement of the stomach, but if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and, in fact, the entire glandular system, and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions, he will be able to determine whether he himself is one of the afflicted...

What is Catarrh? Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a mucous discharge caused by the presence of a vegetable parasite in the lining membrane of the stomach...

YOUNG LADIES' ACADEMY. CONDUCTED BY THE LADIES OF THE SACRED HEART, ONT. Locally unrivalled for healthfulness. Locally unrivalled for healthfulness. Locally unrivalled for healthfulness. Locally unrivalled for healthfulness.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO. This Institution is pleasantly situated in the town of Windsor, opposite the Hotel Windsor. It is a model school, with all the modern appliances for acquiring the French language, as well as the higher English studies.

ASSUMPTION COLLEGE, SANDWICH, ONT. The Studies embrace the Classical and Commercial Courses. Terms (including board) for the year, \$100. For full particulars apply to Rev. Dennis O'Connor, President.

ELIOT PATENT INSTITUTE. 229 Dundas Street, London, Ontario, for the treatment of Nervous and Chronic Diseases. Dr. J. Blake, Barrister, 80 St. John Street, London, Ontario.

DR. WOODRUFF, OFFICE. Queen's Avenue, a few doors east of Post Office. B. C. McCANN, SOLICITOR, 27 St. Nicholas Street, London, Ontario.

CANADIAN HOMEOPATHIC PHARMACY. J. R. Cron, chemist, 55 Dundas Street, London, Ont., has a stock of reliable Homeopathic Remedies, and is prepared to supply to any part of Canada. Goods sent by express, freight prepaid.

IRISH BENEVOLENT SOCIETY. The regular monthly meeting of the Irish Benevolent Society will be held on Friday evening, 23rd inst., at their rooms, Masonic Temple, at 7.30. All members are requested to be present. C. A. SIFFY, President.

CATHOLIC MUTUAL BENEFIT ASSOCIATION. The regular meeting of the Catholic Mutual Benefit Association will be held on the first and third Thursdays of every month, at 8 o'clock, in the parlour, Castle Hill, Albion Block, Richmond St. Members are requested to attend punctually. HARTMAN, Pres.; J. A. B. COOK, Sec.

CARDINAL NEWMAN AT THE TORY.

London University, April 11. On Sunday morning Cardinal Newman preached the Easter sermon at the Tory, Edgborough. Selecting a text appropriate to the occasion, his Eminence dwelt upon the assurance which theurrection of our Lord gave to all who were "open to the inquiry the doubt." "How do we know that He rose again?" He replied at once was a matter of faith. They believe that they could destroy the world, they could only trouble it; it was the foundation of the Catholic Church, the fact should be received on trust, though Almighty God in His mercy thought them arguments and facts which intended, being in the line of reason, strengthen their faith. He would mention one or two points which seemed to them arguments and facts which intended, being in the line of reason, strengthen their faith.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO. This Institution is pleasantly situated in the town of Windsor, opposite the Hotel Windsor. It is a model school, with all the modern appliances for acquiring the French language, as well as the higher English studies.

ASSUMPTION COLLEGE, SANDWICH, ONT. The Studies embrace the Classical and Commercial Courses. Terms (including board) for the year, \$100. For full particulars apply to Rev. Dennis O'Connor, President.

ELIOT PATENT INSTITUTE. 229 Dundas Street, London, Ontario, for the treatment of Nervous and Chronic Diseases. Dr. J. Blake, Barrister, 80 St. John Street, London, Ontario.

DR. WOODRUFF, OFFICE. Queen's Avenue, a few doors east of Post Office. B. C. McCANN, SOLICITOR, 27 St. Nicholas Street, London, Ontario.

CANADIAN HOMEOPATHIC PHARMACY. J. R. Cron, chemist, 55 Dundas Street, London, Ont., has a stock of reliable Homeopathic Remedies, and is prepared to supply to any part of Canada. Goods sent by express, freight prepaid.

IRISH BENEVOLENT SOCIETY. The regular monthly meeting of the Irish Benevolent Society will be held on Friday evening, 23rd inst., at their rooms, Masonic Temple, at 7.30. All members are requested to be present. C. A. SIFFY, President.

CATHOLIC MUTUAL BENEFIT ASSOCIATION. The regular meeting of the Catholic Mutual Benefit Association will be held on the first and third Thursdays of every month, at 8 o'clock, in the parlour, Castle Hill, Albion Block, Richmond St. Members are requested to attend punctually. HARTMAN, Pres.; J. A. B. COOK, Sec.

ELIOT PATENT INSTITUTE. 229 Dundas Street, London, Ontario, for the treatment of Nervous and Chronic Diseases. Dr. J. Blake, Barrister, 80 St. John Street, London, Ontario.

DR. WOODRUFF, OFFICE. Queen's Avenue, a few doors east of Post Office. B. C. McCANN, SOLICITOR, 27 St. Nicholas Street, London, Ontario.

What is Catarrh?

Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a mucous discharge caused by the presence of a vegetable parasite in the lining membrane of the stomach...

