

The Catholic Record.

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

VOLUME 11.

LONDON, ONTARIO, SATURDAY, AUGUST 31, 1889.

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Catholic Record.

London, Sat., August 31st, 1889.

EDITORIAL NOTES.

The clergy of the diocese of London are this week on their annual retreat. The spiritual exercises are conducted by Rev. Father Hogan, the distinguished Sulpician divine, of Montreal, P. Q.

The unkindest cut of all is the insinuation of the Empire that the Mail's editor, who has written most of the anti-Jesuit articles of that journal, having been formerly a contributor to a Quebec Ultramontane journal, is exciting the Ontarians to cry out no Popery, in the interests of the Jesuits, who are supposed to be friendly to Mr. Mercier, and, as a necessary consequence, to the Reformers of Ontario. The reasoning is a little far-fetched, but that is just the sort that suits the palates of the fanatics just now.

It has been discovered that telegrams sent to the Holy Father expressing sympathy on account of outrages to religion and decency committed in the inauguration of Giordano Bruno's statue, have not been delivered. The discovery was made by the fact that the same words were sent by letter and received. This shows the amount of freedom enjoyed by the Pope in his present condition, and it will make the determination of the Catholic world all the stronger that the Holy Father must be free, and that his temporal power must be restored.

We notice that the Church of England Bishops of Niagara and Toronto have issued a joint circular calling the clergy of their respective dioceses to meet for a retreat at Trinity College. The retreat will be conducted by "Rev. Father Hall," of the Cowley Fathers, Boston. This is a new idea, we believe, in the Church of England, though in the Catholic Church the annual retreat of the clergy is a regular institution. We hope the English Church clergy will profit by this new departure, which, being borrowed from Rome, should bring them nearer to entrance to the "one fold under one shepherd."

Solicitor HEBURN, having declared that the law adverse to the importation of foreign laborers into the United States would exclude the five Professors who have been engaged to teach in the Catholic University of Washington, Attorney General Miller, on being appealed to, refused to take up a hypothetical case. It is believed, however, that the Professors will not be interfered with, and a gentleman high in governmental position states that the decision will be that the law was never intended to apply to such a case as the choice of University Professors. Even with these, American professors will preponderate in the University.

The Orangemen have made use of the anti Jesuit flare-up to try to increase the membership of their order, and they claim that they have succeeded to a considerable extent. This may be so, for the object of the order is one with that of the bogus Equal Rights' Association, to establish Protestant ascendancy under the mask of equal rights, and, of course, when fanaticism is all the rage, Orangemen is likely to get the profit. We have only heard, however, of one new lodge being established in Toronto as a consequence of this great hubbub, which is not much. As a political power, Orangemen is dead, and even though all the Charlatans and Charltons of the Province were to make speeches on Orange platforms, they will not galvanize its corpse into new life.

There was great rejoicing among the fanatical enemies of the Catholic Church when the Czar took his arbitrary methods to suppress it through his dominions, and persecuted the Episcopacy. The Church, however, survived the blow, and there is a fair prospect that the persecution will be much moderated by the negotiations which have taken place between him and the Holy Father. But the latest usage has not been so joyfully received by the anti Catholic press. It is said that the Lutherans of Courland, Esthonia, and Livonia are in sympathy with the Germans, being, in fact, mostly of German origin. They form, also, a majority of the population of the three Baltic provinces, and the Czar, being much annoyed by their German proclivities in the present crisis, has issued a decree suppressing Lutheranism throughout his dominions. According to the official reports of the Holy Synod of the Russian Church, there are in European Russia two million nine hundred and fifty thousand Protestants, most of whom

are Lutherans. The population of the three Baltic Provinces above named is estimated at two and a half millions.

LA PATRIE declares that it is the duty of the Dominion Government to veto any legislation in Manitoba intended to suppress the use of the French language. Mr. Prendergast, the French Canadian Representative in the Manitoba Cabinet, has also declared that it is impossible for the French-Canadians any longer to support Mr. Greenway's Government, owing to its having adopted in its platform the planks of abolition of the French language and of separate schools, and he has discontinued his paper, which was published to forward the interests of the Government with the French-Canadians of that Province. La Patrie says:

"The question of suppressing the French language and the separate schools in Manitoba is on the order of the day, suddenly brought up by a political quack who wanted to revenge himself for the failure of the anti Jesuit agitation. It has made its way especially since an adventurer of the same kind has brought over to Mr. McCarty the prestige of his official position. But, on the whole, outside of the declarations of these two men, Mr. McCarty and Mr. Martin, who are but isolated individuals, there is no indication that the Manitoba Government are disposed to carry out the ridiculous performance of which they are the fanatical promoters."

The prospect of a union of seats is scarcely very bright when the Rector of a Norwich parish thus writes to the Secretary of the British and Foreign Bible Society in his locality:

"As so good as to send me no more notices of the meetings of a society which encourages schism and heresy, by combining for spiritual purposes, with those who have cut themselves off from the true branch of the Church in the land, and which tends to increase contempt towards the Holy Scriptures by making them too familiar. If the Bible had never been made cheap, it would have been valued more highly; and as there is an excellent Church society, the Society for the Propagation of Christian Knowledge, which provides copies of Holy Writ at reasonable prices, what need is there for Churchmen to support an undenominational society, upon the platform of whose meetings a professed schismatic, a Baptist, the Sheriff of Norwich, is to preside!"

The Bishop of the Rector who thus writes is President of the society which is here so harshly spoken of, and the "Schismatic" Baptist is the Sheriff of Norwich, and a great worker as a Sunday school teacher. It is somewhat amusing to read this strong condemnation of schism from the pen of one who can justify the very existence of his own Church only on the plea that schism is lawful.

