

The Catholic Record.

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

VOL. 6.

FOR THE WEEK ENDING SATURDAY, AUG. 16, 1884.

NO. 305

CLERICAL.

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

N. Wilson & Co.,
136 DUNDAS STREET

Written for the "Catholic Record."
The Vision of the Vestal.

The light of faith not yet had shone on Erin's lovely land,
But temples of the sun and moon arose on every hand;
Grave, venerable sages and consecrated maids
Served zealously Tienne and Nerf in all their sacred shades.

Two vestals of Nerf Naom one fair spring morn reclined
Beneath a marble temple where their Goddess was enshrined;
Their robes of white and silver were bound by costly gems;
Grace, beauty, love and innocence crowned them with diadems.

But sadness o'er that splendor threw a dim mysterious veil,
Thus spoke the youngest, fairest one with beauteous cheeks all pale,
"Listen, my friend and mentor, to a dream which has oppressed
With undefined foreboding and questioning, my breast."

"Thou knowest that soon I am to be admitted to the sacred veil,
Where none but the elect may go, to offer rites divine;
Last night with blood-red poppies crowned,
I solemnly vowed,
Before Nerf and Latona, can it be that I have sleep?"

"But suddenly it opened—that awful inner door,
And a form of men majestic stepped its jeweled threshold o'er,
She took my hand and kissed me, then whispered, 'Come away!
Let me lead thee from this darkness to everlasting day.'"

"Then passed we from the temple where the statues seemed to frown,
I shrank from them in terror—then passed we from the tower;
O'er moors and fair ranges, thro' woods and mountains we sped;
Till at last we reached a gloomy sea with leaden billows piled.

"Far, far across the sullen waves, we saw the further shore,
It seemed a land of darkness, with heavy clouds hung o'er,
Pale lightning flashed among them, and hollow rumblings
Came faintly from the distance with rust of ghostly wings.

"Fear not, my child? my guide exclaimed, as I drew back appalled,
Then on we glided o'er that tide where never sea-birds e'er
On—'we sped until we reached the darksome shore beyond,
'Where lotus flowers nodded, and winds among rank sedges moaned."

"It was a land of twilight—solemn and sad and still;
But hark! that cry lamentable—it seemed the blood of a giant,
Then saw I in amazement, kings, sages, warriors, bards,
Processions, groups, and lonely ones, glide by—their only words

"As they passed, that bitter wail, 'How long? how long? how long?'
Black clouds in low above them, and pale lights flashed among them,
But on we sped, we two, o'er heights precipitous,
Above the clouds were tipt with gold—beneath, a radiant clime.

"Strange, beautiful beings wander there, and turn as we pass,
To greet and adore us earth-born, and cry, 'How long? 'Alas!
'What means that cry? I questioned, and they seek deliverance thro' one whom thou hast never known—"

"Not here we rest, on—on, we sped, and lo! before us rose
A deep, broad gulf whose surges roared far down,
Beyond its chafing waters appeared a dazzling dawn,
A horizon of glory, in blinding splendor gleam.

"My guide with mantle round me, stepped from the dizzy cliff,
And o'er the dread abyss we floated swift as airy sails;
We reached the shore—we entered—but oh! sense failed me there,
And words can never paint a scene so marvellous and fair.

"Such forms of glorious beauty were passing to and fro,
While grand, entrancing harmonies o'erwhelmed us in their flow,
I could but fall adoring him whoever he might be,
Who formed this place of perfect bliss—and could it be—for me.

"And yet we had but entered the borders of that land,
The suburbs of that city built not by human hand,
While, filled with silent ecstasy, with hidden face I lay
I heard a voice which thrilled me, 'Arise! it seemed to say;

"Then saw I One approaching, majestic and divine,
Whose eyes of light ineffable looked pityingly in mine;
He seemed to be a sovereign—the ruler of the land,
For he bowed to him with anthems I could not understand;

"And yet, oh, mystery! his crown was not of gems or gold,
But a coronal of wounds did that brow emblem of love;
His hands were pierced and from them dripped the blood like crimson dew,
And where it fell bright lilies bloomed, and fragrant roses blew.

"And as the scented zephyr waved his snowy robe
I saw beneath, in his left breast, a wound that opened;
And methought I saw a multitude from every race and clime
Who had found better in his heart from grief and pain and crime.

"He plucked a green and glistening palm and placed it in my hand,
And then the vision faded—Farewell, farewell, happy land,
For I awoke, and round me was the light of mortal day,
And our marble deities looked coldly on me as I lay."

Years passed away and lo! that dream became a reality,
A Christian martyr on this earth, the gentle vision;
In heaven with all those joys unutterable was crowned,
By Him whose diadem appeared a coronal of wounds.
Lowe, P. Q. E. C. M.

THE LIEUT.-GOVERNORSHIP OF QUEBEC.

In the Globe of the 4th inst. we read:

"The English press of Quebec are booming Mr. Alonzo Wright as the next Lieutenant-Governor of that Province. Mr. Wright's name offers to Quebec politics the shield of a good reputation."

Not only does Mr. Wright's name offer to Quebec politics the shield of a good reputation, but likewise the honor of the highest qualifications required to fill such a position with dignity and success. We have already taken strong ground in favor of Mr. Wright's appointment to this office and now propose to give reason for our course. The English-speaking minority in Quebec is numerous, wealthy, intelligent and patriotic. Than this body of our fellow-citizens none other in the Dominion have done more to promote the best interests of the country, and certainly none are more closely identified with its material advancement. In all the great enterprises of trade and of manufactures they have taken the very foremost place, and if Canada be what it is to-day it is very largely due to their foresight and energy. Mr. Wright himself is a grandson of Philiman Wright, who, in 1797, left his native State of Massachusetts, penetrated the forests of the Ottawa Valley, then an unknown land, and by his indomitable perseverance and unflagging industry opened up for settlement one of the finest regions on the continent. With the development of the Ottawa country the name of Wright is inseparably connected. With its growth and prosperity that family is so closely identified, from its founder in Canada, Mr. Philiman Wright, to the member in the present Parliament of the Dominion for the county of Ottawa, that the friends of the latter may, with justice, claim that his appointment to the office of Lieutenant-Governor of Quebec were but a partial acknowledgment of long public service, enormous public sacrifices, and the fitting crown of an individual career of the highest honor. As we have made mention of the services rendered by the Wright family in the opening up of the Ottawa country, we may be permitted to refer to the narrative of the first settlement on the Ottawa, recited by Mr. Philiman Wright himself before a committee of the Lower Canada House of Assembly in 1820. He informed the committee that in 1797 he had visited Canada, and then viewed the country on both sides of the St. Lawrence, the whole of the distance from Quebec to the Grand River, in the township of Hull, taking some time to explore and examine the country, but particularly the parts bordering on both sides of the Ottawa. He again visited the country in 1798 with the purpose of further informing himself regarding the local situation of the lands on the Ottawa or Grand River, and formed the fixed determination of commencing a settlement on its fertile banks.

The Ottawa country had, he found, immense resources in fine timber, not only merchantable but for making ashes, and sufficient to furnish vast supplies for any foreign market. But the country was unknown to, or unthought of, by the inhabitants of Montreal, except the North-West Company, whose interest it seemed to be to keep it uninhabited and closed to settlement. With two companions from Massachusetts he returned to the Ottawa. The three brave Americans were, on revisiting Massachusetts, enabled to report to the public the following:

"That they had ascended the Ottawa, or Grand River, one hundred and twenty miles from Montreal; the forty-first mile they found some settlers, who appeared rather inactive, as far as related to their farms, but little done to what, apparently, might be done, towards making themselves independent farmers. We however, ascended the Ottawa, up the rapids, sixteen miles farther, to the head of the Long Sault to Hull. The river is remarkably smooth, and the water still, and sufficiently deep to float a sloop-of-war; at the last mentioned place we proposed to explore the township back of the river; accordingly we spent twenty days, say from the 1st to the 20th October, 1799. I should think we climbed to the top of one hundred or more trees, to view the situation of the country, which we accomplished in the following manner: We cut smaller trees in such a manner as to fall slanting, and to lodge in the branches of those large trees, which we ascended until we arrived at the top. By this means we were enabled to view the country, and also the timber, and by the timber we were enabled to judge of the nature of the soil, which we found to answer our expectations; and after having examined well the local situation of the township of Hull, we descended the river, and arrived, after much fatigue, at Montreal, when we gave a general description of our discoveries, and returned home to Massachusetts, where, after a report was made public about the situation of this part of the country, I was enabled to obtain and hire

as many men as I wanted to commence a new settlement.

