

The Catholic Record.

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

VOL. 2.

LONDON, ONT., FRIDAY, MAY 28, 1880.

NO. 85

GENTLEMEN,

See our IRISH and SCOTCH TWEEDS and SERGES—the nicest patterns and most durable texture ever shown.

Our Cutting and Tailoring is unequalled in the city.

N. WILSON & CO.

Death of the Flower.

BY FATHER RYAN.

I love my mother—the Wildwood,—
I sleep upon her breast,
A day or two of childhood,—
And then I sink to rest.
I had once a lovely sister—
She was cradled by my side,
But one summer day I missed her,
She had gone to deck a bride.
And I had another sister,
With cheeks all bright with bloom;
And another morn I missed her,
She had gone to wreath a tomb.
And they told me they had withered,
On the bride's brow and the grave;
Half an hour—and all their fragrance
Lied away—which Heaven gave.
Two sweet faced girls came walking
Thro' my lonely home one day,—
And I overheard them talking
Of an Altar on their way.
They were cutting flowers around me—
And I said a little prayer
To go with them,—and they found me—
And upon an Altar fair—
Where the Eucharist was lying
On its mystical death bed
I felt myself adoring,
While the Mass was being said.
But I lived a little longer,
And I prayed there all the day,
Till the Evening Benediction,
When my poor life passed away.

EDITORIAL NOTES.

We are glad to see that the distinguished Irishman and Home Ruler, A. M. Sullivan, has been elected unopposed for the county of Meath.

A motion is to be brought forward in the House of Commons by a private member soon after the opening of Parliament, proposing the disestablishment of the Church of England.

"MAYBE there isn't any God for the United States," said a Canadian Mayor to Col. Robert Ingersoll, "but there's one for Canada; and you can't have any hall in this town in which to defame Him."

We are sorry to notice that our excellent contemporary the Montreal Post has had to suspend publication from lack of sufficient patronage. The Post was an excellent journal, and we cannot help thinking that the Catholic people of Montreal will find its suspension a loss which must in some way be supplied.

The great boat race between Hanlan and Courtney, which took place at Washington on the 19th, resulted in a easy victory for the former. Courtney stopped rowing some time before the race was finished. Hanlan was handed the \$6,000 deposited by Mr. Soule for the winner of the race. Trickett, the great Australian oarsman, has now challenged Hanlan to row in London, England, in November next. The challenge has been accepted.

The conversions of members of the Anglican Establishment to the Catholic Church still progresses in very remarkable numbers. Amongst the latest converts are the Rev. Horace S. Wilcocks, Plymouth, and the family of the Rev. Leonard Fish, a city clergyman. Mr. H. C. Cobbold, a leading Suffolk gentleman, has, with his wife and family, also been received. The more unobtrusive families who are daily being gathered into the fold are to be numbered by the hundred.

We publish in another column the particulars of a remarkable cure effected by the use of a solution made from the cement of Knock chapel. We can vouch for the truth of this circumstance, as we saw the person referred to a few months since, and heard from his own lips the story of the miraculous effect the use of the cement had on his health. The disease was cancer on the stomach, and despite the efforts of the most skilled physicians of Montreal the patient was rapidly sinking until he used the miraculous remedy in question.

BRADLAUGH, the atheist, appeared in the House of Commons on the 21st to take the oath. Wolf, Conservative, opposed his taking it. The Speaker said the Opposition was unprecedented, but Wolf must be heard. Bradlaugh was then ordered

to withdraw, which caused considerable uproar. Wolf said his opposition was because Bradlaugh was an atheist, and infringed the terms of the oath by his book entitled "Impugnment of the House of Brunswick." Gladstone moved to refer to a select committee the question whether and upon what grounds the House has the right to prevent a member taking the oath. The debate was adjourned after a protracted, warm discussion.

The General Assembly of the Presbyterian Church of Canada, opens at Montreal on Tuesday, the 5th of June. Several important constitutional questions come up for discussion, including marriage with a deceased wife's sister, the new hymn book, and the validity of "Romish" ordination. The latter question might, we think, be left in abeyance until a subject was found to work upon. We can only think at present of one priest who ever sought admission to the Presbyterian church. It was the unfortunate man Chiniquy. He was admitted into the Presbyterian Synod at Chicago by the front door, and very soon afterwards it was found necessary to get rid of him in a most undignified manner through the rear entrance.

The first meeting of the Catholic Congress was held in Rome on Wednesday, April 21. The proceedings were opened by the celebration of Mass by Cardinal Monico la Valletta, the Honorary President of the Congress. The Duke Salviati, the President, then delivered a lengthy speech, in the course of which he enumerated the benefits to be derived from the work of the Congress, and called attention to the great importance of the meeting being held in Rome. The Duke concluded with the words "Long live Catholic Italy." The Congress then proceeded to discuss the form of a proposed address to the Pope, together with friendly greetings to be forwarded to the Paris Catholic Congress, which also met on the same day.

Four hundred and fifty noblemen and gentlemen, friends and supporters of the rejected Government of Beaconsfield, held a condolence meeting at London on the 19th. The noble Earl looks forward to the return of his party to power, which is the only thing left for him to look to under the circumstances. He recommends his followers to maintain an attitude of dignified opposition. Whether it will be dignified or not remains to be seen, but there is no doubt about the opposition. The noble Earl gave expression to one little sarcasm mingled with it, when he attributed the cause of the defeat of his party to a desire for change on the part of the people. Unquestionably it was a desire for change, and the desire was evinced in a noble and forcible and unmistakable manner.

A DISPATCH from Paris says that a semi-official note has been sent to the provincial papers saying that the directors of unauthorized religious communities appear resolved to await the delay fixed by the decree without demanding authorization, and then, if expelled, to invoke the law against the violation of domicile and private property. The Government has taken means to meet that emergency. The prefects will be summoned to Paris to receive verbal instructions regarding the carrying out of the decrees. The clerical organs in the provinces announce a grand campaign of lectures and banquets against the decrees in all points of the French territory. It is stated in the morning journals that the Archbishop of Avignon, while on a visit, refused to accept the usual honors prescribed by the Concordat, saying that he did not wish to listen to the hymn so dear to the drunkard, meaning the "Marseillaise."

For a long time one of our city dailies has been madly opposed to Home Rule, chiefly for the reason that it did not know what it meant. It had some faint idea that a dismemberment of the British empire would follow. It has now come to believe, by a careful study of the views of Justin McCarthy and Sir George Campbell, that this Home Rule business is after all only a very reasonable and sensible demand, which would be a great benefit rather than an injury to the United Kingdom. The Home Rule measures

demanding by the Irish people have been placed before the public from time to time in the clearest manner possible, and we have often been surprised to witness the professed ignorance of intelligent men in regard to the exact nature of these measures. We could not help, under the circumstances, arriving at the conclusion that ignorance of the real merits of the question, tinged with anti-Irish prejudices, formed barriers to a just comprehension of the case. If honest-minded men were to study the question of Home Rule solely on its merits, it would have very few if any opponents.