COMPLAINT is made though the columns of the Mail, by an ultra loyal gentleman, of the enthusiasm of the Hamiltonians on the occasion of the visit of the American regiment during the carnival. He states that forty American flags were displayed for every fifty Union Jacks. If this had occurred in Quebec, Ontario would be convulsed from end to end with denunciations of the Lower-Canadian as annexationists, and, in fact, because there was once some enthusiasm over the visit of a French man-of-war, the Mail has been very seriously lecturing them on their disloyalty. It is surely just as natural and as pardonable for the French Canadians to entertain some sentiments of affection for their mother country, as for Ontarians to go into raptures over the presence of the stars and stripes. After all, both countries are in peace and amity with Great Britain just now, and the country can afford to look with equanimity at such demonstrations of regard for either one country or the other. Still, if in either direction in which the political atmosphere is at present more equally than in the other, it is towards the United States, so that the extraordinary manifestations in Hamilton might well be looked on as more suspicious and dangerous than those in Quebec. People of common sense, however, throughout the Dominion will be rather pleased than angry, to witness the interchange of fraternity in both cases, as such demonstrations tend much to soften the asperities which are apt enough to arise in the intercommunications of nations which have various and frequently opposing interests to uphold. The loyalty of Quebec to the British Crown has been as readily shown even on the field of battle as that of Ontario, and those who truly love the throne and the Dominion will rather endeavor to increase good feeling between the Provinces than to magnify the causes of disagreement between them.

The Quebec Government have paid to Rev. Father Turgeon the interest for eleven months on the \$400,000 voted by the Legislature in settlement of the Jesuit claims.

THE PREACHERS OF DISCORD.

Miramichi Advance, Chatham, N. B., Aug. 22.

No cause—good or otherwise—can be permanently helped by misrepresentation, and we are sure that the local gentlemen, at least, who were responsible for the late Jesuits' Estates meeting in Chatham will not feel that their side of that mischievous question is strengthened or anybody benefited by the Montreal Witness' report of what took place there. The Halifax correspondent of that paper, writing on 13th inst., says:

"At Chatham on Tuesday, Dr. Burns joined the Rev. D. J. Macdonnell, when a large meeting was held under the auspices of the Presbytery of Miramichi. The Roman Catholics picked the meeting and did what in them lay to prevent a full and free expression of public sentiment. The two speakers were repeatedly and most rudely interrupted. At times it seemed as if liberty of speech would be denied them. When the leaders shouted and vapored and put impertinent questions in their own way, the gag that gathered round them roared themselves hoarse. It is estimated that there were about a hundred outside, ready to rush in if required and to swamp the vote were an attempt made to take it. Repeatedly, the chairman (Rev. W. W. Arkin, of Newcastle), asked if there was no Justice of the Peace present to protect the speakers in their right of speech. After a while a magistrate did warn them. Mr. Snowball went over amongst them and told them they were disgracing the name of the Province. They were then somewhat quieter. Had the meeting been under the auspices of the Roman Catholic bishop rather than of the Presbytery of Miramichi, and could we conceive it possible for Protestants to assume the role of a roll—the vocabulary would have been ransacked to get epithets hard enough to heap on us; but there, as with the slaves down South in days of yore, we Protestants have no rights which Roman Catholics are bound to respect." Two leaders of this opposition were brothers, the one an honorable, a former member of the New Brunswick Cabinet, and the other a prominent official of the town. We trust the partisan and offensive behavior of the latter, who, as a public official (especially holding such an office) should be neutral and impartial, will be remembered when his proper time comes.

"We were made practically to see the need of an 'Equal Rights' Association.' If Roman Catholics were thus in a community where, though confessedly strong they are yet in a minority, what must be in Quebec where they are seven to one; and in Ireland, where, under a Parliament in Dublin, Protestants would be proportionately at the mercy of their ancient foes? The Civil rights act, in the year of '75, and the course treatment to which these Protestant gentlemen were subjected, show plainly that Roman aggressors escape with impunity, while Protestants, if they tried such tactics, would meet with condign punishment."

It is entirely incorrect that the Roman Catholics picked the meeting, for there was, undoubtedly, a majority of Protestants at it. It is equally incorrect that the two speakers were repeatedly and most rudely interrupted. Dr. Macdonnell was not interrupted at all until he referred to an alleged Mercier threat to resist the Union Jack, when some witty Irishman retorted by asking, "what about Dr. Wild saying it was no harm to shoot a Jesuit?" It is true that this interruption caused the Doctor to "lose the thread of his discourse," but the hit was one which any debater would appreciate, and we are quite sure that Dr. Macdonnell himself appreciated it as "one for the other side." Such an episode as that, and it was the one solitary "interruption" of Dr. Macdonnell, shows how hard up the Witness correspondent was for a grievance, when he stated that "the two speakers were repeatedly and most rudely interrupted."

It is true that when Dr. Burns was reading the vindictive hate inspired denunciations of the Jesuits by the infidel, Paul Bert—an authority which historians do not recognize as at all reliable—there were interruptions which at times, were rude, but it was only when this speaker was determined to stir up any bad blood there was to be got at—this made his interruptions that he was accommodated. The interruptions, however, were at no time so great as to prevent the eminent Christian from proceeding with his speech, while they even seemed to add vim and even venom to the thrusts he was making at those whose antagonism he seemed pleased to have aroused. Discussion was invited by Dr. Macdonnell, and Messrs. Wheelow and R. B. and M. Adams either made remarks or asked questions and received answers—all in a perfectly orderly manner, and the meeting ended in perfect good order and good nature.

