

The Catholic Record.

"Christianus mini nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

VOLUME 9.

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Written for the Catholic Record.
At Goderich.

'Twas evening when the noisy Mattland,
Fishing,
Mingles itself with Huron's mightier waves,
The glowing August sun in waters fishing,
A wondrous rare to lake and river gave.
A little church lay in the way before me
(How will in memory's light I see it still),
And led, as if a magic spell were o'er me,
I entered it as by another's will.
Within, the shades of twilight round me
gleaming,
Woke my heart a little trembling doubt,
Which, tripping, sought with timid, half-
shamed feeling,
Some reassurance from the world without.
Then passing on, with meaning at all un-
certain,
To where, in one far corner, paused the
light
(As if he lingered, loathing yet to let
The loving Lord, who said "There be
light")
I stood before The Christ, the long robe
flowing
Down to His feet seemed stirred—I saw it
more;
The eyes, with sympathy's soft light, were
glowing,
And the lips curved with eloquence of love.
To me it was no image of the Ideal—
That need outstretch, as if to clasp my
own,
The other on His heart—I knew I was real,
And "Jesus only" whom I looked upon.
So oft he waits till sunny days are over,
With wanderers in the dark to keep His
light,
And through His long, sweet springtime,
Patient, Loving,
In missing face, how much my heart has
missed!
But words are weak to paint that unsought
meeting,
The newborn longing near His still to
stay,
When from the hands, the eyes, the lips,
Whose greeting
All called me back, I slowly turned away.
I left the church; night's mantle dark was
falling—
Across the lake the sun no longer burned;
Impatiently my friend my name was call-
ing,
And homeward, in the silence, we return-
ed.

My Lady June.

She is here in all her glory,
With her favours falling free,
Singing still the same sweet story
She has always sung to me.
Oh! the roses blush to meet her,
Sneaking in their diamond dew,
And the stately lilies greet her,
As for her sake they have to do.
How her voice, with joy o'erflowing,
Peaches Nature's own true tone,
Music only here bestowing,
She is here—my Lady June.
Memory near her gently pressing,
Leads her song one tender tone,
And one touch to her ear ringing,
For the hearts that she has known,
It may be some picture given,
Or some half-forgotten name,
For when Faith in youth had prayed,
But she guards even sorrow,
With a wreath that dies too soon;
It will never be the more—
She is here—my Lady June.
She would bear for me less gladness,
Less of loving light and sun,
That made shadows on the way,
For I like to think she knows me,
And remembers, and is still,
When Life's own looks back and shows me
What its noontide has so faintly,
So she ever comes in free,
With her favours falling free,
Singing still the same sweet story,
She has always sung to me.

—FRANCIS SMITH.

Special to the Catholic Record.
FROM ARTHUR.

ORDINATION OF REV. ANGELO M'INTOSH, OF ARTHUR.

The son of one of our most esteemed citizens, Rev. Angelo McIntosh, was ordained priest of the Catholic Church at Montreal by Archbishop Fabre on the 27th of May. The Rev. Father McIntosh is a native of Arthur village, being born there on the 19th of July, 1865, and having attended the separate school there for a period, and being highly regarded by the Rev. Father O'Leary, the respected parish priest of that village, he went to reside with him at Caledonia and attended the high school there for several terms after which he went to Ber-
lin College. He evinced such extra-ordinary talent that he finished a course, usually taking four or five years, in three years, carrying off most of the prizes in the institution. He then went to the Grand Seminary, Montreal, for four years, and from which he was ordained. His career has been distinguished by talent of no ordinary kind, the most valuable prizes for the classical and other languages at the institution falling to him. He is highly esteemed by all classes in Arthur. A grand future is predicted for him, and he has our warmest wishes for his prosperity. Mr. Duncan McIntosh has given two children to the Church, Isabella, now Sister Emerentia, located at Oskville, and the Rev. gentleman above mentioned.

OBITUARY.

Miss Addie Elizabeth O'Dwyer.
We regret to learn of the death of Miss Addie Elizabeth O'Dwyer, eldest daughter of Mr. Stephen O'Dwyer, of Watford. This young lady departed on the 3rd of June. She was most highly esteemed by all who knew her for her many admirable qualities. She was a sincere and pious Catholic. The funeral took place on Tuesday, 5th instant, from her father's residence to the Catholic cemetery. We offer our heartfelt condolence to her family in their great loss.

Written for the CATHOLIC RECORD. HOW A SCHOOLMASTER BECAME A CATHOLIC.

LETTER XV.

It would be superfluous to point out what no one will deny, that for every society there must be a government. "No society," says Guizot, "can exist a week, not even an hour, without a government." And I think that the great bulk of professing Christians are perfectly agreed that the Kingdom, created offices and appointed officers. But, concerning the number and nature of these offices, there have been interminable discussions. The Presbyterians, comparatively few and quite modern, but sturdy sticklers for their own narrow sense of Scripture, hold up against the hierarchy composed of the three orders of the episcopate, the priesthood and the diaconate, the novel system that all the ministers of the Gospel were originally and should be, now equal; that the two words in the Testament, translated bishop and presbyter, are interchangeable names for the same commissioned teacher and ruler, and that a deacon stands no higher than a lay official, to be used for a few menial duties. To support their assertion, they draw their few shaky proofs exclusively from Scripture, innocently oblivious of the simple facts that the whole matter must have been settled before a word of the Testament was written, and that the Testament neither professes, nor can be reasonably expected to contain express and decided proofs of the question; they calmly ignore the earliest historical evidence that stands against them, and bare to view the inference that the Kingdom of Christ had been ignorant of its proper government, until they themselves sprung into existence in the sixteenth century! St. Ignatius, without doubt a disciple of St. John, and Bishop of Antioch, in his epistles, reiterates the command to obey the bishop, the presbyter, and the deacon. "And again, I cried, therefore, with the voice, being among you, and I spoke with a loud voice, with the voice of God—attend to the bishop, and the presbyters, and the deacons. And there are some who imagine respecting me, that I have said these things as though I knew the divisions of some—but He in whom I am bound is Witness to us that I have not learned these things from men; but the spirit cried and said these things: 'Without the bishop do nothing.'" (Ep. to Phil. c. viii. Carmentis' Ig.) His epistles breathe with the names of the three orders. The Presbyterians can do nothing with these memorials but to pronounce them forgeries. Professor Calvin E. Stowe, whom any Presbyterian might take for a backer, says, in his Origin and History of the Books of the Bible: "These seven epistles (of St. Ignatius) have been known and read in the Christian Churches from the very earliest period. There is an edition of them of about the sixth century, which undoubtedly contains many interpolations; but the earlier and briefer recensions, of which Archbishop Usher had a Latin translation, and J. Voas the Greek original, may safely be received as genuine throughout." (p. 122). If Bishops and Presbyters were in all things identical, how is it that Eusebius has preserved catalogues of the successive Bishops of Rome, of Alexandria, of Antioch, of Jerusalem, etc.? Why, if all were equal, should a succession of individuals, from the very beginning of these churches, stand out so prominently? On no supposition, except of official superiority, can it be accounted for. I once read a Presbyterian effusion in which it was gravely asserted that episcopacy was invented by St. Cyprian! Guizot could hardly be expected to make a full episcopal declaration, but what he says is dead against the Presbyterian theory: "But the moment this society (Church) began to advance, and almost at its birth, for we find traces of them in its earliest documents, there gradually became moulded a form of doctrine, rules of discipline, a body of magistrates: of magistrates called presbyteroi, or elders, who afterwards became priests; of episcopoi, or bishops; and of diakonoi, or deacons, whose office was the care of the poor and the distribution of alms." (Civ. p. 37.) Mosheim also, and Gibbon, testify to the existence of the three orders, at the commencement of the second century. Palmer very rightly observes: "How it is possible indeed to suppose that such a pre-eminence could have prevailed universally in the second century without any objection, if it had not been instituted by the apostles? We know the disturbances which arose in the Church on the time of keeping Easter; how improbable is it, that episcopacy could have been introduced into all churches by merely human authority, without exciting opposition in some quarter." (Church, Vol. ii. p. 383). This will always stand against Presbyterianism, if Christ, or the Apostles, instituted Presbyterianism, which was so soon and so suddenly subverted, where can the history of the subversion be found? The ambitious would have struggled for the highest offices; the disappointed would have vented their mortification. It would have been one of the greatest disturbances connected with the history of the Church; and yet there is not a word about it in all the ancient records. The common sense inference would be, then, that Presbyterianism was born, to be known, in the sixteenth century, and that the Anglicans, Greeks and Catholics, who believe and teach the Apostolic institution of bishops, priests and deacons, are, in this respect, and so far, in full informed agreement.

But here the Anglicans rest themselves; they strangely insisted that in the Apostolic college every apostle was in all things equal to the others; that in jurisdiction all were equals. Accordingly, the Church seems to have been provided, for her highest grade of rulers, with an exalted body of Presbyters!

