

The Catholic Record.

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

VOLUME 9.

LONDON, ONTARIO, SATURDAY, JUNE 25, 1887.

NO. 454.

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THE BISHOP OF KINGSTON IN GLENGARRY.

His Lordship, the Bishop of Kingston arrived in the parish of St. Raphael's from Montreal on Friday evening, the 3rd inst., to administer the Sacrament of Confirmation and make his official visitation of the mission. On Saturday the Bishop accompanied by Rev. Father Duffin, the pastor of St. Raphael's, the Very Rev. Vicar Macdonnell, pastor of Alexandria, and Rev. Father Kelly, Secretary, proceeded to examine the candidates for Confirmation in their prayers and Christian doctrine. The examination proved most creditable to the children and their zealous priest, and occupied the entire day. Next day, Tuesday, the children received Holy Communion before the Bishop's Mass, and at 10:30 the Confirmation Mass commenced, at which the Bishop assisted. Immediately upon the conclusion of the High Mass, the Holy Sacrament of Confirmation was administered to 138 candidates.

After the imposing and beautiful rite, the Bishop received an address of welcome, read by Mr. Macdonnell in behalf of the congregation. His Lordship replied from the pulpit to the people's cordial welcome, and after giving a tribute of warm approval to the children for their excellent knowledge of the Christian doctrine and their accuracy in the recital of the prescribed prayers, addressed the congregation upon the necessity of erecting a new presbytery near the church, and the arrangements for the carrying out of this most necessary improvement.

The next day, Monday, the Bishop was taken in the carriage of Mr. Purcell, M.P., to Williamstown with the pastor, Rev. J. J. McCarthy, and immediately on his arrival set about the examination of the children. Five hours were occupied in a searching examination, and next day 200 candidates of this parish received the Sacrament of Confirmation. The Bishop praised the children for their good answers, but admonished the parents of their duty of sending the children to school as long as possible. Many in Williamstown parish were found to be very negligent of this imperative parental obligation.

On Tuesday evening the Bishop accompanied by his Secretary and vicar Macdonnell proceeded to Alexandria, where a meeting of the Church Committee awaited His Lordship for the settlement of important parochial business. The project of a new convent for Alexandria was considered and will be proceeded with in proper time. The next day the parish of Lochiel in charge of Rev. T. J. Dowling, was visited, and 189 candidates examined by the Bishop in prayers and catechism, with the most satisfactory evidence of the children's full knowledge of what is required of them for Confirmation. Next day His Lordship administered the Sacrament of Confirmation, and subsequently when replying to the address offered by the Committee in behalf of the congregation, he took occasion to express his complete satisfaction with the children, praising the priest, and the parents as well as the children themselves for the careful and exact preparation which they had made for their Confirmation.

The Bishop held a meeting of the Committee for consideration of enlarging and improving the presbytery. The congregation of Lochiel have, for some time, had in contemplation a move in this direction; they only waited for the Bishop to give them his counsel in the matter. The improvement will be gone on with forthwith.

The Bishop left Glengarry on Friday last having confirmed 537 candidates, and made the proposals to the several committees, respecting necessary improvements in these parishes as already noted. His Lordship will take part in the dedication of the new Chapel of the College of Ottawa on the 31st inst., and assist also at the distribution of premiums which will take place the same day, after which he returns to Kingston.—*Freeman*, June 15.

FEAST OF THE SACRED HEART.

This being the patronal Feast of the parish of Ingersoll, solemn high mass, with deacon and sub-deacon, was celebrated at 10 o'clock. Rev. Father Watters, of Godorich, preached an able and eloquent sermon on this devotion. A large number of people approached the holy table on the occasion. There were also present, besides the Rev. pastor, Father Molphy, Rev. Fathers Watters, Kelly, Brady and Northgraves.

Correspondence of the Record.
DIOCESE OF PETERBORO.

The first official acts of the new Bishop were the appointment of Very Rev. Father Laurent of Lindsay as Vicar-General and Father Conway of the Cathedral as Chancellor. On the 4th of May, the day after his installation, he officiated at solemn Requiem Mass for the repose of the soul of his lamented predecessor. During the week following he visited the several schools of the city, receiving and answering addresses and encouraging teachers and pupils in the discharge of their respective duties. His Lordship found the Peterboro schools in a high state of efficiency, congratulating the pupils of the convent and Murray St. schools on the beauty of the sites and surroundings of these establishments, and on the excellent staff of teachers provided for the various departments. The Bishop preached several evenings at the May devotions and on Ascension Thursday assisted at the golden jubilee of Father Dowd of Montreal. There he had the pleasure of meeting many of his fellow-pilgrims of the famous Canadian pilgrimage to Rome, and Louise of 1877, who cordially greeted him on his elevation to the episcopate. On the morning of Ascension day he visited the grand seminary (where he made his theological course) and had the pleasure of preaching for the students and giving Holy Communion to one hundred and fifty of the seminarians. He also visited the college and addressed the pupils, obtaining for them a welcome holiday. The seminarians were delighted with the instructive and pleasing addresses delivered by himself and the bishop of London on the afternoon of the next day.

On Sunday, the 22nd, the Bishop preached in Peterboro' in the morning on the subject of "The Good Shepherd," and in the evening at Vespers commenced a series of instructions on the mysteries of the Holy Rosary, which he continued on the subsequent Sunday and which he intends to continue to explain as often as he is in Peterboro' on Sundays. The following week was spent in examining the children who on Pentecost Sunday, to the number of one hundred and ninety-six, received Holy Communion and Confirmation. This was the first time His Lordship administered the Sacrament of Confirmation. In the afternoon of the same day he addressed the Catholic Mutual Benefit Association, received the renewal of the baptismal vows of the children, administered the total abstinence pledge to the boys, invested all the newly-confirmed with the holy scapular and preached in the evening on Devotion to the Blessed Virgin. The week following His Lordship assisted at the examination and inspection of the several schools by Inspector White.

His Lordship's first visit to Ennismore is described in the following correspondence: **BISHOP DOWLING VISITS THE PARISH OF ENNISMORE.**

On last Saturday, June 4th, His Lordship the Bishop of Peterborough visited for the first time the Parish and people of Ennismore. The occasion of His Lordship's visit was to bless and christen the bell which was recently purchased by the parish priest, Rev. Father Kelly, for the use of the church. His Lordship arrived on Saturday evening, accompanied by Father Kelly, and was met at Bridge North by a large number of the congregation, who, according to a good old Catholic custom, had come out to meet and greet their bishop, and conduct him to the church, where, after shortly addressing the assembled people, he bestowed the Episcopal benediction and retired.

On Sunday morning His Lordship celebrated a low Mass at eight o'clock, and at ten o'clock high Mass was sung by the parish priest, His Lordship being on the throne. Several members of the cathedral choir had driven out, and, joining with the regular choir, the mass was sung in a manner which will be long remembered by the people of Ennismore. Miss McDonnell, a graduate of Mount St. Mary's Convent, Montreal, is the accomplished organist of St. Martin's Church, Ennismore, and on this occasion the young lady proved what careful training and a truly musical ear are capable of. The choir of Ennismore may be justly proud of themselves and of their clever young teacher. The pretty church had been beautifully decorated with banners, mottoes and pleasing ornaments of all descriptions. At the end of the centre aisle, erected on a stand and covered with flowers and decorations, was the magnificent bell which henceforth will summon the people of Ennismore to their devotions. The church was crowded from top to bottom; indeed many who arrived a little late from Peterborough could scarcely obtain standing room. High Mass over, Mr. Paul Maloney of Ennismore, teacher, read to His Lordship the following address on behalf of the congregation:

To His Lordship the Most Reverend Thomas Joseph Dowling, D. D., Bishop of Peterborough.

MAY IT PLEASE YOUR LORDSHIP.—We, the people of Ennismore, are here to-day to say to Your Lordship: Welcome, thrice welcome to this Parish. Never did the people of this Parish feel such unbounded joy as on this superlatively happy occasion. Joy permeates every portion of the Parish, and the pulsations of that joy are felt individually by every man, woman and child. *Quid mirum Domino* is the only possible way for that joy to express itself. Heartily and sincerely do we in this blissful moment extend you a *cord mille fidei*.

It is a little more than a year ago since your illustrious predecessor passed away. He wore himself out in the service of God and the people—the serv-

rests from his labors. He loved us; we loved him. He was a holy man upon this earth; he is now a Saint in glory. To-day we recognise more than ever that a holy man he was, because it is he who has made possible all the joy of to-day. It is his prayers that were heard when the Giver of all good and perfect gifts vouchsafed to grant the Diocese of Peterborough a Bishop such as you are, a Bishop beloved of God and man.

We have been made aware of the sacrifices you made in accepting your present position, albeit most high and honorable. You had a happy home in the west, where you were the idol of the people—you enjoyed the fullest confidence of your bishop—you were beloved and esteemed by your brother priests—you were among those who had known you and appreciated you from your childhood. But the time came to sever all those happy relations. "Watchman, what of the night?" It is in evidence that at the call of duty you cheerfully surrendered all the ties binding you to the Diocese of Hamilton. In the words of the blessed Apostle—the vessel of election—you descended not to flesh and blood, but in obedience to the voice of Peter you resigned yourself to the will of God and consented to preside over the destinies of the young and struggling Diocese of Peterborough. Thus Hamilton's loss was Peterborough's gain; and the people of Ennismore, and people of every parish in the Diocese, are alive to this fact, recognize it in all its inferences, and as a consequence feel correspondingly grateful to Your Lordship. Indeed it will be a sacred duty on the part of the people everywhere throughout your Diocese to make things pleasant for you—to make you, if possible, forget your happy home in the west, and cause you to realize to the fullest extent what our Blessed Lord promised when He says that those who make sacrifices for His name's sake shall receive a hundred fold even in this world.

Already we have learned to love you, to predict that your mild and gentle rule will crystallize into glorious results in the cause of our holy religion. We feel that no Bishop in Christendom ever began his career with greater possibilities for good. In all your undertakings you can count upon the loyalty of clergy and laity. Absolutely there is no cloud upon your horizon, and the fervent prayer everywhere is *esto perpetuus*. So say they all. We Catholics are always proud of our Bishops. They are invariably great and good men. They are not of the earth, earthly; but they are of heaven, heavenly. They are not elected by the suffrages of the people; but antecedent to their elevation to the purple, they must have given tangible proof of their zeal for the welfare of the people. As priests they were men who showered benefits upon their fellow men. So true is this of them that our Blessed Lord, who always went about Himself doing good, recognized their merit and said to them: "Come up higher." It is by establishing their record as benefactors of the people that they have demonstrated their aptitude for the exalted position of Bishops in the Church of God. The benefits they have conferred as priests upon the people constitute the harbinger of glorious things to be accomplished afterwards in the high and holy sphere of Chief Pastors. For in the language of the great Apostle of the Gentiles: "Every Pontiff taken out from among men is appointed for men. The virtues and abilities so long revered and admired in a priest by the people of a parish are transplanted with superadded graces to a diocese; so that in a bishop they may compass larger, more splendid and more enduring advantages to the people. It is in view of this—their marvelous capacity to promote the welfare of the people—that the Bishops are appointed by Holy Ghost to rule the Church of God, which He hath purchased with His own blood. Yes, the Bishops are indeed a supernatural selection, and their commission bears the sign manual of the King of Kings. "No man taketh to himself the honor but he that is called of God like to Aaron." They are Bishops for the good of the people, and they are ready, if called upon, to lay down their lives for the people of the people. "Greater love than this no man hath."

And your own record is there, we are proud to state, as a Priest who was always ready to stand up for Faith and Fatherland, to espouse the cause of the masses as against the classes, and promote "in season and out of season" the true interests of the people. But we forbear to make any further allusion to the virtues and abilities connected with a glorious past, because we have heard that to praise you is to pain you. We will only add, even at the risk of incurring your displeasure, that never in God's Church was an appointment to the See of Peterborough with more sincere delight than your appointment to the See of Peterborough.

One word now in regard to ourselves. Our fathers and mothers came from holy Ireland. They were descended from the Irishmen who lived in the brave days of old, and who never wavered in their allegiance to Faith and Fatherland. In Scriptural language, "they were translated as delectors, yet were they true; they were racked, not accepting of deliverance, that they might have a better resurrection; they had trials of mockeries and stripes, moreover of bonds and of prisons; they were stoned, they were out-slanded—of whom the world was not worthy." (Heb. xi) We will try and teach our children to be worthy of such forefathers. We ask God to grant that our children may be always true to Faith and Fatherland.