YOUNG LADIES' ACADEMY. CONDUCTED BY THE LADIES OF THE SACRED HEART, ONT. Locally unrivalled for healthfulness. Locally unrivalled for healthfulness. Locally unrivalled for healthfulness. Locally unrivalled for healthfulness.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO. This Institution is pleasantly situated in the town of Windsor, opposite the Hotel Windsor. It is a model school, with all the modern appliances for acquiring the French language, as well as the higher English studies.

ASSUMPTION COLLEGE, SANDWICH, ONT. The Studies embrace the Classical and Commercial Courses. Terms (including board) for the year, \$100. For full particulars apply to Rev. Dennis O'Connor, President.

ELIOT PATENT INSTITUTE. 229 Dundas Street, London, Ontario, for the treatment of Nervous and Chronic Diseases. Dr. J. Blake, Barrister, 80 St. John Street, London, Ontario.

DR. WOODRUFF, OFFICE. Queen's Avenue, a few doors east of Post Office. B. C. McCANN, SOLICITOR, 27 St. Nicholas Street, London, Ontario.

CANADIAN HOMEOPATHIC PHARMACY. J. R. Cron, chemist, 55 Dundas Street, London, Ont., has a stock of reliable Homeopathic Remedies, and is prepared to supply to any part of Canada. Goods sent by express, freight prepaid.

IRISH BENEVOLENT SOCIETY. The regular monthly meeting of the Irish Benevolent Society will be held on Friday evening, 23rd inst., at their rooms, Masonic Temple, at 7.30. All members are requested to be present. C. A. SIFFY, President.

CATHOLIC MUTUAL BENEFIT ASSOCIATION. The regular meeting of the Catholic Mutual Benefit Association will be held on the first and third Thursdays of every month, at 8 o'clock, in the parlour, Castle Hill, Albion Block, Richmond St. Members are requested to attend punctually. HARTMAN, Pres.; J. A. B. COOK, Sec.

ELIOT PATENT INSTITUTE. 229 Dundas Street, London, Ontario, for the treatment of Nervous and Chronic Diseases. Dr. J. Blake, Barrister, 80 St. John Street, London, Ontario.



THE REBELLION AT AN END.

The Final Battle and Capture of Riel.

GRAPHIC ACCOUNT OF THE LAST BATTLE. The Montreal Star's special correspondent telegraphs the following account of the last battle.

Batoche, N. W. T. May 12.—My previous despatch briefly informed you of the capture of Batoche by our forces and the release of the prisoners, together with the list of killed and wounded. The affair, however, was the most brilliant and decisive of the whole campaign, every man from the General down to the private in the ranks, exerting himself to the utmost to make this engagement a decisive one. The daring deeds and hairbreadth escapes were numerous, many of our men being missing at the hands of the rebels. The resistance offered by the half-breeds to our advance was something terrible, and it is wonderful that the loss of life was so small on our side. Volley after volley of musketry was poured into our ranks, but the impetuosity of our charge must have caused the rebel marksmen to become nervous, and their shooting was not nearly so effective as it would otherwise have been.

DECISIVE ACTION DECIDED UPON. When it became known among our men that decisive action had been decided upon there was great rejoicing among all ranks. The fighting of the past few days had had an irritating effect upon the force; and although they fought gallantly and well, the fact of their having to stand for hours at a time up to the waist in cold water, was by no means pleasant, and it is not to be wondered at that they chafed under the inaction, and longed to make a dash at the rebels. The chance came at last, and when the order was given that the advance was to begin and an effort was to be made to capture the rebel stronghold, loud cheers rent the air, and preparations were instantly made for the final attack. So great was the enthusiasm of the men that they were with difficulty restrained within the bounds of military discipline, many of the more daring wanting to start off on the "double" and charge at once down into the ravine.

A SURPRISE. The General had kept his intentions so great a secret that but very few indeed, even among his personal staff, had any idea that a dash had been decided upon by him. Therefore, although the surprise was an agreeable one to our forces, it was by no means agreeable to the rebels. That they were taken by surprise is beyond doubt, for at our first forward movement, they seemed to waver in their fire, in fact, their shots came in a straggling manner, and not more than a few had been accustomed to receive such favors at their hands. All being in readiness, the advance commenced shortly before three o'clock, Boulton's scouts and French's scouts leading, being ably supported by the Royal Grenadiers, the 90th Battalion, and the Midland Regiment. The rebels were strongly entrenched, occupying nearly the whole of the ravine, and did not in the least intend to give up the position that many of the houses were which they took shelter in the previous fight had been rendered untenable as a place of refuge.

A GALLANT CHARGE. As the troops advanced to the top of the slope leading down to the ravine, they were met by a rattling fire from the enemy, who also raised their terrible war cry, the "cooyoting" so distasteful to the ears of our men. French's scouts, who were leading, made a dash down the slope towards the enemy's position. The captain himself, who was at the head of his men, cheering them on in a sturdy voice, was seen to start, and the next moment he cried out, "I'm shot, boys, advance without me." The captain staggered and would have fallen to the ground but for the timely arrival of one of his troopers, who rushed to his aid and supported his captain to the rear. At the same time, at a moment, then rushed down the embankment, with cries of rage, determined to wreak a severe revenge on the rebels for the loss of their leader. Meanwhile the Grenadiers, Midland Battalion and 90th were rapidly charging down the slope, the officers cheering on their men as they advanced. The rebels here poured a heavy fire into the advancing force, causing many of our men to fall. It was about this time that Captain Brown, of Boulton's Scouts, who was in advance of his men, was shot through the heart, falling to the ground, and immediately expiring. Several men of the Grenadiers, 90th, and Midland Battalion were also hit by rebel bullets in this volley.