We believe Rev. Mr. McKay went down the hall to ascertain who the interrupters of Dr. Burns were, but if he threatened anything we did not hear him. While it is absolutely untrue that Mr. Snowball "held them" they were disgracing the town."

As a matter of fact public sentiment in Chatham was and is opposed to the agitation of this question. Our people do not approve of or want anything to do with the feuds of Ontario and Quebec, nor do they think the fire-eating class of persons, to which Dr. Burns evidently belongs, are needed here on such errands as that in which he was so unsuccessful on the occasion referred to. The community—Protestant and Catholic alike—deprecate his mode of presenting the Jesuits' Estates matters, while they were all interested in what was said by Dr. Macdonnell, and even though many could not agree with his ability and respect for the properties of public discussion with which he addressed

them. Dr. Burns was alone responsible for what there was of unpleasantness at the meeting, and the attempt of the Halifax correspondent of the Witness to put him on a par with Dr. Macdonnell is a little bit of policy as despicable as the more glaring inaccuracies of the report we have quoted.

LATEST CATHOLIC NEWS.

The Holy Father has transmitted through Rev. Father Kenelm Vaughan, his blessing on the pilgrimage which is being organized in England to visit the Holy Land.

It is thought that before long arrangements will be made which will enable Bishop Sagaró to send priests to Karum to minister to the Christians imprisoned there.

Many of the clergy and laity of Victoria, Valencia and Granada, in Spain, have offered the Pope their hospitality in the event of his leaving Rome. It is stated that he will certainly depart from Rome in the event of the war.

Messrs. Daniel A. Rudd, of Cincinnati, and R. L. Riffin, of Boston, have gone to Switzerland as representatives of the colored race in America at the Anti Slavery Congress, which will meet shortly at Lucerne.

Bishop Keane has succeeded in selecting the required number of divinity students—fifty-five—for the opening of the new Catholic University at Washington. They are all in sacred orders, but as yet all are not priests.

The Catholic University has received a valuable gift from Bishop O'Rell, of Trenton, who has presented to it two thousand folio volumes of excellent books, selected with a proper regard for their suitability for the University library.

The heart of Queen Mary of Bavaria is to be deposited in the church of the Celebrated Pilgrimage at Altoning, during the month of August. It will be enclosed in a silver urn, and placed next to the heart of her husband, King Maximilian.

A hurricane swept over Southern Spain on the 17th inst. Several churches and other buildings in Granada were wrecked. A portion of the dome of the Church of St. Felipe was blown down and the Alhambra was considerably damaged.

Forty thousand persons visited the shrine of Kocok on the feast of the Assumption. Many Masses were celebrated, and a procession took place, in which were pilgrims from England, Scotland, and America, as well as from all parts of Ireland.

The Catholic Bishops who recently held a Council in St. Boniface have addressed a letter to Mr. Van Horne, thanking the C. P. R. for its liberality and courtesy towards them, and also for the uniform generosity extended to them since the inauguration of the road.

As a result of Father Damien's self-sacrifice, the Vicary's Government is about to enact a new law for the better regulation of leprosy in India. The new law provides for the isolation of dangerous cases of leprosy in retreat to be erected and supported out of the public funds, and makes special provisions for the religious needs of the poor sufferers.

The Rome correspondent of the London Chronicle reports again that preparations are being made for the Pope's departure from Rome. This report has been so frequently made without foundation that it may readily be inferred that the Pope has no such intention, unless war should break out, in which case his departure would most probably become necessary.

One of the ablest scholars in the Assyrian cuneiform institution paleography in the world is Rev. Father J. N. Strassmeier, S. J. He has just published lithographic facsimiles of one thousand one hundred and thirty-four inscriptions dated in the reign of Nabonidus, the last of the native kings of Babylon, and covering the period from B. C. 555 to B. C. 538 when Cyrus captured the city. The documents contain records of almost every class of business transaction.

It is stated that the Pope has appointed a high ecclesiastical tribunal for the Catholic Church in the United States. It is said the tribunal has referred to it all cases in which the Church in the United States is concerned for adjudication, and that the tribunal consists of Cardinal Gibbons, Archbishop Ryan, of Philadelphia, and Archbishop Corrigan, of New York. The object of the tribunal is to relieve Rome of the burden of hearing appeals from this country.

Monsieur Labelle, Deputy Minister of Agriculture, in answer to an inquiry, is reported to have said that he was in no particular hurry to wear the regalia of Apostolic Prothonotary, as he considered his mission to be rather behind the curtain than upon the camellias; however, through respect for the Pope, he would have his costume prepared and was just looking after violet silk. "But," he added, "it is impossible for me to do away with my old sargens, and the cards of Curé Labelle, the colonized, are rather mixed up with his new title and dignity."

Father McDermott, of the Congregation of the Holy Ghost, is going from Pittsburgh to Philadelphia to establish a school for educating colored boys in the ordinary branches of an English education, and with the hope that the school will form the nucleus of a colored mission for the special benefit of colored persons. This undertaking will not in any way interfere with the Catholic school for colored girls at Ninth and Pine streets, which is taught by the Sisters of Notre Dame, and which owes its existence to the generosity of the Misses

Drexel, who gave the money needed to purchase the school building.