In conclusion, our prayer for your Lordship is: "May God give to thee of the dew of heaven and of the richness of the earth"—and may our glorious St. Patrick cover you with his own mantle. May your reign over us be long and happy. And may God endue ourselves and our children with a spirit of faith and obedience, of humility and fear of the Lord, of unity and charity. We have the honor to be, My Lord, Your Lordship's faithful children. **THE PARISHIONERS OF ENNISMORE.** Now on bonded knees we ask the blessing of our Bishop. Ennismore, June 5th, 1887. His Lordship took the address and in reply spoke such words as affected and moved everybody present. It is useless to attempt a description of the beautiful language used by the bishop; the kindly, fatherly and eloquent way in which he spoke won at once the warm Irish hearts of his hearers. He thanked them for the elegant address he had just listened to, and congratulated them on the beauty of their church and on their magnificent surroundings. After the Bishop's reply the interesting ceremony of blessing and baptizing the bell was proceeded with. His Lordship, accompanied by Father Kelly—the censor bearer and altar boys going before—advanced down the center aisle, and took his seat in front of the bell. Sponsors had previously been called for, and the following came forward in answer to the summons: M. Crough, Councillor O'Donohoe, J. Colliard, M. Cavanagh, J. Tommy, G. O'Connor, P. Killson, M. O'Riell, T. Perdu, D. Shanahan, M. Curiale, Councillor McCarthy, Reeve Crough, P. Galvin, W. Sullivan, P. Flaherty, F. Maloney, Jas. Gorman, M. Young.

The Rev. Father Kelly then carefully washed and dried the bell both inside and out, after which the Bishop anointed it in eight different places, making the sign of the cross on each occasion. During the ceremonies the choir sang Psalms. The Bishop then declared the bell blessed, and taking up a cord attached to the tongue, evoked the first melodious tones which henceforth will call the congregation to prayer. The parish priest himself was the second person to test the sweet-sounding bell, and each of the sponsors in turn came forward and did likewise.

The most unbounded joy and delight were evinced on all sides, and everywhere might be heard words of praise and admiration for the new bishop, who appeared to charm all that saw and heard him. The warm reception and hearty greeting His Lordship met with in Ennismore is an index of the feeling of love and admiration he has already excited throughout the whole of his extensive diocese. C. O. M.

THE NEW BISHOP OF PETERBORO AT LINDSAY.

REGRETION AND ADDRESSES BY THE CONGREGATION OF ST. MARY'S AND THE CATHOLIC LITERARY SOCIETY—ENTERTAINMENT AT LOTTO TO ACADEMY. On Saturday, 11th inst, the Right Rev. T. J. Dowling, D. D., Bishop of Peterboro, paid his first visit to Lindsay and the congregation of St. Mary's church. Bishop Dowling arrived by the 9:10 train from Peterboro and was met at the station by Vicar-General Laurent, Rev. Father Connolly of Downey Falls, Rev. Father McEvoy of Fenelon Falls, Father Maguire of Lindsay, and leading members of the congregation. The party were driven to the church, where members of the congregation were assembled in full force. The bishop was presented with the following address from the congregation, and which was read by Dr. T. W. Poole:—

ADDRESSES BY THE CONGREGATION. To the Right Rev. T. J. Dowling, D. D., Lord Bishop of Peterboro.

MY LORD,—On behalf of the Catholics of Lindsay and Ops, we offer to your Lordship a hearty welcome on your first official visit to this part of the diocese, over which, by the grace of God and the appointment of the Holy See, you have been made the spiritual ruler. Recognizing as we do the Divine Mission of Christ's church, and the high character and exalted functions of those who minister to us as "ambassadors of Christ," we assure your Lordship of our profound respect and obedience, as also of our unwavering adhesion to the principles of our holy faith.

Amid the conflict of opinions and the contrarieties of sects, it is one great happiness to belong to the "Household of Faith";—to that church which has "seen the Lord" and is the direct inheritor of the great promises and unfulfilling pledges which the Son of God made in His behalf when sending forth His first missionaries to "teach all nations." We rejoice to inform your Lordship that under the benign guidance of the excellent vicar-general of the diocese, the Very Rev. P. D. Laurent, we are a happy and united parish. Thanks to his great zeal and self-sacrificing devotion, not only are our spiritual necessities amply provided for, but in temporal matters also our success is very gratifying. Our parish debt is no longer a burden, and will soon disappear; while the substantial improvements already completed, or in progress, give an earnest of still further developments in the near future.

We are happy to add that the management of our convent and schools is all that could be desired, and that those institutions are desired, as they deserve, our cordial support. In conclusion let us again assure Your Lordship of the gratification with which we hail your coming amongst us at the present time, and of the additional pleasure and spiritual profit which we anticipate from Your Lordship's future visitations to Lindsay and Ops. We trust that Your Lordship may long be spared to govern wisely and well this extensive diocese; and this expectation on our part finds assurance in the eminent

success which, we have learned, attended your priestly labors in a less exalted sphere.—We are Your Lordship's dutiful children in Christ. Signed on behalf of the congregation.

PATRICK MURPHY, A. O'LEARY, JOHN KENNEDY, HUGH O'LEARY, W. V. LYNCH, GEORGE McLEIGH, JOHN CONNOLLY, THOMAS W. POOLE. Lindsay, June 11th, 1887.

On behalf of the Catholic literary association the following address was presented and read by Dr. W. V. Lynch: ADDRESS FROM T. M. C. L. A.

To the Rt. Rev. T. J. Dowling, D. D., Lord Bishop of Peterboro'. **MAY IT PLEASE YOUR LORDSHIP.**—The members of the Catholic Literary Society of St. Mary's parish desire to join in the general congratulations this morning and to wish you a hearty and affectionate welcome to Lindsay. They beg also to extend to your Lordship their warmest congratulations on your elevation to the eminent dignity of bishop in the holy Catholic Church.

The promotion of your Lordship to the bishopric of Peterborough is for us a reminder of the wisdom and paternal solicitude of the episcopate, a period of life, great energy and apostolic love signally fitted him for the task of organizing a new diocese and placing in harmonious operation its varied elements. As his long priestly career was marked with success so was his brief occupancy of the episcopate a period of fruitful labor; and the close of his life left a blank in our hearts as sorrowful as it was unexpected.

When the commission of our holy father was conferred on your lordship the feelings of your subjects in this diocese, like those throughout the province, were feelings of thanksgiving. The excellence of your past work, whether in your capacity as parish priest or in your felicitous administration of an important diocese, had contributed greatly to the progress of religion and the interests of the church, and was an assurance that in our diocese the devotion of our people to their faith would be preserved and increased, that their educational and social advancement would receive your able and helpful attention, and that your conciliatory bearing would diffuse and strengthen amongst the various classes of our citizens that fraternal spirit of tolerance and charity which so often and so properly attends the presence and influence of the Catholic prelate.

To the holy see, which, in its mission of Christ's regent in the Church, is so mindful of our many interests, we declare our unchangeable loyalty and attachment, and we promise Your Lordship our deepest respect and obedience for your sacred office and apostolic authority.

Our society was formed under the permission and blessing of your illustrious predecessor. Its objects are to promote friendly social relations among the young men of our parish and to contribute a Catholic force and purpose to their lives, while affording opportunities for cultivating their mental powers in the reading of good literature and the frequent exercise of public speaking.

Our meetings have been accompanied by a considerable share of success and the beneficial influence of the society has been amply shown in its happy effects on our fellow members.

We have to acknowledge with gratitude many kind services received from our very rev. pastor and his able assistant, Father Maguire, and the generous and willing suggestions they have given us on many occasions. Their presence at our meetings and their encouragement of our humble efforts have been a stimulus of great benefit, and we hope to do better work in the future.

We respectfully beg Your Lordship's blessing on our society and its members and that you will give us the assistance of your valuable counsel in the management of our society, a subject in which your long and successful experience as a student has given you the position of an authority.

In conclusion we pray that Your Lordship may rule in happiness for a long life over this diocese, and that a generous Providence may shower upon you those graces and consolations that are so much the necessity and support of your exalted state.

Signed on behalf of the society, THOMAS W. POOLE, President, J. V. MCNAULY, 1st vice-Pres. A. O'LOUGHLIN, 2nd vice-Pres. M. W. KENNEDY, secretary, D. MARKEAM, fin. sec. M. O'BRIEN, J. DORMER, D. A. McDONALD, C. J. O'LEARY, P. TULLY, W. V. LYNCH, J. O'RIELLY, } Committee.

Bishop Dowling made a felicitous and eloquent reply to the address and expressed the pleasure he felt in meeting a large and zealous congregation as he knew that of St. Mary's to be. He referred to the very enthusiastic and cordial welcome given, and pointed out that such was not bestowed in a person sense on himself, but in recognition of the high and holy office to which he had been appointed as bishop of the church. Referring to the address presented by the young men of the literary association he said he was glad to find that such a desirable association had amongst them a firm footing and that its objects could not but receive every encouragement at his hands. To cultivate the tastes of the young men and to encourage literary instincts was quite within the province of the church, and he hoped to see the society in a flourishing

condition and that its objects would be fully realized.

After congratulations and personal greetings the day was spent by the bishop in examining the candidates for confirmation.

On Sunday morning at 8 o'clock service was held at which 110 children of members of the Church were received at first communion, and 130 were confirmed. At 10:30 high mass was celebrated by Rev. Father Maguire, Bishop Dowling spoke for a few minutes and referred to the duties of the office of bishop, and afterwards preached an impressive and eloquent sermon, and in the evening at 7:30 o'clock, at vespers again preached an appropriate discourse.

VISIT TO THE SCHOOLS. On Monday afternoon, accompanied by clergymen of the church, Bishop Dowling paid a visit to the separate school on Lindsay St. He expressed himself as much pleased with the fine building and grounds, and complimented very highly Head Master O'Brien on the personnel of the school. While here opportunity was taken advantage of to present an address from the boys of the school to which Bishop Dowling made a suitable reply.

AT LORETTO ACADEMY. In the evening a musical and literary entertainment was given at Loretto academy, to which parents and friends of the pupils were invited. There was a large and select gathering. A choice programme was admirably rendered. A handsomely illuminated poetical address—the composition of Miss Alice Cogran, by whom it was read, was presented to Bishop Dowling. At the close of the programme, Bishop Dowling made some happy remarks, and was followed by Col. Deacon, Vicar Gen. Laurent, Rev. Father Kelly and others. Bishop Dowling is a fine speaker and a man of genial nature and scholarly attainments. He made a very favorable impression on all who met him. On Tuesday morning his lordship returned to Peterborough.

A NEW PRIEST FOR THE DIOCESE. The Rev. Eugene Bloem, who lately arrived from Europe, has been sent by His Lordship as assistant to his brother, Father Joseph Bloem at North Bay.

His Lordship, acting on the advice of the Church building committee, and of the diocesan clergy, has lately purchased two houses adjacent to the Cathedral block, to be used as Episcopal and parochial residences and in which he will be enabled to hold as often as occasion requires clerical conferences and retreats. His Lordship's next visits will be to Port Hope, Cobourg and Fenelon Falls. After visiting these parishes he will proceed up the lakes to the Indian missions of the Jesuit Fathers.

Correspondence of the Catholic Record.
FROM ANTIGONISH, N. B.

Antigonish is the County Town of the County of Antigonish. It is beautifully situated in the centre of one of the best agricultural districts in the Province. The people of the County of Antigonish are largely Catholic, while the town itself contains about fifteen hundred Catholics, something over half the population.

Here resides the Right Rev. Dr. Cameron, Bishop of Antigonish, whose diocese consists of the counties of Pictou, Guysboro, Antigonish, Cape Breton, Inverness, Victoria and Richmond. The last four are in Cape Breton. There is a beautiful and spacious cathedral, built in the Roman style; a college and a convent, the latter under the charge of the Ladies of the Congregation of Notre Dame, whose Mother house is at Montreal. Besides the boarding school the Sisters have charge of the Ladies' Academy and girls' school. All the higher branches are taught and young ladies are prepared for provincial teachers, some of the professors from the college attending on certain days.

The College (St. Francis Xavier's) was founded in 1854 by the Rev. Colin F. McKinnon, D. D., Bishop of Antigonish, that being the first title of the diocese. It is 1855 was duly chartered to give degrees. It is and has been a very successful institution during the thirty-two years of its existence, a large number of its graduates attaining distinction in the various learned professions in Nova Scotia.

In 1880 a new wing was added, at a cost of 11,000. In 1881 the Provincial grant was withdrawn, and His Lordship Bishop Cameron appealed to the people of the diocese to form an endowment fund. The appeal, we need scarcely say, was most successful, and \$21,070 were collected and invested for this purpose.