AMONG THE RIFLE PITS. Underdressed, however, by the fierce fire, the troops continued to steadily advance, and soon reached the rifle pits, which were manned by rebel sharpshooters. With bayonets fixed on their rifles, they advanced. Here Lieut. Fitch of the Grenadiers, who was leading on his men, was shot through the head, and died instantly. The officer was much liked by his men and the sight of his fall enraged them. They advanced on the rebels, and being ably supported by the other regiments, after a short sharp struggle, the rebels were driven from their pits, not more secure cover in the village. The fierceness of the attack was evidently a surprise to the rebels, as Riel had been telling his men that the volunteers were a lot of boys who would not stand fire, after half a dozen were shot, and the rebels were led to momentarily expect peace proposals from General Middleton.

A NEVER TO BE FORGOTTEN CHARGE. The charge down the slope entering the village was one never to be forgotten. As the General saw the desperate, defiant onslaught of the Grenadiers he called to Lieut. Fraser, his aide, "There is death or victory in that charge; let them go!" The men had been harassed and goaded by ambush firing until they were fairly gnashing their teeth with rage, and would have been a match for the best trained regulars, for their blood was up. Private Barton was shot twice. After his first wound he tripped and fell backward, but recovering himself, he dashed after his company. It was not until he had received a second hit that he gave way. Several other deeds of bravery were noticed, men who were wounded fighting with desperation, till forced to give up owing to loss of blood. IN THE VILLAGE. As soon as the rifle pits were captured

men dashed after the fleeing rebels, and attempted to dislodge them from their cover. This was a work of no little difficulty, and was attended with considerable loss of life on both sides. The rebels were at last dislodged from all the houses in the place, which were captured, and all the prisoners held by Riel released, as I announced in my previous despatch. Batoche was now ours, and the men cheered lustily over the result of the fight. In several of the houses men, women and children were found hiding in cellars, and in a state of piteous prostration.

General Middleton will go to join Col. Otter to an attack on the Indians under Poundmaker. In the march there will be fighting, as the rebels have retired in that direction, but nothing serious is anticipated. Prisoners report the rebels in a state of terror, and nothing but fear of execution and Riel's threats kept them up in the defence.

AFTER THE FIGHT. The rebel camp after the capture was suggestive. Riel's ammunition must have been giving out, because the full of pellets were found distributed at different points. On the door of a log house were found the remains of the rebels' official account of the Fish Creek fight, in which the words "300 killed," in French, were deciphered. On the same door was a piece of paper about letter size, urging the men to fight to the last and telling them that surrender meant sure death. Those who do not distinguish themselves by personal bravery were to get large rewards in land.

Capture of Riel. Fifteen miles below Batoche's, May 15 2:30 p. m.—via Clarke's.—Riel was captured at noon to-day by three scouts named Armstrong, Diehl and Howrie four miles north of Batoche's. Scouts had been out in the morning to scour the country, but these three spread from the main body, and just as they were coming out of some brush on an unfrequented trail leading to Batoche's, they spied Riel with three companions. He was unarmed, but they carried shotguns. They at once recognized Riel, advanced towards him and hailed him by name. No effort was made on his part to escape, and he entered his conversation in which they expressed surprise at finding him there, Riel declared that he intended to give himself up. His only fear was that he would be shot by the General's scouts. His wife and children were not with him, and he said they were on the west side of the river. To avoid the main body of the scouts, Riel was taken to a coulee near by and hidden, while Diehl went off to corral a horse for him, the other scouts being left as prisoners. When Diehl returned Riel and Diehl's companions had disappeared, evidently, as Riel said, the other scouts, Diehl said Riel was not in the least agitated when arrested, and was willingly made a captive. He was assured of a fair trial, which was all he seemed to want. During the interview he handed Armstrong a note, the contents of which have not been given to the men to keep in their tents, so that no demonstration may be made when Riel arrives. He is expected in half an hour, but this is sent off by courier to Clark's Crossing before his arrival. The boys in camp are jubilant over the capture.

3:45 p. m.—The note Riel gave the courier was the letter General Middleton sent him. He beckoned the men to him. He knew nothing of Dumont. Riel said he stayed on Tuesday and Wednesday night in the bluffs, one and a half miles north of Batoche. He wished a fair trial and asked Armstrong if he would get a trial. He said his wife and family were with a half-breed woman near by. Riel is now being interviewed by General Middleton while the men are standing all round. No demonstration was made through the scouts at Batoche, but Riel is much alarmed on account of his family. He appears careworn and haggard. He has lost his hair and beard grow long. He is dressed in a poorer fashion than most of the breeds captured. While talking to General Middleton, as could be seen from the outside of the tent, his eyes rolled from side to side with the look of a humbly frightened man. He is evidently a most thoroughly frightened man in the camp, living in constant fear of violence at the hands of the soldiers. There is no danger of such violence.

