

# The Catholic Record.

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

VOL. 6.

FOR THE WEEK ENDING SATURDAY, AUG. 30, 1884.

NO. 307

## CLERICAL.

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Irish Ecclesiastical Monthly.

LITURGY.

Privileged Altars.

We have received of late several questions relating to Privileged Altars. These numerous questions suggest to us, as a useful subject for an exposition, the more important questions regarding altars of this kind.

I. Origin of the Indulgence of the Privileged Altar.

The origin of Privileged Altars is traced to a remote date in the history of indulgences. It is admitted on all hands that altars of this kind were in use in the time of Gregory XIII. (1572-1585). The text of the Indult in this Pontiff, in the year 1570, declared the Altar of St. Nicholas in the church of St. Augustine at Bergamo to be privileged, is still preserved. But at this point the opinions of the writers who have discussed the question begin to diverge. There are some, like Thiers, who hold that Gregory XIII. was the first to publish this indulgence, while others carry back its origin even to the Pontificate of St. Gregory, in the end of the sixth century. Between these two extremes we may expect to find the truth. There is abundant testimony to prove that Privileged Altars were known in the Church before the time of Gregory XIII. This very Pontiff, when granting the privilege to the Cathedral of Narni, states that the church of St. Gregory at Rome was already in the enjoyment of this indulgence; and, as a matter of fact, the original of a singular Indult granted by his predecessor, Julius II., in 1502, was found in the archives of the Congregation of Indulgences. Amort tells us that Cardinal Lawrence, Bishop of Albano, writing in 1524, actually mentions the Churches of St. Sebastian, St. Lawrence, Ara Caeli, St. Gregory, and St. Potentiana, as having Privileged Altars; and Pope Leo X. is quoted by the same writer, as referring in the Indult in which he extends this favor to Monte Cassino, to the Privileged Altars of St. Gregory and St. Sebastian as already existing.

Bellarmino and Gabriel Biel date the introduction of this indulgence from the ninth century and from the Pontificate of Paschal I. (817-824). This Pope built the church of St. Nicholas in a chapel in the pillar at which our Lord was scourged was said to be preserved. In honor of this memorial of the Passion, Pope Paschal privileged the altar of the chapel; and Biel relates that by order of the Pontiff a slab was erected to commemorate the event, on which was the following inscription:—  
"Quicunque celebravit, vel celebrari fecerit quicunque missam pro anima parentis vel amici existens in purgatorio: dictas Paschasus dat remissionem plenariam per modum suffragii tui animae."

What is meant by a Privileged Altar? Every priest understands in what sense an altar is said to be privileged. The privilege is just this: that the Pope attaches to an altar a plenary indulgence which is exclusively applicable to the souls in purgatory. As to the conditions to be complied with, in order to gain this indulgence, suffice it for the present to say that there is but one necessary condition, namely, the celebration of Mass for the departed soul at the altar which is duly declared to be privileged.

Altars are privileged sometimes in perpetuity, sometimes for only a term of years, and sometimes for particular occasions, as for All Souls' Day, or the celebration of the Quarante Ore. It will be seen in the Rescript authorizing the erection of the Privileged Altar whether the privilege is perpetual or only temporary. This privilege is local and personal: local when it is attached to a particular altar; personal when it is granted to the priest himself, no regard being had to the altar at which he says the Mass. We shall treat, first, of the local, and afterwards of the personal privilege.

TO BE CONTINUED.

BISHOP LORRAIN.

Bishop Lorrain, of Pembroke, has returned from his trip to James Bay. Mr. J. B. Proulx, who was with the Episcopal party, gives an interesting account of the journey in La Minerve. He says:

His Lordship has traversed a part of that vast territory of which Ontario has just been assured the possession, and he has been able to estimate for himself what there is of truth in the numerous reports exalting the mineral, forest and agricultural riches of this hitherto unknown territory. And, what is better for our immediate interest, he is convinced, from having seen it with his own eyes, that the region of Lake Temiscamingue awaits only means of easy communication to become one of the finest fields for colonization in the Confederation.

The best way to get to Lake Temiscamingue is to extend to the Gravenhurst & Callender railway line north from Callender. The distance is not great, and it is understood that a splendid untouched

pine country would be tapped, while the minerals would furnish abundant freight. By all means bring the trade of that district to Toronto and Hamilton.—Hamilton Times, August 20.

PASTORAL LETTER

OF HIS GRACE THE ARCHBISHOP OF TORONTO.—PUBLISHING THE ENCYCLICAL LETTER OF HIS HOLINESS POPE LEO XIII. ON THE MASONIC SECT.

John Joseph Lynch, by the Grace of God, and appointment of the Holy See, Archbishop of Toronto, Assistant at the Pontifical Throne, etc., etc.

To the venerable clergy, religious communities, and beloved laity of our diocese, peace and salvation in our Lord.

Our Holy Father, in virtue of the command addressed by our Divine Lord to St. Peter and his successors in office, to feed his lambs and sheep, which means, in Eastern phraseology, to teach and govern and keep from danger the people redeemed by the blood of Christ, and gathered by holy baptism into the fold of His Church, of which he constituted Peter the head and chief ruler, has addressed a letter to all the Prelates in communion with the Holy See, desiring them to warn the flocks committed to their care against joining or continuing to remain in the sect of Freemasons. Thank God, we had the happiness of being able to announce, for the consolation of His Holiness, that the Irish Catholics here, and their descendants, who form the greater portion of our Catholic people, always took the advice of their clergy, and, with scarcely an exception, never joined the sect. They joined rather religious, beneficial, or patriotic societies, for self-protection, and the real good of their country.

The command of Christ to rule and govern His flock would be futile if the people were not correspondingly bound to hear and obey their prelates. Christ has said that he who will not hear the Church should be held by the rest of the faithful as outside of its pale, as heathens and publicans; and St. Paul says, "obey your prelates, and be subject to them, for they watch, inasmuch as they are to render an account of your souls; that they may do this with joy." Heb. xiii. 17.

The Popes, from the watch-tower of the Church, have better opportunities of hearing and seeing the dangers to which their people, scattered throughout the world, are exposed, than those placed in lower positions, and all Christians are well aware that the Popes have never sounded a false alarm, or misdirected the faithful on the road to salvation. The danger arising from secret, oath-bound societies has been pointed out by many popes, provincial councils, and prelates of the Church, and in our own times, the prelates assembled in provincial councils of Canada, the United States, Ireland, England, Belgium, and other places, all warned their flocks against secret societies of every kind. In fact, when a Catholic joins a secret society, condemned by the Church, he renounces his allegiance to the Church, and deprives himself of all its rights and privileges; he renounces the sacraments, and the priesthood of Christ, for the so-called priest-hood of the Freemasons, or other like societies, for they have their baptism and funeral services. The unfortunate Catholic sometimes gets the grace of conversion on his death-bed, but the most part die as they lived. They joined with a hope of worldly gain; but what of all this in eternity? What will it profit a man to gain the whole world and lose his own soul? On general principles of persons weak and morally, associations of persons binding themselves by oath, to keep secret all the operations of that society, are, even at first sight, presumably bad; for why exact so solemn a thing as an oath to keep secret a benevolent object, or something that is good? "Uprightness does not shrink from light; evil, on the contrary, hates it," says our Divine Redeemer, and there are many in the Masonic sect, who are bound to keep secret, as a great secret society it is different, as a great statesman has recently said, "in a secret society things may be well enough to-day, but very bad to-morrow." If secret societies were allowed, could there not be in every village an underground honey-comb of plotting against the Church and the State. England is well pleased when the Church condemns secret societies, and Church condemn secret societies, and must not the Church be consistent in including the secret sect of Freemasons. Our Holy Father gives his reasons for condemning them, but his high, and unique position in the Church did not appear to warrant him the ground for his condemnation to quote from their own official organs, writings, and speeches. They contain enough to show the said designs on the morality and religion of the sect. We shall quote them, but very briefly. The late illustrious Bishop of Orleans, Monsiieur Dupanloup, has quoted in his book of Freemasonry many things which we shall make use of. The book has lately been translated into English.

Printing has let in the light upon their secrets, especially when their books are in the hands of tens of thousands of men and women, so their ritual, their yearly returns. The chief organ, in France, the Masonic World, can be had everywhere. In writing his book, the Bishop of Orleans had, he said, a great many of these works before him. Owing to their present num-

ber and power, the sect on the continent of Europe have the courage to publish now what they kept secret before. The first objection against the Society is the oath to keep secret everything regarding the Society. An oath, to be legitimate, must be according to the prophet Jeremiah, taken with truth, justice and judgment.—Jeremiah, iv. 2. How can a reasonable man take an oath with judgment, when he knows nothing about what he has sworn to, and then the penalty for the violation of an oath is, according to their ritual, to have the throat cut! See Carliste, page 7. Then there is, as it were, a ladder of oaths at every degree. The lower grade knows nothing of the special secrets of the upper grade.

We are aware that many of the Freemasons in England and America do not approve of all the words and actions of their brethren in France, Italy and Belgium. They came to a rupture for a while when the Grand Orient of France denied the existence of God, and struck off altogether from their formulas the very name of God—the Creator of the universe—but on account of their union, the Freemasons of England and America must bear the opprobrium of their distant brethren. There may be many good men in the sect, but they are deceived. The "good," as our Holy Father has said, "serve as a cloak to hide the bad; but on being better informed, the good desert the sect." Why did the Earl of Grey and Ripon abandon Freemasonry, and seek the safe harbor of the Catholic Church? It was not because he found Freemasonry blameless. He sought in the bosom of the Catholic Church, truth, morality and true happiness. Some have said that the removal of the Earl of Grey and Ripon from the Government did not think so, when, shortly after his abandonment of Freemasonry, he was promoted to the most honorable and difficult post—the Viceroyalty of India.

Many on their death-beds, with the just judgment of God, and an eternity staring them in the face, finding nothing to console them in their supreme moment, renounce Freemasonry, and ask and beg for the consolations of the religion of Christ! Why this? It must be attributed in the first place, to the mercy of God, who wishes none to perish. Many, however, die as they lived, and will not seek mercy from a God whom they denied all their lives. God will force none to receive His grace. It is sometimes asserted that death-bed conversions are the effect of the weakening of the brain. We emphatically deny this. At death, the fury of the passions of avarice, pride and sensuality calm down and reason begins to assert itself. Reflection on the past engenders grief and sorrow, and this leads, by the grace of God, to true repentance.

The Catholic Church alone has the courage to face all manner of persecutions, and has always condemned that which is evil, or tends to evil, because the Church is the pillar and ground of truth.

Here we may dispose of the assertion that the Masonic sect has for its main object benevolence. To this we may oppose the words of a writer in the official organ, the *Monde Maconique*, of France. "Benevolence is not the object, but the result of the least essential." To illustrate this we may quote from the returns of the Grand Lodge of Quebec, nearer home, from the year 1870 to 1880, which are: Received in alms, \$5,103; Dues of members, \$19,275; Total, \$24,378; Disbursements for regalia, salaries of officers, etc., \$14,577; Given in alms, \$2,033. There are 68 lodges, which sum divided amongst them will give the amount of about \$30 a year for benevolence donated by each lodge.—*La France Maconique dans la Province de Quebec, par Jean d'Erbois*. We have not seen anything given to widows and orphans.

The Pope has written that the Masonic sect wishes to establish a natural religion in opposition to that of our Most Blessed Redeemer. This is a startling assertion at least, we presume, to many. But let us consult the writings and speeches of leading Masons. In the first place, Christians, Jews, Mahometans, Turks, all may belong to the sect. What belief in the true God and in his Son, Jesus Christ, can be established among them? In fact they wish to expunge the name of God from their books. I will quote largely from a work on Freemasonry published in Ghent a short time ago, by M. Neut. The work is a reprint of published speeches, etc., of Freemasons. "Christianity,"—it is said in the Masonic lodges of the Continent of Europe,—"is a lying, bastard religion, repudiated by common sense, brutalizing, and must be annihilated. It is a heap of fables, a worm-eaten fabric."—Brother Lacomble's speech at the installation of the lodge of Hope at Voltaire was, "Let us crush the infamous one."

At the installation of another grand master of the lodge of Ghent, called "The Fidelity," he cries out: "In vain with the eighteenth century, we flattered ourselves to have crushed the infamous one—he only takes fresh and more vigorous root." All the lodges of Paris, except one, subscribed towards the statue of Voltaire,—"the most virulent enemy of Christianity." Brother John Mace is reported in the *Monde Maconique* of May, 1860, an accredited organ of the sect, to have said: "Revealed religion is a log which humanity drags after it, but happily Freemasonry is at hand to replace the faith in revelation which is happily disappearing." "No," said another, "the revealed God does not exist. Freemasonry is above all religion. We are our own gods. A true Mason must be a free thinker—free from all restraint. So the religion of Christ must be replaced by Freemasonry. It is an institution removed from all yoke of Church or priesthood—from all

caprices of Revelations."—*Le Monde Maconique*, November, 1860, page 439, etc. "Free-thinking is the fundamental triumph of Freemasonry, not restrained but complete, an unlimited liberty. Freemasonry is above all dogmas. It is above all religion. A Christian cannot therefore be a Freemason. A German in his lodge said: "Catholicity and Freemasonry exclude each other." "Freemasonry is directly opposed to the religion of Christ, and the natural religion which they wish to establish has not even the code of morality of some Pagan worship. No wonder, therefore, Freemasonry is condemned by the Chief Guardian of truth and morality. See the war that is at present carried on in France and Italy against the Church. All religion banished from the schools. Crucifixes and all signs of Christianity carted off and children obliged to frequent those schools. Thus the work of Freemasons. All the members of the Government belong to the sect. The banishment of all religion and religious emblems from the schools of France was initiated by the Belgian Freemasons. Proudhon, the famous atheist, who declared that God is the origin of evil, that we owe nothing to God but war, was received into the Freemason's sect. An educational league has been formed to exclude all religion from the schools. The *Monde Maconique*, April 1867, says, "We are happy to announce that the subscriptions for the Educational League and the statue of Brother Voltaire meet with the warmest sympathy in all our lodges."