The catechism of Trent (p. 74) says: "The Church has also, but one ruler and one governor, the invisible one, Christ, whom the Eternal Father hath made head over all the Church, which is His body; the visible one, Him, who, as legitimate successor of Peter the prince of the apostles, fills the apostolic chair." Catholics teach that, to ensure the unity of the Church and her harmonious action, Christ clothed one of the Apostles with supreme authority, which authority was to be, and has been, exercised by his successor. In a general way, they observe that unity finds its complement in one and that the Church, a visible society, must have, for her perfect realization, a visible head. They say, too, that for a shepherd there must be a shepherd; and for a kingdom, a king. To this Mr. Palmer objects that "many States have subsisted without a monarchy." This is to forget that the Church is a kingdom; and the ruler of a kingdom, or a part of it, is always a king, or his vicary. They hold, besides that, since under the old law the authority of the High Priest was supreme over the Priests and the Levites and that the synagogue was the type (I Cor. x. II) of the Christian Church, the Church, if modelled after the Mosaic dispensation, cannot be without a visible ruler. And that the polity of the synagogue was transferred to the Church is pretty plain from "But this is not all; for the times of the offerings and services of Christians are referred to the authority of the Lord Himself, who commanded that they should not be made at random, or in a disorderly manner, but at fixed seasons and hours. It is impossible that this is only a transference of the laws of the Jewish synagogue, which was sanctioned by the observance of our Saviour, to the Christian Church; as is indeed made probable by the parallel which Clement (Romanus) institutes between the Levitical and Christian Priesthood (Westcott's Canon, p. 27). If, too, as Kurtz says, the Church is "a school in which men are divinely educated for salvation," it must, like every other educational institution, be directed and ruled by a single head.

But for the pre-eminence of one Apostle there are clear Scriptural proofs. Scripture may, or may not, make episcopacy plain; it makes nothing plainer than the primacy of St. Peter. However, the names of the Apostles are given, Peter "the first," has always a marked prominence. It has been accounted for on the supposition that he was the eldest of the Apostles, or that he was the first called. Both conjectures are most certainly at variance with facts. If the precedence of name be observed to designate the oldest, there was Andrew older than Peter, for we read (John 1, 41) "the city of Andrew and Peter"; and we are told in the same chapter that Andrew "first findeth his own brother Simon, and saith unto him, We have found the Messiah." "And he brought him to Jesus. And when Jesus beheld him, He said, Thou art Simon the son of Jonas; thou shalt be called Cephas, which is by interpretation, a stone." (John 1, 42.) Here, our Lord, for a reason not yet declared, so distinguished one that He promised him a new name by which he was henceforth to be known. It was no mere epithet, like the "Sons of Thunder," but a special appellation. And when He ordained the twelve, He formally conferred the name. "And Simon He surnamed Peter." (Mark 16, 16.) To Simon alone was a new name given. It had been usual with the Almighty, in ushering in a new dispensation, to confer upon its chief a new name, indicative of the office he was to fill; Abram became Abraham, and Jacob, Israel. Hence, Simon's new name, Peter, a Rock, must have pertained something important. Portended! Its significance is all but open and declared. Simon received a name that belonged to Christ Himself. Christ Himself was the Rock, and, as if to adopt Simon completely and to qualify him for His own representative, He gave him His own name.

But Jesus made everything plain (Matt. XVI 19) by publicly divesting the reason why he had called Peter "The Rock." When He asked His Apostles, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." For this prompt confession, Jesus said to him, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." With Peter's reply Jesus was evidently well pleased; and what was more natural than a great and special instance of rewarding such a confession. Jesus said: "I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." This is as the Protestant Testament gives it, and even as it stands, it ought to be plain enough. Some of those exegetes that have broken their way so triumphantly through most of the prophecies read it thus: "Thou art Peter, and upon this rock (Myself) I will build my Church." But such a reading makes Jesus use the mixed metaphor. He would not in the same breath call Himself both builder and foundation. But the text can be put into a form so sharp that it will defy all carping. The language used by Christ was the Syro-Chaldaic, the vernacular at that time of Judea. He said: "Thou art Kapha, and on this Kapha I will build my Church." How is this gained? Some thrust it aside by denying that Syro-Chaldaic was the language used. If, as it seems, this is their only chance to evade it they are in a bad dilemma. The Methodist Beacon, in Introduction to St. Matthew's Gospel, says: "But (the language) was what Jerome properly calls Syro-Chaldaic, having an affinity to both the Syrian and Chaldean language, though much more to

the latter than the former." Westcott says: "There can be no doubt that the so-called Syro-Chaldaic (Aramesh) was the vernacular language of the Jews of Palestine in the time of our Lord, however much it may have been superseded by Greek in the common business of life. It was in this dialect, the 'Hebrew' of the New Testament, that the Gospel of St. Matthew was originally written" (Canon, p. 239). "It is used in Syro-Chaldaic, the language in which it was spoken by Jesus Christ, (Matt. xxi. 17). Peter was called Cephas, and the word Cepha signifies base, foundation, rock." (Guizot's Note on Gibbon, Vol. I, p. 561). Hence, by saying, "Thou art Kapha, and on this Kapha I will build my Church," our Lord, beyond all dispute, made St. Peter the Foundation of the Church. No declaration in the Testament is more emphatic. How He would build it He did not say it would be "known hereafter." But He declared that against the Church so built the gates of hell should not prevail. It was to withstand all future assaults. The God-Man gave His word for it. Is it purely "Papistical" to say that the Church was built on St. Peter? Hear the Protestant Pearson: "Then was there a Church (and that built upon Peter, according to our Saviour's promise)" (Cred. p. 511). Bishop Keurick on the Primacy cites several eminent Protestants who have made the same flat admission: To St. Peter were also given the keys, and the commission to bind and to loose; and although the power "to bind and to loose" was afterwards given to the other apostles, there was surely some deep import in the fact that it was first given to him who was to be the only bearer of the keys. The keys were given to St. Peter alone, to him who was alone the foundation of the Church. The holder of the keys must have a pre-eminence power of binding and loosing, of office conferred upon him! As in the Church the duties of binding and loosing must always exist, so long must exist the bearer of the keys, St. Peter; and as no superstructure can outlast its foundation, so the Church must always rest on Peter. Peter, then, always lives in his successor. Was Christ a true Prophet? The question obtrudes itself. Was Christ a true Prophet, or not? If He was, there must to day be a Church that claims St. Peter for her foundation, and the wielder of her Keys must be St. Peter's successor. Unless these things be, the Testament is no better than a romance. Moreover, that St. Peter was the representative of the collective Apostolate is quite manifest from (Luke xxii, 31): "Simon, Satan hath desired to have you (vos), that he may sift you as wheat; but I have prayed for thee (pro te) that thy strength fail not, and when thou art converted, strengthen thy brethren." A prayer offered for St. Peter sufficed for all; on his steadfastness all the others depended. He was the foundation of the Church in the last chapter of St. John's Gospel we can read that Jesus committed to the care of St. Peter the lambs and the sheep—the laity and the clergy—and was strictly charged to "feed" all. The whole sheepfold was put under his rule and care. So St. Peter "the first," was made the foundation of the Church; he was the only recipient of the keys; he him alone Jesus prayed; and to his guardianship Jesus entrusted His entire flock. And yet there are some men, scholars and believers by profession, who can see nothing in all this but a little personal honor, or of consequence whatever, that was shown to St. Peter. Mr. Palmer, when arguing against the Presbyterians, very well says: "Indeed officers chiefly honorary, would have been inconsistent with the characters and views of Christians in those times." (Vol. II, p. 391). On page 479, Vol. II, he has taken from Catholic tradition, "the reasons for which St. Peter had a personal pre-eminence of honor among the Apostles." So must a principle be forgotten, and blindness be confessed, to distort the palpable truth.

TO BE CONTINUED.

IN MEMORY OF ARCHBISHOP LYNCH.

Boston Pilot.
The Dublin Freeman pays this grateful tribute to the memory of the patriot Archbishop of Toronto, whose death is deeply regretted in Ireland: "The people of Ireland will affectionately remember him as a friend who, though very distant from them, was never forgetful of them, or of anything that concerned them. His love for the Old Land was as fresh and strong on the morning of his death as it was nearly fifty years ago, when he left its shores, a young priest of the community of St. Vincent de Paul, to minister to the spiritual needs of his exiled fellow countrymen away in far off Canada. At critical periods in their recent struggles the words of Archbishop Lynch often came to our people to cheer them and to encourage them in their despondency, and to bid them be hopeful of the nearness of a great future, which he was convinced, they had before them. Possibly, had he lived, he would have spoken to them once again in this final episode of their long and weary struggle, and pointed to the signs that presage and precede the triumph. He loved Ireland with all his heart while he lived, and we may be assured that in death he will not forget her, as we feel assured that Ireland will not forget him, or the flock in whose sorrow for his loss her people so sincerely share."

Our Montreal agent will call on subscribers in St. Henri, Cote St. Paul, and Lacelle in the course of the week. We hope our friends in those places will kindly assist in promoting the interests of the CATHOLIC RECORD.

Translated for the RECORD from the Revue Canadienne.

A PAGE OF OUR HISTORY.

The Jesuits in Canada Under English Rule.

CONTINUED.

V. RESULTS OF THE BRIEF OF CLEMENT XIV. IN CANADA.

Monsieur Briand had done his best to avert the blow. In a letter addressed to the sisters in law of the late Mgr. de Pombriand at Rennes, he says: "I wrote to our Holy Father, in accordance with your suggestions; my letter remained in London for more than a year, and only reached His Holiness after the ruin was accomplished; alas! a poor insignificant bishop like myself could do nothing to retard it."
Here is, as he relates in the same letter, the effect of the reception of the Brief: "You know, long before I did, the sad catastrophe of the Jesuits; it sifted me and tries my faith. How much it cost me to tell these good Fathers that I had the Brief and the command to impart it to them! Their prompt submission, their entire docility, did not lessen my grief, but, on the contrary, rendered it the more poignant. Relief has come from a quarter where I did not hope for it, from the Governor, Protestant although he is."
"So that our Jesuits still have the dress, and the name of Jesuits, and perform the functions of Jesuits, and none in Canada but the Governor, I and my Secretary, know that they are no longer Jesuits—themselves excepted."