"Immediately hired about twenty-five men, and brought them with my mill iron, axes, scythes, hoes, and all other kinds of tools I thought most useful and necessary, including fourteen horses and eight oxen, seven sleighs and five families, together with a number of barrels of clear pork, destitute of bone, of my own raising, all of which left Woburn on the 2nd February, 1800, and arrived in Montreal on the 10th."

It was not till the 7th of March, 1800, that the party arrived at Hull, where, with the assistance of all hands, the first tree was felled and the arduous work of settlement actively begun.

"The year 1800 was spent in clearing lands, building, and raising vegetables and roots. Among the latter were about 1,000 bushels of potatoes, which I put into the ground (to keep them through winter) so deep that I lost the whole of them by the rot, occasioned by the heat of the ground. I prepared some land for the fall wheat, and sowed about seventy bushels upon seventy statute acres, and prepared about thirty acres for spring wheat and peas; also a great deal of time was spent in going to Montreal for provisions. Seeing my people were going on well, as to provisions, houses, &c., I gave directions how to proceed until my return."

By the year 1803 Mr. Wright had cleared 180 acres, and the settlement began to flourish, but as it had as yet no market its prosperity could not, of course, be considered as fixed on a firm basis. Mr. Wright accordingly resolved to get some timber ready, and in 1807 arrived at Quebec with the first timber ever brought from Hull. Mr. Wright was therefore not only the pioneer farmer, but the pioneer lumberman of the Ottawa Valley. He for many years sat in the Legislature of Lower Canada as representative of the rich district he had opened to civilization, and in the legislature rendered good service to his adopted country. But it is not on ancestral claims alone that we wish to press the claims of Mr. Alonzo Wright, M. P., to the Lieut.-Governorship of Quebec. Mr. Wright has individual claims. He has for twenty-one years represented his native county, one of the wealthiest, most popular and intelligent constituencies of the Dominion. He had not long been in Parliament till he had won the esteem of his fellow-members, and no man to-day stands higher in the estimation of gentlemen of both sides in the Canadian Commons than the member for the county of Ottawa. Mr. Wright is a representative man among the English-speaking minority of Quebec, and that minority in now, we are inclined to think, fairly entitled to the honor of the Lieut.-Governorship. The last census shows that minority to be made up of

Irish.....	123,749
English.....	81,515
Scottish.....	54,923

or a total of about 260,000 souls. Since 1867 the Lieut.-Governorship of Quebec has been filled exclusively by French Canadian gentlemen, to whom Mr. Wright would prove a very worthy successor. No public man among the British minority of the Province more acceptable to the French and Catholic majority could be selected for the position. During his long and honorable parliamentary career Mr. Wright has never failed in his duty by his Catholic constituents. In the most trying times he has been the trusted friend of the Catholic people, and his vote and speech in Parliament have never been missing when occasion demanded them in the assertion of Catholic claims to equal rights in the great matter of education. One instance alone will suffice to show Mr. Wright's broad and liberal spirit in this regard. Our readers have no doubt lively recollection of the New Brunswick school law difficulty. In the House of Commons on the 20th of May, 1872:

Mr. Costigan moved, seconded by Mr. Renaud, and the Question being proposed, that a humble Address be presented to His Excellency the Governor General, representing, That it is essential to the peace and prosperity of the Dominion of Canada that the several religions therein prevailing should be followed in perfect harmony; and that every law enacted should be in accordance with the rights and usages tolerated by one of such religions is of a nature to destroy that harmony;—That the Local Legislature of New Brunswick in its last Session, in 1871, adopted a law respecting Common Schools, forbidding the imparting of any religious education to pupils, and that such a prohibition is opposed to the sentiments of the entire population of the Dominion in general and to the religious convictions of the Roman Catholic population in particular;—That the Roman Catholics of New Brunswick cannot, without acting unconscientiously, send their children to schools established under the law in question, and are yet compelled, like the remainder of the population, to pay taxes to be devoted to the maintenance of those schools;—That the said law is unjust, and causes much uneasiness among the Roman Catholic population in general

disseminated throughout the whole Dominion of Canada, and that such a state of affairs may prove the cause of disastrous results to all the Confederated Provinces;—And praying His Excellency the Governor General to use his earliest possible period to disallow the said New Brunswick School Law.

On this motion a debate arose that was adjourned till the 22nd, when:

The Honorable Mr. Gray moved, in amendment, seconded by Mr. Bolton, That all the words after "Canada" to the end of the Question be left out, and the words "that the constitutional rights of the several Provinces should be in no way impaired by the action of this Parliament" be inserted in lieu thereof.

The Honorable Mr. Chauveau moved, in amendment to the said proposed amendment, seconded by the Honorable Mr. Abbott, That the words "His Excellency the Governor General, representing, That it is essential to the peace and prosperity of the Dominion of Canada, that the constitutional rights of the several Provinces should be in no way impaired by the action of this Parliament—that the Local Legislature of New Brunswick respecting Common Schools was strictly within the limits of its constitutional powers—and is amenable to be repealed or altered by the Local Legislature—should it prove injurious or unsatisfactory in its operation; that not having yet been in force six months, and no injurious consequences to the Dominion having been shown to result therefrom, this House does not deem it proper to interfere with the advice that may be tendered to His Excellency the Governor General by the responsible Ministers of the Crown, respecting the New Brunswick School Law," be inserted instead thereof;

The Honorable Mr. Chauveau moved, in amendment to the said proposed amendment, seconded by the Honorable Mr. Abbott, That the words "His Excellency the Governor General, representing, That it is essential to the peace and prosperity of the Dominion of Canada, that the constitutional rights of the several Provinces should be in no way impaired by the action of this Parliament—that the Local Legislature of New Brunswick respecting Common Schools was strictly within the limits of its constitutional powers—and is amenable to be repealed or altered by the Local Legislature—should it prove unsatisfactory in its operation; that not having yet been in force six months, and no injurious consequences to the Dominion having been shown to result therefrom, this House does not deem it proper to interfere with the advice that may be tendered to His Excellency the Governor General by the responsible Ministers of the Crown, respecting the New Brunswick School Law," be left out, and the words, "Her Majesty, praying that she will be pleased to cause an Act to be passed amending the British North America Act, 1867, in the sense which this House believes to have been intended at the time of the passage of the said Act, by providing that every religious denomination in the Provinces of New Brunswick and Nova Scotia shall continue to possess all such rights, advantages, and privileges, with regard to their schools, as such denomination enjoyed in such Province at the time of the passage of the said last mentioned Act; to the same extent as if such rights, advantages and privileges had been duly established by Law," inserted instead thereof;

A further discussion arising, its termination was postponed till the 20th, when Mr. Chauveau's amendment was defeated by 34 to 127. Amongst the minority we find the name of Mr. Wright (Ottawa County).

Mr. Colby then moved an amendment, affirming that the House regretted that the school act recently passed in New Brunswick had proved unsatisfactory to a portion of its people, and hoped it might be so modified at the next session of the legislature of that Province as to remove all just grounds of discontent existing. This amendment, which was of no practical good to the Catholic minority of New Brunswick, was carried by a vote of 117 to 42. In the minority again do we see recorded the name of Mr. Wright.

