

The Catholic Record.

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

VOL. 2.

LONDON, ONT., FRIDAY, OCT. 1, 1880.

NO. 103

REMOVAL!

WE have removed to our new store opposite Market Lane, and have the largest and most attractive stock of Cloths, Shirts, Scarfs, Underclothing, &c., in the City.

N. WILSON & CO.

ECCLESIASTICAL CALENDAR.

OCTOBER, 1880.
Sunday, 3—Twentyfourth after Pentecost. Solemnity of the Holy Rosary. Double Major.
Monday, 4—St. Francis of Assisi, Confessor. Double.
Tuesday, 5—St. Gallia, Widow. Double.
Wednesday, 6—St. Bruno, Confessor. Double.
Thursday, 7—St. Mark, Confessor and Pontiff. Double.
Friday, 8—St. Bridget of Sweden, Widow. Double.
Saturday, 9—St. Denis and Companions, Martyrs. Semi-Double.

Mater Dolorosa.

From her He passed; yet still with her
The endless thought of Him found rest;
A sad but sacred branch of myrrh
Forever folded in her breast.
A boreal winter void of light—
So seemed her widowed days forlorn:
She slept, but in her breast all night
Her heart lay waking till the morn.
Sad flowers on Calvary that grew—
Sad fruits that ripened from the Cross—
These were the only joys she knew:
Yet all but these she counted loss.
Love strong as Death! She lived through
That mystic life whose every breath
From Life's low harp-string amorously
Draws out the sweetened name of Death.
Love stronger far than Death or Life!
Thy martyrdom was o'er at last,
Her eyelids drooped; and without strife
To Him she loved her spirit passed.
AUBREY DE VERE.

CATHOLIC PRESS.

A PROTESTANT will argue all day, trying to prove that the Catholic belief in the infallibility of the Pope is all moonshine, but he seems to understand how a Methodist, Presbyterian or Universalist minister can be deposed for heresy, and he will not think about asking who is to be the judge of heresy. If the minister teaches what is not true, who is so infallible as to decide?—*Catholic Columbian.*

Not only does the priest offer up daily the sacrifice of the Mass for a special intention, but also for all who are of the faith in the land of the living, as well as for those who have departed in the sleep of peace and are not yet admitted to the joys of eternity. He asks blessings also especially for those who are present at the Mass. Why should we wonder, when we believe in the efficacy of the Sacrifice, that so few really relinquish their faith and die outside of the Church in which they were baptised?—*Catholic Columbian.*

The crowning of the Canadian poet, Louis Frechette, by the French Academy, is an honor which reflects credit both on the giver and receiver. Louis Frechette is only one of the many French Canadians who have enriched literature. Of these, people in the United States are amazingly ignorant. While every American who has a smattering of French nods or pretends to nod over the minor French authors, our Canadian brethren are strangely neglected. Frechette has earned his honors; and his poems deserve to be known, at least, by critics who write on American literature. It is somewhat of an assumption for citizens of the United States to monopolize the name "American."—*Brooklyn Review.*

In the International Sunday School lesson children are not taught that Lot's wife was turned into a pillar of salt. The enlightened Scriptural interpreters prefer to say that she was caught in a storm which "suffocated her, encrusted her, and possibly burned her to a cinder." But this is even more unsatisfactory to the child than the pillar of salt. Storms do not usually burn people. There must have been lightning. And how did the storm suffocate her? And with what did it encrust her after she had been burned to a cinder? The people who make the International Sunday School lesson do better explain all these things before attempting in their blind way to lead the blind. A Bible history by Fronde, with every possibility

elaborated, ought to be contracted for by the Bible societies.—*Brooklyn Review.*

The object of Catholic journals is self-evident. They are not expected to be the means of conveying to the multitude all the secular or worldly news, all the scandals, gossips and occurrences that fill up the unemployed time of those who exist only for what there is in life. They are expected to separate the good from the bad, and in presenting the news of the day, to be always subject to the dictates of the faith they advocate. It is an easy matter to give scandal, and of him to whom much is given, much shall be required. To sustain the dignity of our mission, we must be like Apostles carrying the truth to the farthest limits of the earth, and always aim at winning souls to God. The power of the press is great, and when wielded in the cause of truth and the propagation of the doctrines of eternal life, redounds to the credit and reward of those who direct and sustain it.—*Catholic Columbian.*

THERE is nothing in the world so contagious as small-pox and persecution. The former affects individuals, the latter public bodies. In France the Church, to which 99 out of every 100 of the inhabitants profess to belong, is just now the butt of all the great and small persecutors. There are no workhouses in France, and although the salaries or indemnities of the clergy—as they are more correctly called—have been cut down to ridiculously low figures, even this pittance seems too large to the persecutors; and yet it is the clergy more especially that has to relieve distress and destitution. In the Nord Department—the most populous of all the eighty-six, after the Seine Department, in which Paris is situated—an indemnity of £840 has hitherto been paid jointly to the Archbishop of Cambrai, his coadjutor and his grand vicars. Last week it was proposed in the Council-General to disallow this item, and only by a small majority—26 against 24.—*London Universe.*

The Rev. Samuel McKean, a Methodist minister with a livelier sense of decency than many of his brethren, declined to officiate at the recent marriage of another minister at Fort Edward. The reason he gave for this refusal was that the minister had a wife living whose temper was "incompatible"—this, of course, meant divorce. The question now arises who is to decide whether Methodism sanctions absolute divorce or not. Mr. McKean has the approval of a large number of Methodists, as also has the divorced minister. If the Board of Bishops sustain him in his refusal, the divorced brother can very truly say that the Board of Bishops is not infallible, and appeal to his own interpretation of the Bible. What can the Board of Bishops say to that? The divorced minister is not likely to take back his wife because the Board of Bishops will tell him that he is living in adultery, for what right has the Board to meddle in his affairs, particularly as he is within the letter of the law? It is only the Catholic Church that claims the right of refusing to Caesar what is due to God. Protestantism has never drawn any line between the laws made by men and those made by God. It has never disputed the right of the State to make and unmake marriages; and it is rather late for the Board of Bishops to make a new departure.—*Brooklyn Review.*