"I send to the Sovereign Pontiff an account of my action, and I have had the boldness to ask of him the indulgences which may be gained in their houses, in the meantime subject to my orders and direction, telling him that I have established the same superior and procurator in response to his commands and have left them the same external surroundings in accordance with the views of the governor."
The letter of Mgr. Briand (6 Nov. 1774) to Cardinal Castelli, gives the same facts in similar words:

"The former Jesuits have submitted with all possible docility to the Brief of His Holiness which destroys their institutes; they have acknowledged their privileges to be extinct and have placed themselves entirely at my disposition. The Governor wishes that no exterior change be made, which is the reason of my having named the same superior and procurator who manage the property under my orders. . . .
"This appeared to me to be the only way of making the commands of His Holiness accord with the governor's views."

Finally, in a letter of the 26th September, 1776, addressed to the ladies mentioned above, he says: "I have reported my action in this matter to the Sovereign Pontiff and have received a Brief of approbation and a continuation of all the indulgences."
Is it not evident from all this, that, not only canonically, but civilly as well, up to the time of the Brief of Suppression, the Jesuits of Canada had retained their rights, their privileges and their property?

It was not until after the Holy Father had suppressed the Order, that the king of England made an attempt to touch these things.
The royal instructions of 1774 set forth the following: "That the Society of Jesuits should be suppressed and dissolved and no longer continue a body corporate and politic, and that all their rights, privileges and property should be vested in the Crown for such purposes as the Crown might hereafter think fit to direct and appoint. . . .
The present members of the said society, as established at Quebec, should be allowed sufficient stipends and provisions during their natural lives."
So that evidently up to that time the Society of Jesus had continued in full possession of its rights, privileges and property.

VI. CIVIL STANDING OF THE SOCIETY OF JESUS IN CANADA FROM THE BRIEF OF CLEMENT XIV. UP TO THE DEATH OF FATHER CASOL.

Did the English Government have the royal ordinances carried out?
Not at all, and with scarcely any exception, all their property as well as the titles thereof, and the civil rights appertaining, remained in the Fathers' possession up to the death of the last one of them.

What we have said upon the subject of Amherst's claims proves it sufficiently. We will, however, add some further proofs.
When in 1759 (17th June) the minority of the Commission (out of nine) surreptitiously made their report, which concluded by declaring the king to be proprietor and even possessor of the property of the Jesuits, Alexander Gray and Jenkin Williams, crown law officers in Canada, improved again upon this report, 15th May, 1790, showing themselves to be as partial as possible. (Ribaud p. 338.)

In order to demolish the argument of the committee of the Legislative Council, cited above, they said: "The principles upon which the honorable members of the Committee of the Council have adopted this opinion, namely, the possession of the Jesuits with the sanction, and under the very eyes of the Crown and all the various acts of incorporation, not to say, confirmation on the part of the ministers, have no weight in our eyes; because the government to our knowledge has done nothing, and allowed nothing to be done, to alter or change the standing of the Jesuits at the time of the conquest, nor since." (1)

It is true that they have been allowed to live in possession of this property, and that General Haldimand in 1781 received from them a statement and enumeration, but under the restric-

tion that this recognition should not be in any way prejudicial to the rights of the crown . . . and we think that neither one nor other of these acts can be considered as acts of approbation and confirmation. On the contrary, the gentleness and forbearance which have been shown, ought to work the other way, and move the Jesuits to a sense of gratitude to His Majesty for the protection which they have received, and to a prompt acquiescence in his desires." (2)

(1) These gentlemen evidently pretend that all this property devolved upon the crown by right of conquest. These Enclaves! Indeed the Jesuits must feel grateful to them.

TO BE CONTINUED.

LATEST PHASES OF THE IRISH QUESTION.

The officials of Dublin Castle are puzzled to know how the Nationalists succeed in discovering their confidential instructions to the police and other secret documents, and it is intended to inflict severe penalties on those who make the disclosures; for which purpose it is proposed to pass an Act which will authorize the Government to do this. But as the persons making the disclosures have never been discovered, it does not appear likely that the Act will be much of a deterrent.

United Ireland says: Once again the Castle authorities have been kind enough to furnish us with an advance copy of a strictly private and confidential circular which has been addressed to every Receiver in Ireland. The circular is in cipher, but as we had some time since provided ourselves with a key, we experienced no serious difficulty on that account: "If John Dillon, M. P., is observed in your division, he is to be carefully shadowed, and his movements watched and reported. Every effort to be made to have notes taken of all speeches delivered by him or by William O'Brien." INSPECTOR GENERAL, R. I. C.

It is stated that the proclamation of Dublin under the Coercion Act has for its object the suppression of United Ireland. That journal says that if Mr. Balfour should pay a visit to the office, he will be received as he deserves.

The National League, Mr. Balfour's "thing of the past," is on the alert in South Tyrone. A meeting was held toward the end of the month of May to take action for the proper registration of voters in view of the next election, when Mr. Wm. O'Brien will contest the seat with Mr. Russell. Notwithstanding Mr. Russell's vote on King-Harman's salary Bill, the Nationalists will not trust him. One hundred delegates were at the Convention.

As a detachment of the Wiltshire Regiment was leaving Boyle (Colonel King-Harman's town) on the 29th inst., one of them called for "vires cheers for Farnell," which was responded to enthusiastically by his comrades. The country people, who were in town in large numbers, it being market day, joined in the cheers, and escorted the troops to the railway station, cheering loudly for Gladstone and Parnell, and groaning the names of Balfour and King-Harman.

In the House of Commons on the 11th, Mr. Balfour, in replying to Mr. Gladstone, declined to put on the table the evidence on which convictions for boycotting had been obtained, and said that the ends of justice were amply secured through the superior court, while the evils of boycotting would be seriously aggravated by publicity.

Mr. Herbert Gladstone, M. P., in a recent speech, said the outlook for the Liberal party was extremely bright. Coercion should not last, and the question of local government for Ireland must soon be decided with. If the government came to grief over it in the House of Commons so much the better. If they did not, and passed their bill giving power in local affairs to the people of Ireland, the victory was with them, for then the lever would be obtained for getting home rule.

The Dublin Express, Independent Conservative, says that "Col. King-Harman's death relieves the Government of the cowardly disgrace of throwing him over." It is rumored that Mr. Robert W. Fitzgerald, M. P. for Cambridge, will be his successor in the under-secretaryship.

The Dublin corporation will present an address of welcome to Archbishop Walsh when he returns to that city.
The Mayor of Cork visited the male prison on Thursday and saw Mr. Gordon, M. P., who complained that he could not sleep on the plank bed as it was too short and too narrow; he lay upon the floor and slept well. His Worship visited some other prisoners also committed for breaches of the Crimes Act, but they made no complaints, or if they did the Mayor does not give them publicity.

Another great Liberal victory has been gained in Ayr. Considering that at the previous election Mr. Campbell, a Liberal Unionist, was elected by a majority of 1175, it was hardly to be expected that a Liberal would win now. However, Captain Sinclair-Gladstone, has carried the constituency by a majority of sixty three. He received 2,331 votes against 2,268 cast for his opponent, Mr. Evelyn Anley, Liberal Unionist. At the previous election the vote stood—Campbell, 2,673; Sinclair, 1,498. The result yesterday shows a Gladstonian gain of 1,238 votes. The Liberals are jubilant over the unexpected result of the election, and claim that it is direct proof of the veering of public opinion to their support. The contest was fought upon strict Home Rule lines. Late in the day the workmen went to the polls in large numbers, and almost without exception voted for the Liberal candidate. This was the turning point of the contest, the Tories having had in the earlier part of the day very much the best of the voting and bright prospects of victory.

THE FAITHLESS STEWARD.

It was a dark and bitter night. A night in the January of an unusually severe winter. There had been a hard frost for three weeks, and the ground was like iron. Nowhere had the inclemency of the season been more painfully felt than in the always bleak county of Northampton. It was about eight o'clock in the evening, the curfew bell had rung out; when a solitary traveller, who had lost his way, drew his bridle and looked round anxiously in search of shelter. The hard, black frost had seemed to give way about noon, and the sky was overcast with clouds; but a shrill and bitter wind howled over the face of the country; and when those clouds descended, it was not in gentle rain, but a heavy fall of snow.

He had just crossed a wild moor with danger and difficulty, for the snow was not only drifting into the hollow, but covered hard ground to the depth of more than a foot already; and it was no slight increase of peril that it would also overpread the frozen surface of the pools and streams so common to the country, but which were not, it was probable, frozen so thick that the ice would bear a horse and its rider. Well might the traveller look round anxiously as he dismounted, for to continue his journey was at the risk of his life. Bounding the moor which he had just crossed was a strip of woodland. Leafless as they were, the thick branches might afford some shelter, however slight and indifferent. Beyond this, there was the chance that some of the largest trees, which were of great magnitude, might furnish a really secure shelter in its hollow trunk.

It flashed like lightning, then, on the mind of Osmond that some stray traveller like himself had been set upon, and was perhaps being murdered in the ruins. No man travelled unarmed in those days. Osmond drew a short, strong sword he wore—a serviceable weapon, all unlike the slender, gentlemanly rapier—and dashed through the yawning aperture of the dismantled doorway. The door opened into a spacious hall, on one side of which a lofty open archway gave ingress to the convent chapel, on the other to a cloister or perambulatory. Osmond ascertained this by the light of a hand lamp, which stood in a niche, from which probably the statue of the patron or founder of the convent had been torn. Some living person, then, was about the ruins who must have placed the lamp there.

Osmond caught it up, his first thought was that some ruffian lay prostrate in the desolate building, where she once had hoped to end an innocent life. Osmond entered the chapel; all there was in the confusion of ruin. The altar overturned, the snow drifting through the gap in the roof, the wind howling through the tall casements, denuded of the glass, with a fury that well-nigh quashed the feeble flicker of the lamp. There was naught living in the ruined chapel save the blind bat, which, dazed even by the faint ray of the lamp, quitted its roost, and flapped its leathern wings in Osmond's face.