Voltaire is the individual who had on his lips continually, "Let us crush the infamous one," meaning Our Lord and Redeemer.

We have quoted from the writings and speeches of Freemasons of France, Germany and Belgium, where infidelity and free-thinking are so widely spread. In the bosom of Christianity, Christians will find objects enough to exercise their zeal. Our Holy Father has written quite enough on the subject of Freemasonry to convince all Catholics and even others who believe in Christianity, that they should not join that Society; and that if they belong to it, they should renounce it at once.

This Pastoral is to be read in all the churches of the Diocese the first Sunday after its reception. Given at St. Michael's Palace, on the 12th day of August, 1884.

+ JOHN JOSEPH LYNCH,  
Archbishop of Toronto.  
C. J. O'HAGARTY, Secretary.

HOME AGAIN.

BISHOP LORRAIN ARRIVES BACK AFTER A TOUR TO HUDSON BAY.

Yesterday his Lordship Bishop Lorrain, who had been absent two months on a tour to the remote shores of the Hudson Bay, administering the consolations of the diocese, arrived back in Pembroke by the 12:30 train from Mattawa. His Lordship was accompanied on his tour by Rev. J. B. Proulx, Professor in St. Therese College; Rev. R. S. Dozios and Rev. P. Gladu, Professors in Ottawa College, and Rev. Father Paradis, Missionary of the Oblats.

THE RECEPTION here yesterday was of a very cordial but quiet character, his Lordship apparently not being an admirer of outward display. The band did go to the station, but played in a subdued, but suitable, manner. Carriages were awaiting the arrival of the train, and the Bishop and his party, together with a number of leading citizens, were driven to the cathedral. After the *Te Deum* had been sung in the church in thanksgiving for a prosperous voyage and safe return, the members of the delegation addressed the altar railing, and Judge Doran read and presented the following

ADDRESS.  
To the Right Reverend Narcisse Zephirin Lorrain, Bishop of Cythra, Vicar Apostolic of Ontario.

MY LORD.—It is with feelings of un-mixed joy that we have assembled on behalf of the congregation to welcome your Lordship home from your long and arduous journey to the Northern part of your vast diocese.

We need not assure your Lordship that we have greatly felt the void caused by your absence, and that we have longed for the hour of your return, though our spiritual wants have been faithfully ministered to by the worthy priests whom you left in charge of this parish.

We have eagerly read the chronicles of your progress towards Hudson Bay, and of your hearty reception by the untutored savages who inhabit the northern wilds, as detailed from time to time by one of your reverend companions; and we joined in spirit with those aboriginal sons of the church in their exclamations and reverential expressions of happiness at beholding in person for the first time their great Spiritual Chief.

We are sure that your Lordship will feel amply repaid for the fatigues and inconveniences of your pastoral visit as pioneer bearer of the crosser into that vast territory, by the many spiritual benefits resulting to that portion of your flock; and we trust that your Lordship may be long spared to carry the episcopal emblem to the extreme confines of your spiritual jurisdiction.

Signed on behalf of the congregation.  
JOHN DORAN, A. J. FORTNER,  
Wm. O'MEARA, J. A. THIBODEAU,  
Wm. MURRAY, E. BERNARD, M.D.,  
M. J. GORMAN, G. DESJARDINS,  
Pembroke, Aug. 14, 1884.

His Lordship, in reply, expressed his keen delight in being once more in the midst of his parishioners of Pembroke. He had travelled far in the spiritual interests of his scattered flock; he had met these faithful ones in many and varied circumstances. Still the utterances of those around him were but the echo of voices that proclaimed from Temiscamingue to Albany, heartfelt love for holy Church, and filial reverence for those whom the Holy Ghost had placed over it to rule. True, he had undergone fatigues and inconveniences; but what traders endure in search of furs that clothe fallen humanity, could not a Bishop more gladly endure in search of souls created for heaven. He had journeyed far for a thousand souls, but many of his flock had come four hundred miles to kneel at the feet of the person whom they style the "Guardian of Prayer." If, with a motive so heaven-high; if, with examples of Indian self-sacrifice so striking, might still remain of fatigue, it should vanish now, he said, before the sympathy and love that gave heart and form to the address of his Pembroke congregation.

At the conclusion of his reply his Lordship gave the Episcopal blessing, and the audience withdrew, glad that their Bishop is home, gladder still that, though travelled, mosquito-bitten and sun-scorched, he looks hearty and well.

On the 12th of June his Lordship and party left Pembroke, going by train to Mattawa. Here they took to the Ottawa river. After leaving Mr. O. Latour's steamer at the head of Lake Temiscamingue, canoes had to be used for the remainder of the journey. At many places along the route little bands of Indians and others met the Bishop, and he extended to them the consolations of holy religion. On the 17th of June the Bishop and party reached Quinze Lake, and proceeding on-ward, after a moose hunt, camped at night at Emuayate Lake. At six the next evening the Height of Land was reached, the dividing line between Quebec and the North-west. From this point the rivers flow towards the Hudson Bay. On the following day the Abitibi river was entered, and subsequently the beautiful lake of that name. Here they were met by

A FLEET OF CANOES, in two rows, containing many Indians, headed by Father Nedelec, bearing the Virgin's banner. Many guns were fired on the shore. The day was a great one at Lake Abitibi. The Indian maidens were bedecked with flowers, the braves went through manoeuvres in canoeing, and both squaws and Indians paddled strongly and sang lustily the Ave Maria Stella. The joyous procession proceeded a long distance up the lake to the point where the church is situated, beside the Hudson Bay fort, the agent's house and garden, and eight other buildings. The Indians bore a canopy over his lordship from the wharf to the church, at the door of which Father Nedelec received the party with the usual ceremonies. The many banners borne by the redmen gave a picturesque and imposing air to the procession.

THE CHURCH IS A PRETTY ONE, nicely painted, has stained glass windows, and a bell which sounds cheerfully through the deep forests surrounding it. It was decorated for the occasion, the word "welcome" being prominent. The party adjourned and partook of supper, after which the Bishop conducted religious services, administering a long distance up the lake to the point where the church is situated, beside the Hudson Bay fort, the agent's house and garden, and eight other buildings. The Indians bore a canopy over his lordship from the wharf to the church, at the door of which Father Nedelec received the party with the usual ceremonies. The many banners borne by the redmen gave a picturesque and imposing air to the procession.

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June to sell their furs, yet they lead virtuous lives, alone in the forests with their families. A requiem mass and a visit to the cemetery closed the exercises at this mission, and the Bishop and his party pushed on on Tuesday, June 23, into the wilds where never before had a crosser been borne.

THE START WAS BRAVELY MADE towards the Hudson Bay. Four hundred miles further were travelled by the Bishop and his party, when Albany, on the very shores of the Bay, was reached on July 11. On the way missions were given at Newport on the 29th June, and at Moose Factory on the 2nd July. There are no churches between Abitibi and Albany, but a little portable chapel was carried, and mass was celebrated at various points. The Indians came to meet the Bishop wherever possible, and there were many scenes like those described above. There is a church at Albany. After the rites of the Church had been administered to candidates, the party turned their faces homeward. Calls were made at several posts on the way home, and the regular mission given at Temiscamingue on the 10th August. The tour was a most successful one in every respect. It lasted 64 days, 42 of which were passed in a bark canoe. About 1,400 of his Lordship's flock are attached to the various missions visited; most of the Indians attended. Over 200 received confirmation, several were baptized, and the needs of the missions carefully consulted. His Lordship speaks highly of the manifold acts of kindness and hospitality received from the hands of the agents of the Hudson Bay Company. The gratitude of the Indians brought joy to their pastor's heart, and truly, if we may judge from their actions, they have proved themselves to be staunch and zealous sons of the Church, ready to travel any distance to kneel at the feet and receive the blessing of their beloved and worthy "Guardian of Prayer."—Pembroke Observer.

ST. MARY'S CATHEDRAL, HAMILTON.

Last evening Bishop Cleary preached in St. Mary's Cathedral and during his sermon referred to the necessary repairs to the exterior of the church, such as pointing the walls, putting up eave shoots of galvanized iron, and conductive pipes, which work will be commenced next week and be finished before winter. The main tower in front, 26 x 26 feet, and a present 95 feet high, is to be raised 45 feet more in solid masonry, and a stone spire 26 x 26 feet at base is to be erected over it to the height of 135 feet, making the total height from the ground 275 feet. The stone to be used in the erection of the spire is to be brought from a distance, as that in this vicinity is not suitable. The four turrets at the angles of the tower have been decayed and the arches, tests, but the cut stone is to be taken down and rebuilt. They are to be raised 22 feet, and will thus reach an elevation of 120 feet with ornamented parapet roofs. At the east end are likewise turrets corresponding in dimension with the four that adorn the angles of the main tower. They are to be raised to 120 feet also. The four turrets adorn the four angles of the edifice and are to be raised 11 feet and surrounded by pinnacles of wood, covered with galvanized iron, 22 feet in height, so that the total elevation of each of these four turrets will be 95 feet.

The estimated cost of pointing, eave shoots, etc., will be about \$1,570, and of the tower and spire and ten turrets \$28,500. The pinnacles that were blown down are to be replaced and those standing will be repaired. The stained glass windows, of which eight are already executed, and ordered at a cost of \$500 each, will involve no expense on the congregation, having been donated by the Bishop and some of the priests out of their own private purses.

As regards the method of raising the funds for this very important work, the Bishop, with concurrence of the Church Improvement Committee, consisting of thirty gentlemen of the congregation, will distribute the expenses over a period of six years, which is exactly the period in which the Catholic congregation forty years ago erected and paid for the building of the Cathedral. He further stated that neither the committee nor he were willing to use undue pressure with the Catholics of Kingston, who, in their own enthusiasm and generosity, a fair allowance being made for each one, would subscribe the required sum according to the measure of each one's ability. Accordingly he exhorted that next Sunday, when making a donation to him at the raising of the sanctuary, each one would enclose his subscription in an envelope, with the name in full on the exterior, and his address, with the amount for which he subscribes his name, and the amount he is to pay on each occasion in cash.

His Lordship wished it to be understood that if any person found it too severe upon his resources to pay at the general collection next Sunday the whole amount of his annual subscription he might pay part, say one half or one fourth, and the balance at intervals throughout the year monthly or quarterly, as it is well known that various classes of business men can pay in more at one season of the year than at another. It was manifest from the Bishop's observations that he wished to have the work done with as little inconvenience to his congregation as possible, and that he relied upon their faith and piety. Again he begged of them to make their offerings in the spirit of faith.

On our eighth page to-day will be found a striking and instructive illustration of the comparative worth of the various kinds of baking powders now in the market.

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THE CATHOLIC RECORD.

The Little Grave in Ireland.

BY DION BOUCICAULT.

Mr. Dion Boucault is known to the world for many ambitious works, but the least assuming of his productions have the most stamp on them, as may be seen in the exquisite sonnet which follows.

I'm very happy when I am, Far, far across the sea, I'm very happy far from home In North America.

It's only in the night, when Pat Is sleeping by his side, The big tears that I've cried.

For a little voice still calls me back To my far, far country, And nobody can hear it speak, Oh, nobody but me.

There is a little spot of ground Behind the chapel wall; It's nothing but a tiny mound, Without a stone at all.

It rises in my heart just now; It makes a downy hill, It's from below the voice comes out, I cannot keep it still.

Oh, little voice, you call me back To my far, far country, But nobody can hear you speak, Oh, nobody but me.

THE INQUISITION—SOME FACTS OF INTEREST.

From the Messenger of the Sacred Heart.

In the struggles which the Church had to sustain against the heresies of the sixteenth and seventeenth centuries, and later ones, her conduct has been assailed with extreme violence, and often through pure malignity, without the least regard for the truth. Under the influence of Voltaire and his school, "the phantom of the Inquisition" has been a burlesque and a caricature of the real thing.

Most of the accusations in this matter rest upon a confusion of the elements of the discussion; some abuses are condemned and conclusions deduced from them which do not touch the real question. In this matter, we must first of all distinguish between civil toleration, take into account the constitution of the society of the middle ages, so different from modern constitutions, and consider the intervention of the Church and the temporal power; then we shall experience no difficulty in justifying, not particular abuses (where are there no abuses?), but the conduct adopted by the rules of the Catholic Church.

Toleration may be understood in different ways; first, in the sense of a purely civil, and secondly of a religious toleration. Religious toleration, in its proper sense, consists in approving all religions equally, and admitting all as indifferent forms of homage which the creature pays to the Creator. This is indifference in religious matters, and, implicitly, it is the negation of all religious truth. Such a toleration is not only condemned by the Catholic Church, but it is rejected by good sense, as incompatible with all positive religion. "The lawfulness of ecclesiastical intolerance," says a naturalist philosopher (Jules Simon), "is above all discussion. The truth is one, and if you possess it, it is absurd to admit as true what is contrary to it.

From the fact that a man is born of parents living in error, or that a state is wholly, or partially, under the dominion of error, nothing can be deduced against the indefeasible rights of truth. The Church having received, by the positive will of God, the deposit of religious truths, is obliged to reject and condemn all that deviates from it. In the accomplishment of this duty she knows neither compromise nor concession, nor does she recoil before any power upon the earth. This is a new proof of the Divinity of her institution.

Civil toleration consists in permitting every man to practice his religion as he understands it. The positive interior practice of the acts of any religion whatever is a liberty on conscience with which no exterior authority can, or ought, to interfere. But the exterior manifestations of worship have never enjoyed, and will never enjoy, any restriction. Take the free States of our time, those founded upon the complete separation of the Church and the State, would they for example permit human sacrifices or polygamy? If the existence of such practices are suspected, would not the public prosecutor institute inquiries, that an inquisition? If you say that it is a part of the moral law for the State to guard the foundations of public order, you simply prove that all toleration has its limits: you also prove that the security of States is closely connected with religious principles and that Christian civilization can not, whatever it may do, entirely repudiate this precious heritage. The society of the middle ages had established narrower limits; modern society has widened them; but these limits exist, even if they cause but little annoyance, and they cannot be withdrawn without exposing civilization to complete destruction.

coel against Catholicism with blind force, to render its exercise absolutely and naturally impossible, and to bury it in the mud. These are the expressions of Quintin in his preface to the impious and filthy works of Marini de Saine-Aldegate.

