

The Catholic Record.

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

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EDITORIAL NOTES.

TORONTO loses one of its most worthy citizens by the departure of Mr. R. B. Teely. A sterling Irishman was Mr. Teely on all occasions. We wish him every prosperity in his new home.

THE diocesan retreat of the diocese of Hamilton will be held this week at Berlin College. The Bishop and all the clergy, with a few exceptions, will assist. The retreat will be conducted by Rev. Father Connelly, S. J., of Montreal.

PETERSBURGH, Va., is erecting a monument to the soldiers of the Southern Confederacy, and there is no such outcry in the North as Ontario bigots are making over the erection of a monument to the brave navigator, Jacques Cartier and the martyred Jesuit, Father Breton.

It is becoming every day more plain that what we frequently prognosticated is taking place. The bigotry of the Mail would by itself not be sufficient to excite discord between Ontario and Quebec, because in either Province the Mail's influence is too weak to bring about such a result. In Quebec the Mail is scarcely read, and in Ontario it has attained a character for its readiness to have an eye to business, and for inconsistency, which would effectually bar it from exercising any permanent influence in shaping the policy of any large section of the population. But it is well known, and we need not attempt to conceal the fact, that there is a large proportion of the people who are ready to be moved by a no Popery or an anti French cry at any time. The Orangemen and the parsons form always a noisy if not very potent nucleus for this party of aggression. But it was not to be expected that either the French-Canadians or the Catholics of Canada would submit tamely to the attacks of bigotry. Hence, in reply to the violence of the no-Popery journals, the lodges and the Ministerial Associations, we have witnessed within the last few days the defiance which the French-Canadians assembled at Quebec have issued against the bigots.

In the French Chamber, a motion was made recently by M. Clemenceau, the Radical leader, to abolish the budget for religious purposes. Mgr. Freppel, Bishop of Angiers, said that the proper time to bring such a question before the people was at the general elections, and he defied the Radical party to make the repeal of the Concordat an issue at the polls. He continues:

"Does not the separation of Church and State exist already? Are not the clergy entirely excluded from all civil and political affairs? If you bring this question before the voters you should tell them that you want to break the honorable engagements which France undertook in 1789, when she bound herself to provide for the maintenance of all ministers of religion. You should tell them that you want to confiscate all churches and presbyteries, and that you want to deprive the poor of the comforts of religion at the very time when you grant subsidies to theatres which are intended for the enjoyment of the rich. It is but a short time since a vote for the disestablishment of the Church almost passed the Chamber, but now M. Clemenceau's motion was lost by 337 to 108. It would appear that the anti-Church party is losing ground rapidly.

We mentioned in a former issue the impudent suggestion made by one of the Mail's correspondents that a picnic of twenty thousand British-Canadians should be held on the Plains of Abraham for the purpose of insulting the people of Quebec or even of making upon them violent attacks. The following very appropriate rejoinder is from La Justice:

"The Mail correspondent speaks of Wolfe's victory as a man who is glad to have found in the whole history of Canada a single fight in which his ancestors were not beaten. We do not rest on one victory more or less. Our ancestors looked upon defeat as the exception and victory as the rule. We have never thought of going into Ontario to celebrate all the victories of our ancestors. It would take up too much time. When the English people celebrate St. George's Day, we do not think of celebrating the victory of Ste. Foye, which was the last victory won by our fathers after the battle of the Plains of Abraham, and which secured for us the privileges in the treaty which the Mail is now anxious to take away from us and which were made one of the conditions of the cession of Canada. As to our liberty, we have gained it at the point of the bayonet, in the legislative halls, and on the battlefield. It is we who have secured the liberty which Canada enjoys to-day, and not the fanatics of the Mail, who were at all times the pillars of despotism and intolerance."

The article ends as follows: "We belong to a civilized race. We have never undertaken an agitation to limit teaching in schools. We are not

now scheming to reduce the people to a state of servitude, and it might be well for you to come and camp at Quebec on the Plains of Abraham, where fell the braves who had nothing in common with you, and who, if they were in your place, would treat us as brave soldiers always, treat loyal and honest citizens. Pray, and ask for wisdom. You need it badly. We will join our prayers to yours; but remember this, if you ever come here to insult us, as you seem intent on doing, there will be some one ready to meet you."

It may be that the rendering of railing for railing is not the best or most commendable course while the fanatics are endeavoring to excite discord, but when it is considered that the French-Canadians have received very great provocation, reasonable people will readily overlook an occasional ebullition of temper in their retorts.

THE Committee of the so called Equal Rights' Association are still holding their meetings from time to time, apparently hoping against hope that they will induce the Government to put upon the Jesuits the indignity of declaring that they are incapable of possessing property, or of receiving from the Government of Quebec the restitution which has been allotted to them in atonement for a grievous wrong inflicted on them a century ago. It has been announced that their "initial meeting" for organization was held in Toronto on Friday last week to bring together all "the anti Jesuit forces." As the Government are now dispersed on their vacation, it is of course settled that the "anti-Jesuit forces" will have their labor for their pains. The Jesuit Estates' Act will become law on the 8th August. And the convention of parsons will not even succeed in inducing the Government to test the matter before the Supreme Court. The Committee would be glad to get the Government to bear the expense of such a reference, but it is only fair that if such a reference must be made, those who are buying themselves so much to prove that the Jesuits of Canada ought not to possess any property, because as they say one or two or three hundred years ago they were very wicked, ought to bear the expense of the reference themselves—and we believe it is the intention of the Government to give them this privilege.

THE FINANCE MINISTER'S MARRIAGE.

The marriage of Hon. George E. Foster, Minister of Finance, to a divorced woman named Mrs. Addie C. Chisholm, has been announced wedding-bell style in all the daily papers of Canada. The bride, it appears, lived for some time in Hamilton, where her husband was in the insurance and loan business. Owing to business difficulties Mr. Chisholm left Hamilton and settled in Western Ontario, finally removing to the States. Mr. and Mrs. Chisholm, we are told, were ardent temperance advocates. Mrs. Chisholm was President of the Provincial Women's Christian Temperance Union and wrote for the paper of that humane society called the Woman's Journal. The Hon. George Foster has made a name for himself by advocating the Scott Act and by urging everywhere, especially in parliament, the necessity of abolishing forever the liquor traffic. Such congenial natures could scarcely exist apart. Mrs. Chisholm obtained a divorce in Chicago, which before the law of the land has to effect in Canada, and which before the law of God has no force whatever. It is no wonder Ottawa city, where Christians live, was taken utterly by surprise when on the evening of July 3rd, Hon. Mr. Foster and Mrs. Chisholm, arrived together as husband and wife from Chicago. The press reports say: "Society was unprepared for the news," but explains by saying that Mr. Foster and Mrs. Chisholm were friends of long standing." How Sir John A. Macdonald may tolerate this scandal in his cabinet remains to be seen. How Hon. Geo. Foster and Mrs. Chisholm, as man and wife, shall be received in social circles a short week's time may disclose. It is certain, however, that the daily papers of the country, both Grit and Tory, have signified their approval of the strange, not to say clandestine and illegal, marriage. The Empire congratulates the Hon. Geo. Foster on his good fortune, and says "the marriage will be the occasion of warm congratulations by the hon. gentleman's many friends throughout the country." The Globe, although cognizant of Mr. Chisholm being still alive, says "the Hon. G. Foster is now a married man." The London Free Press heads an article on the subject, with "Marriage in High Places," and at the end of a long whine on the want of facilities for obtaining a divorce in Canada winds up by saying: "And so long as the two live, and it may be hoped

that that will be for very many years, the condition that they occupy towards one another, seeing that the husband of the lady still lives, will be a standing protest against the laws of marriage and divorce as they obtain in this country." The last sentence would read more truthfully with the words "a standing protest against the laws of God as laid down in an open Bible, saying what God has joined together let no man put asunder."

DEATH OF MOTHER TERESA.

The pure soul of Mother Teresa took its flight heavenward on Monday, the 1st Inst. We were not very much taken by surprise when the sad news reached our office that dear Mother Teresa was no more for this world. For many months she had been suffering in patient silence, keeping to herself the secret of intense pain, with which she felt honored, as it likened her the more to her suffering Lord, for whom many years ago she had renounced all that this world hath of pleasurable prospects or present joys. The week previous to her sad demise our venerable Bishop visited Toronto in order to impart his episcopal blessing to the dying nun and to cheer her sinking spirit with words of hope and consolation. They had been friends and associates in every work of piety for several years before Bishop Walsh's consecration, and now, though sad and tearful the final meeting and departure, it was a crowning blessing vouchsafed to one who merited that nothing should be wanting to complete the happiness of her death.

Mother Teresa Dease was born at Naas, near Dublin, in 1821. She was therefore in the sixty eighth year of her age when death overtook her in the Mother House of the Order of Loretto, which she had founded, amid many cares and under untold trials, about forty years ago. At the urgent solicitations of Bishop Powers, the first Bishop of Toronto, Sister Teresa, accompanied by four other daughters of Loretto, left the Mother House at Rathfriland on the 6th August, 1847, to found a branch of the order in Canada. On their arrival in Toronto they were prostrated with the shocking intelligence that their friend and benefactor, Bishop Power, had just died, martyr to his zeal, of fever, caught while attending the emigrant fever sheds. Their superiors, Mother Mary Ignatia Hutchinson, was in utter desolation in a strange city, with no one interested in their welfare, no sure hand to guide, no father to consult. They rented a private house on Duke street and opened an academy, but had very little success the first year, only six pupils. As the Diocesan See remained vacant until 1850 the Ladies of Loretto had to depend upon their slender resources and their own wits, with never-failing confidence in God, in order to eke out a bare subsistence. Mother Mary Ignatia Hutchinson succumbed to the mental agony induced by her many disappointments and her anxiety for the Sisters confided to her care. She died the second year after their arrival, and Sister Teresa Dease was chosen to succeed her. Bishop de Charbonnel's consecration and arrival in Toronto was the dawn of brighter prospects and happier days for Loretto. The academy was moved to a house at foot of Bay street, now occupied as official residence of the Provincial Government. From these modest beginnings the Loretto order has, under the safe, energetic, and prudent guidance of the late Mother Teresa Dease, reached, step by step, to the grand proportions it now assumes in the Province of Ontario. The six pupils on Duke street have since that time vastly multiplied, till now they reach the number of one thousand one hundred and seventy, while one thousand six hundred and sixty-five is the number of those learning in the parochial schools under Loretto's training. When Mother Mary Ignatia Hutchinson died in 1850 there were four nuns left to deplore her sad loss, and were they not animated by superhuman faith and more than hopeful trust, they would have turned their steps homeward or have sought protection from some American Bishop. But God's will had directed them to Canada, and here they resolved to do His work or die in the attempt. The new Mother Teresa infused new courage to their falling spirits and Bishop de Charbonnel's promised assistance gave them new hope. They persevered, and were blessed in every undertaking. They now have two grand convents in Toronto, Loretto Abbey on Wellington Place, with its one hundred and forty young lady boarders, and the academy on Bond street. They possess also convents in Hamilton, Lindsay, Belleville, Stratford, Guelph, and, perhaps the most picturesque and flourishing of all,

the beautiful convent built over the rapids and roar of Niagara Falls. A few years ago, at the solicitation of Rev. Father Burke, now Bishop of Oshesney, they established an academy and boarding school at Joliet, Illinois. U. S. Reverend Mother Teresa belonged to one of the most illustrious families in the centre of Ireland. She could claim relationship with the Nugents, Deases and O'Reillys of Cavan, Longford and Westmeath, and being descended in the maternal line from the fourteenth Baron Christopher De Vere, she was a near kinswoman of the late Count Nagent of Austria. It was impossible to sit for awhile in the presence of Mother Teresa and hold converse with her without acknowledging her gentleness of blood, her dignity of character, and her charming modest demeanor that won for her so many hearts. There never existed, we do believe, in any convent a superior more loved and fairly worshipped by nuns and pupils than Mother Teresa Dease. What a sweet, lovely Mother! What invariably heard from those who had just left her company. Little girls were known to break rule, or do some little mischief, in order to enjoy the pleasure of being taken to Mother Teresa's room, and there chided by her. As the impress of her manner and virtues is deeply stamped on the soul of almost every nun taught and disciplined by her, it may not be difficult to find an efficient and accomplished superior among those who are left to mourn her loss, but to replace her for a long time must be an utter impossibility.