He paused and looked anxiously around him. Surely he had not been the sport of fancy. It was a human shriek he heard. Hark! comes again, echoing more distantly now as he comes within the ruined sanctuary. The sound comes, however, from the opposite direction. He turns, he goes towards the cloister, and there he sees a tall, slender figure fit along, and out into the driving snow. It is a figure of a woman draped in a sable robe—not the habit of a nun, for that it would be treason to wear. Osmond was a man in the prime of life, strong and swift of foot, and he pursued the fugitive.

As she passed from under the open arch of the cloister into what had once been the convent garden, she turned her head. Then, by the pale ray of the lamp which he held, Osmond beheld a pale, sweet face, very pale and wasted, and lighted by a pair of wild, dark eyes. The face of a young creature, who could scarce have passed her twenty-second year, but in strange contrast to its youth and beauty, the hair that surrounded it and swept down to the shoulders, was as white as the descending snow. In vain Osmond called upon the girl to stop, assuring her that he himself was a harmless and benighted traveller; with renewed shrieks she fled before him; and disappeared.

The dismal cries, however, ceased suddenly, as it seemed, at no great distance. Shading the lamp with his hand from the wind, which threatened to extinguish it, Osmond was slowly making his way through the snow in the direction in which, by her footprints, he could tell that the woman had fled. He had not, however, taken twenty steps, when a rider and a stronger light than that which he carried flashed athwart the gloom. Then he heard an exclamation about his horse, which he had left tethered to the shaft of a broken column in the porch. The next moment two men carrying torches appeared. One of them was apparently advanced in life, the other a well-built, good humored looking young fellow, about five and twenty, was probably, from the resemblance between them, the son of the elder man. Both were attired after the fashion of the better sort of peasants, or small farmers, of those days.

HOPE FOR ENGLAND'S FUTURE.

At the Pro-Cathedral, Kensington, on Sunday last, High Mass was sung by His Lordship the Bishop of Ayrca. His Eminence the Cardinal Archbishop assisted at the Mass and presided. His Eminence took for his text the words, "I will ask the Father, and He shall send you another Paraclete, and He shall abide with you forever—the Spirit of Truth whom the world cannot perceive, because it seeth Him not, neither knoweth Him; but you shall know Him, for He shall be with you, and He shall be in you." His Eminence said that the Holy Ghost came, first, as the Illuminator; secondly, as Sanctifier; and thirdly, as the Author of all unity—for without Him there is none. The fire was the symbol of His Illumination. He is the fountain of light, and though for three years the Apostles had been taught by the Son of God Himself, He had not taught them all things for He said, "I have many things to say unto you, but you cannot bear them now; nevertheless, when the Paraclete is come, the Spirit of Truth, He will teach you all things." They had received without charity, to know can be no unity. Wherever unity has been broken charity had been broken, and wherever charity reigns unity is the product and the reward. This is the first office of the Holy Ghost—the Illuminator. Secondly, He is the Sanctifier. There was never a created soul born into this world with whom the Holy Ghost had not striven with patience and with love to draw back its will and heart to the law of God. Every member of Christ is at the same time made a temple of the Holy Ghost, and His soul is the sanctuary of the indwelling of the Sanctifier. Thirdly, and lastly, He is the author of all unity. Without Him there is none. First of all He descended and became the spiritual life of all those upon whom the tongues of fire set. They became partakers of one life. As the soul is the life of the body, God the Holy Ghost is the life of the soul. And having one life.

WHO OWNS THE UNITED STATES?

This is a serious question, for many religious denominations in this country in their official organs and public declarations seem to think that they own the country, have entire control of it and all who live therein, and are personally responsible for its wellbeing. There is certainly a conflict of authority on the point, as all these bodies assert their claims with equal dogmatism under the name of liberty. We have taken the liberty of inserting the word "Methodist" in the following passage, to show the modest assumption of these gentlemen. They assume as Methodists, and of course use the pronoun as Methodists, so that our interpolation is justifiable: "The increasing multitude of Romanists coming to our Methodist shores to share our Methodist privileges and to rear their families under the shadow of our Methodist institutions have claims upon us Methodists for instruction, and for special efforts for leading them into the purer light of our Methodist Gospel, which claims we Methodists have never fully appreciated. As an ecclesiastical political power, Romanism forces herself upon the attention of all patriotic and evangelical thinkers, who know her history and appreciate her greatness and her spirit, as a menace to our Methodist liberties and a snare to our Methodist people; and yet the millions born within her pale and baptized at her altars are entitled to our Methodist sympathy and need our Methodist ministrations. We Methodist Bishops therefore ask your Methodist attention to the problem of evangelizing the Romanists in this country." Now, if the Methodist had done a little bit in the days of the American Revolution to establish the liberties of all the people in the land, and thrown their weight on the side of national independence as Catholics did, they might claim a share with their fellow citizens; but in view of what they did then, and what Catholics did then, is there not a little too much of this "We, Us & Co." business?

THE CATHOLIC RECORD

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Catholic Record.

London, Sat., June 23rd, 1888. HIS LORDSHIP BISHOP WALSH.

On last Sunday the congregation of St. Peter's Cathedral had the happiness to see once again in the grand cathedral their beloved Bishop. After high mass he addressed the people present, and stated that it afforded him great pleasure to be with them once more.

In the course of a couple of weeks he intended to address them at length in regard to his journey and visit to the Eternal City, as also the events connected with the celebration of the Golden Jubilee of our Holy Father.

On Tuesday His Lordship went to Toronto to be present at the month's mind celebration of the late lamented Archbishop Lynch.

THE SIGNIFICANCE OF SOUTHAMPTON.

Mr. Balfour is very anxious to make it appear that the issues at the Southampton contest were purely local, and that the tremendous victory gained thereby by the Liberals has no reference to Home Rule. The Clericalists generally are repeating the same apology for their defeat, and state that the contest turned on the provisions of the License Bill.

It is confidently expected that the verdict recorded by this constituency will weigh much in the political scales, and that its influence will be decidedly felt very soon.

with the Government, but it is added that there is even a prominent member of the Government who is kept in apparent accord with them with great difficulty. A positive breach may take place at any moment, and as rats desert the sinking ship, that breach may take place as soon as it can be done without an appearance of cowardice or dishonor.

THE TORONTO "WORLD."

The lamented death of the late Archbishop Lynch has evoked unusual interest and excitement among the Protestant public of Toronto. At least we infer so much from the daily repetition in the Mail, World and other journals of probabilities as to the person of the coming Archbishop.

The Toronto World's editor does better still. He goes to what he calls the true source of ecclesiastical information—he interviews the priests. At least so much is declared in a leader of last Wednesday's issue.

Statements of this kind are the best confutation of the World's arguments. No better proof could be adduced to show that the World's interviews with well-known priests of the city never took place. In the first place, Maynooth students have no grip or countersign.

The World takes the absurd fancies of its own distorted imagination for the "admission of well-known priests," with whom its editor must never have conversed on the subject, or he would not have betrayed such crass ignorance. There is no ecclesiastic, or even Catholic layman, in the country who does not know that Maynooth college never furnished one subject for episcopal honors in Ontario.

Every other statement in the Toronto World's article, entitled "An Ecclesiastical Combine," betrays an equal amount of ignorance and fanatical stupidity. It says: "Since the endowment of Maynooth, which guarantees a free education, every peasant house from Drogheda to Bantry Bay contains a Canadian crozier."

There is no free education in Maynooth, except to about twenty senior students on the Dunboynes foundation. Every young man who enters Maynooth College must pay thirty pounds sterling per annum for his board and education.

If every good, honest farmer's house in Ireland contains a crozier, no one should be astonished. Those peasant houses have furnished and still keep furnishing priests and bishops to the entire English-speaking world.

and Irish farmers' sons are to this day in possession of such grand Archbishoply Sees as Chicago, Philadelphia and Melbourne. The Catholic Church, in the distribution of her gifts and her honours, knows neither Jew nor Gentile—neither sons by birth or sons by adoption—but acknowledges and rewards and encourages true talent and sterling merit wherever found.

The young men who accompany their parents to a new home in Canada, or who volunteer their services to the Canadian Mission, are as truly the sons of Canada as those born in it; and of such, both born and adopted, with very few exceptions, has been the Episcopacy so far in Ontario.

RELIGIOUS VAGARIES.

There is a periodical scare among sensational sectaries regarding the end of the world. These scares are the result of misconception of those passages of Holy Writ which foretell the catastrophe which will eventually come: some readers imagining that they can find in them indications of the date when all things of earth shall pass away.

The "Adventists" are a sect of modern Protestants who make the date of the end of the world a special Article of Faith, and they are just now in a state of peculiar excitement, having fixed upon this year, 1888, as the end. Richmond, Ohio, is an Adventist stronghold, and in that town the Adventists have just erected a very handsome building for a college.

RELIGION IN THE PUBLIC SCHOOLS. The Committee on Religious Instruction at the Anglican Synod reported that a great advance had been made in imparting religious instruction in the Public Schools by the book of Scripture selections, but that another step forward should be taken which they describe as follows:

"It would be a great advantage if, in addition to the Scripture readings, a short compendium of the chief truths of Christian faith and practice could be drawn up by the representatives of the several religious bodies of Ontario, which should be sanctioned by the Government, and placed in the hands of the teachers to be used in the regular studies of the schools."