The following are the staff of professors: Rev. A. Chisholm, D. D., Professor of mental philosophy, Greek and advanced Latin; Rev. N. McNeil, D. D., professor of mathematics, national philosophy, and French; Rev. A. McDonald, D. D., professor of English literature, English composition and intermediate Latin; R. H. McDougal, Esq., B. A., professor of elementary Latin, mathematics and history; I. D. Copeland, Esq., professor of chemistry and physiology; Mr. J. D. Stewart, teacher of industrial drawing; Mr. M. F. Kelly, assistant teacher. The Rev. professor, above mentioned are graduates of the Propaganda of Rome. The library consists of 2,400 volumes.

The number of families attached to the cathedral parish, town and country, is about four hundred. Rev. Hugh Gillies is the rector, a position he has occupied about twenty-four years.

I might mention that a very large portion of the Catholics of the diocese are of Scotch descent. L. K. Antigonish, June 15, 1887.

All true science begins in the love, not in the dissection, of your fellow-creatures; and it ends in the love, not the analysis, of God.—*Ruskin*.

THE MOST REV. DR. IRELAND.

SEMON ON TEMPERANCE.

London University, April 30.

The Most Rev. Dr. Ireland, Bishop of St. Paul's, Minnesota, arrived in Dublin on Saturday evening from England, and on Sunday night he delivered a discourse in the Church of St. Mary of the Angels, Church Street, on temperance.

The announcement that Bishop Ireland would preach attracted a vast congregation, and the beautiful church was crowded in every part. The Bishop has visited Europe for the purpose of examining into the University education systems which prevail, as he, in conjunction with two other American prelates, has charge of the preliminary arrangements in connection with the establishment of a GREAT NATIONAL CATHOLIC University in the United States.

THE LOVE OF NATIVE COUNTRY which is well known to burn within the breast of Bishop Ireland manifested itself for me a solemn and impressive occasion. It is the first time that it has been my happiness to address an audience in Ireland, and for one who deeply loves his country this is an event of high importance, and it is a delight for me that on the occasion of my first public address in Ireland I am allowed to speak on a subject most dear to my own heart and most intimately connected, I believe, with the interests and glory of the Irish people.

THE SACREDNESS OF THE FAMILY CIRCLE, destroying therein all peace and hope. It is a vice that has filled prisons with inmates, that has filled reformatories and asylums with miserable victims; it is a vice that people should detest; it is a vice that is the source of a thousand other vices. The Bishop was most impressive in his remarks at this point, and in a voice of great pathos he proceeded: Oh, that we could see it in all its blackness; oh, that we could hate it as it should be hated; oh, that we should labour to exterminate it, labour to blot it out from our families, our homes, and our country.

DEBTS ARE ALL EARTHLY PROSPECTS, it exhausts all temporal means, and condemns the victim to misery, and degradation, and poverty. It is strange that men who have to labor to earn a few shillings or a few pounds by the sweat of their brow, and who should know the value of money, would so carelessly spend it to purchase what is to them a source of death for their soul and body. And yet such is the infatuation produced by the appetite for liquor that it is the great cause of poverty amidst our population. It is simply alarming to think of the vast sums of money spent annually in any one country, England, Ireland, or America, in the purchase of alcoholic drinks.

THE MOST REV. FATHER COLUMBUS MAHER, President, O. S. F. C., stepped into the pulpit alongside the Bishop, and Dr. Ireland then administered the temperance pledge to nearly the whole congregation.

St. Anne's, Spicer Street.

On Thursday night Bishop Ireland, accompanied by the Rev. Jos. Nugent, paid a visit to St. Anne's, Spicerfields, where in the church and subsequently in the temperance hall His Lordship addressed his hearers on total abstinence. Speaking in the church, he said he fervently prayed that the day would soon be at hand when it would be said that no Catholic was ever seen intoxicated, and that no Catholic was ever seen in the damaging business of selling liquor, ruining souls and bodies.

WHY SHOULD THEY TOUCH IT? It did no good. He was the strongest man who never touched intoxicating drink; the man whose health was always the best was he through whose veins there never coursed the poison of alcohol. Let them think of the terrible evil it did. Oh, if they could only glance over the great city that evening and count if possible the thousands of gin-houses scattered through it and listen to the curses and blasphemies that issued from them; if they could but see the poor miserable victims of alcohol, degraded, broken down in health, deprived of reason and deprived of God's grace, oh, how they would shudder. They had only to count, if they could, the tens of thousands of children to whom existence was a misery because of their father's drink, to count the tens of thousands of poor

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AN INDIAN'S SHRINE.

In the Far West Consecrated to the Sacred Heart.

COUR D'ALENE AND ITS PRIMITIVE HOUSE OF WORSHIP—A REMARKABLE PIECE OF RUSTIC ARCHITECTURE, ALL THE MORE AN OBJECT OF WONDER BECAUSE BUILT BY CHILDREN OF THE WILDERNESS. The Catholic Indians of the far West are still too young in the faith to have erected a shrine of their own. They have, however, written in the *Messenger of the Sacred Heart of Jesus*, the periodical of the Jesuits at Woodstock. But, since age is relative, a church built in 1864 and dedicated to the Sacred Heart by an almost savage tribe might claim interest as an early pioneer sanctuary. Such is the old Mission Church of the Cour d'Alene, from time immemorial the tribe possessed the lands they still occupy and many an acre besides now in possession of pale-faced settlers. The name they themselves admit, and by which they are called by other Indians, is "Soh-zue." Its meaning seems to be "foundling," although it is not easy to get an explanation of names from savages, as they usually answer "kwah-tee"—it is, "our name," but they will be known in history as the Cour d'Alene, or the awl-headed, a nickname given them by Canadian voyagers for their cruelty in war and their thievery in trading. And this name attaches to their mountains, rich in ore, to their picturesque lake and their noble river. They were savages in the fullest sense of the word when Father Nicholas Point, S. J., undertook their conversion to Christianity and civilization in 1843. The difficulty of the task did not appall nor discourage the good missionaries. As the greatest obstacle to civilizing these Indians was their inborn laziness, the fathers determined to teach them habits of industry by laying out an extensive farm for cultivation. The site chosen

ON THE ST. JOSEPH'S RIVER proved unfavorable owing to the Spring floods. Consequently, in 1846, Father De Smet ordered the removal to the spot now as the old Cour d'Alene Mission. Here a temporary church of cedar bark was at once put up; and then the laying out of the farm engaged attention. The old men looked upon manual labor as menial and beneath their dignity, but the young men and boys began by degrees to take an interest in farming, and were taught to consider it a privilege to follow the plough. They soon became so skillful in its use that old farmers passing through the reservation pronounced that no white man could plough better. A grist mill was found, and a saw-mill and Brother V. Magri exercised his ingenuity in planning one, which was successfully made by the Indians. That old mill has furnished flour to the mission for nearly thirty years. In the meantime the spiritual and religious training had been progressing apace. The old chapel of cedar bark was unworthy, under the circumstances, of Him who dwelt there, and the old mill built Him a suitable tabernacle, and consecrate it to the Sacred Heart. Providence had sent them an architect in Father Ravalli—then in charge of the mission—a man of versatile talent and not unskilled in architecture; for, besides being proficient in philosophy and theology, he had prepared himself while in Rome for his missionary life by studying the arts of the painter and sculptor. To these he added medicine and a practical knowledge of the use of the tools and implements of

ALMOST EVERY TRADE. Here was an opportunity to make use of his accomplishments. Accordingly he drew the plan of a church 90 feet by 40, with an elevation of 25 feet from floor to ceiling. In that wild country there was a bold undertaking, but its success proved it to be a wise one. The site selected was the summit of an isolated hill, rising in a valley surrounded by mountains, not far from the banks of the Cour d'Alene river, and some ten miles above the lake of that name. The country on both sides of the river and lake is rolling and beautiful. To those accustomed to all the appliances and conveniences for building in a civilized part of the world, the erection of a wooden church may not seem fraught with great difficulties. But imagine a country covered with dense and interminable forests, a savage tribe only ten years under the humanizing influence of the missionary, the entire lack of machinery and the necessity of relying on their own resources for everything—and you will form some idea of the undertaking with the means at their command. The tribe at this time numbered only about 320. Smallpox and war had left this remnant out of the two thousand estimated by Lewis and Clark in 1805. Though few in number they showed the spirit of the white men, and the direction of Brother Vincent Magri, a Maltese priest, and the only white assistant of Father Ravalli. Over three thousand cubic feet of stone had to be quarried in the mountains and hauled half a mile to the top of the hill. A large quantity of heavy timber had to be hewn and drawn a whole mile. Often, for want of efficient teams, the Indians themselves had to drag the rude trucks with block wheels. It must be remembered, too, that there was neither saw mill nor planing mill. All cutting and dressing of lumber, the shaping of posts, of rafters and joists— ALL HAD TO BE DONE BY HAND. The work, moreover, was a labor of love, for the Indians received no pay for their services; only a portion of food was given them in exchange. The only grumbling to be heard was against the cook, because, while giving the portions, too much of his thick porridge stuck to his big spoon. At the beginning of the work the hill looked like an immense beehive. All were busy—men, women, children. Some at the saw pit, others making mortises and tenons, others shaping columns. Some carried water, some cement for the foundation walls. Everything was prepared on the spot, even to the ropes of twisted fibres. Good Brother Magri had an eye to all. One day an Indian came to the father, saying: "My heart is not good." "What is the matter?" "The Brother (Magri) won't allow my brother to work for the house of prayer." "Tell thy brother to behave himself, and my brother won't prevent him from working." A proof that these poor red

men actually prized the permission to give their services for God. The work progressed gradually, for the Indians, on account of their old habits of roving, could not be kept stationary all the time, as the restraint would have killed them. Besides, it was not possible to feed them all the year round with the produce of the mission farm. Hence, they had to support themselves by hunting, fishing and root digging.

THEY WORKED AT INTERVALS, whenever they gathered at the mission for religious instruction or to celebrate some of the greater feasts of the Church. At length all the materials had been made ready, and now came the serious difficulty—the raising of the ponderous frame. Think of savages putting up those massive posts thirty feet long and adjusting slight feet beams with the simple machinery of a pulley and rope! Yet all was accomplished without any serious accident. Then came the ceiling, the flooring, and the boarding inside and outside. But before this stage they were perplexed how to fill up the spaces between the side posts of the frame. Two ways were possible—either with hewn logs or adobe. Both required too much time and labor. A third, and rather novel, way was adopted. Two rows of poles were fastened between the posts like two wide ladders, then large ropes of straw well soaked in wet clay were woven on them, making them like a double wall. The nicer parts of the building—the doors, the sashes and most of the ornaments—were the work of the brothers. Father Ravalli himself carved the woodwork of the main altar and the capitals of the columns, and decorated the sanctuary. It was a proud day when the imposing porch and crowned by the cross, stood complete within and without a monument of their industry and of their zeal for the glory of God.

BISHOP GILMOUR

Of the Catholic Diocese of Cleveland.

HIS EARLY LIFE AND CONVERSION FROM IRISH PARENTS AND A MINISTER OF THE GOSPEL.

Richard Gilmour was the only child of John and Marion Gilmour. He was born in the city of Glasgow, Scotland, September 28, 1824. His parents were in comfortable circumstances and strict Scotch connoisseurs. In 1828, when Richard was in his fourth year, they emigrated to Nova Scotia, but a few years later moved to Pennsylvania and settled on a farm near Latrobe, where their son attended the district schools. Not satisfied with the training there received he made every effort to improve his mind by home reading. His love for books was fostered by his parents, who gave him every facility in this regard their means afforded. With his studious habits and retentive memory he soon acquired a knowledge of general literature, history and mathematics much beyond that of boys of his age. He also gained considerable proficiency in music, which in later years came him in good stead, and was indirectly the means that brought him into the Catholic Church. After completing the branches taught in the common schools his parents sent him to Philadelphia to attend the more advanced schools. At this time he was in his eighteenth year and till then had never met with or spoken to a Catholic priest. The Rev. Patrick Rafferty was then stationed at Philadelphia as pastor of St. Francis' Church, (Fairmount,) located near the school which young Richard attended. In this church was a pipe organ on which Father Rafferty kindly allowed him to practice during the week. Father Rafferty's earnest and kindly ways won the heart of Richard so much that his infatuated prejudice against the Catholic clergy yielded sufficiently to permit him to entertain a sincere esteem for this first priest he ever met. This esteem soon ripened into the closer relation of friendship. Occasionally he attended the Sunday services held by Father Rafferty whose sermons struck him as clear, pointed and instructive. Richard, naturally of an inquiring mind, began of his own accord to direct his attention to the study of Catholic doctrine, which for him had been thus far a sealed book. All his reading was now turned in that direction. Finally, convinced in his own mind he could no longer conscientiously profess and believe what he had been trained in his childhood, he went to Father Rafferty for further instructions. Two years after he made the acquaintance of this priest, and after calmly reflecting on the important step to be taken, he was received into the Church by his friend Father Rafferty. His parents were indeed much surprised at this, for what the son honestly believed in this important matter to be his duty. In fact, they followed his example; first his mother and, some years after her, his father.