Riel spent nearly all day Monday in the woods. At the close of the fight he and Dumont, with their wives and Riel's two children, skipped out on foot, going in a northerly direction. Some of the rebels were very bitter against both for leading them into the trouble and then leaving them in the lurch. The fugitives had no food and no clothes except what they wore. Dumont did not want to go, but Riel persuaded him. DUMONT FORGOT LIKE A MEN. The half-breed prisoners that he had not slept for a week, working night and day. Dumont had arranged for Big Bear to strike us in the rear a week ago, but some of the messenger deserted and the scheme miscarried. Two of the prisoners say Dumont was wounded once on Saturday and twice, slightly, on Monday. A scout told us last night that he had seen a half-breed looking for his wife. The breed started to run when the scout threatened to shoot. He stopped and the scout asked him to come out unarmed, and tell him to whom he would meet him, and the scout would never be taken alive." He said both Riel and Dumont were in a bluff not very far from where they were talking, and wanted the scout to lie down or he would be shot. The breed fled for the bluff, and the scout heard them discussing matters. After waiting two and a-half hours and no one coming, the scout returned to camp. Gen. Middleton took no stock in

his story, but it is now evident it was correct, so far as Riel was concerned. The half-breeds on the west bank delivered 75 stand of arms to-day. Amongst them were several Winchester, Sainers, Queen's Own rifles from Balford, and one Springfield U. S. carbine, 1872.

Rev. Father Moulin, of Batoche, was interviewed on Saturday. He said: "The inscription came upon everybody in the St. Laurent district by surprise. Riel had been talking rebellion all winter, but the people supposed that he was merely romancing in order to frighten the Government authorities. About March 10, however, Mr. Lawrence Clarke, the chief factor of the Hudson's Bay Company at Prince Albert, came up this way from Regina and Winnipeg, and told Riel that Col. Irvine intended to have him arrested. This precipitated matters. Riel hastily summoned his Executive Committee. They met in the school house, and also took possession of the church, the priest protesting. Ten days later came the affair at Duck Lake. Father Moulin says that the half-breeds were at first opposed to fighting, but when blood had once been shed they were in for it, and forthwith refused to listen to the priests. They told the priests: 'You have been telling us for five years and more that the Government was going to punish our claims; but where is the Commission? If we do not see waiting for us we shall never get justice. The priests continued to hold daily services in the church as usual, but the rebels kept away and even forbade their wives attending. The priests from the mission of St. Louis de Gonzague and the sisters from the convent (Filles des Compagnes de Jesus) at Grandin came over, and falling to make an impression, went out among the Indians, and urged them to stand aloof from Riel. This angered the rebel leader, and he took to abusing the priests, telling the people that the clergy were always on the side of the Government, and that he was their only friend. From the start the priests announced that every member of the Church who had pledged himself to take up arms or who intended doing so, would be denied the Sacraments. Every effort was made to keep the people from joining Riel's standard, but, as has been said, the fight at Duck Lake, which had not been anticipated by the half-breeds, decided the matter, and from that time to this Riel has been supreme and the priests have been at his mercy.

LOBRETTO CONVENT, LINDSAY.

The programme rendered Wednesday evening of last week by the pupils of Loretto in honor of the festival of the Rev. Mother Mechilda, the beloved head of the institution, was of a pleasing and varied character. It demonstrated in a very satisfactory way the thorough training the young ladies receive in musical and other accomplishments, which the excellent standing of the academy at Dublin and the government examinations show that they are other school work is accorded careful attention. The programme included a festival song by all the scholars; an instrumental duet; a greeting to Bishop Jamot, rendered by the pupils; a composition in verse by Miss Alice Cogan and Miss Helen Foote, admirably recited by Miss Alice Cogan; the "Little children's song" and "dialogues" were charmingly rendered by the little ones; a number of instrumental pieces, all well played; recitations; "The Madonnas," by Miss Rose; "St. Catherine's Crown," by Miss Edith McDonald; "The Convent Sister," by Miss Sharp, Warren and Agnes Aikin; and "Left on the Battle-field," by Miss Agnes Aikin—all given in an exceedingly creditable manner. A number of vocal selections—solos, trios, and duets—were exceedingly well given. At the close Bishop Jamot, in a few brief remarks expressing his great pleasure in being present, and congratulated the pupils and the ladies of Loretto on the success of the present celebration and on the high standing of the institution in high school work. He was gratified at the progress made in rebuilding, and that in every respect the plans of its noble founder would be faithfully carried out. His lordship alluded to his terms to the zeal and energy of Vicar-General Laurent in promoting the rebuilding of the convent. A brief address was also made by Vicar-General Laurent, in which he expressed his pleasure and success. Owing to the fact that the carpenters and painters are still at work, various parts of the building the celebration was of a private nature. It is hoped that everything will be finished for midsummer distribution.

OBITUARY.

