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# The Catholic Record.

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

VOL. 6. FOR THE WEEK ENDING SATURDAY, JULY 5, 1884. NO. 299

## CLERICAL.

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### WELCOME HOME.

#### BISHOP CLEARY'S ARRIVAL IN KINGSTON.

Enthusiastic Reception.

(Kingston Whig, June 26.)

Long before 4 o'clock yesterday afternoon the people at the foot of Brock Street awaited the arrival of Bishop Cleary, and when the train ran into the city, the street as far as the eye could see was black with a moving mass of humanity. Flags floated on the city buildings, and on the stores of prominent Catholic citizens. The arch of flags across the street in front of Cicolar & Daly's printing office was very pretty. At 4:30 the procession formed a line, headed by the "B" Battery band and citizens. Following these were seventeen carriages. Shortly after 4:30 o'clock the fog signals, which had been laid along the railway track between the G. T. R. depot and Brock Street, began to boom. These announced that the Pullman car containing the bishop was near at hand. The people crowded close together, all trying to improve their position and get a better view of the proceedings. The train presently drew up, and through the Pullman car window the bishop looked smilingly, and he doffed his hat several times before disembarking, but notwithstanding the ovation he had been tendered. The band struck up a lively air, and the bishop, Father Kelly, Father Gauthier and Dr. Sullivan took seats in McCammon's carriage, drawn by four white steeds. The procession started for the church. On the route his lordship bowed and lifted his hat repeatedly. He seemed to be extremely grateful for the splendid reception which he was given. The incidents along the way occurred as they had been outlined in the Whig.

#### SCENE AT THE THRESHOLD.

The arrival of the train at the foot of Brock street, and the start of the procession for the Cathedral, was heralded by the ringing of the bell, the sexton, from his high eminence in the tower, having been a spectator of all that happened in the lower portion of the city. A long halt occurred between his lordship's entrance of the palace and his appearance at the cathedral, time being occupied in changing his clothing and vestments, and in organizing the procession whose entry was so imposing. It was headed by one of the boys' banners borne and steadied by five of the first communion class, each having colored, red and blue sashes, and badges of white upon the breast and arm. A large number of boys, uniformly dressed and with badges followed, then the thruster and acolyte bearers, the sanctuary boys and the priests of the diocese. The latter had extended up the entire length of the central aisle when the bishop reached the door. He knelt and made his first prayer. Then he slowly moved up between the lines of white-robed clergy, under the canopy which was held by Messrs. J. Smith, W. Cunningham, J. O'Brien, T. H. McGuire, P. Smith and Dr. Hickey. The bishop was preceded by Frs. Farrelly, O'Connor and Mead, and followed by Frs. McCarthy and Murray. The bishop moved to the side altar, knelt and prayed a second time, and upon a very handsome rest in the chancel he bowed a third time, then ascended the throne. Meanwhile the organ and choir, unusually strong, had commenced the performance of a highly meritorious programme.

#### ADDRESS TO THE BISHOP.

Mgr. Farrelly intimated that the clergy desired to read an address of welcome and the bishop signified his desire to hear it. All the priests, likewise the bishop, stood while the Monsignor read the following address from the clergy of Kingston:

We, the priests of the diocese of Kingston, beg most respectfully to approach your lordship, to tender you our united and cordial congratulations upon your safe arrival in your Episcopal City.

It was to promote the welfare of your clergy and people, to lay at the feet of the Holy Father the tribute of their unswerving loyalty and devoted filial attachment that your Lordship, some months ago, undertook a long and wearisome journey over sea and land. Need we say that our warmest good wishes and most earnest prayers followed you. Yet whilst we rejoiced in your exalted mission, and felt proud and blessed in having a prelate so distinguished and zealous in our interests to represent us at the Holy See, we could not suppress our feelings of solicitude, when we thought of the many sacrifices and severe labors which such an undertaking must necessarily involve.

With the venerated presence of your Lordship again amongst us we recognize that our prayers have been heard, our fond hopes realized, and we may not be blamed if, moved by a common impulse of the deepest gratitude, we have left, for a brief moment, our respective missions, and hastened hither to join in a solemn Te Deum of praise and thanks to the bountiful Giver of all good gifts, who has been graciously pleased to guide and protect and safely restore to us our Bishop, whom

we have learned so much to esteem, to reverence, and to love.

This is, indeed, a day of joy and gladness to all the priests of the Diocese of Kingston, and it becomes the more so as it vividly recalls another occasion, many respects similar to the present one, when it was our privilege to meet your Lordship for the first time, upon your first entrance into this cathedral church. The remembrance of that most auspicious event will ever remain deeply impressed upon our minds and hearts. We had heard long before of the many talents and gifts with which a generous Providence had enriched our new Bishop, and the eminent and uniform success which has attended him in most difficult fields of labor; and we could find no words to fittingly express our happiness as we gathered together upon that day to tender him our affectionate greetings and bid him a most heartfelt welcome. With a prelate so gifted to guide its destinies, we were not slow to indulge the hope that a bright and glorious future was in store for our beloved diocese, we felt that there awaited it an epoch of prosperity which would be without a precedent in its annals.

The period of your Lordship's administration, up to the present time, has been brief—it may be said to have only well begun. We are aware of many projects, conceived in exalted wisdom and with far-reaching scope, which have not had time or opportunity to mature. We are not yet in the season when the ground is being broken and the seed cast. The wealth of the full harvest has not yet appeared. But when we consider all that has already been accomplished through the new and vigorous life infused by you into every sphere of religious labor, and which is gradually developing itself in various forms of spiritual and material activity, in the formation of new parishes, the multiplication of churches and schools, the discharge of enormous debts, in a series of popular missions, conducted with blessed results throughout the diocese, and the Confraternity of the Holy Family everywhere established for the promotion of the virtues that especially adorn domestic life; when we consider the encouragement given to our conventional institutions by your assiduity in assisting personally, and delivering earnest instructions to the pupils thereof, on occasion of their annual commencements and at other times; when, furthermore, and especially, we consider your intense interest for the promotion of knowledge and piety, of the growth of the clerical spirit in ourselves, as manifested by the frequent issue of Pastoral Letters abounding in light and wisdom, our annual Spiritual Retreats, our Theological Conferences, and synodical regulations adapted to the condition of Catholicity in this Province, we must be permitted to testify to your Lordship and proclaim to the world that bright as were the hopes which we formed from what we had heard of your wisdom and learning, energy and zeal, your untiring industry and surpassing powers of administration, our hopes of the future become brighter now, and our confidence in your rule enhanced; whilst our attachment to your person has warmed into friendship—the pledge of our unflinching allegiance and abiding devotion.

We avail ourselves of this opportunity, assembled as we are to receive your lordship, after your official visit to the Limina Apostolorum and your conference with the Vicar of Christ on the affairs of the Diocese, to express the deep sympathy which we feel for the Holy Father in his many and ever increasing trials and afflictions; and, at the same time, to enter our united and formal protest against the new encroachments which are being made by the Italian Government upon the most sacred rights of the Holy See. The conversion of the property of the Propaganda into Italian realty we consider a sacrilegious act of public robbery, and the logical outflow of a system of political brigandage which has long been the bane and the curse of the fair land of Italy. The independent attitude assumed by our reverend Pontiff, Leo XIII., in spurning the insidious offers of pecuniary assistance made him by the despoilers of the Patrimony of St. Peter, commands our warmest admiration, and we cordially concur in the determination which prevails amongst all the subjects of His Holiness the world over, that he shall not, in consequence thereof, suffer any diminution in the means needed to maintain the dignity of his spiritual sovereignty and the efficiency of his universal government.

The clergy and faithful people of the Catholic Church are identified with the Supreme Pontiff in the struggle to secure and maintain his independence of all statesmen and statecraft, in the discharge of the various functions of his spiritual headship, in every country far and near, and we must regard any effort to deprive him of his perfect freedom of action, whether by means of penal legislation or the confiscation of his material resources, as an impious warfare against the Church of God and against Christ himself, whose sovereign rights are represented in His Vicar. We beg your lordship to convey to our Holy Father the Pope our grief for his sorrows, our profound admiration of his inflexibility of principle, our unalterable loyalty of heart and soul to him as the divinely appointed sovereign of Christendom and father of all the faithful, and our resolve to cherish in ourselves and propagate amongst our people those sentiments of faith and piety that bind us to the city of Rome and its Pontiff King.

Before we withdraw from the foot of your episcopal throne your lordship will permit us to express our grateful sense of the courtesy and kindness received at the hands of the Right Rev. Private appointed to govern the diocese in your absence.

You will, undoubtedly, be pleased to learn that our relations with him were of the most pleasing character, and particularly, that he has, with utmost fidelity, fulfilled your lordship's parting injunction that he should be "kind and paternal." Monsignor Farrelly has added another to the many claims already established by him, upon the affectionate regard and confidence of his brother clergy.

Wishing you many years of health and happiness, with an abundance of consolation in the midst of your onerous episcopal duties, and a plenitude of success in your enterprises, praying that you may long remain the joy and pride of our priests and people, we bow with devotion to the church of Canada and the glory of its episcopate, we beg most respectfully to ask your lordship's benediction.

#### HIS LORDSHIP MAKES REPLY.

The clergy left their seats, knelt and received a blessing, then forming themselves a semi-circle before the bishop knelt attentively to his reply. It was brief but very eloquent. He referred to his pleasure at again meeting the clergy of the diocese, whose character for devotion and obedience and piety had gone abroad; also to the gratification which he felt in being able to answer, readily and satisfactorily, all the enquiries which the Sovereign Pontiff had been pleased to make regarding them. He went on to speak of the principles and motives by which the priests should be actuated. He said they should be men of faith, of zeal, of piety, before they could expect to make the people as faithful and zealous and pious as they ought to be. At Rome he had related the condition of the diocese in detail, the relations of the bishop with the flock and the book with the bishop, the state of religion, the social status of the people in and out of the church, the nature of the government and the laws under which they lived, and after he had done all this, in the very last interview he had with the Sovereign Pontiff, affectionate enquiry was made about the clergy. The Holy Father evidently believed that if the clergy were what they should be all would be well with the people. It delighted him to have the Sovereign Pontiff ask as he did about the clergy, about their zeal, piety and willingness to make sacrifices for the people, and when he learned what the speaker had to say of them he expressed his great joy and sent his most fervent blessing. The bishop said he hoped those whom he addressed would seek to retain this high character while he lived and after the crozier had passed into other hands. The sentiments of a more personal nature, expressed through Mgr. Farrelly, he fully appreciated, the more so now that they had known him, had seen him in every parish, had experienced his discipline, and with-out discipline there can be no piety and perseverance in good works—had realized that he was a man with a conscience and soul of his own, but knew that he was actuated by the highest motives, the good of the people, and fulfilment of the sacred and responsible mission with which he was entrusted. He again expressed the gratification which the address afforded him, and hoped for a continuance of the harmony that had characterized their relations in the past. He dwelt upon the importance of unity, upon their high and holy aims, and upon the results which must follow the performance of their duties with the fidelity for which he had commended them to His Holiness the Pope.

#### ADDRESSES FROM THE PEOPLE.

The bishop then intimated his desire to receive the address of the people, and the committee appointed to make the presentation advanced to the foot of the throne. Here Dr. Sullivan, in a clear ringing voice, and from a parchment, containing some beautiful pen work, read the address:

To the Most Reverend James Vincent Cleary, S. T. D., Bishop of Kingston, etc.: MY LORD.—The congregation of St. Mary's Cathedral, prompted by a sense of duty and affectionate esteem, gladly extend to you, on behalf of the laity of your diocese, a most cordial welcome home.

Remembering that you are returning from an official visit to the centre of Catholic unity, undertaken solely for our benefit, to promote the honor and advantage of our diocese, and that it is the first from Kingston for many years, we feel it is an appropriate time to give you a public welcome—an occasion proper to declare our loyal attachment to the Holy See, our unwavering adhesion to that faith, preserved to us through ages of suffering and persecution, and for which we yet bear much prejudice. We feel it is an opportunity to express our profound grief and indignation that the learned, humane and pious Pontiff who now fills the chair of Peter, should be again the victim of spoliation, and that even his remonstrances are treated with contempt. We recall the indignant denunciation of Sennacherib by the prophet: "Woe to thee that spoilest; shall not thou thyself be despoiled, and thou that despisest shall not thou also be despised." Alas! We can only protest and pray that Divine Justice may "remember the time, hasten the end, and show forth his wondrous works."