Richard was now in his twentieth year, and felt he must choose his role in the drama of life. After calm reflection, aided by the advice of his spiritual guide, Father Rafferty, he resolved to enter

THE PRIESTHOOD.

To fit himself for this important step he entered Mount St. Mary's college and seminary, Emmittsburg, Md., September, 1846, where by his ecclesiastical spirit, earnestness of purpose, and diligence in study he soon won the esteem of his superiors and respect of his fellow students. As an evidence of his proficiency of the collegians and professor of the higher mathematics within one year after entering Mount St. Mary's. These positions he held till the end of his seminary course. Owing to the fact that he was far advanced in his studies before entering college he completed the collegiate course in two years later (1848), when he received the degree of Bachelor of Arts. At the completion of the theological course he was received by Archbishop Purcell for the diocese of Cincinnati and was ordained priest by him in the cathedral of that city, August 30th, 1852. His first field of missionary labor, to which he was sent in September of the same year, embraced Portsmouth, as his place of residence, which city, Gallipolis, besides a number of missions and stations in the neighborhood and in northeastern Kentucky and west Virginia. In all these places he labored with zeal, but without encountering many hardships and difficulties of

the most trying kind. His was the lot of the pioneer missionary, borne with patience, but crowned with success. In April, 1857, he was appointed successor to Rev. James F. Wood, (the late Archbishop of Philadelphia) as pastor of St. Patrick's church, Cincinnati. Here his administrative qualities and pastoral zeal had full sway, and well did he come up to the expectations of Archbishop Purcell. Under his pastorate St. Patrick's grew and flourished. Under his direction a fine school building was erected, the parochial school system was brought to a high degree of perfection, and all else pertaining to the spiritual and temporal welfare of his charge was done, with most gratifying results.

Feeling the need of some respite from the incessant strain in connection with pastoral work done without cessation since his ordination and desirous of devoting some time to literary pursuits congenial to his taste, he asked for and obtained a professorship in Mt. St. Mary's seminary, Cincinnati. But his valuable services as a pastor were not long to be dispensed with, as he returned at the seminary only a little more than a year—April, 1868, to July, 1869. He was called to fill a vacancy in the important and at the same time disturbed parish of St. Joseph's, Dayton. His prudent management and business tact soon brought things to rights in this new field of labor, so that in 1872 when he was called to the high and responsible position he now holds, in St. Joseph's congregation, Dayton, was left by him in a most prosperous condition.

The diocese of Cleveland was without a bishop since August, 1870, and factions had meanwhile done disastrous work. "Nationalism" of the most pronounced and offensive type had made the diocese a byword throughout the country. To subvert these factions and put the diocese and diocesan affairs in order were no small task. Whom to appoint under these difficult circumstances as successor to good Bishop Rappe, who had been made the victim of faction and discord—a man loved by his people and universally respected by those not of his fold—was a question not easily to be decided. Finally, after much deliberation, Rome decided to appoint from the several candidates presented by the bishops of the province of Cincinnati the Rev. Richard Gilmour as the one best fitted for this most difficult position. Father Gilmour well knew what was asked of him when made acquainted with his appointment. But trusting in God and not shirking from duty where and when duty called, he obeyed the call and accepted the burden. He was

CONSECRATED BISHOP

of Cleveland by Archbishop Purcell in the Cathedral at Cincinnati, April 14, 1872. A few days later he took possession of his Cathedral church at Cleveland. Care, difficulties and trials were again his lot, but in greater degree and of greater form than when first he became a priest. Within his sphere of office he had contentions to meet and opposition to encounter that taxed all his prudence and energy. From without he was considered with disfavor by the non-Catholic friends of the reverend Bishop Rappe. This disfavor was intensified when Bishop Gilmour published his first pastoral letter, March, 1874, in which he fearlessly discussed and defended the citizen rights of Catholics, who had till then been looked upon as "hewers of wood and drawers of water" and seemingly took that position, rather than that of equals of their non-Catholic fellow citizens. In the same letter he also explained and defended the parochial school system and insisted on public opinion if it ran counter to what he considered himself bound to do and say.

Meanwhile the strain of incessant work and care told on his constitution. June 24, 1874, while attending the commencement exercises at St. Mary's academy, at Notre Dame, Ind., he fell seriously ill of nervous prostration. For two years he was unable to attend to the affairs of his diocese and for months was at the brink of death. His physicians ordered him to take absolute rest, and directed he should go to southern France for his health, which he did. June 1, 1876, he returned to Cleveland, to the great joy of his people, who received him with an ovation of welcome. Though not fully restored to health he resumed his episcopal duties by degrees and gradually regained his former strength and vigor. In 1877 he began to systematize the business affairs of his diocese; had all the deeds of church property indexed and plats made of every parcel of church land. Blank forms and registers covering all the details of diocesan and parochial affairs were introduced. In this he succeeded so well that within a few years the diocese of Cleveland took front rank with the best regulated dioceses of the country for its thorough system and order.

HIS JURISDICTION

embraces the whole of northern Ohio, viz., all the territory north of the southern limits of the counties of Columbian, Stark, Wayne, Richland, Crawford, Wyandot, Allen and Van Wert, thirty-six counties in all. There are at present 224 Catholic churches in the diocese, 390 priests, secular and regular, 126 parochial schools, 7 orphan asylums, besides a number of other charitable and religious institutions, all requiring and receiving his careful supervision. His clergy is a most zealous, hard-working body of men, co-operating with the Bishop in all that pertains to the best interests of the diocese. His flock, numbering upwards of 800,000, is in harmony with Bishop and clergy, generously responding to every call made by faith or charity. All in all, Bishop Gilmour is at the head of a diocese second to none in the United States in point of organization and Catholic vigor and strength.

Above was remarked the disfavor in which Bishop Gilmour was held by the non-Catholic citizens of Cleveland for his public utterances. This has been thoroughly changed. Till 1881 he never had an opportunity offered him of addressing his fellow citizens as such. His first appearance in public as a citizen was on the

occasion of the Garfield meeting held in Monumental square, this city, July 4, 1881, when the citizens of Cleveland assembled to give expression of sympathy with the assassinated president, then at the point of death. To most of that vast audience the bishop was a stranger. After his speech, most eloquent and patriotic, Bishop Gilmour gained and ever since has held the esteem and respect of Cleveland's citizens. At the congress of churches, which held its sessions in this city in May, 1886, he was invited to speak. The subject assigned him, "Religion in the Public Schools" was treated in a thoughtful and masterly manner, and he held his immense and varied audience spellbound. The address was copied fully or in part by leading journals of the country. Since 1881 he has been called upon repeatedly to speak in public, always receiving a most respectful hearing, even on the part of those who dissent from his views.

In the Church he also holds a prominent position as a thoughtful and prudent prelate. In the late provincial council of Cincinnati and plenary council of Baltimore he was an important factor and took a prominent part in the deliberations. In the summer of 1885 he was delegated by the archbishops of this country to go to Rome in the interests of the decrees of the Baltimore council, sent there for review and approval. He had been three years previous on his official visit in connection with his administration of the diocese of Cleveland. He was therefore no stranger to the Roman authorities, who now, as then, received him most kindly. This mission, performed in connection with two other bishops who had preceded him to Rome, was most successful.

Bishop Gilmour has a national reputation as a defender and promoter of the Catholic parochial school system. Feeling the want of good readers for the schools under his jurisdiction he compiled a series himself, known as the Catholic National Readers, six in all. They are in use throughout the United States, as is also the Bible History published by him when yet a parish priest. He has made it incumbent on all parishes of his diocese to have parochial schools when at all possible. In April of this year he also published a code of rules and regulations governing these schools, one feature being the annual examination by a diocesan board of examiners of all teachers engaged therein and an annual examination by district school boards, composed of priests and laymen, of all pupils. It is his aim to make the parochial schools at least equal to the public schools.

In 1876 he tested before the courts what he considered the unjust taxation of the parochial schools of this city. Although the supreme court of Ohio had decided the question in the famous Purcell-Genke suit, that Catholic schools were not taxable, one of the Cuyahoga county auditors, regardless of this decision, placed the Catholic schools of this city on the tax duplicate. The bishop entered suit of restraint and gained the suit before the common pleas, circuit and supreme courts, Messrs. Burke and Sanders of this city acting as his attorneys.

Recognizing the power and influence of the press as a means of giving the large and influential Catholic body of northern Ohio an organ and defender of Catholic thought and rights to meet the almost daily assaults and insults heaped upon it by an antagonistic press, notably the assaults of a local paper fittingly characterized by the Hon. B. F. Wade, the Bishop established the *Catholic Union* in July 4, 1874. Rev. T. P. Thorpe was its first editor, Mr. Manly Tello, the present editor, succeeded him in September, 1877, and both these gentlemen did and the latter is still doing excellent newspaper work in Catholic lines.

PERSONAL TRAITS.

Bishop Gilmour is a man of strong individuality, firm hold, fearless, a preacher and public speaker he impresses with his eloquence, calm thought and earnestness. As a writer he is pointed and wield a strong pen, even trenchant at times. His style is the simplest, terse in expression, clear as his speech. Tall, commanding in appearance, with remarkably intellectual countenance, he would be singled out in any assembly as a man of force and strength of character. Not quick to express his views, he seldom if ever recedes from them when once expressed. Strictly just and fairminded in his dealings, he resents keenly any injustice or deception. Kind and forbearing with weakness, he is just as ready to measure swords with insult or assault, within the lines of his official position. At first sight he impresses one as stern and reserved, but those who know him as he is know his kindness of heart and generous impulses. As a conversationalist he has few superiors. With a fund of anecdote and quiet humor and a retentive memory of his reading and travels, he is most entertaining in any circle. He is frugal in his habits, methodical and painstaking in his work. For men in like position spend more hours at "desk work" than Bishop Gilmour. He governs his diocese as much with his pen as with the crozier. Thoroughly American in sentiment, he has nevertheless an impartial respect and a kindly feeling for all nationalities composing his flock.

TAMARAC.

When so hoarse your voice seems unnatural, get thee to your drugstore for a bottle of Tamarac. It cures hoarseness, coughs, colds, etc. Gilbert Laird, St. Margaret's Hope, Orkney, Scotland, writes: "I am requested by several friends to order another parcel of Dr. Thomas' Electric Oil. The last lot I got from you having been tested in several cases of rheumatism, has given relief when doctors' medicines have failed to have any effect. The excellent qualities of this medicine should be made known, that the millions of sufferers throughout the world may benefit by its providential discovery."

A Living Miracle.

"My infant daughter was taken ill with cholera infantum, the doctor said she could not live. The Reverend Wm. McWhiteman would not allow her head to be lifted when he baptised her, she was so weak. Dr. Fowler's Wild Strawberry gave immediate relief. She is a living miracle, hale and hearty. Since that time (7 years) our house has never been without that remedy." * * * * * From statement of George Johnston, Harwood, Ont.

EDITORIAL NOTES.

WILLIAM O'BRIEN received a warm welcome on his return to Ireland. He arrived at Cork on the 17th and received an ovation upon leaving the vessel. Scores of deputations from various places in Ireland, together with large contingents from Cork and Queenstown, were at the dock to greet him and escort him to the Queen's Hotel. An immense crowd gathered in front of the building and Mr. O'Brien, in response to repeated calls for a speech, appeared on a balcony and briefly addressed them, alluding to his American experience and thanking them for their cordial reception. Next day he was formally presented with the freedom of the city of Cork.

THE AMERICAN papers are nearly unanimous in denunciation of the views and actions of the so-called "Anti-Poverty Society." There is doubtless something in the name calculated to impress many people in poor circumstances, but even this latter class are fast opening their eyes to the fact that the whole scheme is a gigantic humbug. Many of the loudest talkers in the organization are lay fellows who never did an honest day's work in their lives. If the masses of the citizens of the United States suffer from any injustice they should use the ballot box to bring about a different state of affairs. If they neglect to do so they may blame themselves.