DIOCESE OF KINGSTON.

LAYING OF THE CORNER-STONE OF THE GREAT NEW CHURCH—THE REMOVED REMAINS OF THE LORD BISHOP OF KINGSTON.

Kingston Freeman, July 5. On Sunday last the Bishop of Kingston addressed the congregation of St. Mary's on the subject of his removed remains to his native diocese in Ireland. His Lordship said he spoke to them today with a troubled mind because he was disturbed and the diocese was disturbed by the rumors respecting his translation to the See of Waterford and Lismore, Ireland. But he implored the prayers of priests and people that God would arrange matters so that his removal would not take place.

Having described the method of procedure in election of Bishops in Ireland by the voting of the parish priests and canons who meet one month after the decease of the Bishop, His Lordship then referred to the meeting and voting of the clergy of his native diocese which took place on the previous Monday. During the preceding week a number of cables had been received by the Bishop requesting him to permit his nomination. Dr. Cleary at once replied: "My translation is impossible; don't throw away your votes." The answer was: "It is impossible; there is no chance, we will vote on the chance." Again His Lordship replied in reply to this: "Honestly speaking it is impossible; don't spoil your votes." Nevertheless the priests at home gave more than half the total votes for Dr. Cleary, thus placing him at the head of the list by a large majority. The Bishop explained the terms digna (worthy), dignior (more worthy) and dignissimus (most worthy) had no importance or existence except in the newspapers. Of the three names sent to the Holy See, the Pope names any one, or he may reject all. This is the right of the Supreme Head of the Catholic Church, which he would not surrender. The Bishop dwelt particularly upon this special manifestation of esteem and confidence vouchsafed him by the priests and confidant whom thirty years of his life in the ministry had been spent. Many of the priests in Waterford diocese had been his own pupils in St. John's College, and he had shared in the formation and education of their minds in all that pertains to the priestly office. How naturally pleasing to him to be so lovingly remembered by them, and according to nature his desire should be to go back to them.

But on the other hand there were the bonds of the spirit founded upon faith, and thank God, these were strong within him. However, this vote of Monday last is not conclusive. It has to be submitted to the Bishops of the Province, who will meet as soon as convenient, and if they sustain the nomination of the priests of the diocese by their recommendation, then the rule is almost invariable that the choice is confirmed by the Holy See. Thus the case stands. The Bishop wished it to be most distinctly understood that he appreciated exceedingly this brotherly affection and high regard of the priesthood of his native diocese. "No fuller testimony of their esteem and confidence could be given, and I do not undervalue it," the Bishop said. On the other hand, the Bishop, having been called to the See of Kingston by the voice of the Supreme Pontiff, a complete stranger to its people and its priesthood, yet has, with the Divine guidance, been so singularly blessed with success in all the works he has undertaken for the advancement of religion, by reason of active and zealous co-operation of priests and people, that to leave such a people, generous and faithful, to withdraw from the head of such a priesthood, so devoted and obedient, would be a trial indeed. "Certainly," the Bishop said, "I will not leave Kingston willingly." "I will leave against my will; I will expostulate respectfully, but most earnestly against my translation; I declare it to be my most assured conviction that Rome will listen to my remonstrance; and I am hopeful of establishing myself in Kingston till my death."

not to attend to newspaper reports of Episcopal affairs. These rumors are most common in the meetings of the meetings of Bishops and their deliberations, especially in the grave matter of the election of Bishops, are always confidential, and the press can know nothing of them until the issue is made public. There is no credit to be given to reports of majorities and minorities having place in these meetings. The Bishop declared that in all such Episcopal meetings in this Province, of which he has had experience, the greatest harmony and unanimity always prevailed, no division having ever taken place. Whosoever was placed first on the list of persons recommended to the Holy See, has likewise the second, and the third. Furthermore, the name which the Bishops of the Toronto Province recommended in the first place has been in every instance accepted by the Holy See, and the Bishops' selection confirmed.

After the Bishops of the Province held their meeting and vote, I shall receive notification from Rome, and then I shall submit my statement, which I expect will be effectual. I hope and trust I have conveyed what my feelings are, what my fears are, what my hopes are. I have made known my whole mind as it is known to Almighty God. In His hands I leave myself, and beg your prayers and your children's prayers that I may remain to live and die amongst my people of Kingston, whom I love and cherish until death shall sever the bonds of faith which have bound us together.

Laying of the Corner Stone of the Tower.

On Monday evening at 7 o'clock the ceremony of blessing the first stone of the new facade of the Cathedral commenced with the singing of the "Ave Maria Stella," which was sung by the clergy and choir alternately as the procession of priests left the church and proceeded out of the church to the new foundations. The Bishop was assisted by Mgr. Farrelly, V. G., Belleville, as assistant priest, Very Rev. A. Macdonnell, V. G., Alexandria, with Very Rev. Dean Gauthier as deacon of honor.

The priests of the diocese with a few exceptions were present and the scene on the platform erected for the occasion was one to be remembered. After the blessing and placing of the stone, the priests and Bishop returned to the church in the same processional order led by the cross bearer, Rev. John Mc Arthur, Prescott, and chanting the *Sicut Regina*. When all had arrived at the foot of the main altar the great hymn of commendation, the *Te Deum*, was intoned by the Bishop and sung by the clergy and choir. At the conclusion of the hymn the Bishop ascended the pulpit and said a brief word of fervent congratulation, concluding with an exhortation to the people to pray earnestly that God might bless the work which had just commenced, and carry it out to full completion. The following is the Latin inscription placed in the stone: Kalendis Julii, anno reparatae salutis munitissimo octingentesimo octogesimo nono.

Leone Papa decimo tertio, Beati Petri Principis Apostolorum in sede Romanae successoris, repositum publicum in univere orbis feliciter regente: Victoria Magnae Britanniae et Hiberniae Reginae Imperii sui amplissimi pacifice tenente: Praeclarae Barone Stanleio de Prestonis Serenissimo Reginae nostrae in hac regione Canadianae vice gerente: In Gubernio Praedictarum Canadae Provinciae Honorandae admodum equite Dom. Janne Alexandro Macdonald, Provinciae vero Ontariensis clarissimo viro Oliviero Mowat, primarii muneris ministri fungente:

Illegitimo propterea urbano: Templum magnificentissimum Ugo Teo, sub Invocatione Beatae Virginalis Mariae sine labe conceptae in acropoli Kingstontensi quinquaginta supra quadraginta ante annos a Revmto Antistite Dom Paulino Phelan aedificatum et chrismatis unctio consecratum, atque a Revmis Antistite Edwardo Joanne Horan ac Janne O'Brien congrua dilectione superaedificatum, huiusmodi reparatione et sacramentum, Revmis Academiae Canadianae societate peritissimo subministrata, et officio a Dom. D. Jacobo Vincentio Cleary S. T. D., Episcopus Regiopolitanae ordinis successione sextus, et decessorum suorum opus, quantum supererat, abolvere, centum supererant a posthabitis Redemptoris Humanae historiae vitro fenestrali depictum enucleate elegantior serie exhibentibus haecque demum vastae molis turri aique late et alte expansae, gregis suis usque pecunias AMPLIAVIT, ORNAVIT

ichonographia a Dom. Josepho Connelly, Revmis Academiae Canadianae societate peritissimo subministrata, et officio a Dom. D. Jacobo Vincentio Cleary S. T. D., Episcopus Regiopolitanae ordinis successione sextus, et decessorum suorum opus, quantum supererat, abolvere, centum supererant a posthabitis Redemptoris Humanae historiae vitro fenestrali depictum enucleate elegantior serie exhibentibus haecque demum vastae molis turri aique late et alte expansae, gregis suis usque pecunias AMPLIAVIT, ORNAVIT

On the first day of July in the year of Grace, One Thousand Eight Hundred and Eighty-Nine. Pope Leo XIII, successor of Blessed Peter, Prince of the Apostles, in the See of Rome, happily ruling the Christian Commonwealth throughout the whole world: Victoria, Queen of Great Britain and Ireland, holding the sceptre of her most ample dominion in peace.

His Excellency, the Lord Stanley of Preston, being representative of our Most Gracious Queen, in this Canadian land: The Right Honorable Knight, Sir John Alexander McDonald, in the Government of the Confederate Provinces of Canada, and the Most Illustrious Oliver Mowat, in that of the Province of Ontario, filling the office of Prime Minister: James Duncan Thompson being divine Chief Magistrate of the City of Kingston, and the Most Reverend James Vincent Cleary, Doctor of Sacred Theology, Sixth Bishop of Kingston, in order to complete the work of his predecessors on this magnificent temple (built on the acropolis of Kingston, and with Christal Unction consecrated to the living God, One in Trinity, under the invocation of the Blessed Virgin Mary, conceived without sin, by the Most Reverend Prelate, Patrick Phelan, forty five years ago, and furnished suitably and fitted in its interior arrangement for the most sacred uses of the Catholic, Apostolic, and Roman religion, by the Most Reverend Prelate, Edward John Horan and John O'Brien)—recently set in its windows, one hundred pictures in stained glass accurately and elegantly representing the history of St. Paul's Redemption, finally enlarged and beautified by the addition of this great massive tower with wings expanded wide and high the design having been supplied by Mr. Joseph Connelly, learned Fellow of the Royal Canadian Academy, the workmanship duly executed by Mr. Geo. Newlands, of Kingston, builder, and the expense defrayed by the Bishop's flock and himself.

In supremum Sanctissimae Trinitatis cultum ac Deiparae Virginalis labe nectae majorem gloriam Revmis Dom. Jacobus Vinc. Cleary, S. T. D., Episc. Regiopolit. lapidem hunc, univere orbis adhaerente doctissimo clero, benedixit et posuit: Kal. Jul. an. MDCCCXIX.

THE INSCRIPTION ON THE FOUNDATION STONE.

For the sovereign worship of the Most Holy Trinity and the greater glory of the Immaculate Virgin Mother of God the Most Rev. James Vincent Cleary, S. T. D., Bishop of Kingston, attended by all the clergy of the Diocese, blessed and laid this stone on the Kalends of July, in the year 1889.

DIOCESE OF LONDON.

On Thursday last His Lordship the Bishop of London confirmed nineteen candidates in the mission of Forest. This mission is attended from Parkhill, Rev. Father McEneaney here also had the candidates for confirmation very carefully prepared. At the conclusion of the Bishop's sermon he exhorted the people to begin soon the work of building a new church.