Three years, My Lord, have passed since with ardent hopes and anticipations we gave you our warmest welcome. Sanguine as were our anticipations, they have not been disappointed. Already we see the fructification of the seed sowing our fondest hopes realized. All parts of your diocese feel the revivifying influence of your rule, order maintained, discipline enforced, piety increased, religion honored and respected, churches multiplied, learning encouraged, the sick tenderly cared for, the poor protected, faith in our capacity to improve our race and kindred inspired, peace, contentment and

hope pervading all. To your wisdom, tact, and administrative ability these beneficial results are, we feel, largely due. Your efforts to promote harmony, to improve the intellectual vitality of the community are recognized, while your eloquence and learning have won the respect and esteem of your fellow-citizens who feel that they can confidently rely upon your valuable assistance to sustain the honor, promote the welfare and increase the culture and refinement of your adopted country.

We cannot refrain from expressing our marked approbation of the wisdom and prudence which Monsignor Farrelly administered the affairs of the diocese during your absence. His zeal, self-denial and devotion to duty are well known to you. Now venerable in the service of the church, we yet hope to see him in a position where his large experience and skill to guide may have greater scope and bring still greater honor to the Canadian Church.

Nor should we forget to record the zealous and faithful labors of Rev. Father Twomey and his assistants. "They preached the word, instant in season and out of season, with all patience." They labored faithfully, and exact the expression of our deepest gratitude.

We feel assured, My Lord, that your absence was not prolonged by any desire for well-earned repose nor recreation, but solely for our advantage. Your many days of arduous labor in Rome are not unknown to us. Your solicitude manifests itself more in works than in mere words in actions than promises. Knowing that the wants of your people are ever present to your thoughts, that all your plans are for our elevation and improvement, that what emanates from your critical mind receives anxious thought and careful deliberation, we have no hesitation in pledging our cordial support and co-operation in your designs. Again, My Lord, welcome to your home, to the hearts and affections of your people.

May you be spared many years of renewed strength and vigor to adorn the Episcopal see with his heroic and virtuous, rich in the love and affections of your people, confident of finally realizing the glorious condition promised by your Divine Master, that "they that are learned shall shine as the brightness of the firmament, and they that instruct many to justice as stars for all eternity."

The committee retired with a special blessing the pulpit was run out, and his lordship ascended it and spoke, feelingly and to the following effect. He said he was glad to be with them again. He had long looked forward to this day and now that it had arrived he was gratified beyond measure. He had been absent about three times longer than he expected, circumstances having occurred which he had not anticipated. He had intended to remain in Rome but a few weeks, and he was detained there for four months, labouring from day to day, in their behalf, until the service actually became painful and he had almost lost his sight. Then, when he came to Europe, he was obliged to give considerable of his time to work in their interest. The time he spent among his friends did not cover more than two or three weeks. He spent two weeks on two different occasions in the artist's room, suggesting and amending the plans of the stained glass windows for the cathedral, but his trouble had been repaid and he had brought out with him the material for six windows, five for the east side and one for the west side, and they would no doubt be pleased to hear that they would not cost the church a cent. He alluded again to his

#### WORK AT THE PROPAGANDA.

and to the satisfaction which he had that, if long and toilsome, it had been a complete success. The great kindness of the Pope, and of every member of the Vatican hierarchy, long and pleasantly remembered. He had left Rome with treasures in his heart, and he would keep them there now that he had reached his home. Yes, he was home again, and at this home henceforth he would remain. Although the place of his birth was dear to him, although thoughts of it revived many sacred memories, home was the place of his fixed abode, the scene of his daily operations. In Ireland his home had been, but now it was in Kingston, and his constant aim and his soul's salvation were bound up in its welfare. He gratefully acknowledged the very many beautiful things to which utterance had been given in the address. His period of administration had been short, but it had been well spent the work with which he had to do was not always apparent to the eye. It was a work which dealt with principles, and rules and discipline, the cultivation of powers rarely thought of. During his term of office he had hardly an hour given up to leisure, but had been always occupied and had done his very best in the people's interest and the interest of the church. While many slept he had been at his desk, working under the eye of God for the Kingston people and for the priests of the diocese. He spoke of the everlasting character of principle, remarking that it was more everlasting than the sun in the heavens, because the sun does not always shine and principle does. He expatiated upon the virtues of Faith, Hope and Charity, upon their meaning, and upon the extent to which they should be

#### EXERCISED IN CATHOLIC LIFE.

He had no doubt that they had been lonely without their bishop, just as he had been lonely without them. When they looked at the throne and saw the vacuum there they had no doubt felt a corresponding vacuum in their own hearts. "If," said he, "I did not think you cared for me I could not care for you. If you were not concerned about me I would not be concerned about you. I would simply do my duty and leave you there. But I

am gratified that I have your affection, and I am, therefore, glad to see you and to resume the relations that have been in the past so full of happiness and harmony. I believe you speak truly and sincerely, your sentiments I appreciate, and loving each other, and making allowances for each other, let us persevere in good works to the end. The prayer, which I shall utter to the last sick of my heart will be, 'May God bless the Kingston people.' He brought from the Holy Father his thanks and blessings for the offerings which they had sent. The Sovereign Pontiff had been surprised at their generosity, and thought the diocese a wealthy one and capable of doing all sorts of things. But he (the bishop) had told the Pope that the people were rich only in spiritual goods, rich in faith, the faith that endured sacrifices. The gift was a generous one, unprecedentedly so in Canada, no diocese in the dominion having ever sent to Rome anything like it. It would be long before any diocese would imitate that of Kingston; and when the people and the priests did a good thing they ought to get credit for it. They had given of their material things to the Sovereign Pontiff, and he, the Vicar of Christ, had sent of his spiritual treasures to them. He loved this people and would continue to love it, and had empowered the speaker to give a Plenary Indulgence to all who, by confession and communion, had been prepared for it, on Sunday at 12 o'clock. He proceeded to comment upon the references which had, without any pre-arrangement, been made in both addresses, to Mgr. Farrelly. These references had given him unqualified satisfaction, and he signified his appreciation of the Monsignor's labors by declaring that henceforth he shall be

#### VICAR GENERAL OF THIS DIOCESE.

He was glad, too, to notice what had been said about Chancellor Twomey and his assistants. When once a priest established a character for uprightness he was pretty certain to preserve it. The priests had every confidence in him, and he knew that in his absence their fidelity was as great as when he was with them. He was pleased, however, to learn that Mgr. Farrelly, and all associated with him in the administration of diocesan affairs, had merited the special commendation of the people. The assurance that every duty incumbent upon the clergy would be faithfully attended to had been a source of great consolation to him during the months he was from them. The bishop concluded his address with a reference to Father Kelly, his secretary and constant companion, at his side in the ship, in the cars, everywhere. He was at all times bright and witty, and had the right word to cheer him when overcome, as he had frequently been, by long journeying. He had been, indeed, a pleasing and delightful companion, "God had put into Fr. Kelly's head," said the bishop, "to come to Kingston with me, and please God he will remain with me, and his presence will be a joy to you as well as to me, God bless him." The whole congregation now knelt, and the bishop added his blessing.

#### SUMMARY OF THE JOURNEYS.

When Bishop Cleary reached Liverpool, en route to Rome, he remained for a few days with the archbishop, then resumed his journey and continued it to Rome, only stopping over for a night or two on three occasions. From Liverpool he went to London, Paris, Lyons, Marseilles, Nice, Savona, Genoa, Pisa and finally Rome, where he and his secretary became the guests of the fish and apothecians, with the members of which the bishop was on most affectionate terms. His Lordship and Fr. Kelly left Rome early in March and changed their course, travelling northward via Florence, Bologna, Milan, St. Gothard Tunnel—a triumph in engineering, the tunnel proper being reached by passages bored up through the smaller mountainous parts of the Alps (Switzerland), Basel, Metz, Brussels, and back to London. The bishop now proceeded to the north of England where he arranged for and ordered the stained glass windows for the cathedral. Later on he went to Ireland, making a short visit to the clergy of Waterford and Dungarvon (his old parish). The people at the latter place would have gladly tendered him a public reception on that occasion but he declined it. Subsequently he visited Archbishop Croke, at Thurles, in Tipperary, and also the bishops of Cork and Ross. It was while on this trip that he learned of the illness of his sister and was present when she died. On the 12th June he left Liverpool for Canada. The voyage across the ocean was not very pleasant, but, coming via Cape Race, it was a quick one. On Saturday the Bishop reached Quebec. On Sunday he preached in the Basilica, and carried the host in the procession in celebration of the feast of the Sacred Heart. He also visited Laval University and the Ursuline Convent. On Monday he travelled by the North Shore R.R. to Montreal; on Tuesday he visited the Papal Allegate, Dom Smeulders, Bishop Faber, and the Oblate Fathers, and the Sulzician Fathers of St. Peter's Church. Wednesday was spent in the trip to Kingston, attended by a number of very happy incidents on the way.

#### MET IN THE EAST.

Rev. Fr. Gauthier, of Williamstown, formerly rector of Regina College, accompanied Rev. Fr. Twomey to Quebec, and there welcomed the bishop as he left the steamship Parisian. At Montreal his lordship was greeted by Mgr. Farrelly, Rev. Frs. McCarthy, Murray, Stanton, McDonagh and Hogan, and along the route the party was joined by priests living in the eastern part of the diocese and bound for Kingston to participate in the reception. At the palace and cathedral the reverend gentlemen named yesterday were met.

#### THE MUSIC.

The following programme of music was

tendered by the choir, which was forty strong:

Vivat Pastor Bonus.....Gundod.....

Selection....."B" Battery Band

Gloria.....Hayden.....

Solos by Mrs. O'Reilly and Miss Wafer

Ave Maria.....Miss West (late of Liverpool Cathedral)

Tantum Ergo.....Lambillotte.....

Te Deum.....

Silver Trumpet March.....Band

#### THE COMMITTEES.

Committee on Address—Dr. Sullivan, chairman, Mr. M. Flanagan, and Dr. Phelan.

Committee on Pullman Car—Messrs. Jav. Swift, chairman, Jos. Swift, T. Hanley and G. Tierney.

Committee on Cabs and Music—Dr. Hickey, chairman, Messrs. T. Ronan, M. Brennan, and John O'Brien.

Committee on Procession—T. Ronan, marshal; C. Crowley, T. Cunningham, A. Hanley, J. Scannlan, J. McNally, James Daley, J. Quigley, R. Kehoe, J. O'Donnell and J. O'Brien.

The Union Jack floated from the Cathedral.

On Thursday morning His Lordship will visit the Hotel Dieu, on Friday morning (9:30) St. Mary of the Lake, and in the evening the Convent of the Congregation de Notre Dame, at each of which places he will be given a grand reception. Arches of flags were extended from Cicolar & Daly's to McEla's store house, and from the Hotel Dieu to a telegraph pole opposite.

The marshal, Mr. Ronan, was mounted on a dog horse.

Fog signals were placed on the track from the K. & P. to the foot of Brock street. They exploded with loud reports.

The Pullman was detached from the express at the depot and was drawn to the city by a pilot.

The procession committee are deserving of much credit for the manner in which they conducted the procession.

Young men of St. Vincent de Paul Society acted as ushers and maintained order inside the Cathedral.

The following were the clergy present at the reception:

- Rev. Mgr. Farrelly, Belleville.
- Rev. M. O'Rochue, Belleville.
- Rev. E. P. Roche, Smith's Falls.
- Rev. E. J. Walsh, Trenton.
- Rev. M. C. O'Brien, Frankford.
- Rev. Thomas Davis, Rev. Geo. Brophy, Madoc.
- Rev. John Meade, Beadle.
- Rev. M. Mackey, Tyndinaga.
- Rev. J. H. Macdonagh, Napanee.
- Rev. John Twomey, Centerville.
- Rev. John Hogan, Erinville.
- Rev. Chas. McWilliams, Railton.
- Rev. Wm. McDonald, Gannanogue.
- Rev. Thos. Spratt, Wolfe Island.
- Rev. Isaac McCarthy, Rev. William Walsh, Brockville.
- Rev. P. Hartigan, Kingston.
- Rev. P. J. Deshmarre, Brewer's Mills.
- Rev. M. Spratt, Kitley.
- Rev. John Masterson, Dennis Two-mey, Prescott.
- Revs. Chas. Murray, Thos. Kelly, Cornwall.
- Rev. Jas. Connolly, Morrisburg.
- Rev. G. Corbett, St. Andrew's.
- Revs. C. H. Gauthier, Thos. McCarthy, Jno Kelly, Williamstown.
- Rev. G. Cicolar, Lochiel.
- Rev. Wm. Fox, Crayser.
- Rev. M. Leahy, Moose Creek.
- Revs. John O'Connor, Wm. Nix, Perth.
- Rev. M. MacDonald, Kemptville.
- Revs. B. Higgins, P. A. Twomey, J. Fleming, P. Hartigan, Kingston.
- Rev. Alex. McDonald, Alexandria.
- Rev. Charles Dufus, St. Raphael's.

#### C. M. B. A.

On June 14th Deputy F. R. E. Campbell organized Branch No. 34 at Almonte, Ont. The following is its list of officers:

Spiritual Adviser, Rev. D. F. Foley, President, J. Dowdall.