But since excesses do not justify excesses, let us resume the consideration of the true principles in this question. Every society must defend its constitutive principle. Now, by the admission of all, the society formed and civilized by the Catholic Church rested upon the principle of religious unity. Therefore every act contrary to this union was a crime of high treason against society, and the repression of heresy was, necessarily, an organic law of the State.

To this reasoning there can be no reply; this is to question the legitimacy of the principle itself, and to say that society had no right to establish itself upon the basis of religious unity. But II.—The right, not to say the duty, of thus constituting itself, results from the divine truth of the religious principle which was sufficiently demonstrated to this society; and secondly, from the beneficent influence of this principle upon the most important interests of civilization. Society was, therefore, in possession of the truth essential to its prosperity and stability; its duty was, therefore, to protect it by all the means in its power. But you will say, in acting thus, it obliged all its members, even in the future, to maintain this truth; is it not the same today in regard to every fundamental truth? Does modern society destroy individual liberty by imposing in advance the principle of property, monogamy, etc.? To elevate individual rights above those of society, as some spirits do at the present day, would be to violate one of the absolute, indefeasible, liberty of raising himself above the fundamental truths acquired by society, is to provoke the destruction of the little that the revolutions have left us, is to return to barbarism. Every society should live by its own principles, and not according to those of another, and be free from the complete possession of the truth, it secures or subverts its happiness or stability.

III.—In theory, as a social system, the fundamental principle of the middle ages is perfectly justified; what will be the result, if we consider the fact of its introduction into this society? This grand principle of religious unity did not originate from a constituent assembly, like modern constitutions; it was not established by decree; it existed in the ideas; it was the necessary result of Christian civilization. As long as it commonly said, are those that previously existed in the ideas and customs of the time; could we not cite many constitutions, or modern laws, which are the faithful expression of the ideas and necessities of society? The Ecclesiastical Councils, which were the duty of the established authorities to execute the laws enacted for this purpose, and to adopt measures adequate to the necessities of each period. It was in circumstances of exceptional gravity, that the Inquisition was established. The Waldenses and the Albigensians, not content with spreading their errors, had taken up arms and excited everywhere the spirit of revolt against the two authorities. The Church first tried to bring them back to their duties by instruction and persuasion. When these means were found to be powerless, the two powers, equally menaced, joined hands, one to establish the crime by the examination of the guilty, the other to apply the punishment.

In this way the Inquisition was an ecclesiastical, rather than a civil institution. It was not the same with the Spanish Inquisition. This was a royal tribunal of which all the members, both ecclesiastical and lay, were nominated by the sovereign, and not under the authority of the Church; it was an instrument in the hands of the kings of Spain, to cause the triumph of the Spanish nationality with the Christian Faith over the plots of the Jews and the Moors.

The Spanish inquisition was an institution unassailable from the point of view of the principles that governed society; if we consider the facts, it was a tribunal of reconciliation rather than of severity. The regulations of Innocent III. and Gregory IX. related specifically to moderate the excessive zeal of temporal princes. We have a remarkable proof of this in the petition of the Templars to be judged by the Inquisition, in preference to any other tribunal. We may say boldly that no tribunal has ever acted with more mildness than the ecclesiastical Inquisition, and particularly, the Roman Inquisition. Never did the Inquisition of Rome decree the execution of a death sentence. Thus, it is not to this tribunal that the most atrocious crimes of cruelty and tyranny are brought, it is to the Spanish Inquisition.

In the question of the Spanish Inquisition the Church is not directly interested. Instead of acknowledging it as their work, the Popes protested against the usurpation of their rights, and against the severity of some inquisitors. Several times, they even delivered the accused from the Inquisition, either by summoning them to Rome, or by anticipating the judgment by a sentence of absolution. This question is, therefore, exclusively Spanish. But there is no reason to admit the calumnies of Lorente and Voltaire. The Spanish Inquisition was not "a tribunal of blood and carnage"; this calumny has been notoriously refuted by Muzarelli (Inquisition), by the Count de Maistre (Lettres sur l'Inquisition), by F. Gaucel (La Doctrine de l'Inquisition), by Abbe Vayrac (Etat present de l'Espagne), and quite recently by Abbe Helele in his Histoire du Cardinal Ximenes.

These conscientious labors establish the following facts: I.—The Spanish Inquisition proceeded according to rules, which carefully protected the rights of the accused, rules drawn up in accordance with the demand of Isabella, by the celebrated Torquemada himself, the observance of which was too great anxiety, the lady inquired: "But did you not hear some one say, 'I die a Catholic!'"

"Yes; I heard that plainly enough," answered the maid; "but the lady was saying that she was not a Catholic, or any of your kind. You know the F—s, and a few others here are Catholics; probably some of them were reading or reciting aloud."

and the State. In this respect, Spain, re-entitled delivered from the oppression of the enemies of the Christian name, and soon afterwards menaced by Protestantism, was obliged to use more vigilance. III.—The number of those who are styled "the victims of the Inquisition," has been grossly exaggerated by Lorente, from suppositions whose falsity is evident. In this number are to be included not only apostates, but also, assuredly, adulterers, those guilty of sacrilege, and criminals of all kinds, who were submitted to the tribunal of the Inquisition.

IV.—The judgment of the holy office was limited to the declaration of the guilt, or innocence, of the accused, and the punishment, afterwards decreed by another tribunal, were conformable to the criminal justice of all other tribunals. The prisons of the Inquisition were more healthy than others, and the autos da fe were often edifying spectacles of retraction and penitence. What is there here to be compared with the horrors committed by Protestants in many other countries?

V.—By this tribunal, Spain escaped the horrors of the religious wars which filled the rest of Europe with carnage, and it largely contributed elsewhere to save the Catholicism.

The wars of religion have also served as a theme for the declamations of Protestants and infidels. Nothing is easier, however, than to justify the Church in this regard. The Church has never admitted the Mohammedan principle of imposing the Gospel by force. She has been content with protecting the rights which she had acquired either in the society formed by her, or over the individuals who made her a promise of fidelity.

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When the casket arrived, and the exterior wooden covering was removed, a glass set in the upper half of the lid revealed the sorrowing mother the corpse of the young officer in his military costume, his feet crossed in the air, and his hands clasped in prayer, as if he had been slain in the field. The young officer in his military costume, his feet crossed in the air, and his hands clasped in prayer, as if he had been slain in the field.

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A SINGULAR INCIDENT.

Toward the close of the "forties" of this very eventful century, a group of wealthy and cultivated families arranged matters so as to meet at New York, to spend the summer holidays. That portion of the sea-washed coast was then not frequented by the gaudy and dissipated, but by a select little colony, who enjoyed in common the long drives, picnics, boating excursions, and all those rural recreations usually sought after during the few weeks annually allowed to the country.

As a finale to all the merry-making, it was proposed to give a fancy-dress ball to the juveniles of the party. Plans were accordingly adopted, and it was agreed unanimously to invite Mrs. Gen. T. to assume the direction of the affair. Her well-known taste and sweetly dignified manners offering a guarantee that all would be conducted with order and propriety. Mrs. T. willingly accepted the general control of the proposed ball, on condition of being assisted by two or three prominent ladies she thought it would divert her mind from wandering too often to Mexico, for her only son, Lieut. T., was with Gen. Taylor's army, at that time fighting there. Costumes were promptly improvised, and soon a score or two of youthful pages, maids, singers, and pilgrims, with fancies, flowers, and shepherdesses for partners, were each and all in joyous anticipation of a very successful entertainment.

The day appointed came quickly, and the directress of the tasteful ball and her aids agreed to make their own toilettes early in the afternoon, so that they might have leisure to survey the girls' costumes, and overlook the ornamentation of a temporary assembly room, and the preparation of refreshments suited to youthful palates.

At 4 o'clock p. m., Mrs. T. seated herself before a full-length French mirror, and her waiting-maid dressed her mistress's hair in staid. Suddenly a voice broke forth in the room, exclaiming, "Mother! I die a Catholic! At the same instant Mrs. T. cried out, 'My son is killed!' Felicie, look there, in the mirror! Don't see G—s corpse laid out in a casket?"

"I see nothing," said the amazed girl. "Why, his body lies there, placid as day, at my feet, clothed in his uniform; his red sash on his breast!"

fully half of the Catholic, as all the Protestant world, men of sciences have given in their testimony concerning the wound in the heart of St. Teresa in a manner to shame those Catholics who dread the charge of credulity more than that of irreverence. While they have smiled, on reading the life of St. Teresa, at the idea of an angel piercing her heart, the man of science finds in this heart, hundreds of years after her death, a wound which could have been given only in the manner described by the Saint, and which allowed her to live, against every law of nature.

Like the feast of the Stigmata of St. Francis of Assisi, the feast of the Transverberation of the heart of St. Teresa is one to recall us from the fields of natural science, so alluring to man in all ages; to a consideration of those wonders in the supernatural order which have been wrought upon the saints by the hands of angels, or even by the finger of God Himself, as if to show us that He who fashioned us out of the dust of the earth still claims us as His creatures and His children.

ST. ANNE DE BEAUPRE.

Boston Globe.

QUEBEC, Aug. 12.—Standing upon Dufron terrace, the most magnificent promenade of its kind in the world, and casting the eye northward, to the left of the beautiful bay formed by the estuary of the St. Charles, the vision is arrested by the pale blue outline of the Laurentian mountains—those "everlasting hills," possessing so much significance for the hundreds of scientists daily arriving here to attend the meetings of the British Association in Montreal, and declared by geologists to be the oldest known form of rock formation. Let the eye run down the slowly ascending range seaward until it rests upon the promontory, which, jutting out into the north channel of the St. Lawrence, bounds the vision, and you have before you ST. ANNE'S MOUNTAIN.

The confidence of the geologist in the pre-cambrian origin of these crystalline rocks, as ascertained with microscope and hammer by pronouncing upon their azoic or auriferous or huronian formation, is not one-half stronger, dogmatic though he be, not one-whit as touching as the simple faith of thousands of Canadian and American pilgrims in the efficacy of intercession by "La Bonne St. Anne," at her shrine seen in the mirror, to cover the stain caused by the flow of blood when the arrow was withdrawn. In his joined hands was placed a crucifix, and near that lay a cluster of brilliant moss-rose buds as fresh as when culled from the parent stem, for the casket was hermetically sealed.

Mrs. T., though a non-Catholic, rejoiced that her son's dying moments were consecrated by religion, and used to say that the young Lieutenant "warned his mother on his way to paradise, lest her grief might be too overpowering." He was her only son, and she was a widow—Ave Maria.

\*Rev. Father Rey was killed by some wretches soon after the fall of Monterey.

THE HEART OF ST. TERESA.

Freeman's Journal.

On the twenty-seventh day of August, in all Carmelite churches, and in all churches or chapels served by Carmelite Priests, the astounding mystery of the transpiercing of the heart of St. Teresa of Jesus, will be celebrated.

Also, in all Redeemerist churches, or churches served by Redeemerist Priests. For St. Alphonsus Liguori, Doctor of the Church Catholic, living nearly two hundred years after St. Teresa, was a devoted client of the Seraphic Virgin, took her as a principal Patron of his Congregation, and made her feast days fast days for his holy Community.

It is with exceeding pleasure that we publish the following, from the pen of one gifted with rare graces for authorship, and whose power is the more intensified because she never uses her pen except for the glory of God, of His Church, and of His Saints: THE TRANSPIERCING OF THE HEART OF ST. TERESA—THE GLORY OF CARMEL.

Those who were interested in the Third Centennial of St. Teresa, and those especially who have read the "popular life" of St. Teresa as lately translated from the French and published by the Carmelites of New Orleans, will thank us for reminding them of the Feast of the Transverberation of the heart of St. Teresa, which occurs on the 27th of August. The miracle wrought upon the heart of this Saint were not only spiritual miracles of grace, but corporal miracles, which are even more clear to us than to the contemporaries of the Saint herself; since the investigations made necessary in order to satisfy the demands of an intelligent veneration in regard to St. Teresa, will make known to the world what has been known, hitherto, only to few. Nor is this an exceptional case. On the walls of the small Bardic chapel, in Santa Croce, Florence, are depicted, by the hand of Giotto, the most striking events in the life of St. Francis of Assisi; ending with a representation of the Saint as he lies on his bier, surrounded by his devoted disciples, who are kissing, with veneration, the feet of the mystic wounds in the hands and feet of the Seraph of Assisi. These wounds, which he had concealed with such care during the two years passed by him on earth after his transfixion, are now seen by many of his spiritual sons for the first time, and seen, too, in an ecstasy of faith and piety. But while this is going on, a certain learned man is carefully examining the wound in the side of St. Francis; examining it, too, as a man of science, not as a devotee. No doubt some of the immediate disciples of St. Francis were shocked at the coolness of this scientific investigation; but the investigation was as much and even more for the glory of "the little man of Assisi," than their veneration, since the man of science was compelled to declare the wounds in the hands and feet and side of St. Francis supernatural, mystical, in a word, miraculous.

The same with the heart of St. Teresa. While her spiritual daughters, and the grand old Order of Carmel, have been regarded as credulous and superstitious by

At ten years of age he was confined to his bed for six months, with an affection of the leg, which was accompanied with intense pain. On rising he was unable to move about without the aid of crutches, and continued lame until his recent visit to St. Anne's, when the lameness left him. He had partaken of the holy communion, and he arose and walked without the aid of his crutch. The fact that young Vincent has not walked without crutches for three years, and he now walks well without them, is fully authenticated. Almost exactly similar is the miracle cured reported on Friday last of a young man from Vermont, named O'Connor, who advanced with the greatest difficulty and pain to the holy table, moving slowly on his crutches, and who immediately after receiving the holy communion rose without any effort, and with his face radiant walked vigorously back to his seat and subsequently out of the church. On the same day a little child named Welch was similarly cured of lameness, after prostrating himself for twelve days in succession before the shrine of St. Anne with his mother, who had begged him for the purpose all the way from Michigan. Tourists as well as pilgrims are flocking to the shrine of the saint, where, if they do not become witnesses of miracles, they may at least feel their eyes upon a scene that will well repay the journey.