In the House of Lords, on the debate on the address, the late rulers of the Empire gave an exhibition of their hatred of Ireland, which does not at all surprise us. The Duke of Marlborough said he regretted that the Government concluded not to renew the Coercion Act, on account of the many outrages against life and property constantly taking place in Ireland. Earl Spencer (Liberal), who was once Lord Lieutenant of Ireland, said the present state of affairs did not call for the continuance of the Act. Lord Beaconsfield blamed the Government for not continuing the Coercion Act, and thanked the House for its support while he was Premier. Earl Granville said the Government had abandoned the Coercion Act in hope that the people would answer their appeal. We trust these upholders of injustice will never again have placed in their hands a power which they have so grossly abused. The reign of the fossils is at an end, and the people of the United Kingdom may now breathe more freely.

The following remarkable article appeared a few days since in the Sharon, Pa., Times.—"It seems that in the parish of Knock, county Mayo, Ireland, the Blessed Virgin and St. John at one time appeared in the Catholic church while the congregation was engaged in prayer, and since then some very remarkable cures have been made, of persons afflicted with various diseases, by prayer and the use of the cement from the walls of the church. Mr. P. McManus, who is a native of Knock parish, sent for a quantity of the cement, and Jeremiah McCarty made application to Rev. Father O'Branigan for a season of prayer in his behalf. The congregation of the church was notified of the fact, and the young man's request was complied with. The season of prayer lasted nine days, terminating on Thursday last, during which time the cement which had been procured was applied. On the last day confessions were made, and with thirty others young McCarty took Communion. From that time McCarty abandoned his crutches, and is now able to walk with the aid of a cane, and it is said that he is each day recovering more and more the use of his limbs, which had heretofore been almost useless to him."

The last issue of Grip touches off in the following unique fashion the conduct of certain individuals in regard to their mode of dealing with the miserable man, Bob Ingersoll, the notorious infidel: "Whatever the pastors of other flocks may do, Archbishop Lynch does not propose to allow his sheep to be destroyed by the modern monster of Infidelity. And he says so plainly and with his usual vigor. His 'short method with unbelievers' is to cut them off from the Church, and he threatens to do the same for those who put themselves in the way of becoming unbelievers. The Archbishop evidently doesn't believe, with so many of his fellow-pastors, that a little poison is good for the general health of Christians, and therefore he prohibits his people from attending 'Free-thought' lectures and reading infidel books. Of course this will be looked upon as very narrow and bigoted by people who consider themselves 'broad' and 'cultured,' but no one can deny that it is a strictly logical position for His Grace to take, and although Mr. Grip is not a member of Rome's communion, he has no hesitation in saying that in taking this action Archbishop Lynch is showing himself a true and worthy shepherd."

THURLOW WEED was invited to address a land tenure meeting lately held in New York. The following are extracts from the letter of apology for not attending.—"DEAR MR. KELLY:—I hoped to attend the

meeting at Chickering Hall this evening, but at the last hour I am constrained to deny myself that pleasure. I regret this the more as the question for consideration relates to Irish Land Tenure, an evil lying at the bottom of Ireland's suffering. The issue is one of vital importance. There is an "irrepressible conflict" between land and labor, and there can be no permanent relief without the modification of land tenures, nor while the laborer is at the mercy of the landlord. The present distress in Ireland—more severe and pervading than formerly—is intimately in one respect; it not only awakens sympathy, but suggests methods and actions looking to substantial relief. All that is anomalous and all that subjects the peasant to the caprice or capidity of the landlord should be reformed. What Ireland most needs now is level-headed statesmanship, and I earnestly hope she will, in some of her recently-chosen members of Parliament, find it, a successor to Daniel O'Connell. He was, in the broadest and the best sense of the term, a liberator. He demanded and obtained reforms. He did not, by asking for too much, lose all. I speak understandingly of Ireland's illustrious statesman, for I not only listened to him in the House of Commons, at his monster meetings at Tara Hill and Donnybrook Green, but heard him converse calmly and wisely at his mansion in Marion Square, Dublin."

From a new edition of "Lacordaire's Letters to Young Men," recently published by P. O'Shea, we take the following beautiful epistle: Flavigny, June 8, 1853.

MY DEAR FRIEND: I am not ever-pleased at the idea of your reading such books as you mention to me. You are, it is true, no longer a child, but at every time of life poison is dangerous. What is there to read in Voltaire after his dramatic works? His "Contes," his "Dictionnaire Philosophique," his "Essai sur les Mœurs des Nations," and that multitude of nameless pamphlets launched at every turn against the Gospel and the Church? Twenty pages enabled me to judge of their moral and philosophical poverty. I was between seventeen and eighteen when I read that series of mental lebauchery, and I have never since been tempted to open a single volume, not because I was afraid of their doing me harm, but from a deep conviction of their worthlessness. Unless it be for purposes of reference with a useful end, we must confine ourselves to masterpieces of great names; we have not time enough for the rest. We have consequently still less time for those writings which are, as it were, the common sewers of the human intellect, and which, notwithstanding their flowers, contain nothing but frightful corruption. Just as a good man shuns the conversation of lost women and of dishonorable men, so a Christian ought to avoid reading works which have never done anything but harm to the human race. Rousseau is preferable to Voltaire; he has the sentiment of the beautiful and generous, and he does not despise his reader. But the charm of his writings, useful sometimes for young men who respect nothing, is but little to a soul which possesses the knowledge and love of Jesus Christ. We read in the life of St. Jerome that he was scourged by an angel who, while striking him, reproached him for reading Cicero, with more ardor than the Gospel. How much more would your reading deserve this chastisement if God alway showed us in this life what He thinks of our actions.

AN UNWORTHY COMMENT.—The Blessed Ivetta, herself a noble Flemish lady, had once a wonderful vision in church. A fashionable lady was not far distant from her during Holy Mass, magnificently dressed, and she was enlightened to see the dispositions of her heart, and the vain, worldly, and even impure thoughts which came and went freely through her mind without any check. All the while she perceived that there were evil spirits close to this self-complacent woman of fashion, who at times seems to touch her lace or her ribbons or objects of which they had a care. The fine lady approached the altar rails for holy communion; the priest descended the steps, the adorable sacrament in his hand, when the evil spirits separated Himself from the sacred particle, and ascending heavenward disappeared, refusing to enter the mouth of one so wretched as to carry her vainly into His presence, and there complacently dwell on thoughts of sin. The saint was made clearly to understand that the evil spirits who were near her found in her luxury and vanity of dress something congenial to their minds, and easy instruments for her rule, and that the Sac-

rament refused to be given to her because of her sinful dispositions. "For wisdom will not enter into a corrupt soul, nor will it dwell in a body given to sin."