THE RIGHT REV. DR. CLEARY.

By cablegram from Dublin, as reported in the daily press of the 25th Inst., we learn that our beloved Bishop, Dr. Cleary, has been nominated dignissimus by the rev. clergy of the diocese of Waterford to succeed the late lamented Dr. Power in that important See. It had definitely known whether His Lordship will accept or not the proffered dignity, but of this we are certain should be do so it will be only after a hard and painful struggle and in opposition to his oft expressed desire and intention. Since Dr. Cleary assumed charge of this diocese in 1880 to the present time, his priests and people have daily learned to appreciate him more and more for his sterling worth as a true Catholic Bishop, and for his exalted merit as a profound scholar and perfect gentleman. We have reason to know that the love and reverence of his priests and people are duly reciprocated by Dr. Cleary, and that it would be to him a cause of most poignant grief to sever the loving ties which bind him and them together. We have reason, however, to feel proud in the fact that the rev. clergy of the diocese of Waterford, who know him so intimately, should so carry us his possession as to unanimously request his transfer thither. We may then extend their call to him across the ocean, for in no other diocese, save Kingston alone, could they had the peer of Dr. Cleary as a true Bishop and a profound scholar. We love him and are proud of him, and we know being the case we tell our brothers in Waterford if they are successful in their wish it will be in direct opposition to the unanimous wish of both the rev. clergy and the entire people of the diocese of Kingston.

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Catholic Record.

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THE FRENCH SCHOOLS IN SIMCOE.

The Mail's representative, farcically styled a Commissioner, paid a visit of inspection to the French schools in the county of Simcoe.

The Mail's correspondent found the public school in Penetanguishene in very satisfactory condition, and notwithstanding the great preponderance of French children, the teaching is almost exclusively in English.

The Mail's correspondent in Simcoe seems to have dealt more fairly than his colleague to whom was assigned the task of making a report on the schools of Prescott and Russell.

late very fairly from French into English, and from English into French quite as well as at the average high schools.

In reference to the town of Penetanguishene, Mr. Morgan says: "Six years ago the greater part of the teaching was in French. There was some English, of course, but not much."

On the whole, it seems to us that the very natural desire which French settlers in Ontario have to give their children a knowledge of English, will operate more powerfully in inducing them to have it taught, than will any such oppressive measures as are proposed by those who are advocating the total and immediate abolition of French teaching.

We pointed out some time ago that if harsh measures are adopted in order to prevent the instruction of the children in their religion, the people of these and other sections similarly placed have the remedy within reach.

This is not the place to show at length what the Catholic schools are generally efficient, but we will here remark that the Government Inspectors give very favorable reports of the status of the Catholic schools, both as regards the proficiency of the children, and the efficiency of the teachers.

THE CROSS.

A Church warden at Ballyshannon objected strongly at a vestry meeting against the retention of a cross which had been erected in the burial ground over the grave of the late District Inspector Martin.

"The cross is an emblem of idolatry. I was not aware that the cross is an emblem of the Christian faith—I know it was of paganism."

Mr. Lipsett, like many others who are proud of being ultra-Protestant in their views, exposes his gross ignorance of Christian history by making such a statement.

"The cross is now the object of the Christian's hope and glory—the great theme of evangelical preaching. . . . It is often used figuratively for the atoning work of our Lord—His obedience unto death."

Professor Edie says, however, that it is an "empty superstition to mark either persons or things with the sign of the cross," though he acknowledges that this was practiced from a very early period.

So early was the practice that the first Christian whose writings in Latin have reached the present day said: "At all our actions, when we enter or leave our houses, when we put on our clothes, or go to the bath, to table, or to bed, when we sit down or take a light, we make the sign of the cross on our forehead."

It is difficult to say whether liberty or cowardice is the most prominent feature of this deliverance.

It must be borne in mind that Inspector Martin, the deceased, whose interment the trouble arose, was a Protestant, and that his widow, who placed the cross over his grave, is a Protestant also.

PROSELYTISING IN QUEBEC.

The Globe's call for \$12,000 for the purpose of uprooting the Catholic faith in the Province of Quebec and of substituting Calvinistic errors, will no doubt be met with generous donations from the simple-minded among the fanatics who believe the poor French Canadians to be sunk in hopeless superstition and unbelief.

Grace, "Mr. Dubois, the cure, will give you more information on the subject."

So it is principally young tramps who are accommodated during the cold season with cheap food and lodgings, and who are set down as converts from the Catholic faith.

We have heard also from Rev. Mr. Dubois, parish priest of Pointe-Aux-Trembles, who says: "It is true, and I say it with regret, that most of the young people who frequent these schools are recruited from among our French Canadian population."

"The general assembly of the Northern Presbyterian Church has been in session, and an important question has been discussed, no less than a radical revision of the Westminster Confession of Faith."

By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained unto everlasting death.

These angels and men thus predestinated and foreordained are particularly and unchangeably designed: and their number is so certain and definite that it cannot be either increased or diminished."

A RITUALISTIC SENSATION.

A sermon delivered by the Rev. F. L. Stephenson, of Brockville, at Kingston, before the Synod of the Church of England Diocese of Ontario, and in presence of Bishop Lewis, has created quite a sensation in circles of that Church, and among the L.W. Church people great alarm.

The success of the Church is based on unquestioned obedience to constituted authority, viz. Bishops and Ecumenical Councils; but authority was abused by human selfishness and ambition, and in consequence the Church was partitioned, and individual interpretation begot dissension and a multitude of new sects, and caused more injury to true religion than even the corruption of the old Church."

He explained very truly that ceremonies of religion constitute really a "system of teaching by object lessons. Thinking people are beginning to understand that teaching by sermon can only be partial. A sermon that may edify and instruct one class, utterly fails to reach another."

The preacher then "pitched into" Parliament most unmercifully, and abused both parties with remarkable impartiality for whatever fairness has ever been shown towards the encouragement of Catholic religious education, and he did not omit reproving those Protestants who had supported Mr. Mercer's Jesuit Estates

Act, and the 188 who voted against its disallowance in the House of Commons. In this, it seems to us, the rev. gentleman showed a goodly amount of indiscretion and inconsistency, and an equal lack of Christian zeal; for, he acknowledges, Catholics are better instructed in religion, and are more devoted towards God than Protestants can be.

On his statement, that the division of Protestantism into sects, which he deprecates as an evil result of Parliamtental rejection of constituted Church authority, we may remark that Ritualism is more deserving of reprobation on this score even than Parliamtental Ritualism or Anglicanism, of which Ritualism is a part, was the first to show the example of disobedience to the constituted Church authority, but Parliamtentalism only rejected the spurious Church authority which Anglicanism constituted, on human appointment, after abolishing the divinely-appointed authority of the Catholic Church.

DOCTRINAL REVISION.

The general assembly of the Northern Presbyterian Church has been in session, and an important question has been discussed, no less than a radical revision of the Westminster Confession of Faith.

Neither are any other redeemed by Christ effectually called, justified, adopted, sanctified, and saved, but the elect only.

The rest of mankind God was pleased according to the inscrutable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, to the glory of His Sovereign power over His creatures, to pass by and to ordain them to dishonor and wrath for their sin to the praise of His glorious justice."

Fifteen Presbyteries sent in "overtures" asking that a revision of the Confession of Faith should be ordered by the Assembly, thirteen of whom specified that the chapter which contains the above passages should, especially, be subjected to revision.

The Assembly took such action as it is thought will put off the question for many years longer. The total number of presbyteries belonging to the Church is two hundred and ten, and it was not considered that the request of fifteen of these should be at once acted upon, though it is well known that many others would have sent in similar overtures, only for the fact that it was generally believed that some action in the direction of revision would have been taken by the Assembly.

It is certain that there is a very widespread desire throughout the Church that the stern doctrines of Calvinism be modified, and in England such a modification has already taken place. Moreover, it is expected that in Scotland a similar course will be followed very soon, as the matter is now being very earnestly and bitterly discussed there.

1. Do you desire a revision of the Confession of Faith?

The ones is thus thrown upon the Presbyteries to state what changes they desire, and as a considerable time must elapse before the questions can be answered, and as Presbyteries will be extremely cautious before committing themselves to specific doctrinal changes, it may reasonably be supposed that the Assembly will not be required to take positive action for some years to come.

IRISH CATHOLIC BIGOTS.

Mr. Joseph Chamberlain maintained lately in an after dinner speech that the chief reason why Ireland should not be allowed to make her own laws is that the Irish Catholics are so intensely bigoted that there would be no living for any Protestant in that country under Home Rule.

Mr. Joseph Chamberlain would not raise such an objection as "Irish Catholic bigotry" to the question of Home Rule, if he were not a bigot in his heart, and if he did not measure others by his own elph and yard. Because Protestants, when in the majority, are intolerant, therefore Catholics would also adopt a bigoted course were they in the ascendancy.

It is an established fact that where Catholics are in the majority no religious feuds exist and no man of merit is debarred from the position to which his talents and his civic virtue entitle him.

It is an established fact that where Catholics are in the majority no religious feuds exist and no man of merit is debarred from the position to which his talents and his civic virtue entitle him.

Our late advices bring the intelligence that a Protestant gentleman, Mr. Winstanley, has been chosen as Mayor by the Catholic city council of Dublin, Ireland.

part of the Catholics was on some occasions taken advantage of to the prejudice of the Catholics, and the latter were so disgusted that they dropped the time-honored custom in order to teach the bigots a lesson which they richly deserved.

Now that the Catholic power is felt and things have righted themselves, the Catholics are willing to give another trial to the Protestant element, and have elected Mr. Winstanley to be Lord Mayor of Dublin for the year 1890.

A PROTEST AGAINST BIGOTRY.

The following article from the Empire is interesting as showing that there is both in Ontario and the other Provinces of the Dominion, a large body of Protestants who will take no part in the anti-Catholic crusade to which the people of Ontario are being goaded by the Mail and the press.

"That there is grave danger to national peace and prosperity in latter religious agitation is clearly seen in some quarters. This is true of those portions of the country which have not spontaneously evinced opposition to the Jesuit legislation of a political nature."

"We do not want religious controversies out here. People in the East live on these and politics. Keep them east of the Rockies! Catholics and Protestants, men of all races and creeds, who are building up the Western Province, are living in peace and harmony, and will continue to do so, unless, unfortunately, the firebrand is introduced into their midst."

They cannot be expected to take any stock in an agitation being fomented by a renegade newspaper avowedly hostile to Canada and indulging in jaundiced views of the future as a commercial speculation at so much per line.