The visit of the Rev. Mr. Maconochie, the noted London Ritualist, to New York, renders some few remarks on Ritualism not inappropriate. The faults of Ritualism are radically the faults of Protestantism with its ridiculous rule of faith. We cannot wonder that the ship of Protestantism without any duly authorized pilot at the helm is tossed about by every wind of doctrine now raised high on the billows of Ritualism and again submerged in the ocean of unbelief. We do not exaggerate, as it is but too true that there are many who have been thus reduced from the most advanced Ritualism into blank infidelity. There is an absence of authority in Ritualism as well as in the lowest of Dissent. Private judgment exists among Ritualists on a more extended scale than among Dissenters. There is no guide, no

authority; it is all a matter of sentiment and feeling. Nothing comes from the parish church to the Chapel *Notre Dame de Bon Secours*, followed by an act of reparation,—the veneration of the Cross.
The Bishop subsequently obtained the desecrated crucifix with the intention of exposing it for public veneration in one of the churches of Quebec—his episcopal residence. His choice fell upon that of the Hospitaliers, and he accordingly wrote them in the following terms, March 2nd, 1744: "To our dearly beloved daughters in Our Lord, the Hospitaliers of Quebec: Last year you shared in the deep sorrow which filled every heart on hearing of the sacrilege committed in Montreal. You were also aware of the circular we issued to atone for the profanation offered to the August and Adorable Image of Our Lord on the Cross. We have obtained from the magistrature the desecrated crucifix in order to expose it in a particular manner to the veneration of the faithful. All zealously complied with our desires. We have sought a place wherein to deposit this precious treasure, the more sacred inasmuch as it was so basely profaned. Destined by your calling to succor in the person of the poor, the suffering members of Jesus Christ, to which holy occupation you devote yourselves so ardently, we have thought you will the more readily seek to repair the injury done the divine person of Jesus Christ through this image. It has been partially burned; may the flames of Divine Love which consume your hearts repair the insult thus offered. It has been used for superstitious purposes; do you make use of it as a shield to protect you from the attacks of the evil one? Heaven may even reward, in a special and visible manner, those who truly and really adore Jesus Christ through this image. We are aware that, at the time the sacrilege was committed—penetrated with a deep sorrow, you endeavored to appease the Divine Justice by due reparation and general communion. Persuaded that you still continue in these same sentiments we confide to your care as to loving spouses, this adorable crucifix, and ordain that you place it in your church, and that you name a day in the week for special adoration and general communion. This our present mandate shall be read in a chapter convened for that purpose and inscribed on your register, returned to us through M. l'Abbe Briand, Canon of our cathedral, to whose care we have confided the crucifix with the present mandate."
The Hospitaliers looked upon this choice of their community as a special honor conferred on them by the Bishop of Quebec. On the occasion of the reception of this crucifix it was carried processionaly to the choir, the nuns holding lighted tapers in their hands and singing hymns in honor of the cross. The adoration was made as on Good Friday; those who were present in the church asked to be allowed to venerate the cross after the nuns, which request was granted to them. It was afterwards placed in a golden carved heart, which had been approved of by the Bishop for this use.
On the 5th of March it was placed above the tabernacle, at the foot of the large painting over the altar and resting on the head of a cherub.
The Hospitaliers deem themselves most fortunate in this possessing this treasure, the sight of which ever animates them to succor the suffering members of Jesus Christ, and to repair by their affection, their piety and their homage the outrages offered Him through this holy image.
In a brief dated Rome, 15th Dec., 1782, a plenary indulgence was granted to all—nuns as well as laity—who, having fulfilled the ordinary conditions, would visit the Chapel of the Hotel Dieu the first Friday of March in each year. By an indult, dated 21st March, 1802, this indulgence was transferred to the first Friday of October, on which day, up to the present moment, the solemnity of the desecrated crucifix is celebrated by High Mass, Vespers, sermon, Benediction and acts of reparation.—*Histoire de l'Hotel-Dieu de Quebec, l'Abbe H. R. Caspary.*

So we are to have the "Passion Play" in New York. The most awful mystery that has ever been consummated is to be made a thing of irreverent jest and morbid curiosity. The believers in a pure faith—in Christ's divinity—cannot understand how the passion, life, sufferings and death of Jesus Christ are to be made subjects for dramatic exhibition and rude criticism. When we read on the play-bills the part of our *Saviour* will be taken by this or that actor, the *Blessed Virgin* by another, *St. Peter* by some one else, and so on, a feeling of religious awe and indignation seizes us, and we ask ourselves is Christianity fallen so low, and has the diabolical teachings of fools of the Ingersoll school taken such hold on the minds of the American people that they can countenance or tolerate such a mockery, such a stage travesty, of all that Christians hold dear and sacred? Looking at it from a theatrical standpoint, it may be a very good and paying business, but looking at it from a Christian standpoint, it is an outrage on our feelings and a burlesque on all that is sacred in the eyes of Christians.—*N. Y. Tablet.*

LE CRUCIFIX OUTRAGE.