THE Jubilee Coercion Bill will likely become law about the 27th of June. It has passed the committee stage. The manner in which the government have put an end to the debate will render the bill unpopular with nearly every man of common sense in the United Kingdom. In a matter of the most supreme and vital importance to Ireland, we are informed by cable, all weapons of parliamentary warfare have been forcibly taken out of the hands of the National party and all further discussion on debate is summarily ended in order that the bill may be rushed through with indecent haste. But when it does become law, what then? It will be found impossible to enforce it, and the government will find itself in a more perplexing situation than ever before.

THE London correspondent of the Detroit Free Press writes that, with reference to the Bodeke evictions the government, judging by their reluctant admissions in Parliament, are thoroughly ashamed of having allowed themselves to be made the tool of so despicable and execrable a character as Landlord Callaghan. The full details of the scenes witnessed at the evictions, published in the Pall Mall Gazette, and the testimony furnished by several members of Parliament in the House, have not only provoked an immense amount of feeling in the country, but have also called forth murmurs loud and deep in the rank and file of the Conservative and Liberal-Unionist parties. Somewhat late in the day, and now that all the evictions at Bodeke have been completed, the government declare that Landlord Callaghan has acted contrary to their advice and that no further troops or police will be placed at his disposal for the purpose of protecting his eviction parties.

THE LONDON Times is still far in advance of all competitors in the matter of spreading false reports calculated to injure the Home Rule cause. We are now told by its correspondent at Rome that the Pope has no sympathy with Mr. Parnell's Irish campaign, but that no official opinion to show how the Church regards the movement has been given, because the energetic pressure brought to bear by a majority of the Irish bishops holds the normally conservative tendencies of the Vatican in check. We need scarcely mention that it is not at all likely the Pope has made known his opinion on the Irish question to the Times or any other correspondent. Nor, indeed, is it to be supposed that the Pope would even grant an audience to these gentlemen. We incline to the belief that one of the Swiss guards on outside duty at the Vatican supplied the information by way of a joke. "It is noticed in Rome," writes the Catholic Mirror, "that the English press is the worst informed on matters concerning the Vatican, of any which pretends to furnish the current news of Rome."

A noticeable feature in the July number of the Catholic World is that the rights of property and its duties are equally well expounded. The leading article, by Mr. Jas. A. Cain—a new contributor, we think—is a masterly exposition of how men get a just title to land. Father J. Talbot Smith, on the other hand, in "The Homes of the Poor," shows how owners of tenement-houses are in many cases on a par with vendors of stale fish or poisonous drink. If the ordinary church-goer wants something to astonish him let him read Father Alfred Young's article, "Shall the People Sing?" Many will condemn Father Beck's article, "Dr. Brownson in Boston," as the best one in this number; and in fact the story of the search for truth by two men like Father Heckler and his subject, in a city such as Boston was half a century ago, cannot fail to be intensely interesting reading. The fiction is especially good this month, selected, perhaps, in view of the heats of early summer. Everybody expects to find good literary notices in the Catholic World and Maurice F. Ryan

In "A Chat about New Books," and the "New Publications," are not disappointing. Altogether a good number.

CATHOLIC PRESS.

London Universe. A member of the royal family (is it Prince Henry of Battenberg?) has been detailed to visit Ireland at the end of the month to preside at the celebration of the Queen's Jubilee. The "sanctity" which is typified by such magnates as Sir Fiat Haustus, Sir Blacker Dossy, Mr. Sergeant Blue Bag, and Counsellor O'Fee, all mercilessly satirized by Thackeray, is in high delight. The Lord Mayor of Dublin and Mayors of Cork and Limerick will not prostrate themselves on the flags of old Dunlany to welcome the illustrious stranger. The only Irish Mayors who have accepted the invitations to the rare-show in Westminster Abbey are those of Belfast, Londonderry, and Wexford. How does Wexford come to pull an ear in that host?

When we have objected to Freemasonry that it militates against the true brotherhood of man, the equus and exact justice to all men, we have been met by an indignant chorus of protests. The following, which we quote from the Paris, May 7, correspondence of the New York Times, can speak for itself: "Government officials in very large numbers in France, and especially prominent politicians, are Freemasons. In the recently published memoirs of M. Mace, the famous chief of the detective police, the author asserts that frequently when the police were on the track of criminals a delegate from the Grand Master of the Freemasons has presented himself in the private office of the Juge d'Instruction to whom the matter was confided, and, having named his Master, has induced the magistrate to throw the compromising documents into the fire, so as to prevent any prominent Masonic dignitary from being convicted. It is said to be in large part owing to this influence that no steps have ever been taken to prosecute the late Minister of Finance, M. Tirard, who when in office was Chairman of the gold mining company which possessed neither mines nor gold, and was shown to have issued \$500,000 worth of stock after the Directors had been informed at a board meeting that there were absolutely no assets. Other cases of this character could be named to show the immense power of Masons in France. Gambetta, Ferry, and many other Republican statesmen have owed much to Masonry, and as stated above the majority of the Chamber of Deputies belong to the craft."

Mr. Gladstone had carried his Home Rule bill, the whole of Ireland and twenty millions of Irish-Americans would be joining in celebrating the Queen's jubilee. This would make America a solid friend for England, from Labrador to the Gulf of Mexico. See what the Tories are doing to strengthen the British Empire.

The Methodist Episcopal Bishop Hurst in an article in the Independent last week on the Liberators of Mexico, said that the wrong inflicted on Mexican authors of liberal tendencies by the Catholic Church could never be fully avenged until American missionaries crossed the Atlantic and converted Spain. This highly rhetorical statement was a fitting conclusion to a short historical romance. Would it not be more profitable for the Bishop to employ some of that missionary zeal in making converts in the United States? Of a population of sixty millions, less than twenty millions, according to the figures of the Independent, are church members. What is to become of the other forty millions? Are they quietly to be surrendered to Ingersoll? If they can be saved without the agency of the churches why not let our fifteen million orthodox Protestant brethren live in peace and not torment them any longer with the useless preaching and unnecessary church building? If clergymen and bishops are as necessary for the salvation of Protestants as for that of Catholics, it would be well for Bishop Hurst to begin his missionary work at home. If he wants a field in which to display the power of the Bible, he might tackle the followers of Ingersoll; otherwise when Spain is ripe for conversion he may have no one left to undertake the work.

So the English Church in New York is to have a "Cathedral"! It is to cost six millions of dollars, to cover two blocks, and to be—this seems the most important aim of the project—four times the size of St. Patrick's! We hear much of cathedral and cathedral systems, their failure to take root in America, and so forth. Certainly Protestantism has not yet built a Cathedral on either side of the Atlantic, and we do not think that it will now. It is not six, nor two blocks, nor even six millions, that make a Cathedral. A tabernacle of skins in an African desert, or a bamboo shelter in a Japanese village, may be what New York can never have outside St. Patrick's, that is, a Cathedral. It is the chair that makes the Cathedral, and it is the authority that makes the chair. That can never be found by our Protestant and English brethren in New York, save as did that young priest, once one of their own, who knelt at Archbishop Corrigan's chair last Ember day, to receive priestly orders. A Cathedral means Apostolic authority, Apostolic orders, the Sacraments, the sacraments of the Apostolic age. Without priest, or Sacrament, or altar, or link of life, our non-Catholic brethren may build a grand Gothic structure, rivalling in size not merely St. Patrick's, but even the Pyramids, but if ever completed it can at best be only a monument of their wealth and their unfruitfulness. They may build, but they can never fill it, nor can it be sought else than another Tower of the confusion of tongues and beliefs. It will be not a Bethel, but a Babel.

When a Catholic lifts his eyes in the great Church of St. Peter in Rome, and sees blazoned on it in letters that will never be obliterated, *Deus Petrus, et super hanc Petrum edificabo Ecclesiam meam*, he feels as if there needed no further proof of the truth of the Catholic Faith than that all-conquering inscription. For

where Peter is, there is the Church. But let a Protestant in Rome lift up his eyes to it—it is impossible for any one to ignore it,—and what meaning does it convey to him? Here are some of the impressions it produced on the mind of a great English author, whose innate prejudice could not entirely blind his perception of God's truths. "There must be moments in Rome especially," observes Thackeray, "when every man of friendly heart, who writes himself English and Protestant, must feel a pang on thinking that he and his countrymen are insulated from European Christendom. Of the beautiful parts of the great Mother Church I believe many people among us have no idea. We think of lazy friars; of pining cloistered virgins; of ignorant peasants, worshipping wood and stones; bought and sold indulgences; absolutions, and the like commonplaces of Protestant satire. But lo! yonder inscription which blazes around the temple, so great and glorious, it looks like heaven almost, and as if the words were written in stars; it proclaims to all the world that this is Peter, and on this rock shall be built the Church, against which hell shall not prevail."

The Rev. Henry Van Rensselaer, S. J., who was lately elevated to the priesthood in the Cathedral of New York by Archbishop Corrigan, is a convert to the Faith, and a member of the well-known family of that name. In the earlier part of his career, Father Van Rensselaer became a deacon of the Protestant Episcopal sect and had charge of congregations in Hoboken and Newark. His two sisters followed him into the Church, and one of them is now Sister Dolores, of the New York Foundling Asylum. Father Van Rensselaer will devote his life to mission work among the Indians in Montana.

The advantage of "enterprise" is shown by an extract from Mr. Herman Ridder's very energetic dollar newspaper. In addition to Mother Noble's and good Sister Agnes' blood syrup, that esteemed contemporary also manufactures news. This corroborates what we said last week about the utility of a weekly paper hoping to compete with the daily press in the matter of news. A journal that makes a thing as working the "Irish" into a boundless and untrammelled advantage. It is true that Mr. William O'Brien did not speak at the McGlynn-George-McMackin pandemonium on Saturday night, but Mr. Herman Ridder thought that he ought to speak; hence Mr. Ridder made him utter a most beautiful and pathetic discourse. There is not a thing as working the "Irish" too much. And Mr. Ridder, in the fury of his patriotic enterprise, has done this. Mr. Ridder ought to throw physic to the dogs and curb his enterprise.

The Episcopians would now wish to stop the tide of divorce, it being pronounced an evil society. This is a strange proceeding by this body of Christians, who came into existence by divorce in opposition to the laws of the Church. If frail ministers who thought more of the love for their king than for their God, did not allow Henry VIII. of England, a divorce from his lawful spouse, there never would be Episcopians. The Church has the honor of being built on divorce and slaughtered wives and it is not just, that it should now disown its maternity. A Miss Ella Miller, a Baptist Missioner, in India, says "The Roman Catholics are everywhere in India. I would sooner contend with Brahminism and Buddhism or any other form of heathenism than with Roman Catholicism." The sly editor of the Independent, however, has commended Miss Miller's judgment and the only harm he wishes her is that "she may never die an old maid." This exemplifies the great charity and love of the Monitor for young female missionaries.

HOME RULE MUST WIN.

An English Educator Says to an Irish Audience.

PROFESSOR STUART, M. P., ENCOURAGES THE MEN OF ULSTER WITH ADMIRABLE ZEAL.—RELIGIOUS DIFFERENCES NO LONGER IN THE WAY.—SHOULDER TO SHOULDER.—THE HOUSE OF COMMONS MUST NOT DEPEND ON ONE MAN.—There was a splendid national demonstration at Omagh, county Tyrone, on the 30th ult. Thousands attended. Professor Stuart, M. P., who was the principal speaker, and who was received with prolonged cheering, said: "Mr. Chairman and men of Tyrone, no man coming from England, as I do, can witness this great, this peaceable, this orderly meeting without being struck with the iniquity and the wrong that it is for those who rule in your country to prevent the holding of such demonstrations, and I would be glad if the law that rules in England might find its way across the channel, the right of free public meeting, and that you may be placed in this respect on an equality with us in England. When I see here to-day so many people gathered from the green hills of Tyrone and from its busy villages, coming travel-stained and footsore to maintain and give their vote for their country's prosperity, I feel strengthened for one in the battle that we have to fight on the other side of the channel for our common cause, for I have come here to-day at the beginning of a new set of circumstances. Ireland fought in the past many a bitter battle, and many a heavy fight it may have still before it in the future—heavy fights and hard battles; but, for this forward YOU AND I HAVE TO FIGHT those battles under different auspices. In the past, now and then, a member of this party or that in England has taken the side of Ireland in the House of Commons, but never until to-day have you been identified with your cause a great progressive and powerful party in England, and I come here to-day by my personal presence to bear what I may call living testimony to the fact, and to say that at least of that branch of the Liberal party whom I have the honor to represent, and I believe have the confidence of, and whose sentiments I believe express, that we are prepared to stand solid with you in the common cause of the prosperity of Ire-

land. The Liberal party is out of power, and it is out of power because it espoused your side, and it will return to power only on the basis of carrying you along with it. The objects that you seek and what we seek in common are these—they are shown by your resolutions—first, we are determined that the land law of Ireland shall be reformed; in the second place we are determined that there shall be an end once and for all to the infamous system of coercion; and in the third place we are determined that the affairs of Ireland shall be managed by the hands of the Irish people themselves and then the union between the two countries shall be strengthened. To that programme there are opposed not a few objections by those who take the other side, and I will deal shortly with three of those objections. First, it is said the Irish people are incapable of managing their own affairs.

