The Catholic



"CHRISTIANDS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CERISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

VOL. 6.

FOR THE WEEK ENDING SATURDAY, MAY 31, 1884.

NO. 294

CLERICAL.

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

N. Wilson & Co.,

Correspondence of the Record. TRIAL OF THE RIOTERS AT ST. THOMAS.

St. Thomas, May 26, 1884.
The Irish emigrant rioters have been tried here this week. Some have been tried here this week. Some have been acquitted honourably and others found guilty and "sent down." People living at a distance fancied, when they heard of these riots, that at least one hundred Irish emigrants took part in them, and at least as many, if not a larger, number of Italian navies. The fancied hundred has dwindled down to four Irish bona fide emigrants, one Scotchman, Edward. fide emigrants, one Scotchman, Edward McFadden, born in Glasgow; one man named White, born in Pennsylvania, one pensioner named O'Brien, born in Ireland, having served 21 years in defense of Her Majesty's crown and honour, and one Baker, who came here a few months ago. Three Irish emigrants were acquitted, as they did not participate in the riot, but were merely lookers-on like others who were not Irish, and consequently were not arrested, However "give a dog a bad name, and it will kill him." Those poor emigrants who were forced to leave their homes by the ocean in Galway, and who, through centuries of mismanagement and bad government and semi-starvation, are brought down to a very low level in the scale of civilization_are considered capable of committing any and every crime—have this time been made the catspaw of others, and because a few of them were actually dragged into the riot, the odium and obloquy falls upon the whole body of obloquy falls upon the whole body of Irish emigrants. A special commission was granted by the Mowat Government to adjudicate upon the rioters. The proceedings opened in the court house on last Monday, Mr. Justice Galt presiding, Mr. Colin McDougal, ex M. P., acting as counsel. Mr. D. J. Donahue, barrister, pleaded for the prisoners.

The court house was densely packed every day, both at the morning and even.

every day, both at the morning and evening sessions. Several ladies and gentlemen and some clergymen graced the assembly and took the liveliest interest in the fate of the prisoners. The emigrants Curly, Flannigan, Gilligan and Joyce looked anything but the desperate characters they were suppose while the prisoner Fahey, about 15 years of age, was amere urchin, while McFadden and O'Brien, who were not emigrants, were the only ones against whom serious charges were brought or anything like evidence produced. The coroner's inquest, at the suggestion of Judge Hughes, had brought in a verdict of wilful murder against the whole posse, eleven in number. This verdict was condemned in the strongest and most emphatic terms by Judge Galt, who severely criticised the finding of the coroner, and directed the Grand Jury to be guided by evidence and not prejudice in finding a bill of manslaughter against some one of the prisoners and of simple rioting against the remainder. Mr. Colin McDougal, crown counsel, whom the press accused of allowing a miscarriage of justice in the case of Wrightman, the alleged murderer, in your city, the week previous, was determined to recover his lost laurels on this occasion, and acted almost savagely in prosecuting the case of manslaughter for which McFadden and O'Brien were held for trial. He was met, however, at every point by our talented young barrister, Mr. D. J. Donahue, whom the government appointed as counsel for the defense. Several times during the course of the eloquent and masterly speech delivered by Mr. Donahue he was interrupted by the Crown prosecutor, but on each occasion was maintained by the Judge, who indignantly directed Mr. McDougal down, sir, and please Mr. Donahue, continue, you are in perfect order; the court is with you, sir." After His Lordship Justice

charged the Grand Jury, explaining clearly to them in what the respective offences of murder, manslaughter and riot consisted, and that bills would be put before them charging the prisoners with all these offences, the Grand Jury retired and began their work, which resulted in the finding of true bills against Andrew O'Brien, James Curly, Edward McFadden, Patrick White, Martin Joyce, Phomas Flannigan, Patrick Flannigan, Michael Hennekin, Thomas Baker, Thomas Fahey and Thomas Gilligan for manslaughter, and also true bills against

the same persons for riot and affray. O'Brien and McFadden were indicted together and placed on their trial for manslaughter. Mr. Colin McDougall prosecuted, while the prisoners were de-

fended by Mr. D. J. Donahue. The Crown Counsel, in opening the case for the Crown, made a vigorous speech, and asked the jury to do its duty, and if the evidence convinced them that the fatal stone from which the Italian Malette had fallen, had been thrown by either of the prisoners, that they should convict not only the man who threw the stone, but also the other prisoner if they believed that he was at the time acting in concert with the prisoner who actually threw the stone.

Several witnesses, to the number of about twenty, were then called by the Crown; but though they had witnessed the whole of the riot, yet so searching was the cross-examination by Mr. Donahue, that not a tittle of damaging evidence was brought home to the prisoners, save the evidence of one Italian who was unable to speak English, and whose evidence had to be taken through the medium of an interpreter.

This witness testified that he actually

saw O'Brien throw the stone which took the life of Maletta; but on cross-examination he admitted that he had never seen the prisoner O'Brien before the morning of the riot, that he himself was excited at the time, that there were hundreds of persons mixed up with the row, running to and fro in an excited condition, and the witness further testi-fied, that the man O'Brien immediately ran away after throwing the stone and that he had not seen him from that time till he saw him again a prisoner at the Coroner's inquest. It is but fair to say that if the witness could speak English so that he could be subjected to a rigid cross-examination, no unprejudiced jury could have found the prisoner guilty on his testimony.

At the close of the case for the

Crown Mr. Donahue moved for the discharge of McFadden on the ground that there was not sufficient evidence against him to go to the jury, but his Lordship said that though the evidence against him was exceedingly slight yet he would allow the case to go to the jury, while he remarked that he would tell the jury that in his opinion the prisoner should be acquitted. The defence called but one witness,

Mrs. Loyden, who testified to being with the prisoner O'Brien, as an observer, at the time the Italian fell, and that the stone was not thrown by O'Brien. This closed the defence, after which Mr. Donahue, in an able and eloquent manner, urged on the jury the flimsy evidence on which they were asked to find the prisoners guilty of the grave crime of manslaughter. He urged them not to rely on the bare testimony of an excited Italian, who had sworn that the man whom he saw throw the stone had immediately run away, while the testimony of the other Crown witnesses proved con-clusively that O'Brien had remained standing where he was for a considerable time after the Italian fell.

The Crown counsel in a forcitle speech asked for a conviction and told the jury that it was their duty to find the prisoners guilty, if they believed the testimony of the Italian witness.

His Lordship then charged the jury in a very fair and impartial manner. The though now worse than orphans, will, no though now worse than orphans, with the section of the sake of those helpless children from starvation by seeking public charity at the doors of our citizens.

jury then retired and after about an hour's absence returned a verdict of guilty against O'Brien and not guilty against McFadden. On the suggestion of his Lordship the charges of manslaughter were not proceeded with slaughter were not proceeded with the state of the suggestion of his Lordship the charges of manslaughter were not proceeded with the state of the suggestion against the other ten prisoners, they were only charge which should ever have been brought against them. This closed the second day's proceedings.

The court again resumed on Wednesday morning and the ten prisoners, Curly, McFadden, White, Joyce, T. Flanigan, P. Flannigan, Hennikin, Baker, Fahey and Gilligan, were placed on their

trial charged with riot. The evidence on this charge was much the same as had been elicited the previous day. It was shown that all the prisoners had been at the scene of the riot, but the testimony of the crown witnesses did not show that any of the prisoners did any unlawful act, other than Curly and McFadden, and it was proved conclusively that those two men had at the time of the riot been working close to the Italian gang and that the Italians drew knives on them and in order to save their own lives they did strike a couple of Italians. During the progress of the trial a very amusing inci dent occurred. The Crown witnesses had been excluded from court and the ten prisoners sat together in one seat guarded at either end by a couple of policemen. An Italian was asked to bick out the men that he saw take part in the riot, and he pointed out three policemen with all the rest. This occurrence showed how little reliance could be placed on the testimony of the Italian witnesses, and more than one who had remembered that it was on the testimony of the Italians that O'Brien had been convicted, were now heard to say that they feared there had been a miscarriage of justice in his conviction.

No witnesses were called for the defence and Mr. Donahue at once began what his lordship very properly characterized as an able and eloquent address. He began by asking the jury to dis-

abuse their minds from all prejudice against the unfortunate, ignorant and poverty-stricken body of paupers whose liberty they now had in their hands. He expressed surprise at the policy of the Imperial government under which these poor immigrants were ground down while those privileges and blessings which flow from self-government and of which every Canadian feels so justly proud had been denied them. The counsel then went on to explain that it was by the grossest and most censurable misrepresentation on the part of the British government that the prisoners were induced to come to this country. They had been promised peaceful and happy homes and lucrative employment whereby they could support their families and give to them those opportunities of obtaining an education which had been denied them the old land. In the belief that what had been represented to them was true, they came with their poor and

helpless little families, without a sixpence in their pockets, to this city, about a year ago, and for two or three months obtained employment on some of our city works. These city improvements were completed last December, since which time no work could be obtained, and therefore, from about the beginning of last winter up to the very morning of this riot, those poor, half-starved and destitute families managed to keep soul and body together and to keep the wolf of starvation from the very doors of the miserable huts in which they lived by actually begging at the doors of our citi-

zens for alms.

What wonder then if those men whose families were starving, those men who had been lured from their homes by misrepresentations, and who had been during all the long winter through which we have passed, anxiously awaiting the opening of spring when they might expect work, I say, what wonder is it that they were indignant that a foreign band of gipsies should come to the very city where those poor immigrants were starving, and take the very spades from their hands, thus leaving them without the means or feeding the little children that were crying to them for bread. These facts should be remembered and should incline a jury to mercifully consider the case now before them. The evidence does not show that the unfortunate prisoners had been actuated by any malicious motive against the Italians; on the contrary it simply showed that it was a desire to obtain the labor that had been promised them that was the cause of the riot. The evidence, other than that elicited from the Italian witnesses (who were certainly prejudiced), exonerated all the prisoners with the exception of Curly and McFadden, and the evidence of Messrs. Nunn, Hunt and Wilkinson clearly showed that those men were acting in self-defence,

After reviewing and commenting on the evidence, the learned gentleman closed by saying: "And now, gentlemen, I leave this case with you, feeling that you will temper your deliberations with mercy. Mercy for those uneducated and misguided men, whose liberty you now have in your hands, and the very sinews of whose manhood were palsied by the cries of starving children for food, which could not be supplied. Mercy I ask for the poor and destitute mothers and vives who now anxiously surround you and who, worse than widowed, have striven since this riot to keep their little

doubt, some day, with the assistance of those very men who are now in the dock, enlightenment which secure an simply placed on their trial for riot, His to have been denied their fathers; Lordship remarking that this was the fathers who for centuries, with their ancestors have, to the shame, be it said, of the laws that governed them, lived in ignorance, wretchedness and want, and who, to-day, in this wretched condition are thrown on this country, that it may do, what the British government has failed to do, viz, to educate them and make free and happy citizens of them. And you are now asked to begin the education of these men by sending them to the dungeons of our prison rather than to the bosom of their little families whose hearts are now aching for their

return. And should you find that the evidence fastens guilt on any of those unfortunate men, remember that the force of circumstances has often driven men to do many things which otherwise they never would have thought of doing, and re member on that Friday morning the poverty, the wretchedness and the destitution of those families were alarming and if you but remember these facts have too strong a faith in the existence of that fount of mercy that wells in th heart of every right minded man, think for a moment, that you would re turn so cruel a verdict as that of guilty

Trusting, therefore, that you may view this case as reasonable and unprejudice men, I confidently hope that you wil acquit these men, who have already been punished sufficiently by imprison ment and misusage since they came to this country.

The jury retired and after an hour's absence returned, acquitting three of the immigrant prisoners and finding a ver dict of guilty of riot against the other

His Lordship then sentenced each of those convicted of riot to 3 months' imprisonment in the common jail, and on O'Brien, whom the jury found guilty of manslaughter he imposed a sentence of two years in the Provincial penitentiary.

OBITUARY.

son of our esteemed friend, the proprietor of the Fraser House, Port Stanley. Sad indeed it is to have thus cut down in the full vigor of manhood, one who had in the past few years endeared himself to the many thousands who during be very much augmented as regards the summer months visited the Port. To know him was to esteem him, his sible to carry out a symmetrical scheme many sterling and brilliant qualities of purchase. I think if the imperial exhaving ever been a model to his com- chequer is asked to advance a large sum panions. We offer his family our hearty of money to enable Irish landowners who condolence in their sad affliction.

There is healthy activity being shown in most of the Irish constituencies just now, in the matter of choosing reliable National candidates to contest the seats at the next General Election.

PRACTICAL PARNELL.

HE OUTLINES A PLAN TO SETTLE THE LAND QUESTION.

In the English House of Commons on May 2d, in the debate on the purchase clauses of the Irish Land Bill, the Irish leader, Mr. Parnell, made a speech that held the closest attention of the House, as is usual. He said in reference to the bill, resirous of selling their interest in the and at the price which tenants would be willing to give for it. Mr. Parnell then proceeded to give his opinion of what would tend to settle the question. He

I have always held that the land ques-ion in Ireland will never be settled upon firm and sure foundation until the occuying tenants have been made the owners f their holdings (hear), and I consider hat it would be well worth the while of he Government, whether Conservative or Liberal, to settle the question upon that sis, and to create in the nation a spirit of contentment and peace amongst all par-ties. I believe that one result would be do away with the necessity, from their point of view, of "exceptional legislation," and of having to keep up a large garrison of naving to keep up a large garrison of military and police (hear, hear). Yet I am convinced that if the sale of land in reland took place under certain conditions and at a certain price the result would be that the taxpayer eventually ould be no loser whatever, and that not one shilling of extra taxation would be incurred by enabling the Irish tenants to pay in just instalments for their land. While I say this I say also, that I think the time has not come yet when the operations of the kill of the honorable member could be carried out upon any extensive scale, however, the condition of the land market a Ireland will afford the Government an opportunity of making an experiment and seeing how far the tenants on these encumbered estates; and also of back the price which they are disposal to give for their hold-

The subject of the present bill is divided into two question—Are the landlords aling to sell, and are the tenants willing to buy? I have already answered these to buy? I have already answered these two questions by saying that in my opinion the landlords are not willing to sell at present at such prices as would enable the tenants to buy (hear, hear). The tenants are not willing to give twenty years' purchase on the judicial rent (hear, hear). When the question comes to be considered it will be fought upon that. The tenants will object to having to pay the flexible landlord, instead of having, as at present, a few rare examples who are

flexible. I think that in all probability all expenditure of ten millions a year, extending over a period of ten years—that would be 100 millions altogether-would enable most of the land in the occupation of tenants subject to the operation of the Land Act of '81 to be purchased, and that long before the expiration of the ten years you would have repaid in annual instalments a very considerable portion of the sum lent during the first three years, and that possibly, if it were worked out by an actuary, it would be found that at no time during the ten years would the State have lent more than a total sum of about fifty millions. In all probability what will result from the present situation will be an experiment on a large scale as to the feasibility of establishing peasant proprietary. But I shall regard the discussion as important if the Government evinces now less repugnance to pledging the credit of the State on a larger scale than formerly. There is one most important condition which is absolutely necessary to be satisfied, so as to secure the success of an experiment, even upon a limited scale. I refer to the advance of the whole of the purchasemoney (hear, hear). Whether that advance is to be through an intermediate body, such as the company which has been established under the Tramways Act, which would take upon themselves some portion of the risk, or whether the advance is to be to the occupying tenant himself, I look upon it as an indispensable condition for the purchase of any quantity of land by the tenants that the whole of the purchase-money be advanced by the State. Whether they would extend the period of repayment is another question. I think an extension would facilitate

There is another important question with regard to leaseholders. They will be unable to take the same advantageous terms of purchase as those yearly tenants enjoying judicial tenures with reduced rents. The leaseholders will be It is our painful duty this week to compelled to purchase on the basis of record the death of Mr. Thomas Fraser, their own high rents, which in all probability are fifty per cent. over those paid by the tenants from year to year having judicial tenures. Hence it will fol low that the risk to the State of element of repudiation will these leaseholders, and it will be imposmust sell to dispose of their estates upon comparatively advantageous terms, where there is at present no market for them, those who are responsible for the safety of the tax-payers as regards these transac-

tions should ask the land owners to per-

mit the lease-holders to enter the Land

Court, to allow them to have fair rents fixed, so that the State may be assured that if this experiment is tried it may turn out satisfactory to the Government and to this country. If sales are carried out to any extent, and that the leaseholders buy with the rest, as they must, and on the basis of the old reduced rents, I confess I cornect feel that confidence in my fess I cannot feel that confidence in my

From the Rochester Union and Advertiser, On many of the news stands throughout Rochester are displayed and offered for sale certain pink-tinted illustrated papers sale certain pink-tinted illustrated papers bearing the name of Police News, Sporting Times, or Police Gazette, which have a tendency to demoralize the youths who bny and read them. But these are not the worst specimens of vile reading which find ready sale throughout the country. What can be done with the tons and tons of pernicious literature which is flooding the world at the present day? As we

ing the world at the present day? As we cannot make a bonfire of these news-papers and books, it becomes a duty to lift up the voice and try to show some of the dangers that surround our homes through these books and papers that are likely to fall into the hands of sons and daughters.

In these days the evil one has discovered a power for propagating sin, and that is the printing press. When Satan lays his hand on this he puts his hand on the "most stupendous" engine of modern civilization. Satan has his printing presses, and they are always running in full operation night and day, Sunday not excepted.
From these presses he is constantly throwing off his deadly sheets, thousands of corrupt volumes, tens of thousands of trashy novels, and millions of sensational story papers. These are produced every week and sent broadcast over the land on their mission of death.

The whole country seems to be deluged with vile, corrupt and vicious literature. Like the frogs of Egypt, it has come up over all the land. Many of the news-stands, stores and railways are flooded with it.
There is not a town, village or city where
you will not find some of this literature,
reeking with moral leprosy. This is certainly one of the most tremendous agencies of the day; it is a fruitful source of
vice and crime. Our prisons, jails, penitentiaries and houses of refuge are being crowded by lives that have been blasted by it. Day and night it is at work, enticing, corrupting and ruining both body and soul. Official records for 1882-83, of youthful criminals in the city of New York, ranging from 6 to 21 years of age, the result of reading corrupting literature, show for 1882, from February 1st to August 15th, murder, 18; attempted murder, 50; burglary, 100; highway robbery, 32; grand larceny, 35; forgery, 5; counterfeiting, 1; train wrecking, 4; mail robbery, 2; complicity to kill, 2; pick-pockets, 6; attempted suicides, 16, and drunkards, 13. For 1883, from January 1st to August 1st, murder, 24; attempted murder, 87; burglary, 80; highway robbery, 28; grand larceny, 9; arson, 4; mail robbery, 4; assist his friends in taking care of him.

The society has also an excellent librar train wrecking, complicity to kill and drunkards there were none for this period.

This is certainly a startling record. What, then, can be done to save the rising generation? First, a healthy enforcement of the law on this point will have something to do in saving many of the young men and women of our land; secondly, let parents stand guard over what their children read.

If you would save your sons and daughters, see to it that you have some knowledge of the papers and books that come into your home; thirdly, good books and papers should fill the places of bad ones. The youthful mind is active; it demands food, and if it cannot get the good it will take the bad.

CATHOLIC PRESS.

It is said that the Boy Preacher, Harrison, presented a bill, after a recent revival in St. Louis, for \$1,300, being at the rate of \$1 each for so many souls. He didn't

warrant his conversions either. No Irish need apply: Missionary David Lewis, of the Mormon persuasion, says:— We always felt we would have no luck in Ireland. The Irish are not of the steady-going, industrious class that we care to handle. They are too enthusiastic and spasmodic. The elders of the Church say they are satisfied that Irish converts would bring us trouble. We always keep away from Ireland for that reason.

The Governor-General of the Dominion of Canada rejoices in the names and titles of "His Excellency the Most Honorable Sir Henry Charles Keith Petty Fitz-Maurice, Marquis of Lansdowne, Governor-General of Canada, and Vice-Admiral of the same, etc., etc., in Council," and yet the base peasants of Manitoba are not content, but emit vulgar growls about taxes and things. Baltimore Mirror.