ON Corpus Christi, Father Starr, of Baltimore, adorned the ostensorium in which the Most Blessed Sacrament was exposed, with precious diamonds lent for that purpose by his parishioners.

part of the Catholics was on some occasions taken advantage of to the prejudice of the Catholics, and the latter were so disgusted that they dropped the time-honored custom in order to teach the bigots a lesson which they richly deserved. Now that the Catholic power is felt and things have righted themselves, the Catholics are willing to give another trial to the Protestant element, and have elected Mr. Winstanley to be Lord Mayor of Dublin for the year 1890. It is thus that Catholics in Ireland persecute their Protestant fellow citizens. Not only is a Protestant eligible as Mayor but some of the most lucrative offices in the city government are in the hands of Protestant gentlemen. The same rule prevails in Limerick, Cork and other towns and cities, where Protestants have been elected from time immemorial to fill positions of honor and emolument without any thought of ostracism on account of the peculiar creed or denomination to which they belong. But how is it in Belfast, Enniskillen or other towns where the majority is Protestant? Ah, here all is different. In Belfast, as a New York paper, the Irish World, says: "The city council of Belfast would as soon think of electing or appointing a leper to any post under its control as of giving it to a Catholic." The same may be said of most cities and towns in Ontario where Protestantism is in the ascendancy. And yet these people are forever harping on Catholic intolerance and "equal rights for all." They have "equality" on their lips but in their hearts that virtue is far away from them. Mr. Joseph Chamberlain would not raise such an objection as "Irish Catholic bigotry" to the question of Home Rule, if he were not a bigot in his heart, and if he did not measure others by his own elch and yard. Because Protestants, when in the majority, are intolerant, therefore Catholics would also adopt a bigoted course were they in the ascendant. Such is the reasoning of the purblind Joe Chamberlain and of the other fanatics, both here and in England, who seem incapable of rising to a sentiment of fair play or a principle of honor.

A PROTEST AGAINST BIGOTRY.

The following article from the Empire is interesting as showing that there is both in Ontario and the other Provinces of the Dominion, a large body of Protestants who will take no part in the anti Catholic crusade to which the people of Ontario are being goaded by the Mail and the persons. The Vancouver World tells of no uncertain sound that in the Province of the far west the fanatics will receive no favor. Yet a person from that quarter had the impudence to present himself at the Protestant Ascendancy Convention as representing British Columbia. "That there is grave danger to national peace and prosperity in bitter religious agitation is clearly seen in some quarters. This is true of those portions of the country which have not spontaneously evinced opposition to the Jesuit legislation of a political knife. In other sections doubtless many sincere men have felt themselves bound to protest, and they have done so in the most manly and noble manner. As ever attempted to stir up strife for political ends. In some provinces outside of Ontario no intense feeling has been awakened, for the people generally seem to have felt that while they deeply regretted the passage of such obnoxious measures as Mr. Mackenzie's Jesuit bills, these Acts were within the competence of the province concerned, and it was no business of outside communities to interfere. Coupled with this opinion there would be a natural apprehension that permanent injury might be inflicted on the substantial interests of the country. "In British Columbia just such a state of opinion appears to exist, if we may take the views of the Vancouver World, an enlightened and influential journal in that province, as expressing the general sentiments of the people. Referring to the anti Jesuit agitation, that paper says: "We do not want religious controversies out here. People in the East live on these and politics. Keep them east of the Rockies! Catholics and Protestants, men of all races and creeds, who are building up the Western Province, are living in peace and harmony, and will continue to do so, unless, unfortunately, the fire-brand is introduced into their midst. We opine that such a movement, freighted with such serious consequences to the public weal, would obtain but little support in British Columbia. The matter is not one which affects us, and there is no necessity for its introduction here. "That is undoubtedly the animating sentiment with the vigorous manhood that is laboring by brain and muscle in new settlements to develop national resources and build up national prosperity. They cannot be expected to take any stock in an agitation being fomented by a renegade newspaper avowedly hostile to Canada and indulging in juddical views of the future as a commercial speculation at so much per line. The British Columbians are sensible in their resolve. To introduce into a community so untroubled a controversy that may kindle strife ought not to be encouraged for a moment, and will never be thought of by those who have the best interests of our land at heart."

ON Corpus Christi, Father Starr, of Baltimore, adorned the osterorium in which the Most Blessed Sacrament was exposed, with precious diamonds lent for that purpose by his parishioners. The brilliancy of the jewels served to remind the devout adorers of the glory which surrounds our Blessed Saviour

sitting at the right hand of God the Father. It was a most happy thought.

DOMINION DAY AND ITS LESSONS.

Dominion Day was celebrated in Toronto in a style rivalling any demonstration which has taken place hitherto in the city. King street, with its display of bunting, evergreens, flowers and other decorations wore its very brightest look, the flags representing almost every description of military and civic organization and every British Commonwealth imaginable, and tens of thousands of persons gathered from all parts of Ontario, and many from the sister Provinces, to witness the display.

The decorations worn by the people were most multifarious, and it seemed that no one was without some symbol of Canadian nationality, the maple leaf predominating.

At the close of the North-West rebellion, on the return of the regiments which took part in the victorious campaign, the display was ahead of this celebration of Canada's last natal day, but with this exception the latter has been unexcelled in the history of the city.

It was fitting that all should unite in the patriotic celebration of the anniversary of the day which created a Canadian nationality, which now includes a population of nearly six million souls, and will continue to flourish till it will become a grand Confederation, which it must certainly be, unless it be broken up by that fanaticism which would aim at reducing to a condition of serfdom one of our fair Provinces. Such an attempt cannot succeed, though it may have one result, that of dividing the country into two hostile camps to such an extent that it will be necessary for our more powerful neighbors to intervene to save us from ourselves, and from the fate of the Kentucky cats.

Hitherto, in spite of many adverse circumstances, Canada has been prosperous because the majority of the people had the good sense to recognize that the differences of origin and religion among the people of the Confederation should be endured with mutual good will, and that, independently of these numerous differences, all should labor for the common weal. The cry has been raised of French and Catholic aggression. It is not likely that a French or a Catholic minority would desire, much less be guilty of, aggression, conscious as they are of the jealousy with which the Protestant, or the British majority, are known to regard every movement of the minority; and in fact there has been no such aggression. As to the Catholic minority in Ontario, it is well known that in no respect have even equal rights been granted to it up to the present time. The Provincial and Dominion Governments do appoint some Catholics to certain offices, usually minor ones, but the number of Catholics so appointed has always been far below the proportion they would be entitled to according to population, and in the salaries which are paid to Catholic officials the disproportion is still greater. In Parliament, and in the Legislature, the number of Catholic representatives has always been very small, and when there were any they usually represented constituencies which were chiefly Catholic, or at least largely Catholic to the detriment of Catholics' occasional representation could not be ignored.

In the Province of Quebec the state of affairs is completely reversed. The Protestant minority is given a representation far beyond what their ratio to the entire population would entitle them to, and it frequently occurs that Protestants are elected for the most thoroughly Catholic constituencies.

In the matter of schools, the Protestants of Quebec have been treated with the greatest liberality, a dissentient school law having been long ago conceded to them which puts the Protestant schools of that Province on a footing far superior to that which has been obtained by the Catholics of Ontario after nearly half a century of contention. It is not true, then, that the Catholics of Canada have been aggressive.

Whenever these facts have been pointed out, ultra Protestant orators have answered constantly, in effect: "but so should be the case—we Protestants are dominant here. The Catholics are only tolerated, and the French are a vanquished race, and the victors belong the spoils. Therefore we have no reason to thank Catholics or French for any generosity they may have exhibited." Do not these orators see that by this mode of reasoning, they abandon the charge that the Catholics of Canada are aggressive? Do they not perceive that they acknowledge their own aggressiveness, and thus give up the only plea they have on which to excuse their violence against their Catholic fellow-citizens? And what becomes of the empty vaporing of all that we have heard so much lately that the anti Jesuit agitators look for "equal rights for all subjects."

There is no doubt about it that in the whole agitation against the Jesuits and against the Catholic schools, the spirit which animates the agitators is one of dominancy, of Protestant ascendancy. The plea of demanding equal rights is a false plea put forward for the purpose of concealing their real design.

The question at issue in the discussion on the Jesuits' Estates' Act is: Shall the Catholic Province of Quebec have the same right to legislate for itself as the Protestant Provinces of the Dominion enjoy? The agitators wish to deprive it of that right; but we maintain that the only basis on which the Dominion can stand is the basis of equality for all creeds. We would be sorry to see our great Dominion broken up, but broken up it must be unless that equality be recognized. We Catholics of Ontario will suffer much injustice undoubtedly, if we be deprived of the protection afforded us by our union with the Catholic Province of Quebec; still, should the contingency occur, we would prefer to bear the consequences rather than to see Catholic Quebec submit to the oppression with which it is threatened. We believe that the good sense of the Canadian people will avert the threatening danger, but should it fall upon us, we will still claim equal rights though against great odds. One thing is clear, that if the fanatics bring about the dissolution of union, for the sake of oppressing the Catholic minority in Ontario, they will equally leave the Protestant minority at the mercy of the Catholic majority. The French Catholic majority, we know, would even in this case deal as generously as ever with the Protestants; still it would be none the less unpatriotic and ungenerous for the Protestants of this Province to abandon the latter.

One speaker, at all events, at the Toronto celebration recognized the true state of affairs, viz. C. J. George T. Denison. He spoke of the grand future which the Dominion has before it. He said:

"No country since the beginning of history ever set out on a career of national prosperity under such magnificent auspices. We have one-half of the American continent. We extend from ocean to ocean, while behind us we have the illimitable North. We have every advantage a nation could have, and one great advantage is having before us the example of the United States."

Then coming to the question of the agitation which is stirring Ontario he continued:

"Let us remember that, Gentlemen, there has lately been a great deal said about differences. A portion of our fellow Canadians—some in particular—do not like the French, our fellow Canadians, as I do. But you must remember they were born in our country—they are our people, and if we may have little differences with them in some things I hope we will never forget that they are Canadians; I hope the people of Canada will never forget the events of 1775 and the stand the people of the Province of Quebec then took; I hope you will never forget the events of 1812, when our national life came within an ace of being destroyed—when our fellow Canadians fought side by side at Chateaugay and when they took up arms in defence of our country and the rights of the Roman Catholic religion. (applause)—on behalf of the Protestant religion, and we are to day a free people. (loud cheers) Let us, for goodness sake, remember that we are Canadians. Let us remember we have alongside of us people who have been characterized by a spirit of loyalty to the British Crown, and let us keep shoulder to shoulder with them. (applause)—I hope that when the day of trial comes—I hope it will never come—we may be united. I hope the Almighty, in His providence, will make us one people and give us courage to stand shoulder to shoulder, slaking little differences, thinking only of Canada first, and always keeping the idea before us that we must at all hazards preserve our national life. (loud cheers) You may imagine what a pleasure it is for me to be here to day, seeing people of every religion and every party in politics together, all speaking only for Canada. (Applause)"

These sentiments do credit to the speaker, and, Protestant as he is, they show a spirit very different from that which was evinced at the bogus Equal Rights' Convention held recently in the same city.

We are pleased to notice that Mr. Denison was loudly applauded. This helps to give us confidence in the future of the country. We hope that this shows that the bigotry which was so vehemently applauded at the convention was not the expression of the opinion of Protestant Toronto and neighborhood in its more sober moments. We hope it proves that the Toronto delegation misrepresented Toronto, as others of the self constituted delegations certainly misrepresented the municipalities from which they hailed, but which did not and would not send them.

The procession of the various societies and the military was a magnificent display, the most pleasing feature of which was the part taken by the children of the schools.

In other parts of the Province the day was also honored with noble demonstrations of patriotism, though as might have been expected, not with the same amount of elect as characterized the celebration in the capital of the Province.

The fanatics of Boston are built out of the same hypocritical material as those of Ontario. As the fanatics here raise the cry of "Equal Rights" while they wish to control the home legislation of Quebec, and to deprive Catholics of the liberty of giving religious education to their children, so those of Boston are professing to take the city schools out of politics and sectarianism, while their real intention is to Protestantize the schools by means of anti-Catholic teaching and lying textbooks.

"SMASHING CONFEDERATION."