Monsieur Silvano, who for the last three years has held the office of secretary to His Grace the Patriarch Archbishop of Goa, has tendered his resignation, which has been accepted by the Portuguese Ministry, and it is said he is about to enter the Jesuit Order, in imitation of his predecessor in office, Monsignor Antunes, D. D. The Archbishop of Goa, who is now in Lisbon, is not likely to return to India before September next, as he will be accompanied by the Rt. Rev. Dr. Castro, now Bishop of Angola and Congo, as his coadjutor, with the right of succession—Bombay Catholic Examiner.

A NOBLE PRIEST.

SKETCH OF THE LIFE AND WORK OF THE LATE FATHER MORRIS.

Newfoundlander abroad throughout the length and breadth of this vast country will learn with deep sympathy and regret of the death of their compatriot priest, the Rev. U. P. Morris, guardian of the orphan boys at Villanova, near St. John's, Newfoundland. The local papers during August 1st, Protestant as well as Catholic, pay a touching tribute to the memory of the dead priest. Father Morris was only thirty five years old, in the bloom of strength and manhood, when he was called to render an account of his stewardship. He was fifteen years a priest, but truly of him it might be said that in a short time he accomplished a great deal. Having completed his theological studies in All Hollows, Dublin, he was ordained in his native city by the Bishop of the diocese, Right Rev. T. J. Power. Immediately after his ordination he was sent on the mission to Oberlin, an island in Piacenza Bay. Here he labored zealously and with singular success for nine long years. He had an extent of forty miles of coast line to attend to, where there was no road or rail, but all open to boating. But his hard life seemed a labor of love to the indefatigable Father Morris. He was ever on the round visiting the many coves and harbors along which his fishing flock was scattered. No kind of weather could keep him from his people if he heard they needed his ministrations. And on more than one occasion he bravely risked his life while the stoutest fishermen looked on aghast before the storm, so as to bring the best comfort of life to some sorrowing bedside. In nine years he built two very neat churches at Oberlin and Marystown. Then he was promoted to Topal, the summer resort of St. John's. Here was a wide field for work, and in three years Father Morris had built a handsome Gothic church able to seat seven hundred people, beside which arose a school house where there was an attendance of some seventy children. At the same time he repaired and renovated the tattered church at Topal and built the pastoral cottage at Woodstock. The dream of his life was to found a home for the orphan boys of Newfoundland. The girls were already well provided for by the Sisters of Mercy at Belvidere, but in all those weary years of distress and poverty there was no protector or home for the orphan boy. At length, about five years ago, the Father, who has done so much to spread Catholicity and savings party feeling, purchased the house and grounds known for years as Squire's Hotel. Here the orphanage was commenced, the place rechristened Villa Nova, and the work confided to Father Morris. At once the zealous clergyman began the good work. He had no trouble in finding inmates for his small home and smaller resources—"The poor we have always with us." Single-handed he collected funds and erected the buildings where one hundred and fifty boys are now comfortably housed and fed and taught some useful trades. But three years ago Father Morris visited New York in order to consult with Father Drumgoole. After this visit he started the paper called the Orphans' Friend on the same plan as Father Drumgoole's Homeless Child. This paper proved to be the largest source of income to the new orphanage. But while the sun shined bright for Villanova and everything seems to grow and prosper beneath the magic hand of Father Morris, a dark cloud appears and the infant institution is face to face with a terrible visitation. A violent fever breaks out among the boys. Forty of them are down at a time. This is a severe blow to the faithful guardian, the good shepherd. He does not leave his post, but watches by the bedside of his little ones. For one long month he knows no rest until he is stricken down himself, and his robust constitution quails and his manly heart beats faster under the heat of a crushing fever. In a few days all is over. He sleeps the sleep of the just and enjoys the rest of the brave. To his sister in the Ursuline Convent at Montserrat, N. Y., to his family and many friends at home and abroad, to the homeless boys especially of Newfoundland, we extend our heartfelt sympathy in their terrible loss and sad bereavement.

GREAT BAZAAR AND DRAWING OF PRIZES AT PETROLIA.

The bazaar, as previously announced, in aid of St. Philip's Church, Petrolia, will be held on September 10th, 11th and 12th. The drawing of the valuable thirty-three prizes, as given on the tickets, will take place on the evening of the 12th, strictly supervised by a committee of gentlemen. This bazaar is approved of and encouraged by His Grace Archbishop Walsh. The costly prizes, together with the good and in view, should prompt all ticket-holders to make speedy returns.

A retreat for ladies opens at the Sacred Heart Convent, Dundas street, on Monday evening, Sept. 2nd. The hours of sermons are 9:30 a. m., 3:30 p. m., and 7 p. m., each day. Ladies wishing rooms will apply to the Lady Superior not later than Aug. 27th.

CARROLL O'DONOGHUE.

CHAPTER XLV. A CHIMINATING PAPER.

Carroll O'Donoghue had returned to his cell, weary and dejected, on the first day of his trial; he was not buoyed up by the hope which others entertained regarding him—he was scarcely even admitted by him—his mind was racked by wild conjectures about Nora; that she was ill was his first fear, and he tried to comfort himself by thinking that if it was very serious Carroll would not have left her. But a strange misgiving tormented him—he could not account for it, he could not explain it—he only knew that a mysterious fear of some ill having happened pressed upon him, and he passed the heavy hours in a dispiriting mood which he could neither banish nor lessen. In the evening of that day his cell door opened, and Morty Carter was admitted. The visit of the right of one whom he had despised to treat of his interests—and he sprang to meet him, his face aglow, his form trembling with delighted eagerness. Had Carter any lingering fear of his treachery having been revealed to Carroll, the latter's welcome at once dispelled it; and thus reassured, he returned to the prisoner's greeting with all the warmth of a sincere affection.