THE CATHOLIC PRESS.

The Protestants of this country have for years felt that the success of their anti-Catholic warfare needed the prestige of some high-sounding ecclesiastical name. The Anglicans essayed a Pan-Anglican Synod. The Presbyterians have called an Ecumenical Council. But it was reserved for the "man and brother" to lead off in the hierarchical departure. The General Conference of the M. E. Church (African Branch), now in session in this city, have resolved to elect one Archbishop. They have now eleven Bishops and a Metropolitan will be the capstone of their religious tower of strength. Now let the Episcopalians elect a Pope and the Presbyterians choose a College of Cardinals and the Baptists a congregation of the index, and Rome will surrender at discretion.—Western Watchman.

The Roman correspondent of the Standard has surpassed himself this time. He has contributed the following item of intelligence: "Cardinal Manning, though living in much retirement, is, I am assured, laboring assiduously for the attainment of special power which would give him, in fact, the supremacy of the Catholic Church in England. He will not, however, succeed." We do not know which is greater, the stupidity or the malignancy of the statement. The idea of the Archbishop and Metropolitan of England and Wales laboring assiduously for a supremacy which he already possesses by virtue of his position is sufficiently absurd. But this assertion—one of a series of systematic calumnies—is absolutely inconsistent with the truth. The Cardinal Archbishop is not asking for any special powers whatsoever. First, his Eminence is not taking any action of the kind on his own account. And if, in conjunction with all the Bishops of England collectively, he has asked for instruction, that is not aiming at "the subjection of the clergy," as another paper told us a few days ago. A constantly recurring, and we fear, malicious misrepresentation of this matter has been going on for some time in the public press.—London Tablet.

A new religion has sprung up near Indianapolis. It is called the White Lightning religion, the leaders of which pretend to supernatural power. They held the bodies of those recently dead and attempted to revive them until the authorities interceded and insisted on their burial. The excitement became so great that the schools were dismissed, and people left their farms and workshops, to listen to wild appeals of the preachers. Indecent orgies followed in which some of the believers took part, and all these things, taking place in a quiet Quaker village, were upheld by the believers on Scriptural warrant. Near Louisville, Ky., a colored man named Lyle has assumed the role of the New England monomaniac, Freeman, and murdered his two children on "religious principles." The Scriptures, according to the perversion made of them by this man and his wife, gave warrant for the deed. If things of this kind continue to creep out over the country, the indiscriminate reading of the Scriptures and the irresponsible and misleading application of texts by ignorant preachers ought to be stopped by the sects. The doctrine of private interpretation has reached its end of making men wrest the Scriptures to their own damnation.—Catholic Review.

For cool assumption commend us to a certain class of Protestant ecclesiastical dignitaries. Many of them claim St. Patrick; not that they know much about his life and beliefs, but that somebody has insisted on making a Protestant of him. Now the Archbishop of Armagh (not our Archbishop) looks complacently back upon a line of predecessors long enough to ignore the Reformation and indeed history. This is what His Grace said at a Synod in Dublin: "The task they had to perform since the severance, ten years ago, of the link that for seven centuries had united their church to the Crown of England, had been one of great delicacy and difficulty." And again: "He (the Protestant

Archbishop) was the 108th who had occupied the primatial throne since the holy missionary who had first successfully planted the standard of the Cross upon the desolated altars of paganism in this country." The countrymen of his Grace had a habit of expressing their profound sense of a superlative assertion or performance by declaring that it "beats Banagher," and when we observe that, in our own humble opinion, the cool frontonry of the prelate whose first predecessor was one Adam Loftus, a usurper of primatial dignity, places Banagher utterly out of range, we do not need to say another word.—Liverpool Catholic Times.

While the hopeful Evangelical family goes out to convert the Buddhist, the Buddhist is preparing to convert America. Buddhism is becoming quite fashionable, and in some circles it is considered a better form than Ritualism. "The Light of Asia" is one of the most popular books of the year, and its author, Mr. Arnold, is regarded by many of the revived cult of Asia. Buddhism will be very picturesque and appropriate for decorative art purposes, and, as it is the newest thing out in religion, except indeed the White Lightning sect, it will no doubt have a considerable run. It will be almost as popular as archery for a time; and make Ritualism pale its ineffectual fire. A new flavor is what those outside the Church want; they are ever seeking after novelties—never serene or at peace. If the Evangelicals who imagine, in their narrowmindedness, that they have discovered religion, would remain at home and strive earnestly to know the truth, they would in turn learn that Catholics in Catholic countries do not need "new flavors." They have bread; it is useless to offer them a stone.—Catholic Review.

M. LOYSON is in trouble again. His assistant, a certain Biehery, who is dignified by the title of Abbe, recently brought suit against him. It seems that Madame Loyson is neither a cipher in the domestic nor the "ecclesiastical" life of her husband. In fact, she rules the church which now consists of M. Loyson and Madame Loyson, the Abbe Biehery having founded a sect of his own, because Madame made him carry her coals. The Abbe complains bitterly that the apostle of the new Gallican Church actually invested the church collections in such carnal things as turkeys, truffles, cakes, and photographs, and claims over a hundred francs which he says was paid out for carriage hire in behalf of the church. M. Loyson, in return insinuates that the Abbe is no better than he ought to be and that the apostles did not visit the sick in carriages, all of which is very edifying to the public and extremely creditable to the new Gallican Church. Madame Loyson, it seems, "runs" that establishment in an unpleasantly authoritative manner, and M. Loyson has been forced to appeal to the Government for aid. In a short time the bubble will burst, as Dr. Newman's bubble burst recently.—Catholic Review.

"THAT IS A BOY I CAN TRUST."—I once visited a large public school. At recess a little fellow came up and spoke to the master, and as the boy turned to go down the platform, the master said: "That is a boy I can trust, he never failed me." I followed him with my eye, and looked at him when he took his seat after recess. He had a fine, open, manly face. I thought a good deal about the master's remark. What a character had that little boy earned! He had already got what would be worth more to him than a fortune. It would be a passport into the best store in the city, and, what is better, into the confidence and respect of the whole community. I wonder if the boys know how soon they are rated by older people! Every boy in the neighborhood, known, and opinions are formed of him; he has a character, either favorable or unfavorable. A boy of whom the master can say, "I can trust him; he never failed me," will never want employment. The fidelity, promptness and industry which he shows at school are in demand everywhere, and are prized by everybody. He who is faithful in little, will be faithful also in much. Be sure, boys, that you earn a good reputation at school. Remember, you are just where God has placed you, and your duties are not so much given you by your teachers or your parents as by God Himself. You must render an account to them, and you will also be called to render an account to Him. Be true.—N.Y. Tablet.