To carry this out properly it would be necessary to train the teachers in a course of religion, just as they are trained in other subjects which they are expected to teach, and to examine them on scripture and their religious opinions before giving them certificates. Would it be an easy matter, with all the varieties of doctrine which are held in Ontario, to effect this?

However, the Government is not likely to be caught in the trap after the experience they had of the ministers on the question of the Scripture selections. The Toronto Globe makes the fol-

lowing sensible remarks on this portion of the subject:

"This would, indeed, be a desirable thing to be done, but has the experience of the Government with the religious bodies been such as to lead to a reasonable expectation that the Government would be treated with common fairness in such a matter? Scarcely. It is true that the conduct of nearly all the clergymen and others who stirred up and worked with the Government in the Scripture Readings matter was chivalrous to a degree, but there were a few who acted with detestable meanness. The Government would be something less than wise if it delivered itself again into the hands of men who apparently from the beginning went into the Scripture Readings business with the intention to decoy the Government into a position where political capital could be manufactured against it."

ANGLICANISM AND THE BLESSED VIRGIN.

In the petition of the Anglican clergy of Montreal to the City Council, praying that a site be not given by that body for the erection of a statue of the Blessed Virgin, it was stated that the proposed statue "represents a dogma which Protestants everywhere positively reject and against which they and their forefathers have always earnestly protested."

These words are so very vague and non-committal that it is difficult to tell exactly what they mean, and in this they resemble many of the doctrinal statements of the Book of Common Prayer, which have been purposely left vague, so that everyone may attach to them what meaning he pleases, and thus finding the Book of Prayer perfectly in accord with his views, may be contented to remain a member of the Church.

But since the un-named dogma is stated to be the cause of the terrible ebullition of feeling on that occasion, and since it is positively asserted that all Protestants are in accord on the question, we are justified in looking to the speeches which were made and the newspaper articles which were written against the erection of the statue, in order to ascertain what that dogma really is. By this course we shall find that two doctrines of the Catholic Church, in connection with the Blessed Virgin, were especially aimed at: the divine maternity of Mary, and her intercession with God for man.

One or both of these doctrines must be, therefore, the dogma which the Anglican clergy had in view, if they themselves knew what they meant, which we very much doubt. It is a remarkable commentary on the honesty and truthfulness of their representations, and on the utility of Anglicanism, that within two weeks from the presentation of that petition to the Montreal City Council, the new Anglican Bishop of Nova Scotia, Dr. Frederic Courtney, officially declared that neither of these doctrines is condemned by the Church of England, and that a person who inculcates them both, is nevertheless loyal to the Church, and "a hard-working and earnest servant."

"The glorious cross and passion of our Lord Jesus Christ, and the mighty intercession of the Mother of God and all the Saints, between these and thy ghostly enemies at this hour of thy departure; and the blessing of God, etc."

Rev. Mr. Simpson being accused of "deloyalty to the Church of England" for "invoking the Virgin Mary and making requests to her" laid the matter before his bishop, who declared in his letter of reply that the above is no "invocation of the Blessed Virgin Mary," and is not contrary to the creeds of the Church. On the contrary, he explains that the prayers of the saints in heaven are at least as efficacious with God as are the prayers of His servants on earth. At the same time he recommends Rev. Mr. Simpson to avoid in future the special mention of "intercessions of the Mother of God," lest "hasty and ignorant persons" should misunderstand or misconstrue his words.

LETTER OF THE REV. DR. COURTNEY. Halifax, April 30, 1888. MY DEAR SIR.—The words which you quote in your note of the 27th inst. are not an invocation of the Blessed Virgin

Mary, and, therefore, in using them you have not laid yourself open to the charge, which you may have been brought against you of acting disloyally to the Church of England. The Church has not, so far as I am aware, asserted or taught that the children of God in the inviolable world cease to pray for those on earth, or that such prayers are less efficacious than those which we offer for one another; and, therefore, the pious desires and aspirations that the whole of such prayers might be an aid to a criminal at the point of death for the defeating of his spiritual foes is not other than right and fitting. The one thing which, in my judgment, is liable to misconception on the part of hasty and ignorant persons is the special mention of the "intercessions of the Mother of God," which to such people and my regret that anyone should have felt called upon to accuse you, at such a trying time, of disloyalty to the Church of which you are a hard-working and earnest servant.

I remain, yours very faithfully, F. NOVA SCOTIA.

Rev. James Simpson, Charlottetown, P. E. Island. From all this the hypocrisy and dishonesty which were called into play for the purpose of preventing the erection of the Montreal statue may be clearly seen. We may also justly draw the conclusion that Anglicans do not and cannot tell what their Church really teaches on this—or perhaps any other subject.

THE ANGLICAN SYNOD AND THE PUBLIC SCHOOLS.

The Anglican Synod, which closed its sessions in Toronto on the 8th inst., has furnished us with a new proof, if any such were needed, of the necessity of Catholic schools for Catholic children. It is impossible in every parish to have a Catholic school. Many of the rural parishes contain a scanty and scattered population which could not support efficiently a Catholic Separate School. It is, therefore, necessary for Catholics to make use of the Public Schools for the education of their children. This being so, it is of the utmost importance that there shall be every safeguard against assaults upon the faith of the Catholic children in attendance. The School law as it stands at present gives theoretically all the safeguards which could reasonably be expected, as no child need be present at any religious exercise to which the parents object; nevertheless, we know by experience, that even under these provisions, in practice the Catholic children are liable to be subjected to interference by the adverse oral instructions which are sometimes given by proselytizing teachers, as well as by the influence of their schoolmates, and even by the false coloring which is given to historical events in the books which may be used in school. Yet we find now that the Anglican Synod is not content with this, but that they actually desire the historical text books of the schools to be falsified in order to impose upon the minds of the little ones the absurd claims of Modern Anglicanism. In the report of the last meeting of that body we find the following:

Rev. E. W. Sibbald moved that His Lordship be requested to appoint a committee to review the text books now authorized and in use in the Public Schools of the province and bring before the Educational Department and the Minister of Education such parts of the books as may be considered by that committee inconsistent and incorrect and seek to have such changes made as they deem necessary. He stated that he had found in many of the Public school text books statements which he considered derogatory to the Church. He had not made the subject a study, but he simply wished to call attention to the English History authorized in the Public schools. He found on page 2, section 3, the following:

Another, though a later result of Roman rule in Britain, was the introduction of Christianity. Again, on page 7, clause 8, under the caption of "The Introduction of Christianity Among the English," he found this statement:— "At the request of Pope Gregory Augustine came in A. D. 597, to the Court of King Ethelbert to treat the Heathen and uphold the Christ. There he met with marked success in his missionary work, the influence of which on the barbarian English was early seen in the growth of their civilization and especially in the elevation of their condition and the advancement of learning among them."

On page 30, clause 8, a reference was made to the Magna Charta. Everyone, he supposed, was acquainted with the introductory sentence of the Magna Charta. It was stated in this history that "the Church was to be free to possess all her privileges." In the preceding pages of the work reference was made to the Church as the Roman Church, and hence it would appear that that Church was the one which was to possess all its privileges, whereas it is distinctly stated that the Church of England was the one referred to. (Applause.)

The motion was carried, and His Lordship appointed the following committee: Rev. Provost Boddy, Archdeacon Boddy, Rural Dean Beck, Rev. A. Sanson, Hon. G. W. Allan, Mr. N. W. Hoyle, Mr. C. R. W. Biggar, Mr. G. B. Kitzpatrick, Mr.

McLean Howard and Mr. J. A. Worrell.—Toronto Mail, 9th inst.

The Rev. Mr. Sibbald did well to inform his audience that he knew nothing of the subject he was talking of, or to use his own words, "he had not made the subject a study," for otherwise it would have led us to suppose that he deliberately wished to falsify the school books. But in all discretion he might have left the subject alone, in the knowledge of which he was so woefully innocent. It can hardly be supposed that the whole synod, Bishop and all, were dwelling in the same happy innocence as Rev. Mr. Sibbald. Yet they adopted his views, and a committee was appointed to tinker with the Public School text-books, by the introduction of historical falsehoods.

We are perfectly aware that from time to time some Anglican divines pretend that the present Church of England is the Church which St. Augustine planted on English soil, but the mission of St. Augustine from Pope Gregory the Great is too well authenticated to be denied. Venerable Bede relates at length in his history of the event, and St. Gregory's letters to the Bishops of Arles, Aix, Vienne, Autun, Tours, and Marseilles, still extant, commending the Apostles of England to their kindness on their route, are too clear to leave any doubt upon the fact which the synod wish to expunge from history, that "at the request of Pope Gregory, Augustine landed at the Isle of Thanet," after which he presented himself before Ethelbert, and asked permission to promulgate Christian truth to his subjects. St. Augustine and his companions, were monks, they received their authority from the Pope, they presented themselves before the English with a splendid silver crucifix in their procession, and they offered up Mass in the old British Church of St. Martin's. Nor was this at all wonderful at that age; for though Protestants are fond of saying with Churton, that "the assumptions of the Pope did not begin till much later," Venerable Bede says of Gregory: "he wielded the Pontifical power over all the world." (Book 2, chap. 1.) We shall only add to these testimonies the following extract from Bede which suffices to show the absurdity to which Rev. Mr. Sibbald and the Toronto Synod have committed themselves:

"Pope Gregory, by divine inspiration, sent the servant of God Augustine, and with him several other monks fearing the Lord to preach the word of God to the English nation. They having, in obedience to the Pope's commands, undertaken that work, and gone part of their way, began to think of returning home."

He then relates how the Pope encouraged St. Augustine to return to the work, and sent him back with letters which would cure him a kind reception from the French bishops on his way, and that "Augustine, strengthened by the confirmation of the Blessed Father Gregory, returned to the work of the word of God with the servants of Christ, and arrived in Britain."