When the question on the amendment thus modified was put, the Honorable Mr. Dorion moved, in amendment thereto, seconded by Mr. Paquet, That the words "and this House further regrets that to ally such well grounded discontent, His Excellency the Governor General has not been advised to disallow the School Act of 1871, passed by the Legislature of New Brunswick," be added at the end thereof.

This amendment was by the Premier of the day, Sir John A. Macdonald, declared a motion of want of confidence. Mr. Wright was one of the most influential of the supporters of the administration, but he felt it his duty to pronounce censure on its course in regard of the obnoxious school law, and did so fearlessly. The journals give his name among the thirty-eight members who supported Mr. Dorion's amendment. Mr. Wright did not content himself with a mere silent vote. He spoke on the subject, and though we have but a meagre report of the discourse before us, we will give our readers the summary of his observations that appeared in the daily press of Ottawa:

"Mr. Alonzo Wright considered himself bound, as representing a large Catholic constituency, to express his views, and was unwilling to give a silent vote on this subject. He had promised to deal fairly by his constituents in such matters, and could not certainly vote in favor of this motion. Catholic and Protestant had in his constituency invariably lived in harmony. He contended that the interests of a minority, whether Catholic or Protestant, should be protected. He recollected a missionary in his constituency

who had most faithfully attended to the educational interests of both classes of the community, and it would be against his instinct and education if he refused to the Catholic inhabitants of New Brunswick simple justice."

In the session of 1875, after four years trial of the infamous and tyrannous school law, Mr. Costigan moved:

"That a humble address be presented to Her Majesty, representing that it is essential to the peace and prosperity of the Dominion of Canada that the several religions therein prevailing should be followed in perfect harmony by those professing them, in accord with each other; and that every law passed by this Parliament, or by the Local Legislatures, disregarding the rights and usages tolerated by any one of such religions, is of a nature to destroy that harmony. That the Local Legislature of New Brunswick, in 1871, adopted a law respecting common schools, forbidding the imparting of any religious education to pupils; and that that prohibition is opposed to the sentiments of the entire population of the Dominion in general, and to the religious convictions of the Roman Catholic population in particular; that the Roman Catholics of New Brunswick cannot, conscientiously, send their children to schools established under such law, and are nevertheless compelled, like the remainder of the population, to pay taxes to be devoted to the maintenance of such schools; that the said law is unjust, and contrary to the spirit of the Constitution, and causes much uneasiness among the Roman Catholic population disseminated throughout the whole Dominion of Canada, and that such a state of affairs, if continued, is likely to prove the cause of disastrous results to all the Confederated Provinces; and praying that Her Majesty will be pleased to cause an Act to be passed amending 'The British North America Act,' by providing that the Roman Catholic inhabitants of New Brunswick, who are in a minority in that Province, shall have the same rights, privileges and advantages with respect to separate or dissential schools, and the same exemptions from taxation for the support of public or common schools as are now respectively enjoyed and possessed by the Roman Catholic minority of Ontario, and the Protestant minority of Quebec."

Mr. Wright spoke in favor of these resolutions. He is reported in Hansard in these terms:

"Mr. Wright (Ottawa) said he was sure every one regretted the necessity which existed for bringing this matter before the House. This was a very difficult problem, and on a satisfactory solution of it depended much of the future peace and prosperity of this Dominion. The hon. member for Victoria deserved the thanks of the House for the calm, moderate and logical manner in which he placed his case before it; from first to last in the course of this question, the hon. gentleman had proceeded in the same temper, and he deserved the congratulations of both sides of the House. The proposition he had placed before the House deserved the most careful consideration. We had but recently commenced a great political experiment. So far in the main we have been sailing in the flood-tide of success, we have all the elements within our borders for building up a great nationality. But that nationality must be founded deep in the love, reverence and esteem of the people. It should not be founded upon injustice, but upon the eternal principles of right. This was one reason why he would vote for the resolution. He would not argue the constitutional question; it had already been very fully canvassed in this House; moreover it had been dealt with by the highest judicial authority in the empire, who had rendered its decision. If that decision was correct, then while the Confederation Act protected the rights of the minority in Quebec and Ontario, the rights of the minority in New Brunswick had been shamefully neglected in the framing of that Act. As had been already pointed out, they enjoyed certain rights and privileges up to the time of Confederation, which were taken away from them by the Confederation Act; they would be told that the constitutional difficulty was the real difficulty and the circumstances that we could not by any possibility violate the constitution. But this was not the first time the constitution had been violated—it had already suffered much violation. When the House voted 'better terms' to Nova Scotia and New Brunswick, did it not violate the Constitution, and when the motion was adopted by the House the other night to change the mode of constituting a co-ordinate body with themselves, what was that but an attempt to violate the constitution? If ever an attempt was made to destroy the constitution, a determined and decided attempt was surely made the other night. How did the hon. member for Bothwell, who introduced the resolution, criticize the hon. body to which it referred. He told this House that the Senate was an asylum for political prostitutes—that was said boldly and openly in this House. For his part he (Mr. Wright) declared that such an attack upon the hon. the Senate certainly meant an attempted violation of the constitution. He appealed to them especially as representing a county in which there was a large majority of Catholics to adopt the resolution before them. From the liberal Catholics of his constituency he had always received an independent support, and they even supported him against one of their own religion, trusting in his honor that in the hour of their extremity he would do his best to obtain for them justice. From the first he always endeavored to sustain the member for Victoria, and on one occasion he

had voted want of confidence in the Government, led by the hon. member for Kingston, which he (Mr. Wright) had usually supported. He was then told that the course he had pursued would cause him to lose the Protestant support in the county, but he was proud to say that the Protestants thanked him for the action he had taken in supporting so liberal a measure. He especially appealed to his friends representing a Protestant minority in Lower Canada to support the resolution before the House. If ever the time should arrive when the Protestant minority of Quebec were not treated with liberality, to whom should they appeal but to the high Court of Parliament, and that appeal would not be made in vain. Every legal means had been tried, the appeal had been taken to the British Privy Council, which had decided against the Catholic minority. In the hour of their desolation and despair they come to this House asking justice, and under those circumstances, endorsing as he did every word in the resolution, he felt satisfied that at all events on the part of the Protestant majority in this House the appeal would not be made in vain."

We have dwelt at length on this matter, for we feel the importance of the cultivation in this great country of a spirit of friendliness, forbearance and consideration amongst all classes of our people. In Parliament Mr. Wright has done his share to cultivate and foster such a feeling. In the gubernatorial chair he will do likewise. An appointment such as his would be one of real worth and public usefulness, an appointment all the more advisable and urgent as we are but as yet on the threshold of our national existence, with all the difficulties of rival races and clashing interests but partially overcome—one that could not fail to fill with hope and courage and confidence those true Canadians who trust and pray that this great northland may become the mightiest nation on the American continent.

We see it stated that Mr. Wright has declared that he would not, were it offered him, accept the position of Lieut.-Governor of Quebec. So much the worse, we say, for the office and the province, but all the better for the Dominion at large, whose interests he will still continue to promote in the national Legislature. We feel that by giving full expression to our views concerning Mr. Wright we simply do our duty to the public and to a statesman whose merits in the heartless scramble for place and preferment, that is the bane and the curse of our politics, are too frequently forgotten.

DIOCESE OF PETERBOROUGH.