First Vice, T. W. McArthur.

Second Vice, M. McAuliffe.

Recording Secretary, P. J. Doherty.

Assistant Secretary, H. Fay.

Financial Secretary, John Slattery.

Treasurer, J. Letang.

Marshal, A. Madden.

Guard, P. Burke.

Trustees, A. Madden, H. Fay, P. Burke for one year; J. Letang and P. Burke for two years.

Branches are requested to be as prompt as possible in forwarding quarterly reports, and when remitting amount of accounts rendered, initiation tax on all members admitted since 1st April, and assessments, to do so by draft or post office order.

Pamphlets of the proceedings of our late G. C. Convention have been sent to all Branches in our jurisdiction. Should any Branch not receive a sufficient number, we will send a further supply upon receiving notice from the Secretary.

Daniel McEvoy, late of Branch No. 23, Wallaceburg, died May 19th, and Wm. McKenna, late of Branch 4, London, died on June 20th.

#### SAM. R. BROWN, Grand Secretary.

The Bombay Catholic Examiner says:—It is by no means unusual for candid minds to be swayed by the delusion that countries in which Catholicity flourishes are less prosperous and their inhabitants less happy than those in which Protestantism prevails. We characterize such a belief as delusive, for those who entertain it either possess a false notion of what constitutes prosperity, looking to what appears upon the surface and not caring to lift the veil which poorly hides the hideous mass of wretchedness which seethes below; or what is perhaps more common still, their conclusions are utterly false and they attribute to a nation's religion what is really due to climate or soil, or to national character or in fact to anything rather than to the faith which the people profess.

**The Church of Baltimore.**

[Arthur M. Forester in Donahoe's Magazine.]

I have knelt in great devotionals, with their wondrous nave and aisles, Where the sun light on the paintings like a ray of glory smiles, And the shadows seem to sanctify the place:

Where the organ's tones, like echoes of an angel's trumpet roll, And the choir's voices, like seraph's wings from heaven's heights, fill the air, And the organ's tones, like echoes of an angel's trumpet roll, And the choir's voices, like seraph's wings from heaven's heights, fill the air:

Like the little white-washed church of Baltimore.

Al! modest little chapel, half-embowered in the trees, Though the roof above its worshippers was low, And the earth bare traces sometimes of the convent's wall, While they themselves were bent with toil and woe:

Milan, Cologne, St. Peter's by the feet of monarchs tread, With their monumental genius and their love, Never knew in their magnificence more trustful prayers to God Than succeeded to His throne in Baltimore.

Its priest was plain and simple, and he seemed to hide his brogue In accents that we might not understand, But there was not in the parish such a regard or ruse As to think his words not heaven's own command:

He seemed our cares and troubles and our sorrows to divide, And he never passed the poorest peasant's door, In distress he was with us, and in death still by our side— God be with you, Father Tom, of Baltimore.

There's a green graveyard behind it, and in dreams at night I see Each little modest slab and grassy mound, For my gentle mother's resting place, And a host of kindly neighbors lie around:

The famine and the fever through our streets, Desolation was about me sad and sore, So I had to cross the waters, in strange lands to seek my bread:

But I left my heart behind in Baltimore: I am proud of our cathedrals—they are emblems of our love, To our mighty benefactor shown; And when wealth and art and beauty have been given to the world, The debt should not have them in our own:

Their splendor has inspired me—but amidst all I pray, God to grant me when life's weary work is over, Sweet rest beside my mother in the dear church of Baltimore!

**THE SECRET OF FREEMASONRY.**

A Key of Modern History.

BY P. HUGH O'DONNELL, M. P.

CONTINUED.

It is necessary to introduce the reader into the mine which was then being dug under thrones as well as altars by a band of revolutionists far more deep and active than the Encyclopedists themselves; revolutionists organized in an association composed of men of all countries, of all religions, of all ranks, bound together by symbolic signs, engaged under the penalty of an oath to guard inviolably the secret of their inner existence, holding themselves to be equals though divided into three classes—Apprentices, Companions, and Masters, for that which Freemasonry is. On the eve of the French Revolution Freemasonry had acquired an enormous development. It was spread throughout the whole of Europe. It aided the mediative genius of Germany. It obscurely agitated France. It presented every where the image of a society founded upon principles contrary to those of the civil society.

What a terrible confession! What a tremendous revelation! It was Masonry that dug the mine under altars and thrones. It was Masonry that presented for the imitation of its disciples and instruments "the image of a society founded upon principles contrary to those of the civil society." And yet there are sapient Catholics who believe that the awful work of terrorism and destruction which ravaged the civilization of Europe a hundred years ago had no suggestors, had no instigators, and no agents, and that the efforts of honest reformers only failed through some accidental fatality or chance misfortune. The men who were "digging the mine under thrones and altars" throughout Europe kept their secret well enough for their infernal purpose. But the secret is no longer unobscurable and undiscovered, and we know that the successors of the oath-bound "miners" of 1789 are still sapping and mining Christian altars in 1884.

On the eve of the French Revolution in 1792 the Masonic lodge of "Candour" at Paris claimed in its encyclical letter of the 31st of May of that year that there were a million of sworn Masons in France alone.

**4. THE FINAL DEVELOPMENT. VOLTAIRE AND WEISHAUPT. THE CONVENTION OF WILHELSBAD AND THE CONVENTION OF THE GAULS.**

In sketching the transitional period of Masonry in the last chapter, I have been obliged to touch on matters which overlap, strictly speaking, the proper subjects of the chapter. Conversely, I am obliged to go back in dealing with Voltaire upon some which fall within the last period. This difficulty arises from the essential nature of a time of transition. In the eighteenth century, especially, the practical work of founding lodges, to which the Grand Lodge of England devoted itself, went to a considerable extent side by side with the speculative advances of daring theorists and rationalists, who, each after his disposition, set himself to developing and cultivating what he had received from his English exemplars. The English soil had taken root and stretched out powerful branches and long tendrils to the continent back again, and continental cultivators in turn undertook to train and foster with added skill the increasing and vigorous growth.

Voltaire died in 1778. His career of satanic sarcasm had lasted for half a century. By his own repeated avowals, by the admission of his admirers, it was during his residence of three years in 1726, 1727, and 1728 in England, that he became a Past-Master in the anti-Christian philosophy of which he was to be so mighty and unscrupulous an exponent. In the society of Bolingbroke the Deist, and Toland the Atheist, Voltaire learned with avidity the precepts of showy scepticism and sneering infidelity which he was afterwards to pour like a deluge over

literary France. There scarcely ever was a society intellectually and morally more depraved than existed in some regions of English life in the days when Sir Robert Walpole kept market for votes at Whitehall, and when the religious and social corruption kept the political corruption well in countenance. Hanoverian grossness had adapted to itself whatever was worst in the licence of the Restoration, and had debased and bestialised it. But let me quote what Godfrey in his great "Histoire de la Littérature Française"—a work crowned by the French Academy, says of Voltaire's connection with the English infidels. And here I would, in passing, recommend to every Irish student of the big game letters not to remain longer than can be helped without procuring the ten masterly volumes of Godfrey's "French Literary History":—

"The talent of Voltaire as a prose writer had hardly been suspected when he published, in 1731, 'The Letters on the English,' more commonly known as 'The Philosophical Letters.' It was after his return from England, where he had passed three years in the company of the Freethinkers. The 'Philosophical Letters' had the double object of popularizing in France the opinions and the reputation of the English infidels. They were accordingly denounced by the clergy, and a decree of the Parliament of Paris of the 10th of June, 1734, condemned them to be burned by the common executioner as contrary to religion, morals, and the respect due to legitimate authority. . . . All the letters insinuate an epicurean deism, and exalt the superiority of England in religion, philosophy, law, war, art, and commerce. . . . It was the fitting prelude and opening of a career henceforth devoted to one prolonged attack, varied with inexhaustible inventiveness, against the Catholic Church. *Ecce homo infame—Let Us Crush The Infamous Thing*—was the perpetual exhortation of Voltaire to his correspondents and allies to destroy the Catholic Church. If the reader will look back to a preceding chapter he will see that English Masonry had only been introduced into France ten years previous to Voltaire's importation of English sceptical philosophy."

Under Voltaire and around Voltaire laboured with furius zeal the entire array of conspirators whose grand work in the century, forerunning the elevation of a prostitute Goddess of Reason on the altar of Notre Dame, was the destruction of the vast edifice of Masonry not only in Europe, but in America, in Asia, in Africa, in the pagan isles of ocean. The man who still wants to know why the Italian Masonic organs and leaders demand with such relentless hatred the spoliation of the Propaganda in our day would be amply satisfied on the subject of his articles, by simply turning back to the eighteenth century record of the mission churches left without a ministering priest, of the native races thrown back upon the aboriginal heathenism, while thousands and thousands of servants of God, loaded by chains, fainting with starvation, were cast to rot in the dungeons of Pombal and D'Aranda amid the frantic exultation of all the Voltairians and all the Brethren of the Mystic Tree.

While Voltairianism was sapping and sapping the society of France, and while the Masonic lodges—burrowing in the edifice of the State like the teredo in the timbers of the state ship—it will gradually bring to the bottom—were spreading in every direction, a great organising genius of civil had arisen in Germany. This was Adam Weishaupt, a Bavarian, who, by meditating upon the spread of Masonry around him, conceived the daring project of making himself master of its patriarchal philosophy, and subjecting it to his vowed disciples. For several years Weishaupt pursued this end. He first established the secret society of the Illuminists or Illuminati, signifying men who were enlightened by a higher knowledge than the vulgar herd, and gradually insinuated his influence among the lodges of the continent, until Masonry was ripe for its final development. A powerful section of the French Masons, in the so called Convention of the Gauls, held at Lyons, encouraged him by the practical adoption of his views. Lutheranism had denied the authority of the Church, Socinianism, which is the offspring of Lutheranism, had denied the Divinity of Christ, and Socinian Masonry had carried the denial into practical politics which, while maintaining a vague deism, implied the equal value of all creeds. Weishaupt drew the legitimate deduction that "as all creeds were equally true, they must be all equally false, and the Secret of the higher knowledge which he communicated to his Illuminati, and which his adepts conveyed under the veil of fantastic rites, and under the penalty of horrid imprecations to selected organs in the regular lodges, was—

"Religion is superstition. There is no God. Nature is God, and reason is Nature's only priest. Men are the divine and equal children of Nature. All means are good to destroy superstition."

Thousands had arrived at the same conclusion. All the disciples of all the Freethinkers had prepared the way. Mirabeau became its apostle in France. The idea spread like wildfire, now that an organising mind had arisen. The official convocation of the Duce of Brunswick, a high and venerable Mason, and the secret influence of the Illuminist Chief gathered together at Wilhelmsbad in 1781—three years after the death of Voltaire—a vast convention of Masonic delegates from all parts of the world, and the New Non-Credo received the enthusiastic sanction of all the worshippers of the goddess of Reason and the Infinite Potentiality of Matter. The men of theory crowned the work of Wilhelmshad. It passed into the hands of the men of action, when the sickle of the guillotine reaped its red harvest on the Place of the Revolution; and when the possessions of the Church were seized by the French Republic; and again, when the lying Liberalism of Spain and Portugal confiscated the property of a thousand convents; and again when the Mazzinians drove Pius the Ninth to Gaeta; and when Napoleon and Cavour let loose the Garibaldians on the march to Porta Pia; and when the Gambettist Jacobins, all sworn Masons, expelled the religious orders and decreed a law of Atheistic Education for the Catholics of France.

**5. "GLORY TO SATAN."**

To explain with any accuracy to completeness the part played by the great Freemasons during the past fifty years alone in executing the policy of the oath-bound order would be utterly beyond even the most generous limits of a newspaper's hospitality. The activity of any one of them, Mazzini or Proudhon for example, would be found to be inextricably involved with half the events of half of continental Europe for generations. Who, without examination, would suspect the preponderating influence of Proudhon, the Socialist philosopher, in directing the policy of the lodges? Yet the *Monde* Maconique, the journal which shares with the *Chaine d'Union* the official representation of French Masonry in the Press, in an article in December, 1881, declared that Proudhon's initiation in 1847 forms an epoch in the development of masonry. "It was, above all, to his friends and disciples that masonry owes the importance which marked its existence during the second period half of the empire. Masonry has not forgotten Proudhon, for the life and work of Proudhon were in unison with the aspirations of Masonry." But it was Proudhon himself who said himself "to deliver men from the ideas of immortality of the soul, and a Supreme Being, and to teach them that the idea of God was not only foreign to morality, but hurtful to morality." I could cite columns from the authorized publications of the Grand Secret of Masonry. I could quote innumerable extracts from the minutes of lodges and grand lodges how the Masonic temple models itself like a real anti-church and opposes anti-rites, anti-sacraments, even a blasphemous anti-sacrament to the rites, orders, and the sacraments of the Catholic Church. 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JULY 5, 1884.