A GALUNNY BLOW TO AFFAIRS. A voice—Why not? Mr. Stuart—Why not I say our friend, and with great good sense, for when we look at the way you have managed this fight, by which you have brought the English people from ignorance into light on the Irish question, when we look at that, we see a history of self-restraint and self-government which is enough to fit any nation for the government of its affairs, and we of the Liberal party differ from those who oppose us in maintaining that if the Irish people had the management of their own affairs, their representatives will as the representatives of every other nation, respect the law and maintain it in their own beloved country. The next objection is that it is urged by the representatives of the other faction, "What is the use of the Protestants and Catholics are not to be trusted together, and they tell us of religious persecutions. Well, I stand by the words of Lord Spencer, who says, had he believed in these fears, he, for one, would not support the measure. I have some experience of Ireland, says Lord Spencer, and yet I do not know of any special instance where there has been intolerance on the part of the Roman Catholics against their Protestant fellow-countrymen, and if there has been intolerance, I think it has been somewhat the other way. Now I cannot see the number of Protestants on this platform, and in this meeting, without being made aware that in all the great efforts for freedom in the past to this country Protestants and Catholics have worked together.

SHOULDER TO SHOULDER. In Danganon, 100 years ago, the Protestants led the cause of their Roman Catholic fellow-countrymen. In the days of the United Irishmen Protestants and Catholics stood together. It is the Tories in England to-day who try to stir up religion against religion, to fan the expiring fire of religious bigotry and religious animosity, and to try to prove, what cannot be proved—that the Protestants of Ireland are disloyal to the Irish cause. Lord Randolph Churchill came over to this country, and he said, "The Protestants of Ireland, in a national crisis such as this, are the only part of the nation which is known to the English people." I come here not only to say that the words are a shame, but to say these words are a lie. In the name of the party to which I belong, I say we maintain that the state knows no religion save in its influence upon the character and the actions of men, and that the state knows no religion apart from justice. The human aspect of religion alone is that which the state has to do, and where that does not eventuate in just and honorable and fair treatment of our fellow-creatures, religion does not in reality exist. Lastly, we are told that we are in danger of separation. Is there no guarantee against separation in the interest of Ireland itself? You have in England the greatest market for your goods. There is no guarantee in self-preservation. Separation, I say, is an idle dream. But who are the separatists? Are they not those who have managed that every patriot of Ireland, every man who is most beloved throughout Ireland, is a man who

RETRIBUTION.

A POEM BY THE REV. E. M'D. DAWSON, LL. D., F. R. S. C.

When Robert the Bruce was laboring to put an end to the interference of Edward, King of England, in the affairs of Scotland, he held a council of his nobles with the "Red Comyn," as he was called, who was, like himself, a competitor for the crown of Scotland. Bruce proposed that, if he were not opposed by Comyn in his endeavor to gain the crown, he would make over to the latter all his territorial possessions; but that, on the other hand, if Comyn chose to side with his all his lands, he would assume the becoming king. Comyn betrayed the secrets of the conversation to King Edward, Bruce, hearing of this treachery, held another meeting with Comyn in a church at Dumfries. As he upbraided his rival for being so faithless, he lost control of himself and struck the traitorous noble with his dagger. He then rushed out of the church, exclaiming, "I doubt I have slain the Red Comyn." "You doubt," says Kirkpatrick, who was in attendance, "I'll mak siccar." (I'll make sure), and accordingly, accompanied by Lindsay, another chief in the interest of Bruce, he hastened into the church and despatched the Comyn. It soon came to be prophesied that the crime would be avenged. Kirkpatrick and Lindsay met with no other punishment, during their life, than the pains of remorse. Their sons, however, were made to suffer. But we must not anticipate. The awful way in which they suffered is detailed in the following lines:

In fields of war Kirkpatrick was renowned; A knight was he for courage and renown; In luckless hour his warrior sword he drew And at the holy shrine the Comyn slew. The days rolled on; no rest the warrior obtain. Nor solace to his ever stinging pain. 'Twas all the Scot's cause, for Scotia's weal, it reeked not; still to angry heaven reeks The blood he'd shed and certain vengeance seeks. Fell Nemesis claims ever blood for blood; And yet 'twill flow the expiatory flood. The days rolled on; no rest the warrior knew: No peace to him the vallant Comyn slew. Not fast, nor tormented, nor done with all; The horrors of remorse o'er all prevail. Now seeks the hardy knight, 'mid war's alarms, Some solace to his ever torturing harms. Of ancient foes a daring venturesome band, On ear intent, assail fair Scotia's land. His knights around him call the threatened True lieges all; 'tis who shall earliest bring His powers in aid to quell the southern foe. Many these our noble warrior was not slow His force to marshal. High in Scotia's land His rank the monarch gave him chief command. His valiant hand spread terror all around; The power was not on all broad England's ground. That soon the hero crush, of battles won And deeds of valor, by the warrior done, The annals tell, what'er was done of yore To be forgot and past the brave no more. Came truce at last. Dame Peace should o'er prevail, And Nations never each other more assail. Becomes it not that murderous war should wage Edward's sons and off engage In battle's fierce the kindred northern line? But peaceful bear in mind throughout all time. The tales of blood through Saxon Margaret given As sage of peace,—a gift from gracious Sweet peace no more reigned o'er all fair Scotia's ground; No peace for our warrior chief was found. In waking dreams, by day, his mind was torn. His warlike spirit ever sunk and worn. And when he slept, when heaved the storm, By visions dire Kirkpatrick was oppressed. One night as on his troubled couch he groined,

(Great cheering.) We pray heaven for life and for health for our leader, Mr. Gladstone, but our cause does not depend for its continuity and for its endurance upon him. It is broad based, not upon one man, but the growing conviction of a mighty and powerful party. (Cheers.) The cause we have taken in hand will not die when he is dead. It will live and cease even when his has ceased; it will live as enduring as the triumphant principle of the Liberal party, to which I belong. (Cheers.) We know the democracy of England, which is beginning to feel its powers, knows that no democratic people can hope to oppress another. (Cheers.) The solution of all the great questions affecting the property of England depends upon the solution of yours, and as representing the growing power of the people of England, who are struggling for equal opportunity and equal well being, they join with you in a contest which is certain to be successful, the contest of people against the classes of privilege. Following Professor Stuart, Mr. Thomas Dickson, who was heartily cheered, said he wanted to tell them just a thing about his friend Stuart, which he did not tell them himself, and that was that it was he who was the organizer of

THE GREAT HYDE PARK DEMONSTRATION in London; that by his exertions 100,000 Englishmen were brought together in Hyde Park to denounce the coercion bill that they had met that day to disapprove of. He (Mr. Dickson) was glad to have Professor Stuart on that platform, because he came there as the representative of the great English Liberal Protestant party. Professor Stuart came there to tell them that the cause of Ireland was the cause of the Liberal party in England, and though standing on that platform he (Mr. Dickson) might represent only a minority, he was shoulder to shoulder with the Presbyterians of Scotland and with Professor Stuart and the great Protestant party of England, because he regarded the Nonconformists of England as the backbone of the Protestant party of England. He was proud as a Liberal to stand there in the knowledge that coercion and the Liberal party had parted company forever; and he was there to join the people of Tyrone in denouncing the coercion bill of the present government. Why did he denounce it? Because this country is almost free from crime. There is not a country on the face of the earth freer from crime than Ireland, and if a coercion bill or crimes bill was wanted at all, it was wanted for Ireland. There was far less crime in Ireland than in England, as they saw at once if they only glanced at the calendars before the judges of assize. This bill was not a bill for the suppression of crime, and that was why he was there to denounce it. The demonstration was grandly successful and the moral weight of Stuart's address was inconclusively great.

By Stuart's side there stood that castle high That silent border foes could well defy. There dwelt the brave Kirkpatrick in his pride; These homes, he joyed brought his windows wide. There, too, high festival was often held And joyous scenes its lordly walls beheld. Feasting there was and revelry to grace The wedding of the chief, which grew space The jealous Lindsay's hate; his rival's lot He ill could bear, concealing a foul plot, He shared the feast, his hospitable friend No ill could think, but freely made him spend. The social hours in seeming peace and joy; Such kindness did the traitor and annoy. The dance, the song, the merriment that In happiness to share he basely feigned. A page by cunning guile foiled, made up, Whilst none observed, in the bright golden cup From which the bride and bridegroom quaffed their wine, Some poppy juice to sleep that would incline. The leading o'er, was peace and silence all Within Fairweaver's lofty castle wall. The bride and bridegroom sorely now With pleasure's luscious draught, retired to rest. Look! in each others arms, without alarm, No ill suspecting, fearless of all harm. Innocent on their bridal couch they lay, As sitting in truthful peace the dawn they say, Arose, meanwhile, fair Lindsay from his bed. Revolving his noble rival's blood to shed, He sought his o'er with trust and armor bright, And pondered in his hand, he sought the height Of turret strong where slept the happy pair. Aided by the peace and silence reigning there His breath he held, a moment more, a new His anger rose, then violent he drew The fatal steel and struck the unconscious The heart that bore to him, in ample part, A brother's love. As sped the murderous dart, A shriek was heard, a wail unearthly cry, 'Twas Comyn screaming joyful in the sky. 'Twas Comyn's blood stood redder at the gate; And now we'll learn what came to be his He quickly mounts and hies him fast away, Since spoken, if aught could o'er avail to stay The murderer's doom, the knight had safely gained. 'Mid swamps and tangled brake he still remained; By "will O'wisp" and mirages betrayed, Battered by rain whilst eyes fast played, Still urged his steed the rider bold; to turn He could not dare. A light was seen to burn Brighter than all before, 'Tis sure his guide. He leaped prompt. It dared not to abide The coming light of day. The dawn came bright. And now was seen, 'Twas Comyn's ghost that light. It led him to his doom. Three miles away He rode, so oft and fatal did he draw The stern avengers of the slain came round. For the knight no hiding place was found. The deed was told. King David gave command The law to execute of Scotia's land. 'Twas done; and as the fatal victim stood, 'Twas Comyn's blood there came a dist'nt sound Of wail unearthly. Comyn in blue dame Distinct appeared, dripping with gore, the same As when at Christoph's shrine in death he slept. And watering through space was ever kept Until in time was pacified his shade As if unperceived, the ghostly form was seen. Haunted and gory, in the lurid sky The ghastly figure towered,—was heard to cry: "With more than earthly sorrow long Opprest, From sodden wandering, I at last, may rest. Oh! sweet revenge! The prophetic come true. 'Twas five and twenty years and two, The bolt of Heaven hath fallen on you."

By thirt of vengeance now no more oppressed, The angry shade of Comyn is at rest; And so will stay, till, to judgment called, Shall stand before the unerring judge appalled; For, as he said, avenged must ever be, And justice reign combined with liberty.

PICNIC AT MOUNT HOPE.

The annual picnic, in aid of the orphans of Mount Hope Asylum, London, will be held on the grounds of that institution on Dominion Day. No effort will be spared to make the picnic one of the most successful and enjoyable that has ever been held in connection with this most deserving charity. Needless for us to say one word in commendation of the noble work of charity done by the good Sisters of St. Joseph in connection with the Mount Hope Orphan Asylum. The city and diocese of London have been so largely and so signally benefited by this fine institution that no words of ours could raise it in the estimation of the public or even justly set forth its claims to public support. The Catholics of this city, especially, have a duty to perform in regard to Mount Hope that they should be ready and eager to fulfill. Our Protestant fellow-citizens, with a kindness, generosity and large-heartedness doing them the greatest credit, set us by their liberality towards the Mount Hope Asylum, an example we should be most anxious to follow. Let then the picnic grounds on the first of July show that we appreciate the good doing in our midst in the alleviation of the sorrows and afflictions of old age as also in the protection and preservation of youth.