Blasphemy .- The Catholic Mirror asks: "Who is Mary?" meaning the Mother of Jesus. And answers its question by saying, "She is the Mother of God!" That is to say, the Supreme Being, the Eternal and Infinite Spirit, the Creator, and the Sovereign of the Universe, as He is called, had a Mother, as human beings have! There is no such sentiment as this in the Bible; it is the coinage or invention of Catholicism, and supposing a God, it is no better than

blasphemy.—Boston Investigator. Here is a specimen of comical infidel 1883.

reasoning. If Jesus Christ is God, as is plainly taught in the Bible, and Mary is His Mother, does it not plainly follow that She is the Mother of God? She is the connecting link in the hypostatic union of God and man, without which wondrous fact the universe is an absolute riddle. As the Investigator likes references, we refer him to Moehler's "Symbolik," perhaps the most solid and careful of all modern works in theological

The newspapers flippantly say, "Bismarck is now a good Catholic again. He has appointed a Catholic general, who accompanied the Crown Prince to Spain and Italy, to be commander of the Eighth Army Corps, headquarters at Coblentz.' Bismarck is not, and never was, a Catholic; on the contrary, he is one of the most persistent persecutors of the Catholic Church in modern times. If he has appointed a Catholic general to an important position, it is probably because he could not do otherwise,—because he had to yield to the pressure put upon him by persons in power, or by circumstances, and not because he wished to favor a Catholic. Bismarck, with all the power of Protestant Germany at his back, has for years spent in vain all his force against the Church, and he has sense enough to ic; on the contrary, he is one of the most for years spent in vain all his force against the Church, and he has sense enough to see his mistake, although lacking the candor to acknowledge it. Bismarck's discomfiture is an example to the world; but, so far, the grace to become a Catholic has either not been vouchsafed him or he has slighted it. Bismarck's discomfiture is but another, proof, among thousands. has signted it. Bismarck's discomiture is but another proof, among thousands, that the powers of earth and hell can never prevail against the Church. Nero and Domitian, Luther and Henry the Eighth, had their day; Bismarck has had his; but the Church still remains, as solid his; but the Church still remains, as solid to the church still remains. and intact as it ever was, as it ever shall

ST. PATRICK'S BENEVOLENTISOCI-

MARKED PROGRESS OF THE SOCIETY DURING THE PAST FEW YEARS.

We are pleased to notice the rapid advance which this excellent society has made during the past few years. The society has now about one hundred members in good standing, and bids fair to double its membership during the present year. They have rented the rooms formerly occupied by the Catholic Literary Society, together with their own spacious hall, and intend to make it the most popular place of amusement in the city. The objects of the society are, 1st, Catholic; 2nd, literary and mutual improvement, and lastly the bringing together of all Catholics in the city so that no one may be a stranger to another. With regard to the first, all the members must be practical Cati attend regularly to their duty. Then the society is a mutual benevolent one, and a certain sum is set apart in case of death to pay the funeral expenses of each member. Besides, when a member is taken ill he is entitled to receive the sum of three dollars per week while sick, and the members, when necessary, sit up at night with a sick member and do all in their power to

The society has also an excellent library where all members can avail themselves of the opportunity of reading the best literary works of the day. The members at each meeting have readings, recitations, singing and debates, and by so doing pass a pleasant evening together. With regard to amusements, any one entering the hall can see at a glance that no effort has been spared to give amusement to its members. In one large room we notice two excellent billiard tables, where the members can play a social game without the many temptations which are given when bil liards are played in hotels. There are also numerous small tables where members may play cards, dominoes, chequers, and chess. Another room is set apart for those who are musically inclined-a teacher being in attendance a couple of nights a week to give instructions to those desirous of learning the various musical instruments. Then the society is making arrangements for an excellent gymnasium, where the members may indulge in horizontal bar exercises, swinging, clubs, etc. Taken altogether we think the objects of the St. Patrick's Benevolent society are excellent, and should receive every encouragement from the Catholics in this city. The initiation fee in the society is only \$1, and the monthly dues 25c., and when it is taken into consideration all the benefits to be derived by the members all must admit the amount is very small. The rooms are open every night (Sundays excepted). The society has also a number of honorary members. Any Catholic can have his name placed on the honorary list on payment of \$10, but will not be entitled to receive the sick benefits. We hope to see every Catholic in the city belong to this excellent society and our best wish is that it may continue to advance in the future as it has in the past. Great credit is due to Rev. Father Cornyn for the marked progress the society has made since he has been appointed chaplain.

We are happy to announce that on Monday of last week Mr. Alfred Nash, late of Petrolea, but now of London, was received into the Church at St. Peter's Cathedral by the Rev. Father Cornyn.

The number of emigrants who left Ireland during the month of April was, according to the Board of Trade returns, 14,727, which is 7,220 less than the number for the corresponding month in

Our Lady's Triumph at Nauvoo.

BY ELEANOR C. DONNELLY.

Within thy sweet, secluded shades, Nauvoo (Where Illinois sits smiling on her throne) The Mormon Priest first laid the corner Of his foul Temple.

Fifty years ago, In lieu of convent-lilies pure as snow,
Around these walls, now sanctified by prayer.
Reposed in many a deadly shining row
The stacks of Mormon arms. Lust gain-

reed there
Weapons of War. The arms of Peace within
This sacred spot now rule. In Nauvoo's
shades,
The Queen conceived without the stain of

sin,
With all her train of consecrated maids,
Hath driven out the demons of the past,
And, from her pedestal, foul Venus cast!

*Nauvoo. Illinois, was founded by Joseph Smith, the notorious apostle of Mormonism. By the merciful dispensation of God, the religion of Chastity has found a stronghold (under the patronage of the Immaculate Virgin) on the very spot where Polygamy once reigned; for the present walls of St. Mary's Benedictine Convent at Nauvoo, are those which formed the old Mormon Arsenal, half a zentury ago.—Ave Maria.

THE COMING PLENARY COUNCIL OF BALTIMORE.

From the American Catholic Quarterly

The first Council of Baltimore was composed of Archbishop Whitfield, and of Bishops Flaget, of Bardstown; England, of Charleston; Fenwick, of Cincinnati Fenwick, of Boston, the Very Fev. Wil liam Matthews, Administrator of Phila-delphia, and of Bishop Rosati. The ses-sions were held and the whole proceed-ings conducted in strict conformity to the rules and usage of provincial coun

The decrees met difficulties that had arisen. The claim set up in several places by lay trustees that they had a right of patronatus was distinctly and positively condemned, and any priest favoring such usurpation was to be sus-The duty of a priest to accept any mission assigned him by his bishop, where the income sufficed for a decent support, was inculcated. The power of the bishop to transfer clergymen from one mission to another was distinctly stated. Decrees directed the due administration of sacraments, and strict adhesion to the Roman Ritual was enjoined, as well as the becoming arrangement and care of churches, and altars for the decent offering of the Holy Sacrifice, and performance of the public offices of the Church. The regulations of 1810, clearly pointed

out the danger to be apprehended from secret societies; and condemned all Catholics who entered lodges of Freemasons. So great, however, was the odium excited in the United States, about this time, against the Masonic body, growing out of the Morgan affair, that no distinct action on the point appeared necessary until 1829.

Decrees were passed for maintaining the use of the Douay Bible, and for prohibiting the using of prayer books and catechisms except by due episcopal authority, and for the preparation of school books suited to Catholic schools, those then current in the country being to a very great extent so leavened with ignorant and malicious misrepresenta-tions of Catholic doctrine and life as to be a standing insult to the faithful.

Steps were also taken for the establishof a society for the diffusion of Catholic books. The necessity of Catholic schools for the preservation of the young, especially of the poorer members of the flock, from the insiduous proselytism which seems to be the very life. breath of Protestants, is clearly laid

The regulations for the life, dress and conduct of the clergy were adapted to the condition of the Church at the time. Some of the questions brought before the first Council of Baltimore are still in an unsettled state, and although a series of provincial councils was held at Baltimore, with several councils in New York, Cincinnati, New Orleans, St. Louis, Philadelphia, San Francisco, Oregon, will come before a future plenary coun-

cil for decisive action.

The tenure of ecclesiastical property is one of great difficulty owing to the great number of States, each with a legislature constantly making changes in the statutes, and all subject to be swayed at times by the sudden evolution of anti-Catholic fanaticism. Thus in several States there are laws in force intended avowedly to hamper and cripple the action of the Catholic Church and molest, as far as can be done, the Catholic citi zens in the enjoyment of the property which they have set apart for the wor-ship of Almighty God. No other denomination has ever been made in this way a subject of state persecution.

The old trustee-system was an out-

come of this spirit. It sought to force on the Catholic Church a Protestant method without any of the safeguards which Protestant churches enjoyed. With them the congregation does not control absolutely; the real power is in the hands of the church members, a comparatively small number of persons of both sexes, whose correct life, zeal for religion, fidelity to the ordinances of the sect, assure their zeal and hearty interest in the well-being of the church. In the system forced on Catholics, women were excluded from voting even when owners of pews, while every man who could hire a seat the day of the election, who never attended the services or approached the sacraments, could vote for trustees; and the trustees chosen by such men claimed the right to nominate the pastor, fix his salary, determine what was necessary for the due celebration of the mass; mortgage or sell the church as they chose. In such men the schismatic Reuter found ready tools, as did Hogan and others in Philadelphia, New York, No. folk, Charleston, New Orleans

Some points have been gained. The absurd claim of patronatus is absolutely settled; and the powers of trustees where the bodies exist under the old form, are confined within due limits: but the tenure of church property itself is still to some extent unsettled. After boards of trustees had in some places plunged churches into bankruptcy, it be-

were paraded of the immense property in the hands of Catholic bishops. Ere long acts were passed to prevent a Catholic bishop from being a corporation sole, or to vest in congregations any church property held by a bishop. This States, under which each congregation is bishop, with some diocesan official, the pastor of the church, and some lay trustees selected for their piety, knowledge and ability. The system is, perhaps, the best yet devised, yet in actual practice the bishop takes little active part, the lay trustees are treated as mere supernumeraries, and the pastor of the church acts without control; and cases are not wanting where, from lack of financial and business ability, a priest has plunged a congregation into a sea of debt from which it finds no means of emerging, while the one who incurred the debt, on being removed to some other mission, departs without concern, and leaves the victims of his errors to extricate themselves as they can.

When property, diocesan or parochial, is vested in the bishop solely, other questions arise. A State like Pennsylvania may declare that he shall never be deemed a corporation sole, yet where the rights, or supposed rights, of third parties are concerned, courts will, in the very teeth of statute law, hold him to be one, and to be responsible for contracts made with his predecessors. In Ohio, where the late Archbishop Purcell assumed the debts incurred by his brother and Vicar-general, who had taken immense sums of money on deposit, several questions came up as to the legal position of a Catholic bishop, and the property held by him. The court after a long trial and serious deliberation, decided, with an equity that com-mands respect, that he must be considered as a trustee for diocesan property, and as a distinct trustee for each parish church of which he held the title, and that these different trusts could not be confounded. As trustee for a speci-fied church, he was liable to the extent of its property only, for debts incurred for its erection and maintenance, and not for any diocesan debt, or the debt of any other church; and that as trustee for the diocesan property, he was liable for all debts incurred by him as bishop, and that the diocesan property only was liable for such debts.

The long and keen discussion in the civil courts of the position of a Catholic pishop in regard to the property of the Church, evidently calls for decrees in a future plenary council, that will, as far as possible, give the position assigned to him by canon law, and the discipline of the Catholic Church, so clearly as to prevent much litigation that is now inevitable

In the first Provincial Council of Baltimore, Roger B. Taney, John Scott, and William B. Read, eminent lawyers to whom several questions in regard to Church property had been submitted, were admitted to the council in the ninth public session and gave their opinion, with such explanations as were required. The wisdom of the course, both as a testimony to the people of the country at large, of the desire of the Catholic Church to be in harmony with all sound and just laws, and as a means of preventing many future appeals to the civil courts in such matters, will justify in the future the adoption of a similarly wise course.

Indeed, in view of the increasing litigation regarding the bishops, clergy and property of the Church, it may not be unwise to arrange for the formation of a body of counsellors, eminent lawyers in different parts of the country, to whom, or some of whom, such cases should in the first instance be confided. easy to have a sound decision in a lower court, affirmed on appeal, than to have an unsound one reversed.

While the First Council of Baltimore declared, once and for all, that trustees had no jus patronatus, rules for the execution of their duties in their just sphere were enacted in the Third Couneil of New York, decree 7; the second Plenary Council of Baltimore, Title 4; Third Council of Cincinnati, decree 4, The subject of the tenure of Church property was regulated by the First Council of Baltimore, decree 5; Third Baltimore, decree 4; Fourth Baltimore, decree 8; and by a decree of the Sacred Congrega tion de Propaganda Fide, Dec. 15, 1840.

The matter of debts incurred which

are a charge on such property has been treated only incidently; the First Council of Cincinnati, decree 11, discountenancing positively and forbidding the taking of money on deposit by any priest in the name of his parish without special sanction; but, as is too well known, it was precisely there where the neglect of this wise precaution led to most disastrous and irreparable evils. It will be for future Councils to limit by strict and precise rules or prohibit entirely this system of taking deposits of money on interest, by which a church or clergyman becomes to a certain extent a saving bank, without any guarantee of business and financial experience. As no reports of the condition of such quasi banks are made annually, to any authority in Church or State, such as real banks are required to make yearly under oath, the affair goes on unchequed till a disastrous result spreads wide ruin and excites general comment.

The same state of affairs exists in re gard to churches, and more especially to religious communities, which are under still less episcopal control, but which may be really and absolutely bankrupt, with no power to prevent their plunging deeper and deeper into financial ruin. Questions as to debts incurred or property held by priests arise, which need definite rules. A synod of San Francisco has taken a wise step in drawing the line between a priest's personal and official ownership and responsibility.

The great question of secret societies has, since the first meeting of the First Council of Baltimore, taken a new form. Then the Morgan excitement had turned public opinion so strongly against the Freemasons, that many lodges disbanded, public display was abandoned for years, came the rule in many dioceses to have and everything was carried on in the all church property held in the name of most quiet and unobtrustive manner, may be eradicated from the blood by an the bishop individually. This was made Gradually, however, the odium died early use of the grand purifying system the pretext for popular outcry, and lists away, favor was regained, and Freemas- renovator, Burdock Blood Bitters.

onry not only from this country honeycombed all Spanish and Portuguese America, but regained an immense influence in the United States. Success in business, in politics, in army or navy, was to be won mainly by Masonic aid. Other led to a course adopted in several bodies of a similar constitution arose, States, under which each congregation is incorporated as a distinct body, the movement ultimately took the shape of board of trustees being composed of the a secret society, The Sons of Tempera secret society, The Sons of Temperance. Besides, by the general condemnation in the Fourth Council of Baltimore on account of secrecy, these have been specifically condemned (First Orleans, decree 10; Second Plenary, Title 12, decree 511-514; First San Franisco, decree 10). And it was also especially provided that no member of a secret society should be allowed to become trustee of any Church (Third Council of New York, decree 7; Third Cincinnati, decree 4; Second Plenary, Title 4). Nor sponsor in baptism (First San Francisco, lecree 4.) The rivalry excited led the Freemasons to new steps to make their sect more attractive. They assumed more directly the character of a religious sect; they had their forms of baptism, confirmation, marriage and burial, performing the ceremonies they instituted with great pomp, so as to win and impress the weak-minded. But a still more powerful attraction was the establishment in the lodges of a system of co-operative life insurance, by which in case of death assessments were made on all who joined the project, to pay the amount insured. As the payment thus required was far less than the promiums demanded by ordinary life insurance companies, many became Free-masons in order to be able to insure with them. Other secret associations adopted the same system, and out of this grew mutual insurance co-operative associations which took the form of secret societies, but which, from the low rate at which insurance was given, became very The question arcse whether Catholics

could or could not avail themselves of the advantage thus afforded. Some regarded the oath of secrecy as only similar to that taken by directors of banks, etc., mere pledge not to make known the private affairs of the organization, others as an element which brought the whole system within the condemnation of the Church. (Fourth Council of Baltimore, decree 7)

The Ancient Order of Hibernians, as represented to the heads of some dioceses, seemed free from what entailed condemnation, while in adjacent dio-ceses it was deemed clearly unlawful for Catholics, and more or less implicated in deeds of violence. Secret political associations aiming at civil revolution, and employing criminal acts, were clearly condemned, but questions arose as to organizations like the Grand Army of the Republic.

The whole subject has thus, from its manifold ramifications, become one of increasing difficulty to treat with sound and impartial justice. A meeting of the Episcopate of the whole country will tend greatly to bring & out some plan, by which in future a un sorm decision as to these frequently recurring questions may be attained, such as that of a permanent committee of bishops and theologians, to whom it may be referred from time to time to investigate the facts in regard to each association, and give a decision, to be communicated to all the bishops in the country for their approval and acceptance.

The Dumb Ox.

The silent habits of Thomas of Aquin, when he was a student, exposed him to him very dull, and nicknamed him "the dumb ox." A fellow-student, feeling compassion for him, offered to help him, best faith, and hope there is no hell. If without stopping to consider that this by explaining to him his lessons; and this greatest of Christian scholars modestly and humbly veiled his mighty intellect, and rejoiced to be counted the least among his brethren.

But the day came which was to make him known in his real character. His notes and replies to a difficult question fell into the hands of his master, who, reading them with wonder and delight, commanded him on the next day to take part in a disputation. St. Thomas obeyed and the audience knew not whether most to admire, his eloquence or his learning. At last the master, unable to restrain his astonishment, broke into the memorable words :- "You call this the dumb ox, but I tell you his roaring will be heard throughout the whole world."

When Bob attacked the ignorance of God, who made the world round and supposed for four thousand years that it was flat, four gamblers in front wanted to of them afterwards remarked with a halo ot agnosticism lighting up his intelligent face, "Well, Bob just did kick the stuffin"

And when it was all over, and Bob was going to his hotel, he met some people coming from church.

"You don't mean to tell me," he said, with genuine astonishment, "that people are still going to church after that lec-

"Well, the fact is," replied his agent, "It hasn't been reported yet. Wait till the morning papers are out. By nine o'clock to morrow Christianity will have disappeared from the earth just as it did when you lectured here before."
"Ah, yes," said Bob, "I had forgotten

the press. So he had.

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INGERSOLL.

THE REDOUBTABLE "BOB" AND HIS OLEA-GINOUS ENTERTAINMENTS.

The following criticism of the noted infidel lecturer, Robert G. Ingersoll, by Chas. Byrne, the eminent dramatic critic, who scored a big hit once before, will be read with interest:

Col. Bob Ingersoll officially announced on Sunday night the collapse of religion and Christianity. He meant it to be funny. It is, when one thinks of it. There used to be a great potentate somewhere in Tartary who came out of his tent every morning and went through the ceremony of giving the sun permission to rise. There was a sort of human weakness in that. But Bob Ingersoll issues from Peoria at stated intervals to give it permission to set. This is sheer American humor. It is our duty here to review such ham-fat entertain. ments as attract public attention, and Mr. Ingersoll's Sunday night show demands criticism like other cheap and nasty exhibitions.

It will have to be considered as a burlesque, as a lecture and as an attack.

First then as to show: Considered as a burlesque it was immense. Even Peck, of Milwaukee, who long ago planted his hoofs on the family altar, would have screamed with delight at it, and Mark Twain, whose sense of reverence is as copious and delicate as a watering pot, would have taken his hat off and wept tears of joy.

Mr. Ingersoll in a general sense may be said to resemble a Billy Birch, parboiled.

The first thing he does when he comes on is to wave his right arm and abolish Christianity totally as a preliminary. It isn't at all necessary with his audiences, for they haven't any to abolish, as a rule. But he always does it to exhibit his power and establish his oleaginous authority.

Then he begins promptly with his fun. There is no understanding it. He seizes on the idea of the Deity, that being to the average normal man about the most reverent and sacred idea he has, and applies to it the slang of the boozing ken. It is simply inimitable. Nobody but the gifted Bob Ingersoll and the broken nosed thing in the gin cellar ever could do it with the same spontaneity and the same

Having scooped up the Infinite in the Peorian dung shovel to the delight of three thousand Sunday night amusement seekers, who had their reverence spanked out of them when they were softer than they are now, if such a thing is conceivable, by over-severe fathers, or never having had any fathers, have spanked it out with self-indulgence—having done this Mr. Ingersoll proceeds with such agility as his fat belly will permit to dance clog dance on the hope of immortality.

Now nothing in this world is funnier per se than the hope of immortality. We have nothing to say in its defence except that it has stimulated more comic papers and valentines and perpetrated more ravishing doggerel than anything else. It is one of those jokes that have accompanied the circus of human destiny ever since the race went on the road, so to

But Bob has got a new twist on the immortality of the soul. Mr. Leonard Grover, in his wildest moments of midnight inspiration, never conceived anything so screamingly funny. Beside it, Peck's Bad Boy sinks to the level of a Sundayschool teacher, and Mr. Archibald Gordon's portable acophagus look like a caravan of wax works. In point of pure intellectuality of humor there is only one philosopher in the country who is abreast of Bob, and that man is Eli Perkins. This great and good man may or may not he is alive he ought to extend the right hand of fellowship to a great contemporary whose purloining genius threatens to equal his own, and whose rhetorical freshness those glad boyhood days when chalk was cheap and outhouse walls were

handy.

But to the immortality of the soul. Let us restrain our laughter at the mention of this immemorial joke. Bob now treats it seriously. For genuine fun there is nothing like the serious lay. I have been accused, says Bob, of trying to destroy the hope of immortality. I wouldn't if I could, and couldn't if I would. It is religion that destroys it (immense laughter). Everything dies, the moon is dead, words die. The here-after is unknown. Nobody can tell whether the grave is a door-way or a wall. It is beautiful not to know or care whether a thing is a door-way or a wall. To those gifted minds which cannot tell a hawk give three cheers, but the ushers wouldn't let them, as three cheers could not be equally adjusted among four men. One superstition of knowing and hoping and clinch on the human reason to the serene thought of not caring a d-n. Then it is And it is certain that the more Bob kicked, the better the Sunday night agnostics like it. They liked to see him work his fat, intellectual legs and the state vision of poetry dawns upon us (screams of laughter). To believe anything and then admire it, is base. To disbelieve it and throw sentiments at it is the prerogative of great minds. and an ascension or an eternal sleep. Therefore let us make funeral orations applause).