Like the feast of the Stigmata of St. Francis of Assisi, the feast of the Transverberation of the heart of St. Teresa is one to recall us from the fields of natural science, so alluring to man in all ages; to a consideration of those wonders in the supernatural order which have been wrought upon the saints by the hands of angels, or even by the finger of God Himself, as if to show us that He who fashioned us out of the dust of the earth still claims us as His creatures and His children.

ENGLAND AND ST. PETER.

THE ANGLI-SAXONS IN ROME—THEIR DEVOTION TO THE HEAD OF THE APOSTLES—DISCOURSE BY BISHOP VAUGHAN.

London Univers. Aug. 9th.

The Right Rev. Dr. Vaughan, Bishop of Salford, on Sunday evening last preached to a crowded congregation in the Church of St. Teresa, Birkdale, near Southport, which had been solemnly opened that morning. He took his text from the 21st chapter of St. John's Gospel: "Peter, lovest thou Me more than these?" In a discourse characterized by vigorous language and a great force of argument his Lordship showed why Catholicism should pay a special devotion to St. Peter. He pointed out that our Lord had singled out Peter to enter on a special relationship with himself during life and eternally in the efficacy of intercession. He had placed him at the head of the Church, which he had pledged for the perpetuation in the world of truth and of grace. Having referred to texts and incidents in support of this contention, the Bishop went on to say that a great love for St. Peter was for many centuries a mark of the people of this country, and he pointed out that the devotion to St. Peter which was simply enthusiastic in its manifestation. In the seventh and eighth century it was they who instituted that which was known as "Peter's Pence"—small sums covering contributions among the English household in the country and sent to Rome. And they called it Peter's Pence because it went to the office of Peter to maintain the shrine of St. Peter and to assist those Anglo-Saxons who made pilgrimages to Rome and formed themselves into a little town around the shrine of St. Peter itself. From many other lands did pilgrimages go to Rome in the eighth, ninth, and tenth centuries. The Phrygians and the Germans and others went to Rome and had their quarters there; but that which distinguished the Anglo-Saxons from all other nations was their own special devotion to St. Peter, so that when they visited Rome, instead of taking up their quarters in the inhabited and most fashionable part of it, they went to reside in a locality which was practically outside the city, and it was called the Anglo-Saxon Borough, a title which had been retained by the Romans in the name *borgo*, so that that part of Rome was now called the Saxon *borgo*. They read that for centuries the roads to Rome were continuously being traversed by men and women from this country who wished to show their devotion and love for Saint Peter. And for several generations in the early ages every church that was built in the northern parts of this island was consecrated to St. Peter. It was only when St. Wilfrid returned from his second or third journey to Rome that he began to dedicate churches to other saints—principally St. Anne. In the sixteenth century there were 1037 churches bearing St. Peter's name in England, which probably contained at that time more than that same number in any other country, thus showing the great devotion entertained by the people of this country down even to the sixteenth century towards the greatest of the apostles. They evidently thought that St. Peter bore a special relationship to them. They evidently realized that the doctrines of faith and the Sacraments of grace which were founded by Jesus Christ and given to the world, were placed in the hands of Peter in a way in which they were not placed in the hands of any other person.

They looked upon Peter as so intimately and closely bound up with the work and office of Jesus Christ in the Church that they selected him, above all others, as the patron of their churches. Paul might have been a greater preacher, and John might have had greater revelations, and other apostles might have suffered more terrible torments than their death in Peter, but Peter was the first in the heart of our Anglo-Saxon forefathers, because they saw in him the person of Jesus Christ in the foundation and growth of the Church. His Lordship urged his hearers to cultivate a particular love not only for the office but for the person of Peter, who reigned in his successor the present Sovereign Pontiff. As soon as England declared that the Pope had no power in this land, as soon as Henry VIII. and his creatures said that the Pope had no spiritual supremacy here, as soon as their words, as the office of Peter was cast out of England, so soon was the love of Peter's person cast out of the hearts of the people of this country. During the time of Henry VIII. and Elizabeth, the name of St. Peter was taken from a number of churches which were then, as it were, named. Thus it was proved that if there was not a love for the office of Peter there was not a love for Peter's person.

THE GOOD SAINT'S EFFICACY.

or good will, and scarcely a day, certainly not a week, passes without reports of further manifestations of her power. The miracles are invariably wrought in the church, and generally during the veneration of the saint's relics, or while the subject of the cure is engaged in prayer, or in receiving communion. The existing church is of modern date, and is erected on the site of that which was built two and a quarter centuries ago. Neither in exterior nor interior does it differ much from the average Canadian parish church. The most striking object inside is the pyramid of crutches, over twenty feet in height, left in thanksgiving to the saint by the lame and the halt who have been cured, or fancied themselves to have been cured, of their infirmities. These curious mementoes are of every size and style. The church also possesses a much-prized relic in the shape of a broken and partially decayed bone in a small glass case, said to be the bone of a forefinger of the Virgin Mother. As the pilgrims kneel at the altar railings of the church the relic is held by the officiating priest for each of them to kiss in turn, and it is not infrequently that at the hour of veneration the relic miraculous cures are effected. Of the numerous miracles reported, the following, all which date from within the last week, may be taken as SPECIMENS:

On Thursday last a thirteen-year old son of Mr. E. Vincent of this city, master printer and city councillor, made a pilgrimage to La Bonne St. Anne, for the purpose of being cured of lameness.

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The delegates to the convention of the Irishmen assembled in the hall at half-past eleven morning. By noon the hall was filled with delegates and the galleries were crowded. Among the delegates were a great number of men being represented by the branch of the Irish recently established. Throughout the day many gentlemen were seen to catechize their priests and the center of the auditorium scores of green streamers extolled the name of St. Peter. The delegates were seen to catechize their priests and the center of the auditorium scores of green streamers extolled the name of St. Peter. The delegates were seen to catechize their priests and the center of the auditorium scores of green streamers extolled the name of St. Peter.

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FRANCOPHOBIA.

It is not astonishing after all, considering the extent to which flunkieism does prevail in this country, that Canadian journals, even of some pretension, should senselessly adopt the views of British papers. For several months, war having been imminent between France and China, British journals sought to menace the French by wholly untruthful representations of Chinese military strength and power. These journals knew better, or must have known better. They must, or at all events some of them must, have known that the Chinese army is merely an institution on paper—that the empire is torn by dynastic factions, that peculation prevails to an alarming extent in every branch of the administration, and that the vast and overwhelming majority of Celestials care more for that particular faction it is their interest to further and implement than for their country at large. China is, in fact, an agglomeration of peoples similar in origin, if you will, but of antagonistic traditions and hopes. We were, we must avow it for the moment, taken not a little aback by the Globe's view of the difficulty between France and China. Recollecting, however, the Globe's innate dread of French influence, we overcame our astonishment. Our contemporary invites its readers to wade through slush of this kind:

"Of course every effort will be made to isolate this war as much as possible, so as to keep the fire from spreading, and many will wish that France may have an easy and a speedy victory, just in order that others may be kept out of the quarrel. This, however, is more easily said than done. If France makes a dash at the Chinese capital and manages to dictate peace at an early day in Peking, of course it may be all right. But let China introduce a Fabian policy, avoiding as much as possible anything like pitched battles, and making the whole enterprise wearisome and expensive rather than stimulating and glorious, and the whole of the civilized world may yet be in a flame. Two or three defeats in China would almost certainly issue in a *casus belli* in Paris, and while the days of barricades may be over, the days of revolutions are not, especially when the trained man that holds the musket begins to think and is even more likely to fraternize with the *canaille* than to shoot them down."

For absolute ignorance of that whereof it speaks, and for a more narrow display of unmeaning prejudice, we have never seen surpassed the article in the Globe of Saturday last, from which this paragraph is extracted. How different the views expressed the day previous in the Detroit Evening News. That sprightly and well-informed journal clearly stated that, despite the brave talk indulged in by the Peking government and the boasts of its representatives at various capitals, it is hardly likely that any very serious amount of bloodshed will result from the strained relations of France and China. The News calls attention to the fact that when the French first entered Tonquin, and it became manifest that they intended to ignore the Chinese claims to the suzerainty of that country, a widespread impression prevailed that China had made a formidable advance in military strength and was prepared to defend her claims. To give color to this absurd and untenable claim the Marquis Tseng adopted at Paris a tone of defiance, and the English papers did their utmost to bolster up his boasts, going so far even as to hint at all manner of possible European complications as a consequence of a serious attack on China by the French. The government of France, however, paid, as our American contemporary remarks, but little attention to all threats and boasts. Annam and Tonquin were conquered—the Black Flags, a remnant of the Chinese rebellion, driven from the delta of the Red River, and such troops as China smuggled into the country under the guise of Tonquinese, chased across the border. The treaty finally concluded with China recognized the accomplished fact, and confined Chinese claims to the boundary line of Tournan, the Southern province of China proper. The French government was hardly pleased, as our contemporary indicates, with this treaty. The Chinese resistance collapsed sooner than France desired, and prevented the pressure of further demands by that power. The affair at Langson, where Chinese soldiers made an unjustifiable attack on a small body of French troops, gave France the oppor-

tunity of pressing claims necessary to the maintenance and constitution of its power in Tonquin and Annam. The News has the whole thing in a nutshell when it informs its readers that since the Langson affair the war party in China has greatly gained in strength.

"The Marquis Tseng, who was, after his ridiculous failure at Paris, removed to London, has kept up his intrigues and has done all in his power to encourage in the Peking government the hope of British interference. It is this hope—an utterly vain and foolish one—which has brought about the present crisis in the relations of France and China. The government at Peking is lodged in the hands of a council of state called the Tsung-Li-Yamen, which many of our contemporaries seem to regard as an individual. It is composed of a lot of mere Chinese scholars, thoroughly versed in the books and philosophy of Confucius, but woefully ignorant of the outside world. This council is just at present dominated by an ancient military fanatic, who, some years ago distinguished himself by the reconquest of Kashgar, which had been erected into an independent Mohammedan state, and so maintained for a quarter of a century, by Yawkoob Beg. The Kashgarian campaign gave him a great reputation, which is enhanced by his sterling honesty, a very rare quality among Chinese statesmen. The name of this worthy is Tsung-Tang. He is a fanatical hater of foreigners and all foreign notions and inventions, rough, violent, ignorant and cruel—the ideal conservative of the politicians of the world. With his influence in the council of state, and with the promises of foreign assistance sent by Tseng from London, the government has finally been induced to defy the French demands, to denounce the treaty, and to break off diplomatic relations with France, and the two countries are now nominally at war. The Chinese ambassador at Paris has received his passports, the French consul at Peking has hauled down his flag and placed French interests there in charge of his Russian colleague, and everything is ready for a fight except the Chinese army."

There is not, as the News points out, much danger of a serious war between France and China. France can, it is quite evident, satisfy herself fully without disturbing the interests of neutrals or exerting her own energies to any great degree. The French can make the rich islands of Formosa, Chusan and Haman their prey, and, as the News states:

Operations can be continued on the southern borders of China without affecting the commerce of the coast in which other powers are concerned, until the Marquis Tseng becomes convinced that Tsung-Li-Yamen has been lying about the chances of help. Then a few heads will be cut off. Li-Hung Chang, if he keeps his own head that long, will be called to the direction of affairs, and a new treaty with ample guarantees accorded to France.

ORANGISM vs. BLAINE.

The following despatch has caught our eye:

Buffalo, N. Y., Aug. 22.—A special to the Evening Telegraph from Toronto, Ont., says:

"The Orange bodies throughout Ontario are adopting resolutions calling upon their brethren in the United States to vote for Grover Cleveland for president at the meeting of the Orangemen in this city Wednesday night, and will be sent to the Orange organizations throughout the United States:

"We, citizens of Toronto and members of the royal orange association of British North America, desire to address our brethren and fellow-Canadians in the United States as to the stand they should take in American politics. We believe it is the duty of our brethren to strenuously oppose, both by their votes and influence, the election of Jas. G. Blaine, the republican nominee for president, as we believe he is the enemy of England and the friend of the demagogic Irish and an offspring of the Romish church."

"The appeal is signed by a committee of 14."

We can readily believe that a few Orangemen, paid for the purpose, worked up the foregoing resolution, but refuse to accede to the view that there are even fourteen Orangemen in the Province of Ontario, who know anything of the issues dividing the great political parties in the United States. We have had a good deal of experience with Orangemen as politicians in Canada, but have never yet met fourteen who knew the difference between Federal and Provincial institutions. This we say with out fear of contradiction. The committee of fourteen spoken of in the despatch above quoted has done more real positive good to Blaine than the most influential body of his American supporters could secure for him. The two millions of Irish voters in the American Union who have in their hands the balance of political power in that nation will know well how to gauge this Orange resolution. No body ever yet organized under Protestant auspices has brought so much disgrace on Protestantism in general as has the Orange institution. No institution ever yet established has endeavored to do more injury to American, not to say free institutions, than Orangism. Secret associations are the foes of all human freedom, but of all secret societies Orangism is one of the very worst. We know of none, with the sole exception of Freemasonry, so calculated to rob individuals and communities of legitimate freedom as this cursed organization. Mr. Blaine may well congratulate himself on having secured or deserved the opposition of

the Canadian Orangemen, the meanest and most detestable because most illogical of men.

FRANCE AND GERMANY.

We were happy to see in an American contemporary that "the relations between Germany and France are growing more cordial daily, and the probability of something like an alliance between the two countries, so recently hostile, increases. The zeal with which Germany resented the recent English aggression on her fishermen in the North sea, and the summary manner in which one of her war ships took possession of Angra Posuina in South Africa and pulled down the British flag there, are in striking contrast to the treatment accorded to a couple of French officers who were caught the other day sketching some German fortifications. The spies were arrested, but almost immediately released by orders from Berlin, where every occasion is seized to assuage the memory of Sedan and mollify French animosity." We cannot but view with pleasure the change of attitude between France and Germany indicated by this statement of an American journal. The fact is that all European nations, having grown tired and sick of British duplicity, are now resolved to put no faith in future in Britain. Herein is wisdom. England's glory as a great power is fading. We regret it not. A power whose stability depends on selfishness, violence and broken faith should not have the sympathy of individuals or of nations.