When his Lordship the Right Rev. Dr. Jamot came to Peterboro' there were many things needed, but especially a respectable Palace and a Cathedral. His Lordship, ever mindful of the spiritual good of his flock, first built a separate school in the south end of a separate street, thinking it too far for the children to that vicinity to walk to the other separate school on Murray street. He then spoke of building a new Cathedral, saying that the house (which was built long years ago for the Parish Priest) would serve him as a Palace until the House of God would be built first. He then they would build a dwelling house. As it would cost sixty or seventy thousand dollars to build a suitable Cathedral, and as the town is large and Catholics much scattered, making it necessary to soon build another church, His Lordship and the committee concurred in the opinion that it would be best to build an addition to and beautify the old church. The contract was then let for \$17,500, to Mr. James McNamara, an industrious and ambitious young man, who has every prospect of rising. The old church is 100 feet long by 60 broad. They intend making a T church of it by building a transept across the end, and then a very large vestry will be built at the rear of that, so that the whole building will really be in the form of a cross. God would be built first, and then they would build a dwelling house. As it would cost sixty or seventy thousand dollars to build a suitable Cathedral, and as the town is large and Catholics much scattered, making it necessary to soon build another church, His Lordship and the committee concurred in the opinion that it would be best to build an addition to and beautify the old church. The contract was then let for \$17,500, to Mr. James McNamara, an industrious and ambitious young man, who has every prospect of rising. The old church is 100 feet long by 60 broad. 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LONDON, SATURDAY, AUG. 9, 1884.
THE IRISH PARTY IN AMERICA.

We have followed American politics very closely for many years, and did not, till we read the Washington letter in the columns of our esteemed contemporary...

independence as we do feel. We feel assured in relation to the Irish question (1) that if some measure of Home Rule could be devised for Ireland it would prove a source of strength to the empire at large, and (2) that falling the concession of some such measure of Home Rule, having due regard for Imperial interests and supremacy, the total independence of Ireland is the most desirable end for Irishmen to strive for.

journal, the American, from that expressed by the "Tisier's" "accidental" and "occasional" on this subject. Of the Irish in America the Philadelphia paper says: "We speak from a close acquaintance with a large number of them, when we say that they are inferior to no other class of our citizens in devotion to American interests and in earnest purpose to seek the good of the land in which God has cast their lot."

the consent and approval of the department. To this we would not in the slightest degree object, if equal educational facilities were provided for the Catholic minority in this Province. It is not compulsory Bible reading we require. It is religious education, and Catholics will have no other form of religious education but that provided and authorized by the Church.

THE SISTERS OF CHARITY.
In that excellent Catholic journal, L'Echo de Fourviere, we find an interesting article on the Sisters of Charity: We regret that space prevents our doing but inadequate justice to the production of the French journal. L'Echo says that at this moment, when a frightful affliction menaces France and Europe, the reformers of Christian charity should not be ignorant of the character of the religious ladies whom they expel from the hospitals to make way for lay assistance.

god, excepting for the north and north-eastern counties, where its growth was checked by the drought of June. But even in these districts it promises a fair yield, while in the Lake Ontario, West, Midland, Georgian Bay and Lake Huron counties it is reported to be better than for many years. It will be fully ripe about the middle of the month, and with a continuance of the present weather the quality will be at least equal to that of the fall wheat.

worked fairly well, enforced should work Public opinion in the on the subject.
The Very Rev. M. I., Provincial of the United States pastor of the Church of the Conception, Lowell on the 20th ult., anniversary of his ordination. Father McInnis in Canada hope to enjoy and outlive jubilee. The rev. believe, ordained prior late Bishop Guigueus 1859.

worked fairly well, and if stringently enforced should work a great deal better. Public opinion in the Dominion is solid on the subject.

The Very Rev. James McGrath, O. M. I., Provincial of the Oblate Fathers in the United States and for several years pastor of the Church of the Immaculate Conception, Lowell, Mass., celebrated, on the 20th ult., the twenty-fifth anniversary of his ordination to the priesthood. Father McGrath's many friends in Canada hope he may be spared to enjoy and outlive for years his golden jubilee. The rev. gentleman was, we believe, ordained priest in Ottawa by the late Bishop Guigues, on the 17th of July, 1859.

A cable despatch informs us that at the coming Papal Consistory the Pope will create nine Cardinals, two of whom will be foreigners: Ganglbauer, the Archbishop of Vienna, and Gonzalez, the Archbishop of Seville. The others are Italians: Tindare, the present Nuncio at Madrid, who will be called to Rome as a mark of displeasure on the part of the Vatican with Alphonso's government; Capececelato, the Archbishop of Capua; Colesini, Archbishop of Palermo; the aged Mgr. Massaja, the famous Capuchin; and three prelates who are at present Vatican officials, Gari, Laurenzi, and Verga.

After twenty-five years noble and heroic service in the episcopate, Bishop Grace, of St. Paul, has resigned his see, to be succeeded by the Right Rev. Dr. Ireland, who was, on the 21st of December, 1875, consecrated Bishop of Marone, i. p. i., and became coadjutor, cum jure successione of Bishop Grace. The latter in his parting address to the clergy and laity of the Diocese of St. Paul pays the following tribute to his successor: Rt. Rev. Bishop Ireland, under his appointment as our coadjutor, succeeds to the title and office with its incumbent duties, of Bishop of St. Paul. He enters upon the office not a stranger in the Diocese but fully acquainted with the condition of its affairs. The deep love we have for the Diocese, for its clergy and people, which has strengthened with years, gives, indeed, poignancy to the separation, but we are consoled in the assurance that in Rt. Rev. Bishop Ireland, clergy and people have one whose affection for them is as our own, and that with his well-known piety, zeal, energy and abilities, the Diocese will be all the more prosperous under his administration.

Religion is, our readers will be most happy to learn, making sure and steady progress in the Canadian North West. On the 3rd inst. the new Catholic Church was blessed at Regina with great solemnity. The Most Rev. Archbishop Tache, of St. Boniface, presided, assisted by Rev. Fathers Hudson, Lory, Dufresne and Larche. The Winnipeg Free Press says of the solemnity: "The service in the morning was very impressive, and the discourse by Rev. Father Lory was appropriate, and bristled with arguments favorable to the Catholic faith. In the afternoon the new and splendid toned bell was blessed and dedicated by Archbishop Tache, who delivered a very impressive sermon, basing his remarks on the Psalmist's advocacy of high-sounding timbrels. The sermon, which was very appropriate and impressive, was followed by a general rush to test the sound of the bell. Governor Dewdney led the attack and his example was followed by nearly all present. The urn at a convenient place was twice filled with bills which will more than pay the price of the bell. His Grace and the accompanying priests were received with heartiest enthusiasm by the people of the far western city of the plains."

CONVERTING THE IRISH.

About three weeks ago (writes the Rev. Daniel Heffernan, of St. Andrew's Parsonage, Dublin), a poor Catholic blind woman, close on seventy years—one who had seen better days and a resident of Marlborough Street—called on me and said that one of the greatest misfortunes—not excepting even the blindness—had occurred to her lately.

"What is it?" said I. "I am just after hearing that my son's wife put my little grandson in the Elliott Home to have it brought up a Protestant. Blind as I am, this is my third visit to this locality to find out my son, and also to ask you—I formerly lived in Nicholas Street—to use your influence to get out my dear child, for sure one belonging to us was never a Protestant yet." A few days passed over when the father, in deep distress and quite distracted, both wrote and called on me to say that he had just heard for the first time that his wife had put his little boy into the Elliott Home. "Now, Father Heffernan, for God's sake will you try and get it out for me." I told him to go down at once and demand his child. "Oh, I did do that," said he, "but they told me that I could have him at any time, but in his nakedness, and where could I get clothes to cover him?" This is the usual threat to put-off made to the poor people to leave their children in, knowing their poverty-stricken condition could not afford to do so. I spoke to a charitable lady, who kindly procured a suit of clothes, so we both accompanied the poor heart-broken father down to that "nest of learning," Luke Street Schools. On entering Townsend Street we saw scouts or Uhlans about in all directions. At last one of the longest-legged of the tribe dashed by us to give the warning in the camp, whilst another,

with "brown goggles" like Sir Garnet before the battle of Tel el Kehr, watched the attack from the steps of the Lock Hospital. After awhile all the "sold maida" began to flutter about like bees to see who was going to storm the "hornet's nest." At last the boy was produced, and no doubt had to be stripped before giving him up to his father. Was this the charity which tells us to clothe the naked, and is it conduct worthy of any person pretending to Christianity? We brought the youngster home in triumph, and although the suit was not the best fit, yet he appeared more at ease in it than in the "Elliott Home."