For delicious pathos, immeasurable flapdoodle and spontaneous dementia it is doubtful if the Sweet Evelina of Dougherty or the dramatic criticisms in the New York Evening Telegram, even in their most precious moments, approached this. The house shook. Bob's belly shook. There was general merging of human reason into a blanc-mange tremulousness and delight.

Then Bob went for that old book. Here again he had a great advantage on his subject, which only has to be mentioned to make people roll in paroxysms of laughter.

The moment he said Bible, one old she infidel in a back seat let out her back hair and a scream at the same time. She had been horse-whipped by a Puritan father forty years before for not learning a chapter in the book, and she has hated God ever since.

It ought to be said here that this is the book of which Bob said in one of his

lines are old, and there isn't a word in it doubt and uncertainty, with which they about free ships and sailors' rights. Why are necessarily surrounded. old Joe Pentland, with a horse collar, was far more successful than the Bible.

APOSTASY.

Can there possibly be a more melancholy subject of contemplation than that of an apostate Catholic? It is beyond measure sad at any time and under any circum-stances, but especially so in the case of a convert. It seems strange to a wellgrounded Catholic that it should be possible for one who has learned from experience the infinite superiority of the Catholic Church over all other bodies calling themselves Churches, to fall from his high vantage ground and return to the weak and beggarly elements of the world from which he had once so happily been

We have no means of determining the relative number of converts to the Church who persevere to the end; we only know that cases of dereliction and apostasy are not uncommon, and we fear we should all be startled were the real facts known and proclaimed. Though, after all, per-haps, it is not to be wondered at that there should be numerous cases of prevarication and fall when we consider the variety of circumstances under which people become Catholics.

In the first place it is to be considered that some have become Catholics as a matter of taste, of sentiment and feeling. They may be called asthetic Catholics. They have been attracted by the beauty and impressive significance of Catholic worship, so different from the bald, dry jejure worship to which they had been accus-tomed as Protestants. Their senses have been charmed and their hearts, perhaps, partially affected, and in the enthusiasm of the moment they have committed themselves to a position for which they were really neither intellectually nor morally prepared. The result has proved what common sense should have taught them, that æsthetics alone constitute but a frail foundation for practical religion.

Others are led into the Church from interested motives. The influence may have been a subtle one. The neophite may have seemed to others, and he may even have persuaded himself that he was sincere. But back of the motives and influences which lie upon the surface and, to a superficial observer, seem to be operative, lies the secret attraction of anticipated improved social or business relations; or, it may be, the desire to secure a cove ted prize in the matrimonial line.

We have heard of a recent apostasy in one of the principal Eastern cities, of a professional gentleman, who acknowledged that he had become a Catholic to secure his first wife, and as he had just married, or was about to marry, a second wife who was a rich Protestant, the first wife being dead, the inference seemed to be very natural that he had turned Protestant to secure her. His faith, in either case, was probably, not skin-deep and must have been a very poor dependence

to live or die by. Another cause of defection is to be found in the fact that converts generally come into the Church with their minds all aglow with their new-found faith, entranced with the beauty and perfection of the Catholic system, which they have been investigating and dwelling upon, and they expect to find a corresponding perfection in the lives and conduct of all who profess this beautiful and perfect religion. Of course, it does not take long for them to discover their mistake. They find that the Catholic Church is made up of good and bad, that the tares and the wheat grow together, as our Lord taught the jests of his companions, who thought be alive at this present moment. As no us to expect, and that even scandals exist, state of things is just what they ought to have been prepared to expect the dispelling of the illusion under which they have been laboring is a shock to their sensitive humor recalls in all its buoyancy and natures, their zeal cools and, in time, if they are not properly enlightened and directed, especially if they are inclined to be proud, conceited, and wilful, they will be very likely to fall into temptation and the snare of the devil and lose their faith.

Yes, they may lose their faith and become skeptical; the line between truth and error may gradually disappear and their minds become confused and full of doubt and uncertainty, but they can never have faith in, or respect for, any other form of religion. We insist that it is impossible for one who has really appreciated the Catholic argument and entered fully into the spirit of the Church, especially her devotional system, ever again to have faith in any of the thousand and one forms of Protestantism to which he may have belonged. Of course, we understand, perfectly, that there are certain amiable, negative characters who have become Catholics through a combination of favorable circumstances, and maintained a fair profession for a certain number of years and even, perhaps, endured a certain amount of social persecu tion, but who, in progress of time, through change of circumstances, from want of sympathy, or social recognition, or some misunderstanding with a priest or it may be some scandal in the Church, are thrown and celebrate the doubt (whirlwinds of off their balance; the subtle influence of pride cools their ardor, their minds be come morbid and they find themselves, insensibly almost, recurring to their former Church relations and sighing for the fleshpots of Egypt. Instead of resisting the temptation, they nurse their feelings of pride and resentment and disappointment, and, in an evil hour, announce their determination to return to their old associations; and, of course, they are welcomed back with open arms and even with paons of triumph on the part of the enemies of the Church.

We cannot but pity such persons from the bottom of our heart. Aside from the awful scandal given and the fearful responsibility incurred in thus publishing to the world their loss of faith in the Church of their adoption, they must be very weak-minded, indeed, if they can thus abandon the only solid ground of faith in the world with all its blessed concomitants, for the ever-shifting sands of Protestantism without casting many a longing, lingering look behind. former lectures that he could write a dove sent forth from Noah's Ark during better one himself. There can be no the subsidence of the flood, they never doubt about that. People who have examined it say it lacks humor. The catch amid the dark, wild waste of skepticism, dental to the season's changes.

The faith of the apostate, as described by the Apostle in the sixth chapter of Hebrews, is enough to terrify the stoutest heart: "For it is impossible for those who were once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have more-over tasted of the good word of God and the powers of the world to come, and are fallen away, to be renewed again to penance crucifying again to themselves the Son of God and making Him a mockery." "For if we sin wilfully after having knowledge of the truth there is now left no sacrifice for sin but a certain dreadful expectation of judgment and rage of fire which shall consume the adversaries."

The only hope for such persons that we can conceive of is that infinite compassion, which, in the midst of the torments of the Cross and in the very agony of death, cried out, "Father, forgive them, for they know not what they do!"

Conversion is undoubtedly a great and wonderful grace, but perseverance is a greater; and he is most likely to persevere who has been truly converted to God and has become a Catholic to save his soul; who has been awakened to the consciousness that there can be but one true Church as there is but one Lord, one faith, one baptism, and has fled to that Church as a city of refuge and laid hold upon that faith as a sure and unfailing anchor of hope amid the storms of life.

There is no true faith without certainty; there is no certainty without infallibility, and there is no infallibility-no pretence even—to infallibility, outside the One, Holy, Catholic and Apostolic Church, which was founded by our Lord Himself, which has continued in its integrity to the present time, and which is destined to urvive when all other so-called Churches shall have been consigned to the oblivion to which they are inevitably destined .-Catholic Columbian.

PRETENDED ANSWER OF AMERICA TO ENGLAND.

Under the title "America's Answer," Inited Ireland published a clever preended letter from Secretary Frelinghuysen to Earl Granville, in regard to England's dynamite request. We take the following

"A large number of our citizens are of the Irish race. They help to frame our laws and elect to our Legislatures men sympathizing with their own views. The presence of millions of Irish emigrants here is due to causes which I need not indicate to your lordship, and, unfortunately, it is only too true that they are imbued with unfriendly teelings to the Government whose allegiance they have renounced. Many of them, it is alleged, were driven hither by violence from their homes and lands, and in the last year alone over 100,000 arrived upon our shores. Some of these, as we are aware, were assisted to reach America by your lordship's Government, and the newcomers only help to spread and keep alive that feeling of hatred towards British administration in Ireland which time and change of circumstances in the case of the older immigrants might have allayed. During the past few years especially, our Irish fellow-citizens have been keenly moved by the operation of coercive enactments against their countrymen at home, and though many painful impressions have been created by the reports of executions, arbitrary imprisonments, and jury-packings, I feel sure that if these laws were removed a better feeling would prevail amongst them, and there would be less reason to fear that help would be given to desperate men to carry out their designs. In conclusion, I am to state to your lordship the general feeling amongst all classes in the Republic, that the most and most speedy remedy for the evils dealt with in your dispatch would be to concede to Ireland some such measure of autonomy as was granted to Bulgaria by Turkey, or as recently recommended to her Britannic Majesty by her Canadian Parliament. We feel sure that so long as disorders continue in Ireland, so long will an agitation hostile to England prevail amongst the Irish population abroad, and that until contentment prevails amongst her Majesty's Irish subjects in her own dominions, it is impossible to expect a state of peace amongst the Irish here. Need we assure your lordship that the American Govern-ment will be happy at all times to proffer their best offices to ensure the settlement of a question which I sincerely trust may never assume the proportions of international difficulty.

I remain, my Lord, your lordship's obedient servant,

F. T. FRELINGHUYSEN, U.S. Secretary of State.

A Good Housewife.

A good housewife is one of the first blessings in the economy of life. put a great value upon the qualifications of their partners after marriage, however this may weigh with them before, and there is nothing which tends more to mar the felicities of married life than recklessness or want of knowledge of the new housekeeper of the duties which belong to her station. Men admire beauty, order, and system in everything, and men admire good fare. If these are found in their dwellings, and are seasoned with good nature and good sense, men will see their chief enjoyment at home—they will love their homes and their partners, and strive to reciprocate the kind offices of duty and affection.

J. H. Earl, West Shefford, P. Q., writes: "I have been troubled with liver complaint for several years, and have tried different medicines with little or no benefit, until I tried Dr. Thomas' Eclectric Oil, which gave me immediate relief, and I would say that I have used it since with the best effect. No one should be without it. I have tried it on my horse in cases of cuts, wounds, &c., and I think it equally as good for horse as for man."

Spring Cleaning.

Every good housewife will renovate the entire house at least every Spring and Fall. Our systems often need renovating also, and there is nothing better to make pure blood and cleanse and regulate all the secretions than Burdock Blood Bitters, preventing diseases inci-

The Death-Test.

FROM THE GERMAN.

Quenched, the lustre of those eyes, Stilled for aye that bosom's throbbing, And with sobbing, Mourners leave her where she lies.

No, she cannot living be, clayey cold—no pulse is stirring— Signs unerring! Bring her babe here speedily.

On her bosom lay it low, If her heart now moveth never, Then if ever Is she dead—likewise her woe. -Boston Pilot.

A. M. SULLIVAN ON THE EMIGRANT POETRY OF IRELAND.

London Universe, May 3rd.

On Tuesday evening a numerous company was present at the meeting of the Irish Junior Literary Club in the South London Temperance Hall, Southwark, to hear a lecture from Mr. A. M. Sullivan on the Emigrant Ballads of Ireland. The chair was occupied by Mr. Justin M'Carthy, M. P. for Longford.

Mr. Justin M'Carthy, in opening the proceedings, spoke of his long acquaintance with the eloquent gentleman they had assembled to hear, and said that his task that evening was a very easy one, and as they were all anxious as he himself was to hear Mr. Sullivan, he would

not stand for another moment between them and the lecturer. Mr. A. M. Sullivan, on rising to speak was greeted with great applause. He said he had consented most readily to speak to them that night, because his opportunities now were few to contribute something to educate the young to be good and true Irishmen, and Irishwomen, and not the less good citizens of the land in which they dwell, because they loved their native land the better. Nearly every civilized country had a poetry of its own. Scotland was rich in the poetry of the people, as was Germany and France, but England in popular ballad poetry was singularly deficient, because the rural homes of the people had been swept away, and what might have been a thriving peasantry had become a mere set of labourers. You do most singular fact singles out the Irish emigrant as having some cause peculiar to himself and a character that does not attach to the adventurous wanderer of any other nation in the world. When they gather round the fireside whisper in song of another land that is far away. The Irish exile brings up his little children in the foreign land and teaches them half fabul-ous stories of his native land, for he tells them of the dreams of hope pictured in his heart. There are legislators, I am afraid I must say in London at this moment, who could not pass a School Board examination in Irish history who believe Ireland belongs by right of conquest to England. They will find Ireland does not belong to her by any conquest. The treaty of Mellefont in 1601, Limerick 1691, and the inter-Parliamentary treaty of 1782, made certain terms to be granted to our countrymen, and if they had been kept there might be no Irish emigrant nation tonight, and there would not be surging in the hearts of twelve millions of Irishmen all over the globe the passion that fills them this evening. The terms of the treaty of Mellefont were considered too that time. We have specimens of the same class there to-day. If ever terms are seditious. The speaker next proceeded to the Irish chiefs to Rome, the asylum and the refuge of the persecuted and the oppressed. There no English revenge Pontiff assigned them a royal allowance out of his own purse, but they pined under a foreign sky. The treaty was broken at home; their clansmen were now like sheep without a shepherd, and they with broken hearts soon sank into foreign graves. The Earl of Tyrconnell died on the 28th of July, 1608; his brother in the September following, and the son of Hugh O'Neill in 1609; and on July 20, 1616, the old chieftain himself, who had so nearly won the total independence of his country, sank into a foreign grave, and was buried with Royal

pomp in Rome out of the private purse of the Pope. Having briefly referred to Count O'Neill of Tyrone, who lives in

Paris'to-day, as the descendant of the great Owen Roe O'Neill, Mr. Sullivan proceeded

to say that the military emigration from

Ireland subsequently had grown to such

extent, and the Irish filled such high posi-

and the Cabinets of Europe that the Eng-

lish Government became alarmed. The

Irish emigrant in that hour was found as

the companion of Kings, not as the delver

and toiler on the railways of America or

England, but as commanders in the armies

of Continental Europe. Proceeding to

refer to the misrepresentations of the Irish

people by English newspapers, Mr. Sulli-

van said : If the Irish people had the

sanctity of the twelve apostles, and had not power and influence, they might look out for sympathy or respect from the writers of this country. Their style of

writers of this country. Their style of writing was more to this effect: "Tel-el-

Keber; glorious victory; Baker Pasha;

terrible massacre" (laughter). Wherever they went the same story. Ekowe was a glorious victory. Majuba Hill a terrible massacre (laughter). They say over here

that the Loyalists must be taken care of.

Who took care of Cromwell when the

Loyalists were murdering King Charles I. below here at Whitehall? Mr. Sullivan

proceeded to speak of the enforced emigra-

the infamous Cromwell, when the little

children were transplanted from their homes, torn from their mother's knee, and shipped to Barbadoes and sold into

slavery in the sugar plantations. These

children were taken like sheep to the

shambles, where forty years later not one

of them was found to have survived the

pestilential swamps of that place. The

speaker then enumerated some of the

ballads that have found their origin in

tion from Ireland during the time

out the world, and recited with much elocutionary skill and amidst deafening applause, Thomas Davis's "B. tle Eve of the Brigade," as follows: The mess-tent is full, and the glasses are set. And the gallant Count Thomon. President

yet;
The vet'ran arose, like an uplifted lance,
Crying, "Comrades, a health to the monarch
of France!"
With bumpers and cheers they have done as
he bade.
For King Louis is lov'd by The Irish Brig-

"A health to King James," and they bent as they quaff'd,
"Here's to George the Elector," and fiercely they laugh'd,
"Good luck to the girls we woo'd long ago,
Where Sionainn, and Bearbha, and Abhain

dubh flow."

'God prosper Old Ireland," you'd think them afraid.

So pale grew the chiefs of The Irish Brigade.

"But, surely, that light cannot come from ourlamp?

And that noise—are they all getting drunk in the camp?"
"Hurrah! boys, the morning of battle is come.

come,
And the generale's beating on many a
drum."
So they cush from the revel to join the par-For the van is the right of The Irish Brigade. They fought as they revell'd, fast, fiery, and true, And, though victors, they left on the field not a few;
And they, who surviv'd, fought and drank
as of yore,
But the land of their heart's hope they never

saw more,
For in far foreign fields, from Dunkirk to
Belgrade,
Lie the soldiers and chiefs of The Irish Brigade. Subsequently, the lecturer recited the "Brigade at Fontenoy," and went on to speak of the emigration of later years since the famine, and continued: I have

been amongst my countrymen in America. My honoured friend Mr. Redmond and his brother William-(cheers)-have gone over a wider field, and they may have met what I have in crossing the Atlantic, the literal realization of the idea portrayed in one of our emigrant ballads-an old Irishman, a poor grey-headed emigrant, finding his last hour approaching, creeps to the steamer at Boston or New York to come home and die on the sacred soil of holy Ireland. When I was coming across the Atlantic there was a young woman on board-God bless these young women of the Irish race—who was in the last stage of a fatal disease, coming home to not find welling up from the hearts of die in the old land. But, alas, before we that people, and taking shape in song and could see its fair hills, ere we descried that people, and taking shape in song and ballad, that loving for the unforgotten land they have left behind them. That most singular fact singles out the Irish to come of this great emigrant land beyond the shores of their own native isle? Will the statesmen never see that not without a great purpose has the great God implanted so deeply in the hearts of a virtuous race a love so imperishable as ours? Will there never come a day when true statesmanship will see in this marvellous fidelity of a people to the home where their lot was hard and their sufferings severe—something pointing to a great task which will be for the benefit of liberty throughout the world? My faith is strong and my convictions invincible, that from the fidelity, the selfsacrifice and the devotion of that emigrant Ireland beyond the Irish shore, as well as of that of our countrymen at home, will come the resurrection of that beloved isle. I believe if I am spared even a few years more, I and you shall live to see a great step taken towards that happy consummation. I have hope in those who teach the little children of the Irish race in England, in Columbia, in Canada, and in Australia, teach them that only virtuous and righteous men can work out a cause so just and so holy as the Irish cause, and that the love they bear their motherland liberal by a certain party in Ireland at in nowise hinders them from a true and loyal companionship, neighbor, shop-mate, or friend in the countries where their lot offered to Ireland, supposed to be liberal, may be cast. My hope is strong that the you will find these hungry vultures crying Irish in England and in foreign climes may out that the Government has delivered each, by his own personal character, so the loyal subjects into the hands of the win the confidence and respect of those around him, that no longer speak of the first military emigration of | finger of scorn be pointed at the exile as he passes by, but that the stranger may say there goes a man from whose heart the struggles with adversity, or the greed could touch them, and there England's of wealth have alike failed to eradicate edict never ran. There the Sovereign the love of his native home. Let us respect him and feel a kindly sympathy for the land he loves so well; and, from Ireland, in morning and at evening, a prayer of constant loving thought will go forth with a feeling of sympathy to our exiled countrymen in the foreign land, and to you here in England "Hail to our exiled brethren."

Ambition.

If everybody wore garments of the same quality and lived in houses of a common pattern; if all sorts of pretty nothings were to be had by everybody, and if nobody could be rich enough to make other people envious, perhaps we should have time to stop and be kind to each other, time to be good, to be tender, to love and to be loved. But as it is, the people of the civilized world spend their time fighting with each other for higher tions in the Courts and the Governments, places, for more money, for more, more, more of everything.

Ambition leads us on-not the highest ambition, but the desire to have more than other people. For this, sons leave their homes and fathers their families, and roam the world. They are "making money," and people applaud. In the schools the chief incentive to learning is ambition. In politics, in the professions, the great point is to be above, before, beyond somebody else. The simple folk, who live for home and Heaven, grow fewer every day. Ambition crushes many noble emotions. She sets aside many glorious things, her object in this day being simply more, more, more; but she is the leader of the world and most men

Better than Diamonds,

and of greater value than fine gold is a great tonic and renovater like Kidney-It expells all poisonous humors from the blood, tones up the system and by acting directly on the most important organs of the body stimulates them to healthy action and restores health. It has effected many marvelous cures and for all Kidney diseases and other kindred troubles it is an invaluable remedy.

Yellow Oil according to directions. This invaluable household remedy cured John Clark, of Millbridge, Ontario, restoring the wanderings of the Irish race through- his hearing in one week.

THE PRIEST OF THE SALT SLASHES.

> BY E. L. D. Ave Maria.

The eastern shore of Maryland is a peninsula, on one side of which the Atlantic thunders and beats, and on the other shore of which roars the Chesapeake. It is connected with civilization by one line of railroad, and during the summer, and until navigation closes, boats ply between Baltimore and its long-scattered line of harbors—Oxford, Cambridge, Trappe, etc. In its heart bloom peach and apple-trees; apricots load the air with fragrance; the white snow of cherry and pear blossems fills the orchards, and the fields are green, golden, or white as the wheat, corn and buckwheat ripen. But along the coast the land sinks into salt marshes or slashes, and along stretches of silver sand, stunted, distorted cedars, and wild grass mark the boundary line of the blue.

Far off to seaward are the long, low shoals (for they are little more) of Chingateague, Pungateague, Assateague, and Assawoman, with the minor chain of islets—Cedar, Paramore's, Mockhorn's, and others. Between their inner coast and the mainland—like a great hydraulic screw boring into the shore—fret the sounds of Punga and Assateague, and the bays of Chingateague, and Sinepuxent.