Translated for the CATHOLIC RECORD.
On the morning of the 5th October, 1742, a large crowd of people might be seen on the public square in Montreal facing the parish church, to witness a punishment, the unusual feature of which recalled similar scenes of the middle ages. A soldier of the garrison of Montreal, named Havard de Beaufort, attended by the executioner, was kneeling before the principal door of the church, wearing nothing but a shirt, with head uncovered and a rope around his neck. In one hand he held a lighted wax torch, weighing about two pounds, and carrying on his back and chest a scroll on which were traced the words: "Desecrator of Holy Things." The sentence pronounced on him condemned him to make, in this place and in this posture, public reparation to God, to the King and to Justice, and to declare in a loud and intelligible tone of voice that he had rashly and wickedly outraged the Sacred Image of Jesus Christ and profaned the words of Holy Scripture in having made use of them for superstitious purposes, prognostications and divinations.
After having undergone this disgrace, he was to be dragged to the cross-roads of the town and there flogged by the executioner, and afterwards conducted to prison, there to await the departure of the vessel to convey him to France, where he was to undergo three years of hard labor on the King's galleys.
The crime which this miserable man thus expiated was committed in the house of one Charles Robidoux, of Montreal. The convict had taken a crucifix, and having previously anointed the extremities with a pretended magical substance, partially burned it, pronouncing the words of Holy Scripture with the intention of making predictions and of practicing witchcraft.
The news of this profanation soon spread abroad and aroused public indignation. Monsignore de Pontbriana, Bishop of Quebec, which diocese then included Montreal, hastened to give public manifestation to his sorrow by addressing a circular to the clergy and faithful of Montreal, inviting them to repair by penances and public prayers the outrage committed on the image of

Jesus Christ crucified, and ordained that a solemn procession be made from the parish church to the Chapel *Notre Dame de Bon Secours*, followed by an act of reparation,—the veneration of the Cross.
The Bishop subsequently obtained the desecrated crucifix with the intention of exposing it for public veneration in one of the churches of Quebec—his episcopal residence. His choice fell upon that of the Hospitaliers, and he accordingly wrote them in the following terms, March 2nd, 1744: "To our dearly beloved daughters in Our Lord, the Hospitaliers of Quebec: Last year you shared in the deep sorrow which filled every heart on hearing of the sacrilege committed in Montreal. You were also aware of the circular we issued to atone for the profanation offered to the August and Adorable Image of Our Lord on the Cross. We have obtained from the magistrature the desecrated crucifix in order to expose it in a particular manner to the veneration of the faithful. All zealously complied with our desires. We have sought a place wherein to deposit this precious treasure, the more sacred inasmuch as it was so basely profaned. Destined by your calling to succor in the person of the poor, the suffering members of Jesus Christ, to which holy occupation you devote yourselves so ardently, we have thought you will the more readily seek to repair the injury done the divine person of Jesus Christ through this image. It has been partially burned; may the flames of Divine Love which consume your hearts repair the insult thus offered. It has been used for superstitious purposes; do you make use of it as a shield to protect you from the attacks of the evil one? Heaven may even reward, in a special and visible manner, those who truly and really adore Jesus Christ through this image. We are aware that, at the time the sacrilege was committed—penetrated with a deep sorrow, you endeavored to appease the Divine Justice by due reparation and general communion. Persuaded that you still continue in these same sentiments we confide to your care as to loving spouses, this adorable crucifix, and ordain that you place it in your church, and that you name a day in the week for special adoration and general communion. This our present mandate shall be read in a chapter convened for that purpose and inscribed on your register, returned to us through M. l'Abbe Briand, Canon of our cathedral, to whose care we have confided the crucifix with the present mandate."
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BASE BALL.—In Ottawa College they must have some students who are remarkably fine base ball players. In a recent contest between the first and second nines twelve innings were played, the score being 7 to 6 in favor of the second nine. In its every detail the game was marked by most brilliant play, clearly evidencing a knowledge of base ball in its minutest technicalities.

C. M. B. A. NOTES.

PROPOSED AMENDMENTS TO BRANCH CONSTITUTIONS.

The following proposed amendments were referred by the last convention of the Supreme Council, to branches, to vote thereon, and thereby instruct their representatives to each Grand Council how to vote thereon at its next session in 1881:

1st. Resolved, that the branches have the power to use the surplus accruing from the beneficiary fund in their Treasuries in such a manner as they deem fit.
This amends section 1 beneficiary article, so as to allow branches to vote the surplus accruing after paying death call assessments, to the payment of ordinary expenses or any purpose the branch may desire to use it for.

2nd. Resolved, that article 4, section 1, be amended by striking out all after the words "district deputy." The words struck out are: "but such meetings shall not be on a Sunday or Holiday." The amendment would allow of holding branch meetings on Sunday and Holidays, and also allow Chancellors and District Deputies to organize branches on Sundays and Holidays.

3rd. Resolved, that the constitution be so changed as to allow branches to charge such proposition fees as they may deem fit; provided, that in no case the amount shall be less than \$3.
This amendment would allow each branch to fix the rate of the entrance fee to its applicants, at any sum not less than \$3, but without any other limit as to age or amount up to 50 years of age.

4th. Resolved, that section 1, article 26, be so amended that by-laws framed by branches for their government be submitted to their Grand Councils instead of to the Supreme Council.

This amendment alters section 1, article 26, by substituting the Grand Council for the Supreme Council; relieving the Supreme President and officers from the supervision of all such by-laws; and dividing such work among the several Grand Councils.

5th. Resolved, that the Financial Secretary shall not receive any beneficiary money after the expiration of twenty days from notice of assessment, unless such beneficiary is tendered in open branch meeting. This is a new addition to section 3, beneficiary article, expressly forbidding the Financial Secretary from receiving any beneficiary payments after the allotted twenty days have expired, at any time or anywhere except at a regular meeting of the branch during a session, where by a vote of the branch any delinquent member could be refused the privilege of paying up. The Financial Secretary would have no right to receive it before or after the open session of the branch.

6th. Resolved, that any person eligible to membership in the association wishing to secure a policy of \$1,000, can do so by paying half beneficiary rates. The membership fees and monthly dues to be the same as on a full rate policy.
This amends section 6, beneficiary article, and would create two classes of insured—a \$2,000 class, and a \$1,000 class, the latter class paying only half the death call interest of \$1.10, all other payments being exactly alike in both classes.

7th. Resolved, that the ten cents on the regular beneficiary assessment be stricken out, so that the assessment shall be one dollar.