A dismal, ghastly phantom sighed and moaned. From grinding rounds the vibing life-blood streamed. As a newly struck the dripping victim seemed Thus o'er through boundless space must hapless stray The unappreciated shade till come the day When 'venged shall be the manes of the slain. The phantom thus, in language stern and plain; "To the pitiless no pity, thy fate Remorse to bear, until the appointed date, From hence twice five and twenty years fall on two; When angered heaven's bolt shall fall on you; Nought can ease the dark stain of blood efface And of thy crime obliterate each trace." Hailed on with speed the fleeting hours of time; And grew Kirkpatrick's son to manhood's prime. Warrior was he and bravest of the brave, His father's crime the Comyn's never forgave, Sirasge power stands the manes of the manes of the slain. It's pursued and was our warrior's band; A lady fair the hero sought; nor strife Could dread; the beautiful maid became his bride. The jealous Lindsay, younger of the twain, The maiden, meanwhile, ardent longed to gain. It could not be, secure was held the bride, Of Scotia the flower and Scotia's pride, In case of ill, she'd sail to prevail 'Gainst all who should its battle wail assail. By Solway's tide there stood that castle high That silent border foes could well defy. There dwelt the brave Kirkpatrick in his pride; These homes, he joyed brought his windows wide. There, too, high festival was often held And joyous scenes its lordly walls beheld. Feasting there was and revelry to grace The wedding of the chief, which grew space The jealous Lindsay's hate; his rival's lot He ill could bear, concealing a foul plot, He shared the feast, his hospitable friend No ill could think, but freely made him spend. The social hours in seeming peace and joy; Such kindness did the traitor and annoy. The dance, the song, the merriment that In happiness to share he basely feigned. A page by cunning guile foiled, made up, Whilst none observed, in the bright golden cup From which the bride and bridegroom quaffed their wine, Some poppy juice to sleep that would incline. The leading o'er, was peace and silence all Within Fairweaver's lofty castle wall. The bride and bridegroom sorely now With pleasure's luscious draught, retired to rest. Look! in each others arms, without alarm, No ill suspecting, fearless of all harm. Innocent on their bridal couch they lay, As sitting in truthful peace the dawn they say, Arose, meanwhile, fair Lindsay from his bed. Revolving his noble rival's blood to shed, He sought his o'er with trust and armor bright, And pondered in his hand, he sought the height Of turret strong where slept the happy pair. Aided by the peace and silence reigning there His breath he held, a moment more, a new His anger rose, then violent he drew The fatal steel and struck the unconscious The heart that bore to him, in ample part, A brother's love. As sped the murderous dart, A shriek was heard, a wail unearthly cry, 'Twas Comyn screaming joyful in the sky. 'Twas Comyn's blood stood redder at the gate; And now we'll learn what came to be his He quickly mounts and hies him fast away, Since spoken, if aught could o'er avail to stay The murderer's doom, the knight had safely gained. 'Mid swamps and tangled brake he still remained; By "will O'wisp" and mirages betrayed, Battered by rain whilst eyes fast played, Still urged his steed the rider bold; to turn He could not dare. A light was seen to burn Brighter than all before, 'Tis sure his guide. He leaped prompt. It dared not to abide The coming light of day. The dawn came bright. And now was seen, 'Twas Comyn's ghost that light. It led him to his doom. Three miles away He rode, so oft and fatal did he draw The stern avengers of the slain came round. For the knight no hiding place was found. The deed was told. King David gave command The law to execute of Scotia's land. 'Twas done; and as the fatal victim stood, 'Twas Comyn's blood there came a dist'nt sound Of wail unearthly. Comyn in blue dame Distinct appeared, dripping with gore, the same As when at Christoph's shrine in death he slept. And watering through space was ever kept Until in time was pacified his shade As if unperceived, the ghostly form was seen. Haunted and gory, in the lurid sky The ghastly figure towered,—was heard to cry: "With more than earthly sorrow long Opprest, From sodden wandering, I at last, may rest. Oh! sweet revenge! The prophetic come true. 'Twas five and twenty years and two, The bolt of Heaven hath fallen on you."

Catholic Colored Mission of Windsor, Ontario. As Dean Wagner, who has in hands the work of the Catholic Colored Mission of Windsor, wishes to begin the erection of a suitable school-house and church at the earliest possible date, all persons who have received his appeal for help are kindly requested to fill their lists as soon as convenient, and send the proceeds, together with the benefactors' lists, to the reverend gentleman. All moneys received will be immediately acknowledged. Persons not receiving in due time such acknowledgment, will be pleased to notify Dean Wagner by postal card. 451-11

NEWS FROM IRELAND.

Dublin. The building of the new museum in Kildare street, Dublin, has progressed very considerably, and a good deal of the time which was lost in the earlier stages of the work has been made up. The main walls are now more than forty feet in height, while a great portion of the cut stone, ornamental pillars, and pilasters are in their positions. It will be a worthy addition to the many beautiful buildings of the city. The end of the museum, which is to face the new library, will mark the approach to Leinster House look very striking. As stipulated in the specifications, Irish materials have been used as far as possible.

Kildare. On Tuesday, May 24th, His Grace the Archbishop of Dublin arrived in Athy from Ouzel, accompanied by his chaplain, Father Pettit. During the day His Grace confirmed over 600 children, after which he drove through the Lugganure evicted estates, accompanied by the following clergyman: Rev. J. Doyle, P. P., Athy; Rev. J. Colgan, P. P.; Rev. Fintan Phelan, P. P.; Rev. J. Deegan, P. P., Castledareagh; Rev. Father Pettit, Rev. J. Staples, C. C.; Rev. J. Carroll, C. C.; Rev. P. J. Monahan, C. C.; Rev. Robert Stapley, C. C., Francis street, Dublin; and Rev. Father Hunt, Castledareagh. Proprietors had been made to illuminate the town in the evening, and tar barrels were lighted on the hills around. The Archbishop's visit created the greatest enthusiasm among the people. He visited the local schools, and expressed delight at their excellent management. He proceeded to Castledareagh next day, and will conclude his visitations at Ballymore on Thursday.

The Clongroy tenantry, who adopted the "Plan of Campaign" in December last, had agreed to settle with the landlord at an allowance of 10 per cent on judicial and 20 per cent on extra-judicial tenants, and the payment by the landlord of all costs incurred in ejectment proceedings. Deeds for possession were obtained against ten of the tenants at the Nass January quarter sessions, but no steps were taken to enforce them. The original demand was for 15 and 25 per cent.

Queen's County. The fund for the defence of Lord Lansdowne's Lugganure tenants, now amounts to over £2,000. This sum has been exclusively collected in Queen's County and parts of Kildare and Carlow.

Westmeath. On Mr. William Chapman's estate at Southhill, near Delvin, a reduction of 15 per cent has been obtained, and the guarantee that no rent will be called for until October, thus practically wiping away a half year's arrear besides the landlords paying all costs.

Carlow. There was a pathetic element in the death of Mr. John A. Blake, M. P., for Carlow, which took place on May 22d. Mr. Blake, it appears, went out from his residence, Queen Anne's Mansions, London, at about 10 o'clock that morning, leaving his husband in perfect health. When he returned an hour later he was dead. Mr. Blake was sixty years of age, was genial in manner, and was one of the best respected public men in Ireland. His painful and unexpected death has elicited expressions of regret from members of all parties in the House of Commons, and the deepest sympathy is expressed with Mrs. Blake in her bereavement. Heart disease was the cause of his death. The doctors had recommended Mr. Blake to retire from Parliament, as the late hours and excitement might be injurious to his health; but he said it was impossible for him to do so until he had shared the labors of his colleagues in opposing the Coercion Bill to the bitter end. He had made up his mind, however, to retire then, and to set out on another visit to South Africa.

Longford. On the 26th of May, the eviction campaign on Mr. Casack's property, in the county of Longford, was resumed by a large force of police, under command of Benjamin Hill, R. M.; County Inspector Reeves, and District Inspectors Moffatt and Flower. The scene of the proceeding was the parish of Moydow. The first tenant visited was a widow named Mary Courtney, in the townland of Clonscott. She held about ten acres of the worst of land, for which she was charged £1 an acre. She had been served with notice to quit in 1877, and, as in the case of the Knockatry tenants who were evicted the previous day, possession was demanded in 1882, when with the other tenants she sought the benefit of the Arrears Act. The poor woman, who is old and feeble, gave up peaceable possession and was re-admitted as caretaker; but in the case of admission the landlord's representative, a clerk named Anderson, insisted that the cattle should be removed off the land. The farm which she held was surrounded with vacant and previously evicted farms, on which the landlord places large lots of bullocks to graze, and as he never makes up a fence the bullocks easily break in and eat down the tenants' little bits of tillage and meadow, and the latter are afraid to say a word owing to the dreadful tyranny and the many evictions carried out on the estate. The tenant named George Murphy, who is a Protestant, was next visited. In past times he was in comfortable circumstances, but from the fall of prices and other causes he has come to the wall. Murphy was inclined to treat the agent rather brusquely, and for his insolence, as in the case of old McGrath, he was evicted. Two tenants named Kennan and McGrath, who live near the village of Tashenny, were next visited. They were both, in their time, among the most respectable and well-circumstanced farmers in the parish. When Casack refused to acknowledge them as tenants they shared the fate of their fellow-sufferers and manfully went to court against him to fight the matter out. This was their deathknell, for the money which was rent was refused was expended in costly litigation, and eventually Casack triumphed and the two men were immediately evicted. This was about five years ago, and the men, having no other place to go, re-entered their houses, in which they lived until now, when they were again evicted root and branch and threatened with all the consequences of

the law if they ventured in again. This concluded all the evictions in Moydow; and a tenant named Kelan having been dispossessed in Derry more the proceedings came to an end and the cavalcade returned to town.

Cork. A correspondent writes:—"The public ought to be informed through the press of the generosity of a Protestant minister towards his tenantry in this side of the country. The Rev. Mr. Swansay, Protestant minister, New Barry, Malton, came here amongst the evicted tenantry, to receive his usual rent, on the 9th May. The grudging landlords of the county can take his example and adopt his generous course if they have any spark of humanity about them. Without looking into the case, the Rev. Mr. Swansay gave a reduction of 40 per cent. of the present half year's rent. The returns of emigration from Queenstown during the last month show that seven thousand left the port since the 1st of May. The number in April was close on twelve thousand, while in May last year only about five thousand left.

At the residence of Mr. Robert O'Brien, Smilgoe, Conn., on Saturday, 21st of May, a meeting of the most heart-rending and heartless evictions that ever disgraced unhappy landlord-ridden Ireland. It seemed so cruel and uncalled for, that even the government officials were heard to express their horror, and many of them who saw the efforts made by the Rev. Father Neville, and his son, Father Savage, to effect a settlement, said they never assisted at so heartless an eviction. This farm of about 170 acres, some of it not worth a half a crown per acre, was bought some eighteen years ago, for £750, by Mr. O'Brien, the evicted tenant's father, and by this he purchased his present residence. He had been evicted by him, and since then he had lost £200 more. The rent is admitted by every good judge of the value of land, to be a very high rack-rent. The landlord is "Rev. Mr. McLoughlan, of Doon, county Limerick. Mr. O'Brien had for years been striving to the ruin of his family, to pay this rack-rent, and at present he only owed a year's rent and the running gals. It would make almost the stones weep to see that old respectable man, Mrs. Clancy, Mr. O'Brien's mother-in-law, who had been evicted by the very same McLoughlan, and her delicate daughter, Mrs. O'Brien, and her six young children, the youngest only five weeks old, turned out in the bitter rain and biting wind, thrown shelterless on a bleak world. There was many a tear shed, and many a hearty cry on the part of the evicted, and many an impression on the Rev. Mr. McLoughlan, and remarks by no means complimentary to him or his dole.

Limerick. On May 27th, Father Matthew Ryan arrived in Herberstown, from Dublin, and was accorded a most enthusiastic demonstration. He was met outside the village by the band and a large throng, who cheered vigorously for "the general." He replied to an address congratulating him on his release, and said he was still of the same opinion as to the necessity of the "Plan of Campaign" to defeat unfeeling landlords. Mr. Clancy also spoke and was followed by Mr. Frank McGuire, who said the landlords now tried to come at the rank and file of the organization in Herberstown when they failed to subvert its leaders. Leaving Herberstown for Limerick, Father Ryan was accompanied by a procession of county men who warmly joined in the popular manifestation of applause. At night tar barrels or bonfires blazed in the streets, and every house in the village excepting the police barracks was illuminated.