The wind shears the herbage flat; the wild ponies herd in the pines or nibble the salt grass and dead fish on the surfline; the people are poor and simple. Their chief diet, as they say, is "hog and hominy;" their existence is purely in-transitive, and even when Death claims them they "drift out with the tide."

These are the people of the slashes and islands, and among their prototypes on the western coast, which duplicates in desolation the opposite shore, dwells and works "Father Pye," as he is called by all his strange parishioners. Descended from Catholics who came over with Lord Baltimore, educated in a university, and gifted with a linguistic talent that makes him one of the first classical scholars of his day, he makes his home at St. Mary's, working harder than the fishermen who wrest their living from the sea and bay,—harder than the farmers who struggle with the soil and seasons; starving his body to feed his hungry ones, limiting himself to clothes a costermonger would scorn, so he can clothe his naked; driving, walking, sailing, through summer suns and autumn rains, over miles of roughest country,through winter gales that fill the air with flying scud and the breath of death, to visit his sick, to speed the dying, to com-fort the sorrowful, to haptise the newlyborn, to marry his people, or, if a spare moment comes, to preach to the "shuckers," many of whom, though grayhaired, have heard of God for the first

time from Father Pye.

Always cheerful, with a song on his lips or a whistle like a blackbird, he carries healing in his presence and sunwith love for his odd children, and his hands are ready and tender with the offices of friend and priest. Sometimes his only food for twenty-four hours will be a block of cold corn-bread and a cup of water; but Father Pye makes a joke of even that.

He is a splendid sailor, and his boat and his face are known all around the Point. A few years ago he had a party of friends -priests-in his little craft on the bay. They were returning from St. Inigoes, where the old Calvert chapel is; suddenly, and without warning, a gale sprang up, and the bay ran white and green with foam. To make for the landing was vain, as to do so meant sailing in the teeth of the storm; so, adjusting the canvas and grasping the tiller, Father Pye ran before the wind, and a wild chase it was. The mast and spars bent and shuddered at every blast, springing half from their sockets and straining every fibre of the ropes; the waves seemed to swallow the boat at every roll, and the people on the shore threw up their arms with loud cries of fear and hope, as she alternately "fell away" and rose again. As the wind grew stronger, reef after reef was taken in, and at last Father Pye was scudding along with one small rag of canvas flying; the waters washed the craft fore and aft; but as they drove through the angry rollers, high above the uproar soared the strong, sweet voice of the sailor-priest. The men in the boat sat amazed at his happy face and thrilling song, which last never stopped until he said: "Well, we must give up trying to get home yet awhile, and must beach her here." And, wearing about, he drove her full on a sand-spit several miles from shore where they waited

till the gale blew its fury out.

I have told it tamely, but it was a brave and seamanlike exploit, and it gave him a hold on the fishermen's hearts that no amount of cold sermonizing and theory would have done. He has no thought of self, for, like Merlin, -though in manner so unlike,—"he has lost himself," and to his grand, simple mind no such man as Father Pye exists. He is so full of the love of God that he dwells in the valley of Humility, and, as one of his classmate says, "on the Day of Judgment he will be the most surprised man you ever saw."

And yet Father Pye has an ambition deep-rooted and strong. It goes with him by day, and floats through his dreams at night; and his individual "intention" and most fervent prayer are for-a steam boat! Not a double-decker with a brass band, for picnics and festivities; but a small, flat-bottomed steamer, covered in, and holding an altar, enough benches to seat twenty or thirty people, a sail or two for times when the coal-bunkers are empty, and a bell and a whistle to sum-mon a congregation. With this he would run in and out the inlets and coves, out to the islands-everywhere where the Catholics are thirsting and fainting for the word of God and the Sacraments; where the Holy Names are heard only in oaths; where men work, go down to the sea, and die with souls disfranchised by sin .- their citizenship in the City of God either forfeited or held in frightful jeopardy for want of "baptism by water and the Holy

annoying and dangerous. Those suffering from deafness should try Hagyard's Yellow Oil according to direction. carry God's great name over the face of the waters.

Dear friends who read this, do you

the edict forbade any but the king's skilled workmen to touch the edifice; and she, burning to help, yet knowing she must obey, brought straw and water for the draught horses that hauled the stone? Well, I bring to your notice these floating straws, which show the way Father Pye's pious wish blows. Will you help this skilled worker of the King to build his little floating chapel?

PASSION, PENANCE AND PEACE.

Old man Bromely lived near the city. His wife had been dead for years, and in a strong, almost passionate devotion for his only child, a handsome girl of eighteen years, he toiled without a thought of rest when extreme old age should come, that his Mary might enjoy the little advantages so highly prized by women. One day Mary went into the city, but when even-ing came she had not returned. The old man walked the floor impatiently, and when the shadows deepened and lost outine with the receding twilight, he grew uneasy and went to the city. He went to several houses and talked with many people, but no one had seen the girl Cursing a circumstance that should cause him such anxiety, he hastened home, thinking that she might have returned during his absence. She had not come, and again he went to the city and again he returned to find his home cheerless. Early next morning, after a night of torture, he went into the city. A boy met him in the street and handed him a letter. It was from his daughter. "The old, old story of love and deception," were the first words that glared at him. "I know you can have no sympathy for me now, and I will not heap affliction on you by words which you could not so deeply feel in reading as I do in writing. I am gone to look for him—the man who ruined me and your home. If I find him, I will keep him. Steeped in shame, ruined forever, you will never see me again."

The old man turned and went straight

to his home. His face looked hard and worn like a weather-beaten wall, and was colorless. He did not bow down to his great affliction, but went about his work. Months passed and no one heard him speak of his daughter. Once, some one, a stranger in the neighborhood, asked him if he lived alone and he replied: entirely. Hell occupies my bed with

One stormy night the old man sat by his fire. A dog stopped near the house and howled. Rain poured down and the dog came under the window and howled. The old man arose to drive him away. When he opened the door a voice said:

"Father!" He staggered back. Mary stepped into the room.

"Father, don't you know me?"

"For God's sake don't say that! I have ome back to you," sinking on her knees. I have come back to pray for help, for forgiveness. A just retribution overtook him. He was killed in a railroad accident. Let me be your child again !'

"My God, father, you will kill me! Oh, don't put me out! Oh, let me stay by the fire! Heaven—"

He had shoved her into the darkness and closed the door. He turned, and catching sight of the little rocking he had given her when she was a child, he seized it with one hand and held it aloft and with the other beat it until blood trickled from his fingers.

When he opened the door in the morning there were prints in the mud, as though some one had been kneeling on the ground.

His face grew harder as the days passed on. When he met a handsome woman he neered at her. One day while passing a magistrate's office he heard some one say "Ten dollars fine and fifteen days in jail." Glancing through the doorway, he saw Mary standing in front of the justice.

A year passed. He sat by the fire at night. A snow storm raged and the wind made the shutters shiver. A dog howled and the old man shuddered. He sat with his head on his hand, looking at the door. The wind blew the door open and Mary fell into the room.

"Oh, don't put me out, I am dying!"
He closed the door, and drawing the bed near the fire he lifted her up and put His face her on it. He bent over her. no longer looked like an old wall.

"Oh, do not throw me in the snow. "No, my poor angel." She threw her arms around his neck. "I want to be buried by my mother.

She and God have forgiven me. "And I, the least worthy of all on earth, forgive you. When I saw you my soul grew warm-my soul that was frozen.'

"There is a God, isn't there?" "Yes, angel, and he has made a heaven of my home this night.

She put her arms around him again. Early at morning, when one of the neighbors came over, he found the old man sitting on the bedside, dead, holding the hand of a lifeless girl. Her face wore a smile of contentment. And his face was not like an old wall.

MIRACULOUS CURE OF AN ENGLISH BISHOP.

Liverpool Catholic Times.

The Rev. Thomas Livius, of the Con-cregation of the most Holy Redeemer, has made a contribution to Catholic literature which will, undoubtedly, be highly prized. It is a translation of Pere Saintrain's Manual for the Month of Mary—
"The Glories of Our Lady of Perpetual This French work is a beautiful tribute of love to the Blessed Virgin, and it has certainly lost none of its merits in the hands of the translator. The preace to the translation is written by Right Rev. Dr. Lacy, Bishop of Middles-borough, and subjoined is the following etter, dated English College, Rome, March 1st, which the translator has received rom his Lordship :- "My dear Father ivius-After having sent off to the printer my little preface, as I informed you in my last letter, my next step was to go, on the 18th, to the shrine of Our Lady of Perpetual Succor, on the Esquiline, and offer up the Holy Sacrifice for a very special intention. Our Lady heard my prayer, and vouchsafed me a miraculous cure of an remember an old and feeble woman who internal ailment which has for the last settle it.

wanted to help build a temple to God, but | nine years caused me much trouble and suffering, and been a sad drawback to me in my work. The cure was instantaneous and complete. At first I could hardly believe it. I felt confused at the thought of a miracle being wrought upon me. It has, however, proved to be not imagination, but reality. I need not say how overwhelmed I felt with a sense of gratioverwhelmed I felt with a sense of grantude for such a favor. For the honor of Our Lady of Perpetual Succor, I think this ought to be made known, although, if I were to be guided by own natural instincts, I should perfer my name not to appear. I wish you would get as many navers of the province of the street prayers of thanksgiving as possible for this extraordinary proof of Our Lady's loving heart. The good fathers at St. Alphonsus are all delighted, and especially Father Douglas." The work contains a history of the miraculous picture of Our Lady of Perpetual Succor. The publishers are Burns & Oates, London; Gill & Son, Dublin; and Vanos-Dewolf, Rue St. Pierre et Paul, Antwerp.

A YOUNG BLACK ROBE "FROM THE LAND OF THE DAKOTAS."

Western Watchman. We had the pleasure of greeting in our office this week Rev. J. A. Bushman, a young priest who from his ordination has been engaged in missionary labors among the Dakotas of Northern Nebraska and Southern Dakota. He is a white man, with the physique of an Indian and the heart of an apostle. He is the priest who in February last baptized Red Cloud and five of his principal chiefs, an event about which the papers had so much to say at the time. From him we learned a great deal about the Indians in general and the Sioux in particular.

One remarkable fact is worth mention-

ing, especially in this month of May. The Sioux or Dakotas are lost children of the Blessed Virgin. They have a tradition that a most beautiful woman, the mother of the Son of the Great Spirit, appeared to their fathers on the Missouri River more than a hundred winters ago, robed in blue, who spoke to them of peace and gave them loving counsel. In memory of this apparition they have adopted blue as the color of their tribe and every Dakota manages to have some piece of blue cloth mixed in his scanty raiment. Of course this tradition has come down from the early Christian missionaries and the Beau-tiful Woman is doubtless the Blessed

Another relic of Christian teaching is the "War Dance," about which so many absurd stories are printed. Father Bushman thus describes it. When any Indian has obtained a signal favor from the Great Spirit, the recovery of a relation being the most common cause of gratitude, he vows that he will shed his blood in thanksgiving. On a certain day of the year they assemble around a rude cross, for it is a cross, and after the medicine man has made a short and shallow incision under the skin of the breast, those who have vows to accomplish insert a cord through their incised flesh and swing around the tree until they tear themselves loose. The torture, he says, is not extreme and is no more than more cultured penitents frequently inflict on themselves. That this tradition is a relic of early teaching concerning the cross and the atonement is, he says, quite evident from the stories they tell of the rite and its meaning. As to the tenacity of the Indian memory there can be no doubt, for the Mic Mac Indians still sing the Gregorian Masses taught them centuries ago by the Jesuit missionaries.

There are eighteen thousand Sioux in the two agencies attended by Father Bushman and they are being instructed and baptized at the rate of twenty-five a day. Owing to the scattered state of the tribe it is impracticable to have large classes

joy is in the house over the birth of a child the preacher is not there. When mirth and happiness meet around the hearthstone on the occasion of a wedding the preacher is not there; or if there, only as an officer of the state to "unite in matrimony according to the laws of the state.' When grief and gloom and death stalk into the family circle the preacher is not there, for "he can do no good." Protestantism is a Sunday religion, and the converted savage, like the civilized Christian, wants a religion that extends over the whole week. Protestantism has no religion outside the church and no piety that reaches beyond the twenty-four hours of the "Sabbath." No family prayers; no fixed morning and evening devotions; no system of private worship. Protestantism is a big Sunday Dance and not half as pleasing to God as the Sun Dance of the Dakotas.

This young missionary has come among us to raise the means to build a school and church. The children of the Dakotas are his by free gift of their parents and no amount of solicitation can prevail on the latter to send their offspring to the agency schools. The answer to every demand of the preachers is; "they belong to the Black Robe." Several religious orders of women have asked permission to enter the field of Sioux missionary enterprise, and one community from Ireland has asked permission to labor among them, but there is no house to contain them. Bishop Marty has opened an Indian school at Yankton and Father Bu hman has made arrangements for the Bu hman has made arrangement education of one hundred and forty Indian children. The school will under the direction of Prof. Karcher, the convert minister who lectured in this city so acceptably last winter. Besides a school Father Bushman hopes to build two churches among the Indians of his charge; at present he says Mass on the prairies under a tent.

A Western man seeks a divorce on the ground that his wife makes bad coffee. Although he seems to have grounds for his action, an effort ought to be made to

A CONTRAST.

THE SEQUENCE OF WHICH HE THAT RUNS

The following was written some twenty years ago to an Euglish journal, by Mr. Lainy, the celebrated English traveler, who, though a consistent Protestant, never permitted sectarian prejudice to color his testimony. He thus describes his experience of Catholicity on the Continent of Europe: Catholicism has certainly a much

stronger hold over the human mind than Protestantism. The fact is visible and undeniable, and perhaps unaccountable. The fervor of devotion among these Catholics, the absence of all worldly feelings in their religious acts, strikes every traveler who enters a Catholic Church abroad. They seem to have no reserve, no false shame, false pride, or whatever the feeling may be which, among us Protestants, makes the individual exercise of devotion private, hidden-an affair of the closet. Here and everywhere in Catholic countries, you see well dressed people, persons of the higher as well as the lower orders, on their knees upon the pavement of the Church, totally regardless of, and un-regarded by, the crowds of passengers in the aisles moving to and fro. I have Christian charity enough to believe, and I do not envy that man's mind who does not believe this is quite sincere devotion and not hypocrisy, affectation or attempt at display. It is so common that none of those motives could derive the slightest gratification from the act, no more than a man's vanity could be gratified by his appearing in shoes or a hat, where all wear the same. In no Protestant place of worship do we witness the same intense abstraction in prayer, the same unaffected devotion of mind. The beggar-woman devotion of mind. The beggar-woman comes in there and kneels down by the side of the princess, and evidently no feeling of intrusion suggests itself in the mind of either. To the praise of the Papists be it said, no worldly distinctions, of human right of property, much less money payment for places in a place of worship, appear to enter into their imaginations. Their churches are God's houses, open alike to all his rational creatures, without distinction of high or low, rich or poor. All who have a soul to be saved come freely to worship. They have no pews, no seats for genteel souls, and no seats for vulgar souls. Their houses of worship are not let out, like theatres, or opera houses, or Edinburgh kirka, for money rents, for the sittings. The public mind is evidently more religionized than in Protestant countries.

In Catholic Germany, in France, Italy and even Spain, the education of the com-mon people in reading, writing, arithmetic, music, manners, and morals, is at least as generally diffused and as faithleast as generally diffused and as fathfully promoted by the clerical body as in Scotland. It is by their own advance, and not by keeping back the advance of the people, that the Popish priesthood of the present day seek to keep ahead of the intellectual progress of the community in Catholic lands: and they might, perhaps, retort on our Peesbyterian alergy, and ask retort on our Presbyterian clergy, and ask if they too, are, in their countries, at the head of the intellectual movement of the age? Education is in reality not only not repressed but is encouraged by the Popish Church, and is a mighty instrument in its hands, and ably used. In every street in Rome, for instance, are public primary schools for the education of the children of the lower and middle classes

in the neighborhood. Rome with a population of 158,678 souls, has 872 public primary schools, with 482 teachers, and 14,099 children attending them. Has Edinburgh so many public schools for the instruction of those classes? I doubt it. Berlin, with a population d wholesale conversion is impossible. about double that of Rome has only 264
The two agencies are nominally in schools. Rome has also her university with charge of the Episcopalians; but the an average attendance of 660 students; Indians have no use for the preachers. and the Papal States, with a population Father Bushman gives as one reason for of 21-2 millions, contain seven universithe dislike the Red Man feels for the preachers, that the latter do not visit 14,000,000 has but seven. These are them when sick, nor do they baptize their amusing statistical facts, and instructive as children. And this charge contains the well as amusing, when we remember the inherent weakness of Protestantism boasting and glorying carried on a few everywhere. That husky religion has no sympathy with the people. It does not enter into their joys and sorrows. When people, and the establishment of governion is in the latest and the establishment of governion is in the latest and the establishment of governion is in the latest and the establishment of governions is in the latest and the establishment of governions in the latest and the establishment of governions and th mental schools, and enforcing by police regulation the school attendance of the children of the lower classes. The Catholic religion adapts itself, in

fact, to every degree of intelligence and to every class of intellect. It is a net which adapts its meshes to the minnow and the whale. * * * The Lazzarone is a Catholic, as well as a Gibbon, Stolberg, or Schlegel. I strolled, one Sunday evening, in Prussia, into the Catholic Church at Bonn, on the Rhine. The priest catechised, examined and instructed the children of the parish, in the same way, and upon the same plan, and with the same care to awaken the intellectual powers of each child by appropriate quescions, as in our well conducted Sunday schools that are taught on the system of the Edinburgh Sessional Schools. And what of all subjects, was the subject this Catholic priest was explaining and inculcating to Catholic children, and by his familiar questions and their answers bringing most admirably home to their intelligence? the total use lessness and inefficacy of mere forms of prayer, or verbal repetition of prayer, if not understood and unaccompanied by mental occupation with the subject, and the preference of silent mental prayer to all orms and this most beautifully brought out to suit the intelligence of the children. I looked around me to be satisfied that I was really at the altar of a Popish Church, and not in the schoolroom of Dr. Muir's or any other well taught Presbyterian parish in Edinburgh.

Mrs. A. Nelson, Brantford, writes: "I was a sufferer from Chronic Dyspepsia for eleven years. Always after eating, an intense burning sensation in the stomach, at times very distressing, caused a drooping and languid feeling, which would last for several hours after eating. I was recom-mended by Mr. Popplewell, Chemist, of our city, to try Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and I am thankful to say that I have not been better for years; that burning sensa-tion and languid feeling has all gone, and food does not lie heavy on my stomach. Others of my family have used it with best results." Sold by Harkness & Co., Druggists, Dandas St.

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LONDON, SATURDAY, MAY 31, 1884.

PASTORAL VISITATION.

His Lordship the Bishop of London' accompanied by the Rev. Father Coffey, of this journal, left on Monday last for Corunna and Port Lambton where he administered the sacred rite of confirmation to candidates worthily prepared by the pastors of these missions. His Lordship returned to London on Thursday. The visitation was blessed with the richest spiritual fruits. Of its various exercises we will in next issue give full particulars.

THE MONTH OF THE SACRED HEART.

We gave expression in our last issue, in the course of our review of the excellent little work of the Bishop of London on devotion to the Sacred Heart, to the belief that for all classes it would be found a most useful and instructive book. We have reason to expect that it will be the means of extending and intensifying this most salutary devotion, not only in this diocese, but wherever it may obtain circulation. We now stand at the very threshold of the blessed and thrice-blessed month appointed for special devotion to the most Sacred Heart of Jesus. With reluctance and sorrow indeed should we part from the month of May, were it not that we are now to enter on a month dear to Our Divine Mother, because of the honor done therein to the Sacred Heart of her Divine Son. May is, in truth, a month of teader loveliness, June a season of deepest fervor.

Sweet May! 'tis thro' thy tender, golden light, That falls from azure skies, (half veiled in mistl
On fresh young daisy-buds, on lilies white,
Or violets by timid zephyrs kiss'd—
'Tis thro thy shining portals that we pass
From Spring's amorn, into Summer's noon,
And glide across thy crisp and dewy grass
Into the rose fields of the fervid June.

An leven so, sweet Mary, Queen of May, Nursed in the soft light of thy sunny smile, Humility's fair blossoms deck our way, And flow'rs of Purity our path beguile; Swift thro' the portal of thy stainless breast, Thy children into God's great summer dart, For, thro' thy daisied meadows. Mother blest!

blest!
We reach the rose-fields of Christ's Sacred
Heart, There is no devotion recommended and

encouraged by Holy Church so well calculated to inspire man with a deep, genuine and lasting love of God as that of the cepts impossible for him to save his immortal soul; and without salvation, neither riches, nor honors, nor pleasures profiteth anything. Our Divine Saviour made to the Blessed Margaret Mary certain promises in behalf of devout souls who honor and worship Him in the attributes of His Sacred Heart that should ever be borne in mind. "I will." saith the Redeemer to this privileged soul, "I will give them all the graces necessary for their state, I will grant peace in their families, I will console them in all their trials, I will be their secure refuge during life, and particularly at the hour of death. I will pour abundant benedictions upon all their undertakings. Sinners will find in My Heart the source and infinite ocean of mercy. Tepid souls shall become fervent; fervent souls shall advance to great perfection. I will bless those houses in which the image of My Sacred Heart shall be exposed and honored. I will grant to priests the power of touching the hardest and most obdurate hearts. Those who propagate this devotion shall have their name written upon My Heart, whence it shall never be effaced." These promises made by Christ Himself to one of His faithful servants should assuredly be to us an incentive to the practice of the devotion He thus authorizes, sanctions and encourages. The month we are about to begin should be to us all one of grace and Mary has been passed without profit, if the opportunities it afforded of reconciliation with God, through the mediation of the Most Blessed and Immaculate Virgin, have been discarded, this month consecrated to the Sacred Heart of our Divine Saviour should be put to advantage. It may be the last we shall have to spend in this world. But whether such prove the case or not, well, indeed, will it be for us, to be enabled, when summoned before the great judgment seat, to look with satisfaction on the manner in which the month now about to open has been spent. Our Lord invites us warmly, pressingly to his service. Shall we be base, hardhearted and ungrateful enough to refuse Him whose Heart is ever open to his chil-

dren?