This amends sections 1 and 3, beneficiary article, striking out the words "ten cents," whenever they occur. Each payment on assessment would then be an even dollar.
8th. Resolved, that section 9, beneficiary article, be amended so as to read as follows: The Beneficiary Fund on the death of a member in good standing, shall be, on or before 60 days after due notice of death as heretofore provided, be paid to the person or persons entitled to the same.
This is a substitute for the section as it stands; and is intended to give more time in which to obtain the necessary documents, proofs, etc., requisite for paying each beneficiary of \$2,000. It having been found from experience that thirty days is frequently too short a space of time, this amendment is necessary to protect the C. M. B. A. from the risk of unnecessary legal prosecution in cases where payment cannot be made within the thirty days.

9th. Resolved, that two new sections be added to the beneficiary article; to be known as sections 14 and 15, as follows: Section 14. Any member in good standing may apply to the Supreme Recorder for a Beneficiary certificate, by making application through the Recording Secretary of his branch, or Grand Council.
Section 15.—A member may at any time change, alter or amend his beneficiary certificate, by surrendering the certificate, and applying in due form for a new one.

These new sections provide members with the means of changing the name of the person in the Beneficiary certificate to whom they desire the \$2,000 should be paid, at any time whenever it might be necessary to do so, by giving up the original Beneficiary certificate, and paying ten cents for a new one, which may then be had in the same manner as the original one was obtained.
The remaining amendments relate to the Supreme and Grand Council Constitutions, and will be dealt with by the Grand Councils.

To the members of the C. M. B. A.—You are hereby officially notified of the death of the following named brother, who was at the time of his death in good standing and entitled to all the benefits of the Association—Death No. 18, assessment No. 11, Anthony Maurer, of Branch No. 1, Titusville, Pa., died on the 17th day of

July, 1880, aged 34 years, cause of death, accidental drowning, admitted to membership Aug. 7th, 1877. One assessment required. Be prompt in remitting.
S. R. BROWN,
Grand Recorder.

URSULINE MONASTERY, QUEBEC.

VISIT OF HIS EXCELLENCY THE GOVERNOR GENERAL.

His Excellency having, at the end of last week, expressed a desire to again visit this venerable and well-known institution of learning—the "oldest daughter of education in North America"—with some friends, previous to his departure from the city, it was arranged that he should do so on Monday last. Accordingly at one o'clock in the afternoon, His Excellency, attended by Captain Clatter, A. D. C., and accompanied by the following ladies and gentlemen, arrived at the Monastery, where they were received in the grand parlor by Rev. Monsignor Chazant, V. G., Domestic Prelate to the Pope, Rev. Gen. LeMoine, Chaplain of the Monastery, Rev. P. Lagace, Principal Laval Normal School, Rev. E. Bouneau, Chaplain Sisters of Charity, Rev. Dr. Bias and Rev. E. L. Maloin, of the Seminary, and Rev. F. X. Plamondon, Chaplain of St. John's Church, Mr. and Mrs. Albert Bierstadt, Mrs. C. C. Hall, Mrs. Okill Stuart, Mrs. Judge Andrew Stuart, Mrs. Jean Langlois, and Mrs. J. G. Bosse.

Mr. and Mrs. W. A. Murray, Toronto, Mrs. J. H. Baldwin, of Island Pond, Sister of Rev'd. Mother St. Croix, mistress of novices and of the late Rev. Father Holmes, of Charleston, S. C., Sister of Rev'd. Mother St. Ignatius, were also visitors by a special privilege.

The party having entered the cloistered portion of the building, they were conducted by Rev'd. Mother St. Catherine, Superioress, to the reception hall, which was handsomely decorated and where the young ladies were assembled. An instrumental and vocal entertainment was then given, which included songs in both languages. To an address of thanks for his kind attendance and his thoughtful towards their Alma Mater, His Excellency responded in English, as follows:—

REVEREND SISTERS AND YOUNG LADIES:—I have given myself the pleasure of visiting once more your convent, to bid you good-by (*adieu conge*) before my departure, that I may give news of you to the Princess, who often speaks of you. I profit by this occasion to introduce to you some American friends, and am happy to enable them to visit a venerable institution of which Canada is justly proud. Although I shall not see you again this year, I shall be frequently reminded of you, for I everywhere meet with ladies who owe their education to the gentle care and guidance of the good Sisters of the Ursuline Convent, ladies who fill their station in life nobly, and who, in consequence of the lessons here received, allow not a single day, nor even a single hour, to pass without some act of usefulness. I feel sure that the young ladies I am addressing will, in future years, act in accordance with the lessons here received, and become useful members of society.

His Excellency and the others of the party were then shown through the principal portions of the building, and on reaching the Community Hall, he was requested to sign the visitor's book, with which he kindly complied, as did all the others. It was pointed out to him that the table on which the book was placed was the same one used by General Murray, when Acting Governor of the Province, on many occasions when issuing the necessary orders after the capitulation in 1759; and that the room was the same one occupied by the wounded British officers on the same occasion, doubtless including relatives of His Excellency amongst the Scotch regiments, whilst the British soldiers occupied the other apartment which had been devoted to the pupils before the siege.

His Excellency throughout his visit exhibited the deepest interest in the institution; his many kind remarks and enquiries have left a most flattering impression on the Rev'd. Mother Superioress, and he took his departure after about an hour, again expressing the pleasure he felt in his visit.

A remarkable circumstance was the presence of three individuals amongst the visitors, from different localities, and wholly unacquainted, but all converts to Holy Church.

It is gratifying to be able to add that the Rev'd. Ursuline ladies are receiving that encouragement which they so richly deserve, judging by the number of pupils who are every day entering the establishment from far and near.

MURDER NEAR STRATFORD.

Particulars of a horrible murder have reached us from Stratford, Thomas Keelin, a farmer 73 years of age, and his son John, were in the above town on Monday, and on coming home both indulged freely in drinking. It is alleged that the son hit his father, from the effects of which he died. The evidence of Thomas Keelin, a younger son of deceased, would go to show that this is the case, while John claims that death resulted from his father falling out of the wagon. The coroner's inquest is now proceeding.