THE SEE OF ROCHESTER.

A correspondent encloses the following excerpt from the Weekly Mail for our views on Anglican claims to antiquity:

"The Right Rev. Anthony Wilson Thorold, D. D., is a young son of the late Rev. Edward Thorold, and was born at Hougham, June 12th, 1823. He was educated at Queen's college, Oxford, and was ordained deacon in 1849, and priest in 1850, by the Bishop of Manchester. He was appointed by the Crown, 1857, a poor parish in the east end of London. Here he became a total abstainer from all intoxicating drinks, and has remained so ever since. In 1867 he resigned St. Giles, in consequence of illness brought on by overwork, and in the same year became incumbent of Curzon chapel. Two years afterwards he was appointed by the Queen to the vicarage of St. Pancras, London. In 1877 he was appointed to the bishopric of Rochester, which dates from the year 694. His Lordship's palace is Selden Park, Croydon, and the annual income is £3,000. He is also provincial chaplain to the Archbishop of Canterbury. The Bishop has under him about 550 clergymen, and associated with these are a large number of lay helpers, his Lordship making much use of them. Dr. Thorold is the author of a work on 'The presence of Christ,' which has gone through ten editions."

This claim to antiquity on the part of Anglicanism is not new. But the formulation of the claim does not obliterate from history's page the fact that the ecclesiastical state establishment of Britain is the offspring of the lusts of Henry VIII, and the insane jealousy of his daughter Elizabeth. The last Catholic Bishop of Rochester was the illustrious John Cardinal Fisher. Alone among the bishops of England in the reign of Henry—so completely had that tyrannical monarch succeeded in subjecting church to state even in his day—did he refuse to take the oath of supremacy? He died the death of a martyr on the 21st of June, 1535. Since that time the See of Rochester has had no bishop, the above paragraph to the contrary notwithstanding. In an Australian paper, the Freeman's Journal, we lately read an excellent rejoinder to a similar claim of antiquity put forth by an Anglican prelate, Dr. Barry, in that country. We have but space for an extract or two from this able article. The writer, who signs himself "Presbyteros," states:

"Speaking of the mediæval Church, Dr. Barry says:—'We are unquestionably the heirs of its mission and of its traditions. We represent here the old historic Christianity from which so many English Christians have diverged, etc.' Such a position as this says more for Dr. Barry's heart than for his head. How any Christian could believe that a Church which has swallowed the Gorham Essays and Reviews, and Macaulais' Histories, is the Church which Christ founded, passes our comprehension. But, as a matter of fact, it is not the same Church, its very existence is a protest against that Church, of whose traditions Dr. Barry claims that he and his heirs. It repudiates unity, it scorns allegiance, it does not believe the same doctrines. Catholics know this, and Low and Broad Church parties vehemently assert it, but the High Church party cling fondly to the hope that they are in some sort of outward and visible communion with it."

"Presbyteros" then goes on to show that this claim to heirship is not new among heretics. Even the Donatists in their day set up some such absurd contention.

"This claim of heirship and of some sort of membership is by no means new. It was put forward by the Donatists in the early Church. They repudiated the supremacy of the Holy See, and in so many respects did they resemble the Anglican Church, that—as Cardinal Newman finely says—the fifth century is casting its shadow over the nineteenth. Yet they passionately claimed communion with the Catholic Church. How

were they answered by the great Fathers of the Church—for there were giants in those days? St. Cyril says:—"Do not inquire simply where the House of the Lord is, for the Donatists call their dens houses of the Lord; nor yet simply where is the Church; but where is the Catholic Church? For this is the only name of the one true Church." And St. Augustine writes in the same strain:—"We must hold to the communion of the one true Church, which is Catholic, and which only is called Catholic—not merely by its children, but even by its enemies. Whether they like it or not, the heretics, when they speak with strangers, call her nothing else but Catholic. For they are not understood if they call her by any other name." And so, even when they are the heir of our traditions, Dr. Barry instinctively obeys the invariable law observed by St. Augustine, and calls us by the only name by which we, and we only, have been known from the second to the nineteenth century. If Dr. Barry advances such claim to either of these great Fathers, would he have fared better than the Donatists? His Lordship is too conversant with their writings to have much doubt as to what their answer would be."

Our correspondent need not be surprised at the awkward attempt of Anglicanism to put on the vesture of truth. From the very inception of its career this form of error has been characterized by a fixed purpose of assuming, in so far as it could assume, the title and prerogatives of Catholicity. Its efforts in this direction have, however, been crowned with total failure.

FRANCE AND CHINA.

We were, we must confess, much surprised to read in the Ottawa Sun this curious paragraph:

"Now that there is to be war between France and China, it only need be said that unless the Chinese are very poor fighters they will get the best of it. It is not easy to conduct a successful campaign thousands of miles from home if the invader is met by ordinary courage. In this struggle France does not seem to have the sympathy of the world—at least such a portion of it. It is not desirable that we should be the Chinese with us, but we are willing to accord them their own country and their own institutions. France should be willing to do the same. Nothing can be gained by such a struggle and it would be very mortifying to the French to be beaten by the Chinese. Stranger things have happened."

The Sun, then, is, like many of the misinformed of journalists in this country, seized with a fit of Francophobia. There is not the slightest chance of the Chinese getting the best of the fight. They are, in fact, already whipped and irretrievably whipped. France in this struggle has certainly the sympathy of all who prize right and self-respect. The French government has never manifested the slightest purpose of depriving the Chinese of their country or their institutions. The fact is that the Chinese have been deceived into the assumption of an unjust and untenable position by the Marquis Tseng, who himself, it would appear, is the victim of British treachery. Britain will not now raise a hand to defend or protect the beaten Celestials. They will be left as many other nations that trusted in her, to their fate, defeat and humiliation.

THE ROYAL ESTATE.

We spoke last week of the enormous revenues of the British royal family. We gave it as our opinion that the Queen herself is rich enough to support out of her own wealth the whole royal family.

We now find our view corroborated by Mr. Labouchere in Truth:

"Her Majesty possesses an immense fortune. The estate of Osborne is at least five times as valuable as it was when Prince Albert, about 40 years ago, the Balmoral property of Her Majesty now extends over 30,000 acres. Claremont was granted to the Queen for life in 1866, with reversion to the country, and Her Majesty purchased the property outright three years ago for £78,000. Probably its market value is not much under £150,000. The Queen also possesses some property at Coburg, and the Princesses Hohenlohe left her the Villa Hohenlohe, at Baden, one of the best residences in the place. With regard to personal property, Mr. Nield left to the Queen over £500,000, and the property left by the Prince Consort is believed to have amounted to nearly £600,000, but the provisions of his will have been kept a strict secret, and the document has never been 'proved.' The Queen must also have saved a vast sum out of her income, which has always been very well managed."

This being the case it is not an outrage on every principle of right that year after year applications should be made to Parliament for enormous grants to some of the scions of the House of Brunswick? Is anything, on the other hand, better calculated to bring on that family popular odium than the depletion of the public treasury for their private benefit? We could quite understand such a course were the sovereign herself poor. But such is certainly, as Mr. Labouchere well points out, very far from being the case. Her Majesty is rich, very rich, in fact there is no telling the extent of her wealth. Mr. Labouchere adds that he has reason to believe that, in due course, application will be made to Parliament on behalf of the children of the Prince and Princess of Wales. In fact there is to be a royal message on the subject of

Prince Victor's establishment next session. Mr. Labouchere thinks that the country will not be asked to provide for the younger members of the royal family. But herein he reckons without his host. Every pound that can be taken from the treasury will be demanded for the support of these younger children of royalty. Mr. Labouchere and his fellow radicals will find that in some way there will be made a charge on the public chest. Truth tells us that the Duke and Duchess of Edinburgh, who are already wealthy, will, on the death of the Duke of Saxe-Coburg-Gotha, migrate to Germany, adding that:

"The Connaughts, Albany, Christians, and Dattenbergs will look to the Queen for provision; and so, also, will any of the younger children of Princess Alice who may happen to make poor matches. It will be seen, therefore, that the Queen will have plenty to do with her fortune, large as it undoubtedly is, and although in the event of her Majesty's death the Princess Beatrice, yet she will naturally occupy an important place in her mother's will."

There will be quite enough in the Queen's fortune for the whole family. If those who feel dissatisfied with the portion that may fall to their lot, have anything of industry, a rare quality among princelings, they can easily augment their store and by honest application to the duties of some trade or profession ensure an honorable competency for their families.

THE MAAMTRASNA MASSACRE.

We spoke last week, as our readers are aware, of the late confession of the unfortunate man Casey, concerning his evidence in the trial which followed that horrible crime. We have now before us the full text of His Grace the Archbishop of Tuam's letter to the Lord Lieutenant of Ireland on the subject. We hasten to lay it before our readers:

"To His Excellency Earl Spencer, Lord Lieutenant of Ireland, &c.

"MAY I PLEASE YOUR EXCELLENCY—Having fully and maturely considered the statement publicly made to me on the occasion of my visitation in the parish of Parry on Thursday, the 17th inst., relative to the horrid occurrence that took place at Maamtrasna, I feel it my duty, in the interests of justice and civil society, even for promoting due respect for the law, to lay the whole case before your Excellency as it came before me."

"On the occasion referred to, a man named Thomas Casey came forward of his own accord and publicly stated that he had been induced, under pain of capital punishment, to swear away the life of Myles Joyce, who had been executed in Galway.

"He declared that Myles Joyce was perfectly innocent, that he (Casey) offered to give information against the guilty parties, and was told by the official that unless he swore against Myles Joyce, though innocent, he himself would surely be hanged; that he got twenty minutes for deliberation, and then, from terror of death, swore as had been suggested to him."

"Being asked why he did so now and not before he declared he was awaiting the visitation in his parish, when he hoped to receive forgiveness and to be restored by the Archbishop to the Church, after having made a public confession of his guilt, and as an evidence of his sincerity, he declared he was ready in the interests of justice to suffer any pain, even death itself if necessary, on account of having been instrumental in taking away the life of an innocent man.

"Furthermore, he declared that he was also induced to swear falsely against four men now suffering penal servitude.

"Taking all the circumstances into account my own conviction is that this latter statement of the wretched man is truthful and sincere, and I may add that I am reliably informed that this statement has been fully corroborated by another man named Philbin, one of the leading approvers in the case, and who is, I am informed, prepared to make a similar public declaration.

"In conclusion, I would ask your Excellency, in order to allay public feeling, so much excited in this neighbourhood, to direct a sworn inquiry into the case.

"I have the honour to remain, 'Your Excellency's faithful servant, 'JOHN McEVILLY, 'Archbishop of Tuam

"Ballinrobe, Aug. 13th, 1884."

How did Earl Spencer answer this dignified statement of the venerable Archbishop? Well, just as might have been expected, by peremptorily refusing the enquiry sought for in the interests of justice, truth and peace. To institute such an enquiry were to expose the Castle to the danger of odium as great as it has yet incurred. The Castle, odious as it was before the Cornwall scandals, execrated as it has been for generations, was never held in such detestation all over the world as at this very moment. This latest act of tyranny and injustice on the part of Earl Spencer will now serve to redeem that slimy and detestable institution. The Irish administration stands before the world as the murderer of innocent men, the suborner of perjury, and the most unscrupulous representative on earth of administrative corruption and villainy. It stands before the world condemned in those terms of virtuous indignation pronounced by the late president of the Irish National League of America, that found ready echo in every honest heart in America—terms in which the Castle is thus arraigned, condemned and made suffer:

"The agents through whom the des-

potism of England is administered in Ireland are not Irishmen; they are Scotch and English; and to insure their fitness for their posts, some of them served an apprenticeship in India. No; the monstrous crimes which the genius and courage, the persistence and clean heart of William O'Brien have run to exposure, have not been committed by Irishmen. Your Cornwallis and Frencha are not Irish. The soil of Ireland has been polluted by shames unknown in the vocabulary of decency; but the shame is not Irish shame. The victory of this exposure is an Irish victory for virtue, honor and morality; it is a victory won in spite of the John Poynts, the Lord Lieutenant, who is not an Irishman, and of the Chief Secretary, Trevelyan, who is not an Irishman, and of bribed judges and packed jurors. The victory of uncovering the infamy practised by these anti-Irish officials in Ireland is an Irish victory; it is the victory of William O'Brien, the victor of Irish purity and chastity. England may for some time yet maintain her power in Ireland. She may keep thieves and plunderers and oppressors in Dublin Castle. But at least they shall not, in addition to being thieves and oppressors and plunderers, be monsters whose proper designation would be that of this peaceful scene. The immorality of England and Scotland is so colossal that statisticians shook the world with its figures. Let England and Scotland keep their moral monsters in the congenial companions of Cornwall and French in immorality were chiefly officers of the British army in Ireland. They are reported to have fled, rather than face accusation and stand trial. Brave fellows when filling with shot the puny running bayonets through the bodies of virtuous Irish women and pinning the Ellen McDonoughs down to death. But when asked to exculpate themselves from charges so heinous that men do not name them, they seek refuge in flight and flight is confession."

The day that witnesses the extinction of Castle tyranny will be a great one, not for Ireland alone, but for humanity.

OSHAWA SEPARATE SCHOOLS.

We clip with pleasure from the Oshawa Ontario Reformer the following extract that speaks for itself:

A WELL-MERITED HONOR—Miss Amanda O'Regan, daughter of our respected and aged townsman Mr. John O'Regan, who, we noticed in a late issue was fortunate enough in securing the Archbishop Lynch prize of \$50 for obtaining a second class A., in the examination with being a pupil of our High School, was, we are pleased to add, a graduate of our Oshawa Separate School, taught by the Sisters of St. Joseph, (having made all her studies in it previous to entering the High School.) Honor to whom honor is due. Perhaps the Oshawa Separate School is the first Separate School in Ontario to claim this distinguished honor of having one of its former pupils carry off the Archbishop's prize. We again congratulate the young lady, our High School, and our Separate School.