The Ursuline Convent, of Chatham, again mourns the loss of a member, one who, as a pupil and later on as a devoted Sister, endeared herself to all. Miss Mary Kilgallon, in religion Sister Mary Clare, entered the class of novices in 1874, having previously obtained a provincial certificate. Sister Mary Clare was received a member of the Ursuline community on the Feast of St. Angela, 1876, and pronounced her solemn religious vows on September 10th, 1878, in presence of Rev. Father William, O. S. F., who also assisted her in her last moments. During the past years Sister Mary Clare has edited all the various religious entrusted to her. The numerous floral offerings from the present pupils of all the schools, also from absent and widely-scattered pupils, testified to the deep affection felt for the deceased sister. Solemn Requiem Mass was sung and the funeral services performed by Rev. Father William, O. S. F., assisted by Rev. Dean Wagner, Superior, and Rev. Father Gerard, P. P., Belle River. Rev. Father Wagner preached on this sad occasion a most impressive and consoling sermon, after which the funeral procession proceeded slowly to the Convent cemetery, where the remains of Sister Mary Clare were laid with those of the dear ones gone before. In your charity pray for her eternal repose.

"Mistakes of Modern Infidels," by Rev. G. R. Northgraves. Paper, 75c.; cloth, \$1.25. By Messrs. Frost, Corry, Cairns, Ross, O'Brien, London, Ont.

NEWS OF THE WEEK.

The London Post claims Earl Dufferin has written a scathing letter, describing the disastrous effects produced in India by the yielding policy of the Government. John Bright has written a letter approving of the parliamentary grant of £30,000 year to Princess Beatrice. Bright is astonished to see Liberals object to such a small grant, while silent concerning the extravagance of the Government over unjust wars.

A procession of Glasgow Orangemen marched into Co. Wick, a suburb of that city, a few days ago, with Orange flags and regalia and a band playing Orange airs. A fierce street fight ensued. The local constabulary restored order after several on both sides were injured. Sixteen rioters were arrested.

Admirer of Mr. James Stephens, ex-Lieut. General of the Fennians, are urging him to return to Ireland and take part in Irish politics. He will be made the recipient of a competency raised for him by public donations. The intention of his friends is to render him so independent financially that he can afford to practically defy the Government.

A Snakin' dispatch says Gen. Wolsley has issued a farewell address, announcing the withdrawal of British troops from the Sudan and highly praising the conduct of all departments during the campaign. Hundreds of officers and soldiers from the remnant of Lord Wolsley's Nile expedition are arriving at Wady-Halfa and Cairo. Many of them are on the sick list. General Graham embarked on Saturday for England. A number of other officers left during the week.

The British Government has issued diplomatic papers which state that the Majesty's Government will be compelled to regard as a hostile act any movement of Russia towards Herat. On the other hand, it is announced that Russia has spontaneously disclaimed any menacing intentions in regard to Herat. The British Government is, therefore, favorably inclined to consider that the question at issue between England and Russia has reached a settlement satisfactory to both countries.

Advice from London state the Cabinet quarrel over the advisability of renewing the Irish Crimes Act has culminated. The Attorney-General, Mr. Chamberlain, advocated abandonment of the Act, but the Government decided to propose a renewal of the Act in a modified form for two years. The Parallels are indignant. They have warned the ministers that any attempt to renew the Act, even in greatly mitigated form, will throw the influence of the Home Rulers' vote in the English constituencies with the Opposition. The Freeman's Journal says:—"The renewal of the Act is a humiliating confession of Gladstone's botched land act." The Irish Nationalists bitterly denounce the Government for the proposal to renew the Crimes Act. They will introduce a bill next year to establish a Central Control Board of Public Works at Dublin and supersede the present Grand Jury system by elective County Boards.

MISTAKES OF MODERN INFIDELS.

The Christian Guardian, of Toronto, thus compliments Rev. George R. Northgraves upon his recent work with the above title:—"Mistakes of Modern Infidels." By Rev. Geo. R. Northgraves. Detroit Free Press Printing House. This volume is mainly in reply to the sneering attacks of Ingersoll, in his 'The Roman Catholic Church,' and 'The Roman Catholic priest at Parkhill, Ont.' It claims to present 'a complete refutation of Colonel Ingersoll's so called mistakes of Moses, and of objections of Voltaire, Paine, and others, against Christianity.' This is a really able and clever book, a worthy companion volume to that of Father Lambert. Mr. Northgraves meets the main points of Ingersoll with much acuteness and learning; showing that many of the most plausible of these attacks are based upon misrepresentation of the real facts, or a misconception of the truth respecting some great principle in philosophy or science. His remarks on the Freedom of the Will and many other points are sound and forcible. It is a notable fact that two of the best replies to Ingersoll are by Roman Catholic writers. Roman Catholics have not contributed by any means the most valuable works in modern apologetics. But we are bound to say that Mr. Northgraves' appeal to Reason, Science, and Scripture, in a style that the most staunch Protestants cannot fail to admire.

April 1, 1885. Rey'd and Dear Sir,—I thank you much for your work, 'Mistakes of Modern Infidels,' which you were good enough to send me. From what I have effective reply to current materialism. I am yours truly, J. T. LEWIS, (Rt. Rev. J. T. Lewis, Bishop of the Church of England).