John Wrigley has been appointed engineer at the Waterworks pumping house, at a salary of \$600 per annum.

We are pleased to see our esteemed friend, Mr. Charles Chapman, is in the city again, after an absence of a few months on a trip to the old country.

Address to Sleep.

The beautiful Gate of Sleep is barred! Oh, angel within! The panels of pearl with diamonds starred!

FATHER BURKE.

THE GREAT DOMINICAN PREACHES IN LIVERPOOL.

Father Thomas Burke, the great Dominican orator, preached on Sunday morning and evening at St. Joseph's Church, Grosvenor Street, Liverpool, in aid of the debt fund, which amounts to £10,000.

And a certain Scribe came and said to him: Master, I will follow thee whithersoever thou shalt go. And Jesus said to him: The foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay his head.

The reverend preacher began by explaining that he had chosen those words for his text because he did not intend to say that he had come there that day to plead, and that they were assembled to listen to his pleading, in order that they might aid and assist the clergy attached to the Church of St. Joseph, to enable them to lessen the enormous pressure of debt that might be able to help to free them from the constant anxiety which it naturally and necessarily brought with it, and that they might enable their Divine Lord to dwell upon an altar and in a house which He might call His own.

THE MEMORIES OF THOSE WHO WERE NEAR AND DEAR TO THEM, and who were perhaps rudely taken away, leaving a void and a blank in their aching hearts, came upon them, if they had not our Saviour to console them and to sanctify their sorrows.

THE APPARITIONS AT LIMERICK. EVIDENCE OF THE WITNESSES. The Limerick correspondent of the Weekly News writes, under the date of 29th August, as follows:

The pure devotion of those who still continue to visit the Mount by day and by night, morning and evening, has been, and is being, rewarded by heavenly manifestations. There must be truth in the statements of those persons, among whom are many of the educated and respectable classes, well knowing the responsibility before God of making such affirmations devoid of truth.

THE REMAINS OF IRELAND'S CHURCHES. There were. The palaces of the earthly monarchs had been completely swept away, but the palaces of the King of Heaven were so rooted in the soil that out of the soil no powerful persecutor was ever able to remove them.

that they should build seven churches within sound and sight of each other, where the solitaries and monks could pass from one to the other to commemorate the life and death and passion of their Lord; and these groups of seven churches were to be found in all parts of the country.

UNDER THE WILD WINTRY SKY, was the Holy Sacrifice offered, and the people came to pay homage to Christ. And never, even in the days of the seven churches, was the Saviour more magnificently housed in Ireland than the day when the only tabernacle, the only altar in the country, was the heart of the people.

THE BEST PREACHER. of—no matter what His chattering hand might have laid upon them in His inscrutable wisdom, in the shape of trials and crosses—notwithstanding the scoff and the jeer of the stranger at their incomprehensible ways and their strange faith—a faith which was after all the oldest in the world.

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evidence has been published, and I reproduce it here:

DEPOSITIONS OF THE WITNESSES. I may preface the evidence by stating that the letters "E. M." signify Enfant de Marie—children who are conspicuous for their truthful, religious and scrupulous observance of duty, and who are decorated with medals and ribbons.

MINNIE CONSIDINE, E. M., aged 14 1/2 years, says: "She was in playground on the 15th; thunder and lightning prevailed; no rain; got frightened; nearly all the children were about also; knelt down and said the litany; got up and was singing hymns; the thunder was all the time; saw a dark, dark cloud—it became bright; saw the Blessed Virgin come out of the cloud; all in white, blue sash, a rosary in right hand and Infant Jesus on the left arm; saw the apparition for a few moments; the vision had a crown of gold on her head; her hair was down about her shoulders; I made no exclamation; said nothing; felt very excited at first; did not call the other children; did not see the countenance of the Blessed Virgin; the other children knelt down and said prayers."

MARY HALLANAN, aged 14 years: "Saw the Blessed Virgin, came out of dark, dark clouds; blue sash, a rosary in her right hand and Infant Jesus on her left arm; saw the apparition for a few minutes; the vision lasted about a few minutes; there was thunder and lightning at the time."

BRIGID SARAH RYAN, E. M., (Limerick), aged 14 years: "Saw the Blessed Virgin on Sunday; the chalice went into clouds, and the host remained out, and got into a posture of fright; saw the apparition of the Virgin; she was in white, blue sash, a rosary in her right hand and Infant Jesus on her left arm; saw the apparition for a few minutes; the vision lasted about a few minutes; there was thunder and lightning at the time."

ANNE DUNNE, E. M., aged 13 1/2 years: "On Tuesday evening, the 17th, I saw an apparition of the Blessed Virgin; the figure was in the sky all in white; the apparition was fine about 4.45 p. m.; she wore no sash or rosary; nor had she the Infant in her arms; she was standing in a grotto with all red roses about her, her hands expanded; saw the figure as it disappeared in the clouds; one of the children named Polly Quinn saw her at the same time; she was with me; we were all kneeling down at the Rosary in the playground; two other children—named Bridget Griffin and Agnes Kirly—saw the figure going into the clouds and disappearing; we were frightened."

A POSITIVE FACT.—It is now established beyond controversy that Dr. Fowler's Extract of Wild Strawberry is the most perfect cure for forms of bowel complaints, including cholera morbus, dysentery, colic, cholera infantum, nausea, canker of the stomach and bowels, piles, etc.

BRUROCK BLOOD BITTERS cures scrofula, erysipelas, salt rheum, piles, and all humors of the blood. Cures dyspepsia, liver complaint, biliousness, constipation, dropsy, kidney complaints, headache, nervousness, female weakness, and general debility.

MANIFESTATIONS AT BALLYRAGGETT.