It was, therefore, the Catholic and Roman Church which St. Augustine established in England, and it was this same Church which still existed there in the reign of King John, and whose privileges were guaranteed by Magna Charta. Rev. Mr. Sibbald's reference to the "Church of England" is but a contemptible play upon words. Before the establishment of the modern "Church of England" as a National Church, in the 16th century, the Church was one, whether in England, Italy, France, or Spain, and subject to one head, the Pope. Any reference to the Church of a particular country, as the Church of France, the Church of England, etc., could only mean that portion of the Universal Church which was in that country, and the Universal Church was, as it is now, Catholic and Roman. It is Catholic, being Universal, and Roman to this extent, that it is united with and subject to the Bishop of Rome. This form of expression, "Church of England," cannot be safely used in the same way now, as it is commonly understood to mean the modern and new establishment of which Henry VIII. was the author and first "Supreme Head." Mr. Sibbald's proposition to introduce the term "Church of England" into the account of Magna Charta would be, therefore, simply a deception practiced upon the little ones attending school.

If the Church spoken of in Magna Charta were not the Church in communion with and subject to the Pope, why were Cardinals Randolph and Nicholas, Bishop of Tusculum, sent successively to England by the Pope as legates to agree upon the conditions of peace between the king and the clergy? Why should the Pope have interdicted the kingdom because of John's oppression of the Church? Why, in fine, should the legate of the Pope have convoked the Archbishop, Bishops, and the other clergy having pre-eminence, to meet in St. Paul's Church, London, along with the nobility, to hear the sentence of interdict removed which had been laid upon the kingdom by the Pope, on account of John's tyranny?

But it is unnecessary to enter further into this question here. Our object is merely to show how the public schools are liable, at any time, to be tampered

with by the Protestant clergy, and still fresh in the memories of our people not long ago the Ministerial Action of Toronto demanded that teachers required to give a course of religious instruction, which would, of course, Protestant, to the children attending school, thus sowing seeds of discord. The Minister of Education is thus brought to bear upon him, there is constant danger that the severing attempts which are being made to make the schools Protestant succeed partially, at least, if not the present Minister of Education, who has with some one who will suit him. Independently, therefore, of substantial reasons which Catholics have in sustaining our Catholic schools, in that we may freely impart Catholic instruction to our children, we have other very strong reasons for preferring them in a state of efficiency, in the constant efforts of the clergy of the sects to Protestantize the Schools. Of all these attempts, the action of the Anglican synod of 1888 is perhaps the most unwarranted, invidious, because it aims, not at inculcating some system of moral teaching which would have a beneficial effect upon pupils but at the perversion of the history, for the purpose of giving plausibility to the pet theories of a certain fraction of the Anglican think fit to cherish. And even we have our Separate School recognized by the laws of the Province we must let it be well understood "the Education Department, the laws are not to be ignored in the selection or adoption of books for the Schools. Two-thirds of the children of the Province attend Catholic and Catholics, equally with Protestants, by the payment of tax, except in the cities and large and rural sections where Catholics are numerous. We have no fear of Popery cry which has been raised may be raised again against therefore insist upon it that changes are to be made in the books, our Bishops shall be consulted and that no changes shall be made without their approbation and

TOO CUNNING.

The infidels are constantly enjoying the blessings of free thought, the liberty of putting into practice the opinions we entertain is not a duty that they do not that Christians, and especially are persecutors, while they themselves the upholders of civil and religious liberty. Of course it is well that infidels have been in the worst of persecutors, actually in blood; but no matter, they assist in proclaiming their man and spirit of toleration. The reign of King Terror, and the Commune of 1871, are pointed to exhibit the demoniacal spirit animates unbelievers. Tom Paine that these excessive result of the Christian education of the Atheists had not yet entered into their characters. Indeed, the apology which Paine for the acts of his confederates notwithstanding that he was a victim of their intolerance, suffered from them the extreme which they inflicted on his thousands of their fellow-men.

Now Mons. Leo Taxil, who but a short time ago an infidel, has exposed a trick of his former friends and it is known that Lourdes, in the South of France, is the pilgrimages coming from all world. The pilgrims do not come to believe in the efficacy of Virgin's intercession with God, least they should have the believing in it themselves. faction, however, are not content them this liberty, and they foot a scheme to put an end to pilgrimages. Here is the plan by Mons. Taxil in a paper of the proprietor, La Petite Guerre.

"It is intended to secure majority in the municipal Lourdes. When this is done every thing to create disturbances takes place, and it is natural for the conscript fathers and prohibit the pilgrims to gather. (C'est simple comme bonjour as daylight.)"

This scheme, however, is planned that put into execution law requires that the Municipality shall be residents; and it that a resident Council which are the pilgrimages, which are material benefit to the tourists. Western Fair of London, or great Fair of Toronto, were event, the people of these cities very backward about trying step to them, and we may the people of Lourdes will be material interests too much be entrapped by the Masonic delusion.

JUNE 23, 1888.

with by the Protestant clergy, and it is still fresh in the memories of our readers...

CATHOLIC EDUCATION IN MASSACHUSETTS AND ONTARIO.

The bill for the State inspection of private schools, which was introduced into the Legislature of Massachusetts...

On this principle the committee recommended that all private schools should give to the Legislature a full report of their work...

TOO CUNNING.

The infidels are constantly proclaiming the blessings of free thought and of the liberty of putting into actual practice the opinions we entertain.

Now Mons. Leo Taxis, who was himself but a short time ago an infidel and a Free-Mason, has exposed an intended trick of his former friends and co-workers.

It is intended to secure a Liberal majority in the municipal council of Lourdes. When this is done it will be an easy thing to create disturbances when pilgrimages take place...

This scheme, however, is more easily planned than put into execution. The law requires that the Municipal Council shall be residents; and it is not likely that a resident Council will try to stop the pilgrimages...

the committee, and the bill was defeated by a most decisive vote.

The enemies of Catholic education in Canada are just as wily as they are in Massachusetts, and they make equally strenuous efforts against Catholic schools.

In this writing we have shown that as the Massachusetts laws on compulsory education require only a very inferior standard of education to be given to be attained, the proposed inspection of private schools is most unwarrantable...

The Catholic schools are private, supported by the Church. The State or town officials have no authority over them. But they have been so thoroughly systematized in this country that their costs are only about one-half the cost of our public schools...

A TOO ZEALOUS WILLIAMITE.

A strange decision was reached in the Toronto Police court on Friday, the 15th inst., illustrating the arbitrary manner in which policemen sometimes act...

The advocates of the scheme miscalculated the influence of Catholics in the State. They may have about the danger of letting Catholics enjoy political power, but they cannot get over the fact that Catholics do enjoy it in proportion to their votes...

nearly the same facts, with some additional circumstances. He says that the constable was swearing and that he remonstrated saying, "Now my good fellow, don't swear, please."

The policeman's action was undoubtedly very arbitrary, and though the law requires people when assembled on the sidewalks to move on when told to do so by the police...

EDITORIAL NOTES.

The Rev. B. W. Maturin, High Church Rector of St. Clement's, Philadelphia, has become a Catholic.

The Catholic Columbian asks very pertinently: "Can that 'call,' which protestant ministers speak of receiving, be 'from God,' when it is so easily confirmed or annulled by the amount of salary offered?"

The negotiations between the Holy See and Russia in regard to religion in that country, though not abandoned, are not progressing satisfactorily.

The Presbyterians North and South did not succeed in effecting a union of the two bodies at the late General Assemblies held in Philadelphia and Washington.

The Rt. Rev. Mgr. Cleary, Bishop of Kingston, is expected to arrive in that city on the 27th inst. It is the intention of the people of Kingston Diocese to accord to him a grand reception.

EX PRESIDENT McMahon and Marshal Canrobert, in an interview with a representative of the Gaulois, expressed a high opinion of the efficiency of the British army, and said that a hostile force landing in England would have an arduous work before them.

The divinity building of the new Catholic University at Washington will cost \$17,000; but \$1,000,000 will be required to equip it entirely. It will be built in 1889.

poor, but as its beginning is due to the magnificent donation of a wealthy lady, the work will progress also by the munificence of wealthy Catholics.

It is but a few months since the death of Kaiser William was recorded, and the consequent accession to the throne of the Emperor Frederick III, and now we have to record the death of Kaiser Frederic, which took place on Friday morning, the 15th inst., at 11 a. m.

The irreligious policy of the French Cabinet has received a severe check from the Senate. The Chamber of Deputies voted yea to the 32nd section of the Military Bill, which was, in fact, the chief object for which the bill was proposed.

The Countess of Tasker, who died recently in London, England, bequeathed to Cardinal Manning \$10,000, and to Canon O'Neal, Vicar General, \$15,000 for Catholic charities.

The late Methodist Conference at New York decided to establish "an order of deaconesses" in the church. Notwithstanding the abuse which has been heaped upon religious orders of the Catholic Church, these deaconesses are to be organized upon somewhat a similar plan with Catholic nuns.

SOME tenants on the Island of Arran being disposed to pay their rents, have been threatened with dynamite if they do so. This is a sample of the liberty which some think will come when the moonlighters are in possession of the Emerald Isle.

Our contemporary did not advocate that Ontario should be deprived of Home Rule because dynamite was actually used in several places to convince the advocates of the Scott Act that they were enlisted in a bad cause.

THE Salisbury Government has met with another severe check. Mr. Louis J. Jennings, member for Stockport, a Conservative, moved a resolution against costly re-organization of the Financial and Secretarial Departments of the Admiralty,

resulting in extravagant pensions and bonuses. Lord Charles Bessford, Mr. Bradlaugh and others supported the resolution, but the Government opposed it.