"I felt you would come, Morty," said the young man, "and I looked for you every day since the night of my unfortunate attempt to escape."

"Yes," answered Carter; and he pretended to gasp, as if in the very thought of his failure on that occasion there was a threat of one of the spasms of pain which Carroll had before witnessed; "that faithful fellow, Tighe a Vohr, was barely in time to warn you back to your cell, was he not? I do not know how I should have managed on that night but for him—the discovery of my plan came to me by such a way to get you timely word. I met Tighe, and told him in a moment he had his time, and you, my dear boy, were saved, and Tighe, as he always does, got beautifully out of the difficulty."

"And the brave fellows who were waiting without for me—what of them?" asked Carroll.

"They have been sentenced to imprisonment and hard labor, but it is hoped that they will be pardoned before the expiration of their term."

Carroll's face fell. "Could I suffer entirely alone," he said sadly, "my pain would be much less than if I were surrounded by such a crowd of men, as it is now, that they are even more painful than the punishment itself."

"You were in the court room today—tall me where was Nora? I should not accompany Father Magner and myself."

"I know not, my dear boy; you forget that I am banished by all save you—that my presence is assumed as an evil omen; I marked her as she passed, but did not dare to inquire the cause."

"Ah, yes! I did forget," replied Carroll sadly; then, as if influenced by some sudden thought, he continued: "But you can learn from Tighe—what he will do, and you will let me know to-morrow—will you, Morty?" speaking with renewed animation.

"Certainly, my dear boy; but how if I am not admitted to your cell to-morrow—my visit to-night has cost me labor, and time, and invention, and if it was suspected by the authorities that I was friendly to your interests, your prison door would be closed to me as if it were Father Magner's sister. You know my poor fellow, that they are even more particular since the unfortunate failure of that attempt to escape—no particular, that even I, with all the influence I thought I could command, was unable to gain access to you from that time until to-night."

Carroll bowed his head in bitter resignation.

"Do you know, my dear boy?" continued Carter, "that the strongest hopes are entertained of your case? It appears you have attracted the sympathy and interest of some of the highest officials. The fact of your having remained quietly in your cell, as it has appeared on your trial that you did, when every avenue to release was open before you, has told a wonderful tale in your favor; and it is a curious belief that your sentence will be comparatively light. In view of that—"

he drew nearer to the prisoner, and dropped his voice to still more of a whisper—"the boys are hopeful of your speedy ultimate escape in time to take an active part in the organization which is going rapidly forward in America. When that was proposed," Carter continued, "proposed as a plan which would insure your safety, and all else cease for your patriotism, one dissenting voice was raised—the voice which said: 'Once Carroll O'Donoghue is free, he will gladly bid adieu to the cause, and turn his face to America for the sole purpose of securing his own safety.'"

Carroll's cheeks hotly flushed.

"I gave him the lie, Carroll," Carter continued, "I hurled the infamous slander in his teeth; for I knew my own boy too well not to swear that he would not in his prison, eye, die on the scaffold, before he would forsake the cause of his poor, down-trodden country!"

"And you did well, Morty; I thank you from my heart!" And the poor prisoner warmly shook both of his visitor's hands.

I did more, Carroll; I swore to them that I would bring, written in your own hand, an expression of your own sentiments which should give the lie to this libel upon your character—I promised them that they should read for themselves the heart of the man who was thus cowardly defamed!"

"Instantly, Morty; you shall bear back to them how much we are for Ireland—how deep is my love for Ireland!" He bounded from his seat in pain and angry excitement, but suddenly stopped short, exclaiming in a vexed and disappointed tone: "I cannot write—I have no materials!"

"I have them," said Carter, and he pulled pen, ink and paper, from one of his breast pockets; "knowing what I should ask of you, how could you think I would come unprovided?"

The feeble rays of the little lamp afforded scarcely sufficient light for Carroll to see the burning words which sprung

on his heart, but he wrote them, however in large, trembling characters, and handed them to his visitor.

The latter read them, pretending, when he had finished the perusal, to be too deeply affected to speak; and he folded the paper and put it carefully into his bosom.

The name of the man who thought I could be thus false!" demanded the prisoner.

"One who does not personally know you—a late comers into the circle, and whose opinion was probably based upon the fact of your willingness to be smuggled to America; but his conjecture seemed to acquire weight with others like himself, and in order to give the whole a direct lie, it entered into my mind to say to them what I have told you. I must leave now"—consulting his watch—"and I shall allow no stone to remain unturned in the effort which I shall make to get you some word of Nora to-morrow; so keep up your courage, and all will be well." He wrung the prisoner's hand, dignifiedly, and departed.

Another day of the trial passed, having, however, no very marked result. A number of witnesses were questioned and cross-questioned, and an amount of evidence elicited, but nothing to prove decisively, as the counsel for the crown labored hard to do, the identification of the prisoner with fresh traces since his escape from Australia. Again there was an adjournment of the case, and the people poured forth, Rich and Nora, as on a previous occasion, hurrying to escape notice, and Father Magner and Carr hastening to take the car back to Darom macan.

For the first time in his life Tighe a Vohr, during these two days of the trial, had avoided being seen by the priest and Carr. Watching them from an obscure corner of the court-room, noting Nora's absence with as heavy a heart as that which was borne by those who so fondly loved her, and reading in the faces of the clergyman and his fair companion a touching grief and anxiety, he struck from meeting them, for he felt, to express his own words: "that he should only make a fool of himself with his blabbering."

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faith, he choked me, and not with butther aythir, he rater be doin' this mit!"