THE FRANCHISE BILL.

The British Tories brought upon them-

selves a most humiliating but highlymerited defeat in forcing Mr. Broderick's amendment to exclude Ireland from the operations of the Franchise Bill to a division. Lord Randolph Churchill, one of the leaders of the youthful Conservatives of Britain, spoke vigorously in disapproval of this proposition. He stated that he was strongly opposed to some of the provisions of the Bill, but thought the position taken by the government on the whole statesmanlike. He feared not the results of the enfranchisement of the Irish agricultural laborer, and hoped the Conservative party would not alienate the good opinion of the Irish people by supporting the amendment. Lord George Hamilton, in a fit of indignation, asked Lord Randolph what he was really driving at. If Lord Randolph's speech were a statement of the democratic Toryism of the future, he had to decline following under such a leadership. He contended that the Bill was introduced to meetLiberal exigencies, and if opposed to Ireland would open in that country the floodgates of agitation. Mr. Broderick's amendment was then voted down by 332 to 137, giving the government a majority of 195, a stunning victory for the Liberal party. Sir Stafford Northcote, with several of his followers, left the house before the vote was taken. Lord Randolph Churchill's attitude towards Ireland has given rise to general surprise on all sides, and not a little indignation among the reactionary wing of his own party. It certainly renders the rejection of the Franchise Bill by the House of Lords somewhat more unlikely than it appeared some weeks ago. The government could not go to the country on a better issue.

A FAILURE.

Britain's Egyptian policy has proved a gigantic failure. That policy was at first characterized by temerity, then by vacillation, and now there is absolute uncertainty as to the course the government may ultimately pursue in relation to the Soudan. The shout of victory raised at Tel-el-Kebir, led not only the government but the people of England into the grave error that Britain alone was interested in the solution of the Egyptian problem, and that in consequence no other interfere in the adjustment of the difficulties arising from the situation of that hapless country. It was a mistake noth-Such a step necessarily committed the British government to the tranquilization Mr. Gladstone's speech on the vote of cenits hands of this Egyptian embroglio. Sacred Heart. Now, without love for One thing certain, the Soudan is not likely every one of them; and they were all God it is impossible for man to obey his to become a permanent possession of filled with the Holy Ghost, and they began precepts, and without obeying his pre- Britain. Not even a Tory government to speak with divers tongues as the Holy could bring about such a consummation. The Gladstone government has suffered a fearful loss of popularity by its supposed abandonment of Gen. Gordon at Khar- in the world, men of "every nation under toum. If the general should be massacred, chase. Commenting on Mr. Gladstone's speech, the American very justly takes the and to hear them. What was their amazeground that his declaration that England has no right to suppress the uprising of El Mahdi in the Soudan, because that leader and his following were fighting for their liberty as a people, suggests questions which the Premier would find it hard to answer. If El Mahdi, says the American, was not to be suppressed, why was Why authorize him to employ military force if necessary, and against whom? to enter upon a temporary administra. Cretes and Arabians. Mgr. Gaume tells tion of the affairs of Egypt, and then to sit in judgment as to which of its de facto possessions that country shall retain under its rule, and which it shall give up to any leader who can muster a rebel following? right would she have to suppress a rebelbenediction. If especially the month of liberty against her rule in India. Mr. of Jesus Christ strengthened the apostles; who holds so high a conception of invincible. On this day chief administrator of a large partnership in conquest and in international robbery such as is the British Empire."

> saved the government. It was his assurance that Gen. Gordon was not in danger, that all due provisions had been made for love of God, all trace of everything de- Semaine justly states, too much to claim his safety, and that the government was filed banished from their hearts, enlight- that there is more than a million of fully alive to its responsibilities for him, which saved the government. The narrow | their work of converting men to Christ, | wherein the Protestants are in a majority.

Egypt from the outset.

British public opinion as to the relations of What a prodigy in itself! Twelves fisherlikely to be the case. But the best minds servant maid, boldly set out to face of England now recognize that Britain potentates, kings, magistrates, soldiers entered on a scheme too gigantic for and scholars. Every obstacle vanishes accomplishment, and too profitless, even if accomplished in assuming direct control over Egypt and the dependencies of that country. Lord Beaconsfield fell into a Daunted by no danger, they continue their similar mistake when he ordered the military occupation of Abysinnia. The attempt to carry out this purpose failed, just as the late attempt to subjugate the Soudan has also failed.

WHITSUNDAY.

the Acts of the Apostles in language of must have been the Son of God whose thrilling interest. Our Lord had promised disciples they were. Verily must they His apostles that He would send them the have been filled with the Holy Ghost on Paraclete to strengthen, enlighten and the great day of Pentecost. comfort them: "These things have I The marvels wrought on that glorious spoken to you, abiding with you; but the day the Holy Spirit still works in souls Paraclete, the Holy Ghost, whom the well disposed. The Church invites her Father will send in my name, he will children to seek from Him the internal teach you all things, and bring all things gifts they so much need to save their to your mind, whatsoever I shall have souls. These gifts are to us really said to you." (John xiv., 25-26.) And indispensable if we have any earnest again, "It is not for you to know the desire to triumph over the powers times or moments which the Father hath of darkness. We should ask Him put in his own power, but you shall re- even as does Holy Church, to come to enceive the power of the Holy Ghost coming lighten us. We should appeal to Him as upon you, and you shall be witnesses of father of the poor to be bountiful to us in me in Jerusalem and in all Judea and regard of the riches of the spiritual life. Samaria and even to the uttermost parts giving them to us in heavenly abundance; of the earth. (Acts i., 7-8.) And upon and as the spirit of consolation, who alone another occasion Jesus addressed His can truly soothe our troubled and weardisciples in even more impressive terms : ied spirit and offer us a retreat in afflic-"When the Paraclete cometh, whom I tion. In Him should we find rest after will send you from the Father, the spirit our labors, shelter from summer heats and of truth, who proceedeth from the Father, courage against the violence of our pashe shall give testimony of me; and you sions. With what ardor should we not shall give testimony because you are with exclaim with Holy Church, O lux beatisme from the beginning. These things sima reple cordis intima tuorum fidelium. have I spoken to you that you may not O bright and happy light, shed thy sweet be scandalized. They will put you out of rays on our inmost hearts and let no the synagogues; yea, the hour cometh, shadow of glcom rest therein. Withthat whosoever killeth you will think that he doth a service to God. And these things will they do to you because they have not known the Father nor me. us from all defilement, touch our hardened European power should be permitted to But these things I have told you, that when the hour shall come, you may remember that I told you." (John xv. 26 xvi. 4.) During the ten days following ing short of unpardonable for England | the Ascension of Our Divine Saviour, alone to assume dictatorship over Egypt. | the apostles remained in Jerusalem in prayer, meditation, and holy expectation. At length came the great day when the piety, and the fear of the Lord. Adorn of the Soudan, and the tranquilization promise of the Divine Master was to be of that country means its subjugation. fulfilled. "And suddenly," says the inspired writer, "there came a sound from sure lately proposed by Sir Michael heaven, as of a mighty wind coming, and Hicks Beech shows that the government | it filled the whole house where they were would gladly, if in honor it could, wash sitting, and there appeared to them parted tongues, as it were, of fire, and it sat upon Ghost gave them to speak." (Acts ii, 2-4) There were at that time in Jerusalem, then one of the largest and most populous cities the sun." When, therefore, it was noised or fall into El Mahdi's hands before relief abroad that these men, followers of the reach him, the government's lease of office | Crucified, were possessed of this wondrous were not worth a twenty-four hours' pur- gift of speech, a multitude, in which men of all nations found place, gathered to see ment when every man heard them speak in his own tongue? And they asked one another, "Behold, are not all these Galileans? And how have we heard every man in our own tongue wherein we were born ?" And there were among them, we have it on the authority of Holy Writ, Parthians and Medes, and Elamites and General Gordon despatched to Khartoum? | inhabitants of Mesopotamia, Judea and Cappadocia, Pontus, and Asia, Phrygia and Pamphylia, Egypt, and the parts of "Again," continues our Philadelphia con- Lybia about Cyrene, and strangers of temporary, "what right has Mr. Gladstone Rome, Jews also, and proselytes, us that Advent prepares us for Christmas, Lent for Easter, and the Paschal time for Whitsunday. And he cites the historian Eusebius as saying: "We prepare for the festival of Easter by forty days of fasting, And if England has no business to be and we prepare ourselves for Pentecost putting down the Soudanese who rise by fifty days of holy gladness. At Easter up against Egypt for their liberty, what Baptism is received, at Pentecost the Holy Ghost is received, and this is the lion of Mahrattas, who rose for their perfection of Baptism. The resurrection Gladstone's position seems to be ethi- it was Pentecost that perfected cally incontrovertible. But no man their charity and made them the political duty has a right to become the Holy Ghost was given to the Church 1,000,000 strong and the Protestants with all the fulness needed to about half as numerous. In Westphalia It was not the sacredness of Mr. Glad- tivals." The feast of Pentecost is the Catholics number 694,000 and the Prostone's ethical position which, however, festival of civilization. On that day the testants 672,000. No mention is made

and of the world, but which kingdom, and those of Wurtemburg, enter, through the medium of public We do not by any means say that impious men now seek to overthrow. about one-third of the population in that meetings, a protest as vigorous and Britain with foreign peoples is apt to be men, of whom the chief a few days before millions of Catholics in the German correct. The very contrary is in fact most | denied his Master in the presence of a | empire. The Semaine adds that the perbefore them. In vain cities rise against them, princes league to crush them, with fire and sword are they threatened. work. Unarmed, they triumph over the bravest legions ever gathered under the renowned captains of ancient and powerful monarchies. Illiterate, they confound the wisdom and expose the fallacies of the most celebrated philosophers, orators and sophists. Before Paul alone are humbled the Academy, the Lyceum and On Sunday next the Church celebrates the Portico, and the disciples of Plato. the glorious festival of Pentecost, com- Aristotle and Zeno struck speechless, memorating the descent of the Holy The great moral revolution wrought by Ghost on the apostles and disciples. This the Apostles is the most striking and marvellous incident we find recorded in stupendous fact in history. Verily it

out thy help we are nothing but weakness, misery, infidelity and sinfulness. Therefore, Holy Ghost, purify hearts, and heal our wounded souls. Bend our rebellious spirits, inflame our hearts with love, and lead us out of the entanglements and snares of the enemy. In thee we put our every trust; hear us and grant us even thy seven gifts, wisdom, understanding, counsel, fortitude, knowledge, us with those virtues dearest in thy sight, bring us to salvation, and to that glory that knows no term.

Da virtutis meritum, da salutis exilum, da perrenne gaudium.

THE JESUITS IN TUNIS.

to prosecute with zeal and success the love of right, equality and justice, and good work of the education of youth. Their college of St. Charles, at Tunis, opened only about two years ago, has already two hundred and twenty-five hatred of oppression and spoliation is speaks of Father Connolly's ecclesiastical students of all nationalities and every form of religion. Only one half are Catholics. The superior is the Rev. Father Daugsboury. Even in that country where Islamism and Judaism have such a strong hold on the public mind, the merits of the Fathers of the Society of Jesus, and theirin disputable success in imparting knowledge to youth, is publicly acknowledged and recognized by the patronage extended their college of St. Charles. The infidels of Europe banish the Jesuits from the ill-fated countries under their sway, but the Moslems of Africa gladly see them found institutions of piety and learning in their

ATHOLIC PRUSSIA.

The Semaine Catholique of Toulouse published some time ago a few interesting figures showing the numerical strength of the Church in Prussia. The interest attaching to these figures is enhanced by the inauguration of the policy of reconciliation now seemingly pursued by the German government. In five provinces of Prussia the Catholics are in a majority. In Rhenish Prussia there is a Catholic population of three millions against one million of Protestants. In Silesia there are 1,800,000 Protestants and 2,000,000 Catholics. In Posen the Catholics are subjugate the whole world. Wherefore there are 1,100,000 Catholics and 950,000 I regard Pentecost as the greatest of fes- Protestants, while in Prussia proper the apostles, transfigured by the power of the off the principality of Hohenzollern which Holy Ghost into new men, penetrated with is entirely Catholic. It is not, the ened with the very light of heaven, began | Catholics scattered through the Provinces

that have characterized its course towards been the salvation and glory of Europe thirds of the entire population of that that the Catholics of Canada should state, we have a grand total of eighteen secution of the Kulturkampt has opened | legalized robbery pursued by the Italian the eyes of a great number of Protestants. The firm attitude of the bishops, priests and laity, faithful under every persecution, to God, and king and country, has touched the hearts of many of those who it is said await but a favorable moment to return to the religion of their fathers.

> THE IRISH LABORERS' RELIEF BILL.

> Mr. Parnell's bill, amending the Irish laborer's act of 1883, was, we regret to say, rejected in the House of Commons on the 21st inst., by a vote of 138 to 75. The bill was supported by a large majority of the Irish members present, but opposed by the government. Mr. Parnell with much reason complained of the opposition offered by Mr. Trevelyan to a measure loudly and justly demanded by the Irish people. The government need not, he said, he surprised if in consequence it meet with some retaliation. A commission of enquiry into the condition of the agricultural labourers was all that the Irish secretary would promise. This promise the Irish leader met by a pertinent query, "Does the Government," he asked, 'mean to wait until the laborers burn the homes over the heads of dissenting landlords. The laborers have been patient, but it is intolerable that they should continue to live upon mud floors until a commission has investigated their grievances." It is by its opposition to such measures as Mr. Parnell's relief bill that the Gladstone Government has so seriously injured itself in the estimation of the Irish people. Entering office with professions of a purpose to inaugurate a sound and healthy domestic policy, this government has done little indeed to redeem that promise. No one, then, can it blame but itself, if the Irish people especially cast their suffrages in united, hearty and enthusiastic condemnation of its candi-

> > THE TEMPORAL POWER.

The great cities of New York and Boston have spoken out bravely and nobly in defence of right, by protesting against the spoliation of the Propaganda by the brigand government of Italy. The citizens of a free country could not permit such an outrage on civil liberty and religious right to be perpetrated without an indignant protest. This protest comes well from the cities just named. Than New York there is no city in the world containing so many elements of intellectual strength and cosmopolitan influence. All these elements were at its late meeting fully and ably represented. Boston, on the other hand, once the citadel of puritanism, is a city The Jesuit Fathers in Tunis continue | that has long been characterized by a better than any other in the republic qualified to speak the sentiments of and to outrage the feelings of his bethe good old American stock whose throthed? The Parkhill luminary written in every page of the glorious superiors. We may state that there is history of the greatest republic the here an absolute falsehood, and we defy world has ever yet seen.

In connection with the New York prove the statement that any such admeeting, we were very much struck by the manly words of the Hon. Frank Biddulph by his ecclesiastical superiors. Hurd, congressman from Ohio, in his letter excusing himself from attendance at the meeting.

American politics, and his outspoken the trial with a reputation uninjured sentiments of loyalty to the Sovereign Pontiff do him the greatest honor as a Catholic and a statesman:

"I heartily sympathize," said he, "with the object of the meeting. The pro- Parkhill Gazette is its official organ. perty of the Propaganda is the gift of the pious of all nations and was never intended by its donors to be placed under the control of the Italian Government. The organization itself deals with the religious affairs of the world, not those of Italy. What it owns equit ably ought to be regarded as the property of the people of the various nations giving it, held in trust for the purposes for which it was given. This property the Italian Government has no moral right to appropriate to its own use, and I trust that the protest of fair-minded people, the world over, will have the effect of changing the present Guy, Newbury; Mathew Varley, lot 4, purpose of that Government in that

"One good result, however, may come from what has been done. It may call the attention of Christian nations to the necessity to the Pope of the temporal power, for the unimpeded administration of his office, affecting, as has been recently shown, the property rights of

the citizens of so many countries. We heartily subscribe to the view expressed by the Washington National Catholic, when it says, that "if Catholics would speak as boldly on all questions as on this, they would always get a were not acceded to." The emer gency that has brought forth such a champion as Mr. Hurd who has spoken so bravely majority it obtained must have shown even Christ crucified. They uproot the Taking all these figures together, there and to so much purpose, cannot be the administration the depth of public superstitions of Paganism and the corrup- are nearly ten millions of Catholics in deplored. We likewise concur in the

emphatic as that of the great gatherings which in New York and Boston condemned and reprobated the policy of Government in regard of the property of the Propaganda.

IN . THE MIRE.

The man of Parkhill, to whom we made allusion last week, invites his readers in his last issue to wade through three columns and more of literary and journalistic slush to get at his view of the recent libel suit in which he so sadly figured. In the ponderous effort wherewith he fills his paper, he seems eager for distinction and renown in the sullied ranks of poltroonery. He is welcome to that distinction and even to that renown. His language is not that of a man conscious of right. An old French proverb has it qui s'excuse s'accuse. What say you, O gigantic intellect of the Parkhill Gazette, to its truth? But we forget, the man of Parkhill has, in his desperate efforts to acquire some bad English, forgotten all his French. What, we ask him, is his purpose in dealing with the libel suit as he did last week? Is it to make his paper a veritable smut machine? To make it the purveyor of all social filth to every depraved mind within its narrow constituency? Verily does this man pour whole buckets-full of whitewash on himself. All the whitewash in Middlesex, he must know, could not cover, much less efface, dishonor, degradation and brutality wherever they attach. There is but one paragraph in the long tirade of misrepresentation gracing the columns of the last issue of the Parkhill organ that calls for a word from us. We beg our readers' pardon for inserting in our columns its exact

"We might have made the position of Rev. Father Connolly in the witness-box a very painful one for him. So also could we have done for the friends of Dr. McIllhargey and Miss Smith; but, as the young lady was observant enough to notice, the case was conducted by the defence with studied politeness, and won in that way against the studied abusiveness and misrepresentation of the opposing side. We are sorry for Father Connolly. Had he been guided by the advice of his ecclesiastical friends and superiors, instead of by those who were only his friends so long as they could use him for the purpose of satisfying their private spite towards us, he would not have found himself in the unpleasant position he now occupies. We hope those who gave him such ill-advice, and who almost torced him on with the suit, will now come to his rescue and see that he shall not be a financial sufferer. He certainly must have discovered by this time that to rush off to a lawyer is not the happiest way of getting mistakes of the press remedied, and that a short personal letter written by himself would have been more dignified, and would certainly have resulted more satisfactor. ily, than the course he adopted.'

Oh, what delicacy of sentiment, what feelings of honor in the Parkhill scribe? Could he have, we may fairly ask, done more than he had done to blace fame of the deceased young physician. Mr. Wallace Graham or any one else to vice was tendered the good priest of These have too high and just a regard for Father Connolly to intervene between him and his duty to the public and to Mr. Hurd is one of the ablest men in himself. Father Connolly comes out of and with stronger claims than ever to the affectionate regard of his people. We owe an apology to the county of Middlesex for stating in our last that the Such, we are happy to learn, is not the case. Middlesex has enough to answer for without such an imputation.

The following is the list of the jurors in Father Connolly's case:

Thos. Higginbotham, 12 south Queen st., city; Dugald Patterson, north half lot 5, con. 12, Lobo; S. Humphries. Strathroy; Jas. Beattie, north half lot 6. 7th con., McGillivray; Jacob Haglett, Strathroy; Andrew Brownlee, lot 3, 3rd con., Westminster; Robert Lacey, lot 5, Dundas st., London; Wm. N. Aylesworth, lot 17, 1st con., south Dorchester.

Mr. Justice Patterson charged strongly in favor of the plaintiff, the worthy pastor of Biddulph. But these enlightened twelve thought otherwise.

PERSONAL.

The Very Rev. Father Dowling, V. G. respectful hearing, even if their wishes of Paris, Ont., visited London last week and was the guest of His Lordship Bishop Walsh.

We beg to tender our hearty congratulations to Mr. R. J. Dowdall, of Almonte, on the splendid testimony of regard offered sympathy for Gen. Gordon, and the gentions of Judaism, to lay the foundation of Prussia. If to this total we add the opinion expressed by our contemporary, him by the people of that town on the eral dissatisfaction felt with the mistakes that Christian civilization which has since Catholics of Bavaria, forming about two- the True Witness, that it were but just eve of his departure for Toronto there to for Mr. Dowdall brilliant success in the legal profession.

ST. PETER'S CATHEDRAL.