RIVAL CLAIMS TO AN ISLAND.

The French have hoisted the tricolor on one of the Channel Islands, near the Isle of Jersey. It is only inhabited by a few fishermen in the summer time, it being a barren rock about two hundred yards in length and eighty in width.

CATHOLIC PRESS.

Colorado Catholic. Useful hints are found in the Paulist calendar. They come from the same devoted source as the Five Minutes' Sermons which appear in each issue of this paper.

Don't come late to Mass. Don't sprawl out in your seat—kneel. Don't gaze about you or try to attract attention. Don't mumble the prayers you are expected to say out in a large clear voice.

Los Angeles Catholic Voice. We have been requested to defend the Catholic Church against the attacks of a journal which aspires to attain notoriety by abusing and slandering Catholicism.

A correspondent recently wrote to the Irish Ecclesiastical Record, enquiring as to the extent of the obligation to give to children at Baptism only names of saints. It was asked also if the bestowal of such names as "Sheridan," "Burke," "Emmet," &c. is prohibited.

She Saw Emmet Beheaded.

From the Woodlawn (Cal.) Democrat. In the county hospital there is a very old lady, who relates a remarkable circumstance. She was born in Ireland over a century ago, and witnessed the execution of Robert Emmet. Her description is clear, and goes even into childlike details.

C. M. B. A.

Branches are requested to pay Nos. 7 and 8 assessments, also amount of account due for supplies, initiation tax, supervising medical examiner's fees, and per capita tax, before the 1st of July, if at all possible, in order to have all appear in the Grand Council Financial Report to be made out on said date.

All Branches in the jurisdiction of the Grand Council of Canada must forward to the chairman of the finance committee, on or before the 10th day of July, a full statement of all financial transactions had with the Grand Secretary from the 1st of July, 1887, to the 1st of July, 1888. Forms for statement will be sent to each Branch, text book, by Grand Secretary, and officers of Branches will please see that said forms are properly filled out and returned in due time.

We have now eighty Branches in Canada and are more nearly ready to be organized. Our present membership in Canada is 3,015 in good standing.

The next Convention of the Grand Council of Canada will be held in Toronto on August 14th, 1888.

Letter from Brother G. Meara. To the Editor of the Catholic Record:

Peterboro, Ont., June 8th, 1888. DEAR SIR AND BRO.—At the last session of the Grand Council, held nearly two years ago, at Stratford, I was appointed chairman of the committee on laws to replace J. J. Blake, Esq., unexpectedly absent, and in the report said committee presented to the Grand Council the following remarks appear:—

"The only Branches which have proposed amendments or alterations in the constitution are Branches Nos. 29, 20 and 23."

"The members of the committee regret that Branches which desire the constitution to be amended in some particular way should delay until the council is actually in session before presenting their wishes for the consideration of the committee, and it is highly desirable that Branches having alterations or amendments to propose, should transmit by mail or cause the same to be delivered to each member of said committee at least two weeks before the meeting of the council, so that said committee may give the suggestions of each Branch more ample consideration than they can afford under the present system, owing to the limited time now at their disposal. The committee would like to see this made obligatory on Branches, as much of the time now spent in open council in debating such questions would be thereby saved."

"A great number of proposed amendments and alterations are, they think, already covered by the constitution, and they would ask Branches before bringing forward amendments to carefully read the present constitution, so that matters already provided for may not be unnecessarily brought before the committee."

"The greatest difficulty experienced by the committee in determining on the advisability of reporting favorably or otherwise on proposed amendments was the absence of all explanation as to the desirability of such amendments."

"The necessity for a change is not always apparent, and branches bringing forward amendments should accompany them with their reasons, so that the committee can see whether they should be specially referred to the report. That report ought to be ready when the convention opens and not delayed till the council has been in session over a day, as has heretofore been the case. In fact I think the report of that committee ought to be presented and handed to representatives at the opening of the convention in the same way as the report of the finance committee now is. If this were done representatives of branches whose suggestions have not been favorably reported on could immediately move to refer back the report for amendment, and the matter thus being brought up at an early stage of the convention would receive proper consideration and a great deal of dissatisfaction be obviated thereby. A great deal of time has been wasted in discussing matters that might easily have been disposed of in another way, and as the G. C. adopted the report of the committee it is to be hoped that branches will follow the course thereby suggested. As the session of the Grand Council is yet distant, but inasmuch as some proposed amendments cause considerable discussion at Branch meetings and as most Branches meet but twice a month, no time ought to be lost by Branches having amendments to propose. I am sure the present committee on laws, composed of Brothers Doyle, St. Thomas, C. J. Doherty, Montreal; and E. Campion, Goderich; will only be too glad to have their report ready at the opening of the Convention, if Branches will place them in a position to do so. Many interesting questions will come up for discussion at next Grand Council meeting, and as the session will likely be a long one, everything that can be done to facilitate the transaction of the most important business of the convention, viz: the improvements of its laws, ought to be promptly taken in hand.

Yours fraternally, J. O'MEARA.

Beneficiary Paid. A deputation consisting of President J. J. Behan, Recording Secretary, M. Brennan and Treasurer Wm. Shanahan, waited on Mrs. Ellen Doyle, and presented her with a cheque for two thousand dollars in payment of Beneficiary due on the death of her late husband, Patrick Doyle, who had been a member of Branch 9 of said association.

M. BRENNAN, Secy. Kingston, June 14th, 1888.

Acknowledgment. It is with sincere gratification that I receive the deputation of Branch 9, C. M. B. A., presenting me with a cheque for two thousand dollars in payment of Beneficiary due on the death of my late husband, Patrick Doyle. I desire to return my most heartfelt thanks for the same and for the sympathy manifested by

the members of Branch 9 for me in my sad bereavement. Permit me to tender through you my sincere thanks to the Catholic Mutual Benefit Association for their promptitude and readiness in liquidating my claim, which I assure you I most fully appreciate. ELLER DOYLE. Gardenvale, June 14th, 1888.

SPECIAL TO THE CATHOLIC RECORD. DIOCESE OF LONDON.

We are this week enabled to lay before our readers a more complete account of the opening and solemn dedication of the new Catholic church in Courtright, June 10th:

The glorious event so long and so lovingly, although somewhat anxiously expected by the Catholics of Courtright, is at length an accomplished fact. The new church, erected in this village, through the indefatigable efforts of our worthy pastor, Rev. Chas. E. McGee, with the hearty co-operation and material assistance of his parishioners and considerable sympathy and aid from the Catholics of Courtright, the liberal patronage of St. Charles Borromeo, who is the patron saint of our parish priest, by the Rev. E. B. Kilroy, D. D., assisted by Rev. Father Walsh, of London, and Rev. Father Dixon, of Port Lambton, in presence of a large concourse of people, many of whom came from a distance to witness the imposing ceremony. The blessing of the sacred edifice was commenced at 10:30 a. m., after which High Mass was celebrated by Rev. Father Walsh. The musical portion of the morning service, a very distinct one too, consisted of Peter's cantata in D, which was rendered by a quartette from Stratford ably assisted by Mr. and Mrs. D. Laforge, Sarnia, Miss Annie Hagan and Mr. Jos. Laforge, Corunna, with organ accompaniment. The bass solos in the Kyrie were sung by Mr. Taos, Douglas, of Stratford, in a finished style. He evidently felt the fullest spirit of the music. The Gloria, Credo, Sanctus and Agnus Dei were true interpretations of the composer's conception, the solos as well as the chorus being admirably sung. "O Jesu Dei Fili," by Verdi, the offertory piece, was sung by Miss Gallagher, Messrs. Traisor and Douglas, with exquisite tenderness. The alto part during the mass, was taken by Mrs. D. Laforge and executed feelingly as well as correctly. After the gospel had been read Rev. Father McGee announced that Dr. Kilroy would preach the sermon of the day. The Rev. Father also said that his Lordship the Bishop regretted that he could not be with his faithful people on this auspicious occasion, but that he highly approved of the work done and as a mark of approval had sent them \$100 to help to free their church from debt. Father McGee spoke in very high terms of his Lordship and concluded his remarks by asking all present to join with him in praying that His Lordship might be spared for many a year to direct his beloved priests and faithful laity of the diocese of London. Our pastor also availed himself of the opportunity to thank all those present for their aid and encouragement they had given him in bringing to a successful completion the heroic Christian task which he had undertaken, not alone for their spiritual benefit, but also for their material assistance.

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The drawing for the Texas pony created considerable excitement. The lucky number was picked from a box by Dr. Kincaid, and the owner found to be the grounds and was inspected by the crowd. Miss McCann and the other ladies who sold tickets did nobly, something over 800 being disposed of at twenty five cents each.

Owing to the unfitness of the ground for athletic sports, the event down on the program was not dispensed with. The learned speaker, never said while making open profession of my faith, and I have never in all my experience met a man who said he wanted to go to hell. We are all striving to get to heaven, but by diverse ways. The discourse, frequently interspersed with such charitable expressions as these, had a most salutary effect upon the Rev. Dr. Kincaid's hearers, and could not kneel before the same altar, they could at least stand with him upon the same platform of a common Christianity.