Humility.

BY D.

In fairest lands along the Tiber's shore The silence deepens with advancing night. Pale shadows dim the hill the place with awe; And now a loo-hole in the firmament Reveals the crescent moon in heaven's arch. Attunes its music to the vital winds That, in so many numbers low and sweet, Repeat a nightly vesper to the earth. A youth alone, disquiet and oppressed, Walking with fretful pace along the sands, Is filled with visions of the silent past. He sees the tiny eddies at his feet In furrowed efforts dip, and plunge, and climb Along the margin of the stream, as if Impelled by human sense and will To gain the near yet distant banks beyond; But soon, with sudden, unsuspected sway, Receding waters sporting with the wave, Exulting near it, backward to the rushing slide, And on, and on, and on to meet the sea. How dost thou mock the course of mortal hope! That but for a time is left to play Along the river's brink—perchance to steal The fragrant breath of some sweet, fragile flower, Till wildly seized and straightway borne Upon the bounding tide, and lost forever in The boundless deep! Thus mused the youth in counsel with his soul. 'Ambition is the whirl-pool of unrest. The sacred flame yet glows, and yet it feebly Burns. O'er it-times quenched ere yet it feebly Burns. Renew it but the baneful of an hour, That o'er resolves to air before 'tis elapsed, And love itself inconstant and unkind, And sympathy a phantom of the wind. Alas! should man be summoned to fulfill A law like this? Surely, on the shore, From out the world, a never changing depth!

GREAT NATIONAL MEETING IN NEWRY.

London Universe, May 14th.

The Nationalist meeting was held at Newry on Sunday in a field on the Warrenpoint Road, and was not interfered with by the Orange body. The town was in a state of considerable excitement during the day, as, indeed, it has been since the intention to hold a Nationalist demonstration was first mooted. The Orangemen, of whom there are a great many in the district, felt very much irritated by the letter addressed by Lord Spencer to Lord Arthur Balfour, and it was at first thought more probable that they would in some form or other put in an appearance on Sunday. The authorities, as a matter of precaution, brought in a large body of military and police, who were distributed in different places through the town. Some details of the numbers may prove interesting, showing the trouble taken by the Executive to preserve the peace. There were 175 men of the Inniskilling Fusiliers from Belfast, under the command of Captain Greenfield; two officers and seventy-five men from the depot at Armagh; three officers and eighty men of the 16th Lancers from Dundalk and Belfast; and five officers and 175 men from the depot at Newry. The general command of the Inniskilling Fusiliers was given by Mr. J. S. Macdonnell, R. M. Mr. P. J. McCarthy, R. M., and Major Wyse, R. M. The patrolling of the police and the movement of the military early attracted a good deal of attention, and the streets continued crowded during the day. The bands, gaily arranged in fanciful green uniforms, paraded the thoroughfares before the meeting, without being molested in any way. Mr. T. D. Sullivan and Mr. O'Brien, M. P., arrived from Dublin about two o'clock, and shortly afterwards a procession of several thousand Nationalists was formed, and proceeded to the rendezvous. On the motion of Father McCarty, the chair was taken by Mr. Small, M. P., who expressed the pride and gratification which he, as an Ulsterman, felt in seeing assembled so many of the men of his native province, to declare on Ulster soil their adhesion to the National movement. They knew that the hearts of the farmers of Ulster of all creeds were with them. They knew well that the appearance of opposition that was got up to their meetings had not been the act of the great mass even of the Orange body, but of a few Orange landlords who saw their rack-renters slipping away from them, and of men with corrupt motives (cheers). They would welcome into their National ranks every Irishman, no matter what his creed might be. They felt no bitterness for what had passed. Those who won the day could afford to be forgiving. The Nationalists had won the day, and they did forgive (cheers). The general election would send a man to represent Newry, who would stand with Parnell and the National party (cheers). Mr. Craley, hon. sec., then read the resolutions which were to be submitted. Mr. T. D. Sullivan said the success of the meeting spoke for itself and congratulated them upon the magnificence of their triumph. They had won the important right of public meeting, and it could not be taken away from them. For that great victory the thanks of all Ireland were due to the brave-hearted, courageous, and persevering people of Newry. Their motto had been "No surrender," words not used in the sense in which they were so frequently used in a broad and national sense. The freedom they claimed for themselves and the freedom they had won for themselves were accorded to others. They did

not wish to stifle the voice of public opinion in Ulster. They did not want to trample on the rights of any party, no matter how small or insignificant they might be. If any section or party in Ulster had any arguments to put forward on behalf of their own views or against the Nationalist views, there was room enough for them. Earl Spencer had been a dull scholar. But he had at length learned his lesson. The principle upon which he had now acted was just as good and right twelve months ago as it was now. If they transgressed the laws, it was the business, not of a faction or party in Ulster or elsewhere, but of the constituted authorities, to bring them to account. Their meeting was the latest evidence of the fact that the Irish cause and the Irish people were marching to victory and triumph all along the line (loud cheers). Before long they should have the elective franchise, which would be another great act of emancipation for the long oppressed and downtrodden people of Ireland; and when they had that franchise it would be impossible for any power on earth to keep the Irish nation much longer in a condition of slavery (cheers). The day of freedom and liberation was dawning for them all, and its glorious light would fall upon the home and heart of the Orangeman as well as of the Nationalist. Referring to the work of the party in the House of Commons, Mr. Sullivan said they intended to amend the Land Act, the Labourers' Act, and the Land Purchase Act, and they would yet banish every landlord, bailiff and agent. The landlords were at present "frying in their own fat," and, no doubt, Mr. Trevelyan would be very glad to take them off the gridiron, but the Irish party were in no particular hurry to enable him. The presence of the thousands before him comforted the lying humbug that had been circulated by a mendacious press. That day would be memorable in the history of Ireland, for it emancipated the province from the foul attempt to suppress the right of free speech and of public meeting (cheers).

Mr. William O'Brien, M. P., who was warmly cheered, said: The only people he missed from this magnificent assemblage of the manhood, and he was glad also to say of the beauty of Ulster soil, were only persons he missed were the 5000 Orange warriors that they read of in the evening papers last night, who were coming over from England to gobble them all up—Nationalists, and Lancers, and all (laughter). Like their leader, Sir Stafford Northcote (groans), it was just possible that they had got a little sea-sick on their passage across from Holyhead. The sea-sickness may have been a very bad job for their stomachs, but it was a very good job for their reputations, for as bad as the chops of the Channel were, he thought they would find, if they came here to-day, that they could easily have gone further and fared worse (laughter and applause). The victory the patriotic men of Newry had just gained was almost as important for Ulster as the Act of Emancipation had been for the rest of Ireland. There was now an end to landlord ascendancy in Ulster to-day. The last shackles of inferiority fell from the limbs of the democracy of the north. From Dublin Castle itself it was now proclaimed that the will of the people of Ulster must in the long run prevail. They had no desire to exterminate a fallen foe. For their Protestant fellow-countrymen they had nothing but open arms, good will, and welcome. Their only quarrel was with landlordism and with the alien rule which kept the Irish people asunder and the country in a state of poverty and decay.

Mr. J. P. Ferguson, of Glasgow, and other speakers followed, and the meeting broke up. While a party of the processionists on their return home were passing the Orange hall, shots were fired out of it, and one man was injured. All the persons in the hall at the time were instantly put under arrest. With this exceptional incident the peace of the day remained undisturbed. A serious riot took place after the demonstration was over and the contingents were proceeding home in the evening. A large procession accompanied some of their past Orange hall on the Downshire road. It is stated that when they reached the hall some insulting language was used towards the Orange party, and stones were thrown. The Orangemen retaliated. The police interfered, and, charging both parties, quelled the riot with great difficulty and the procession went on. Half an hour afterwards the procession returned, and on reaching the Orange hall a rev. gentleman, who was in a brake, stood up and waved his hat at the Orangemen. A volley of stones was then thrown at the hall, several panes of glass were smashed and persons inside were struck. Some shots were fired by persons in the procession and replied to from the hall. The police burst into the hall, and placed sixty-seven men under arrest. They searched the place, when two revolvers were found. The mounted police charged the Nationalists and cleared the streets, and a large force of police charged the Orange party. Several innocent persons returning from places of worship were struck and kicked by the constabulary, who appear to have become excited, and in some instances, to have acted indiscriminately. Two of them were reported to their officers and placed under arrest. Three Nationalists were arrested in connection with the attack on the Orange hall.

A HAPPY THOUGHT—Diamond Dyes are so perfect and so beautiful that it is a pleasure to use them. Equally good for dark or light colors. Use at druggists, Walls, Richardson & Co., Burlington, Vt. Sample Card, 32 colors, and book of directions for 25c. stamp. A Good Time. When is the best time to take a blood purifier? Whenever the blood is foul and humors appear, or when the system is debilitated take Burdock Blood Bitters. Modern Magic. The magical power over pain that Haggard's Yellow Oil possesses, outwards the marvel of ancient times. It acts in a natural manner to subdue inflammation; cures Rheumatism, Croup, Deafness, Sore Throat, and painful injuries. A Firm Opinion. The firm of Ormand & Walsh, druggists, of Peterboro, say Dr. Fowler's Wild Strawberry is one of their best Standard Medicines for Summer Complaints.

ST. JOSEPH'S ACADEMY, TORONTO.

The twenty-sixth annual distribution of prizes and closing exercises of St. Joseph's Academy, St. Alban's street, took place yesterday at 3 p. m. The large lecture hall of the convent was filled with relatives and friends of the pupils, a great majority of these present being ladies. The hall was decorated with evergreens, and the drop-curtain ornamented with great taste. Among the guests present were His Grace Archbishop Lynch, Bishop Mahoney, Rev. C. Vincent, Fathers Cassidy, Brennan, Gibney, Beausang, Murray, Chalandard, and Hon. T. W. Anglin. The musical training of the pupils has been for some time past in the hands of Mr. F. H. Torrington, and the concert given quite sustained his reputation. The junior children had been drilled in their parts by Sister Elizabeth, and went through several graceful movements, accompanying their choruses with perfect time. A march and duo arranged for five pianos and three harps, were rendered with great effect. A French recitation was given by Miss M. Brennan in a clear, bell-like voice, with great sweetness of cadence and accuracy of expression, her pronunciation being perfect and pure. A solo, "Aria Stella Confidente," by Miss Nella Henegan, with violin obligato by Mr. Torrington, was rendered with delicate pathos. Several choruses were given by junior and senior classes. The pupils were beautifully dressed, the graduates wearing wreaths of flowers on their heads. There are four graduates this year—Miss M. E. Dunn, of Toronto, graduates in English; Miss May Basset, Springfield, Ohio, in music; Miss Tessie Kidd, Dublin, Ont., in painting; and Miss M. Brennan, Toronto, in English.

After the crowning of the graduates, distribution of prizes, and rendering of the musical programme, His Grace the Archbishop made a short speech, complimenting the prize winners and the classes generally. The following is the LIST OF HONORS. Gold medal—Awarded to Miss M. E. Dunn for lady-like deportment, superiority in instrumental music, (piano and harp), honorable mention in English and German. Gold medal—Awarded to Miss May Basset for lady-like deportment, general proficiency in the higher branches of English, French, German and mathematics. Gold medal—Awarded to Miss Tessie Kidd for lady-like deportment, superiority in painting (oil and water color), honorable distinction in vocal music, and honorable mention in embroidery. Gold medal—Awarded to Miss M. Brennan for lady-like deportment, general proficiency in the higher branches of English, French, German and mathematics. Gold medal—For excellence in English—presented by Rev. Dr. O'Mahoney, and competed for in 4th, 5th, and 6th classes—Obtained in 4th class by Miss Murphy, Harrington, Ont. Gold medal—For fancy work—presented by Rev. W. Bergin, awarded to Miss May Hughes, Toronto, Ont. Gold medal—For mathematics, in 6th class—Awarded to Miss K. Fitzgerald, Mount St. Ursula, Ont. Silver medal—For Christian doctrine—presented by the Community, awarded to Miss Annie Woods, Brockton, Ont. After the closing exercises the rooms, in which were displayed the fancy work and paintings which had been done by the pupils of the Academy, were thrown open. A magnificent piano cover worked with silk to represent a harp of flowers and notes of music interwoven with flowers was one of the finest of the collection. It was worked by Miss May Hughes, of Toronto, who takes the gold medal for fancy work. The embroidery and wax-work were also good. The oil and water paintings were on the whole above the average, a large description of a wreck being strikingly bold and quite out of the ordinary. This painting was made by Miss Tessie Kidd, who takes the gold medal in that department; a painting of the Madonna by the same young lady, also displays artistic skill of a high order. The whole exhibition reflected great credit on the Sisters and teachers who have charge of the academy.—Globe, June 25.