Wm. Lawson, a wealthy merchant of Montreal, has been convicted of manslaughter for causing the death of a laborer by running over him with a wagon while furiously driving.

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ADVERTISING RATES.
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TO CORRESPONDENTS.
All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

THOS. COFFEY,
Publisher and Proprietor.
LETTER FROM HIS LORDSHIP BISHOP WALSH.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its tone and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and the promotion of Catholic interests.

Yours very sincerely,
JOHN WALSH,
Bishop of London.

MR. THOMAS COFFEY,
Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, MAY 28, 1880.

(OFFICIAL.)

DIOCESE OF LONDON.

EPISCOPAL VISITATIONS AND CONFIRMATIONS.

- May 25.....St. Francis.
" 26.....Stoney Point.
" 27.....Belle River.
" 28.....Woodside.
" 29.....Maidstone.
June 1.....St. Anne's.
" 2.....Windsor.
" 3.....Sandwich.
" 4.....Canard River.
" 5.....McGregor's Mills.
" 6.....Where a new church will be dedicated.
" 7.....Amherstburg.
" 8.....Blyth.
" 9.....Wawanosh.

By order of His Lordship the Bishop.
P. FERRON, Secretary.

INTOLERANCE REBUKED.

An institution called the British Reformation Society has recently attracted some attention by its denunciation of the appointment of Lord Ripon as Viceroy of India, and Lord Kenmare as Lord Chamberlain. These peers are devoted Catholics, but, none the less for that, ardent patriots. The Reformation Society, however, holds that it is impossible for a Catholic to be loyal. The object of the society being, as far as can be gathered from its name, the promotion of the doctrines and principles of the reformation, it felt it, no doubt, to be its duty to make a declaration which, in the eyes of the world, reflects disgrace on its authors, and in the light of reason, dishonor on the boasted enlightenment of the age.

The resolution adopted in reference to the appointment of the Marquis of Ripon to the Indian Viceroyalty, is a mass of ill-assorted verbiage and a tissue of inconsequential platitudes.

"This meeting views the appointment of the Marquis of Ripon to the important post of Viceroy of India, with sincere regret and apprehension; first, because, though not contrary to the letter, is contrary to the laws which preclude a Roman Catholic from occupying the throne of these realms, and from filling the position of her Majesty's representative in Ireland. Secondly, because the Queen, having been created Empress of India, it is evident by implication that the same restrictions exist with respect to the appointment of her Imperial Majesty's representative to rule over her 200,000,000 Eastern subjects. Thirdly, because the appointment is a precedent changing those laws which preclude Roman Catholics from the throne in this country, which laws were found necessary to preserve the independence of the throne as well as our civil and religious liberties. Fourthly, because it has been so ably shown by the Right Hon. W. E. Gladstone, in certain pamphlets, that more than ever since the decrees of the Vatican Council of 1870, no one can now become a convert to Romanism without renouncing his moral and civil freedom, and placing his loyalty, mental, and that of the mery of another; and because the spirit of a neophyte is expressed in the words, 'A Catholic first and an Englishman after,' which we take to mean that the convert intends, in the case of any conflict between the Queen and the Pope, to follow the Pope and not the Queen; and because the Marquis of Ripon being in this position, it is according to this showing unbecoming to the dignity of the Empress of India, and to the well-being of her subjects that he should fill this very important position.

position. Fifthly, because it is evidenced by the fact that not a single Roman Catholic representative has been returned to Parliament by constituencies of Great Britain, that this appointment is in direct opposition to their views."

The five reasons, if we can so term the absurdities put forward as reasons by the Reformation Society, evidently failed to impress the Premier in the sense of the advocates of the resolution. Mr. Gladstone's reply presents in its vigorous enunciation of fact and principle, so worthy a statesman in his position, a striking contrast to the illiberal and shortsighted emanation of the Reformation Society. Mr. Gladstone's letter is addressed to Lord Oranmore, one of the lights of those views propounded in the resolution recited above. If it do not convince that peer that the government pursued a wise and judicious course in the appointments referred to, it cannot fail to elicit the warmest approbation of the true friends of civil and religious liberty. Mr. Gladstone's letter is couched in these terms:

"MY LORD.—In reply to your letter enclosing a memorial from the British Reformation Society, relating to the appointments held by Lord Ripon and Lord Kenmare, I am directed by Mr. Gladstone to inform you that the qualifications of Lord Ripon for the high office of Viceroy of India, had been carefully considered by her Majesty's Government; that her Majesty's Government repose particular confidence in the honor, integrity and impartiality of Lord Ripon, and are convinced from long experience of his personal qualities that he would never allow his own religious leanings or professions to interfere with the perfect equity of his conduct in any case where religious interests might be concerned. I am desired to add that the office of Viceroy is one detached in a remarkable degree from all direct contact with religious or ecclesiastical interests; and that in the case of the Lord Chamberlain's office, Lord Kenmare, as has been publicly stated, has by voluntary arrangement divested himself of all functions bearing upon ecclesiastical matters. I am to add further that the citation in your memorial from the work entitled, 'Rome and the rewest fashions in religion,' is verbally accurate, but presents when taken alone an incomplete and misleading view of Mr. Gladstone's opinions which are developed in the same book.

"Yours, etc.,
(Signed) 'J. A. GODLEY.'"

Mr. Gladstone has had a very large experience of Catholics in office. His experience proves what his statesmanship, no doubt, suggests that no body of her Majesty's subjects are more loyal to the throne, or more devoted to the best interests of the country than the Catholics of Great Britain and Ireland. They have been maligned, outraged and persecuted, but under every storm of cruel bigotry have preserved the loyalty dictated by religion and sustained by generous forbearance. Lords Kenmare and Ripon will in office show, as they have out of office shown, that devotion to country eminently characteristic of the tried citizen and devoted Catholic.

THE SCHOOL QUESTION IN THE UNITED STATES.

We now hear little or nothing of the school question from our Catholic neighbors in the American Republic. It cannot surely be that they have abandoned the position they took with such promise of success some years ago—to rest satisfied with nothing short of liberty in the matter of education. They cannot claim to enjoy religious freedom so long as the educational system of the country remains as it is now. The present system establishes a tyranny over Catholics insupportable if properly apprehended. We greatly fear, however, that although well and ably pointed out as the injustice of that system has often been, the Catholic body in the American Republic has not as yet fully realized the danger of accepting in silence the yoke of irreligion in the matter of education. The defects of the common school system are becoming daily more apparent. But Catholics must be active if they desire to overturn that system. Their case must be kept before the public till right-minded men are forced to take a stand on its merits. This once accomplished, Catholic electors have it in their own hands to make their opinions and influence felt.