In the evening the sacred edifice was again occupied by a large assemblage. A good many persons were unable to gain admittance and were compelled to return home. The evening service consisted of vespers, sermon and Benediction of the Most Holy Sacrament. Rev. Father Gnam officiated. After vespers and before Benediction Rev. Father Walsh delivered a powerful and masterly discourse on the Church. He began by quoting the following text from xxviii chap. of Genesis: "How terrible is this place. This is not the house of God and the gate of heaven." The rev. preacher explained his text at length, dilating on the most sacred character of a Catholic Church as compared with anything dedicated to God under the old dispensation. This was an admirably conceived discourse and powerfully sustained. Father Walsh has a sympathetic voice and comes up to the poetic ideal of a tender preacher, calm though grave, gentle though full of devotional feeling. Few could hear Father Walsh and not recognize in him a true apostle of the Divine Master. The Vespers sung in the evening was the Gregorian Chant, Peter's Magnificat, Veni Domine, Ego. Miss Allan, of Stratford, presided at the organ and her playing was faultless. The music was admirably selected and exquisitely executed. Father McGee can hardly receive too much praise for the noble work he has done when it is

considered that the Catholics of this place are by no means wealthy and only fifty seven families in number, who had in fact got into a state of disintegration, some going to church, others not going to Mass at all, but with energy and earnestness he first homogenized them and then housed them in a temple of the Lord. May he be long spared to dispense spiritual food and nourishment to their souls. The church is frame and was built by A. M. Bentley, who fulfilled his contract in a most satisfactory manner. The subscriptions to the building fund have been cheerfully and promptly paid and the church is practically out of debt. The thanks of the congregation is due to Protestant residents in the vicinity of the church for the chairs for the accommodation of those not in time to get seated in the pews, and to Protestant ladies of the village who most generously loaned a profusion of house plants for the decoration of the altar.

Father McGee and the Catholics of Courtright are to be congratulated on their successful success and I am sure that God will bless them for contributing to build a house of prayer, a temple where Jesus Christ will be adored and praised, His doctrines taught and His sacraments administered.

SPECIAL TO THE CATHOLIC RECORD. DIOCESE OF PETERBOROUGH.

CONFIRMATION AT COBURG

On the 3rd inst. the Most Rev. Bishop Dowling of Peterborough, confirmed 113 persons in St. Michael's Church, Cobourg. The canonical visitation of the parish was made by His Lordship on that morning. The day previous, all the candidates for confirmation were examined by His Lordship, who, having found them well instructed in their catechism, expressed his satisfaction on the good work done in the parochial school, by the Sisters of St. Joseph, who have been a great blessing to this parish since their coming here in the autumn of 1886. His Lordship addressed the candidates for confirmation in the church, on the day of the administration of the sacrament, and in a kind manner have exhorted him in the hearts of the children of this parish. A pleasant incident of the day was a sumptuous breakfast provided for all who had been confirmed, by the Sisters, at their convent.

THE ENNISMORE PICNIC.

On Thursday the annual picnic of the congregation of St. Martin's Church, Ennismore, of which Rev. Father Keilly is the indefatigable and popular pastor, was held in Denne's Grove, Brimington. The Grove is beautifully situated on the shore of Chemung Lake, and especially well adapted for picnic parties. All day long the people of the township and neighborhood kept up the merriment, and in the afternoon their number were swelled by an influx of visitors from the vicinity of these renowned annual outings. The attendance during the day must have been fully five hundred, mostly young people, and the proceeds were proportionately satisfactory. Inside the grounds there was plenty of amusement. Early in the afternoon a short open air concert of vocal and instrumental music was rendered from a small stage erected for the purpose. Chief of all were the good ladies of Ennismore are famous for producing. Their reputation in this line was enhanced by the excellent menu prepared at the last picnic. Hundreds of hungry people were fed and satisfied. The ladies presided over the spread, which was prepared in the lodge, kindly lent for the purpose by Mr. Denne.

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the Convent of the Congregation de Notre Dame took place on Friday evening. There were present His Lordship Bishop Dowling, the local clergy and a few invited guests. Those taking part in the review were the more advanced pupils, and the excellent manner in which they acquitted themselves spoke volumes not only for the superiority of the musical instruction imparted, but also for the musical tastes and industry of the students.

The first number on the programme was an instrumental piece, the "Bugle Call," three pianos and two violins, the latter played by Prof. Duncat and Miss Stewart, of Haliburton. The "Welcome Song," described in its title, solo and chorus, the solo taken by Miss Minnie Begley, succeeded. This was followed by an instrumental duet, Miss M. McCabe and Miss E. Timbers. A trio, the "Charge of the Hussars," was given by Misses M. Kelly, M. Doherty and L. Dianceon. "Moses' Prayer," was rendered by Miss M. Faubert. The vocal duet, "The Echo," given by Misses A. Stewart and J. McCabe, was exceedingly effective, especially the echo. Miss J. McCabe followed with "Cachouca Caprice," by Raff, and Miss M. Stratton with "Across the Ocean," Mazurka. The song, the "Lily and the Rose," was given by Misses M. Butler, A. Simons, E. Lyndon, K. Griffin, L. Hurley, E. T. Lewis and N. Muncey. A piano forte trio, "Obéron," by Leybach, was rendered by Misses M. Morrow, J. Howden and E. Crumney. Miss J. McCabe followed with a selection, Rossini's "Semiramide," and Miss Stratton with Gotschalk's "Miserere." A finale duet between the pianos and violins brought a delightful programme to a close. In the rendering of the young performers acquitted themselves in a manner to thoroughly satisfy parents that the time spent in musical instruction at the Convent was utilized to the best advantage. Previous to the closing number an address, a good night salutation, thanked His Lordship for the interest taken in the schools, and those who had assisted by contributing medals, etc. A short address in reply was also given by His Lordship, highly complimenting both teachers and pupils upon the satisfactory evidence of proficiency, afforded by the evening's entertainment. Other visitors also added their full quota of praise.

THE IRISH PRIESTHOOD.

The Christian Register, a Protestant journal of Boston, says:

A correspondent of the Nation gives a very interesting and what seems to be a very fair description of Catholicism in Ireland. It is not such a report as Rev. J. D. Fulton would be likely to make if he had visited Ireland, for it is possible for him to see only the best of things. Concerning the clergy and the working of Catholic institutions, the correspondent says: "The priesthood here could not maintain their influence if their characters were not in the main high. There is scarcely any form of human selfishness that is not minimized by the charities connected with Catholicism. The religious communities owe the length and breadth of the land. They educate the young, raise the fallen, minister to the sick, poor and insane, tend those afflicted with incurable maladies. The working of these institutions always impresses me with the single minded and practical devotion with which they are conducted. This applies also to private life. What I see of 'spiritual advisers' and parochial clergy convinces me how entirely merited, especially in the cases of unprotected girls in town situations, is the confidence placed in them. In our Protestantism we have nothing to correspond to the help afforded, particularly to the isolated, by constant access to the sacraments, to whom every thought may be confided, and whose counsel on any juncture may be sought with the absolute certainty of secrecy."

When intelligent Protestants are disposed to be fair, the good they observe in the Catholic Church cannot fail to make a deep impression on their minds. However much they may differ from Catholics in matters of doctrine, honesty compels them to bear testimony to the good fruits of Catholic faith and charity. Such conduct makes them better Protestants and more worthy of respect, for it indicates, at least, that they are honest in their dissent from the Church's teachings.—Baltimore Mirror.

ANTI-TREAT CLUB IN NEW YORK.

A number of popular club members and good fellows generally, in New York, who have looked upon the wine when it was red and suffered indigestion in the interest of the American treat system have formed an organization, to be known as the Anti-Treat Club. This club, with a headquarters in a locality of wealth and fashion, has started a course of health and healthy improvement may be termed—which promises to spread in every direction. Its object is obvious. No member is allowed to pay for another man's drink or cigar any more than he would be allowed to settle the laundry bill against a friend. The object, as the name implies, is to abolish absolutely, and in the most complete manner, the American treat idea.

Recently a dozen of these gentlemen walked into a fashionable place uptown. Four of the twelve drank, and the bartender laid down a check for the four drinks. "Give us four checks," said one of the anti-treat men, and each man settled for his drink. "That shows," said the customer, "the good that's being done by our association. If we were allowed to treat, I doubt not that every mother's son of us would have to take twelve drinks or at least have to pour in drink after drink until each man had met it would be a dozen drinks for every man in the crowd."

The bar-keeper nodded, and said that he believed the Anti-Treat Club would do more injury to his business than all the temperance harangues he had ever heard.

The wholesome effect of the new organization is widespread. It has the sanction of the all powerful goddess of fashion.

and an army of men, by nature sober, and by habit enforced tipplers, are looking forward confidently to the day when the pernicious American system of treating shall be abolished, and every man will "Dutch it," or not drink at all.

Nuptial Ceremony at St. Augustine.

On the 6th inst. Mr. Wallace Grenache, of Lucknow, and Miss Maggie Ann McCabe, of this place, were united in the holy bonds of matrimony. The bride, who was given away by her uncle, had as bridesmaid Miss B. McArthur, of Goderich, and the groom was attended by Mr. Alex. McCabe. The High Mass was sung and the ceremony performed by Father Aylward, assisted by Father West. Miss Duffy presided at the organ and sang several very appropriate hymns. A large number of friends had assembled at the church to witness the ceremony and wish a God-speed to the happy couple. The esteem in which they were held was shown by the large number of valuable presents they received. We join with their numerous friends in wishing them a long and happy life in their new state. Their future home will be Lucknow.

If religion is to be poetic, a very little thing will destroy its harmony; some careless scribble chatting with a crows in the corner of the church, or a couple of thoughtless children wrangling over a half penny by the door, or any such little thing, would destroy instantly the fair illusion that lay as a balm upon an untroubled soul. Religion must be real to every man, if it is to stand the test of reality.—F. Marion Crawford.

It is stated that His Grace, Mgr. Fabre, Archbishop of Montreal, will be in August. In Paris he will be the guest of the cure of the Madeleine. A new Catholic church is to be built for the Irish in Lower Town, Hall, P. Q., at a cost of \$100,000.

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