WONDERFUL SCENES—THE VIRGIN AND ANGELS. The Kilkenny Journal of September 1st devoted two columns to a wonderful apparition of the Blessed Virgin which is alleged to manifest itself at the church of Ballyraggett, County Kilkenny.

On Wednesday night, September 1st, 1880, about half-past eight, in company with my brother and his wife, I went up to the parish church to offer up our prayers, as is our usual custom for the last three weeks. When we arrived outside the church the people were praying very frequently, and from the loud and excited tone in which their prayers were recited we concluded that they beheld something extraordinary.

APPEARED THE HEAD OF AN ANGEL. The Virgin and Child appeared in white robes, which reached almost, but did not entirely cover, the feet. On the Virgin's left arm the Infant Saviour rested, and both the Virgin and Child were facing towards the people.

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A HEROIC PRIEST.

RUSHING INTO A BURNING HOUSE TO BRING AUSTRALIAN BUSHRANGERS TO PENANCE. From the Sydney N. S. W. Express. Through the courtesy of Father Gibeon, who is at present in Sydney, we are enabled to give our readers some particulars that have not hitherto been published regarding the closing scenes of the Glenrowan tragedy.

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MENTALLY COMMENDING HIMSELF TO GOD, and praying that if he fell his sins would be forgiven, he marched boldly forward, his only object being to give the wretched inmates of the blazing ruin an opportunity of dying penitent.

THE PASSAGE AND THE WHOLE OF THE ROOM was so enveloped in flames, that Father Gibeon did not then venture to pass through, but sought in another direction to go to the men.

AS IF TO FIRE AT THE DEAD BODY. The passage and the whole of the room was so enveloped in flames, that Father Gibeon did not then venture to pass through, but sought in another direction to go to the men.

DRUNKEN STUFF. How many children and women are slowly and surely dying, or rather being killed by excessive drinking, or the daily use of some drug or drunken stuff called medicine, that no one knows what it is made of, who can easily be cured and saved by Hop Bitters, made of Hops, Buchu, Mandrake, Dandelion, &c., which is so pure, simple and harmless that the most frail women, weakest invalid or smallest child can trust in them.

WHEN THE HOUSE WAS SEEN TO BE FAIRLY ON FIRE. A volley was fired into the place by the police, Father Gibeon then felt that the

outlaws must inevitably die within a few minutes, either by being burnt inside the house or being shot down as they came out. He felt that there was no trace or no terms for the doomed men. Besides he had already been informed by the men who had been released from the besieged house that there was one of their party, an old man named Cherry, nearly wounded, and unable to drag himself out from the flames.

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TO CORRESPONDENTS.
All matters intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

THOS. COFFEY,
Publisher and Proprietor.
LETTER FROM HIS LORDSHIP BISHOP WALSH.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the Catholic Record, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests.

Yours very sincerely,
JOHN WALSH,
Bishop of London.

Catholic Record.

LONDON, FRIDAY, OCT. 1, 1880.

THE FALL OF DE FREYCINET.

The resignation of the French Premier, M. de Freycinet, is the beginning of a new epoch in French Republicanism. Gambetta has given much time and a great deal of attention to the aggrandizement of his own power in the State. He has thus far admirably succeeded, and M. Grevy, the nominal President of the Republic, is as much his creature as the head of the new administration must be.

ernment. It is impossible that he should overlook the multitudinous evils certain to result from measures adopted to promote the cause of anarchy and social disorder. Yet, forgetting his manifest duty to the State and to society, he raised no voice of warning and placed no veto on the action of the men who seem bent on accomplishing the ruin of France by promoting the interests of revolution.

THE TURKISH MUDDLE.

The Turkish Government is taking a just view of the naval demonstration at Duleigno, and will cede neither that place to the Montenegro, nor abandon the portions of Thessaly and Epirus accorded by the Berlin Treaty to Greece.

dizement of Russia towards the Bosphorus, and the resuscitation of the Byzantine Empire of old, with a policy and a purpose hostile to British interests in the East. We know not what the future may have in store for Britain or for Russia, but this we firmly believe, that many years cannot pass away till Constantinople will become the metropolis of a great empire.

THE CRISIS IN FRANCE.

The selection of M. Jules Ferry, author of the now celebrated article seven, as Premier of the new Cabinet, betrays the handiwork of Gambetta. M. de Freycinet was not unscrupulous enough to further the interests of the party of aggressive infidelity to the extent demanded by the dictator, and was therefore obliged to step down and bid adieu to official life.

feel assured that the Montaubain speech which drew upon M. de Freycinet the ire of Gambetta was largely inspired in its moderation by the far-seeing President of the Republic. The withdrawal of the late Premier must therefore have been to him a source of deep and lively regret.

THE SPANISH INFANTA.

The birth of the Spanish Infanta has given much apparent satisfaction to the friends of monarchy in Europe. The birth of a Prince would, no doubt, have proved more pleasing to King Alfonso, and to the Spanish nation.

of the domain of a Ferdinand, an Isabella and a Philip. Spain is, we believe, destined to play an important part in European politics.

THE IRISH LEADER.

When the Irish members of the House of Commons elected, at the beginning of the last session, Charles Stuart Parnell as their leader, many were disposed to doubt the wisdom of their choice.

THE PUBLIC SCHOOLS.

Mr. R. G. White, who has already changed the public schools of the United States with failing in their mission, has been called upon to furnish proofs of his charge.

less for any good. For they have one purpose to which they adhere with notable tenacity, and that is to get as much money and pleasure as they can, and to do no work if they can possibly avoid it.

Another case is like unto this. It is that of a young woman, of perhaps not so fine and delicate a nature as the others, but still a good, sensible girl, respected and liked by all who knew her.

Now, are these children made what they are by the public school? Yes, in a certain sense they are. Of course, it need not be said that the mere learning of anything that is taught in public schools could have a bad effect.

and of mental training that public schools were designed; it is for children only that they are rightly supported by the taxation of the whole community, and yet it is in regard to them that our public school system fails utterly.