BISHOP SWEATMAN AND THE BIBLE SOCIETY.

We were unavoidably prevented from noticing in our last issue the following letter:

To the Editor of the CATHOLIC RECORD.
SIR,—As you appear to be somewhat misinformed in regard to the action of Bishop Sweatman and the Bible Society, I desire to say that the Bishop-intimated Society by this action, he has since declining to attend the anniversary meeting in a Presbyterian Church building, cordially accepted the position of Vice-President of the Society, to which he was nominated by prominent members of the Bible Society (not his own) on the Board of Bible Society Directors.

I answer that Evangelicals regret the action of their Bishop, but so far from Bishop Sweatman repudiating the Bible Society by this action, he has since declining to attend the anniversary meeting in a Presbyterian Church building, cordially accepted the position of Vice-President of the Society, to which he was nominated by prominent members of the Bible Society (not his own) on the Board of Bible Society Directors. Bishop Fuller, of the Diocese of Niagara, has also recently done the same, as expressive of sympathy with the objects of the society to circulate the Scriptures. Believe me, Very sincerely yours, J. GEORGE HODGINS, Honorary Lay Secretary to the Bible Society, Toronto, May 14, 1880.

In our observations on the action of Bishop Sweatman we stated that he had refused to attend the meeting of the Bible Society in a Presbyterian Church. Mr. Hodgins admits the correctness of this statement. We were not, then, misinformed. We knew nothing, indeed, at the time we wrote of Bishop Sweatman's election to a Vice-Presidency in the Society. His election to such a position might be considered in the light of palliation for his refusal to attend the meeting if Mr. Hodgins himself did not inform us that the Evangelicals "regretted the action of their Bishop."

Mr. Hodgins' letter, so far from rebutting any of our statements, gives them ample confirmation. Not for that reason alone, however, do we give it place in our columns, but also for the courtesy and kindness with which it is written. Bishop Sweatman may find all parties in his church united in hatred of Catholicism, but in all other things will discover, as others in his position have discovered, that there exists a spirit of discord in the church, of which he is a titular, which no ill-considered profession of bigotry can allay.

AN ECUMENICAL COUNCIL.

The world is to be favored and all nations blessed by the holding of an Ecumenical Council of Methodists in London, in August, 1881. The calling of this council has been decided on by a meeting of representatives of various branches of Methodism lately held in Cincinnati. The council is, according to the decision of the Cincinnati gathering, to consist of four hundred delegates, two hundred from the United States and two hundred from Great Britain and "other places."

We have not been informed as to the qualifications required on the part of these delegates, or whether the female element, always a potent factor in Methodist assemblies, is or is not to be represented in the council. Neither are we enlightened as to the object of the council or the extent of the authority with which it will be invested. The Pan-Anglican Synod which met some time ago, having had no definite object in view, and being invested with no definable or recognizable authority, failed to make any marked impression on this obstinate world of ours. The Methodist body should have a care that no such sad result befall their Ecumenical Council. With "free speech" and an "open Bible," much might be done to attract attention to the deliberations of this body.

But we have our reasons to think that when our Methodist neighbors settle down to the business of selecting delegates, discord of a very unscriptural character will set in. How many delegates are the different "branches" of the Church to have? This is the first rock on which we foresee a few wrecks of the proposed Ecumenical. The "branches" are numerous, and a tree trip over the ocean, with change of air, etc. etc., will enkindle some rather stirring ambitions in the minds of divers preachers and adherents of these

branches. Candidates for the position of delegate may be so numerous as to create dissensions, and the balloting for delegates may result in no election. But granting that the difficulties in the way of a quiet election and an equitable distribution between the various branches of representation in the council are removed, what will the council accomplish? The Pan-Anglican Synod, ushered in with a loud flourish of trumpets, met, debated and did nothing. Its mock solemnity and bootless discussions are now almost forgotten. The sooner they are consigned to complete oblivion the better for all concerned.

Are the Methodist denominations striving for similar results? If so, they could not adopt a better mode than the calling of this council. The age we live in is too practical to respect the useless and absurd, even when disguised under the name of religion. The assemblies of religious bodies impotent for good can serve no useful purpose, but often serve to bring the true religion and holy revelation into contempt.

"HELPS BY THE WAY" AND MR. MALLOCK.

Some one anxious, doubtless, for our soul's salvation, sends us from time to time copies of various Methodist publications. This is kind, but inconsistent. If private judgment means anything at all, and is not the mere sham we take it to be, it means "every man his own theologian," "every man his own judge in matters of faith," "no man to rely upon any other man." That this is the accepted principle of private judgment, need not, we think, be proved. Were proof necessary, all those thousand and one taunts hurled against the Catholic Church for her respect for authority and tradition would abundantly suffice. Now, if it really be, as we take it, the last logical conclusion of private judgment that every man must be his own theologian—no man must rely on a plain, straightforward answer to Mr. Mallock's position, "we are not wrong in asking the living to pray for us; and therefore cannot be wrong in making a like request of the dead."

This is bringing the matter down to a simple issue; an issue evidently too simple for our Methodist reviewer, since he carefully gives it the go-by, and launches out immediately into pastures that are new. And yet before any further issues are raised, we have a right to a plain, straightforward answer to Mr. Mallock's position, "we are not wrong in asking the living to pray for us; and therefore cannot be wrong in making a like request of the dead."

That this is a very awkward proposition to get over, we admit; and that our Methodist friend, in the interests of throwing dust in the eyes of his readers, has shown a certain ingenuity in evading it, we will grant; but then ingenuity and evasion are not manliness and truth, and our admiration for "Helps by the Way" as an opponent of Catholic doctrine diminishes proportionately. Perhaps he thinks an honorable enemy is half a friend.

We have scripture warrant for this asking the prayers of living saints, the apostles did it. Our Methodist friends must show us good and sufficient reasons why we must not follow those same saints to heaven with our prayers before we can accept the prohibition. It is no answer to say that the invocation of saints "is associated with a belief in the merits of the saints availing for us." Such merits as the apostle thought the "brethren" had, when he asked their prayers on earth, "Brethren, pray for me." Such no more, we think these same brethren in heaven have, when we say "all ye angels and saints pray for us." If the apostle thought the living "brethren" had merits before God, so do we; if the apostle did not, neither do we.

of Mr. Mallock's work, and combating Mr. Mallock's defense of invocation of saints, it says:

"If Mr. Mallock really knows what the practice is, he must know that it is not at all so simple a matter (as he makes it). He must know that it is associated with a belief in the merits of the saints availing for us and in their worship and almost deification. He must know that only those who have a sufficient amount of merit to be effectual intercessors are separated from the rest by canonization, and the faithful may address their prayers ariht. He must know that they are such necessary go-betweens that few venture to go to God without invoking their powerful aid. Thus the efficacy of Christ's blessed work is disparaged and the love that brought Him high to us is slighted and contemned. These are nearer, more accessible, more compliant. Mary is a woman, she will listen; rank and insulting unbelief for which the present word has long before provided the antidote; for never does Mary address the Lord in prayer but to get proof in some way."