"Tighe," said Carroll, sternly, "do you, too, believe the lies that have been told of poor Carr? I thought, from the very fact of his deploring you to warn me not to escape the other night, that you, at least, were his friend!"

Tighe's face twisted itself into a most comical expression, and his lips emitted a half-suppressed whistle, meant to be expressive of his amazement at the revelation which had burst suddenly and clearly upon him. "Oh! that's it!" he said, lengthening each word—"that could have been here, just as I thought: he would, play'n his double game upon you! Tell me, master, dear, what he said to you?"

"Now, Tighe, this is too bad—that you should believe these infamous slanders of the poor fellow! He has proved himself more than a friend, not alone in planning my escape the other night, but in taking care of my reputation with those who should think better things of me!" and then, not deeming that the former pledge of secrecy which Carr had exacted from him was binding in this instance, he detailed the whole of his interview with Carr, even to the recollection of the contents of the paper which he had given to the prisoner.

"Oh, master dear, you are lost!" said Tighe, in his agony, was on his knees at Carroll's feet; "that paper'll be used agin you on the thiall—you're gone!" The blabbering of which the poor fellow seemed to be so much afraid on other occasions, now earnestly began. "And stop this instantly; you are letting your heart run away with your head. I tell you, Tighe, Morty is as true to my interests as you are—he has sworn to me here; and when I remember his distress when he detailed to me those wretched reports, I am more than convinced. No!" wailing wailing in his defense—"It is born by fate, I shall not believe a word of it!"

"Sworn to you," repeated Tighe; "sure that old thralor no more moids the takin' of a false oath than I did moid callin' Shaun to me! Oh, master dear, listen to me while I tell you!"

"I'll listen to nothing," interrupted Carroll; "you shall not say one word agin me in my presence!"

"Oh, wira aithir! but what'll be come of us all?" and Tighe wrung his hands in fruitless agony.

"Come, Tighe," said his master sternly, "stop this folly, and tell me about Nora."

"I can't," answered Tighe sadly, shaking his head; "she's in the hands of the law."

The prisoner's wildest alarm was immediately aroused. "Tighe," placing his hand heavily on Tighe a Vohr's shoulder, "I beg of you—I command you—to tell me of Nora! she is dead?" he almost screamed, as Tighe, still refusing to speak, continued to shake his head. "Tell me, he pleaded; 'I shall go mad if you do not speak!'"

Tighe could no longer resist that frenzied entreaty, and he burst out: "Rik of the Hills came an' claimed her as his daughter, an' she has gone to live with him."

The things seemed to paralyze the poor prisoner—for a moment he could not speak; but Tighe slightly shook his head with burning cheeks, and his bright eyes. "Rik of the Hills Nora's father, and she has gone to live with him," he repeated slowly at last. "Oh, God! He held his clasped hands before his face, as if he would shut out the sight of his beautiful, peerless affianced being the daily remembrance of such a man.

"Don't take on so, master dear," said Tighe, dabbing away the big tears which filled his eyes; "I'm sure her love for you is none the less, an' her trampling on her heart she is in the gaitin' up of you."

"Givin' up of me?" dashing his hands from his face, and speaking in a terrified tone, "why should she give me up?"

"You're askin' me, master dear, is another dead? she has such friends, noble, faith's that she wouldn't have you marry her now while she's his daughter."

A new light shone in Carroll's eyes, a new expression came into his face, as if he had made some sudden discovery.

"Tighe," he said, seizing the latter's two hands, "see Nora for me, and tell her that if she will, I'll be with her in a moment, and she shall have me before even the scaffold can claim its victim; to persist in this cruel determination; tell her that she would be the same to me though her parents might be the vilest of God's creation; tell her that my love is for herself, and that it is as unchangeable as itself."

"I will, I will, master dear," said Tighe, and, anxious to break from so harrowing a scene, he was secretly sorry that the guard was at the door announcing that the time allotted for the visit was both parted with moist eyes, Tighe tore himself away.

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Denner's features. "I think I can read your riddle, Tighe," he said; "some former has won admision to Mr. O'Donoghue, and obtained the statement of what you speak; and you think if the paper does not leave the informer's possession until the morning you shall be able perhaps to get it."

"With you honor has the clearest head for guile!" of any gentleman in the country—that's just it! I'll make no calculation of the matter, for I know I can trust yer honor."

"Well, Tighe, this informer, whoever he be, will rather be obliged to retain the paper until the morning, for the authorities to whom he might give it would hardly suffer themselves to be disturbed by such business after hours, and especially as it is a matter that can be attended to as well in the morning."

"Thank yer honor—I'm grateful in-ctely, an' me life's long prayer'll be that you may prosper in love an' war!"

"What is it you propose doing?" asked Denner.

"I'll not ax me, yer honor, for I haven't it well settled yet—it's only a thought, but I'll try what's in it."

"Well, Tighe, you have my best wishes for its success!" and Denner turned away, his mind suddenly reverting to the story which Tighe had told him of his exit from the jail yard had been effected on the night of the attempted release of the prisoner, and for the first time the truth of the matter flashed upon him.

"Ah!" he said to himself, "that was all preconcerted plan of this faithful fellow, and doubt not, he succeeded in that, but he will succeed in the carrying out of the 'thought,' as he calls it. Well, Carroll O'Donoghue has a truer follower than it is the good fortune of most men to find."