I am asked if I would teach children to read, write and cipher, and sew, and then send them out of school to learn no more. Certainly, I would teach them nothing more in the way of book learning (not the most admirable possession in the world) at the compulsory expense of their neighbors.

EDITORIAL NOTES.

The Free Press of this city says the Advertiser is the biggest liar in the Dominion. The Advertiser unhesitatingly characterizes its neighbor as the biggest fool in the Dominion.

Colonel Robert Ingersoll may be set down as the champion infidel of the United States. But the Colonel is very inconsistent indeed. He claims that every man has a perfect right to think for himself, yet, at a recent meeting of his followers in Chicago, he wanted to force his particular views on the gentlemen present, and resigned because they did not see fit to adopt them.

The French infidels are beginning to be afraid of their scheme of suppression of the religious orders. The government, it is said, have now determined that the expulsion of the Jesuits and other religious will be gradually carried out.

Switzerland is just now basking in the sunshine of a little nineteenth century enlightenment and progress. They have divorce laws in that country, and thoughtful people are beginning to feel uneasy in consequence of the facility afforded man and wife to separate and marry again.

The letters of instruction issued by the government to the Irish Constabulary authorize them to send in the names of all persons found obstructing legal processes, preventing sales of farm produce, preventing sale and transfer of land, and otherwise deterring owners in the enjoyment of their legal rights.

In a recent lecture on Ireland, Mr. James Ralpath made the following reference to a noble lord who found it necessary to oppose the Compensation Bill: "The Marquis of Lansdowne spoke in the House of Lords of the Irish landlords as a class who had spent fortunes, lives and energies in endeavoring to ameliorate the condition of their country and set an example of order and industry within it."

then? Last Christmas a tenant named Dennis Downing got the marquis to visit his rickety cabin, and pointed to his naked children and begged for mercy. "With a cold, unmanly sneer," to use the published words of a local writer, the noble marquis told the starving peasant that he was not responsible for his large family and refused to have pity on him.

Mr. J. Bryan Purcell, an Episcopalian, writing to the Baltimore Church News concerning the supremacy of the Holy See, says in conclusion: "Though we may say 'universal' to Rome's great claim of universal sovereignty, temporal and spiritual jure divino, still she is the apostolic chair, and the only one in the West. She has stood forth as the champion of popular rights, as the custodian of the faith once delivered to the saints and the promoter of civilization.

The demonstration continued with a series of games and sports in Dundrum grounds in the afternoon, and a grand exhibition of fireworks in the evening. Their torchlight procession was the most startling feature in the Firemen's programme. It extended from the Gore to the Park at Dundrum, and was participated in by the same companies and musical organizations as during the day.

HAMILTON LETTER. ECCLESIASTICAL FAIR NOTES—THE GOVERNOR GENERAL—THE FIREMEN'S DISPLAY—WHERE DUTY CALLS WE FLY TO SAVE—BREVITIES.

A solemn anniversary Requiem Mass was celebrated in St. Mary's Cathedral on Monday morning last for the late Bishop of Hamilton, Right Rev. John Farrell.

The Provincial Exhibition which opened on Monday, in the Crystal Palace premises, did not attract much attention in the early part of the week, the Committee and the Judges having had their hands full in arranging, classifying and making the awards.

The display of agricultural implements runs to the other extreme. They are here in every variety and style, with the latest improvements, and in the greatest quantities. The threshing machines and combined reapers and binders are the most numerous.

The Crystal Palace building is an immense variety store. Samples of fancy and useful articles in the way of dry goods, groceries, wearing apparel, drugs and medicines, roots, vegetables, fruit of all kinds, etc., are here in great abundance.

As before remarked, the attendance of visitors at the grounds since Thursday, the 23rd, has been very large. It was greatest on Friday, when the presence of the Governor-General and the firemen's demonstration swelled the concourse to more than 20,000 persons.

The most interesting feature connected with the fair in the estimation of the public was the visit of the Governor-General. A nineteen gun salute announced his arrival about noon on Friday, and a large committee of citizens with a handsome address welcomed him at the G. W. R. station.

ASHFIELD LETTER. The parish of Ashfield is situated in the North-western portion of the county of Huron. It consists of one hundred and sixty families, a great majority of which are in independent circumstances.

Our Sunday schools, which are marvels of success, reflect great credit on our good pastor Father Beausang, whose noble efforts in the cause of religion have been in every respect crowned with such eminent success.

The Firemen's demonstration on Friday was good. One thousand gaily uniformed men in line, with their engine reels and banners, braced the streets to the music of a score of brass bands, made an interesting professional display.

Another of the remarkable days in the History of Catholicity in Sarnia has drawn to a close. We have been cheered by the presence of our beloved and indefatigable Bishop, His Lordship Rt. Rev. John Walsh, who, after Solemn High Mass, of which the Rev. Dean Murphy, of Irlishton, was celebrant, assisted by Rev. Father Feron, of the Holy Sacrament of Confirmation to forty-two boys and fifty-four girls.

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GOLDWIN SMITH. Sir,—I thank you for your protest against the display of ignorance and prejudice against the Catholic Church and her priests, at the Ontario teacher's conventions.

Professor Goldwin Smith ought to be ashamed of himself. Let him read the admirable discourse of the Honorable John A. Macdonald, G. R., minister of education for the Province of Quebec, on the 26th of June, 1880, and published in the Journal de L'Education.

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QUEBEC LETTER. In my last I promised to give the particulars of an episode in Canadian history which could not fail to interest your readers. I send you, accordingly, an account of the circumstances surrounding the crucifixion outrage or "desecrated crucifix," translated from the Abbé Casgrain's history of the Hotel Dieu, and I have no hesitation in directing attention to it.

Our Lady of Sorrows, or the Transifixion, (Lake St. 35) was celebrated. The sermon was preached by Rev. Father Flevez, C.S.S. R., of St. Anne's. His Grace the Archbishop occupied the throne. The musical portion of the service was, as usual, given by the Schola Cantorum in the organ loft.