In the same article the Mail tells the people of Ontario to continue their attack upon the Jesuits. It assures them that "Jesuitism is not Roman Catholicism, nor is Roman Catholicism Jesuitism." Further: "Roman Catholicism is a religion to which we shall extend silent respect as long as its priests do not intrude upon the political field," but "Jesuitism is a political and social conspiracy."

It adds, however, that the Church proounds doctrines whose "consequences have not been spiritual error, but wholesale murder, subversion of free institutions, and civil war."

We have refuted these mendacious statements over and over again, and will not now tire our readers by entering upon a new refutation of a statement for which not a particle of proof is advanced. We will only say that if the party of fanaticism imagine that Catholics in general will abandon the Jesuit Order to their tender mercies, they will find themselves much mistaken.

The Jesuit Order is not the Church, but it is the offspring, the child of the Church. A mother is not her son; but she loves her child, so that she is ready to expose her own life to deliver it from danger, and in this same relation do the Catholics of Canada stand towards the Jesuit Order.

The Mail says it wishes to encourage waverers in the anti Jesuit crusade, by stating that Catholic powers in Europe have banished the Jesuits. A few weeks ago we showed the influences which resulted in the expulsion of the Jesuits. They were the machinations of infidels and immoral men in high position, who would not endure the reproach which the strict morality of Jesuit Fathers brought upon them. But no such influence has succeeded in lessening the respect, love and reverence with which the Catholics of Canada regard the Jesuits, and as, when one member of the body suffers, all the members suffer with it, the Catholics of our Dominion regard and will regard the cause of the Jesuits as their own.

We are glad to see that the Mail is forced to write editorials for the special benefit of waverers. This shows that there are waverers in plenty. It shows that our confidence is not misplaced, that there is not bigotry enough among the Protestants of Ontario to wage a successful war either against the Catholic Church or even against the maligned Jesuits. The Mail's delicious appeal to waverers is a sure omen of defeat to the cause of fanaticism. We congratulate the Dominion on this evidence that Confederation is not about to be "smashed."

THE GLOBE'S CALL FOR A STRAIT JACKET.

Last Wednesday's issue of the Globe had a quotation from our columns in which we stated that were the Jesuits or the Ultramontanes of Quebec to establish proselytizing schools or soup establishments in Ontario on the avowed object of subverting the Protestant faith, that a howl would be raised all over Canada and that in every probability such establishments would be assailed and destroyed by brute force. The Globe meets this assertion not by any arguments or proofs to the contrary but by saying that "for its manifold nonsense a strait jacket should be put on the Record." The impression the Globe would leave on its readers is that the Protestants of Ontario are so liberal and so lamb like that they would never resort to violence in the repression of what they choose to call Jesuit or Papal aggression, and that any man who suggests they would so act must be a madman. In fact, the Globe maintains that no one but a lunatic could hazard the opinion that a Catholic religious procession would be assailed with volleys of stones if it dared to appear on the public streets of Toronto; or that if an Archbishop, with his priests and school children, were to walk around in procession within the enclosure of his own grounds and premises, that the picket fences would be burst in by a howling mob, the fire bells rung and a panic created endangering the lives of hundreds. According to the innocent Globe, any man or journal that mentioned the possibility of such insane bigotry eventuating in so enlightened a city as Toronto, and towards the close of the nineteenth century, should be consigned for a term to the tender mercies of Dr. Backs in the Provincial Lunatic Asylum. It is surprising what interest the Globe has been exhibiting of late in the CATHOLIC RECORD, that now it must be singled out as the only paper in the Dominion for which a strait jacket is at all necessary. How is it the Globe has not long since suggested a strait jacket for the Toronto Mail, the sole origin and cause of the religious warfare and agitation now upheaving the social fabric. The Toronto World has been creating Bishops and Archbishops for the last twelve months; it surely is entitled, if not to the restraining influence of a tight jacket, at least to the cap and bells of a court jester. And what about Rev. Dr. Wild, and what about

Rev. Dr. Johnson, the rev. instigators of physical violence? Ought not these rev. firebrands be sent out to Orillia? And what about Bishop Curran, who said the Jesuits are a thousand degrees lower and worse than the Heathen Chinee, and Moderator McMillen, who said he would burst all connection between Church and State in the Province of Quebec? If the Globe is willing to show fair play and give every man his due a very large order should be sent by it to Mr. Hardy, the Provincial Secretary, for an unusual supply of restraining machines and tightening jackets. And would the Globe itself be willing to renounce all claims to a share in the distribution? Its tergiversation on the Jesuits' Estates Act, which is responsible for much of the "fanatical howling" it complains of, its advocacy of women's rights and women's suffrage, its prohibition craze, its call for \$12,000 in aid of Protestant aggression among the French Catholics, these and many other symptoms of mental aberration ought certainly to entitle the Globe to the comforting security of a strait jacket and a few months' treatment under Dr. Backs.

In further proof of our contention that while in the Province of Quebec scripture readers and avowed proselytizers are permitted without molestation to go about luring French Canadian boys and girls from the faith of their fathers, any attempt by Ultramontanes to do the same in Ontario would meet with violent opposition as Roman aggression, and be put down by brute force, the following extract is taken from the columns of last Saturday's Toronto Globe:

"Winnipeg, July 5.—Father Drummond, of St. Boniface, received rather a cruel reception on the occasion of his recent visit to Plum Creek to deliver his lecture on "The Jesuit Question." He found the doors of the hall locked on his arrival there. Afterwards a forcible entrance was made, but before the lecturer could proceed a number of opponents of the Jesuits entered without paying any fee and took possession of the place. Father Drummond, to avoid a disturbance, decided not to give his lecture, and left the hall, leaving his opponents in possession."

The Globe has drawn up a concise form of petition to the Governor General which is recommended for its comprehensiveness no less than for its brevity. It reads as follows:

We, the undersigned, . . . believing the Jesuits' Estates Act of the Legislature of Quebec to be prejudicial to the general interests of the country, respectfully request Your Excellency to disallow the same. —Signatures.

THE GLOBE'S STANDING PETITION.

The Globe's mental capacity must be growing weaker as the old paper advances in years. The Governor General is bound to tell the petitioners that they are a set of humbugs—that the Dominion Legislature has already by an overwhelming majority declared not only that it believes but that it knows that the Jesuits' Estates Act can do no harm whatever to any interests, either general or particular, of this great Dominion; on the contrary, that it will serve the interests of Christian education in the Province of Quebec among all classes and creeds, except perhaps among the soupers and scripture readers at Pointe-Aux-Trembles. His Excellency may say: If you, gentlemen, would insist upon getting back a portion at least of your stolen property you should not object to the Jesuits or any other Christian organization obtaining a small share of what belongs to them, especially when what they receive is not taken out of your pockets. The sale of lands belonging to Jesuit Fathers will realize \$2,000,000. Surely the Quebec Legislature may be allowed to devote less than a fourth to educational purposes even if the Jesuits do get a small share. With all due respect, therefore, gentlemen, I consider your petition unworthy of enlightened citizens of a free state, and beyond all doubt inconsistent with the first principles of Christianity, which facilitates the golden rule "of doing unto others as we would they should do unto us," and also of giving to every man what is his due, in at least as far as you are able, so that if you cannot give all you owe (\$2,000,000, for instance), give at least as much as you can, and if you have taken from the Church by force to obtain a clear and full acquittance, signed and approved by the Head of the Church and Father of the Faithful. As the Quebec Legislature has done all this, my opinion and my ruling is that the "Act," of which you so unreasonably and so foolishly complain, is but an act of tardy justice that has been sustained by the Dominion Government, every man on both sides of the House of Commons having voted for its continuance, except a baker's dozen whom the people are now beginning to designate as the "Dart's Thirteen."

If, after this rebuff, which is sure to come, the Globe persists in hounding on the "fanatical howlers" to still persist, and go as applicants to the "foot of the throne," it will be about time to make preparations for securing its columns within the tightening embrace of a strait jacket and consigning it to the limbo of perpetual silence, *et sempiternus horrore*.

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THE CATHOLIC RECORD.

JULY 13 1889.

THE CATHOLIC UNIVERSITY.

A LECTURE DELIVERED IN ACADEMIC HALL ON MARCH 28, 1889, BY REV. J. J. FILLATRE, D. D., O. M. I.

In the moral world, Philosophy likewise establishes unity. Thanks, indeed, to it, every faculty of man brought into fuller light will follow the lead of right reason, the will, on the one hand, will overcome passion, and, on the other, follow conscience, and thus without failure, repugnance or divergence, man will in a direct course tend towards the end indicated by Philosophy, the sovereign and absolute good.

The true idea of the beautiful will exercise no small influence on the artist—general—on literature in particular. A sound Philosophy will prevent their seeing in man a simple material organism, or a pure intelligence. Thus, also, will it remove itself from a revolting realism or an excessive idealism, and present to man the beautiful as God hath placed it in nature, from the very beginning, both sensible and intellectual, soul and body, matter and form.

Wherefore is it that Philosophy elevates truth above the physical, the good above the moral, and the beautiful above the ideal world. Its love of unity leads us still further. In analysing the true, the good and the beautiful, it will see that all these are really but one under different aspects, and in seeking the cause whence they emanate will soon discover truth, goodness and beauty by excellence, in God Himself. Then, taking the student by the hand, the University will point out to him written in characters of fire on each of the beings in the universe, he has investigated—"There is a God."

"One God, one Majesty!
There is not, but Three!
Unbounded, unextended Unity!
Unbounded, unextended Unity!
Unbounded, unextended Unity!
Unbounded, unextended Unity!

That the University presents this idea of God to earth and makes it forever bright above it as a ceaseless star, and causes reason to shine more brightly than ever, is, ladies and gentlemen, the thought that I am prepared to develop— that from this University we may have a full idea of the Catholic University.

Whatever may be or may seem to us to be, the altitudes which, in our vigorous bounds from one summit to another, we have already reached, a world altogether new unfolds itself to our vision. Between the new world and that we have just explored there is such a distance that reason in its boldest flights cannot traverse it, and it is so lofty that no human will has ever been able to ascend there. This world—you already take the word from my lips—is the supernatural world, to which faith and grace keep us. There God presents Himself to us, not alone as a Sovereign Master, but, above all, as a Father; and we know that He not only exists, moves and reigns, but also that He enjoys an ineffable life in a Trinity of persons; then, but also as our possessor, Him, through the merits of His Incarnate Word, Jesus Christ. It is not reason, but faith, that discovers us this world; but reason withdraws the veil with which human passion hides its vision, and once entered upon that vision, reason, rising on the wings of faith, explores it with avidity and assurance.

Science, known as Theology—a science so certain that it surpasses the most evident demonstrations, so useful that, without it, every other science is valueless for man; so agreeable that it fills the loftiest souls with enthusiasm; so grand and so noble that Philosophy—self-proud mistress of the world—has its admiration so profoundly and so simply, at one and the same time, that the greatest geniuses confess themselves unable to penetrate beyond its vestibule, while the youngest child may from its fountains drink long and refreshing draughts.

Without Theology there is no true science, for it is Theology that speaks truth to the last word in the order established by God Himself. Without Theology there is no University possible, for without it, there were lacking not only that universality of sciences implied by the very name of University, but even the very unity required by the nature of a University, which is to be a unity, who, ignorant of the grandeur and admirable logic of Christianity, believe in a science without faith, in a morality without religion, in an instruction without Theology.