IRISH BENEVOLENT SOCIETY'S PICNIC.

From the daily press we cull our report of the eighth annual picnic of the Irish Benevolent Society of this city, which took place at Port Stanley on Wednesday, the 6th inst.:

Amongst the many gatherings, says the Free Press of the 7th, that have been held at Port Stanley this year, that of yesterday is entitled to the foremost rank. Irishmen are proverbial the world over for the thorough zest with which they enter into rational enjoyment after their period of toil is done, and so it has become a custom for the Irishmen of the Forest City to indulge in an annual social gathering, and their mode of realizing pleasure therefrom might well prove a model for others. It is now eight years since the first picnic was given under the auspices of the Irish Benevolent Society, and since that time it has steadily progressed until it is now regarded as one of the most attractive events of the season. In former years the picnic has proved successful, but the gathering of yesterday altogether exceeded any that have hitherto been introduced. The morning proved all that could be desired, the sun beaming out bright and beautiful, and a delicious breeze being wafted shoreward from Lake Erie and thoroughly penetrating the Fraser Heights rendering the picnic grounds most delightfully cool. The key-note of the day's success was sounded in the early morning when the Seventh Band marched down Richmond street to the depot, rendering in brilliant style "St. Patrick's Day," and causing a thrill in the heart of every Irishman in the city that induced him to visit the Port with his family. At the depot the band discoursed a variety of popular Irish melodies, while hundreds upon hundreds of pleasure-seekers, many of them heavily laden with hamper and baskets—made their way along the streets and clambered into the cars or waited upon the platform. For three or four hours the rush continued, the platforms being thronged to their utmost capacity, and each successive train that rolled out with its freight of humanity only appeared to allow space for the accessions that were constantly being made to the crowd. Every train was crowded to the very extreme, but at length all were borne southwards and the place assumed its wonted aspect. But this did not long continue, for the afternoon train carried a large number additional, and the "bathing" train was availed of by some two hundred more. It is stated by the railway officials that sixty-five cars were required for the transportation of the pleasure-seekers, and such was the demand that a few of the trains were obliged to make double trips, and it is estimated that during the day there were fully five thousand people assembled upon the grounds. It proved beyond doubt the largest excursion that has taken place from the Forest City during the present season—with the exception of the G. W. R. employes' picnic—and it was in every respect the most successful and best attended affair that has yet occurred under the auspices of this society. It was essentially the people's picnic, participated in by all, from Mayor Hyman to the humblest laboring man, every class of the citizens were well represented, and everything passed off in a quiet and harmonious manner. The immense throng rendered the scene upon the hill a lively description, and the various methods of amusement were fully availed of—dancing, swinging, bathing, flirting, lounging and other forms of relaxation being resorted to. The 7th Band performed a pleasing selection of music during the day, and contributed considerably to the enjoyment. The principal points of interest throughout were the dancing, the games and the delivery of the addresses.

THE BANQUET, which constituted an important feature of the day, came off in the Fraser House, and it commenced about two o'clock, when an unusually good spread was provided under the management of Mr. James Carter (of the Tecumseh). There were upwards of sixty members of the committee and guests seated at the table, and the chair was occupied by Dr. Sippel, president of the Society, with Mr. J. Blake in the vice-chair. Upon the right of the chairman was seated Mr. W. H. Bartram, president of St. George's, and on the left Mr. T. H. Purdom, president of St. Andrew's Society—a union characteristic of the good feeling that exists between the various nationalities in the Forest City. Amongst those present were Messrs. W. R. Meredith, M. P. P., and son, D. McKenzie, M. P. P., Jas. Armstrong, M. P. P., Rev. Messrs. Gemley, Ballard and Father Coffey, W. J. Reid, B. Cronyn (ex-president), H. D. Long, do, James Egan, D. C. Macdonald, John M. Kearny, J. E. Vining, John Burns, P. Boyle, B. C. McCann (secretary), P. Mulken, M. C. Carey, (Stratford), Frank Love, John Boyd, J. B. Smyth, Beaton, John Kennedy, A. J. B. Macdonald, H. Drought, T. G. Barron, Col. Macbeth, A. G. Smyth, J. H. Barron, A. Wallace, W. Pope, T. Wheatley, R. Spettigue, and others whose names were not learned.

After the customary tribute had been rendered to the feast the chairman proposed the health of Her Majesty, which was cordially drunk, and the assemblage then adjourned to the grounds. During the progress of the meal the Seventh Battalion band rendered a choice selection of Irish melodies in fine style.

In order to afford the crowd an opportunity of enjoying the speeches it was determined to hold them upon the grounds, and several eloquent addresses were delivered from the band stand.

The proceedings were opened by the chairman, who expressed the pleasure he felt at meeting them all on the eighth anniversary picnic of the Irish Benevolent

Society. He then called upon Mr. W. H. Bartram, president of the St. George's Society.

Mr. Bartram confined himself to a few remarks, thanking them on behalf of the St. George's Society. He believed they had good reason as Irishmen to be proud of this picnic, and he also believed that London had good reason to be proud of the Irish Benevolent Society.

The chairman said it was a source of pleasure to know they had such a union of Irishmen, Englishmen and Scotchmen here, and he then introduced Mr. T. H. Purdom, president of the St. Andrew's Society.

Mr. Purdom said the present was, he thought, the largest picnic he was ever at. It certainly was the first Irish picnic, and it fairly astonished him. (Applause.) It was amazing how the Irish grew and multiplied. (Laughter.) And not only that, but improved all the time. The Irish in this country were a happy and contented people, and it was his opinion, had Irish affairs in the old country in the past been only properly managed, just as happy, prosperous and contented a people would be found to-day in the Emerald Isle as there might be seen around this Canadian platform to-day. (Cheers and applause.) He had asked Rev. Father Coffey in the cars on the way up, if the Irish people were as prosperous and as contented in Ireland as they were in Canada, and the reverend father was obliged to admit they were not; that the people had not the same opportunities as Canadians, but that if such privileges were ever secured for them there was not the least doubt the Irish in Ireland would be just as prosperous and as happy as the Irish in Canada. (Applause.) It could not be denied that faults existed, especially in the administration of affairs in Ireland in past years, but he was pleased to see an improvement of late. The speaker here became humorous; he said that Scotchmen were getting at the head of affairs in other places beside the North Pole. (Laughter.) He longed to see the Scotchmen for their efforts. Everyone appeared perfectly satisfied with the manner in which the whole proceedings were carried out.

THE REV. FATHER COFFEY was warmly received. He expressed his satisfaction in being present to meet with such a host of his countrymen and countrywomen—at least he would call them such, although he himself was born in Canada. It also afforded him pleasure to be present for the first time with the Irish Benevolent Society—a society which had become famous in Ontario of late years. (Applause.) Canada was a great country and the Irish had a right to be proud of it. All were here as citizens at large to do their best for the general welfare, and if they looked at the history of the country they would find that Irishmen had done their share in promoting its progress. They should see that in the future they should do their utmost, and while not inflicting injury on others, endeavor to be foremost in well-doing. Our people were blessed with freedom, and they should not be equal but ahead of others. If they had a determination to be so, to be worthy of this great country, they could leave on its history such a record of Irish industry and valor as is on record in the history of other nations. He concluded by wishing that they might long live to enjoy such gatherings, that they might carry back to their homes the pleasant day spent here.