TAKING THE VEIL.—Last week Miss Jane O'Hagan, third daughter of Mr. James O'Hagan, of Gaietane Point, and a niece of Sister Theresa, Superioress of the Rideau street convent here, took the veil at the convent of Our Lady of Loretto in Toronto. Miss O'Hagan was educated at the Rideau street convent in Ottawa and from her general amiable disposition was a great favorite with all who had the pleasure of her acquaintance. As we stated a few days ago, her father went to Toronto to be present at the ceremony.—Ottawa Sun, May 13.

LOCAL NOTICES.

A SPECIALTY.—J. R. Cron, chemist, makes a specialty of the dispensing and compounding of prescriptions and recipes. Prescriptions filled at all hours. Homeopathic medicines kept in stock. Try our baking powder. 5 cent sample given to adults.

Just opened out at J. J. Gibbons a new stock of House Furnishing Goods, Lace Curtains, Table Linens, Table Cloths, Sheetings, Towellings, Napkins, Quilts. All first-class goods at low prices. For the best photos made in the city go to EXR BROS., 280 Dundas street. Call and examine our stock of frames and paraportraits, the latest styles and finest assortment in the city. Children's pictures a specialty.

ACROSTIC.

TO THE MEMORY OF CAROLINE M. DETTERICH. Could memory give to our view A lovelier bride in death than Carrie, Robed in white and every emblem true, Hope for heaven, no longer in our life; she saw her babes breathe their last breath. Each little snowy brow she kissed in death. May God receive her with fatherly love—Dear little cherubs meet her above. Even her mother, who has long passed away, To greet her will there be with Heaven's own ray. Think of the husband and father bereft, Each brother and sister she too has left; Remembrance only of her kindness and worth. In all that is left of her passage on earth. Carry we her love, who has long passed away, Knowing we likewise must one day die. MRS. E. CONNELLY.

BIRTH.

At Shandon Hall, Ont., County of Middlesex, on Sunday, 2nd inst., the wife of Timothy Connelly, Esq., M.P., of a daughter.

HAVE YOU

Hot and dry skin? Scalding sensations? Swelling of the ankles? Vague feelings of unrest? Frothy or brick-dust fluids? Acid stomach? Aching loins? Cramps growing nervousness? Strains soreness of the bowels? Unaccountable languid feelings? Short breath and pleuritic pains? One-sided headache? Backache? Frequent attacks of the "blues"? Fluttering and distress of the heart? Abdomen and test casts in the water? Fiftful rheumatic pains and neuralgia? Loss of appetite, flesh and strength? Constipation alternating with looseness of the bowels? Drowsiness by day, wakefulness at night? Abundant pale, or scanty flow of dark water? Chills and fever? Burning patches of skin? Then

YOU HAVE BRIGHT'S DISEASE OF THE KIDNEYS.

The above symptoms are not developed in any order, but appear, disappear and reappear. All the same gradually gets a firm grasp on the constitution, the kidneys poisoned blood breaks down the nervous system, and finally pneumonia, dropsy, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue, and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint. It must be treated in time or it will gain the mastery. Don't neglect it. WALTERS' SAFFER CURE has cured thousands of cases and will cure yours, and it will cure it if you only try it for the universal.

BRIGHT'S DISEASE.

MARKET REPORT. LONDON. Wheat—Spring, 1 1/2 to 1 3/4; Delhi, 1 1/2 to 1 3/4; Demerara, 1 1/2 to 1 3/4; Java, 1 1/2 to 1 3/4; Red, 1 1/2 to 1 3/4; Oats, 1 1/2 to 1 3/4; Peas, 1 1/2 to 1 3/4; Beans, 1 1/2 to 1 3/4; Clover seed, 1 1/2 to 1 3/4; Timothy seed, 1 1/2 to 1 3/4; Rape seed, 2 1/2 to 2 3/4; Oatmeal, Standard, 2 1/2 to 2 3/4; Superior, 2 1/2 to 2 3/4; Corn, 2 1/2 to 2 3/4; Shorts, 1 1/2 to 1 3/4; Bran, 1 1/2 to 1 3/4; Hay, 1 1/2 to 1 3/4; Straw, per load, 2 1/2 to 2 3/4; Potatoes, 1 1/2 to 1 3/4; Apples, per bush, 50 to 75; Oranges, per bush, 50 to 80; Peaches, per bush, 50 to 75; Currants, per bush, 50 to 75; Raspberries, per bush, 50 to 75; Strawberries, per bush, 50 to 75; Apples, per bush, 50 to 75; Peaches, per bush, 50 to 75; Currants, per bush, 50 to 75; Raspberries, per bush, 50 to 75; Strawberries, per bush, 50 to 75.

TORONTO.