THE BASILIANS IN ENGLAND.

The following extract is taken from the Plymouth Mercury:—The hall, which had just been disposed of by private contract for the sum of £10,000. It was unsuccessfully put up for auction a few months since, and the present sale was effected by J. B. Andrew, of the firm of Andrew & Son, auctioneers, &c., of Plymouth. The purchasers are the Fathers of the Congregation of St. Basil, who at present conduct the College of Mary Immaculate, late Collegiate School, North-road, Plymouth, which they had only recently bought of Mr. P. J. Clarke, its former proprietor and head master. When the Fathers opened this college about twelve months since they announced their intention of seeking a larger and more commodious residence, and they have succeeded beyond expectation in their endeavor, for they could not have possibly obtained premises that will be found more suitable for their purposes than that of Beaufield. A chapel will probably be built, but as yet nothing has been definitely decided on. The Reverend Fathers purpose establishing a school for the higher education of those who have already finished their college course, and intend to become members of their community, and also to complete the education of students for ecclesiastical, military, civil and commercial positions. They have, for over eighty years, conducted lesser Seminaries in France, and established two large colleges in Ontario, Canada. They have promises of students from France, Germany, Spain, Ireland, America, &c., and the importance of the college being in the vicinity of Plymouth, which is now directly connected with all these countries, is apparent. This will also afford double advantage, for in teaching the various foreign languages to students, they will be taught, not only grammatically, but conversationally. The course of

ST. MICHAEL'S COLLEGE.

The closing exercises in connection with St. Michael's College, in this city, took place yesterday morning, beginning at nine o'clock. On the platform were His Grace Archbishop Lynch, His Lordship Bishop O'Mahony, and Fathers Cassidy, McCann, Feeney, and McEster. Mr. R. Emsley, the donor of the land upon which the college building stands, Hon. T. W. Anglin, and Dr. Cassidy. The college hall was well filled with ladies and gentlemen. After the overture by the college orchestra, from "Tancredi," which was rendered in good style, Mr. O. V. Hall, in choice language, delivered the opening address asking the sympathy of all present with the proceedings about to take place. The exercises of the day were as follows: His Grace then made the presentation of the prizes to the successful students, who were introduced by Rev. Father Teefe, one of the teachers. The following received medals and scholarships:—H. Coady, of Oakville, silver medals for classics and best English essay; P. Kennedy, of Windsor Locks, Conn., first scholarships for mental philosophy and Christian doctrine; T. Collins, C. V. Hull, and A. Carson taking the first, second, and third scholarships for natural philosophy, amounting to \$30 in all, donated by His Grace the Archbishop. Mr. J. Fitzgerald delivered his address on Christian Education in a very forcible manner, showing the evil tendencies of separating religion from education and the tendencies of the present day to drift into atheism, which clearly demonstrated the necessity of religion and education going hand in hand. Mr. Kennedy read a selection in a very creditable manner, reflecting great credit on his teacher, Mr. Richard Lewis. One of the most pleasing features of the entertainment was the manner in which the college orchestra rendered several pieces under the leadership of Mr. W. Guinane. At the close His Grace congratulated the boys on their general good behaviour during the proceedings, and contrasted their conduct favourably with the conduct of the students which he had witnessed in other institutions. He was also glad to know that the students of St. Michael's College who had attended the University, though at present few in number, had carried off a good percentage of the honours, one of them, Mr. Mulvey, securing the gold medal for mathematics. In conclusion, he wished them a happy vacation. Mr. J. Duffey, one of the graduating students, delivered the valedictory address. He bid good-bye to the audience who had on so many occasions shown by their presence their sympathy with the students. He also bid good-bye to his fellow-students and the Superior Rev. Father Vincent. The proceedings then terminated by the band playing "God Save the Queen."

SCHOLARSHIPS.

\$50, given by His Grace the Archbishop for natural philosophy, T. Collins, Lindsey, 2nd C. V. Hull, Greenville, Pa.; 3rd A. Carson, Kingston, Ont. \$25, given by His Lordship Bishop O'Mahony for mental philosophy, P. Kennedy, Windsor Locks, Ont.; honours, J. H. Coty, Oakville, Ont.; honours, James Duffy and C. V. Hull. Campbell silver medal for classics, J. H. Coty, Oakville, Ont.; honours, J. B. Gillom, Cohoes, N. Y. Dowling silver medal for English essay, J. H. Coty, Oakville, Ont.; honours, James Duffy and C. V. Hull.

ST. MARY'S ACADEMY, WINDSOR.

The annual commencement exercises of St. Mary's Academy, Windsor, were held in St. Alphonsus' Hall, adjoining the academy. The hall was crowded to its utmost capacity, and quite a number were standing on the porch, there not being room for them inside. The exercises commenced with a song, "Mozartia la Sorciere," creditably rendered by Misses A. Ouellette, Baumbach, G. Beattie, L. Glenn, M. Bresnahan and M. Nugent. This was followed by a two act drama, "St. Agnes, or the Young Martyr," followed by a duet after each act. The participants in the presentation of the drama were Misses K. Ralph, L. Jacquemain, L. Monaghan, G. Moross, M. Nugent, O. Clark, L. Ralph, L. Montreuil and L. Brodel. Next came the conferring of gold medals. Miss Louise Montreuil received the gold medal for Christian doctrine, presented by Bishop Walsh of London; Miss Lizzie O'Loughlin, that for domestic economy, and Miss Nellie Moynahan, that for success in the French language. Miss Lizzie Jacquemain was awarded the gold medal for first graduate and Miss Lizzie Brodel that for second graduate. Miss Edith Clancy carried off the gold medal for music. The conferring of the gold medals was followed by the operetta, "The Evening of a Happy Day," composed by Mons. S. Mazurette. The operetta was performed by thirty-one pupils of the academy. The music was very taking and was well rendered, the audience receiving it with enthusiasm. Following the operetta was the conferring of the silver medals, which were awarded as follows: For the graduating course, the Misses Lettie Monaghan and Lillie Albert; music, Misses Lena Giles and Edith Ouellette; French, Miss Edith Clancy; religious zeal, Miss Zoe Bondy. The cantata, "The Happy Day," composed by Mons. S. Mazurette, was then rendered.

WHAT CAME OF A VISIT TO THE BLESSED SACRAMENT.

The Rev. John P. Dunn, who died years ago in Philadelphia, often related the following strange incident of his own experience: It was in the early years of his priesthood that Father Dunn was granted this touching proof of the secret workings of the Blessed Sacrament. He was summoned one day to the house of an Episcopal minister, who was distinguished for his bitter hostility to everything pertaining to "Romanism." Wondering a little at the summons, the good priest instantly went thither, expecting to be taken to the bed-side of some faithful servant whose importunity for the rites of the Church had triumphed over the bigotry of her employers. To his amazement, he was shown at once into an elegant chamber, where the minister's only child lay on her death-bed. She was a fair and winning child of nine summers, the idol of the household, intelligent beyond her years, and blessed with perfect health and watched over with tenderest solicitude, had bid fair to blossom into womanhood unmarked by pain or sorrow. Yet the little child had for nearly four years borne a secret sorrow which at last had brought her, without disease or pain, to the brink of the grave. There was nothing to grapple with, the doctors said; she was fading away before their eyes with no symptom of illness, no token of decline, only dying. The medical men strived the strange case with interest; friends wondered and wept; the parents grew sadder and hardened in their grief. Well they knew what had brought their precious, their only one, to this condition. On this day the family physician had caught the first glew for his guidance. It was a bitter exclamation against "Popish servant girls" which broke from the lips of the mother, as, with will, tearful eyes, she gazed upon her fading flower. Her doctor demanded an explanation of her words, sternly reminding her that he had a right to know the cause of the child's illness. Her reluctance being finally overcome, the mother began by stating that they had once unhappily been persuaded to engage an Irish Catholic girl as the attendant of their little Lena. The girl was far superior to her station, and in fact they treated her almost as one of the family, "little thinking they were cherishing a viper." They had strong hopes of her conversion, for she never went to church, had no Popish book or emblem of any religion, and was really so indifferent about religion that they were convinced she had not the slightest recollection of the

LORETO ABBEY, TORONTO.

The annual distribution of prizes and closing exercises of Loreto Abbey took place yesterday afternoon. Among the guests present were His Grace the Archbishop, Bishop O'Mahoney, Rev. Fathers Rooney, Laurent, Harris, Cassidy, Gavan, Kiernan, Egan, Chelandard, Hon. T. W. Anglin, Judge Doran, Judge Stubbs, and Mr. Howitt, of Iowa. The programme was rendered in a manner far superior to that of any former year. The singing of Miss Ryan (contralto) and Miss Smith (mezzo-soprano) cannot be too highly praised, and the rhapsodie "Hongroise," which is very seldom attempted by females, was well rendered by Miss Williams, and undoubtedly was the chief feature of the programme.

MEALS AND CROWNS.

Bronze Medal, awarded by His Excellency the Right Honourable the Marquis of Lansdowne, to Miss Boyle for English Literature. Gold Medals were presented as follows: For English, French, mathematics, harp, needlework, and instrumental music, Miss Boyle. For English, needlework, painting, French, and superiority in English literature, Miss M. Bolster. For instrumental music, English, and French, Miss Jones. For music, mathematics, painting, and English, Miss Williams. Gold Medal, presented by His Grace the Archbishop for Christian doctrine, Miss Horstzki. Honourable mention—Misses Boyle, J. Sullivan, T. Dowdall, L. Todd, M. L. Caron, A. Gallagher, Gold Medal for Christian doctrine in day school, presented by Vicar-General Rooney, Miss Dewan. Crown and prize for Christian doctrine in junior department boarding school, Miss J. Howlett. Gold medal presented by His Lordship the Right Rev. Bishop O'Mahoney, for fidelity to duty. Crown and prize for general good conduct in Day School, obtained by Miss Power. Crown and prize for general good conduct in Junior Department Boarding School, Miss C. Williams. Gold Medal presented by Mrs. Judge Doran for uniform charity in conversation, Miss Riordan. Crowns for amiability, awarded by the companions, Miss Sullivan and Miss Bradley. Crown for amiability in Day School, awarded by vote of companions to Miss E. Dwan. Crown for amiability in Junior Department Boarding School, awarded by vote of companions to Miss A. Leacock. Gold Medal, presented by Hon. Mrs. Frank Smith for domestic economy, Miss C. Stubbs. Gold Cross for deportment, Miss M. Stubbs. Crown and prize department in Junior Department, Miss Vanderpool and Miss Towner. Gold Medal presented by Rev. F. Gavan, presented by Miss Simpson. Gold bracelet for needlework, Miss Sullivan. Gold Medal presented by Mrs. Hughes for vocal music, Miss K. Ryan. Gold Medal presented by Mr. Power to Miss Sullivan for universal history. Silver Cross, English prose and universal history, Miss Greenwood. Gold Medal presented by Professor Goldwin Smith to Miss Williams for instrumental music. Crowns were awarded as follows:—For order, Miss Bradley; personal neatness, Miss Sullivan; personal neatness in Day School, Miss Brown; order and personal neatness in Junior Department, Boarding School, Miss Anglin; promptitude in rising, Miss Sullivan, Miss Long, and Miss Cunningham; punctual return after vacation, Miss Minnie Long; regular attendance in Day School, Misses Morris, McKeown, and Hewitt.

NEVER TOO LATE TO LEARN.

Socrates, at an extreme old age, learned to play on musical instruments. Cato, at eighty years of age, learned the Greek language. Platarch, when between seventy and eighty, began the study of the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became a most learned antiquarian and lawyer. Ogiy, the translator of Homer and Virgil, was unacquainted with Latin and Greek until he was past fifty. Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year. We could go on and cite thousands of examples of men who commenced a new study, either for a livelihood or amusement, at an advanced age. But every one familiar with the biography of distinguished men, will recollect individual cases enough to convince him that none but the sick and indolent will ever say: "I am too old to learn." F. Burrows, of Wilkesport, writes that he was cured of a very dangerous case of inflammation of the lungs, solely by the use of five bottles of Dr. Thomas' Electric Oil. Feels great pleasure in recommending it to the public, as he had proved it (for many of the diseases it mentions to cure) through his friends, and in nearly every instance it was effectual. Do not be deceived by any imitations of Dr. Thomas' Electric Oil. Be sure you get the genuine. For sufferers of Chronic Diseases see pp. 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

NEVER TOO LATE TO LEARN.