Evident then it is that in the Catholic University, Theology must reign supreme and respected. Yes, ladies and gentlemen, soon we hope that Ottawa will have her school of Theology flourishing and numerously attended. There, the student, like Moses on Sinai or like the Apostles on Thabor, shall raise himself on the wings of faith and reason to the very summits of Aquin and Bossuet tasted of true science, and when he descends therefrom it will be to hold up to his fellow men these burning and brilliant lights that will enable them to see the Divine Truth. In our days of infidelity and negation, whose prevalence is so unfortunate for the peace and the depth of the world's knowledge, the theologian must buckle on the armor of the soldier. Hence, must this school extend to a prodigious degree its field of action. Faith is attacked in the name of reason; the student will then have recourse to philosophy; it is assailed in the name of natural sciences; these the student must master; it is attacked in the name of philology; to the study of linguistic science the student must devote himself; it is attacked in the name of history—the student must acquire amplest knowledge. Our school will step by step, follow modern error, in all its evolutions, pursue it from every side at the same time, and overcome it; emerging from each triumph like the Church her mother, more youthful and radiant than ever—ready to move on to new battles and greater victories.

LORETTO ACADEMY, GUELPH.

On Monday, 24th Inst., the closing exercises of this excellent institution took place. The city had escorted his Lordship Dr. Dowling, Bishop of Hamilton, and several leading gentlemen, including Mayor Gowdy, James Innes, M. P. D., Gault, M. P., P. O., to the hall. A number of distinguished visitors from a distance, several leading citizens of Guelph and a large audience witnessed the entertainment.

On His Lordship's arrival the pupils greeted him with a song of welcome, which was followed by an address from Loretto Academy, read by Miss Duffy, of Rochester, N. Y., and beautifully illuminated by one of the ladies.

ADDRESS
To the Right Rev. T. J. Dowling, Bishop of Hamilton:

MAY IT PLEASE YOUR LORDSHIP—Yet another chord we would add to the strains of joyous welcome that have greeted your arrival in our diocese, endeared to Your Lordship by so many happy recollections.

Yet, another tribute of fervent homage and filial affection we would lay at the feet of him whom God has chosen as the shepherd of our souls.

This is intended for us all, eventful day, looked forward to with bright anticipations. It shall long be treasured in memory, crowning, as it does, the labors of the scholastic year, by the honor of Your Lordship's first visit, and the presence of our esteemed Father.

And does not nature, radiant with the glory of June's lovely month, seem to re-echo our heartfelt greeting, while with the eye of faith, we behold beaming from the heart of the God Shepherd, the golden cord that binds our pastor's soul to ours? O! may that sacred bond be made firmer by the lapse of time—ever to be Your Lordship's consolation and a joy.

May that same Almighty hand, that has blessed your post labors with such abundant fruit, continue to shower upon you still more precious graces.

And when the cares and trials of your earthly pilgrimage are ended—when the faithful Shepherd meets His flock 'mid Heaven's unfolding splendor, may none add more lustre to your dazzling crown than

YOUR DEVOTED CHILDREN OF LORETTO. His Lordship presented the medals to Misses Morris, of New York, Duffy, O'Dea, Crookall and Riordan. Miss Morris graduated with high honor, and Miss Duffy received the medal for moral excellence, the highest honor that can be conferred; this young lady distinguished herself throughout the entire year. After the presentation of medals the following programme was performed:

Then came a march—"From Lohengrin"—on four pianos, harp and violoncello, by Misses Crookall, Duffy, O'Dea, Walsh, Walt, Reynolds, Walker and Cotter, which was given in good taste.

An instrumental solo was performed by Misses Byre, Crookall, O'Dea, Gay and Keough, which elicited warm plaudits from the audience.

Miss M. Anglin is deserving of great praise for the excellent manner in which she gave her two recitations. The first was entitled, "The Ball of Zozora," for which she had a little eloquentist was rapturously received. She came forward and bowed her acknowledgments. Her second was "The Begone Song." It was very creditably rendered and deservedly applauded.

A chorus, "The Farmer," by a number of little girls, was sweetly sung, and the children shouldered miniature sheaves of wheat and marched off the platform.

"Connedetta" was artistically performed by Misses Crookall, Duffy, O'Dea, Reynolds, Miller, Jackson, Miller and Sullivan, and gave great satisfaction.

Mrs. Bignell's solo was given in good taste and was all that could be desired. The instrumental trio by Misses Duffy, Campbell, Guy, Fister, A. Merilhan, A. Reinhard, Tracy, B. Coughlin and Saattack, was well rendered and received a fair share of applause.

Dankler's Ragtime Horgoise on the cello and piano, by Mr. and Mrs. Charles Crowe, was very performed, and was a fitting conclusion to the lengthy programme.

During the evening a beautiful operetta, "Fairy Bell," was performed to the delight of the large audience. Mrs. Bignell, as Queen Titania, sustained her part admirably. Miss McCormick, as Fairy Bell, well merited the applause she received. The sweetest and pathos of her voice were displayed especially in her pleading with Thistle-down; the latter, Miss Alice Walsh, of Chicago, also did well. Miss Addie Chilton, of Goderich, as Endora, deserves special mention; her rich contralto voice displayed power and sweetness.

The pupils at Loretto have been very studious during the past year, and have given great satisfaction to their teachers. Their paintings and fancy work demonstrate their devotion to the accomplishments imparted at the academy. Among the large collections of paintings displayed is a remarkably handsome screen and four pieces of work by Miss Sawyer, which are very fine. Miss Lizzie Johnston, took a good showing. Her painting of Nelson's Farewell is truly life like. Miss M. T. Guy has a number of nice paintings, the Indian Chief's Grave being a creditable piece of work. Miss M. Duffy has a bannerette of an exquisite design, the painting being done on boiling cloth, while the background is formed of silk. Little Miss Lamb, of Toronto, a first year pupil, displays a colored crayon, which would do honor to a pupil of much more experience. Miss H. O'Dea, of Detroit, shows some very nice black and colored crayons. Two little children who have shown considerable ability as artists are Miss Miller and Miss E. Green. They are making great progress. A water color picture by Miss Anne Keough is also worthy of note. In fancy work Miss Hoffman, Robinson, Brauer and O'Dono have some nice samples. In plain sewing Miss Crookall shows some very neat work.

Loretto Academy presents many and good advantages as an institution of learning. It is situated on the Catholic Hill, Guelph, surrounded by beautiful and well-shaded grounds. Guelph is one of the healthiest cities of the Dominion. The superiority of the training received is widely known and appreciated as evidenced by the large number of young ladies whose names appear on the roll of attendance from many distant parts of Canada and the United States. The school re-opens on the first Tuesday in September.

Honor Prizes.
Senior Division.
Crowned for good conduct in the boarding school, the Misses Hattie O'Day, Detroit; Madeleine Crookall, Hot Springs, Ark.; A. Jessamine, Buffalo; Annie Rahn, Sault Ste Marie; Maggie Riordan, Arthur; Alice Walsh, Chicago; Jennie McCarthy, Perry Harbor; Maggie Hewitt, Baltimore, Md.; Miriam Lamb, Toronto; Birella Miller, Barrie; Helen Jessamine, Chicago.

Gold medal for Christian doctrine, donated by Rev. J. Lennon, Galt, competed for by the Misses Mamie Duffy, Rochester, N. Y.; H. O'Day, Detroit; Madeleine Crookall, Hot Springs, Ark.; M. Riordan, Arthur; obtained by Mrs. Mamie Duffy.

Gold medal for English literature, donated by Rev. F. O'Rielly, Macdon, and competed for by the Misses M. Crookall, Hattie O'Dea, M. Duffy, M. Lamb, E. Walt and T. Cotter, obtained by Miss H. O'Dea.

Silver medal for theory of music, merited by the Misses H. O'Dea, M. McLaughlin, Windsor; M. Duffy, N. Walker, M. Crookall, obtained by Miss Crookall.

Gold medal for moral excellence, obtained by Miss Mamie Duffy.

Silver medal for plain sewing, merited by the Misses M. Crookall and T. Hoffman, obtained by Miss Crookall.

Silver medal for domestic economy, Miss O'Dea.

Prize for personal neatness, the Misses H. O'Dea, M. Duffy, M. Riordan, Birdie M. R. Lamb, M. E. Rahn, M. Crookall, M. McLaughlin, T. Cotter, T. Bains, V. Hazleton, A. Keough, E. Walt, T. Paelau, A. Jessamine, E. Campbell, T. Hoffman, M. Guy, B. Egan, M. Duran, obtained by Miss A. Jessamine.

Prize for lady-like deportment in boarding school, equally merited by the Misses H. O'Dea, M. Lamb, M. Duffy, T. Cotter, A. Jessamine, obtained by Miss M. Lamb.

Prize for amiability, the Misses H. O'Dea, M. Hewitt, H. Jessamine, M. Duffy, M. E. Rahn, A. Jessamine, obtained by H. Jessamine.

Gold coins for clarity in conversation, by vote of companions, the Misses M. Riordan, Alice Jessamine, M. Lamb, obtained by Maggie Riordan.

Prize for regular attendance in day school, Miss Grace Farrell, B. Robinson.

Gold medal awarded to Miss Garret Morris, Wilson, N. Y., for moral excellence; honorable distinction in English, German and painting.

Crowned for good conduct, the Misses Nettie Duffy, Rochester, N. Y.; Lillie Seaman, Guelph; A. Merilhan, E. Reinhart.

Prize for amiability, the Misses K. Parsons, Nettie Duffy, O. M. Riordan, C. Duran, obtained by Miss Kathleen Parsons.

Prize for regular attendance, Miss Anne Merilhan.

Prize List.
Senior Section, 6 English class, crown and prizes, Miss M. Crookall; 1st, H. O'Dea.

Div. 6th, English class, crown and prizes, Miss M. Duffy; 1st, Miss M. Lamb; 2nd, Miss T. Cotter; 3rd, the Misses E. Walt, A. Keough.

5th English class, crown and prizes, M. S. F. Rahn; 1st, Miss B. Robinson; 2nd, the Misses Alice Jessamine, M. Duran, M. E. Rahn, H. Jessamine, J. Phelan; 3rd, Miss McLaughlin, M. Hayden.

Div. 5th, English class, 1st, the Misses Guy and G. Farrell; 2nd, the Misses M. O'Donohue, M. Keough, T. Hoffman; 3rd, the Misses E. Campbell and A. Bains.

4th English class, 1st, the Misses N. Duffy, M. Hewitt; 2nd, the Misses M. Curry, B. Miller, B. Tracy; 3rd, the Misses F. Greene, F. Brauer, H. Hazleton, B. Egan, A. Walsh.

Junior section, 3rd English class, 1st, the Misses L. Sleeman, B. Foster, A. Merilhan; 2nd, the Misses J. Campbell, A. Whelan, R. Hanlon; 3rd, Miss E. Lockwood.

2nd English class, 1st prize, the Misses P. Parsons and B. Duffy; 2nd, Misses A. Walsh, G. Farrell; 3rd, Misses M. Crookall, M. Merilhan, M. Merilhan, M. Merilhan.

1st English class, 1st prize, the Misses J. Shattack, B. Coughlin; 2nd, the Misses E. Reinhart & C. Duran.

Prizes for being good little girls, the Misses G. Broum, R. Duran, May Keough, Constance Duffy, E. Day, G. H. Hoffman, H. Sleeman.

FRENCH.
5th French class, crown and prize, the Misses H. O'Dea, M. Crookall.