Rev. G. G. Ballard was glad to see the president of St. Andrew's Society promising great things for Ireland, but he was sorry Scotland had not come sooner to the fore. But this sympathy could not be wondered at, for the Scotch originally came from the Irish. Father Coffey could vouch for the fact that the Scotch were all Irish once, before the good feeling existed among them towards the Irish of the world. A great many thought the Irish fussy, etc., but good bait to catch herrings. He didn't want as an Irishman to feel other than the independence to do as others do. Of course the Irish were represented as all dynamites and Fenians, because there are such men in Ireland, but as an Irishman he believed he thoroughly knew the Irish sentiment—they denounced this assertion, or that such an idea ever had a place in the bosom of any true Irishman—it was impossible that it could have. The fact that in this country the Irish could live quiet, respectable and able to keep up their heads as others did proved that they were capable of conducting themselves respectably. Ireland had been regarded by some as a mystery. True, it was a mystery that has yet to be solved, but it was the same thing as is going on in other countries, and the movement is going on now in England that will lead to the solution of the mystery and bring about that divine principle of a man as a man. He was glad to see that improvement of late in the affairs of Ireland. When that went on further—and when Irishmen went in their own land as comfortably, as freely enjoy themselves as full as abroad—when the people will be able to realize not only the music in the words of Ireland's great bard long since gone to rest, but when they can realize the music of her lakes and hills and seaboard, then indeed it could be said that she was blessed. She does not stand beneath the blight of God more than any other country. When the time comes they could look back to their glorious history, and not in England or other lands but within the boundaries of their own green isle, Irishmen could lift up their hands and "thank God."

Rev. Mr. Gemley was glad to have the opportunity of being here to-day, and for one special reason—that he had been told he was all Irish. He had an Irish mother and Scotch father, but Macaulay as they called him in the early days Scotland was known as Ireland, and from the kindly sentiments of the Scotch, as expressed by Mr. Purdom, he hoped all would go back to the old name. He referred to Mr. Ballard's wish to be quiet, and asked if they ever saw a quiet Irishman—he had not. He alluded to his visit to Ireland last year, and that he had found the people just as kindly and agreeable as in Canada. After reverting to the fact that Irishmen always put a grain of affection in their severity and a pleasing reference to

Father Coffey, he said his friend Mr. Purdom had offered a prayer that the Irish people might increase more and more. Well, even if he had not offered the prayer they would be more and more. The idea of a prayer for their increase was all very good, but he thought they were doing very well without it. He appealed to them what would the world do without Irishmen. Would it not be a quiet world—a sleepy world. If only for their wit the world should keep them—they have wit, intelligence, character. No people on the face of the earth possessed the same kind of wit and thorough good-heartedness as the Irish. They are a necessity morally. Why, the English cannot send out half a dozen prominent men without two or three Irishmen. Where, he asked, can any one go and not find an Irishman. He was glad to be here, and hoped that all might prosper—that the band might— they have done—take the leading position in the country, for they had played Irish tunes to-day as he had never heard them excel in Ireland itself. He spoke of listening in England to the music of bands representing England, Ireland and Scotland—especially speaking of "St. Patrick's Day," and expressing the sentiment that the man who don't know "St. Patrick's Day in the Morning" don't deserve to know what morning is. He concluded by wishing them success, that the prosperity of the Society might long continue, that harmony might remain and that all might strive with one another only in deeds of kindness.

The speaking was then brought to a close. In the afternoon a series of games came off under the supervision of the committee, who worked energetically.

A large measure of praise is to be attributed to the committee for the complete success of the affair, and Messrs. B. C. McCann, J. B. Vining, Dr. Sippel, W. J. Reid, P. Mulken, W. R. Meredith and H. O. Long deserve special mention for their efforts. Everyone appeared perfectly satisfied with the manner in which the whole proceedings were carried out.

BRANTFORD. St. Basil's Annual Picnic. From the Expositor. The annual picnic of St. Basil's congregation has become an event of considerable importance, and the interest manifested in it this year shows that no fears may be entertained of its popularity declining. Early in the afternoon of Thursday, Aug. 7th, might be seen hundreds of old and young wending their way to the Agricultural Park, laden with baskets and their faces beaming in expectation of a joyous time. The afternoon was a delightful one, and materially aided in infusing energy and vigor into those who were inclined to engage in the games.

The grounds looked exceedingly beautiful, so clean and well-kept, and polka-dotted with the var-colored dresses, white predominating, made up a very pretty scene, while the joyful shouts and merry laughter, mingling with the sweet strains of music from the band of the Dufferin Rifles, combined to complete the picture. On the grounds football, lawn tennis, croquet, swings, and the old style baseball, with girl pitchers and girl fielders, and where the base runner is put out by being hit with the ball, formed the principal amusements.

Upon the grounds were the Very Rev. Father Dowling, of the Very Rev. Father Maguire, of St. Basil's, Rev. Father Craven, of Hamilton, and the resident priests, Rev. Fathers Lennon and Crinnon. Within the Agricultural Hall dinner was served at twenty-five cents a head, and a rushing business was done, the cool weather and fatiguing character of the games whetting one's appetite to a nicety. The tables were under the charge of married ladies and the young ladies, and the bill of fare was varied and choice, and was placed before one in a somewhat civilized manner, in contradistinction to the usual picnic style. In another corner James McGregor, with several assistants, dispensed good, lemonade and cigars, and did a good trade.

A programme of games was carried out which gave considerable pleasure to spectators and much interest to those who competed. Following is the list of prize-winners.

- PRIZE LIST. Football Match.—Peter Nelson and Jerry Dunne, captains. Won by Nelson's team. Bicycle Race.—Messrs. D. Sager, W. Webling, S. Slater and H. Titmus competed. Mr. Sager won. 100 yard race, men.—1st, James Quirk; 2nd, W. W. T. Sodality. 3 legged Race.—1st, Sourbier and Burns. 100 yard race, boys.—1st, J. Roantrree; 2nd, H. Howie. Half mile race.—1st, W. Turner; 2nd, F. Westbrook. As a whole the day was one of thorough enjoyment. Good humor prevailed, nothing occurred to mar the harmony, and all may be congratulated upon the success of St. Basil's annual picnic in 1884. The proceeds from sale of tickets and other sources will be also a matter of congratulation, aggregating in the neighborhood of \$500.

Hymen's Fetters. AN INTERESTING HYMNICAL EVENT AT ST. PATRICK'S THIS MORNING. At St. Patrick's church this morning Mr. M. C. McCormack, of this city, and Miss L. C. Devine, of Brudenell, were united in the holy bonds of matrimony by the parish priest, Rev. Father Whalen. The bridesmaids were Mrs. Mary Bonfield and M. J. Lay, and the groomsmen were Messrs. H. Derham and J. Fomen. After the very interesting ceremony, the wedding party repaired to the Grand Union hotel, where a sumptuous repast was partaken of. Eloquent complimentary speeches were delivered at the breakfast table by Rev. Jas. McCormack, Hon. J. Costigan, Mr. T. P. French and others, and the health of the newly married couple was enthusiastically toasted. Mr. and Mrs. McCormack left by the afternoon train for Montreal, and

will proceed thence to Niagara Falls.—Ottawa Free Press, Aug. 5.

Irish Ecclesiastical Monthly. LITURGY.

The Approbation of Litanies. Authoritative Interpretation of the Monitum of the Congregation of Rites, 1880.