Clare. The landlords of West Clare having formed a combination against their tenants, it is not surprising that the tenants should look to defensive measures. At a Convention, held on May 19th, at Kiltirk, the gate was picked up and measures were taken to protect the tenants' interests. The Convention was a highly representative gathering. The leading clergy and prominent laymen from almost every district in the threatened region were present, and there was a large attendance of delegates from the various branches of the League. The Very Rev. Dr. Dyanan, P. P., V. F., of Kiltirk, was in the chair. One thing was made abundantly clear by the course of the days doing—that the spirit of the Clare priests, and of the Clare people as well, were never higher, and that the impending emergency, far from having any deterrent effect upon their resistance to landlord plunder, will but make them all the sterner. It was decided to hold a great public meeting to give further impetus to the defensive movement.

Waterford. The death is announced, at his residence, 27 Castle Street, Waterford, on May 23d, of Daniel Wynn, aged ninety-seven years. Deceased had a vivid recollection up to the time of his demise of the manning of the Hessian Cavalry on Waterford Quay, in '98. He was sixty years in the employment of Messrs. Clelland, and fifty years (or since the Father Matthew epoch) a total abstainer. His remains were followed to his last resting place at St. Mary's, Ballygunner, by a large number of friends and relatives.

Kerry. It is stated on good authority that the sub-Sheriff of the county, Mr. Huggard, is making preparations on a large scale to carry on the remainder of the evictions on the property of the "Hon." R. Wynn, at Glumbieva. After the last evictions, Mr. Lloyd, the proprietor of a travelling circus, who is neither an Irishman nor Catholic, was so horrified at the misery he witnessed, that he sent to the Rev. Father Quilter, P. P., £3, which he wished to give in charity for the poor evicted tenants.

On May 21st, the Sheriff, accompanied by a force of police from the surrounding stations, evicted six families on the estate of Colonel Rowin, in the Camp district, near Tralee. None of them were re-admitted as caretakers.

Tipperary. The Cork Herald publishes a circular which, it states, has been issued by the Inspector-General of Constabulary to the different police stations throughout the county, calling on the men to subscribe funds to purchase a horse and junting-car to be presented to the Queen in celebration of her Jubilee. The subscriptions are to be voluntary, but the sergeant in

each station is to note down the names of non-subscribers!

Astrim. The Most Rev. Dr. McAllister, Bishop of Down and Connor, has made the following changes in his diocese:—Rev. James McShane, C. C., St. Patrick's, Belfast, to be P. P., Aboghill; Rev. Bernard Faloon, C. C., St. Matthew's, to be C. C., St. Patrick's, Belfast; Rev. Daniel McDonnell, C. C., Whitehouse, to be C. C., St. Matthew's, Belfast; Rev. Hugh Macaulay to be C. C., Whitehouse.

Berry. On the 25th ult., during his absence, Emergency caretaker Shaw's wooden hut, on Robert Fitzherbert's evicted farm, Lurgay, estate of Sir Samuel Hayes, was totally burned down. It is alleged a police patrol observing the flames, hastened thereto, but was unable to save the hut. During the burning Shaw's loaded revolver, also many cartridges, exploded, terrorizing the police, who, not being in the line of fire, luckily escaped unharmed. This is the fourth alleged malicious burning in connection with this farm since 1879.

On May 26th, a special meeting of the Magherafelt Board of Guardians was held, Colonel Conyngham presiding, for the purpose of considering a motion of Mr. Smith with regard to giving outdoor relief to evicted tenants on the Ballinreagh portion of the "Shane's" estate. Mr. Smith proposed his motion, and Mr. Henry O'Neill seconded it. After a very heated discussion, an amendment was moved by Campbell Guesen, J. P., seconded by Mr. Burnett, "That so outdoor relief be granted," which was carried by a majority of 5-30 voting for the amendment and 17 against.

Galway. A splendid victory has been achieved under the "Plan of Campaign" at Tyneah, near Loughrea. In November, the tenants, when served with notice to pay, asked what reductions would they get. The answer was that they would only get 10 per cent. The tenants demanded twenty, which being refused, they left in a body. They immediately adopted the "plan." After a period for reflection the landlord has ordered his agent to close with their offer. Who will say he is not wise in his generation?

A serious disturbance arose on the 27th of May, in the Aran Islands. A large force of police was proceeding a collector serving notices for payment of county cess. A crowd collected on North Island, determinedly faced the police, and three men at them. The police fired and injured several of them, and took one prisoner. Mr. Kelly, the collector, was much hurt with stones, as were also some of the policemen. Further resistance to this rate is expected.

Maye. A despatch, dated Westport, May 25th, says: "Within a few days John Jennings, the sheriff's officer, accompanied by his usual retinue of bailiffs, and a large force of police under the command of Captain Segrave, R. M., were engaged carrying out a number of evictions, principally on the estate of Colonel Clive, an absentee landlord residing in London, in the barony of Achill. Several Scotch families in all were evicted; one tenant was admitted as caretaker, owing to a member of the family being ill. No resistance was offered by the people. At the eviction on a small island called Inishbeg, four miles off Ballycroy, so poor were the people that they were unable to pay their rent, and the Scotch families in all were evicted; one tenant was admitted as caretaker, owing to a member of the family being ill. No resistance was offered by the people. 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KEEPS YOU COOL.

Balbriggan Underwear, - 5Jc. French Balbriggan do. - 75c. White & Col'd Cashmere do. 75c.

PETHICK & McDONALD 303 Richmond St.

C. M. B. A.

At the regular meeting of Branch No. 24, C. M. B. A., held on Monday, June 13th, the following resolutions were adopted:

Resolved, That this Branch, in the death of Bro. J. Kline, has lost an esteemed and true member, and society and social and warm-hearted friend, and his family a devoted and affectionate husband and father.

Resolved, That we tender our heartfelt sympathy to his bereaved family in this their hour of affliction.

Resolved, That the charter of the Branch be draped in mourning for thirty days in memory of our late Brother and that a copy of our resolutions be sent to the family of our late Brother and also published in the CATHOLIC RECORD and C. M. B. A. Monthly.

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CHRISTIAN BROTHERS' SCHOOL.

UNIT OF MR. BAILLARGE TO THE SCHOOL OF INDUSTRIES, GLACIS STREET.

To the Editor of the Quebec Chronicle.

Sir,—I lately visited the R. R. Friars' establishment on Glacis St., in relation to a water motor, of which I could not but be struck by the utility and ingenuity of an able man in the building—close, confined, dark and not well ventilated, where I discovered some thirty pupils at work under the intelligent guidance of Friar Hector, who with the help of some of his apprentices and with nothing but the remnants of some old sewing machines had managed to erect a water motor, a circular and hand saw and other machinery, for the tuition and intelligence of his little crew of future engineers and architects.

Some of the boys were engaged on locksmith's work, others at modelling and moulding; while others again were busy at work on architectural, engineering and mechanical designs. Some were copying from originals, others drawing from nature or from models placed before them; and the more difficult designs such as screws, projections of all kinds, perspective studies and complicated pieces of machinery were neatly and correctly drawn to scale and especially worthy of notice from being thoroughly and artistically shaded in a manner to give the most realistic effect.

And even to a tiny furnace is there for smelting, soldering and forging purposes and all this has been accomplished with no pecuniary aid of any kind from without.

There was much ado in the press about the last exhibition of our Provincial Schools of Art, and yet, apart from some three decorative paintings, but by fifteen year old pupils but by master hands from Montreal, none of the objects exposed, with the exception of those from the schools of Chicago, could have held their own against those of the Glacis School.

I suggested to the R. R. Brothers to expose or exhibit some of their pupils' work, so that the public may judge of the impartiality of my appreciation.

I was astonished and indignant at hearing that they had no pecuniary assistance whatever to enable them to develop an undertaking exclusively in the interests of our Canadian youth, so intelligent, so desirous of learning and being taught; when, as every one knows, Government grants some \$30,000 towards the maintenance of the Schools of Art in the Province, together with \$8,000 more, in round numbers, to the Polytechnic School of Montreal now under the powerful tutelage of the Law University.

I say this under no influence whatever and without any step having been taken by the Rev. Brothers or others to favor them against the Government institutions, but it must be admitted that the return is but trifling in view of the amount expended.

We must do justice and render honor where due, but without exaggerating the results obtained. Every one knows that on the opening of the schools each year, the hundreds of pupils who present themselves for tuition, but not one hundred of them remain for the last April session; and yet each school pays them in the inverse ratio of the number of pupils, some three to five dollars per lesson.

Not this not the thing, I believe. No teaching cannot compete with practical in the sciences, arts and industries, any more than it can in commercial, social and domestic education.

See the emoluments, the amount paid to the clerical professors at the Seminary, University, Friars' Schools; and the same thing holds in all other colleges. It is for the \$30 a year paid to the Rev. M. Lafamme that we could find a lay professor capable of teaching one-half, a quarter or even a tenth part of what that gentleman is capable of teaching and does teach every day to hundreds of pupils.

It is for the miserable pittance paid to Rev. Brother Hector, of the Glacis School, that a layman could be found to do as much, even if he were capable of so doing. It is assuredly easy to understand that dwelling under one roof, in a college, as with soldiers in barracks, reduces in every way the cost of living. It is astonishing that the 50 professors more or less of our schools of arts should not be able to compete in public tuition with the lesser number of the clericals.

Nothing is easier of apprehension. The layman, having to provide for his family, must keep house and therefore pay rent, tax and have to devote his office hours to his own sustenance, can only give lessons in the evening at the school of arts, while on the contrary, the priest, ecclesiastical or friar being relieved of all such cares and expenses, can devote his whole time to the tuition of his pupils.

Why should we not have as in Europe, in each great centre, as in Montreal, Quebec, Three Rivers, a central school where the aptitudes of pupils could find vent.

I have now for several years past nurtured this idea. I had a splendid locality laid out in my mind's eye for the Quebec School, I allude to the Arsenal barracks and grounds and they would assuredly have thus been put to much better use in ministering to the peaceful arts than in the destructive one of cartridge making for intestine warfare; but our governors did not understand this. Will they at least have the idea of establishing this indispensable school in the old military barracks between St. Louis and St. Genevieve streets, where, for some years past, our course of law have been sitting and which they are now about to vacate.

No one can deny the superiority of the commercial education afforded by the R. R. Brothers of this province. The large number of pupils they have prepared at Quebec for Surveying and Civil Engineering, the success they have obtained in every species of design on occasions of public competitions or exhibitions abroad as well as at home, designate them to public subgrants as the proper directors of such schools.

Apart from their inaccessible capacity, they are to be credited with some 40 years of gratuitous services for which

THE QUEBEC PUBLICS AND CLERGY SHOULD BE GRATULATED.

What would \$12,000 or 15,000 be, to pay any one hundred or a hundred and fifty young men of our city in the way of insuring their superiority in the battles to be fought in a new country like ours, in the domain of the Arts, Sciences and Industries.

And if it were necessary to help the Government in completing the amount required, why should not our Corporation and the more wealthy of our citizens, put their hands to the wheel. This would surely be money as well spent as that devoted to industrial exhibitions, public celebrations and the like, or in promoting an commercial, industrial or other enterprise.

We favor in many ways the establishment of foreign industries in Quebec by exempting them from taxes during 5, 10 or 20 years, as we have already done on many occasions. Shall we do less for the requirements of education than we do for our more material interests, and on the contrary does it not appear that our money would be more wisely expended in preparing our own people to exercise such industries, than in paying strangers to do so for us; since, if we are incapable of doing the thing ourselves, it is precisely because we have never been taught, as we should and would have been long ago by the endowment of an establishment capable of affording us the required instruction. C. BAILLARGE.

Quebec, June 15, 1887.

LOVE LETTERS AND GRIS OF "VICTORY" WERE RAISED ALONG THE ROUTE.

At Corwen intense excitement was created by the procession, which paraded the principal streets, the men shouting the loudest their voices, and the inhabitants turned out en masse to witness the extraordinary spectacle, many warmly applauding. After exhibiting the antiseptic and his assistant the procession moved to the market square, where a proclamation was announced instructing the residents to boycott the four hotels in the town where the buffets had been harbored. The procession then wended its way to the railway station amid tremendous cheering. Inspector Perry and the station-master met the crowd and begged that they would not besiege the platform. Three men were then elected to accompany Mr. Wong and his colleagues inside the station, to see them booked out of the district, and who on reaching the platform were allowed to change their coats. As the train steamed out of the station Mr. Wong to the astonishment and amusement of all present, cried from the carriage window, "I will be here again to look you up in a day or two." After the crowd had dispersed, a veterinary surgeon was dispatched to the scene of the coach accident, and finding the two horses exhausted through loss of blood, ordered that they should be shot.

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