Prize for French conversation, Miss O'Dea.

4th French class, 1st prize, Miss E. Walt; 2nd, Mary Duffy.

3rd French class, 2nd prize, the Misses T. Cotter, M. Lamb, M. Crookall.

2nd French class, 2nd prize, the Misses A. Jessamine, H. Jessamine, M. Earle, Albany, N. Y.

1st French class, 1st prize, the Misses M. Guy, M. Hewitt; 2nd prize, the Misses B. Robinson, G. Farrell, M. Duran.

GERMAN.
Third prize, Miss Birella Miller, Berlin, Oct.

Serious section penmanship, 1st prize, the Misses M. Crookall, E. Walt, M. Riordan; 2nd, the Misses M. Earle, Albany; T. Phelan, F. Rahn; 3rd, the Misses G. Farrell, M. Hayden, B. Egan, M. Hewitt.

Junior section, 1st prize, the Misses N. Duffy, M. Curry; 2nd, the Misses B. Tracy, A. Merilhan, A. Parsons, H. Hoffman.

Instrumental music, senior division, 6th class, crown and prize, the Misses Crookall, Reynolds.

Fifth class, crown and prize, the Misses H. O'Dea, M. Duffy, E. Walt.

Fourth class, 1st prize, the Misses T. Cotter, M. McLaughlin, N. Walker, A. Walsh; 2nd, N. Jackson, B. Miller, B. Sanley, N. Anderson; 3rd, Miss A. Keough.

Third class, 1st prize, the Misses A. Guy, N. Duffy; 2nd, M. Hayden, E. Hower, S. Knlar, T. Fitzenger; 3rd, Miss Reynolds.

Junior section, 2nd class, 1st prize, the Misses E. Campbell, M. Lamb; 2nd, A. Merilhan, B. Tracy, T. Campbell, K. Gallaher; 3rd, H. Jessamine, A. Jessamine, M. O'Donohue.

First class, 1st prize, the Misses B. Robinson, F. Bains.

Preparatory class, 1st prize, the Misses Coughlin, E. Reinhart.

Improvement, A. Whelan, Brooklyn; Constance Duffy, Rochester, N. Y.

Violin, prize, Miss Florence Green, Brantford, Min.

SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES

Almost as Palatable as Milk.

So dissipated that the most delicate stomach can take it. Remarkable as a FLESH PRODUCER. Persons gain rapidly while taking it.

SCOTT'S EMULSION is acknowledged by Physicians to be the BEST and MOST EFFECTIVE of its class for the relief of CONSUMPTION, SCROFULA, GENERAL DEBILITY, WASTING DISEASES OF CHILDREN AND CHRONIC COUGHS. Sold by all Druggists. 50c and \$1.00.

FARM TO RENT OR FOR SALE. ONE HUNDRED AND SEVENTY acres, well improved, residence, barns, well watered, etc. Township of Bidolph; lot No. 10, north of the London Road. Catholic Church and school on same lot. Nearly all under grass; three cheese factories connected with it miles from London, on gravel road; 1 mile from Queen's market. Good roads, all roads, apply to Mrs. A. WELLS, St. Jerome's College, Berlin.

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J. BURNETT, AGENT, Taylor's Bank Richmond St.

CONCORDIA VINEYARDS, SANDWICH, ONT. ERNEST GIRARDOT & COMPANY. PURE NATIVE WINES.

Alter Wine a specialty. One Native Alto wine used and recommended by His Excellency Cardinal Taschereau. Specially recommended and used by His Excellency Archbishop Lynch and Bishop Walsh.

We also make the best Native Claret that the market affords.

The Messrs. Ernest Girardot & Co. are authorized being good practical Catholics we are satisfied their wine may be relied on and that the wine they sell for use in the Holy Sacrifice of the Mass is pure and unadulterated. Write for catalogue of these wines enclosed. It is also sent to the clergy of our diocese.

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CURE OF ALL NEUROUS DISEASES. J. G. WILSON, LEBURGTON, 232 Dundas Street.

KENDALL'S SPAVIN CURE.

The Most Successful Remedy ever discovered, as it is certain in its effects and does not blister. Read proof below.

Office of Charles A. Snyder, BREWER OF CLEVELAND DAY AND TROTTERS BREW HOUSES, LEWISWOOD, ILL., NOV. 21, 1888.

Dr. R. J. Kendall, Co. Dear Sirs: I have always purchased your Kendall's Spavin Cure by the half dozen bottles, I have used it in larger quantity. I think it is one of the best medicines on earth. I have used it in my stable for three years.

CHAR. A. SNYDER, BROOKLYN, N. Y., November 5, 1888.

Dr. R. J. Kendall, Co. Dear Sirs: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have cured two fine horses that had Spavin, ten of Ring Bumps, nine all round the hocks, several of the same kind, since I have used one of your bottles and followed the directions. I have never had a cure of any kind.

Yours truly, ANDREW TRENBLE, Horse Doctor.

Dr. R. J. Kendall, Co. Dear Sirs: I have used your Kendall's Spavin Cure for several months. It has cured my horse of Spavin, and I have cured many other horses. It is a most valuable medicine.

Yours truly, JAMES W. WALKER, Horse Doctor.

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AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS. IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

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Eyes Tested Free by A. S. MURRAY, Practical Optician, Graduate of the Optic School, New York. Defective sight, pain in head or eyes on viewing objects, a distance, or blurred vision in reading, relieved by using our Properly Adjusted Glasses. Every case guaranteed or money refunded. Call solicited.—A. S. MURRAY & CO., 100 Dundas street, London, Ont.

ST. JOSEPH'S ACADEMY, TORONTO.

The academic hall of St. Joseph's Academy presented a brilliant appearance at 3 p. m. on Tuesday, the 25th ult., when the parents and friends of the young lady pupils assembled to witness the thirty first annual distribution at this large and well-established educational institution. There were present on the occasion Very Rev. Fathers Rooney and Laurent, Administrators of the Diocese; Rev. Father Fayolle, Superior General of the Congregation of St. Basil; Rev. Father Castling, Superior of St. Michael's College; Rev. Fathers Vincent, O'Connell, Murray, Teefe, McCann, McBride, Hain, Shanahan, Harold; besides many prominent citizens of the United States and Canada.

The programme was varied and selected and afforded convincing evidence that the ladies in charge knew well how to provide whatever will serve for the delectation of their audience. The opening chorus from Oberthur, an inspiring Tyrolese air, was effectively rendered and elicited well-merited applause. Then followed the crowning of the grad.

Miss Margaret Dunn, a young lady of very striking appearance, who distinguished herself during the entertainment by the admirable manner in which she gave two recitations—Joan of Arc, in English, and Louis XVII. in French. Next came the infant review by the little ones of the kindergarten class. The grace and precision which accompanied every motion of this exceedingly pretty army gave proof of careful and judicious training on the part of the teachers, and not a little precocity on the part of the pupils.

ST. JOSEPH'S ACADEMY, TORONTO.

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The programme was varied and selected advisedly comprising evidence that the ladies in charge know well how to provide whatever will serve for the delectation of their audience. The opening chorus from Oberthur, an inspiring Tyrolese air, was effectively rendered and elicited well-merited applause.

Then followed the crowning of the graduate, Miss Marguerite Dunn, a young lady of very striking appearance, who distinguished herself during the entertaining by the admirable manner in which she gave two recitations—Joan of Arc, in English, and Louis XVII. in French.

Next came the infant review by the little ones of the kindergarten class. The grace and precision which accompanied every motion of this exceedingly pretty drill gave proof of careful and judicious training on the part of the teachers, and not a little precocity on the part of the pupils.

Throughout the programme the music, vocal and instrumental, was exceptionally good, and received the highest encomiums from competent critics. Special mention might, however, be made of the Patriotic Concert and the closing chorus from Mozart.

After the distribution of prizes, Very Rev. Administrator Rooney rose to address the pupils. He congratulated them on the efficiency they had shown in the rendering of their various parts, and counselled them to cherish tenderly the precious lessons of virtue which they had learned in their beloved Alma Mater, and to follow perseveringly in the footsteps of the many accomplished ladies who had gone forth from its hallowed walls bearing upon them the impress of those nobler qualities of womanhood which their good teachers never failed to inculcate.

The Catholics of Ontario have, indeed, reason to be proud of an institution such as St. Joseph's Academy, and we trust that it may long enjoy the reputation which it has already obtained, that of being one of the finest convent schools in Canada.

Prize List. SENIOR "A" CLASS. Miss F. Dunn—1st prize in English and mathematics; 2nd in instrumental music; 3rd in oil painting and perspective drawing.

Miss E. McKay—2nd prize in English; 3rd in instrumental music; 3rd in oil painting and perspective drawing. Miss Hillman—1st prize in English in fifth class French, and in fifth class instrumental music; 2nd in mathematics and perspective drawing; prize for plain sewing.

F. Foley and M. Hughes, obtained by Miss May Mason. Crown for promptitude in returning after vacation—Equally merited by Misses Turner, Hillman, Brennan, Brennan, M. Burns, E. McKay, Shaw, Renard, O'Donoghue, F. Clarke, M. McKay, McGurn, E. Doty, M. Curtis and B. Curtis, obtained by Miss Mary Turner.

Crown in the day school for promptitude in returning after vacation—Equally merited by the Misses E. Korman, B. Ryan, M. Ryan, A. Boyle, J. Hughes, L. Hughes, M. Mason, A. Daley, M. Hughes, T. Hughes, A. Long, E. Hughes, H. Mason, L. Long, A. Small and E. Mason, obtained by Miss E. Korman.

Special prizes for observance of rule and strict fidelity to duty—Equally merited by the Misses Hillman, Brennan, Callaghan, S. A. Kennedy, Griffin and A. Burns, obtained by Miss A. Callaghan.

Prizes for order—Equally merited by the Misses Bethune, A. Burns, Gardiner, Coffey, M. McKay, Brennan, McCarthy, Hillman, Minnie Sullivan, Bark, Monroe and Kidd, obtained by Miss Coffey.

Special prizes in sixth class instrumental music—Awarded to Miss Florence McDonnell. Special prizes in sixth class French—Equally merited by the Misses T. Dunn, E. McKay and M. McKay, obtained by Miss Minnie McKay.

Special prizes in fifth class French—Awarded to Miss Annie Hillman. Special prizes in fourth class French—Equally merited by the Misses Brennan, O'Malley and Callaghan, obtained by Miss Brennan.

Special prizes for German—Awarded to Miss Emma Korman. Special prizes for perspective drawing—Awarded to Miss Minnie McKay.

Special prizes for silk embroidery—Equally merited by the Misses Gibson, Hennessy, Turner, Donovan and Minnie Sullivan, obtained by Miss Minnie Hennessy.

Special prizes for lace work—Presented by a former pupil, equally merited by the Misses T. Dunn, McCarthy, Callaghan, Donovan, Tezwell and M. Burns, obtained by Miss McCarthy.

Miss K. Hynde—Prize for improvement in English. PROMOTED TO SENIOR "A" CLASS. In English—Misses McKay, Brennan, Turner, O'Reilly and Callaghan.

SENIOR "B" CLASS. Miss Doty—1st prize in English and mathematics; 2nd in pencil drawing; 3rd in fourth class instrumental music; prize for improvement in fourth class French and in silk embroidery.

Miss Donnelly—1st prize in English and mathematics; 2nd in third class French; prize for improvement in instrumental music, and elementary drawing.