Now here there is hardly a sentence without a false rendering of Catholic doctrine. And yet this book calls itself "Helps by the Way!" Yes, "Helps by the way" of not understanding Catholic doctrine, but not helps by the way of arriving at truth on the matter.

The amusing part of the business is, that our Methodist friend, who ever he is, in answering Mr. Mallock, takes care not to answer him. Mr. Mallock, with a fairness and manliness that does him infinite credit, brings the matter down to its simple issue. He says: "Of course it may be contended that intercessory prayer, or that prayer of any kind, is an absurdity, but for those who do not think this, there can be nothing to object to in the invocation of saints. It is admitted by such men that we are not wrong in asking the living to pray for us. Surely, therefore, it is not wrong to make a like request of the dead."

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To bring in this question of the merits of the saints availing for us is to raise a false issue with Mr. Mallock, and may do well to draw off attention from the main point, but is not a very honorable proceeding. The question is not as to how the saints ask for us? or on what grounds they ask? That is thier concern, not ours. We do not suppose that anyone ever yet heard a dead saint praying to God; and we do not think that, like the Pharisee of old in the temple, such men as St. Austin or St. Peter or St. Paul will stand much on the order of their asking whilst praying for us. We suspect they will take somewhat higher grounds than their own merits, or ours either. But this is not the question raised by Mr. Mallock. The real question is (and we really wish our Protestant friends, when they undertake to teach the Catholic Church, would keep to the

question): If we may ask the prayers of the living saints—why not the prayers of the dead saints? For our own part, we do not see any difference between a living saint and a dead saint, except in that the living saint has not received his crown.

When we pray to a living saint we pray to him as beloved of God, as a servant of God, as reflecting the perfections of God. When we pray to a dead saint we do so for all these motives and one more: because he has run his course and preserved the faith. Again, when we pray to a live saint to intercede for us, we do so because he has received from God the privilege of prayer. We have yet to learn that this tremendous privilege is taken away from the saints at death. Our Methodist friends make a great deal of the "merits of Christ," "efficacy of Christ's blessed work," &c., but they do not make sufficient. Through the merits of Christ, and the efficacy of His blessed work, we have each of us received the privilege of prayer, (the right and power to address our wants to God) nay, we are expressly told to ask, and reproved if we do not ask, in Scripture. This is a power given to every Christian in time and eternity. Our Methodist friends must prove a restriction to time only, before the logical world will reject the Catholic doctrine of invocation of saints.

SACERDOS.

LETTER FROM STRATFORD.

Confirmation was administered in this town by His Lordship our worthy Bishop, on Wednesday, the 19th instant, to one hundred and eighty persons. The Bishop was assisted by Right Rev. Monsignor Bruyere, V. G., who sung the Mass, and Rev. Messrs. O'Mahony, of London, and Feron, of St. Mary's. The remarkably good conduct of the children during the service reflects great credit on our worthy curate, Father Roman, who has devoted a great deal of his time during the past five weeks to the spiritual instruction of the boys and girls who were candidates for first communion and confirmation. Still we must not forget that he was most ably assisted in the good work by the Loretto Nuns, five of whom are devoting themselves exclusively to the welfare of our Separate School, and are doing all in their power to second the efforts of our Separate School Board. The Episcopal corporation recently decided the Jarvis property to the Loretto Nuns for the nominal sum of one dollar. The beautiful property was purchased about two years and a half ago, by our pastor, Rev. Doctor Kilroy, for the sum of eleven thousand dollars. The only debt on it now is four thousand dollars, which the Ladies of Loretto assume. During the last four months one thousand dollars has been paid on our church debt, thus reducing it to six thousand dollars, which will be wiped away by the surplus pew rent inside of four years.

We now have the largest and finest church in the diocese, a beautiful convent, and two elegant separate schools, with a constantly increasing congregation, and fast diminishing debt, which speaks well of the charity of the faithful. Yours, J. L. Stratford, May 21, 1880.

LETTER OF THANKS FROM IRELAND.

To the Editor of the CATHOLIC RECORD.
Brewer's Mills, May 17th, 1880.
DEAR SIR,—Will you kindly give place in the columns of your worthy journal to the following reply of the Most Rev. Dr. Gillooly, Bishop of Elphin, in regard to contribution sent by the Catholics of Brewer's Mills to his Lordship.

Sligo, April 27th, 1880.
MY DEAR REV. FATHER,—I am deeply grateful to you and to your warm-hearted Irish flock for your remittance of £51 5s. The kind contributors shall be remembered fervently and frequently in the prayers of our clergy and flocks. Rev. P. de Saunhae, the destitution is still undiminished in the diocese and other parts of the country, and will continue so until the new crops come in, in August. So far the all-bountiful Providence of God has enabled us to supply the necessary food to our poor, famishing people, and we have every hope that the relief funds will be sustained for a few months longer. Begging the help of your good prayers and those of your flock, and again assuring you of my profound gratitude. I remain, my dear rev. father, Yours sincerely in Christ, LAWRENCE GILLOOLY.

ANOTHER LETTER OF THANKS.

The following is another letter received by His Lordship Bishop Walsh, in acknowledgment of the sum of £100 sent to relieve the distress in Ireland:—
St. Jarlath's College, Tuam, May 1, 1880.
MY DEAR LORD,—Owing to absence in attending on two missions and continual occupation there, I was unable to acknowledge your Lordship's kind letter and generous remittance of £100 towards the relief of the prevailing distress. I pray God to bless your Lordship and your generous flock. The prayers of the poor whom you shall have relieved will be offered up without ceasing for you. In this they shall be cordially, however unworthily, joined by
Your Lordship's,
Very devoted,
JOHN J. McEVILLY,
Right Rev. Dr. Walsh, Bishop of London.

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having decided to remove their present place of business to more commodious premises, which they are about to erect on the next block, will offer the whole of their valuable stock at a Great Sacrifice.

HUMOROUS.

"Don't be afraid," said a snob to a German laborer; "sit down and make yourself my equal." "I would like to have my brains out," was the reply of the Teuton.

A young lady in Penn Yan, N. Y., wears twelve diamond rings on one finger." She should also wear a gold band around her head, to prevent the crack in her skull from becoming wider.

A Boston lawyer told another lawyer who asked him a question, that he usually received pay for his advice. "Then," said lawyer No. 1, extending fifty cents, "tell me all you know and give me back the change."