Toronto, Feb. 15.—Wheat—Fall, No. 1, 1 1/2 to 1 3/4; Spring, No. 1, 1 1/2 to 1 3/4; No. 2, 1 1/2 to 1 3/4; No. 3, 1 1/2 to 1 3/4; No. 4, 1 1/2 to 1 3/4; No. 5, 1 1/2 to 1 3/4; No. 6, 1 1/2 to 1 3/4; No. 7, 1 1/2 to 1 3/4; No. 8, 1 1/2 to 1 3/4; No. 9, 1 1/2 to 1 3/4; No. 10, 1 1/2 to 1 3/4; No. 11, 1 1/2 to 1 3/4; No. 12, 1 1/2 to 1 3/4; No. 13, 1 1/2 to 1 3/4; No. 14, 1 1/2 to 1 3/4; No. 15, 1 1/2 to 1 3/4; No. 16, 1 1/2 to 1 3/4; No. 17, 1 1/2 to 1 3/4; No. 18, 1 1/2 to 1 3/4; No. 19, 1 1/2 to 1 3/4; No. 20, 1 1/2 to 1 3/4; No. 21, 1 1/2 to 1 3/4; No. 22, 1 1/2 to 1 3/4; No. 23, 1 1/2 to 1 3/4; No. 24, 1 1/2 to 1 3/4; No. 25, 1 1/2 to 1 3/4; No. 26, 1 1/2 to 1 3/4; No. 27, 1 1/2 to 1 3/4; No. 28, 1 1/2 to 1 3/4; No. 29, 1 1/2 to 1 3/4; No. 30, 1 1/2 to 1 3/4; No. 31, 1 1/2 to 1 3/4; No. 32, 1 1/2 to 1 3/4; No. 33, 1 1/2 to 1 3/4; No. 34, 1 1/2 to 1 3/4; No. 35, 1 1/2 to 1 3/4; No. 36, 1 1/2 to 1 3/4; No. 37, 1 1/2 to 1 3/4; No. 38, 1 1/2 to 1 3/4; No. 39, 1 1/2 to 1 3/4; No. 40, 1 1/2 to 1 3/4; No. 41, 1 1/2 to 1 3/4; No. 42, 1 1/2 to 1 3/4; No. 43, 1 1/2 to 1 3/4; No. 44, 1 1/2 to 1 3/4; No. 45, 1 1/2 to 1 3/4; No. 46, 1 1/2 to 1 3/4; No. 47, 1 1/2 to 1 3/4; No. 48, 1 1/2 to 1 3/4; No. 49, 1 1/2 to 1 3/4; No. 50, 1 1/2 to 1 3/4; No. 51, 1 1/2 to 1 3/4; No. 52, 1 1/2 to 1 3/4; No. 53, 1 1/2 to 1 3/4; No. 54, 1 1/2 to 1 3/4; No. 55, 1 1/2 to 1 3/4; No. 56, 1 1/2 to 1 3/4; No. 57, 1 1/2 to 1 3/4; No. 58, 1 1/2 to 1 3/4; No. 59, 1 1/2 to 1 3/4; No. 60, 1 1/2 to 1 3/4; No. 61, 1 1/2 to 1 3/4; No. 62, 1 1/2 to 1 3/4; No. 63, 1 1/2 to 1 3/4; No. 64, 1 1/2 to 1 3/4; No. 65, 1 1/2 to 1 3/4; No. 66, 1 1/2 to 1 3/4; No. 67, 1 1/2 to 1 3/4; No. 68, 1 1/2 to 1 3/4; No. 69, 1 1/2 to 1 3/4; No. 70, 1 1/2 to 1 3/4; No. 71, 1 1/2 to 1 3/4; No. 72, 1 1/2 to 1 3/4; No. 73, 1 1/2 to 1 3/4; No. 74, 1 1/2 to 1 3/4; No. 75, 1 1/2 to 1 3/4; No. 76, 1 1/2 to 1 3/4; No. 77, 1 1/2 to 1 3/4; No. 78, 1 1/2 to 1 3/4; No. 79, 1 1/2 to 1 3/4; No. 80, 1 1/2 to 1 3/4; No. 81, 1 1/2 to 1 3/4; No. 82, 1 1/2 to 1 3/4; No. 83, 1 1/2 to 1 3/4; No. 84, 1 1/2 to 1 3/4; No. 85, 1 1/2 to 1 3/4; No. 86, 1 1/2 to 1 3/4; No. 87, 1 1/2 to 1 3/4; No. 88, 1 1/2 to 1 3/4; No. 89, 1 1/2 to 1 3/4; No. 90, 1 1/2 to 1 3/4; No. 91, 1 1/2 to 1 3/4; No. 92, 1 1/2 to 1 3/4; No. 93, 1 1/2 to 1 3/4; No. 94, 1 1/2 to 1 3/4; No. 95, 1 1/2 to 1 3/4; No. 96, 1 1/2 to 1 3/4; No. 97, 1 1/2 to 1 3/4; No. 98, 1 1/2 to 1 3/4; No. 99, 1 1/2 to 1 3/4; No. 100, 1 1/2 to 1 3/4.

OTTAWA.