We also extend our earnest congratulations to Miss O'Regan on her success, and are most happy to chronicle that success as an evidence of the efficiency of the Oshawa Separate School. Some are to be found, even among Catholics, who declare our schools inferior to others and the good religious incapable of teaching. The school at Oshawa, which enjoys the supervision and encouragement of the earnest pastor, Father McEteer, offers a plain and incontrovertible answer to these ill-founded charges. We are credibly informed that a large number of the pupils of this school, during the past five years, have passed the entrance examination to the High School of that flourishing town. We congratulate Father McEteer, the Sisters and the good Catholics of Oshawa on the high standing of their school. No higher praise can be given a parish than that it has a good Catholic school amply supported by its people and truly fulfilling its mission of Christian enlightenment.

ANOTHER ORANGE OUTRAGE.

A despatch from Newfoundland dated the 25th, states: "Hundreds of Orangemen yesterday attacked the Roman Catholic Church yacht at Henley harbor, threatened the missionary, Father Lynch, with death, tore down the papal flag, and tarred the yacht." This is another proof of what Mr. John White would suppose, term Orange benevolence. We publish it to show our readers the real character of an institution which, when it cannot revel in such devilry as it has shown in Newfoundland, endeavors to assume the mask of respectability and order. But the Orangemen of Ontario and Quebec is not one whit better, more benevolent or law-abiding than his brutal brother of Newfoundland. He applauds the latter in all his outrages and atrocities. The Catholics of Newfoundland have our sympathy in the terrible trials they have had to undergo in the past, and are now undergoing, at the hands of the Orangemen. The Orange association is to their country the curse it has been to every land in which it has obtained a foothold. But the present state of things cannot much longer endure. Newfoundland is not surely destined to become a mere Orange colony. It has, we believe, a great future before it. But to make certain of that future, Newfoundlanders of every class must combine to drive into the sea the infernal institution that now disturbs their peace and menaces their prosperity.

CONVERSIONS I.

Le Journal de Rome the recent articles of Protestant papers, w continued movement of late observance of their country. State these same papers, growth of the movement of Luther. By a denance the movement city began with the Culturkampf. The Kulturkampf brought the noble and heroic Catholic priesthood, ness with which the bore the trials of their admirably un danger clearly attested their faith. In Germany persecuted, appeared light, and Protestant ed in its presence. faith did not fail to p of Luther's crime of Church that could, persecution, preservi and zeal among was evidently with not with the persecu on to return to the ancestors. Respect for the leading character of man people, outside respect as that with exists. This fact has contributed to the now happily in the

WHAT MR. PARNELL

It is customary w belittle the efforts o in the work of Ireland. Mr. Parnell has neve in the House of Com and not a few counti ing what he has done that the Irish lead had to contend with and most unscrupul the world. He is agai Irish treachery. The fact is, in spite of opposi accomplished work porary we read as of the Land Act ver government by Mr however defective assuredly done m many our readers are:

"A return has ju liament in regard the Irish Farmers to this the sum of £100,000. The Nation ing upon the Lords by farmers under the act sine amount Ulster g mission of rent; L naught £1,000,000. The Nation ing upon the Lords act has a farmer's perma exceeding £500,000 of Limerick, the other members of has been consist education in rel tailed rents were larly paid last year since the Parnell relations now exist and tenants are evi

The considera success in the would have apper sincere and a le pelled Mr. Alex. mony to that sp speech. Mr. S force and ene peculiarly his o

"But what ar 'already accomp ary party of wh leader, and He mond, T. D. S leagues of the bers? At least land laws to m maldy and ma roots only a q enough doctori to expose the e eager for letter years, been c least enough of Irish members world upon the ment in county administration certain that c can cure the e Government of to the people his party in e for Ireland, m well as actual through the t by the repre imperial legis firmly, faithf until the victo everything is

It was also for Mr. Parnel Irish nation t otic Chicago, late assaults of Western Ca force for the cannot refus

CONVERSIONS IN GERMANY.

Le Journal de Rome calls attention to the recent articles of several German Protestant papers, which deplore the continued movement towards Catholicism of late observable in various parts of their country.

WHAT MR. PARNELL HAS DONE.

It is customary with some Irishmen to belittle the efforts of their political chiefs in the work of Ireland's disenthralment.

"A return has just been made to Parliament in regard to the operation of the Irish Arrears of Rent act.

"But what are the results," he asks, "already accomplished by the parliamentary party of which Parnell is the chosen leader."

It was also, no doubt, out of regard for Mr. Parnell's success as leader of the Irish nation that that thoroughly patriotic journal, the Western Catholic, of Chicago, lately vindicated him from the assaults of an anti-Irish paper.

disinterestedness and success of Mr. Parnell. As between Messrs. Davitt and Parnell the Western Catholic is with the latter:

"Here," says our contemporary, "is what the Chicago Current says of the reported differences between Parnell and Davitt:

"Parnell went to Parliament for his country; Michael Davitt to prison. Parnell has had champagne and port-wine in the London and Paris clubs, while Michael Davitt has eaten his crust at Dartmore. The one has been crowned with the successes of expediency; the other is feared (with wise apprehension) by the power which has inflicted his sufferings.

Mr. Parnell has now with him the masses of the people both in Ireland and America. If in five years he has accomplished so much, what great things may we not expect from him in the near future when he shall have in Parliament a solid and unpurchasable Irish majority at his back?

AN ORDINATION.

L'Echo de Fourviere, speaking of an ordination held at Lausanne, Switzerland, by Mgr. de Mermillod, gives a brief extract from that eloquent prelate's discourse on the occasion.

EDITORIAL NOTES.

Hostilities have begun between France and China. The French will have a walk over.

In our next issue we propose to discuss at some length the projected annexation of Jamaica to Canada.

On Sunday last, in St. Peter's Cathedral in this city, Rev. Father Walsh read His Lordship's circular concerning the triduum in honor of the Blessed Virgin Mary on the 6th, 7th and 8th prox.

We direct attention to the pastoral letter of His Grace Archbishop Lynch in another portion of this issue. The pastoral deals in an effective manner with the absorbing question of Freemasonry.

The Globe states that La Verite has declared that the British science association is formed for the propagation of free thought. We are constant readers of our estimable Quebec contemporary and have seen in its columns no statement of this kind.

Mr. Patrick Egan, the lately elected President of the Irish National League of America, declines to receive the salary of \$3,000, voted at the late Convention to the holder of that office.

We learn from our esteemed contemporary, the Antigonish Aurora, that on Sunday, the 17th, a pastoral letter from His Grace the Archbishop of Halifax was read in the churches of that city.

The annual retreat for the clergy of the Vicariate of Pontiac has been in progress this week at the convent here. It is attended by the Rev. Fathers F. Devine, Ocoela; J. Byrne, Eganville; Ferreri, Vinton; Vincent, Calumet; Lemoine, Gower Point; J. McCormack, Brudenell; Shalloo, Sheenboro; Dowdall and Leduc, Pembroke; H. J. Marion, Douglas; Brunet, Portage du Fort; Rougier, Renfrew. The exercises are conducted by the Rev. Father Conly, S. J., of St. Mary's College, Montreal.

A liquor seller, as he presented his bill to the executor of a deceased customer's estate, asked him if he wished the items sworn to. "No," said the executor, "the death of the deceased is sufficient evidence that he had the liquor."

Medicine improperly taken invariably inflicts injury, if there is any value in it. No person should therefore take any intoxicating beverage as a medicine, unless it is apparent that it is needed.

CATHOLIC PRESS.

Boston Pilot. Who says that peers have not their use in the economy of nature? An English lord has collected over 3,000 different specimens of postage stamps.

Cad Mille Failthe, "the famous Irish battle cry," as a Boston paper some years ago translated it, was extended to the visiting delegates last week.

At least 20,000 persons walked in the Nationalist procession at Monaghan, on Aug. 15th, and the cablegram naïvely adds, "The arrangements abstained from any counter-demonstration." They generally do when they don't outnumber the others ten to one.

One of the fruits of foreign ownership of our Western lands is shown in a recent movement of English cattle-raisers in Wyoming. They have petitioned the English privy council for leave to ship their cattle through Canada to Great Britain, without being subjected to the restrictions laid upon American cattle in general.

Since the first of last month the New York Board of Sillars has been at the wholesale importation of paupers sent to this country by the British authorities, have begun a vigorous enforcement of the immigration laws and returned sixty of those immigrants to Ireland.

The English army owes most of its marching tunes" to the old Irish airs; but it appears there are some of them that its officers cannot stand,--knowing, as they do,--the memories those airs must evoke in the breasts of Irishmen.

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DEATH OF EDDIE FERON.

The sad news of the death of Master Edward Feron, brother of the Rev. Father Feron, of the R. C. parsonage here, which occurred on Sunday morning last, brought expressions of the most genuine regret from our townspeople generally.

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presents too numerous to mention. The happy young couple left by the evening train, and while on the way to the station, numerous bouquets of flowers were thrown into the carriage in which the bridal party drove, showing the high esteem in which the bride was held by her numerous friends in Newtown.

MR. O'HART'S NEW BOOK.

O'HART'S "IRISH LANDED GENTRY WHEN CROMWELL CAME TO IRELAND," a companion volume to his "Irish Pedigrees," same price. Just published, demy 8vo. Fancy cloth, about 800 pages.

Preface. Dedication to the illustrious Lady Herbert de Lea, including causes which led to the war in Ireland in 1644 and the Proclamation by the Supreme Council of the Confederate Catholics in June, 1643. The Regicides of King Charles I. Summary of the Commonwealth. Records in Ireland. Forfeiting Proprietors in Ireland under the Cromwellian Settlement. Inrolments of the Deeds of Innocents under the Commonwealth Rule in Ireland. Persons Transplanted in Ireland in 1653 and 1654. Inrolments of the Connaught Certificates to the persons Transplanted. The "Fortynine" Officers in Ireland. Soldiers of the Commonwealth in Ireland. Restores, Grantees, and Nominees of Charles II. in Ireland. Commission of Grace. Abstract of the Acts of Settlement and Explanation. Names of Persons in the Grants under the Acts of Settlement and Explanation. Books of "Survey and Distribution" in Ireland. Irishmen who served in the Spanish Netherlands. The Irish Parliament of King James II., A.D. 1689. King James' General and Field Officers in Ireland in 1690. Forfeiting Proprietors in Ireland under the Williamite Confiscations. Names of Estates and Purchasers of Estates then Forfeited in Ireland. Sketch of the Irish Brigades in Foreign Countries. The "Wild Geese." Descendants of the "Wild Geese." The Irish Brigades in the Service of America. The Legislative Power in Ireland in 1797. Parliamentary Constituencies in Ireland during the Period of the Union. Foreign Religious Foundations by Irishmen. A General Index; and a very elaborate Index of Surnames, including perhaps, every Surname in Ireland since the English Invasion.

The nature of the elaborate works with which Mr. John O'Hart has enriched the genealogical literature of Ireland is now too well known to require explanation or comment. His volumes of "Irish Pedigrees" contain a vast amount of information which it must have cost him an unusual amount of time, patience, and labor to collect, and which future workers in the field of Irish history, whether local or national, must find exceedingly useful.

His latest work will add to his reputation as one of the most industrious historical compilers which is or any other country has produced. It is entitled "The Irish and Anglo-Irish Landed Gentry when Cromwell came to Ireland"; but this description of it would give a most inadequate notion of its contents. Besides more than 257 genealogies additional to those which are to be found in the "Irish Pedigrees," we have here lists of names and other documents of the highest importance in reference to the war of 1641, the doings in Ireland after the Restoration, the struggle of 1659, the Williamite confiscations, the achievements of the Irish in France and in the Spanish Netherlands, the Irish brigade in the American Civil War, and the Irish Legislature of the period of the Union.

It would be impossible in the space at our disposal adequately to describe or even to mention all those lists and documents, but we may briefly say that in one sense they are the most vivid accounts that can be given of the memorable events to which they relate. We talk vaguely of the men who waxed fat on the confiscations of Irish land, of the hundreds and thousands of Irish Catholics who were reduced to utter penury by those confiscations, of the Irish soldiers who served in the Low Countries, in France and in America, of the Irish Parliament which sold the country's birthright for a mess of pottage; but here in Mr. O'Hart's pages are supplied the names of those men, and there are few of them which will not, as the names of their ancestors, have a special interest for the present generation of Irish readers.

Here we see how it is that so many Frenchmen and Spaniards now bear Celtic names; how Saxon names are more prevalent in some parts of Ireland than in others; how men the stem of whose family is to be traced to some fertile spot in Leinster or the midlands are found on the bleak and sterile hillsides of the West. All Mr. O'Hart's information is interesting; but we venture to think that the Cromwellian confiscations and the Williamite confiscations will be read with the greatest avidity by most persons. The list of the members of the Irish Parliaments of 1689 and 1797 will also be scanned with peculiar attention. Mr. O'Hart, as we have intimated, abstains for the most part from commenting on his own extracts from the records of the past, but we are glad to be able to add that in his dedication to Lady Herbert de Lea, if he does not himself explain the circumstances which led to the war of 1641 and the subsequent diabolical proceedings in Ireland about which his pages are so largely concerned, he lets others tell the story, not, indeed, in detail, but, for his purposes at least, in quite sufficient detail. The extracts he gives from well known Catholic and Protestant writers--Sir Charles Gavan Duffy, Mr. Walpole, Major Wood-Martin, Mr. J. T. Gilbert, and the Rev. Denis Murphy, S. J.--and various official documents of the period of 1641 which he sets forth at length, set at rest all doubts on the points mentioned. On the whole, we repeat that his latest compilation is a very useful addition to our historical literature, and we can only hope that it will bring him not merely renown, but substantial pecuniary profit as well.