At the interview between Mr. Lincoln and the committee of the Chicago Convention that came to his Springfield home to inform him of his nomination for the presidency, a little incident occurred, of a social nature, which deserves to be reported. After the ceremony had passed, Mr. Lincoln remarked to the company that, as an appropriate conclusion to an interview so important and interesting as that which had just transpired, he supposed that good manners would require that he should treat the committee with something to drink; and, opening a door that led into a room in the rear, he called out, "Mary! Mary!" A girl responded to the call, whom Mr. Lincoln spoke a few words to in an undertone; and, closing the door, returned again to converse with his guests. In a few minutes the maiden entered bearing a large water, containing several glass tumblers, and a large pitcher in the midst, and placed it upon the center-table. Mr. Lincoln arose, and gravely addressing the company, said: "Gentlemen, we must pledge our mutual healths in the most healthy beverage which our Gods have given to man; it is the only health-giver ever used or allowed in my family, and I cannot conscientiously depart from it

The Catholic Record
Published Weekly at 66 Richmond Street,
London, Ontario.

DOMINION DAY.

On Tuesday last the people of Canada
celebrated the seventeenth anniversary of
confederation. Year by year there is
slowly but surely growing in this great
country a national sentiment that will
under more favorable auspices, make this
country one of the most progressive and
powerful in the world.

Canadian reformers, in convention, pro-
nounced themselves in favor of the prac-
tice of a federal union. Nothing practical
was however effected till 1864. For
seven years the legislature of the country
had been the theatre of struggles marked
by the fiercest animosities. A large Upper
Canadian majority supported the claims
of one political party, a larger Lower
Canadian majority those of another. This
condition of things could not last. From
1862 till 1864 the rival parties in Parlia-
ment were so evenly matched in strength
that no administration could be formed on
a solid basis. The session of 1864 opened
with Mr. Sandfield Macdonald yet in
office, with a precarious majority of one or
two which he vainly endeavored to in-
crease. The session opened on the 19th of
February and in the course of a month the
Premier saw himself forced to resign the
seals of office. Sir Eliehu Tache then
formed an administration which was,
however, defeated on the 14th of June
following, on a straight vote of want of
confidence submitted by Mr. A. A.
Dorion. Meantime the state of the
country had engaged the attention of the
legislature. On the 14th of March Mr.
Brown moved, seconded by Mr. Scoble :

That it be Resolved, That on the 2nd
February, 1859, the Honorable George E.
Cartier, the Honorable A. T. Galt, and
the Honorable John Ross, then Members
of the Executive Council of this Province,
while in London, and acting on behalf of
the Government of which they were
Members, did address a Despatch to the
Colonial Minister, in which they declared
that "very grave difficulties now present
themselves in conducting the Govern-
ment of Canada in such a manner as to
show due regard to the wishes of its
numerous population;" that "differences
exist to an extent which prevents any
perfect and complete assimilation of the
views of the two sections;" that "the
progress of population has been more
rapid in the western section, and claims
are now made on behalf of its inhabitants
for giving them representation in the
Legislature in proportion to their num-
bers;" that "the result is shown by an
agitation fraught with greater danger to
the peaceful and harmonious working of
our Constitutional system, and conse-
quently detrimental to the progress of
the Province;" and that "the necessity
of providing a remedy for a state of
things that is yearly becoming worse, and
of allaying feelings that are daily being
aggravated by the contention of political
parties has impressed the advisers of
Her Majesty's Representative in Canada
with the importance of seeking for such
a mode of dealing with these difficulties
as may forever remove them." That a
Select Committee of twenty members be
appointed to enquire and report on the
important subjects embraced in the said
Despatch, and the best means of re-
mending the evils therein set forth, with
power to send for persons, papers, and
records, and to report from time to time;
and that the said Committee shall con-
sist of the following Members, of whom
seven shall form a quorum, viz : Hon-
orable Messieurs Cameron, Attorney Gen-
eral Cartier, Cauchon, Chappin, Mr. Dick-
son, Honorable Mr. Dorion (Hochelega),
Mr. Dumkin, Honorable Messrs. Mowat,
Galt and Holton, Mr. Joly, Honorable
Mr. Attorney General John A. Macdon-
ald, Honorable Messrs. Macdonald (Corn-
wall), McDougall and McGehe, Messrs.
McKellar, Scoble and Street, Honorable
Mr. Turcotte and the Mover.

The resolution did not come to a vote
till the 19th of May, when two amend-
ments were rejected and its principle
affirmed by a majority of 59 to 48. The
majority was composed of fifty-one
Upper Canadian and eight Lower Cana-
dian members, the minority of forty-
four Lower Canadians and four Upper
Canadians. The passage of this resolu-
tion led to a solution of the crisis brought
on by the passage of Mr. Dorion's motion
on the 14th of June. Mr. Brown, with
two other Upper Canadian Liberals, took
office under Sir E. P. Tache and brought
over his followers to the support of the
administration thus re-organized. During
the recess ministers, together with
delegates from the Maritime Provinces,
formulated a scheme of confederation
which was submitted to the legislature in
the session of 1865. The first legislative
battle on the subject took place in the
debate on the address in reply to the
speech from the Throne on the 23rd of
January, 1865. The twelfth paragraph
of the address read as follows :

"That we receive from His Excellency,
with the most profound attention, the
announcement that a careful considera-
tion of the general position of British
North America induced the conviction
that the circumstances of the time affor-
ded the opportunity, not merely for the
settlement of a question of Provincial
politics, but also for the simultaneous
creation of a new nationality;—that pre-
liminary negotiations were opened by
His Excellency with the Lieutenant
Governors of the other Provinces of Brit-
ish North America, and that the result
was that a meeting was held at Quebec,
in the month of October last, composed
of delegates from those Colonies, repre-
senting all shades of political party in
their several communities, nominated
by the Lieutenant Governors of their re-
spective Provinces, to confer with the
Members of the Canadian Ministry on the
possibility of effecting a Union of all the
Provinces of British North America;—
that this Conference, after lengthened
deliberations, arrived at the conclusion
that a Federal Union of these Provinces
was feasible and desirable, and the re-
sult of its labors is a plan of Constitution
for the proposed Union, embodied in a
series of resolutions which, with other
papers relating to the subject, His Ex-
cellency has directed to be laid before
us; and that the general design of a
Union, and the particular plan by which
it is proposed to carry that intention into
effect, have both received the cordial
approbation of the Imperial Govern-
ment."

To which Hon. Mr. Dorion (Hoche-
lega) moved, in amendment, seconded
by the Honorable Mr. Laframboise, That
the words, "But this House deems it a
duty respectfully to express to Your
Excellency its firm conviction that the
people of this Province, fully appreciat-
ing the blessings of their existing polit-
ical relations with the Great Empire of
which they form part, neither wish nor
seek to create nationality," be added at
the end thereof.

The amendment was rejected by a de-
cisive vote of 64 to 25. The minority con-
sisting of three upper Canadian and twenty-
two Lower Canadian members, while the
majority was made up of twenty-nine
Lower and thirty-five Upper Canadians.
On the 3rd of February 1866, Hon. Mr.
(now Sir) J. A. Macdonald moved the resolu-
tions agreed upon at the Quebec confer-
ence in October, 1864. These resolutions
were day after day debated till the 11th
of March when they were adopted by a
majority of 91 to 23. The majority was
made up of 36 Lower and forty-five
Upper Canadians, the minority of eight
Upper and twenty-five Lower Canadians.
The address based on these finally passed
on the 14th of March. In the session of
1866 the details of the scheme were sub-
mitted and received the approval of the
Parliament of Canada, whose last session
was closed on the 15th of August, in that
year. On that day Mr. Speaker Wal-
bridge addressed His Excellency the Gov-
ernor-General in these terms :

In view of the approaching change in
the political condition of British North
America our attention has been seriously
directed to the formation of the Local Gov-
ernments of Upper and Lower Canada, to
be connected hereafter by a Federated
Union with the Maritime Provinces. Res-
olutions embodying the opinions of the
Legislature upon the momentous ques-
tion have been matured, agreed upon,
and transmitted to Your Excellency to be
forwarded for the consideration of the
Imperial Government.

mittee as to be useless as a measure of reform, there is little or no doubt in our mind. Mr. Gladstone has, however, declared his purpose to meet the Upper Chamber with firmness and decision in case it should refuse or obstruct, or hamper the reform in the franchise proposed in this great measure.

CONFIRMATION AT ST. PETER'S CATHEDRAL.

The great festival of St. Peter and Paul was celebrated with more than usual solemnity in St. Peter's Cathedral on Sunday last. That day had been, as stated in our last, selected for the administration of first communion and confirmation to the children of the city and parish of London, duly prepared for the reception of these great sacraments. For many weeks they had been under the charge of the Rev. Fathers Tierman, Cornyn and Walsh, who devoted all time, care and labor to their preparation. The success of their labors is their only compensation for the solicitude and anxiety ever inseparable from work so arduous. The retreat immediately preparatory to the reception of first communion and confirmation was conducted by the Rev. Father Tierman, who celebrated mass every morning at eight, and delivered two instructions each day, besides catechising those whose opportunities rendered it difficult for them to follow the regular course of preparation. On Saturday morning last, His Lordship the Bishop began at 9:30 an examination of the candidates for confirmation, which did not conclude till after mid-day. The examination was thorough and searching, and must have proved satisfactory to His Lordship. On Sunday morning at eight o'clock the children assembled in the beautiful new Catholic school on Park Avenue, whence they proceeded in procession along Park Ave. to Kent St., thence on to Richmond, into the main entrance of St. Peter's Cathedral. This procession of boys and girls, singing sweetest hymns to Jesus in the Eucharistic Sacrament so soon to enter their hearts, that same Jesus who of old cried out, "Suffer little children to come unto me, for of such is the kingdom of heaven," was most devotional and impressive. The boys were neatly attired, each bearing a white rosette on his breast and a bouquet in his hand, the girls, robed in spotless white, likewise carrying offerings of sweetest flowers. It was indeed a sight not soon to be forgotten to witness those youthful and innocent children wending their way to the temple of the most High, making the lovely Sabbath morn resound with hymns of love and joy and thanksgiving. Well indeed might these bright young athletes and fairest brides of Christ raise their sweet voices in praise of the God who divests himself of his majesty and might to make himself one with them: What a religion, thought we, as we gazed on that impressive scene, is that of the Catholic church? We have seen the pageants of civil and military life in their most solemn forms; assisted at worldly gatherings of the most splendid, gay, enchanting and enrapturing nature. We have witnessed, time and again, the worldly displays of grandeur, wealth and magnificence, but such displays leave after them no such lasting and salutary impressions as the unostentatious but touching manifestations that are the outcome of the love of God. The Catholic church takes the child from its mother's bosom to lave it from every stain of primo-parental and ancestral sin. She takes that child under her protecting care. She whispers into the mother's ear the lessons of prudence that must on the one hand guide her solicitude and on the other direct her love for the child of her womb. Then, as soon as the child reaches the age of reason, the church provides for its youthful mind the instructions necessary to guard it against the dangers of the world in which so soon it must play a busy part. That child is taught to look upon the yoke of Christ as sweet and his burden light, and that the service of Satan is slavish and debasing. She directs her ministers to devote all skill and attention and solicitude to prepare that young soul for the reception of the sacrament which she administers for the infusion of grace into the human soul. And as the flower gladly opens its eager petals to the morning sunlight, so that child opens its heart to the knowledge and love of God. At the Eucharistic table it is nourished with the very bread of life, and in confirmation made perfect and endowed with the wisdom and fortitude required to battle against the dread foes of its salvation.