Tighe, not even pausing to call for Shaun, who had been confined, very unwillingly, the greater part of the day in the barracks, hastened to the abode of Corry Toole. He had absented himself from the little man for some days, fearing that the latter might have received an indignat answer to his letter to Mrs. Carmody, for, since the old woman had announced her intention of taking it to Father Magner, Tighe a Vohr well knew that his reverence would be good-natured enough to write the reply which would give entire satisfaction to his mother. And his fear with regard to Corry was verified, for Tighe was not well within the room when the little man, with drew forth before Father Magner's misive written in behalf of Mrs. Moille Carmody, and he read it for Tighe.

"It's a pity," said Tighe a Vohr, "that all that's said in it is to be cast down by them few words I'm sure, an' where's yer bairns? don't you see it's the prate that writes that I'm sure she'd be ashamed to let her reverence know that she'd be the 'ol' of marryin' agin; an' this she's wrot that you put the like of what you did in writin' with you knowed she had'n't lardin' enough to read it. No, Corry; it's go to her you should, an' he'd wid yer own spirit's tongue the fallin' you have for her; but it's not too late yet, me boy—you'd do the business right ather wabber on, an' one of these days we'll have a talkin' waddlin' with the Dhrummond-bairns. Father Magner to do the bidin' of the complex, Corry, and a vigorous slap between Corry's shoulders gave evidence of the speaker's energy.

The little man brightened; once more hope filled his heart, and his melancholy air gave place to sudden liveliness.

"I have business on hand," said Tighe, assuming a serious tone, "and I want your help, Corry." He dropped his voice, and detailed the plan which he had conceived to the folling of Corry.

"It is a great undertaking," said Corry.

"But I'll do it," repeated Tighe, "if you'll stand by me."

"Never fear me, Tighe—I'll do my part."

Then followed whispered directions from Tighe a Vohr, to which Corry nodded assent, and when the whispering ceased the little man departed on some errand.

Tighe proceeded to make sundry changes in his toilet, doing some of Corry's garments, and in his efforts to increase their length, stretching and tugging at them till the worn material gave way and left rags which it taxed its ingenuity to conceal. When at length he was fully dressed, the right which he presented was such as to make himself burst into a fit of hearty laughter—his pants loons were so short as to appear like knee breeches, only cut oddly out of the style of that garment, and his coat, which was wide about the upper part of the body gave a most comical rotundity to Tighe's slender person. The coat was wide enough to look as if the wind might blow him out of it, while at the same time it was so short in the body that his small tail there but little below the wearer's waist. There of Corry's slouch, now crowned with a cocked hat, Tighe's brown coat, and being pulled forward, somewhat concealed his face. The little man on his return expressed his admiration of the change which had been effected, and he proceeded to give Tighe a little package, which the latter immediately opened, saying:

"Now, Corry, while I'm busy wid this, do you write what we were speakin' a'."

Mr. O'Toole sat down to his table, covered as usual with literary apparatus, and Tighe proceeded deftly to dye his face and hands. Both tasks were completed about the same time, and the little man, with his usual dramatic gesture, read the latest production of his longed-for wonderful genius. Tighe expressed his satisfaction, and after a brief while Mr. O'Toole was busy with his toilet, only to the extent, however, of polishing his face with soap and water, and brushing his hair, the two went forth together.

"You know where he stop?" questioned Corry.

"I didn't Mr. Hoelsham say the address to me the day all the peccas was after me, with the women in the kitchen dressed me loike one o' thimself's?"

"And it he's not in 'I said Corry agin."

"Thin we'll wait, if we wait till mornin' for him."

Mr. O'Toole went in alone to the house in which Morty Carter lodged, and was met by the information that Mr. Carter had not been in all day. He repaired without to report to Tighe.

"Well," was the latter's answer, "you wait widin for him, an' I'll watch for him here, so that I'll know when he enters, an' I'll be on hand for you to call me when you're ready."

Corry went back to wait in the little untidy parlor, and an hour before midnight Carter returned, somewhat under the influence of liquor. He scowled at the queer little figure which presented itself before him, but Corry, with his most polite air, bowed and said: "Mr. Carter, I believe."

"Yes," was the gruffly spoken response; "what is your business with me?"

"I think this will tell you quicker and better than words"—and Corry proffered the paper which he had written in obedience to Tighe's direction.

Carter took it, walking unsteadily to the light, and read with strained eyes the following:

"MR. CARTER—The bearer can give you information of the Poole document which has been missing from the recent trial; he will confer with you, and if you can come to reasonable terms, he will let you have possession of it, as it will be of great importance on the present trial."

There was neither signature nor date. Carter's little eyes lost their half-drunken stare, and snapped with eagerness; he was all aglow in a moment. "Who are you?" he asked.

"Never mind who I am," responded Corry, speaking in a whisper; "the document was got from Tighe a Vohr, and if you will take me where we can converse more private than this, we'll talk over the matter; I have a grudge against that same Tighe a Vohr, and I'd glad enough I am to have an opportunity for a little revenge."

"Come up stairs to my room," said Carter, who seemed to have become sober at once; and he led the way rapidly to his own apartment.

"You see, Mr. Carter," said Corry, in a tone of eager confidence, when both were seated, "there were two of us concerned in the stealing of that document from Tighe a Vohr; and my friend, who holds it, isn't willing to let it go without making something by it—and it's of importance for this trial against the prisoner, he thought you'd be willing to pay something for it."

"How much does your friend want?" asked Carter, his anxiety betraying itself in his voice.

"Well, how much would you be willing to give?—or, stay a moment—perhaps I could have the same amount of one you. It's a queer, shy fellow, and he wouldn't come in with me; but he's waiting for me at the corner beyond. May be I could get him to come up—shall I?"

"I'll go down with you," said Carter, rising, and locking for his hat.