The new Cathedral of London is now daily advancing towards completion. Already a lofty and majestic form attracts the eye of every stranger visiting this city-already this stately pile may be justly termed the pride of this metropolis of Ontario's fair Western peninsula and the glory of the diocese of London. In point of architectural merit, in beauty and symmetry of proportion, chasteness and refinement of ornamentation, solidity and strength of construction, this splendid edifice already, it may be fairly stated, stands without a peer in this Province, and will, when completed, be, in most regards, without a rival in this country. His Lordship Bishop Walsh had long set his heart upon raising in God's honor and that of Holy Religion a temple in some manner worthy the solemn and sublime rites of the Church of Christ. There were, however, difficulties in the way. Upon His Lordship's assumption of the chief pastorship of this diocese he had an enormous debt to remove, while various works of religion and charity of the most pressing necessity called for immediate attention and energetic action. It was only after a priesthood had been formed, schools and presbyteries built, churches constructed or renovated throughout the diocese, a magnificent college placed on a solid footing, religious communities established-in a word, piety, learning and religion everywhere made flourish_that HisLordship consented to entertain the purpose dear to his heart of erecting a Cathedral for his diocese that would for ages stand in testimony of the depth and sincerity of the faith of the Catholics of Western Ontario. The good time at length came, and the Bishop of London invited Mr. Joseph Conolly, of Toronto, one of the very ablest gentlemen of his profession, not alone in Canada, but, we feel safe in saying, on this continent, to draw up the plans for a structure befitting the times, worthy the priesthood and people of the diocese of London, and creditable to the most beautiful and picturesque city in the Dominion of Canada. Our fellow-citizens, always justly proud of this fair city nestling in the very heart of the garden of Canada's premier Province, now feel more than ever proud of London, as it lays just claim to the title and dignity of a Cathedral City. The plans drawn up, His Lordship at once took steps in view especially of the encouragement from priests and people, to have ground broken and work commenced. The twenty-third of May, eighteen hundred and eighty-one, will forever remain a memorable day in the statuary of white marble, placed at each history of Catholicism in Western Canside of the high altar of that church. Nothistory of Catholicism in Western Canada. On that day, assisted by all the bishops of the ecclesiastical Province of Toronto, His Lordship the Bishop of London, in the presence of a numerous clergy, gathered from far and from near, and an immense concourse of people

Since that memorable day this gigantic undertaking has gone on, till now it stands the proudest monument of religion west of Montreal. And here we deem it but right to say a word in just tribute to the zeal, energy and administrative tact of the Rev. Father Tiernan, rector | with pleasure, that they may be enabled at of St. Peter's. From the very commencement of this great work, his every thought, his every solicitude has been directed to its successful management, control and advancement. But few, if indeed any of us, can form any adequate idea of the worry, the care, and the anxiety attendant upon the superintendence and direction of every detail connected with an undertaking so vast. But Father Tiernan now enjoys the satisfaction of seeing the good work that has, under his skilful administration and ceaseless watchfulness, advanced to its present healthful stage of progress, and with which his name will be inseparably linked, become the pride and admiration of our city and diocese.

from all portions of this diocese, laid the

corner stone of the Cathedral.

On Sunday last the Catholics of London had the privilege of hearing from His Lordship himself a clear and exhaustive statement of the financial position of the new Cathedral. His Lordship coupled with this statement a touching and eloquent appeal to the generosity of the people of the parish of London to fully redeem their pledges and do their duty in the way of contribution to this great work. The appeal was couched in language so very moving and impressive that a response at once hearty and substantial will no doubt be its result. No Catholic who knows what sacrifices His Lordship has made for religion in this diocese, and especially in this, his episcopal city, can fail to sustain him in the noble undertaking upon whose issue he has set his heart, and which will prove the crown and glory of an episcopate of unexampled success.

The Cathedral of London will be, we

prosecute his legal studies. We predict it was constructed. It will be the highest adornment and noblest monument of this rising, progressive and flourishing city; an undying proof of the vigor and strength of Catholicity in this new but mighty country.

ST. ALPHONSUS' CHURCH, WIND-

One of the most beautiful and imposing ecclesiastical structures in the Province of Ontario is without doubt the Church of St. Alphonsus, Windsor. Erected at a cost of \$40,000, this splendid edifice stands in our picturesque but busy border town a noble monument of Catholic faith and piety. It stands also in brilliant testimony to the zeal and forethought and administrative ability of the Very Rev. Dean Wagner, pastor of Windsor, one of the most indefatigable and venerated priests in the diocese of London, and in fact in this whole province. Not content with having raised this grand temple to the honor and worship of God, Dean Wagner has applied himself to its internal decoration with a taste and success beyond all praise. The Church of St. Alphonsus is the possessor of a magnificent marble altar costing 3,000; and on Sunday, the 18th inst., the worshippers in that church, with their friends from other places, had the privilege and satisfaction of assisting at the blessing of two fine pieces of statuary in white marble, in the form of kneeling angels, to be placed on each side of the beautiful main altar of the Church. This solemn ceremony was performed by the Bishop of London, assisted by a numerous clergy. There was a vast concourse of people present, not only from Windsor, but from Detroit and elsewhere. His Lordship on this occasion preached a discourse of over an hour in duration, which touched the hearts of all present. We are enabled to present but a mere skeleton of that fine effort, but from it our readers may be enabled to form some idea of its scope and power. The musical portion of the service deserves special mention. The choir for the occasion consisted of two hundred and fifty voices. Mrs. Marentette presided with exquisite taste and unequalled success at the organ. The choral renditions at all portions of the Mass were given with splendid effect, and produced a devotional impression truly indescribable. Many were heard say after Mass that they had never assisted at any religious service so profoundly touching. Speaking of His Lordship, as he appeared when about to address the congregation that filled every available spot in St. Alphonsus church, on Sunday, the 18th, the Detroit Times of the following day said

"Facing the large congregation of St. Alphonsus' church, Windsor, yesterday morning, stood the venerable prelate, the Rt. Rev. John Walsh, Bishop of the Diocese of London. The occasion of his Lordship's visit was to bless two fine pieces of withstanding that the Bishop has aged very much during the last two or three years, he still possesses a majestic appearance. He has a florid complexion, a remarkable high forehead, long gray hair, and a large, eloquent mouth. The Bishop faced the congregation in his pontifical robes, a figure that will ever be remembered in the ecclesiastical and political history of the Province of Ontario."

We are also in the main indebted to the Times for the following notes of Dr. Walsh's sermon. They convey, as we have said, but a very imperfect idea of this finished discourse. We lay them, however, before our readers least to understand the nature of His Lordship's argument on the occasion. The sermon was listened to with profound attention by the vast congregation present, the largest that has ever yet assembled within the walls of the stately temple dedicated to St. Alphonsus:

"It affords me great pleasure to be among you again," said the bishop, "for the purpose of blessing the statues of your altar. This completed altar reflects not only credit on the artist, but on the generosity of your priests and yourselves. Those kneeling angels, in that posture of veneration, are symbolic of the awe and adoration with which we should kneel and venerate the most Holy Sacrament that reposes on the altar. The altar is always the prominer feature of the church, because on the altar our good Lord tells us He reposes, and to Him must we look to lighten our loads in this world and prepare ourselves for the world to come.

"Altar and sacrifice are co-relative terms. Without one the other could not exist. From all antiquity the doctrine of sacrifice prevailed in all true religion, and existed till the coming of Christ in the old form. Sacrifice is an oblation to God. By the change or destruction of the material in the sacrifice we acknowledge God's supremacy over us. From the dawn of creation till the present time all religion was a religion of sacrifice. God promised a redeemer to save mankind, and also established a religious rite by which mankind might have an interest in the work and a share of the glory and reward to come. This was the sacrifice which prefigured the sacrifice of Christ. Cain and Abel in the very dawn of the of the ark offered sacrifice. Abraham, Isaac and Jacob all worshipped God by sacrifice. Lest the doctrine of sacrifice should become corrupt, God selected the family of Aaron to be a perpetual priesthood, and we read that the central act of their worship was a sacrifice.

"At the confusion of tongues at the

Europe and Africa, in Asia, and along the shores and in the forests of America, are found the remains of temples in which were offered sacrifice, and in polished Greece and refined Rome there were sacrifices. As geologists tell us they some-times find huge pyramids of rocks miles away from the parent rock, so the doc-trine of the pagan sacrifice was but fragments of the old law of God given to his

"The Jewish religion was the religion of God, but it was typical and imperfect. The Jewish religion was the Christian religion wrapped up in types and shadows, and the Christian religion is the Jewish unfolded and completed. The sacrifices of the Aaronic priests have their complement and counterpart in the sacrifice of the Son of God on the Cross. In the fullness of time our Redeemer came to redeem a fallen race and to rescue them and to restore the worship of Christ. He was born on earth and grew up among men, was a man of sorrow and went about doing good, healing broken hearts and helping the sinner, and finally offered his life for an atonement. Every drop of the Sacred Blood that trickled down the wood of the cross was enough to redeem ten thousand worlds. This blood was shed that all humanity, from the first man to the last child that shall breathe, might be saved By this bloody sacrifice our Redeemer fulfilled the bloody sacrifices of the old dispensation. But we read in the 102d psalm that our Lord was to be a priest forever after the order of Melchisedeck, and in the 22nd of St. Matthew we read that, in the very shadow of the cross and agony, He took bread and broke it and said: 'This is My body.' And he took wine and said, 'This is My blood.' In these creative words did the Son of God institute a new sacrifice and become a priest after the order of Melchisedeck, who sacrificed with the bread and wine.

"Not only did He institute a new sacrifice, but He instituted a new order of priesthood, for He said to His disciples, Do this in remembrance of Me,' and He raised these men to an order that should last till the end of time. Herein we find the fulfilment of the prophecy, when God 'From the rising to the setting of the sun shall My name be praised.'
"The Holy Catholic Church literally ful-

fills this prophecy, for in every land and every tongue has she her ministers; from the rising to the setting of the sun does she offer the clean oblation and sing 'Holy! holy! holy; Lord God of Sabbaoth!' Thus we find that all the requirements of God's ordinance are fulfilled in the Catholic Church.

"There was never yet a religion on this earth, but one, that had no altar or sacrifice, and this one is Protestantism. It has abolished the altar and the sacrifice and put in their place the minister, who only claims that power of speaking which all possess in common. These men have nothing to offer, they have no priestly powers, no spiritual gifts with which to bless and enrich mankind, no sacrifice with which to appease an offended God, and therefore their religion cannot be a

true and divine religion.
"The holy Sacrifice of the Mass answers the infinite wants of all, for in this sacrifice it is Jesus Christ Himself who is offered in a mystic manner, the eternal God, and He pleads for the whole human race, beseeching God the Father, in His infinite mercy, to bestow on us all the graces and enable us to fulfill our destiny, and at our death to be placed with Him in His glory. The outcome of this faith is the grand cathedrals and basilicas. This doctrine invented the beautiful stained glass windows that adorn our churches. It inspired the Catholic artist. It gives us the grand music in our churches, and the belief in this doctrine has induced you to complete this beautiful altar for the worship of the Most High your whole being, and kneel down, as these angels are represented to do, day and night to Him who remains in this altar a prisoner of love, and who constantly invites you all, saying: 'Come unto me all you that are heavy laden and I will refresh you.' Oh, may God in the Eucharist bless you all with great grace, and enable you to live for Him and work out your salvation and be happy with Him forever in the next world, a blessing I wish you all in the name of the Father, and of the Son, and of the Holy

We extend to the Very Rev. Dean Wagner our hearty congratulations on the success attendant upon the observance of the great solemnity of Sunday, the 19th, as well in regard of the blessing of the statuary in the morning as of that of the corner stone of the new church at Walkerville, to which latter event we made reference in last issue. Father Wagner deserves well of the Catholics of Ontario for his ceaseless efforts on their behalf. He has during a long, laborious and fruitful ministry contributed his share, and more than his share, to the solid advancement of Holy Church in the western peninsula. All honor, say we, to this worthy and apostolic priest for his zeal in the good cause, and for the success that has ever yet | Illinois in 1758. nobly crowned that zeal.

MISSION IN WOODSTOCK.

success which attended the mission given in Woodstock during the first days of the present week. There was a large attendance at all the exercises, and Father Carlin, the zealous pastor of that enterprising town, has many reasons to feel pleased his invitation to attend the mission. They and penance will long be felt and largely Father Potier. contribute to the increase of piety and the should remember, a lasting tribute to the piety of the generation by whom alone to ther parts of religious worship, they had lost other parts of religious worship, they the faithful of that mission.

retained the fragments of sacrifice. In THE CHURCH OF THE ASSUMP-TION, SANDWICH.

Church of the Assumption of Sandwich."

the parish of the Assumption is situated on | death in 1781. This sad event was the the left bank of the Detroit river in the result of a fall by which his skull was extreme western section of the county of broken. The act of his burial places his Essex. This parish has formed part successively of the dioceses of Quebec, Kingston, and Toronto, and is now one of the most flourishing in the diocese of London. For a time Sandwich was the episcopal see of the last named diocese. In former times Sandwich bore the name of Pointe de Montreal, and before the French formed a settlement there, was a mission station for the Hurons or Wyandots. The precise date of its foundation is unknown, for the parish registers and other ecclesiastical documents bearing on this point, now available, date only from 1760 or thereabouts. It was not in existence when in 1720 Charleveix visited Detroit. But no later date then 1728 can be assigned for amount which should be multiplied by at its foundation, for from that date Father de la Richardie came to baptise the Hurons at present. This church subsisted till the at Pointe de Montreal and kept a baptismal register separate from that of St. Anne's. The first church must have been built at the same period. It is of record that an to the southwest of the old church on the agreement was entered into in 1733 between Father de la Richardie and a certain Jean Cecile, by which the latter bound himself to do all the work in iron, required for the church and mission described as being situated at Detroit. Now this could not have reference to the Church of St. Anne at the latter place, for Father de la Richardie never had charge of that church. It must, therefore, have reference to the church of the Assumption of Detroit or the Assumption of Pointe de Montreal. Be this as it may, the mission station was not so soon permanently located at this place. In 1742 it was situated at Bois Blanc, sixteen miles further south. A few years afterwards Father Pierre Potier was sent there. It was not long, however, before grave troubles threatened the mission and colony with complete ruin. At the instigation of the English, the Hurons, who had till then lived in friendship with the French, rose in revolt against the latter. All the Indian tribes of the adjacent territory with the sole exception of the Illinois made common cause with them. Chief Nicholas was at the head of the malcontent savages, who committed many outrages. They killed five Frenchmen at Sandoski or Sandusky and contemplated nothing less than a massacre of all the French soldiers and colonists at Detroit. An Indian woman having fortunately discovered the secret purpose of the rebels, revealed it to a Jesuit brother who at once communicated it to the Sieur de Longueuil, commander of the post. This revelation proved the salvation of the colony. Father Potier was, however, to save himself, obliged to abandon the village of Bois Blanc and withdraw to De-God. Let me exhort you to adore your troit. Longueuil was after a time enabled there is no documentary evidence to show was divided. Out of its western portion to send to Quebec a deputation from difreturn on the ground that he alone was infirmities, left by the order of his superior to accompany Bellestre to Detroit, where 1747. The governor in his instructions to M. de Longueuil urged on him to procure as speedily as possible the re-establishment of Father de la Richardie's mission, which for greater safety was fixed at Pointe de Montreal, as was also the Huron

Father de la Richardie did not remain Mr. Jas. G. Shea, who bases his statement on the registers of Sandwich which have since disappeared, he led, in 1757, a party of Hurons to Sandusky, leaving Father Potier in charge of the mission at the former place. Father de la Richardie closed his honored and laborious career among the

The Illinois made him the gift of a parcel of land forty arpents in length and of considerable width, but without any written title. Twenty years after, in 1767, We feel hearty pleasure in viewing the Father Potier was forced to sell the greater part of this land to meet the debts of the mission. This he did on the authorization of Father de Glapion, superior at Quebec. In 1780 he sold the remainder, retaining only a small lot which stretched from the river to the coulee. On this lot was the with the response made by his people to house and garden of the missionary as world offered sacrifice. Noah coming out on the other hand are under a deep debt mission. While in the rear on the coulee of gratitude to their worthy priest for his were the house and garden of the sexton. solicitude and foresight in procuring for Some traces of the establishment are still them the blessings of a mission. The said to remain. The land now owned by benefits derived by the Catholics of Wood- the church was donated by the Indian Thames and the other at Malden or

teenth century some French colonists of vicar, whenever he could obtain one, bank of the river to begin the work of We noticed in a late number of clearing some of the excellent land there L'Etendard a very interesting letter bear- to be found. They continued, however, to belong to the parish of St. Anne. From ing the modest title of "Some Notes on the this parish they were separated and added The letter is under date the first of May to the Huron mission in 1760. In 1767 and its substance we hasten to convey to this mission was made a parish. Father our readers. The writer informs us that Potier was cure of the new parish till his age at seventy-three and states that he had spent thirty-seven years in the service

of this mission. Some days after his death the church wardens deputed two of their number to wait on the Bishop of Quebec to ask for the appointment of a successor to their deceased pastor. The Bishop accordingly appointed the Rev. M. Jean Francois Hubert who had at first to serve the two parishes, that of St. Anne being at the time vacant. The next year he devoted himself to the task of building a new church. Of this good work he was himself the principal benefactor, contributing of his own means the princely sum of £600, an least four to form an idea of its true value construction of the present one. It was built pieces en pieces after the style of building then in vogue. It was situated of Father Angus MacDonell. land given to the Rev. M. Hubert. At the right of the new church was also built the presbytery which still stands, and which after having been for a time occupied by the ladies of the Sacred Heart sexton. To this building was attached a large room wherein the parishioners gathered to warm themselves in the cold season before the beginning of the divine offices. At the left was erected a short time after, the chapel for the dead at the very entrance of the new cemetery. Herein were laid the bodies of the dead brought from a distance, a great relief to the sexton in whose house they had till then to be kept.

The new church was the object of a special favor from Pope Pius VI. This was a plenary indulgence to be gained twice a year, once on the Friday after the octave of Corpus Christi and again on the feast of the Assumption, the patronal festival of the parish. The original copy of the Papal indult conferring this privilege. bearing date 5th February, 1789, is preserved in the archives of the parish.

The Rev. M. Hubert was, however, no longer at Pointe de Montreal. He had been named coadjutor of Mgr. d'Esglis, bishop of Quebec, succeeded that prelate | fathers turned their attention to fight the in 1788 and died in 1797. After the departure of this worthy priest, the parish of the Assumption was served for a year by the Rev. M. Frechette, cure of St. Anne. He was succeeded by the Rev. M. F. X. Dufaux who was pastor for ten years. We have yet, dating from the time of this priest, opened an establishment at Sandwich. named Frerot. It was erected in 1792. There are yet preserved in the winter chapel some linens of an ancient date, but About this time the diocese of Toronto ferent tribes under the guidance of the ing more need be said of the administra-Sieur de Bellestre, to confer with the gov- tion of the Rev. M. Dufaux if we except from Rome the removal of the Episernor, the Sieur de Boishebert. Father de | that on the 9th of September, 1787, he la Richardie must have acquired great in- entered into an arrangement with the fluence over the aborigines, for we find Huron chiefs whereby a portion of the this deputation pleading earnestly for his church was reserved exclusively for the Indians. This was not a just acknowable to pacify the rebellious tribes. The ledgment of their generous contribuvenerable missionary, notwithstanding his tions towards its erection. The last act signed by Rev. M. Dufaux bears date 8th September, 1796, and his own burial is the party arrived on the 20th of October, recorded on the 12th of the same montha fact which would incline us to think that his death must have been unexpected if not quite sudden. The Rev. M. Edmond Burke, Vicar-General, who resided at Riviere au Raisin, attended the mission till the following Christmas. On that happy day the faithful of the parish of the Assumption were delighted by the long at Pointe de Montreal. According to arrival in their midst of a zealous and distinguished priest who for twenty-eight years was to exercise the holy ministry among them. This was the Rev. J. B. Marchant, priest of St Sulpice and director of the College of Montreal. The population of the parish of the Assumption was in 1790, 861, while that of St. Anne's was

The year 1801 was rendered memorable by the visit to Detroit of Mgr. Denaut, Bishop of Quebec, who confirmed in the church of Assumption no fewer than 500 persons. The largeness of this number is not surprising when we consider that this was the first episcopal visitation since that of Mgr. de Pontbriant in 1755.

At the beginning of this century Western Canada was very thinly peopled. The parish of the Assumption of Detroit was the only one in a territory now formwell as the church and cemetery of the ing several dioceses. The settlers were scattered all along the river Detroit, lake St. Clair and a few on the river now known Assumption of Sandwich, as we shall Thus far we have spoken of the Huron hereafter term it, was the place of residence mission. Let us now speak of the French of the pastor, who for many years had to the privilege of his acquaintance, not to parish. About the middle of the eigh- serve either by himself or through his speak of his friendship.