Some time since we published a document issued by the Sacred Congregation of Rites on the 16th of June, 1880, in which the Bishops are reminded, first, that the only Litanies approved by the Holy See, besides those contained in the Liturgical books, are the Litanies of the Sacred Name of Jesus and the Blessed Virgin; secondly, that it is their duty to forbid any Litany not approved by the Holy See to be publicly recited; and, thirdly, that they ought to be on their guard against giving their imprimatur to books of devotion which contain Litanies not approved by the Holy See. For the convenience of reference we give again the text of this document:

MONITUM EX S. CONGREGATIONE RITUM. Etsi præter Litanias SS. Nominis Jesu, Beatae Mariæ Virginis Lauretanas nuncupatas, et sanctorum quæ in libris sacris approbatae fuerint, quædam tamen typis passim evulgantur, quæ in honorem alicujus sancti vel mystici fidelibus recitanda proponuntur, atque in libris præsertim pietatis vulgo de devotione continentur, nonnumquam etiam auctoritatis ecclesiasticæ sanctione munitis. Hinc Sacra Rituum Congregatio sui numeris esse duxit Rmos, Locorum Ordinarios Monere, ut publicè recitari solentem recitari prædictas, vel alias si quæ a S. Rom. Univ. Inquisitione recognoscitæ et approbatae fuerint; ac simul caveat suum approbationem pro impressione inveniuntur apostolica sanctione caretas. 16 Junii 1880.

This Monitum gave rise to much discussion and controversy. For it seemed to take from the Bishops the power, which the Congregations of the Council and Index expressly stated as late as the year 1860 to be vested in them, of revising and approving for publication books of devotion in which Litanies which had not received the approbation of the Holy See, as they were intended only for private recitation, were printed. No document could be more clearly worded than this decree of 1860.

Propositio in S. Indicio Congregationis dubio: Quid censendum sit de libris precum variorum, in quibus præter Litanias majores et Lauretanas, ut vocant, alia continentur si decretorum generalium Apostolicæ Sedis hæcenus vetitæ ac nihilominus diuturno jam pridem usum in plerisque catholicis orbis regionibus receptæ.

Responsum fuit: "Provisum super decreto supremæ Congregationis S. Officii, feria IV. die 18 Ap. ejus hæc verba: "Litanie omnes, præter antiquissimas et communes quæ in Breviariis Missalibus, Pontificalibus, et Ritualibus continentur, et præter Litanias de Beata Virgine quæ sacre acie Lauretanas designant, solent non eduntur sine revisione et approbatione Ordinarii nec publice in Ecclesiis, publicis oratoriis, et processionebus recitentur absque licentia et approbatione Sacrorum Rituum Congregationis. S. Conge. Indicii, Ap. 1860."

Again, various interpretations were given in many ecclesiastical periodicals and reviews of what was meant in the Monitum by public recitation (publice recitari). Some understood the Monitum to forbid the use of any Litany, except those approved by the Holy See, in any assembly where a number of persons had come together for prayer in common. Others, relying on the decree of 1860, confined this restriction to assemblies "that met in churches and public oratories for prayer. This interpretation would allow the use of other Litanies, such as those of the Sacred Heart, St. Joseph, St. Aloysius, when approved by the Bishop, at family prayer, but would forbid them at Confraternity or Sodality meetings assembled in the church for special devotion. Others, finally understood the public recitation to apply only to churches and public oratories when a priest assists in his official capacity, and, being suitably vested, celebrates a function recognized by the Church as a prayer offered in her name and for the faithful generally.

To put an end to this uncertainty in a matter of such practical importance, the Bishop of Strasburg applied to the Congregation for an authoritative interpretation of the Monitum. He received the following very satisfactory reply: S. R. C. resp. "Monitum du quo agitur respectu Litanias in Liturgiis et publicis functionibus recitandis, posse vero, imo teneri Ordinarios alias se nosvas Litanias examinare, et, quantum expedire putent, approbare at non nisi propria et extralituræ recitatione. 29 Oct. 1882."

By this reply all controversy is set at rest. In the first place, the Congregation of Rites reaffirms the decision of the Congregation of the Council as to the power of the Bishop to examine and approve Litanies which are intended only for private and extra-Liturgical use, and declares it to be the duty of the Bishop to exercise this supervision before he allows a new Litany to be reprinted. Secondly, it is now certain that the approbation of the Congregation of Rites is necessary for those Litanies only which are recited in liturgical and public functions. Now by a liturgical function is meant one of those forms of prayer which the Church recognizes as offered in her name, and in which, as a consequence, she is represented by her ordained minister acting in his official capacity. Those recognized forms of devotion are those for which the Church legislates in her books on Liturgy, for instance, the Mass, the Office, Processions, Benediction of the Blessed Sacrament, &c. Moreover, the Liturgical function must be public, that is, celebrated in the church or public oratory.

It follows, then, that we are allowed to recite other Litanies, provided they have the approbation of the Ordinary, at family prayer, at Confraternity devotions conducted in the Church, even when a priest presides at them, and at all similar exercises, provided they are not identical with any of the recognized Church functions.

TRUTH WILL PREVAIL.

The Sun in a recent editorial declared it "easy to understand the increasing hostility of the Roman Church to the Freemason order, because it is a compact, secret organization beyond its control, and out of harmony with its principles and general purposes."

Just so. There is nothing more to be said about the matter after the incredible strength of the light shed upon the question by the metropolitan luminary. But the Sun which shines for all one a little too strong this time. It said enough, and fifty per cent. more than enough, and therein it stumbled and fell. It repeated the famous old lie which the Freemasons flaunt for a hundred years and over before the world as a reason for the Church's hostility to their order, and having said it with calm impartial language, it settles down in the belief that for its readers the matter is settled. Not yet, good two-penny shiner. The Church is not opposed to the order of Freemasons because it is beyond the Church's control, or because it is compact in its organization, or because it is out of harmony with the Church, but simply and purely because it is a secret order, oath-bound, and dangerous to the social, political and religious order.

The Democratic party, compact, beyond control of the Pope, out of harmony with the Church on many points, is not condemned by the Church; nor is the Republican party, nor the Wings and Tories and Home Rulers of the British empire opposed by it, nor the Society for the Prevention of Cruelty to Children, or to animals, nor any other compact, respectable (as opposed to secret) society on the face of the earth, though it is beyond its control and "out of harmony" with its principles, whatever the Sun's harmony may mean. There are no Encyclicals written against the Freemasons, but simply and purely because it is a secret order, oath-bound, and dangerous to the social, political and religious order.

Can as much be said of Freemasonry? Its aim no one knows, for it is secret, with very unscrupulous regard for the truth, and its methods are as much a mystery as its aim. In France, Germany and Italy, it has a well and truthfully established reputation for atheism, socialism, communism, materialism and diabolism. It has proved itself there the enemy of Christianity in any form, the enemy of respectability, paganism even, and while it has painted on its banners the false cry of liberty, equality and fraternity, it is ever busy in stealing or prompting others to steal, or assisting to steal the property of the Church. In this country it is supposed to be comparatively innocent. Let it be judged by its works. It has been foremost in applauding the work of its brethren in Europe. No excuse of ignorance can be pleaded, for the Freemasons of America claim kinship with the Freemasons of all parts of the world, and if they are not aware of the doings of their brethren, they ought to be, since they applaud them. It has made itself notorious by its clannishness which has the merit of unscrupulousness, and which intrudes itself so impudently into the civil and judicial administration of the country that men are often compelled in a self-defence to join the order. Not only into the high places does it thrust itself, but into the low ones, and the poor are annoyed and the helpless left despairing by its continual efforts to make even the common prizes of life a condition of accepting it.

Is the Sun at all aware of the Church's reasoning on the matter of secret societies? If their aim be the cultivation of charity, etc., there is no need of an oath of secrecy; if they have no particular aim it is impious to take an oath of secrecy about a trifle. Moreover, the Christian Roman Church has the task of looking after the spiritual welfare of mankind, and if the Freemasons desire to help in that task they can do so in the right way for laymen and their societies. The country of the world gave them no commission as such as they claim. They know that and they wish to substitute their bogus philanthropy for His religion.

The Church is "not" of necessity the implacable enemy of all such orders, since they have but to drop their secrecy and the evils which it covers, and she and they will be at least in peace, if not in harmony. They are of necessity her implacable enemies, for they are not of God, but of the devil.