Miss Sullivan—1st prize in mathematics; 2nd in English; prize for improvement in fourth class instrumental music, in elementary drawing and in arseane embroidery.

Miss Burke—1st prize in junior division mathematics and in fourth class instrumental music; 2nd prize in English; prize for improvement in oil painting and in arseane embroidery.

Miss Hayden—2nd prize in English and mathematics; prize for wax work and for improvement in oil painting, in third class instrumental music, and in vocal music.

Miss Galloway—1st prize in English and in fourth class instrumental music; 2nd in English; 2nd prize in instrumental music; prize for improvement in oil painting and in arseane embroidery.

Miss S. A. Kennedy—2nd prize in English and mathematics; prize for improvement in third class instrumental music and in pencil drawing.

Miss Hart—1st prize in English, mathematics and elementary drawing; 2nd in German and in fourth class instrumental music. Miss De-la-Haye—1st prize in junior division mathematics; 2nd in English; 3rd in fourth class French; prize for improvement in instrumental music and in elementary drawing.

Miss Mackintosh—1st prize in mathematics; 2nd in English; prize for plain sewing and improvement in instrumental music and in elementary drawing.

Miss S. A. Kennedy—2nd prize in English and mathematics; prize for improvement in third class instrumental music and in pencil drawing.

Miss Hart—1st prize in English, mathematics and elementary drawing; 2nd in German and in fourth class instrumental music.

Miss De-la-Haye—1st prize in junior division mathematics; 2nd in English; 3rd in fourth class French; prize for improvement in instrumental music and in elementary drawing.

Miss Mackintosh—1st prize in mathematics; 2nd in English; prize for plain sewing and improvement in instrumental music and in elementary drawing.

Miss S. A. Kennedy—2nd prize in English and mathematics; prize for improvement in third class instrumental music and in pencil drawing.

Miss Hart—1st prize in English, mathematics and elementary drawing; 2nd in German and in fourth class instrumental music.

Miss De-la-Haye—1st prize in junior division mathematics; 2nd in English; 3rd in fourth class French; prize for improvement in instrumental music and in elementary drawing.

Miss Mackintosh—1st prize in mathematics; 2nd in English; prize for plain sewing and improvement in instrumental music and in elementary drawing.

Miss S. A. Kennedy—2nd prize in English and mathematics; prize for improvement in third class instrumental music and in pencil drawing.

Miss Hart—1st prize in English, mathematics and elementary drawing; 2nd in German and in fourth class instrumental music.

Miss De-la-Haye—1st prize in junior division mathematics; 2nd in English; 3rd in fourth class French; prize for improvement in instrumental music and in elementary drawing.

Miss Mackintosh—1st prize in mathematics; 2nd in English; prize for plain sewing and improvement in instrumental music and in elementary drawing.

Miss S. A. Kennedy—2nd prize in English and mathematics; prize for improvement in third class instrumental music and in pencil drawing.

Miss Hart—1st prize in English, mathematics and elementary drawing; 2nd in German and in fourth class instrumental music.

Miss De-la-Haye—1st prize in junior division mathematics; 2nd in English; 3rd in fourth class French; prize for improvement in instrumental music and in elementary drawing.

Miss Mackintosh—1st prize in mathematics; 2nd in English; prize for plain sewing and improvement in instrumental music and in elementary drawing.

Miss S. A. Kennedy—2nd prize in English and mathematics; prize for improvement in third class instrumental music and in pencil drawing.



ASLEEP ON THE TRACK. A little child, tired of play, had fallen his head on a railroad track and fallen asleep. The train was almost upon him when a passing stranger rushed forward and saved him from a horrible death.

Make a Note of This. Pain banished as if by magic. Paley's Nervine is a positive and almost instantaneous remedy for external, internal, or local pain.

A Close Call. After suffering for three weeks from Cholera infantum so that I was not expected to live, and, at the time, I would not have been glad had death called me, so severe was my suffering, a friend recommended Dr. Fowler's Extract of Wild Strawberry, which acted like magic on my system.

Kelly's Cross, P. E. I. Kidney complaint and bad stomach troubled me for years, but I was cured by taking more than one bottle of Kelly's Cross, P. E. I.

Why go limping and whining about your corn when a 25-cent bottle of Kelly's Corn Cure will remove them? Give it a trial, and you will not regret it.

EXPEL THE WORMS by using the safe and reliable anthelmintic Freeman's Worm Powders.

HOSPITAL REMEDIES. To meet a demand for a line of reliable remedies of unquestionable merit, the Old Remedy Company obtained the prescription of a number of the best of the Old World—London, Paris, Berlin and Vienna.

SEALD TENDERS addressed to the undersigned, and endorsed "Tender for Post Office, etc., Stratford, Ont.," will be received at this office until Friday, 27th July, 1889, for the several works required in the erection of Post Office, No. 1, Catharoy, Ont.

Advertisement for a \$500 reward. Offered for an incurable case of Catarrh in the Head, by the proprietors of Dr. Sage's Catarrh Remedy. Only 50 cents. Sold by druggists everywhere.

Advertisement for the New York Catholic Agency. The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

Advertisement for St. Mary's Academy, Windsor, Ontario. This institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education, great advantages.

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A BEAUTIFUL CHURCH. ONE OF THE FINEST IN ONTARIO BUILT IN A POOR PARISH.

FREE OF DEBT AND CONSECRATED-MANIFESTATION BY BISHOP GLEARY, OF KINGSTON - A GREAT DAY FOR DOUGLAS.

This has been truly a memorable day, not only for this parish, but for the whole Vicariate Apostolic of Ontario...

University College of Ottawa. Ottawa, Ontario, Can. Conducted by the Oblate Fathers of Mary Immaculate.

ST. MICHAEL'S CHURCH. First a few words of description of the new church. To everyone who entered...

WILSON BROS. Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS.

ST. JEROME'S COLLEGE. BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses...

ONTARIO STAINED GLASS WORKS. STAINED GLASS FOR CHURCHES, PUBLIC & PRIVATE BUILDINGS.

SEALED TENDERS. addressed to the undersigned, and endorsed 'Tender for Coal Buildings'...

'TALLY HO' LIVERY. 288 DUNDAS STREET. I have added another improvement to the above stable...

R. F. LACEY & CO. Manufacturers and Wholesale Dealers in Every Variety of Boots and Shoe Uppers.

SMITH BROTHERS. PLUMBERS, GAS & STEAM FITTERS. 172 KING STREET.

N. WILSON & CO.

Have the nicest goods for SPRING SUITS and OVERCOATS in Western Canada and do the best tailoring.

N. WILSON & CO.

112 Dundas. - Near Talbot.

DEFENCE OF THE JESUITS.

CALUMNIES. Pascal, Pietro Sardi and Rev. F. F. Austin. TRULY AND REVERENDLY.

With a New Song - 'The Devil's Thirteen.' By Rev. W. FLANNERY.

Price 10 cents; 50 cents per dozen. Address, THOS. COFFEY, London, Ont.

TWO FEMALE TEACHERS, BEFORE the let of August, for the R.C. Separate School of North Bay...

'HOW a Non-Communist Became a Catholic' is the title of a new book...

FOR SALE OR TO LET. THAT VALUABLE HOTEL PROPERTY, known as the La Motte House...

THE PRESIDENT. LONDON MEDICAL DISPENSING CO. 383 Talbot Street, opp. Market.

PURE DRUGS, CHEMICALS, TOILET ARTICLES, SOAPS, PERFUMERY.

LECTURES ON ENGLISH LITERATURE. By Maurice Francis Egan...

THE HOLY MASS. By St. Alphonsus de Liguori. New York: Benziger Bros.

THE RELIGIOUS STATE. Together with a short treatise on the vocation to the priesthood...

In an article in last week's edition we stated the population of the town of Elmira...

A statue of Lafayette is to be erected in Buffalo. One of the most earnest promoters of the work is Father Thebaud...

On the day of the scandalous erection of the statue of Giordano Bruno, the Italian Atheist or Paganist, the Blessed Sacrament was exposed in the Vatican...

The Society of St. Vincent de Paul, in this city, will celebrate on Sunday, 21st July, the feast of their holy patron by attending Mass in a body...

TO THE DEAF - A person cured of Deafness and noise in the head of 23 years' standing...

line of successors.

The next objection was 'Purgatory.' Passage of scripture were quoted to establish this doctrine. Nothing impure can enter heaven...

ALTAIR CONSECRATION.

The utilization of the utmost seating capacity in the Church of the Sacred Heart on Sunday morning was not sufficient to accommodate the audience that assembled...

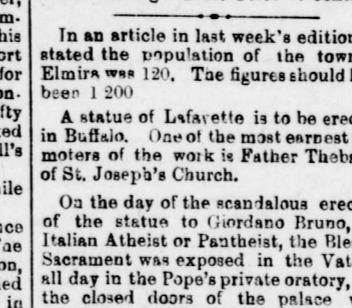
THE SPECIAL COMMISSION.

In his evidence before the Special Commission, Mr. Davitt stated that he would not object to joining any movement to secure the independence of Ireland...

A DEAF-MUTE RACE.

Institution for the Deaf and Dumb, Ballymore, July, 1888. DEAR SIR - You have doubtless noticed in various newspapers articles...

ROYAL BAKING POWDER



Absolutely Pure.

These are deaf children of school age in the Province that I have not heard of...

Branch No. 4, London.

Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Richmond Street, Martin O'Meara President, Wm. Corcoran, Sec.

C. M. B. A.

Sealoff, July 1st, 1889. At the last meeting of Branch 23, C. M. B. A. Sealoff, held July 1st inst., the president in the chair...

Dublin has sent an additional £1000 for the sufferers by the Johnstown disaster.

The congregation of Knockree Church have repeatedly refused to sit in the same gallery with Michael Ryan, a loud grabber...

A great meeting of three thousand Irishmen representing twelve branches of the Irish National League was held in Glasgow Grand National Hall on the 10th ult.

DIOCESE OF HAMILTON.

Special to the Catholic Record. THE BISHOP VISITS HIS OLD FRIENDS IN DUNDAS...

On Sunday, June 30th, His Lordship the Bishop of Hamilton, accompanied by Rev. Father McEvay...

At the Right Rev. Thomas Joseph Dowling, D. D., Bishop of Hamilton: MAY IT PLEASE YOUR LORDSHIP - On the occasion of this your first canonical visit to Dundas...

With pleasure have we noted the wonderful administrative talents shown by you in the diocese of Peterborough.

Now that these same talents are to shine in this diocese we may well be proud and feel some satisfaction...

On Monday, 8th inst., there will be a celebration of the anniversary of the death of John Mandeville...

IRELAND'S STRUGGLE.

On Monday, 8th inst., there will be a celebration of the anniversary of the death of John Mandeville, who was killed by the tortures inflicted upon him in Tullamore prison...

J. A. Torres, commander of the Scots Greys, has issued a circular begging for subscribers to enable the regimental landlord, Mr. O'Leary...

There is no doubt that the proclamation of Queen's County under the Crimes Act is intended as a means for packing the jury which is to try Father McFadden...

It was lately stated in a cable despatch that Mr. Perle had made a statement in his report to the Pope that he had proofs that it is the intention of Irish Nationalists to murder him...

The New York Independent says concerning the murder of Dr. Cronin: 'The magnificent oration given his memory at his funeral is proof enough that the heart of the Irish movement in America, as in England, is sore, and that murder has no part in its policy.'