Detroit crossed from the right to the left | the two new stations. St. Pierre was, however, visited but twice in the year. The first vicar of Rev. Cure Marchand was M.Gatien of Quebec. He came to Sandwich in 1801 and remained five years. M. Toseph Crevier arrived in 1816, some few months after the visit of Mgr. Plessis. M. Marchand died on the 16th of April, 1825. His memory is justly held in veneration to the present day. He remains repose with those of Father Potier and M. Dufaux under the nave of the church not far from the communion table. He was succeeded by his vicar, M. Crevier. Through the solicitude of the latter a community of nuns came to Sandwich to take charge of the girls' school, and for a time there was question of building a convent, but the project fell to the ground and the religious left the parish. M. Crevier had many difficulties to contend with, not the least of them the apostasy of his vicar who for half a century led a life of scandal in the very midst of the parish.

Rev. Angus MacDonell, pastor of St. Raphael's, Glengarry, succeeded M. Crevier in 1831. He held the position of pastor of Sandwich for twelve years. He was, however, absent for three years during which time he was replaced, first by M. Yvelin and afterwards by M. Morin. Fathers Hay and Schneider also served at Sandwich as curates during the pastorate The old church was now threatened

with ruin, and the parish stood in the face of a pressing necessity to build a new one. Father MacDonell commenced the erection of a beautiful and spacious edifice, the walls of which were hardly became the ordinary residence of the completed when he left the mission to be succeeded by the Jesuits. One of the first acts of Bishop Power's episcopal administration was to restore to the society of Jesus the field of labor won to Holy Church a century before by the apostolic ardor of Fathers De la Richardie and Potier. The coming of the Jesuits changed the face of things at Sandwich. They had at their head a man who. besides a rare administrative talent, was possessed of ardent zeal, a rare gift of speech, and blessed with the heart of an apostle. This was Father Pierre Point. The Jesuits came to Sandwich in August, 1843. God alone knows all the good they accomplished during the sixteen years of their apostolate. Father Point had for assistants at various times-Fathers Nicholas Point, Choue, Duranquet, Chazelle, Jaffre, Menet, Ferard, Grunot, Mainguy, and Conilleau. The new. church was now rapidly pushed to completion and dedicated in 1846. The church all completed, save the sanctuary, the demon of ignorance and with this view established the College of Sandwich in 1857. Five years before, thanks to a generous gift from the Beaubien family, the ladies of the Sacred Heart, under the direction of Mother De Kersaint, had the pulpit, the work of a French sculptor | They remained, however, only a few years, leaving for London amidst the universal regret of the people of the former place. first bishop, Mgr. Pinsonneault, obtained copal See from London to Sandwich and went to reside at the latter place towards the close of the summer of 1859. The good people of Sandwich extended hearty welcome to their first pastor, but saw with regret that with his coming, their dear Jesuit fathers were to leave.

The writer in L'Etendard here closes his narrative with the promise, however, of resuming it at some future time. His notes cover a most interesting period of church history in Upper Canada and will, we know, be gladly read even in the imperfect form above presented, by the readers of this journal throughout the country. It is, in our estimation, a desideratum that the history of every parish in the country should be written and published. Every parish has a history, and not one there is whose history is not interesting and instructive.

ANNIVERSARY MASS IN GODE-RICH.

A solemn requiem mass was on Friday, the 23rd, sung in the Catholic Church of Goderich, for the repose of the soul of that venerated priest, the late Father McGauran, uncle of the present respected pastor of Goderich, Rev. Father Watters. The celebrant was Father Watters, the Rev. Fathers Northgraves and O'Connor being deacon and sub-deacon respectively. There was a large attendance of the faithful of Goderich mission, many receiving Holy Communion. The singing of the choir was excellent, Mrs. Moorehouse rendering with much effect two beautiful solos. Miss Cooke presided at the organ with her usual skill and efficiency. The as the Thames. In 1803 two new stations service was altogether most impressive, were established, one at St. Pierre on the serving to call to mind the virtues and merits of a holy priest who ever walked stock from that blessed season of prayer chiefs to Rev. M. Hubert, successor of Amherstburg. The mother church—the in the ways of God and was justly honored by his fellow-men, and whose name and memory are cherished by all who had

Three Kisses.

An angel with three lilies in her hand, Came winging to the earth from paradise, They changed to kisses ere she reached love's land, And fell upon the brow, the lips, the eyes

First was the kiss of purity and peace— Lonely they sat together by the fire— To bim from sorrow came a dear release; To her, the shadow of a dim desire. Twenimless souls had ceased their wonder-

Two lettered spirits struggled to be free;
To sweet love's garden came the blossoming,
The tender leaf unfolded on love's tree,
The kiss of sanctity!

Next was the kiss of soul bound into soul— They stood at night between a ruined tower— Dimly they heard the waves eternal roll,

Dimiy they neard the waves electral roll,
Life was embodied in a single hour!
The one strong moment in a love divine,
The present shadowing futurity;
No fate, no time, no terror could combine
To rob that silence of its ecstasy,
The kiss of unity!

-Boston Herald.

NEWS FROM IRELAND.

Wicklow.

Recently attention was directed to the memorial which was got up at Bray, at the instance of Dean Lee, and signed by the Catholic inhabitants of that town, recommending Mr. Martin Langton as a fit and proper person to be appointed to the Justiceship of the Peace for the Bray district. The Earl of Meath, Lord Lieutenant of the county of Wicklow, sent a reply, curtly refusing to accede to the request of the memorialists. Steps are now being taken to effect the desired purpose, despite the Earl of Meath.

Wexford.

Ellen Kinsella—one of the Kinsella girls of Parnell's Cross, near Ferns, who were evicted some time ago from their little holding-has been again sent to prison, this time for four months, for using insulting language to Moses Nolan and his cousin Ellen, who had taken the farm. Both the Kinsellas are now in

Groaning is the latest form of intimidation; and it comes from Enniscorthy that eight respectable farmers were tried in that town and sentenced to various terms of imprisonment. The charge was that they "boo-ed" a land-grabbing family as they were going to Mass and coming therefrom. The interpretation of the Crimes' Act is being so admirably expanded that the next thing we expect to learn is that sneezing or winking will be punished as an act of intimidation.

Westmeath.

A requisition is in course of signature, and has already a large amount of public favor among the electors of Athlone, calling on Mr. Justin McCarthy, Jr., son of the member for Longford, to come forward as a candidate for the representation of the borough. The electors signing the requisition pledge themselves to return Mr. McCarthy, free of expense.

Louth.

The Quarter Sessions for the Drogheda division of the county Louth, commenced on April 28, before Mr. R. W. Gamble, Q. C., County Court Judge. The Chairman, in addressing the Grand Jury, said he was happy to inform them that their duties would be very light, there being only two cases, in which two men were charged with furious driving, to go before them. At Dundalk, there was only one bill. Limerick.

A great sensation was caused in Limerick, on April 28, by a rumor that a letter threatening to blow up that establish-ment. The post-office officials were most reticent on the subject, but it was elicited that a document had been received at the office, purporting to be signed by "James Stephens," on behalf of the Irish Republican Brother-hood, expressing determination to blow up all public institutions, the Limerick post-office being especially referred to as being doomed to destruction on the following day. Although the staff treated the affair as a joke, precautions were taken to prevent the possibility of such an event taking place. The threat has proved, beyond doubt, nothing more than a stupid hoax.

Antrim.

An incident occurred on April 25, in the House of Commons, which illustrates in an amusing way the vigilant suspiciousness of the London police. A Belfast solicitor, who was in London attending the sittings of the committee on the Belfast Water Bill, was observed passing into the committee-room carrying with him a black bag. The policeman on duty, viewing the bag as a likely cover for dynamite, felt it to be his duty to arrest the carrier of it. A careful investigation of the contents of the bag furnished exculpatory evidence sufficient to procure the release of the solicitor, who, when at home is, perhaps, less liable to be suspected by the constabulary than any man in the community.

At the Newtowards petty sessions, on April 25, four members of an Orange party were charged with being guilty of riot on Easter Monday, at Comber railway station, county Down. It appears the prisoners attacked a van which was supposed to have contained the instruments of a National band. The railway officials on interfering were set upon and beaten in a savage manner. The general manager is yet in a precarious condition. The prisoners were remanded, bail to be accepted on presentation of a medical certificate that Mr. Medley, the manager, is out of danger.

Tyrone.

The Orangemen can be very humble and suppliant at times. The circumstances surrounding the late Tyrone shooting case afford an apt illustration of their present condition. Three Orangemen, named Smyth, Barr and Fleming, having been tried and convicted, at the late commission in Dublin, for the shooting of a Catholic boy named McLaughlin, at Dromore, were sentenced to imprisonment for terms of five years, eighteen months, and three months respectively. The friends of the of presenting a memorial to the Lord Lieu-

more on April 27, in the hope that young McLaughlin might be induced to co-operate with the memorialists by signing the document. Singular to relate, the first assistance sought was that of the local leader of the National League; and, in fact, it is understood that some difficulty was experienced in preventing the Orange petitioning company from appearing at a meeting of the Dromore branch. The matter was discussed among the National party, and it was felt that, as Nationalists, they could take no part in the business. McLaughlin was, however, permitted to use his own discretion, and it is understood he signed the memorial, to which the name of a Catholic clergyman was also subscribed.

Donegal.

The policy of defamation is now exercised against Mr. Daniel McSweeney, of Donegal. The electors of the Dunfanaghy Union lately elected him to a position on the Poor-law Board, where he now confronts his "suspectors," and has already turned his attention to the reform of abuses. His every action, in consequence, is regarded by the local gentry as an in-fringement on their rights. The landlord party, unable to silence the "ex-suspect," have now resorted to the expedient of calumny. They charge him with harshness to evicted tenants, and an improper use of public funds; they call him a "suspect and a rebel;" and they demand, in the Florence Dixie style, that his accounts be audited, and that he give a minute account of his last visit to the United States. There is not, of course, even the shadow of foundation for the mean and spiteful charges thus made or implied; and Mr. McSweeney goes on regardless of their vituperation. An important meeting took place at Doo Catholic church, Co. Donegal, and a branch of the National League was established, and as a mark of respect for Mr. McSweeney, and also to protest against the scandalous accusations that are being manufactured against him, the people unanimously resolved to have the newly formed branch called by his name. Galway.

In acknowledging some subscriptions for the relief of the distress in his diocese, the Bishop of Clonfert, writing on April 28, said:—"It must be painful to every Irishman to have to respond to demands of this sort, on behalf of people inhabiting a soil unrivalled for its fertility. It surely will be the fault of the Irish race, at home and abroad, if these cycles of mendicancy are not made to cease. Too long have starvation and expatriation been tamely submitted to. There is, however, a prospect of better things in the not distant future; although the prospect at present is gloomy, and it is to be feared that Stateaided emigration will, this season, become a regular stampede." Mayo.

Mr. O'Connor Power, M. P., is on a new track, all the old ones having failed to bring him on the road to fortune. Seeing that his prospect of re-election for Mayo is hopeless, he is feeling his way to a chance of taking refuge in an English borough. As a preliminary step to British favor, supplementing those he has already taken, he has offered himself as a candidate for the National Liberal Club. It appears that this coterie is the refugium peccatorum of political acrobats.

TO THE CATHOLICS OF AMERICA.

The Holy Shrines of Palestine, so closely associated with the sacred events of the Redemption, have always engaged the attention of the Catholic Church, which has spared no pains to preserve them for the veneration of the faithful. Hence, from the very beginning of Christianity, it was recommended as a sacred duty to the faithful to contribute in behalf of the Holy Places. St. Paul, in his second Epistle to the Corinthians, explicitly directs that each one of them should put apart every first day of the (Sunday) their contributions, which, at a proper time, should be for-

warded to Jerusalem.

The Supreme Pontiffs, following the example of the Apostles, have from time to time enjoined that collections be taken up among Catholics for the benefit of the Holy Land. They have also granted spiritual favors to those who take part in such meritorious work.

A few instances will show how well the faithful of past generations understood the sacredness of this duty and how truly they discharged it, for not only nations vied with each other in contribu-ting towards the Holy Land, but even private individuals, by their generosity,

urpassed every expectation.
Thus, in the fourth century, St. Helena undertook to cover with magnificent temples every spot in Palestine which bore a mark of the sacred events that were associated with the life and death of our Saviour, thus leaving to posterity the glorious monument of her faith which can be seen in our days.

Later on, in the fourteenth century, the Catholic Church bewailed the loss of the Holy Places which had passed by usurpation under the sway of the enemies of the Cross, and an interdict was imposed on Catholics, who were forbidden to worship there under penalty of death. But God raised up another pious woman in the person of Sancia of Naples, who restored consolation to many a heart.

This pious woman bought back from the Ottoman government all the Sanctuaries of Palestine at the exorbitant price of seventeen millions of dollars, restored them to Catholic worship, and secured Catholics against molestation.

These and many others are examples which the faithful of past generations have left for the imitation of posterity. But, alas! since revolution has introduced infidelity into society, Christianity has been either wholly rejected or waxed

The Holy Places, once sanctified by the visible presence of Jesus Christ while on earth, have ceased to hold their principal place in the human heart, and if who profess themselves Christians and

Catholics. Owing to this lack of interest on the part of Catholics of our days the serious question has lately risen: How are the five years, eighteen months, and three months respectively. The friends of the convict Fleming, having conceived the idea olic Church? They can be preserved to the Catholic Church? They can be preserved highly of Hagyard's Pectoral Balsam, sore throat, croup, frost bites, burns,

the part of Catholics in the scenes and events hallowed by our Blessed Saviour when on earth.

The question is of such importance that it should command the attention of every Catholic. All are concerned in it, for if the preservation of the Holy Places reflect credit on the whole body of Catholicity, their neglect and downfall must entail equal discredit on them all.

To call the attention of the Catholics of America to this sacred duty which they owe to their religion, and to give them an opportunity to comply with it, the Commissariat of the Holy Land has been established in the city of New York by direction of the Sacred Congregation of Propaganda, under the auspices of His Eminence Cardinal McCloskey.

To accomplish the object for which it was established, the Commissariat will promote pious pilgrimages to the Holy Land, supplying all information, and giving letters of introduction to the pilgrims, to whom, without distinction of creed or nationality, one month's hospitality will be extended in the different Franciscan houses of Palestine.

The Commissariat will also receive offerings of the faithful to further the good work of the Holy Land.

Furthermore, an Association of the Holy Sepulchre has been established in connection with the Commissariat, and Catholics of every part of America are kindly invited to join it.

An annual contribution of twenty five cents, or more, if the contributors feel so disposed, will make them members of the Association, and entitle them to the spiritual benefits attached to it. These benefits are applicable to departed friends, provided certificates be procured in their name.

The Association has the blessing and cordial approval of His Eminence Cardinal McCloskey, who has also been pleased to head the list of its contributors with a generous annual subscription.

As to spiritual favors attached to the Association, it suffices to say that, besides co-operating in the maintenance of Cathworship in the Holy Sanctuaries, such as those of the Annunciation of the Blessed Virgin, of the Nativity of Jesus Christ, of the Holy Sepulchre, and many others associated with the great mystery of the Redemption, members of this Association will gain for themselves many spiritual favors, for, by the Briefs of several Popes, and especially of Pius VI., inter cœtera July 31, 1778, they share in the benefit of the Prayer, Fastings, Penances, Pilgrimages, and all good works performed in Palestine by the Franciscan Friars, as well as by the faithful, and of the many Indulgences attached to the Holy Sanctuaries, all of which are applicable to the souls of the faithful departed. Moreover, they shall have the benefit of over Twenty-five Thousand Masses yearly, said by the Franciscan Fathers in the Holy Sanctuaries of Palestine.

In view of the great advantages to be derived from these annual contributions, the Commissariat hopes that the Catholics of America will cheerfully embrace the opportunity offered them to co-operate with their brethren of other nations in the holy task of preserving the glorious monuments of their religion.

The Commissariat would also kindly re-

quest all persons feeling a special interest in the pious object to canvass for members for the Association. On announcing their desire to do so, they will be appointed solicitors by the Commissary of New York. These solicitors will have the benefit of the Masses which are said for their special intention at the altar of the Holy Sepulchre, in the Church of the Saviour in Jerusalem, in the Sanctuary of the Annunciation of the Blessed Virgin in Nazareth, of the Nativity of Jesus Christ in Bethlehem, and of St. John the Baptist in Ain-Carem.

And God, who has promised to reward even a glass of cold water given in His name, will not forget to reward every deed done in favor of the places sanctified by His visible presence while on earth.

All contributions and letters should be directed to the Commissary of the Holy Land, Very Rev. Charles A. Vis-sani, O.S.F., 135 West Thirty-first Street, New York. Subscribers are requested to give their

correct address to enable the Commissary to forward to them the respective certificates of membership.
CHARLES A. VISSANI,

O. S. F., Commissary of the Holy Land.

Essentials to Success.

There is no quality which pays so rich a dividend to its possessor as amiability of temper. Whether we consider the greater amount of comfort he derives from life, or whether we confine ourselves to a consideration of his business career, we must still admit the truth of the proposition. Wherever you meet the man of smiling cheerful appearance and genial manner you may be sure he is on the winning side of the table. The people will find where his place of business is, and his pleasant disposition and courteous, winning behav-ior will build up about him a solid bulwark of friendship. The distance between a smile and a frown is immeasurable. They are the opposite poles of the magnet, and one repels as surely as the other attracts Too manymen in business fail to realize that people will put themselves to a great deal of inconvenience rather than contribute to the welfare of a tradesman who has been wanting to them in either courtesy or respect. They consider—and rightly too—that their money entitles them to decent treatment, besides the goods it purchases. Men in business who failto realize this fall far short of the success they might otherwise win. Some men in business are impracticable and foolish enough, and are by nature sufficiently boorish to think that a show of courtesy betrays a mean and truckling spirit, and that it bespeaks a want of independence of character. Thank Heaven, such reasoning is confined within narrow and judiciously administered. Prepared by Northrop & Lyman, Toronto, and sold not neglected altogether, they are looked upon with indifference even by those should be did the majority think courtesy was beneath them? It needs no prophet to foreshadow the end of the few who hold to this belief.

tenant for his release, proceeded to Dro- Catholics, and by a renewed interest on severe inflammation of the lungs and dis- the flesh.

tressing cough was quickly and perfectly cured, which had resisted other treatment.

TRIALS OF A CONVERT.

The conversion of Rev. Father Selle, O. S. A., was attended by the persecutions and trials which, but too often fall to the lot of those who give up everything to follow the dictates of their conscience by joining the Catholic Church.

He was born of Church of England parents and became a Low Churchman. He was educated for a commercial career and, for several years, he conducted almost entirely two business establishments of his father, who was in easy circum-He became engaged to a wealthy lady, and his father willed him his large establishment, so that his worldly prospects were exceedingly bright and promising. Just about this time a doubt arose in his mind as to whether the Catholic Church might not be the true Church Exercising the right of private judgment, as a Protestant, he searched the Scripture with the result, that in ten days from the time his doubt arose, he recanted his Anglican errors, and was received into the Church.

He became, first a member of the Soci ety of Mary, and afterwards of the Order

of St. Augustine.

After he had abjured Protestantism, he relates his trials in the following terms: "Though not cast adrift, as so many, even of the gentler sex have been, on such occasions, my stout adherence to the Catholic faith for conscience sake, worked sad effect in my family circle. I was no longer looked upon as the right hand and confident of my father, and there arose that estrangement that only converts ever experience. I cast not, however, a shadow of blame on my otherwise exemplary parents, because I knew too well the force of prejudice and bigotry. Should we not rejoice to suffer some temporal loss for so great a spiritual gain!"

When he states that he knows too well the force of prejudice and bigotry, he has reference to that when his own brother became a Catholic, he persecuted him and was very bitter towards him. He says that his brother finally had to leave his home for religion's sake.

This case is but an illustration of what the great majority of converts have to endure at the hands of their Protestant relatives and friends. And yet, we hear a great deal about the emancipation of the human intellect and of freedom of conscience as achieved by the Reformation. But, perhaps, our separated brethren mean by the term, "freedom of con-science," that a man is free to connect himself with one of the myriad sects of Protestantism, but is not free to join the Catholic Church. So long as a Protestant does not become a Catholic, it matters little what he believes. He may be an agnostic, which is a genteel name for an infidel, but he will not lose caste, either with his own home circle or his friends. But let him aspire to the higher and better life, which only a sacramental religion can procure him, and he at once becomes a castaway and a social pariah. — T. A. B. in Morning Star.

Vital Questions !! Ask the most eminent physician

Of any school, what is the best thing in the world for quieting and allaying all irritation of the nerves and curing all forms of nervous complaints, giving natural, childlike refreshing sleep always?

And they will tell you unhesitatingly
"Some form of Hops!"

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"What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary, organs; such as Bright's

disease, diabetes, retention or inability to retain urine, and all the diseases and ailments peculiar to Women"— "And they will tell you explicitly and

emphatically 'Buchu'.

emphatically 'Buchu'."

Ask the same physicians

"What is the most reliable and surest cure for all liver diseases or dyspepsia; con stipation, indigestion, biliousness, malarial fever, ague, &c.," and they will tell you:

"Mandrake! or Dandelion!"

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est invalid or smallest child to use.
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complaints, severe coughs called consumption, have been cured.

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From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to

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WHAT HAVE I LOST?

Mrs. S-had for a long time been praying, with tears, without ever yielding to discouragement, for the conversion of her husband, a retired officer, who had been distinguished for his courage and lovalty.