On Saturday morning in the Basilica, as announced in my last, His Grace the Archbishop promoted to the order of Sub-deacon all the gentlemen then named, and on Sunday morning he further promoted those of them who belong to the Arch-diocese to Deaconship. On Saturday morning, also in the Basilica, he admitted the Vicariate Apostolic, of Nebraska. On the same day, in the private chapel of the Palace, he tonsured Messrs. Elteau, Bernier, Lenny, of the Archdiocese; John Carson, of the Diocese of St. John, N. B., and Lachlan McPherson, of the diocese of Antigonish, N. S.

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Sequin, a Catholic clergyman in Canada, who is probably ready to get married, has written to Bishop Fabre, announcing his conversion to Protestantism. "There was some point in the wish expressed by a Protestant gentleman once,—that, 'when the Pope undertook to weed his garden he wouldn't throw them over our wall.'"

The Christian Brothers are about to erect a new schoolhouse on a lot of ground in St. Joseph's street, St. Roch's, given them by the churchwardens of that parish, the present one in Desfosses street having become altogether too small. A residence will also be erected, which will accommodate the brothers being obliged to go to the house in Upper town for their meals.

Governor Robitaille paid a visit to his natal parish, Varrennes, near Montreal, on Sunday, for the first time in twenty-two years. He attended Mass in the parish church, after which an address was presented to him by Mr. Masse, M. P., on behalf of the parishioners. On the way to Montreal he stopped at Boucherville, where an ovation was also given him.

Early in the summer, a "pastoral letter" was issued, signed by all the Clergy of England clergyman in the city, addressed to the mariners visiting the port, urging the necessity of observing the Sunday and giving the hours of service in their respective churches. "As," they say, "this pastoral letter will reach the eyes of many who do not belong to the Church of England," they append a list of the services in all the places of worship of the different sects, and, also, in the Catholic churches.

Monsieur Martin, formerly and for many years the well known verger of the French Cathedral (Basilica), died last week at his residence, St. Saviour. He was an original character in his way, and some droll stories are told of him. He never felt as comfortable after the Irish Catholics got the privilege of Registers of baptisms, etc., in St. Patrick's, as he felt his perquisites naturally affected; he soon thereafter applied for an increase of salary, and finally resigned. He and his snuff-box were great favorites with the Irish.

The oldest parties in the hotel business in this city declare that they have never seen so fine a season in Quebec as the present for summer travel, and never saw it continue as this year so late into the present month. Amongst the banns of marriage published in St. Patrick's on Sunday were three in which Irish and French Canadian Catholics are the contracting parties. There is a rising young barrister of this city, Mr. L. Stafford, Jr., son of Mr. L. Stafford, Dominion Immigration Agent at this port, who was married on Wednesday to the daughter of the late Mr. J. B. Martel.

A fine watch and chain, which had been stolen, were left a day or two ago by a penitent thief on the gallery of the St. Roch's Presbytery, together with an explanatory note; pity he did not have a personal interview with one of the zealous Priests.

Messrs. Tasse, Bourbeau and Tilton, the members of the Commission appointed to inquire into the working of the civil service, arrived here on Saturday. Some of the French city papers are making a heavy onslaught on Mr. Collector Dunscomb. The courses at Laval University open on the 25th proximo. We have our newspaper called La Croix-Ardent, edited by Mr. James Smith, formerly of New Brunswick, I believe. It is published in the interests of education, and it is announced that a portion of its revenue will be forwarded to His Holiness the Pope and the Holy See, and never will be devoted to the sale in purgatory.

Rev. Mr. Labrosse of the University leaves for Europe to-morrow. The annual retreat of the pupils of the Ursuline Convent commenced on Wednesday. Rev. Fathers Lapointe, S. J., and Krieger, C. S.S. R., are the preachers, in French and English, respectively. The popular ex-M. P. P. for Megantic Co., Mr. Andrew Kennedy, has arrived in town on route for his home. He has spent over a year in Arkansas, Texas and other parts of the West, whether he went to try the effects of the sulphur springs, and his friends are happy to see his health quite restored. Ad valde sanus.

Mr. James J. Skellington, of this city has been appointed Inspector of the Bank of Commerce in Sarnia, and will enter upon his duties at once.

Mr. Margaret Finn, mother of Mr. Timothy J. Finn, printer, of Detroit, died on Thursday morning, aged 76. Mrs. Finn lived in London for many years.

There is at present in Ottawa, on a visit to his mother, a man named Ryan, who left that city twelve years ago a penniless boy, but is now worth over six millions. He made his money in mining in Utah.

At Onclup, B. McMahon, brakeman on the G. T. R., was caught between two freight cars while coupling, and had his collar bone broken, besides being otherwise severely injured.

At St. Michael's Cathedral on the 22nd, a very large assemblage witnessed the marriage of Mr. G. P. Eliot, of the Receiver-General's office, and Miss Annie Crawford, youngest daughter of the late Lieutenant-Governor Crawford. The ceremony was performed by His Grace Archbishop Lynch, assisted by the Right Rev. Bishop O'Mahoney and the Very Rev. Dean Froulx.

A shocking accident occurred in Woodstock on the 22nd, whereby a hunkman of the Canadian Southern Railway met his death. The name of the unfortunate young man was Isaac C. Smevor, who belonged to the town of Smevor. While attending to his duties his foot caught in the guard rail, and before he could extricate it the train passed over him, severing his leg close to the body, and otherwise mangleing him in a fearful manner.

The Western Fair will open in this city for a week on the 4th of October. It promises to surpass the shows held in Toronto and Hamilton, "Canada's Great Fair" in the former place, and the much-pampered "Provincial" in the latter. Mr. McBrade, the energetic secretary of the Western, is busily employed taking entries, and there are, as we said, abundant proofs up to the present, that the show will surpass any yet held in Ontario.