Correct report made every week for "The Ottawa Record." GRAIN—Oats, 27c to 28c; Peas, 55c to 60c; Spruce, 1 1/2 to 1 3/4; Superior, 1 1/2 to 1 3/4; No. 1, 1 1/2 to 1 3/4; No. 2, 1 1/2 to 1 3/4; No. 3, 1 1/2 to 1 3/4; No. 4, 1 1/2 to 1 3/4; No. 5, 1 1/2 to 1 3/4; No. 6, 1 1/2 to 1 3/4; No. 7, 1 1/2 to 1 3/4; No. 8, 1 1/2 to 1 3/4; No. 9, 1 1/2 to 1 3/4; No. 10, 1 1/2 to 1 3/4; No. 11, 1 1/2 to 1 3/4; No. 12, 1 1/2 to 1 3/4; No. 13, 1 1/2 to 1 3/4; No. 14, 1 1/2 to 1 3/4; No. 15, 1 1/2 to 1 3/4; No. 16, 1 1/2 to 1 3/4; No. 17, 1 1/2 to 1 3/4; No. 18, 1 1/2 to 1 3/4; No. 19, 1 1/2 to 1 3/4; No. 20, 1 1/2 to 1 3/4; No. 21, 1 1/2 to 1 3/4; No. 22, 1 1/2 to 1 3/4; No. 23, 1 1/2 to 1 3/4; No. 24, 1 1/2 to 1 3/4; No. 25, 1 1/2 to 1 3/4; No. 26, 1 1/2 to 1 3/4; No. 27, 1 1/2 to 1 3/4; No. 28, 1 1/2 to 1 3/4; No. 29, 1 1/2 to 1 3/4; No. 30, 1 1/2 to 1 3/4; No. 31, 1 1/2 to 1 3/4; No. 32, 1 1/2 to 1 3/4; No. 33, 1 1/2 to 1 3/4; No. 34, 1 1/2 to 1 3/4; No. 35, 1 1/2 to 1 3/4; No. 36, 1 1/2 to 1 3/4; No. 37, 1 1/2 to 1 3/4; No. 38, 1 1/2 to 1 3/4; No. 39, 1 1/2 to 1 3/4; No. 40, 1 1/2 to 1 3/4; No. 41, 1 1/2 to 1 3/4; No. 42, 1 1/2 to 1 3/4; No. 43, 1 1/2 to 1 3/4; No. 44, 1 1/2 to 1 3/4; No. 45, 1 1/2 to 1 3/4; No. 46, 1 1/2 to 1 3/4; No. 47, 1 1/2 to 1 3/4; No. 48, 1 1/2 to 1 3/4; No. 49, 1 1/2 to 1 3/4; No. 50, 1 1/2 to 1 3/4; No. 51, 1 1/2 to 1 3/4; No. 52, 1 1/2 to 1 3/4; No. 53, 1 1/2 to 1 3/4; No. 54, 1 1/2 to 1 3/4; No. 55, 1 1/2 to 1 3/4; No. 56, 1 1/2 to 1 3/4; No. 57, 1 1/2 to 1 3/4; No. 58, 1 1/2 to 1 3/4; No. 59, 1 1/2 to 1 3/4; No. 60, 1 1/2 to 1 3/4; No. 61, 1 1/2 to 1 3/4; No. 62, 1 1/2 to 1 3/4; No. 63, 1 1/2 to 1 3/4; No. 64, 1 1/2 to 1 3/4; No. 65, 1 1/2 to 1 3/4; No. 66, 1 1/2 to 1 3/4; No. 67, 1 1/2 to 1 3/4; No. 68, 1 1/2 to 1 3/4; No. 69, 1 1/2 to 1 3/4; No. 70, 1 1/2 to 1 3/4; No. 71, 1 1/2 to 1 3/4; No. 72, 1 1/2 to 1 3/4; No. 73, 1 1/2 to 1 3/4; No. 74, 1 1/2 to 1 3/4; No. 75, 1 1/2 to 1 3/4; No. 76, 1 1/2 to 1 3/4; No. 77, 1 1/2 to 1 3/4; No. 78, 1 1/2 to 1 3/4; No. 79, 1 1/2 to 1 3/4; No. 80, 1 1/2 to 1 3/4; No. 81, 1 1/2 to 1 3/4; No. 82, 1 1/2 to 1 3/4; No. 83, 1 1/2 to 1 3/4; No. 84, 1 1/2 to 1 3/4; No. 85, 1 1/2 to 1 3/4; No. 86, 1 1/2 to 1 3/4; No. 87, 1 1/2 to 1 3/4; No. 88, 1 1/2 to 1 3/4; No. 89, 1 1/2 to 1 3/4; No. 90, 1 1/2 to 1 3/4; No. 91, 1 1/2 to 1 3/4; No. 92, 1 1/2 to 1 3/4; No. 93, 1 1/2 to 1 3/4; No. 94, 1 1/2 to 1 3/4; No. 95, 1 1/2 to 1 3/4; No. 96, 1 1/2 to 1 3/4; No. 97, 1 1/2 to 1 3/4; No. 98, 1 1/2 to 1 3/4; No. 99, 1 1/2 to 1 3/4; No. 100, 1 1/2 to 1 3/4.

MONTRÉAL.

are as follows: Superior, 1 1/2 to 1 3/4; Extra, 1 1/2 to 1 3/4; No. 1, 1 1/2 to 1 3/4; No. 2, 1 1/2 to 1 3/4; No. 3, 1 1/2 to 1 3/4; No. 4, 1 1/2 to 1 3/4; No. 5, 1 1/2 to 1 3/4; No. 6, 1 1/2 to 1 3/4; No. 7, 1 1/2 to 1 3/4; No. 8, 1 1/2 to 1 3/4; No