Raised by a pious mother, the life of the camps and of the barracks had blotted out his early impressions of religion. He still retained his courage and loyalty, but doubt succeeded to faith, and then came that cold and miserable indifference, wherein a man is all the more to be pitied because he does not see his need of pity. Mrs. L.—,who was allowed full liberty for herself and her little daughter to follow all the practices of religion, wept for the estrangement of him whom she loved, and from whom she feared to be separated in the other world. For a long time she had continued to address her prayers to her who will always be the refuge and the comfort of suffering souls.

One day a new sorrow was inflicted on

her heart when she learned that her husband was a Freemason. This was no longer indifference, but real, downright, public, and avowed disobedience to the Church. In thinking over this, the good wife pressed her child to her bosom as if to preserve her from misfortune, or, perhaps, to appeal to the innocence of the child as a preservative against the danger that threatened the father. She happened to fix her eyes on a little statue of St. Anthony of Padua that was in her room, and a sudden impulse moved her: "My child," said she to her daughter, "you must pray much to St. Anthony to obtain of him that your father find what he has lost."

"What has he lost, mamma?" "You will know it hereafter, my dear ; but pray, and do not say anything about

it to papa."
The child raised her innocent eyes towards the statue, and she uttered this simple prayer: "O great Saint, make my father find what he has lost!"

Just at this moment the door opened, and Mr. S-told his wife that he was about to go out. He had heard the conversation, and he began to ask himself: "What have I lost? No doubt it is my wife herself that has mislaid something. I must tell her not to be uneasy, for if I had lost anything of value I should surely remember it."

As it was towards the beginning of June, Mr. S——came to the conclusion that the beautiful evenings would afford him more pleasure in the country than he could find in the lodge. "This is a good ide," he said to himself. "I will take my wife and child, and we will make an excursion into the country. But what can I have lost?"

Mrs. S——smiled a happy smile and raised her eyes gratefully to St. Anthony when her husband mentioned his idea to her. She was silent, and felt the blood tingle in her cheeks when he added: "Tell me, have I lost anything?"

"Why do you ask me that?"
"Because I heard our little girl praying for me to find what I had lost." The conversation went no farther on

that occasion, but the embarrassment of the wife had not escaped the notice of the husband, and the question would return to his mind again and again: "What can I have lost?"

On another evening, some time afterwards, Mrs. S——and her little child were in the room together again, and the little one fervently repeated her simple prayer: "O great Saint, make my father find what he has lost!"

Mr. S-pushed the door open and came in excitedly, saying: "Tell me at last, in the name of common sense, what I have lost! For these eight days I have been asking myself the question: I have been haunted by it. You make the child pray for it, but it would be much better to tell me what it is, so that I can know whether it is worth the seeking." Mrs. S—arose, and looking at her husband seriously, said: "My dear, would you be content to be separated from us forever?"

"What a question!" "And yet, my dear, if you do not find what you have lost you will one day have

to leave us, and forever." "What is it, then?—what is it that I have lost?" "Faith—the faith of your mother You must find that faith again." And

the good woman wept, whilst Mr. S—, without uttering a word, left the room. "Faith!" he said to himself; "the faith of my mother! the faith of my wife and child!"

During the whole night, whilst Mrs. continued to pray, she heard her husband walking in his room, and some-

times exclaiming to himself: "Faith! the faith of my mother!"

Next day Mr. S——silently entered his wife's room, and, as if awaking to a sudden idea, he asked her: "Is this a

feast day?"
"Yes," she answered: "the Festival
of St. Anthony of Padua." "Ah!" the little Saint on the chimney-

piece. St. Anthony, I thank you!"
And as Mrs. S——looked at him inquiringly, he said, opening his arms:
"Yes, yes, wife: it is done. I have found what I had lost. We owe a candle to the Saint. Let us bring it to him at once!"

And shortly afterwards the porter of the Franciscan Convent called one of the Fathers to the church to hear the confession of Mr. S———. He had found his faith again, and was happy. Many a one reaches the Credo by way

of the Confiteor. Keeping away from the confessional is what causes Catholics to lose the faith.—Ave Maria.

G. A. Dixon, Frankville, Ont., says: " was cured of chronic bronchitis, that troubled me for seventeen years, by the use of Dr. Thomas' Eclectric Oil." See that the signature of Northrop & Lyman is on the back of the wrapper and you will get the genuine Dr. Thomas' Eclectric

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A Sad Story of a Wrecked Life.

The most thrilling and sadly suggestive temperance lecture is the sight of a once noble and talented man, left in ruins by intoxicating drink. A Washington paper tells of a ragged beggar, well known in the streets of that city, who once held an important command in the Army, having been promoted for personal bravery, from a cavalry lieutenant to nearly the highest rank in military service. One night, not long ago, when he had been too successful in begging liquor to sate his craving and while lying helplessly drunk in the rear part of a Third street saloon, some men thought to play a joke on him by stealing his shirt, and proceeded to strip him.

Underneath his shirt, and suspended by a string from his neck, was a small canvas bag, which the men opened and found contained his commission as Brevet Major General, two congratulatory letters—one from General Grant and one from President Lincoln—a photograph of a little girl, and a curl of hair—a "chest-nut shadow" that doubtless crept over

the brow of some loved one.

When these things were discovered, even the half drunken men who found them felt a respect for the man's former greatness, and pity for his fallen condition, and quietly returned the bag and its contents to where they found them and replaced the sleeper's clothes upon

When a reporter tried to interview the man, and endeavored to learn some-thing of his life in the past few years, he

declined to communicate anything.

He cried like a child when told how his right name and former position were ascertained, and with tears trickling down his cheeks said:

"For God's sake sir, don't publish my degradation, or my name, at least, if you are determined to say something about it. It is enough that I know myself how low I have become. Will you promise that much? It will do no good, but will do my friends a great deal of harm, as, unfortunately, they think I died in South America, where I went at the close

Intemperance and the gambling table had wrought his ruin.

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The following are the names of the Deputies appointed by the Grand President.

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A PRIEST'S PRAYERS.

A Venerable Father of Baltimore Cures Before the Statue.

Rev. Jules Giustiniani, C. M., is probably lest priest in this city. He was born in Genoa, in Italy, in 1810, and was educated for the priesthood in Paris under the direction of the Lazarist fathers. He came to this city soon after his ordination and became pastor of the Chapel of the Immaculate Conception, on Druid Hill avenue, which is now used as a school-When the present Church of the Immaculate Conception was built in 1852, he was placed in charge, and has continued in that position ever since. The parish, which was at one time one of the largest in the city, is now very small, hav-ing been cut up by the erection of Pius Memorial, St. Charles Barromeo, and Corpus Christi churches, all of which have been erected in the past few years. Although Father Giustiniani is now in the 74th year, he looks remarkably well. About thirty years ago thieves got into his house after midnight, and were about to depart with their plunder when he detected them. In the scuffle which fol-lowed Father Giustiniani received what was then supposed to be a mortal wound in the left side, inflicted by a large knife in the hands of one of the burglars. In later years, whenever his experience with the burglars is referred to by anyone, he always replies: "Yes, I thank God for sparing my life, but the wound let the bad blood out of me." A number of remark-able cures are said to have been effected through the prayers of the venerable

When spoken to yesterday on the subject by an American reporter, he positively refused to take any credit upon him self but said a number of special favors had been obtained by persons who prayed before the statue of the Immaculate Conception, which stands over the main altar in the church of that name. The statue is life-sized and is very handsome. The cloak, which is carelessly thrown around the shoulders, is of blue, with a border of gold, while the dress and the girdle are of white. Around the head is a crown of golden stars, which are made to reflect brilliantly by the altar light, which burns continuously directly in front of the statue. A Catholic gentleman who has lived in the neighborhood of the church ever since it was built mentioned to the reporter several remarkable cures which, he said, were effected in the church. One was that of a young girl about 18 years of age, who was born a deaf-mute. She male a novena or nine days' prayer, before the statue, and on the last day she came out of the church with both hearing and speech restored. Another case is that of a blind boy who regained his sight in the same manner. "These cures," said the informant, "were known only to a limited number of persons for many years, but now I presume they are generally known. There have been quite a number of cures of chronic diseases of the eyes effected before the statue."-Balti-

THE OTTAWA SHIP CANAL.

EDITOR CATHOLIC RECORD. Sir,-I have read with some interest in a very lengthy discussion upon the Ottawa Ship Canal took place, Messrs. Wright and Shanly being the movers, and the subject being taken up in a very lengthy discussion upon the Ottawa John McDonald, "without necessitating a cent of cost to the county."

Upon the solemn assessment: manner by both gentlemen. It was shown by Mr. Wright that, in 1863, some influential members of the Chicago Board of Trade had visited Quebec to press upon the Government the necessity of improving the navigation of the river Ottawa, and of constructing the canal from Georgian Bay to Montreal. Mr. Wright also referred to the need of the proposed waterway as an essential means of defence in the event of war. This last consideration appears to be unimportant, inasmuch as the probabilities of war are remote, and even if such a misfortune were to befall the country, the railroad at present in operation would be of far greater service than a canal. However, what it is important to show now, is the necessity of such a waterway for the transportation of heavy freight, such as grain, from the distant West to the Eastern Seabord. And here it may be remarked that this scheme can more fitly be urged now, than fourteen years ago, (the date of the discussion referred to) inasmuch as some important and costly links in the proposed chain of navigation have already been finished, to wit: the Lachine and Grenville canals, together with other improvements of portions of the lower Ottawa. Those works, with the completion of the Canada central railroad and its continuation beyond Nipissinque, afford another and very important argument in favor of the project under discussion, since one of the principal objections, "inaccessibility," and two serious items of cost, are now eliminated from the problem. Further, it may, I think, be urged; and not with impropriety, that the widening and improvement of those two canals, must logically, be followed by further expenditure higher up the Ottawa

river, unless the great outlay incurred

those works be thrown almost entirely away. Upon a careful review of the reports made by Messrs. Shanly and Clark an impartial reader must come to the conclusion that the first named of those gentlemen did not allow himself to be carried away by nonsensical enthusiasm and bunkum, of late become characteristically Canadian, in reference to projects of a national character. Mr. Shanly did not advocate a ship canal, or what must be understood as such, but held to the construction of a waterway sufficient for barges of large carrying capacity, very wisely considering transhipment at the mouth of French river, from large lake going vessels into canal barges, as necessary. They might "call the navigation a sarv. They might "call the navigation a ship canal, or by any other high-sounding name they liked; what he recommended was: looks 250 feet long, 50 feet wide, with 10 feet depth of water—such a navigation would give them all they need desire—the command of the carrying trade of the lakes." As Mr. Shanly argued, the cost of carriage on river and care the cost of carriage on river and canal would be much lower by barges than by propellors. The steam power necessary to a propeller on the great lakes would, if to move the cargoes of half a dozen propellors on river and canal. Admitting the possibility of obtaining ten feet of water between Georgian Bay and Montreal—and there is no doubt upon that score—and taking into consideration the possibly shorter season of navigation via the Ottawa, as compared with that of the great lakes, Mr. Shanly believed that the difference would be fully neutralized by the advantage in distance held by the Ottawa route, which would be, as between Lake Michigan and Montreal, 360 miles shorter than the Welland canal route. He estimated that the Ottawa season would be about twenty days shorter than the Lake season, but the reduction in distance via the Ottawa route, the freedom from perils of Lake navigation, and many other advantages, would make it possible to do fully as much work by this as by the lake route. Apart from the benefits to be derived by through western traffic, there are collateral advantages to be gained by the sparsely populated portions of Northern Quebec and Ontario, at present comparatively isolated from the southern and middle sections of the two great provinces. Above Mattawan the river Ottawa drains a vast territory extending to the Hudson's Bay watershed, a region rich in timber, possessed of large arias of good arable land and watered by countless trib utaries of the Grand river-with a great arterial canal such as is proposed, the timber and other resources of that region would be developed to a far greater ex-

tent than has hitherto been possible. From a political point of view, it may also be supposed that the construction of this work which, as every one knows, would define the provincial boundaries northward, as far as the river Mattawan, would tend to bind more strongly than

ever, the destines of the two most impor-tant provinces of the Dominion. If the hopes now entertained, as to the vast resources and future grain production of the North West, be realized, it is certain that no single railroad will be able to do justice to its requirements. Even the Grand Trunk and C. P. R. combined —as they will be in time—will find it im—monstrated with him on the harshness of possible to carry to the Eastern Seaboard the immense harvests of the West, and it is to be supposed that Eastern Canada will strive to secure all the advantages derivable from western traffic, instead of allowing the railroads of the neighboring States to gobble it up. In view of these possibilities, is there not then urgent need for those interested (and that includes the great bulk of the population of both provinces) to urge upon the Federal Government the necessity for action in the

premises? Admitting that Mr. Shanly's estimate of the cost of this work be correct, and that twenty million dollars be required to carry it to completion, it now remains to be seen in what manner such a large sum can be obtained.

It would be obviously unfair to ask either of the two provinces most deeply produced against him, and, though he interested in the scheme, to contribute directly towards its furtherance. Quebec is on the verge of bankruptcy, and Ontario has already been bled to such an sioners with costs. The tenant offered extent for the benefit of Confederation, that she deserves a respite, besides,

although not by any means depleted, her treasury is none too plethoric for her own legitimate wants. It is from the Federa treasury that assistance must be obtained;

Dominion authorities, we know that more than (200,000,000) two hundred million acres of good land are available in the North West.

Some 25,000,000 of those acres have been already made over to the C. P. R. Syndicate, and a few more millions (an unknown quantity, however) have been given away to land companies or other-wise disposed of. There are therefore very much more than a hundred millions of acres available by the Dominion Government. Why not raise money for our present purpose by the issue of "Ottawa and Georgian Bay Canal Bonds," guaranteed by the Federal Government and redeemable by land grants in the North West.

Let the Federal Government set aside, say 10 million acres, for this purpose. Capitalists will be found to take the matter up; a wholesome antagonism to, and check upon, the C. P. R. monoply will be created, and the farmers of the North-West will ultimately be insured fair rates to the East, a disideratum entirely beyond their reach, so long as the railroads remain masters of the situation. NORTH-WEST.

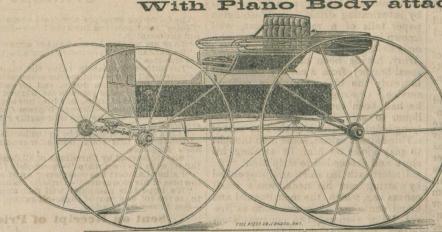
THE SCHOOL BOOK MONOPOLY.

My Dear RECORD:—School teachers, booksellers, and parents who are forced to send their children to common Schools in Ontario have much cause, and justly so, to complain of the present monopoly in the publication of school books, which are sold to the people at a price altogether out of proportion to the work and material used in them. This is a repetition of an old trick in trade which was begun about a quarter of a century ago by Mr. Sangster when he reprinted Thomson's Arithmetic of the Irish national series in small type and worse paper and called it his own, got it and a few other reprints and col-lections fathered to himself authorized and made a little fortune by the trick. Another scheme of our school book speculators is to cut into two or three parts a lators is to cut into two or three parts a subject which properly should be printed in one volume, and charge as much for one part as the whole should sell at. Let any one look at Gage's series at present used, say that those that purchase them get value for their money by this plan of splitting up a subject and selling the parts at exorbitant prices, and the worst feature of the subject is that in many cases technicalities and hair splitting rules are so multiplied that the minds of scholars so multiplied that the minds of scholars are overloaded with useless lumber. Take grammar, for instance, which, twenty years ago, was short, comprehensive and practical, from which any child of ordinary intelligence could learn the rules without much labor, and cost twenty cents; nowise have the grammar, at about double that price and a separate book on false syntax that should not cost more than ten cents, but sells at twentyfive. In the old grammar the exercise on false syntax formed an appendix to the grammar. Fancy a little book on statics that you can put in your vest pocket, for which you must pay twenty-five cents, or two hundred per cent. more than the thing should cost. Such scandalous speculation must be stopped, for speculation it is, under the wing of government patronage and official pets by which thousands of dollars are lost annually to the parents and booksellers of our province. The choice of books is left partly to school teachers, but since they are not required to purchase them, the price at which they are put on the market does not concern them. More attention is given to cramming and hairsplitting rules than formerly and unfortunately common school teachers, who are mostly young, ambitious and talented, approve of the present style of school books by which the minds of children are overloaded with matter that will be comparatively useless in after life. I have not had time to examine our present authorized series, but from seeing three small volumes that sell for two dollars, but should cost about fifty cents, one is forced to conclude that the printing of school books is a precious business indeed, and that somebody is making a nice little pile out of it at the public expense. If matters continue in this style, we must go back to the old board of education,

Yours respectfully, M. McQ. EVICTION NEAR TIPPERARY.

On Thursday the sheriff, with his usual osse comitatus of bailiffs and police, visited the townland of Ballynulty, about four miles from Tipperary, for the purpose of executing the death sentence of exiction on a respectable tenant-farmer named Richard Merrick, who, with his wife and nine young children, were cast houseless and homeless on the world, because he failed to pay an impossible rent. The landlord in the case is a Protestant clergyman, the Rev. Thomas Pennefather, Kiltennel Vicarage, Borris, county Carlow. He was present himself at the eviction, and was met by the Rev. Matthew Ryan, monstrated with him on the harshness of his proceedings, but in vain. The Merricks held the farm for the last three or four generations, and when the present rev. proprietor came in over them as landlord, on the expiration of a middleman's lease not many years ago, the rent of the farm was £2 5s. an acre. Their lease having expired with the middleman's, Mr. Pennefather's first act as landlord over them was to raise the rent to £3 an acre. Subsequently he raised the rent to the enormous figure of £3 10s. an acre, he paying half poor rates and half county cess, but latterly he had fixed the rent at £3 an acre, the tenant to pay all poor rates and taxes, and he got him to sign a document every year, whereby the place was let to him from year to year for graz-ing only. The tenant appealed to the Land Court, but this document was protested it was extorted from him by

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J. H. MORAN London, Ont.

can pay for any land and live on it, and also to pay all the arrears at that rent, which offer was renewed again on Thursday, in presence of the sheriff's representday, in presence of the sheriff's representative by the Rev. Mr. Ryan, but was rejected. They then offered to leave the fixing of a fair rent to Mr. Cooper Chadwick and Mr. Heuston, two respectable Protestant neighboring gentlemen of the landlord class, or to any two arbitrators appointed in the usual way, but these offers were also refused. Finding then they could no longer pay the exorbitant rent put on them by their rev. landlord, they had nothing to do but to submit to the inevitable; and from this brief history of the case the public will be able to judge of the case the public will be able to judge of the treatment they have received at his hands. This is, indeed, a hard case, and furnishes a striking illustration of how the Land Act may be evaded, and how insufficient it is to protect tenants

against oppressive rents and arbitrary evic-MARKET REPORT.

MARKET REPORT.

OTTAWA.

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Oats, 40|to 42c per bushel; potatoes, 50 to 50c per bag; Eggs, 24 to 30c per dozen: Butter, fresh in firkins, 19c; in pails, 18 to 20c; in prints, 25c per pound. Pork, green. \$8 75 per cwt.; in barrels, mess, 20 75; Hay, \$8 to 10, pr ton. Hams, smoked and sugar cured, 15 to 16c; smoked Bacon, do.; Long clear Bacon, 11 to 13c per pound; Cumberland cut, 9 to 10c per pound; Lard, 15 to 15c per pound; Lard, 15 to 15c per pound; Beef, live weight, 5% c per lb; Calves, \$3 to 6 each; Cows (milchs), \$\$5 to 55 each.

LONDON.

Cows (mitch, \$55 to 55 each.

LONDON.

Wheat—Spring, 175 to 185; Deinl, \$\$\psi\$ 100 lbs.
175 to 182; Treadwell, 175 to 182; Clawson, 155 to 184; Red, 169 to 185. Oats, 115 to 117, Corn, 140 to 300. Barley, 110 to 120. Peas, 130 to 150. Rye, 110 to 115. Beans, perbush, 150 to 200. Flour—Pastry, per cwt, 300 to 325 Family, 275 to 300. Oatmeal Fine, 240 to 260; Granulated, 260 to 275. Cornmeal, 200 to 250. Shorts, ton, 16 00 to 200. Bran, 1200 to 1400. Hay, 800 to 1000. Straw, per load, 200 to 300. Butter—pound rolls, 16, to 18c; crock, 14 to 16c; tubs, 12 to 15c. Eggs retail, 15 to 15c. Cheese, 1b. 14 to 15c. Lard, 12to 14c. Turnips, 30 to 40c. Turkeys, 10 to 200. Chickens, per pair, 50 to 75c. Ducks, per pair, 70 to 80c. Potatoes, per bag, 90 to 110. Apples, per bag, 75 to 125. Omions, per bushel, 60 to 80. Dressed Hogs, per cwt, 850 to 900. Beef, per cwt, 800 to 10 00. Monthe 11 to 12c. Lamb, per 1b, 11 to 12c. Hops, per 100 lbs, 00 to 00c. Wood, per cord, 500 to 550.

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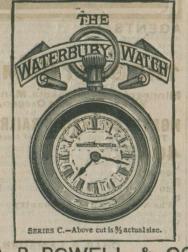
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