"Is this my train?" asked a traveler at the Kansas Pacific depot of a lounger. "I don't know, but I guess not," was the doubtful reply.

Mrs. Sackett, of Downsville, Delaware, got mad and slammed her door to, and a gun standing behind it fell to the floor discharging its contents into her leg, and making a wound which necessitated amputation.

Pat's illustration of a miracle. "What nonsense, Pat, for you Papists to believe in miracles! Did you ever see a miracle? Can you show me one?" said Wilkins.

War Anecdote. During the civil war an Irish and a German soldier were one day discussing the merits of their respective countrymen.

During the civil war an Irish and a German soldier were one day discussing the merits of their respective countrymen. They both belonged to the same company, which was composed of Irish and Germans about equally mixed.

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name me one, if you can, who is not an Irishman." "Well, dar ish de kommander of this army, Sheneral Burnside; he ish not Irish."



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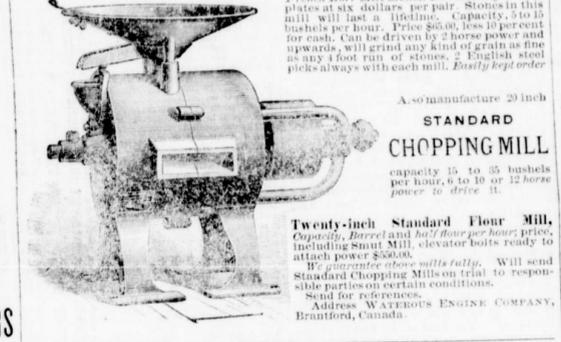
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LOCAL NEWS.

PUT UP A ROD.—The house of Mr. Howitt was struck by lightning Tuesday night, but it did no damage beyond melting the top of the lightning rod.

HOWORTH'S HIBERNICA exhibits in Mechanics' Hall, May 27 and 28. The company is highly spoken of, and doubtless those who go will not be disappointed.

LONDON TALENT ABROAD.—In speaking of the singing of Dr. Sipp, in the performance of "Nanna," the Philharmonic Society of Toronto, the *Mail* says: Dr. Sipp, of London, the principal tenor, was very warmly received. His rendering of the aria, "Invoking death," was followed by enthusiastic applause, and his singing throughout the oratorio was generally appreciated.

THE QUEEN'S BIRTHDAY.—The celebration of Her Majesty's Birthday was of the usual character in London. Most of the people left the city on excursions to various points. The few who remained at home enjoyed themselves in various ways. No accident worthy of note was pleased to occur, nor did the pleasures of the celebration.

REINSTATED.—The postmaster and assistant-postmaster, Messrs. L. Lawless and R. J. C. Dawson, yesterday received notification from the Postmaster-General that their suspension had been removed, and that from and after to-day they should continue to discharge the duties of their respective positions. The many friends of both gentlemen will hear of this decision of the P. O. authorities with pleasurable feelings.

ACCIDENT.—About six o'clock on Tuesday a child named Freddie Holland, whose parents reside in a house adjoining the office of Dr. Ross, late Assistant Superintendent of the General Hospital, Toronto, while playing in the yard, fell into a cistern, which contained about ten feet of water. The little fellow screamed lustily and attracted the attention of his mother, who fortunately rescued him, but not until he was quite unconscious. The services of Dr. Ross, who fortunately happened to be in his office, were called into requisition, and in a short time the child was restored to his mother very little the worse for his misadventure.

SUICIDE.—On Wednesday evening, about half-past six, a little boy gave information at the Central Police Station that a man was lying in an orchard on Gray street, between Clarence and Richmond, very sick. Detective Phair proceeded to the spot, and found a man named Arthur Brown, who resides on the same street, lying under a tree, dead. Around him was found a quantity of Paris green, and traces of arsenic were observed around his mouth and throat. He had evidently taken the poison and afterwards vomited. Coroner Flock was notified, and issued his warrant for holding an inquest at the house of deceased, where the body was removed, next morning, at ten o'clock. There all the afternoon, and that he and another boy gave him water once during that time. Deceased was well known, and some years ago filled responsible commercial positions. Lately he occupied a position as foreman under Arthur Owens. He leaves a widow and four sons and two daughters. A verdict of "Death from Paris Green, administered by his own hand" was returned by a coroner's jury.

THE BISHOP'S TRAGEDY.—Sheriff Jarvis of Toronto refuses the press permission to see the prisoners for the present. He thinks it best to do so. John Kennedy, inquisitor of Mr. Robert Hull, one of the court officials, if they could get work to do same as at London. He stated that they were not called as well in Toronto as they were in London. He said he had nothing to complain of. He said the London officials had treated them with kindness, and had made their long confinement as pleasant as they possibly could. He howed the palms of his hands, which exhibited the marks of his hands, which were voluntary labor. Mr. Hull assured him that the officials here would extend every courtesy consistent with their duty, and that he and his fellow prisoners could rely on proper treatment. Kennedy having asked for the prisoner, identified as at London. The prisoners all look well except Carroll; his appearance produced an unfavorable impression. The London officials, on handing over their charge to the Toronto men, gave them an excellent report, and said that they had never had the slightest trouble with them. The crowd assembled to see them arrive and depart from Osgoode Hall maintained strict order, and kept a respectful silence.

CANADIAN NEWS.

Police-man Jamieson, of Toronto, stabbed the other day while making an arrest, is still seriously ill.

A vein of iron ore about three inches wide has been discovered at New Glasgow by Mr. John Edgecombe.

A young lad thirteen years of age named Malcolm McLean, of Ailsa Craig, had his leg taken off above the ankle by a freight train going east, on Friday.

Eight hundred immigrants arrived at Montreal on Thursday and proceeded west. Two hundred and fifty were Swedes and the remainder from Great Britain and Ireland.

On Friday night two old people named Hades, living in the Bayne portion of the township of Winchester, were burned to death in their house; building was also destroyed. Cause unknown.

Mrs. Canfield, wife of D. Canfield, Clerk of the Division Court at Ingersoll, died very suddenly Friday afternoon. She was in her usual health in the morning. Heart disease is supposed to be the cause of death.

Alva McDougall, residing on the 13th concession west of London, who some years ago followed the business of a butcher at Lunenburg, hung himself in his barn on Thursday afternoon. When found by some members of his family he was quite dead.

In the course of a speech at Montreal, Mr. Perrault, ex M. P., was loudly cheered when he declared that, though Canadians desired trade relations with the United States, they objected to the necessity which compelled them to make all the arrangements to that end through Eng-

land, "who cares nothing for Canada or the Canadians when her own home interests are concerned."

A Memphite named Job Farris was killed by lightning in his own house, Winnipeg, the other day, while reading the Bible to his wife, who also received such a shock that she expired soon after. The house took fire and was burned. The other inmates escaped.