Every man of Irish birth or descent should have a copy of this great work, which is published for the author by H. M. Gill & Son, Dublin. Price, 12s 6d, or post free to Canada or the United States direct from the author by enclosing post office order or check for the amount, addressed: John O'Hart, Ringsend, Dublin, Ireland.

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Catholic Picnic at Bothwell.

A grand union picnic will be held in Bothwell on Thursday, September 4th, Sir John A. Macdonald and the Hon. E. Blake are both expected to be present. The band of the 7th Fusiliers, of London, will be in attendance, and excursion trains will be run from Woodstock, St. Thomas, London, Windsor, Chatham and all way stations. Return tickets to Bothwell will be sold at the following rates: Windsor and Detroit, 50c; Belle River, Stony Point and Chatham, 40c; St. Thomas, Woodstock, Ingersoll and London, only 75c. Athletic sports, grand music and eloquent speaking will be the order of the day. This promises to be the best picnic ever held in Bothwell, and ample accommodation will be made for thousands.

ROYAL BAKING POWDER Absolutely Pure. The Powder never varies. A marked purity, strength and wholesomeness. More economical than the ordinary kind, and makes no waste in competition with the adulterated low test short weight, cheap phosphate powders. Sold only in one, ROYAL BAKING POWDER Co., Ltd. Wall Street, New York.

LORETTO ACADEMY SEMINARY FOR THE Education of Young Ladies, under the direction of the Ladies of Loretto, a branch of Loretto Abbey, Rathfarnham, Dublin. This institution is beautifully situated on the Ottawa side of the River overlooking the Falls. The Scholastic year commences the first of September and closes the first of June. For particulars apply to the LADY SUPERIOR. LONDON Commercial College! Reopens Sept. 1, 1884.

London, Aug. 2, 1884. To all whom it may concern: Being compelled on account of protracted bad health to retire from the management of the London Commercial College, I take the opportunity to return my very sincere thanks to the public for the exceedingly liberal support extended to this institution during the many years which I have been connected with it. Since my departure, supplemented by several years of office work and the outside business, which must necessarily be transacted by the principal of a college, has overtaken my physical strength, and in compliance with the earnestly and devotedly requested, and consequently have sold out all interest in the college to Mr. Wellington Pantou, who will conduct it in the same very commodious premises which we have occupied for some time past. Mr. Pantou has been teaching in the institution for the past seven years, during the greater part of which time he has had charge of the actual business department, and his thorough knowledge of the various subjects comprising a business course eminently qualifies him for the position of principal of a college of this kind. The same thoroughness which has characterized the teaching in this institution during the past will, I am confident, be continued under Mr. Pantou's management, and it affords me pleasure to recommend him and the institution, of which he is now principal and proprietor, to all who may be desirous of acquiring a thorough practical business education. Very respectfully, WM. N. YEREX. N. B.--For circulars containing terms, course of study, etc., address Principal, WELLINGTON, Box 35, London, Ont.

COLLEGE OF OTTAWA (Conducted by the Oblate Fathers) GONFRS UNIVERSITY DEGREES! STUDIES TO BE RESUMED 3rd SEPTEMBER. Classical & Commercial Courses

Our courses of Mathematics and Natural Sciences are so organized as to facilitate to candidates their preparations for the examinations for admission to the schools of medicine and law, the military school, the profession of surveying, etc.

PAPAL MEDAL annually granted for successful competition in Philosophy by His Holiness Pope Leo XIII. as a special mark of commendation and favor.

TERMS: Board, tuition, bed and bedding, washing and doctors' fees payable half-yearly in advance. Classical course, per year -- \$100 commercial do. -- 150 Drawing, vocal music and German free of charge.

SEND FOR PROSPECTUS. VERY REV. J. H. TABARET, O.M.I., O.D., PRESIDENT.





C. M. B. A.

C. M. B. A. Pins will be sent on receipt of price, \$1.25, by Mrs. P. T. Tassell, 571 St. Martin Street, Montreal, or Thos. Coffey, Catholic Record Office, London.

We have received intelligence of the death of a member of Montreal Branch—Bro. Patrick Dinahen.

STRATHROY, August 18th, 1884. Received from the Supreme Council of the Catholic Mutual Benefit Association, through the Recording Secretary, Branch No. 6, C. M. B. A., Strathroy, Ontario, one thousand dollars due me on the death of my husband William Henderson, late of said Branch.

Witnesses:—Rev. J. P. Molphy, P. O'Dwyer.

FROM THE SUPREME RECORDER. ALLEGHANY, N. Y., Aug. 11, 1884. To the Officers and the Representatives to the Supreme Council of the C. M. B. A.

You are hereby officially notified that the first biennial and fifth convention of the Supreme Council of the C. M. B. A. will be held at Detroit, in the Young Men's Catholic Union rooms, commencing Tuesday, Sept. 9th, at 9 A. M. Headquarters at the Griswold House, on Congress St., near Woodward Ave. Rates \$1.75 to \$2.00 per day. We expect to procure special rates of fare from Buffalo to Detroit and return—which you will be heretofore notified.

Fraternally yours, C. J. Hickey, Sup. Rec.

The representatives from the Grand Council of Canada to the Supreme Council convention, above mentioned, are Rev. P. Bardon, Cayuga; D. J. O'Connor, Stratford; Thomas O'Neill, Paris; and Thomas Coffey, 2nd Vice President. T. A. Bourke and Jno. Doyle, members of committees of Supreme Council, will also attend.

This convention will be of more than ordinary interest to C. M. B. A. members in Canada, on account of the petition from our Grand Council in re separate beneficiary jurisdiction, and amendments to the constitution adopted at our late G. C. Convention.

We earnestly hope this petition will be granted, and that, too, by an unanimous vote of the Council. It would be the means of forever cementing the paternal ties existing between our United States and Canadian Brothers. We would still be under the Supreme Council, pay our per capita tax thereto, send our representatives to Supreme Conventions, allow members to be transferred from one side to the other, and recognize visiting brothers as at present, granting the petition would enable the Grand Council of Canada to become incorporated here, to make certain alterations in our constitution in accordance with our Canadian statutes, and to levy its own assessments to pay the beneficiaries of deceased members within its jurisdiction, from and after the 31st day of December, 1884. There needs no fear of the Grand Council of Canada being able to support a separate beneficiary. Past experience is the best lamp to guide us in this matter, and we have paid on assessments considerably more than would be required to pay the beneficiaries of deceased members in Canada. Such intelligent gentlemen as compose our Supreme Council will certainly not be influenced by any flimsy objection on this head.

This question has been studied very carefully by our Canadian Grand Council, and it is fully convinced it can pay its own beneficiaries with at least as little expense as at present. However, it is not at all the matter of expense that is the cause of the presenting of this petition. It is the question, in the near future, of the legitimacy of the association doing business in Canada as it now does. Would it not be better to grant the Grand Council of Canada its request, respectfully petitioned for, than to run the risk of having the Association forced, by our laws, to cease doing business in Canada? We leave our Supreme Council members to answer.

In selecting officers for the ensuing term we hope our Supreme Council members will be guided by the purest motives; elect the most competent men available. Do not make changes merely for the sake of change. When we have a good officer let us keep him in office, if acceptable to himself. So far as we have heard, no fault has been found with the working officers of the Supreme Council during the past term. On account of their positions we have had more intimate acquaintance with the President, the Recorder, and the Treasurer, and each has discharged the duties of his office very satisfactorily indeed. Mr. C. J. Hickey, especially, has proved himself a very efficient and pains-taking officer. We do not know that there will be any opposition to Mr. Hickey's re-election, but we do think the Supreme Council has not a more competent man for the office of Supreme Recorder.

Standing Committee of the Grand Council of Canada:

Laws and Supervision.—J. J. Blake, London; A. R. Wardell, Dundas; T. A. Bourke, Windsor.

Finance and Milage.—James Quillman, Niagara Falls; Thomas O'Neill, Paris; Charles Stock, Stratford.

Returns and Credentials.—Thomas Coffey, London; D. B. Odette, Windsor; William Sullivan, Kingston.

Appeals and Grievances.—Thomas Henderson, Ingersoll; H. W. Deane, Amherstburg; Rev. T. J. Sullivan, Toronto.

Printing and Supplies.—W. J. McKee, Windsor; Dr. Buckley, Prescott; Rev. G. R. Northgraves, Wingham.

On the 31st inst., Rev. J. P. Molphy, Grand President, will deliver a lecture on the C. M. B. Association, its objects, work, and benefits, at Seaforth, under the auspices of Branch No. 23.

We have organized two Branches in Canada since our Council Convention, and expect to be able to report in a short time branches in Ft. Lambton, Hamilton, Teeswater and Port Colborne.

To the C. M. B. A. columns of the London Catholic Record:

Brother John E. Doyle, Esq., Dominion License Inspector for the North Riding of Essex, and President of Branch No. 20, Maidstone, having just sustained the

sad bereavement of losing his wife, the Branch, at its regular meeting on the 22nd inst., appointed a committee to draft resolutions of condolence.

The Committee made the following report:

Whereas, our esteemed President J. E. Doyle, has, through the visitation of Providence, suffered the loss by death of his beloved and faithful wife, who, after a lingering and severe illness, has taken her departure for that bourne whence none return,

Therefore, be it resolved, That the members of this Branch do hereby deeply sympathize with their esteemed brother and President in his sad affliction, and tender him their warmest sentiments of condolence.

T. F. KANE, Chairman of Committee.

Branch No. 20, Maidstone, August 22nd, 1884.

The above was unanimously adopted: and Bro. Doyle being present, briefly, but sincerely thanked the Branch for its kind remembrance.

T. F. KANE, Rec. Sec. Br. 20.

THE LATEST CABLE NEWS.

Earl Spencer, Lord Lieutenant of Ireland, has informed the Archbishop of Tuam that Casey's statement that the Crown Solicitor made him swear falsely is untrue.

Thirteen peasants in the Village of Andrejewka, near Odessa, were attacked with symptoms similar to those of cholera. Two patients died. Troops formed a cordon around the village.

A despatch from Assouan says:—The Nile continues to rise. Eight steamers ascended the river to the first cataract yesterday. Col. Colville will go to Dongola. It is reported that the followers of Mahdi are dying at the rate of thirty a day from some intestinal disease.

Small-pox is raging at Coomassie, in Ashantee. The king of the country recently died and 300 of his subjects were killed at the funeral in his honor. A new king has been appointed and Ashantee chiefs have asked that the country be annexed to English possessions because of his notorious cruelty.

A despatch from Aden says:—The French transport Aveyron was wrecked off Cape Guardafui. Two hundred and eighty-six of the officers and crew reached Aden. Three hundred remain at Guardafui. The wrecked steamer left Saigon July 24, with men returning to France. The British man-of-war Triton has been dispatched to Cape Guardafui to render assistance.

As a result of the disclosures in the Campbell divorce suit, the Liberal Committee of Dunoon, Argyllshire, has notified Lord Colin Campbell, youngest son of the Duke of Argyll, whom Lady Campbell recently obtained a divorce, that it will not support him for re-election to Parliament at the next election. Lord Colin has represented Argyllshire in the House of Commons since 1878, and is enraged at what he calls the ingratitude of the people.

James Pillar, who pleaded guilty to the various indictments for felonies and conspiracies against him in connection with the Cornwell scandals at Dublin, was sentenced to-day to twenty years' penal servitude. The jury was unable to agree to a verdict in the case of ex-Secretary Cornwall and Capt. Kirwan, who were tried jointly on an indictment for "conspiracy and soliciting." The second trial in this case was postponed to the next commission, and the prisoners were set at liberty on providing suitable bail.

There is a great diversity of opinion in London legal circles over the results of the trials. The general expression is one of surprise.

It is now rumored that Queen Victoria is again worried by the behavior of her son-in-law, the Grand Duke Louis of Hesse-Darmstadt. According to the latest reports this festive widower is seeking still another matrimonial venture, notwithstanding the troubles brought about by his morganatic marriage with Marie Kamierer. His latest fancy, it is said, is toward a lady who is connected with the ducal court at Darmstadt, but who is much inferior in rank. She is also very much younger than the Grand Duke and is said to be very beautiful.

The shiftlessness of the Duke and Duchess of Teck is another chronic cause of worry to the Queen. Teck's wanderings on the continent and his continued impecuniosity have gained for him the sobriquet of "the tramping Prince."

THE FRANCO-CHINESE WAR.

Shanghai, Aug. 24.—Foo Chow arsenal was destroyed yesterday after three hours' bombardment by Admiral Courbet's squadron. Seven Chinese gunboats were sunk and two escaped. The European settlement was not disturbed. The bombardment began at 2 p. m. and ceased at 8 p. m. Only one Chinese battery replied. The report that two French vessels were sunk during the engagement is unconfirmed.

Later.—The French fleet sustained no damage during the bombardment of Foo Chow.

Of the Chinese men-of-war which escaped the French bombardment, Foo Chow, one stranded and had her back broken.

The French recommenced firing to-day, directing shots against the Pagoda. It is surmised the object of the renewed attack is to entirely obliterate the places. French transports are shelling villages on the heights around the arsenal.

Foo Chow, Aug. 24, 3 p. m.—The French shelled the barracks and camps near Quatso. No resistance was made. The Consulate buildings were used by Chinese soldiers who were in uniform and were armed. The French Chief of Staff reports the French loss six men. It is believed this estimate is untrue. An English pilot was killed during a scare on Saturday night when the French opened their heavy fire, and it is believed sunk one of their own torpedo boats. The bombardment was of a most sickening character. The Chinese fleet lately on Min River, with exception of two ships, has been blown up. No surrender was allowed to disabled and sinking ships. Their guns having been silenced they were shelled for hours. Admiral Courbet opened fire twice, and the

Chinese replied almost at the same time, and the arsenal fired immediately, but with only partial success. Eleven vessels formed the Chinese fleet, mostly light river and coast transports, and really toys. The French had eight heavily-armed ships—the Volta, Duguay, Trouin, Delandine, Aspice, Viper, Ouda and Villars. Several Chinese gunboats maintained bravely a desultory fire about a quarter of an hour, when the survivors of the crews leaped overboard. The combat was practically finished in seven minutes' uproar. The French artillery was made content after disabling the Chinese vessels. It was not a fight; it was a massacre. This is the opinion of every spectator. Two eighteen-ton gunboats of the Chinese fleet fought well, one sinking near the English man-of-war Champion, while the other, stationed above Junko, made a good stand. The French kept up fire on the arsenal and neighboring buildings, forts, barracks and villages until five o'clock, although resistance from the shore batteries closed about three. Some French and Chinese ships engaged in close proximity to the English men-of-war Vigilant, and Champion. At six on Sunday evening three burning gunboats floated down stream, carrying French colors. Numerous fire junks lying in a dangerous manner, impeded English men-of-war, but were warded off. One English bark was saved by English men-of-war. French torpedo boats exploded the stern of Yang Woo transports and two sinking gunboats. The scenes on the river as the dead and wounded floated by were terrible. The English saved many of the wounded. The forts lower down have not yet been attacked.