Such were few of the considerations that passed through our minds when we saw the children of London, to the number of one hundred and seventy, directing their steps to the table of the Lord, to be refreshed and strengthened at the very inception of their journey through life. When they had taken their places in the cathedral, Mass began, the Rev. Father Tierman celebrant. During the Holy Sacrifice several beautiful hymns were sung by the children, to the great

edification of all assisting thereat. When the long and eagerly desired moment for communion came the children, who had been evidently trained with care for the purpose, took their places in faultless order at the Holy Table, the girls in groups of eight or ten on one side, the boys in like numbers on the other. After Mass His Lordship the Bishop addressed the children. Never, we may fairly say, did His Lordship speak with more earnestness and impressiveness. He said that that was indeed a happy day for the children. They had already received the Most Holy Sacrament of the Eucharist, they had been nourished with the very body and blood of Jesus Christ, and they were furthermore to receive at his hands the great sacrament of Confirmation, whereby they were to become strong and perfect Christians. They were to be made the very shrines and temples of the Holy Ghost, that to-day infuses into their souls the plenitude of his seven-fold gifts. But as temples of the Holy Ghost they were bound to keep themselves free from the profanation of sin. Whosoever any great crime was committed within the walls of our churches they lost their consecration, and had again to be dedicated to the service of God. If this were true of material structures, was it not also true of the living temples of the Holy Ghost which they were. Mortal sin was a profanation of the sanctity of these temples, and had therefore above all things to be avoided. God punished the profanation of His temples with a just severity. It is recorded in Holy Writ of a wicked king, who, having sinned and plundered the city of Jerusalem, carried off the sacred vessels from the temple. At one of his banquets this sinful and blasphemous monarch put these vessels to profane uses. But his revelry was soon turned into saddest confusion, when he saw the hand of some invisible person writing on the wall the approaching doom of himself and his monarchy. And that doom and destruction came in punishment for the awful sacrilege of which he had been guilty. His Lordship then spoke of the ceremonies wherewith the sacrament of confirmation was conferred. The Bishop first imposed hands on the candidates for that sacred rite, to invoke on them the seven-fold gifts of the Holy Ghost. He also made on their foreheads the sign of the cross with the holy chrism he had solemnly blessed on Holy Thursday. The forehead was the seat of shame, and it was becoming that upon it should be inscribed the sign of the cross, that those marked with that holy sign might never blush for, nor deny their faith. There were two ways of denying the faith. It might be denied by formal apostasy or by practical renunciation of its tenets and binding power through a wicked and corrupt life. He warned the boys especially against the evils of the wicked associations that lead to such apostasy. A sinful life is indeed a contradiction of the faith that is in them. His Lordship then exhorted the girls to persevere in their good resolutions, that they might escape the perils of apostasy. What, he asked, should be thought of the Catholic girl, who, after associating with a Protestant young man, married him before a heretical minister? She forfeited all claims to honor and respect, for she denied her faith. He then implored them to beg once more the Holy Ghost to descend upon them in the plenitude of his power and wisdom, that they might be true soldiers of Christ, bearing with every trial and affliction, avoiding every occasion of sin, and overcoming every temptation, in proof of their fidelity to their divine Master. His Lordship then proceeded to administer the sacred rite of confirmation, assisted by Rt. Rev. Mgr. Bruyere, Fathers Tierman, Walsh and Coffey. While the Bishop was giving confirmation the choir rendered some very fine hymns. At the close of the ceremony the Bishop again addressed the children and the congregation at large. He exhorted the former to perseverance and indicated the means whereby they were to persevere: by prayer, by attendance at the offices of the church, by frequentation of the sacraments and by the avoidance of every occasion of sin. His Lordship spoke words of most earnest and solemn warning to the parents present on their duties to their children. He particularly dwelt on the duty of Christian mothers to watch over the associations they permitted their children, especially their daughters, to keep and frequent. He concluded by a touching appeal to all to be true to the faith of their fathers. These latter had sacrificed all for that faith, they had abandoned all that they might transmit to us, their posterity, that divine inheritance intact. For us then it is a most holy obligation to preserve it and live up to its truths. The immense congregation then left the church, deeply impressed with the solemnities they had assisted at, the memory of which will not soon be effaced.

In the afternoon Vespers was sung at 3:30, the Rev. Father Walsh presiding. After Vespers the Rev. Father Tierman preached an earnest and eloquent sermon. He had, he said, re-assembled the children that afternoon (1) that they

might renew their baptismal vows as became true soldiers of Christ, (2) that they might in a special and solemn form consecrate themselves to the Blessed Virgin Mary, who was henceforth to be their mother and protectress, and (3) to present each with a small memento of that day of grace and happiness, the most joyous of their lives.

The formula of the renewal of the baptismal vows was then read by Master Harold Harper:

Adorable Trinity, Almighty and Eternal God, who in thy mercy regenerated us in the sacred waters of baptism, what thanks can we render to thee for this great favor! We were born children of wrath, but by receiving the sacrament of baptism we became thy adopted children.

By our nature we were captives of Satan and forever excluded from thy kingdom; now, in virtue of thy divine adoption, Jesus Christ is our brother and heaven our eternal inheritance.

O God of infinite goodness! what was there in us, that could invite thy predilection, alas! at the very moment thou wert bestowing these precious titles, thou didst foresee that we would basely profane them and yet the view of our future perdition could not arrest the course of thy infinite beneficence. Humbly prostrate in thy presence, in all the bitterness of repentant sorrow, we deplore our enormous and culpable ingratitude. What, O my God! would have been our destiny hadst thou obeyed the dictates of holy justice? but attentive only to the voice of thy mercy, thou didst meekly bear with us in our guilty wanderings, even offering us pardon and reconciliation before we implored it. Like the Father of the prodigal, thine arms embraced us as soon as we returned to thee, and now, as the crowning blessing, we have been admitted to partake of the Bread of Angels. This, then, O sweetest Saviour, is thy revenge! but if thou dost so easily forgive our transgressions, we shall not lose their remembrance. The more thou hast shown thyself patient and prompt in forgiving, the more firmly we resolve to be faithful and constant in return.

Lamb of God, whose blood washed us, and whose flesh became our food; prostrate at thy feet, we freely and with our whole heart renounce Satan and his works.

We pledge ourselves never to blush for thy gospel, nor be ashamed of the title of Christian; but remaining firmly attached to thy service, to prefer death, a thousand times, before the commission of mortal sin.

Divine Jesus, engrave these holy engagements in our hearts, and confirm us in our resolution to be faithful to them until death. Amen.

The act of consecration to the Blessed Virgin Mary was read by Miss Annie Josephine Tillman:

ACT OF CONSECRATION TO THE BLESSED VIRGIN MARY.

Queen of Angels and of men, august Mary, on this the most beautiful day of our lives, the day in which Jesus deigned to admit us to His holy table, we humbly present thee the youthful homage of our hearts, and claim thy powerful protection. Condescend, O holy Virgin, to become our queen, our advocate, and mother, and deign to number us among thy happy and privileged children.

Banish from our souls whatever breathes the contagion of vice; and never allow us to sully the robe of innocence in which, purified by the blood of thy divine Son, we have for the first time approached His heavenly banquet.

O most excellent of mothers, imprint in our filial hearts thy horror of sin, thy contempt of earthly vanities, and thy ardent and generous love for Jesus.

In thy mercy, bestow thy choicest benedictions on all those who have contributed to our present happiness by their prayers or toil; but above all, we conjure thee, bless most abundantly our beloved parents, whose salvation interests us so deeply. Count us, we beseech thee, as thy own children, and shouldst thou, O tender Mother, who art never invoked in vain, refuse to obtain their sanctification and ours, so that united before thy throne in Heaven, both parents and children may bless thee ever more. Amen.

Father Tierman then distributed some very neatly designed first communion cards to the children, which will no doubt serve to recall the happiness of the day of gladness on which for the first time they received the Most Holy Eucharist.

AT CHATHAM.

The town of Chatham, the county seat of Kent, one of the most thriving and populous counties of Ontario, is pleasantly situated on the Thames about sixty miles from London. Its population is about eight thousand, of whom nearly one-fourth are Catholics. To the parish of Chatham belongs also a large portion of the adjoining country, in which, however, the Catholic population is not so large. This mission is in charge of the Franciscan Fathers, to whom it was confided by the Bishop of London at the beginning of the year 1878. His Lordship could not have made a better choice of priests to succeed the self-sacrificing Jesuits and ever earnest Basilians, under whose charge the mission of Chatham had grown and flourished in days of trial and difficulty. Since the advent of the Franciscans to Chatham there has been a quickening and strengthening of Catholic life in the town and country noticeable to all classes and gratifying to the good fathers themselves. On the occasion of our first visit to the well-built and flourishing town of Kent to attend the annual commencement of the Ursuline Academy, we were much pleased indeed with the manifestations of Catholic life and activity that met our view. There is a large and commodious church, which is, however, we

believe, to be replaced very shortly by a magnificent structure that will be the pride of the good Catholics of the fine county of Kent, a veritable monument of God's glory and a tangible manifestation of the self-denying love of the Catholic people for their holy religion. Then there is the large and well constructed presbytery erected by the Franciscan Fathers, and hard by one of the finest Separate Schools in the Province. Our heart warms, we must confess it, to a good Catholic school, and we need no further proof that a thoroughly Catholic spirit pervades a congregation or parish than a finely equipped school edifice. The Catholic school of Chatham is a large and commodious three-story brick building, a real credit to the priests and people of the town. The average attendance of children at this school is about three hundred, in charge of a staff of seven teachers. The head teacher, Mr. Killackey, is a gentleman in all regards qualified for the post he so well fills, and gives every satisfaction. He is assisted by four of the Ursuline ladies, and by the Misses McBrady and Dunn, all of whom are most efficient preceptors.

But if Chatham be justly proud of its Separate School, it is likewise so of its famous Academy of "the Pines," in charge of the Ursuline ladies, an Academy that has won more than a provincial reputation. Admirably situated in one of the prettiest parts of the town, the convent edifice is one that would do credit to any of the largest cities in the Province. The interior arrangement of the building, its large, airy rooms, its spacious halls and lofty ceilings, and well-ventilated apartments, have most favorably impressed us with this institution as one of the very best appointed in this regard we have ever visited. The commencement, which took place on 25th ult., was the twenty-third in the history of this institution. The exercises of this impressive event were carried out with a faultless exactness, and afforded the liveliest pleasures to the large assemblage of lady and gentlemen visitors. His Lordship the Bishop of London, presided, assisted by the following clergy: Very Rev. Dean Wagner, Windsor; Rev. Fathers William, O. S. F., Chatham; Girard, Belle River; Lorion, Ruscom River; Brennan, St. Marys; Coffey, London; West, Raleigh; Ryan, Wallaceburg; Ryan, Amherstburg; Hodgkinson, Maidstone; Innocent, O. S. F., Chatham; Dixon, Bothwell; McBrady, Gushin, and Donahoe, Assumption College, Sandwich. The programme selected for the occasion, all the parts of which were skillfully executed, was as follows:

- Operetta—Coronation of the Rose. Vocal Class. acc. Misses Gies and Richards. Instrumental Solo.—"Rigoletto." Verdi, Liszt. Miss McDonnell. Concert Declaration.—"The Pines"..... Juvenile Class. Instrumental Trio (2 pianos)—"Don Giovanni" } "Wedding March" } Misses Kelley, Brothers, Henry, Gies, Glums and Adlerly. Vocal Solo.—"Ave Maria".....Schubert. Miss Simmons. Acc. Miss Richards. Instrumental Solo.—"March Militari".....Schubert Tansig. Miss Guiney. Vocal Duet.—"Barcarolle".....Kucken. Misses Kelley and Hyne. Acc. Miss Richards. Instrumental Solo (2 pianos).—"Sonata in G".....Mozart. Misses Baby and Simmons. Vocal Solo.—"Tell me O Bird".....Aht. Miss Brothers. Acc. Miss Simmons. Instrumental Solo.—"Sonata Pathetique".....Beethoven. Miss McDonnell. Instrumental Solo (2 pianos).—"Oberon".....Leybach. Misses Simmons and Richards. Instrumental Duet (2 pianos).—"Rage for Life".....Walt. Misses Rich, Hyne, LeDuke and S. Adlerly. Drame Francaise—"Germaine Cousin" Vocal Solo—"Erl King".....Schubert. Miss Guiney, Acc. Miss Richards. Instrumental Quartette (2 pianos).—"March of the Troubadours".....Roubier. Misses Power, Atkinson, S. and M. Conan. Vocal Trio—"Softly blows the evening breeze".....Taylor. Misses Simmons, Hyne and Heyward, Acc. Miss F. B. Kelley. Instrumental Trio (2 pianos).—"Charge of the Hussars".....Spindler. Misses McGonnegal, Heyward, Sullivan, Watson, McCormack and Williams. Concert Declaration—"My old Straw Hat"..... Senior Class.

We were very much impressed with the elocutionary power evinced by the pupils in the concert declamations. The French drama was well rendered by the following cast of characters: Germaine.....Melles. Henry Perrine, sa maraite....."Simmons Mariette } Filles de Perrine } Jeannette } Melleon Seour de Perrine....."Devries Mme. De Beauregard, Marquise " Rondot Edith sa fille....." F. McDonnell. Babet Bonne d'Edith....." McCormick. The honors conferred on the occasion were as follows: Gold medal for Christian Doctrine—Presented by Right Reverend John Walsh, Bishop of London, successful competitor—Miss Kennedy; distinguished, Misses M. Adlerly, Guiney, S. Conan, St. Cecilia's Gold Medal—Awarded to Miss McDonnell for instrumental music. Silver Medals for

domestic economy—Senior department, equally deserved by the Misses Guiney and Henry. Distinguished—Misses Adlerly, Rich, Gies, LeDuke, Devries, Cahalan and Kennedy. Silver Medal—Intermediate department, awarded to Miss Coda; distinguished competitors—Misses Watson, Ruoff, Rich, Brady, F. McGonnegal, S. Adlerly, Mount and Sullivan. Silver Medal—Junior department, awarded to Miss B. McGonnegal; distinguished competitors—Misses Power and Baby.