A young man named William P. Fall was drowned near Walkerton on Thursday afternoon while washing sheep. He was taking a swim after finishing his own sheep, and becoming exhausted, sank in the presence of all his companions, not one of whom was able to swim to his assistance.

Mr. Nelson, of Aylmer, Quebec, who has been with a Government surveying party in the Bow river locality for three years past, brings important news regarding the Indians. He states that the Indians in the Milk river district are reported in a most deplorable condition and are literally starving for want of food, owing to the scarcity of game.

Mr. Nelson, of Aylmer, Que., reports a queer discovery of gold at Fort McLeod on the 20th April. A butcher named Wm. Wilson was engaged in killing some cattle, some black and some white, when he found one of the animals with gold in its stomach. A quantity of gold, which he obtained some \$5 worth of gold. The singular discovery made has caused a great deal of excitement at the fort.

BISHOP KEANE.

A CATHOLIC BISHOP BY REQUEST PREACHES TO PROTESTANTS.

Early in April last Bishop Keane received an invitation, signed by a committee of gentlemen, residents of Boynton, Mecklenburg county, and within a few miles of the Richmond and Danville Railroad, requesting him to come and preach to them, stating that though there were no Catholics in the place, the people were anxious to learn something about Catholicity. The invitation was promptly accepted, and the last Sunday of the month was designated as the time of the Bishop's visit to them. On the day appointed Dr. Keane fulfilled his promise, paying a visit on his journey to the thriving little Catholic colony of Kellyville, where he remained one night, and said Mass and preached for the colonists. Before reaching his destination, however, he was met by a conveyance sent by the citizens of Boynton. The *Catholic Visitor* gives the following account of the Bishop's brief sojourn in the place: "The court-house had been secured for the services, and there the Bishop addressed a large congregation on Sunday morning at 10 o'clock, and again at night. As a gentleman who had said, people came in the morning, out of curiosity, but at night they came to learn. In these two discourses, the Bishop went over the whole ground of the teaching of the Catholic Church, and the popular misunderstandings of her doctrines and practices. They asked him to stay over and give them another discourse; he declined among them all day Monday, answering questions, and preached again Monday night. Although his discourses on Sunday were necessarily very lengthy, they were not long enough to exhaust the appetite of his audience, who begged him not to be afraid of tiring them out, but to speak on Confession, the Real Presence over the altar, besides some details of Catholic practice on which they desired to be enlightened. So, that night they were treated to a discourse of two hours and a quarter, and yet declared that they were not tired, such was the novelty of the subject and their anxiety to hear. The verdict was unqualifiedly in favor of the Bishop, who had completely removed the misunderstandings and prejudices which had been prevalent against the Catholic Church; some expressed themselves thoroughly conversant with the various doctrines discussed, and a few indicated unequivocally their intention to leave the work and shortly enter the Church. It was the first time that Catholicity had ever been preached in Mecklenburg county; it was welcome as cordial as could have been hoped for; and if there were in the town any of those who are so wedded to prejudice as to lament any ray of light that might dispel the prejudice of removing misunderstanding, they were not heard from. May God speed the day when Boynton may be a true Catholic town, as it is a light-house to them that are in darkness. It happened to them that seek the light. Returning to Kellyville on Tuesday, the Bishop said Mass on Wednesday morning, at which nearly all the colonists assisted, and preached to them a short sermon. That evening he was back in Richmond, thankful to God for the good work which he had been enabled to do, and ready to try the same in any other quarter where the opportunity may be offered."

CHANGES AT OTTAWA.

Though it is said changes in the Cabinet are taking place at Ottawa, Sir Leonard Tilley left yesterday for St. John. It must be a relief to a Minister who has borne upon his shoulders for five or six months the Atlasian burden of such important ministerial responsibilities, to get away a few days from the turmoil of duty, but it is just doubtful if in this respect leaving Ottawa to come to St. John will not be to Sir Leonard like "jumping out of the frying pan into the fire."

Yet we wonder not a little to see Sir Leonard leave while Cabinet matters are in transition state. Two or three Cabinet changes, rumor says, will be made, one of the Government taking a judgment, another the Governor-General taking a judgment. Mr. O'Connor, Postmaster-General, will retire to the Bench, many will have in this case there will be a vacancy. By far the largest number contend that Mr. Cosgrove is the man, and among that number is the *Star*; while we also hear from private headquarters that Mr. Daly of Halifax is put forward by Sir Charles Tupper as the legitimate successor of Hon. John O'Connor. Mr. Daley may be a very worthy man, and if a quiet plodding, unassuming, unobtrusive, and straight political worth, he undoubtedly, in a political sense, is the man. Yet the people of the Lower Provinces who want such

representation as a man like Mr. Daley should give, look to Mr. Costigan first. Mr. Daley is unlearned in political life. Mr. Costigan's record is known to every Nova Scotia man; he is not only a member of the House of Commons, but also a member of the Cabinet, and Sir Charles Tupper, K.C.M.G., Minister of Railways and Canals. New Brunswick has but one voice in the Council of Canada; while Nova Scotia has two; to give another to the latter and leave New Brunswick in a state of affairs that would be hardly tolerable.—*Fredrick, N.B., Star.*

CONVERTED "AFTER A FASHION."

A St. John paper, speaking of the Micmacs or Mallicettes (Mallicettes, the paper calls them) says: "They are not savage in the same sense as the aborigines were; they have been converted to Christianity. That is, they have not been converted so far as to go to 'revivals,' or to 'attend meetings,' and 'ask the prayers of the brethren.' This is quite true and we can credit the correctness of the story by the following incident which happened at the 'Camp' just over the other side of the river:—A local preacher, tramping around one day, a couple of years ago, rested his satchel by an Indian's door. Having found the latch he entered and un- hidden took his seat. The Indians looked at him and then went on with their work, some making baskets, others bettering the preacher at a few minutes, and then rising asked the inhabitants of the Camp if they wanted him to tell them 'about the Lord.' The head of the family thereupon rose and saying a few words in the vernacular of the forest turned to the preacher in his stolid way, and said: 'Sposum I go out to see brothers?' The Indian followed in a few minutes returned with a bundle of bones and the 'preacher' body and bones and pitched him over the fence. They threw his traveling satchel after him and returned to their camps muttering, 'no wanten a preacher like that fellow.' It appears he had on a paper collar which the Indians did not consider the genuine thing, and from that simple source some making baskets, others bettering the preacher at a few minutes, and then rising asked the inhabitants of the Camp if they wanted him to tell them 'about the Lord.' The head of the family thereupon rose and saying a few words in the vernacular of the forest turned to the preacher in his stolid way, and said: 'Sposum I go out to see brothers?' 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