PERSONAL.—Mr. Bernard O'Byrne, accompanied by his sister, Miss O'Byrne, organist of St. Gabriel's Church, Montreal, are spending a vacation with their cousin, Mr. J. P. O'Byrne, of this city.

Master John O'Keefe, son of P. O'Keefe, Esq., of Strathroy, is at present visiting friends in London. In a few days he will resume his studies at the Grand Seminary, Montreal.

MARKET REPORT.

OTTAWA. Correct report made every week for "The Record." GRAIN.—Oats, 40c to 50c. Peas, 75c; Spring wheat, 1.00 to 1.15; Fall wheat, 1.00 to 1.15; Barley, 1.00 to 1.15. HAY.—Clover, 1.00 to 1.15; Timothy, 1.00 to 1.15. BUTTER.—Butter in pails, 15c to 16c; tubs, 16c to 17c; prints, 16c to 17c. CHEESE.—Cheddar, 16c to 17c; Swiss, 17c to 18c. EGGS.—Large, 17c to 18c per doz. POULTRY.—Chickens per pair, 50c to 75c; Geese, 80c to 90c; Turkeys, 90c to 1.00. MEATS.—Pork—Meat, per barrel, 15.00 to 16.00; ham, 16c to 17c; Bacon, green, 16c to 17c; lard, 16c to 17c. BUTTER.—Butter, live weight, 15c to 16c. Mutton and lamb, 16c. EGGS.—Eggs, 17c to 18c per doz. CABBAGE.—Cabbage, per dozen heads, 80c to 1.00. CUCUMBERS, per doz. 30c. CARROTS, per doz. 20c. BEANS, per bushel, 1.00 to 1.15. CORN.—Corn, No. 1, 50c to 55c; No. 2, 45c to 50c. OATS.—Oats, No. 1, 30c to 35c; No. 2, 25c to 30c. STRAW.—Straw, per 100 lbs., 20c to 25c. WOOD.—Wood, per cord, 5.00 to 6.00.

MONTREAL. Flour—Receipts, 400 bushels. Quotations as follows: Superior, \$5.37 to \$5.45; extra \$5.35 to \$5.45; superfine, \$4.90 to \$5.05; No. 1, \$4.75 to \$4.90; No. 2, \$4.60 to \$4.75; No. 3, \$4.45 to \$4.60; No. 4, \$4.30 to \$4.45; No. 5, \$4.15 to \$4.30; No. 6, \$4.00 to \$4.15; No. 7, \$3.85 to \$4.00; No. 8, \$3.70 to \$3.85; No. 9, \$3.55 to \$3.70; No. 10, \$3.40 to \$3.55; No. 11, \$3.25 to \$3.40; No. 12, \$3.10 to \$3.25; No. 13, \$3.00 to \$3.15; No. 14, \$2.85 to \$3.00; No. 15, \$2.70 to \$2.85; No. 16, \$2.55 to \$2.70; No. 17, \$2.40 to \$2.55; No. 18, \$2.25 to \$2.40; No. 19, \$2.10 to \$2.25; No. 20, \$2.00 to \$2.15; No. 21, \$1.85 to \$2.00; No. 22, \$1.70 to \$1.85; No. 23, \$1.55 to \$1.70; No. 24, \$1.40 to \$1.55; No. 25, \$1.25 to \$1.40; No. 26, \$1.10 to \$1.25; No. 27, \$1.00 to \$1.15; No. 28, \$0.85 to \$1.00; No. 29, \$0.70 to \$0.85; No. 30, \$0.55 to \$0.70; No. 31, \$0.40 to \$0.55; No. 32, \$0.25 to \$0.40; No. 33, \$0.10 to \$0.25; No. 34, \$0.00 to \$0.15; No. 35, \$0.00 to \$0.15; No. 36, \$0.00 to \$0.15; No. 37, \$0.00 to \$0.15; No. 38, \$0.00 to \$0.15; No. 39, \$0.00 to \$0.15; No. 40, \$0.00 to \$0.15.

TORONTO. Toronto, July 7.—Wheat—Fall, No. 2, 109 to 110; No. 3, 107 to 108; No. 4, 105 to 106; No. 5, 103 to 104; No. 6, 101 to 102; No. 7, 99 to 100; No. 8, 97 to 98; No. 9, 95 to 96; No. 10, 93 to 94; No. 11, 91 to 92; No. 12, 89 to 90; No. 13, 87 to 88; No. 14, 85 to 86; No. 15, 83 to 84; No. 16, 81 to 82; No. 17, 79 to 80; No. 18, 77 to 78; No. 19, 75 to 76; No. 20, 73 to 74; No. 21, 71 to 72; No. 22, 69 to 70; No. 23, 67 to 68; No. 24, 65 to 66; No. 25, 63 to 64; No. 26, 61 to 62; No. 27, 59 to 60; No. 28, 57 to 58; No. 29, 55 to 56; No. 30, 53 to 54; No. 31, 51 to 52; No. 32, 49 to 50; No. 33, 47 to 48; No. 34, 45 to 46; No. 35, 43 to 44; No. 36, 41 to 42; No. 37, 39 to 40; No. 38, 37 to 38; No. 39, 35 to 36; No. 40, 33 to 34; No. 41, 31 to 32; No. 42, 29 to 30; No. 43, 27 to 28; No. 44, 25 to 26; No. 45, 23 to 24; No. 46, 21 to 22; No. 47, 19 to 20; No. 48, 17 to 18; No. 49, 15 to 16; No. 50, 13 to 14; No. 51, 11 to 12; No. 52, 9 to 10; No. 53, 7 to 8; No. 54, 5 to 6; No. 55, 3 to 4; No. 56, 1 to 2; No. 57, 0 to 1; No. 58, 0 to 1; No. 59, 0 to 1; No. 60, 0 to 1.

Wheat—Spring, 1.75 to 1.80; Delia, \$1.00 lb. 1.70 to 1.75; Superior, \$1.37 to \$1.45; extra \$1.35 to \$1.45; superfine, \$1.00 to \$1.05; No. 1, \$0.95 to \$1.00; No. 2, \$0.90 to \$0.95; No. 3, \$0.85 to \$0.90; No. 4, \$0.80 to \$0.85; No. 5, \$0.75 to \$0.80; No. 6, \$0.70 to \$0.75; No. 7, \$0.65 to \$0.70; No. 8, \$0.60 to \$0.65; No. 9, \$0.55 to \$0.60; No. 10, \$0.50 to \$0.55; No. 11, \$0.45 to \$0.50; No. 12, \$0.40 to \$0.45; No. 13, \$0.35 to \$0.40; No. 14, \$0.30 to \$0.35; No. 15, \$0.25 to \$0.30; No. 16, \$0.20 to \$0.25; No. 17, \$0.15 to \$0.20; No. 18, \$0.10 to \$0.15; No. 19, \$0.05 to \$0.10; No. 20, \$0.00 to \$0.05; No. 21, \$0.00 to \$0.05; No. 22, \$0.00 to \$0.05; No. 23, \$0.00 to \$0.05; No. 24, \$0.00 to \$0.05; No. 25, \$0.00 to \$0.05; No. 26, \$0.00 to \$0.05; No. 27, \$0.00 to \$0.05; No. 28, \$0.00 to \$0.05; No. 29, \$0.00 to \$0.05; No. 30, \$0.00 to \$0.05; No. 31, \$0.00 to \$0.05; No. 32, \$0.00 to \$0.05; No. 33, \$0.00 to \$0.05; No. 34, \$0.00 to \$0.05; No. 35, \$0.00 to \$0.05; No. 36, \$0.00 to \$0.05; No. 37, \$0.00 to \$0.05; No. 38, \$0.00 to \$0.05; No. 39, \$0.00 to \$0.05; No. 40, \$0.00 to \$0.05; No. 41, \$0.00 to \$0.05; No. 42, \$0.00 to \$0.05; No. 43, \$0.00 to \$0.05; No. 44, \$0.00 to \$0.05; No. 45, \$0.00 to \$0.05; No. 46, \$0.00 to \$0.05; No. 47, \$0.00 to \$0.05; No. 48, \$0.00 to \$0.05; No. 49, \$0.00 to \$0.05; No. 50, \$0.00 to \$0.05; No. 51, \$0.00 to \$0.05; No. 52, \$0.00 to \$0.05; No. 53, \$0.00 to \$0.05; No. 54, \$0.00 to \$0.05; No. 55, \$0.00 to \$0.05; No. 56, \$0.00 to \$0.05; No. 57, \$0.00 to \$0.05; No. 58, \$0.00 to \$0.05; No. 59, \$0.00 to \$0.05; No. 60, \$0.00 to \$0.05.

Wheat—Fall, No. 2, 109 to 110; No. 3, 107 to 108; No. 4, 105 to 106; No. 5, 103 to 104; No. 6, 101 to 102; No. 7, 99 to 100; No. 8, 97 to 98; No. 9, 95 to 96; No. 10, 93 to 94; No. 11, 91 to 92; No. 12, 89 to 90; No. 13, 87 to 88; No. 14, 85 to 86; No. 15, 83 to 84; No. 16, 81 to 82; No. 17, 79 to 80; No. 18, 77 to 78; No. 19, 75 to 76; No. 20, 73 to 74; No. 21, 71 to 72; No. 22, 69 to 70; No. 23, 67 to 68; No. 24, 65 to 66; No. 25, 63 to 64; No. 26, 61 to 62; No. 27, 59 to 60; No. 28, 57 to 58; No. 29, 55 to 56; No. 30, 53 to 54; No. 31, 51 to 52; No. 32, 49 to 50; No. 33, 47 to 48; No. 34, 45 to 46; No. 35, 43 to 44; No. 36, 41 to 42; No. 37, 39 to 40; No. 38, 37 to 38; No. 39, 35 to 36; No. 40, 33 to 34; No. 41, 31 to 32; No. 42, 29 to 30; No. 43, 27 to 28; No. 44, 25 to 26; No. 45, 23 to 24; No. 46, 21 to 22; No. 47, 19 to 20; No. 48, 17 to 18; No. 49, 15 to 16; No. 50, 13 to 14; No. 51, 11 to 12; No. 52, 9 to 10; No. 53, 7 to 8; No. 54, 5 to 6; No. 55, 3 to 4; No. 56, 1 to 2; No. 57, 0 to 1; No. 58, 0 to 1; No. 59, 0 to 1; No. 60, 0 to 1.

Wheat—Spring, 1.75 to 1.80; Delia, \$1.00 lb. 1.70 to 1.75; Superior, \$1.37 to \$1.45; extra \$1.35 to \$1.45; superfine, \$1.00 to \$1.05; No. 1, \$0.95 to \$1.00; No. 2, \$0.90 to \$0.95; No. 3, \$0.85 to \$0.90; No. 4, \$0.80 to \$0.85; No. 5, \$0.75 to \$0.80; No. 6, \$0.70 to \$0.75; No. 7, \$0.65 to \$0.70; No. 8, \$0.60 to \$0.65; No. 9, \$0.55 to \$0.60; No. 10, \$0.50 to \$0.55; No. 11, \$0.45 to \$0.50; No. 12, \$0.40 to \$0.45; No. 13, \$0.35 to \$0.40; No. 14, \$0.30 to \$0.35; No. 15, \$0.25 to \$0.30; No. 16, \$0.20 to \$0.25; No. 17, \$0.15 to \$0.20; No. 18, \$0.10 to \$0.15; No. 19, \$0.05 to \$0.10; No. 20, \$0.00 to \$0.05; No. 21, \$0.00 to \$0.05; No. 22, \$0.00 to \$0.05; No. 23, \$0.00 to \$0.05; No. 24, \$0.00 to \$0.05; No. 25, \$0.00 to \$0.05; No. 26, \$0.00 to \$0.05; No. 27, \$0.00 to \$0.05; No. 28, \$0.00 to \$0.05; No. 29, \$0.00 to \$0.05; No. 30, \$0.00 to \$0.05; No. 31, \$0.00 to \$0.05; No. 32, \$0.00 to \$0.05; No. 33, \$0.00 to \$0.05; No. 34, \$0.00 to \$0.05; No. 35, \$0.00 to \$0.05; No. 36, \$0.00 to \$0.05; No. 37, \$0.00 to \$0.05; No. 38, \$0.00 to \$0.05; No. 39, \$0.00 to \$0.05; No. 40, \$0.00 to \$0.05; No. 41, \$0.00 to \$0.05; No. 42, \$0.00 to \$0.05; No. 43, \$0.00 to \$0.05; No. 44, \$0.00 to \$0.05; No. 45, \$0.00 to \$0.05; No. 46, \$0.00 to \$0.05; No. 47, \$0.00 to \$0.05; No. 48, \$0.00 to \$0.05; No. 49, \$0.00 to \$0.05; No. 50, \$0.00 to \$0.05; No. 51, \$0.00 to \$0.05; No. 52, \$0.00 to \$0.05; No. 53, \$0.00 to \$0.05; No. 54, \$0.00 to \$0.05; No. 55, \$0.00 to \$0.05; No. 56, \$0.00 to \$0.05; No. 57, \$0.00 to \$0.05; No. 58, \$0.00 to \$0.05; No. 59, \$0.00 to \$0.05; No. 60, \$0.00 to \$0.05.

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