After the distribution of prizes His Lordship spoke in his usual happy manner. He thanked the young lady pupils, as well on his own behalf as on that of the clergy, for the excellent entertainment they had provided for the commencement. They had given proof of their many and varied acquirements; in fact, he felt that when they reached their respective homes, the wonder would be, as it was in the case of Goldsmith's village schoolmaster, that one small head could carry all they knew. His Lordship felt convinced that under the guidance of their good and holy teachers they had not only sought to excel in learning but in virtue. He pointed out that virtue in its many saving forms, humility, purity, charity in conversation, patience and self-denial, was the safeguard and the ornament of the female character. The aim and object of such institutions as that of which they were pupils, and in the purpose of Holy Church in their establishment was to give human society women true, devoted, and stainless. His Lordship concluded with an expression of his best wishes not only for a pleasant vacation but for a very happy life.

We were pleased to learn from the Lady Superior that the Academy is in a most flourishing condition, the number of pupils in attendance last term being fully eighty, of whom fifty were boarders. We are fully convinced that the more generally the merits of this institution become known the larger will be the attendance of pupils, till it reaches a number as near the maximum of its capacity as may be desired by the good Ursuline nuns.

The town and parish of Chatham have every reason indeed to feel gratified with the good done in their midst by the Academy of the Pines. During the twenty years and more of its existence it has not only done honor to its founders but conferred the highest advantages on society, one of whose firmest props is a womanhood pure, devoted and unselfish.

We were pleased to hear from Father William and his zealous assistant, Father Innocent, that there is in Chatham a prosperous branch of the C. M. B. A. There are also flourishing sodalities for the young men and women of the parish in which the greatest interest is manifested. The church services are very largely attended, 1200 being the average for the last mass and fully 1000 for the evening devotion, on Sundays. In the evening as well as in the morning, sermons of a practical and occasionally of a controversial character are delivered. Notes of some of Father William's discourses have from time to time been published in our columns and have enabled our readers to form some idea of his force of thought and clearness of enunciation. With priests so earnest and so zealous as the good Franciscans, whose sombre and historic habit recalls the great ages of faith, it is not to be marvelled at that Catholicism in Chatham should be healthful, hopeful and progressive.

EDITORIAL NOTES.

The examinations of the various classes of the city Separate Schools took place on Monday last. His Lordship presided at St. Peter's School, and Father Cornyn at St. Mary's. Next week we hope to give full particulars.

The Antigonish Aurora does us injustice in its comments on our article on the bible in public schools, and proves itself unacquainted with the merits of the question at issue.

The French Canadian national demonstration last week in Montreal was a grand success. Representatives of societies from all portions of Canada and the United States were present to fraternize with their Montreal brethren. The celebration was in all regards thoroughly Catholic.

Our space is this week so overtaxed that we are reluctantly but unavoidably compelled to hold over for another issue reports of the commencement exercises of various educational institutions, amongst others, Loretto Convent, Stratford; St. Mary's Academy, Winnipeg; and Immaculate Conception Convent, Pembroke.

St. Jean Baptiste Day was celebrated by the French Canadians of Essex and Kent at Stoney Point. In the morning at High Mass, which was celebrated by the Rev. Father Boubat, P. P., Walker-ville, Rev. Father Girard preached a most eloquent sermon. In the afternoon a picnic was held in the neighborhood of the village at which there was an immense attendance.

At the picnic held on Thursday, the 27th, in aid of the Stratford Catholic schools, there was a very large attendance and the whole affair proved a very decided success. Amongst the clergy present were Rev. Dr. Kilroy, Fathers Brennan, Carlin, Ansbro and Metc.

The committee of management deserve great credit for the success, financial and otherwise, which crowned their efforts on behalf of the schools of Stratford.

The Democratic national convention will meet on the 8th inst., in Chicago. From the present outlook it appears probable that Gov. Cleveland, of New York, will receive the nomination. There has been some talk of Tilden's withdrawing his refusal of a nomination, but his friends say there is nothing in it, as the Sage of Grammercy is not the man to trifle with things so solemn.

The pleasing news reaches us from Newfoundland that the nineteen River-head men accused of the murder of five Orangemen at St. Stephen, have been all acquitted. In this, as in most cases where Orangemen is concerned, the murder is all on the one side, that of the Orangemen themselves. In this case they suffered at the hands of the men they sought to murder. We hope they are satisfied with the result of their appeal to physical force.

Prince Victor has no doubt finally dissociated himself politically from his bombastic infidel parent. His only hope of success lay in some such course. In a letter to M. Jolibois, he says he has profound respect for his father, but that he was obliged to leave the paternal roof since he had the right to think for himself, and as the only line of conduct was the one enjoined by Napoleon I. and Napoleon III, he declares he will maintain his great inheritance.

Cardinal McCabe lately raised objection to Mr. Winstanley, Home Rule candidate for the Lord Mayoralty of Dublin, on the ground of his being a Freemason. A cable despatch, since the Cardinal's objection was made public, conveys the pleasing intelligence that Mr. Winstanley, Home Rule candidate for the mayoralty of Dublin, has publicly renounced Masonry. It is now of course expected that Archbishop McCabe will recall his pastoral letter forbidding the Catholics to support Winstanley, as the latter, by his withdrawal from Masonry, has placed himself outside of the ban of the Pope's allocation on Free Masonry.

The cholera appears to have gained a stronger foothold than expected in the ports of Southern France. At Marseilles, on June 28th, the United States Consul reported the situation as rather worse: 69 deaths on Wednesday, 10 on Thursday, and 62 cases at the naval hospital. Commerce is suspended and the Italian residents are all leaving. Traffic with Italian and Spanish ports is shut off. Twelve deaths occurred at Toulon on the 27th. It is now generally believed the disease is Asiatic cholera, the symptoms of which are manifest at post mortem examinations. Fires are burning in the streets day and night as a purifying means, and all the old beds and rags in the city are being consumed. Vessels for this port are quarantined at Constantinople. The authorities are taking every precaution to prevent a spread of the disease.

Our respected contemporary the Advertiser says:—"Ottawa is declared by our esteemed contemporary the Free Press of that city to be the healthiest city in Canada. The official vital statistics go to show that the death rate is higher in Ottawa than in any other city in Canada. Ottawa, as near as we can make out, from these two statements, is a healthy city in the same sense that a bed-ridden man is lucky in not being run over by a street car. You won't die in Ottawa if you keep out of it." We have not seen the statistics referred to by the Advertiser, but can assure him that if they speak as he states they do, they speak that which is untrue. Ottawa is one of the healthiest cities on the continent.

A despatch from Mexico dated June 30, says: "A Protestant mission at Zelaya on the Central Railroad, was attacked by a mob, who destroyed the furniture and effects. Rev. Mr. Greenman and others escaped to a neighboring house and were pursued and fired on. Returning the fire, they killed one and wounded several of the mob, which then dispersed. The mission party was then protected by Federal soldiers. Greenman is now at the American legation. The Mayor of Zelaya encouraged the attack and refused him protection." The average Protestant missionary in Mexico is a veritable plague spot in the community. Aggressive and insulting, he knows not how to respect the feelings or the rights of men—better Christians than himself. Details of the affair at Zelaya will, we have no doubt, show that the missionaries there were themselves the cause of the uprising.

Dr. Gross, the Roman Catholic Bishop of Savannah, Ga., has issued a pastoral to his clergy, in which he forcibly urges the necessity of educating the colored man, as well as teaching him religion, so that he may become at the same time an intelligent citizen and a moral man. Instead of agreeing with the average opinion of the white man South, Dr. Gross thinks that the colored man has high possibilities, and that he is capable of being elevated to the highest plane. He condemns colonization schemes, but wants fair play for the negroes where they are now.



Mother's Work.

Part I. Baking, stewing and brewing. Boasting, frying and boiling. Sweeping, dusting and cleaning. Washing, starching and ironing. Rippling, turning and mending. Cutting, basting and stitching. Making the dish like new. Shoe-strings to lace. Faces to wash. Buttons to sew. And the like of such: Stockings to darn. While the children play, stories to tell. Tears to wipe away. Making them happy. The living day: It is ever thus from morn till night! Who says that a mother's work is light?

Part II. At evening, four little forms in white; Prayers all said, And the last good-night. Tucking them up in each down bed, silently asking: Over each little head, That the dear Father in heaven will keep Safe all our moments, Awake or asleep. Then I look the old adage true ever will prove, 'It is easy to labor for those that we love.'

Part III. Ah me I fear me I often say As I hand the tumbled clothes away, And the tear-drops start, While my burdened heart, Aches for the one who crosses the way, Where, on where are Her nestlings flown? All are gone moments Save one alone! Folded each moment With tender care, Unpressed the pillow, And tucked the chair; No ribbons to twist, No faces to wash, No hair to dry, No merry voices, To hush to sleep; God save them, He took them, And he knows the best; But ah, the heart anguish! the tears that fall, This mother's work is the hardest of all!

PITHS.

Flowers are the most beautiful ornaments in the world. Tea or coffee should be made with water which is freshly boiled. The best bread flour makes a very tough pie crust. Teach your children to be kind and respectful to their superiors. It is said that the happiest women are those who lead the ordinary home life. If you are bilious, try the juice of a lemon in a cup of cold water—no sugar—before going to bed. Don't forget that baby needs frequent sips of cold water during the warm months. Milk does not relieve thirst. For neuralgia, wring a flannel out of hot water and apply to the affected parts. Repeat until relief is obtained. Girls, can you point to one case where the wife's influence has had any effect in keeping her husband from drink? Beware! When a little girl is seized with the coughing fever, pray indulge her; it may annoy you and delay your work, but it will surely bring forth good fruit. Mr. J. Hales says pipe is an abomination, and that he thinks it monstrous to convert good materials into an indigestible mass. His family eat an abundance of fruit, fresh and canned, the year around, and are the better for it. Ice-boxes and refrigerators in general are not half cared for. They should be washed in every part with hot soda water, rinsed with clean water, dried and aired each time before putting in fresh ice. Between times, wipe up any milk, gravy or vegetables that may be spilt. It is well occasionally to deprive children of some article of food of which they are especially fond, having of one's appetite under control is a grand thing, and if the inestimable lessons of self-denial and restraint were often taught in childhood, there would be fewer wrecks of men and women who are now slaves to passion and the appetite. A good wife, according to Pope, is "She who never answers till her husband speaks. Or if she files him, never shows she rules, Charms by accepting, by submitting ways, Yet has her humor most when she obeys." Beauty that depends only on peach-like cheeks and rosy lips, is like a faded, but the pleasant expression that shows cheerfulness of temper may become more and more one with the face on which it shines, so that the advancing years ever deepen and increase the charm.

Interesting Facts About Fish.

Every species of fish has its regular hours for feeding, but bass and pickered digest their food the soonest, and are therefore most always hungry. A pike or pickerel weighing ten pounds will pull a dead weight of twenty pounds off a level bank when hooked. These same fish have been known to jump at least four feet clear of the surface and to throw themselves from one pond into another. Fish can see at night just as well as a cat. Does a fish ever sleep? He does. If you will watch a gold fish for a day or two you will find him taking occasional naps. If man could invent some way to get up a race between fishes the result would astonish you. A pickered is probably one of the swiftest of our fresh water fish. He moves for a short distance so fast that you simply see a flash. Almost every species of fish can see on all sides and behind him as well as in front. Their gills are the most delicate filter in the world. Every tooth in the mouth of a fish preys upon other fish is set in such a way that every attempt to escape fastens the victim more firmly. A redhorse or mullet, weighing five pounds, could not take a small apple into its mouth. A pike weighing three pounds could almost swallow a man's fist. When a bass is first hooked, he will run towards you. A pike or pickerel will run from you. A sheephead or dogfish will jump for the surface. A mullet will dive for the bottom. A Sudden Attack. All people, and especially travellers, are liable to a sudden attack of Cholera Morbus, Colic, Diarrhoea and Dysentery. Dr. Fowler's Wild Strawberry is the most prompt and reliable remedy known. BARKLEY'S NERVE-CURE. The dynamite cure. Nose, throat, lungs, full idea, 50c, 1.00, 2.00, 4.00.

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What Hannibal Did.

Asked an Arkansas teacher, "What did Hannibal do after the battle of Cannae?" First Pupil: "He pursued the Romans with great vigor." "Wrong, Next!" Second Pupil: "He encamped on the battle-field." Teacher: "No, he didn't. Next!" Third Pupil: "He retreated to his former position." "You are mistaken, you miserable addle-pated nincompoop. Ain't you ashamed that none of you know the correct answer to a simple question like that? I say, you boy at the foot of the class, what did Hannibal do after the battle of Cannae?" Last boy: "Please, sir, I don't know." Teacher: "Correct, you have studied your lessons properly. Go up to the head of the class. You don't know and nobody else knows."

A new poetess at the East remarks: "If love you give, no more I'll ask." When she has more experience she will learn that there are times when a single potato possesses more intrinsic worth than a moonlight evening full of love.

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