The Sun does not shine to advantage on this question. If it cannot manage its phraseology so as to let light instead of darkness shine through the words, let it avoid this subject altogether. Or save the light and tell its readers the truth of the "Propaganda robbery," concerning which it has said many excellent things that call for warm acknowledgment.—Catholic Review.

GARDEN PARTY.

A garden party will be held on the evening of Monday, the eighteenth inst., on civic holiday, at St. Mary's, Hill St. The object of the party being to swell the church funds, is one that commends itself to public favor. The management of the affair being in the hands of the ladies of St. Mary's Church its success is assured.

Rev. Father Leyden, of the College of Ottawa, who is on a visit to friends on Allumette Island, preached to a large congregation at Chapeau on Sunday last. After service Mr. W. J. Poupore, M. P., read an address of welcome to the reverend young gentleman, congratulating him upon his advancement in life, reflecting, as it did, honor upon his native place, Allumette Island. A purse of \$50 accompanied the address.—Ottawa Free Press, August 7th.

McHugh, the man who mercilessly murdered his wife in Chatham, three years ago, and who has not been tried three times for his crime, and each time convicted for murder in the first degree, has at last paid his earthly penalty by death on the gallows. He was hung at Cincinnati on the 22nd inst. He was a habitual street idler, and himself gave drunkenness as the cause of his crime.

Nothing but Leaves.

Nothing but leaves! The spirit grieves over a wasted life...

Nothing but leaves! No gathered sheaves of life's fair ripening grain...

Nothing but leaves! Sad memory weaves no well to hide the past...

Nothing but leaves! Ah! who shall thus the Master meet, bearing but withered leaves...

NEWS FROM IRELAND.

It is stated that Mr. Parnell is about to reside in Merion square, having purchased the interest of a house there.

The Rev. William Irwin, P. P., of St. Audeon's, High Street, Dublin, died on July 18th.

The Most Rev. Dr. Moran, lately Bishop of Ossory and now Archbishop of Sydney, has just received a most honorable proof of the high esteem in which he is held by the prelates of Ireland.

The Very Rev. Canon Lacy, P. P., V. F., died on July 14th, at the parochial house, Gorey, at the venerable age of 84 years.

A County Convention, admirably carried out as to its arrangements, was held at Tynan's Hotel, Carlow, on July 13th.

Twelve branches of the National League were represented at the meeting, and a vast body of the clergy of the county took part in the deliberations of the gathering.

The Convention got through its business with all the ease of an assembly well versed in the ways and forms of public life.

Mr. Gray, who was when by so doing he acts in accordance with his own private views, there is really little more to be said.

The county was men who will work for National objects, and will not give themselves up to privateering purposes to any politician, however honest and honorable.

Before separating, the delegates handsomely acknowledged the services rendered by the Rev. P. J. Ryan and the Registration Association in the preparation of the Parliamentary lists.

Longford. A meeting was held on July 18, in Longford, convened by Mr. P. Flood, C. T. C., at which arrangements were made for a collection in aid of the O'Brien Indemnity Fund.

Lord Annaly has been taught a lesson. One of his tenants burned scotch-grass to get rid of that pest, and the landlord had him before the county judge at Ballymahon for breach of statutory condition by burning the land.

One of the men who helped to wrest Mallow from its Whig thraldom in the memorable conflict of last year is no more. Mr. E. J. Sheahan, T. C., one of the gayest and most devoted of the band who con- sidered that famous fray, has succumbed in the flower of youth to the deadly power of consumption.

An eviction was carried out on July 16, at Brook Lodge, near Youghal, on the property of Major Gyles, when a farmer named Walsh was turned out of his holding, the amount of rent being over two years due.

If any place in Ireland suffered more than another from police tyranny and espionage it verily has been West Cork. With the spirits of this hapless people shattered, their caninms battered, and their meetings scattered by threats, batons and bayonets, there was a constabulary eaves-dropping and a skulking behind domestic that was not only absolutely insufferable, but of which the veriest dis- solve village ruffian (real, not, of course, Forster's impudent bogus), would be ashamed to be guilty.

Forgetting that the times are changed, and that we are changed with them, and mindful of the artillery practice of the Irish Parliamentary bat- tery, a species of this contemptible per- secution was attempted to be carried out lately. The respectable proprietress of the Ballydeob Hotel, (whom death only re- cently deprived of a worthy husband) committed the heinous offence of letting a portion of her back premises to the mem- bers of the local branch of the National League, and for doing this she was set upon by Head-constable Leap, who, in his furious leap in the dark, threatened to oppose the renewal of her license. The active junior member for Cork, Mr. Dancy, however, put his grasping iron upon the indiscreet head-constable, with the sat- isfactory result that he has not only been privately and publicly admonished, but obliged to "bundle and go" to distant Gal- way.

Domest.

Deep is the sympathy felt for the evicted tenants at Gweedore. Apart from the large number in the workhouse, there are hundreds still destitute outside.

The Very Rev. T. Burke, P. P., V. G., a generally esteemed and venerable priest, died on July 18, at Fortunna, at the pa- rochial residence.

Truly the Castle is a marvellous institu- tion. Some months ago in the Athlone union the electors thought a certain guard- ian named Keogh so objectionable that they would have none of him.

The Orange celebration of this year has proved to be the patriot on record. Except in a few instances where the sturdy "loyalists" fell to hammering one another, with more or less successful re- sults, there was little else than gloom and despair.

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THE DUBLIN SCANDAL.

THE SCENE WHEN THE VERDICT WAS GIVEN. On the 7th of July the exciting trial of Cornwall vs. O'Brien was ended by a verdict for the defendant.

When the jury had retired to consider the verdict, there was extraordinary suppressed excitement. Cheers were heard outside the Court.

Mr. Justice O'Brien addressing a constable—Send me the officer in charge, Superintendent Mookler came forward.

Mr. Justice O'Brien—Inspector, I am surprised that you should allow such a desecration of the property and decorum due to the court to prevail.

Superintendent Mookler—the cheers were in the passage outside, my lord. Mr. Wm. O'Brien was passing along and the people cheered him. I could not help that.

Mr. Justice O'Brien—That will do. Such a thing could not occur in any other country.

THE VERDICT FOR THE DEFENDANT. At twenty minutes to eight o'clock the jury came into court, amidst a scene of the greatest possible excitement.

The Registrar (Mr. Monahan) called out the names of the jurors, and said—Gentlemen, you have agreed to your verdict.

The Foreman—Yes. The Registrar handed the issue paper to the judge.

Mr. Justice O'Brien—the verdict is for the defendant (loud and prolonged cheers). Let there be silence. Gentle-

men, you find that the article of the 10th of May was a libel, and that it was just- ified (cheers). You find that the article of the 24th of May was a libel and you find that it was justified (cheers).

Mr. Wm. O'Brien, M. P., on presenting himself outside the court, was greeted with the most extraordinary enthusiasm. The crowds who assembled along the precincts of the court and in the court- yard gave vent to a torrent of cheering and applause such as probably has never been heard at the close of any case tried in the County Courts.

Several of the city bands afterwards turned out and played in front of the Imperial Hotel and United Ireland Office. All through the evening Prince's Street was thronged by anxious inquirers to learn the result of the verdict.

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1st. To prevent falling out of the hair. 2d. To prevent too rapid change of color. 3d. As a dressing.

It has given entire satisfaction in every instance. Yours respectfully, Wm. Caley Crane.

AYER'S HAIR VIGOR is entirely free from uncleanly, dangerous, or injurious sub- stances. It prevents the hair from turning gray, restores gray hair to its original color, prevents baldness, preserves the hair and promotes its growth, cures dandruff and all diseases of the hair and scalp, and is, at the same time, a very superior and desirable dressing.

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For Great Britain. - The latest hours for despatching letters, etc., for Great Britain, are: On Fridays, at 3.20 p.m. per Cunard packets, via New York; Tuesdays, at 3.20 p.m. per White Star Lines.