"It wouldn't do," answered Corry; "if he saw you with my hat, such a frightened nervous fellow, he'd be sure to see you were going to force him into giving the paper, or that you were going to set the law on him—no; the only way is to let me try and bring him up."

"Well," said Carter, resuming his seat, "do so."

Corry feligned to be calm, and even showed signs of increasing confidence in the good nature of Carter's room behind him, as he descended the stairs as if the semi-darkness—the entry light had not been quite extinguished, out of respect to Mr. Carter's visitor—caused him to grope and stumble. He met Tighe directly without the hall door.

TO BE CONTINUED.

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Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

ALEXANDER CAMERON, ALEXANDER PAT- BRSON, & ANNEA CHISHOLM AND THEIR TIME.

BY THE REV. MRS. M. DONNELL DAWSON, L.L.D., F.R.S.

It was certainly a high privilege to possess a relic of Iona. It was the good fortune of Bishop McDonald to enjoy this privilege. Through the favor of his friend, Alexander Ramsdell McDonald, of Glenarrig, he became the possessor of a chalice of gold which had served ten centuries, it is believed, in the monastery of Iona. It must now be shown how the precious relic came into the hands of Glenarrig. His ancestor, in the time of King Charles II, was requested by his neighbor, McLean of Dowart, to assist him against some chief with whom he was at war. Glenarrig, who, at the time, enjoyed the title of Lord McDonnell and Aros, complied with the request, and proceeded, with five hundred of his warriors, to the assistance of his friend. On his arrival in McLean's country, he was honored with a banquet, at which were used certain pieces of church plate, and, among the rest, the chalice of Iona. Glenarrig was shocked at this profanation of sacred things, and determined to return home, saying that no success could attend the aims of people who were so profane. McLean, on learning this, sent all the plate, as a present and propitiatory offering to Glenarrig, beseeching him to remain and bestow his aid. The offended chief was so far propitiated as to allow his men to stay with McLean, but refused to remain himself, and immediately returned home. The chalice was safely held in the Glenarrig family till the time of Alexander, already mentioned, who presented it to Bishop McDonald. A description of this remarkable chalice will be found in Principal Sir Daniel Wilson's work, "Pre-historic Antiquities of Scotland."

A letter quoted in that work from the late Rev. William Gordon (the last head of the Glenarrig family) to the writer of these sketches says that it was of solid gold and evidently of great antiquity, as could be seen upon it the marks of the hammer which had beaten it into shape. The invaluable relic, associated with which were so many interesting memories, continued in the possession of Bishop Ramsdell McDonald until the end of his days, when it passed to his successor, Bishop Scott. In 1826, Bishop Paterson had succeeded in obtaining the division of Scotland ecclesiastically into three vicariates, designated as the Eastern, Western and Northern districts. This measure, considering the circumstances and state of the missions, had become not only expedient but necessary. On occasion of the change, Bishop McDonald became Vicar-Apostolic of the Western district, which comprised a considerable portion of the Highlands which still remained under his jurisdiction. Thus his title was changed, and, to a certain extent, the scene of his episcopal labors. About the same time was reflected the care of his vicariate to Limora, that institution becoming united, chiefly through the agency of Bishop Paterson, with the college for the Lowlands, on the river Dee, near Aberdeen, a property bestowed for the purpose by the late John Mezzie, of Fifehead.

Notwithstanding this partial relief the labors of the vicariate were so arduous that Bishop McDonald found it necessary to have a coadjutor. His choice fell on the Rev. Andrew Scott, whose merits were at once recognized by the clergy and the authorities at Rome. He was accordingly consecrated bishop and entered on his duties as coadjutor Vicar-Apostolic of the Western district. Bishop McDonald, meanwhile, by his inability of manner and his kindness of heart, had won the esteem and affection of all, whether Catholics or Protestants, who came into relation with him. Such were his benevolence and attention to all around him that his society was much sought, and gave the greatest pleasure. He rejoiced in contributing to render others happy; and he found a source which he himself was diffusing cheerfulness and promoting innocent enjoyment. It is easily conceived, as it is recorded of him, that he was greatly beloved as well as respected by persons of all persuasions. Some of the most eminent ministers of the established Kirk of Scotland were of the number of his personal and devoted friends. Hence, he did not pass his way of life and conversation, as his record bears witness, to do away with religious prejudices and mitigate theological antipathies than any other man of his time. Towards the close of his life, unfortunately, he became almost totally blind. In consequence of this infirmity, his coadjutor came to be invested with independent authority in governing the district. At last came the closing scene. The venerable bishop departed this life on the 20th September, 1832, at Fort William, Inverness shire. The several Reverend Bishop Scott, assisted by several priests of the neighborhood, paid the last funeral honors and laid his remains at rest within the Catholic church of Fort William.

ANDREW SCOTT (1828-1846). "There is the making of a priest in that little fellow." Such were the words, which proved prophetic, concerning Andrew Scott, when only five years of age, spoken in his father's house by an elderly missionary priest. The intelligent look of the "little fellow" elicited this remark; and it was to him, as an oracle which he treasured up in his mind and never forgot. From that moment he resolved to be nothing less and nothing else than a priest, whatever impediments might be thrown in his way. He was a native of the Catholic Enzie, and born at Chappellford on the 15th day of February 1772. His application to study in his earlier years was attended with remarkable success. In February, 1785, he became an alumnus of the seminary at Scalan, and was soon after sent to continue his ecclesiastical studies in the Scotch College at Douai. He resided there several years, and was distinguished no less by proficiency in his studies than by piety and edifying conduct. The

French Revolution came, and he was obliged, along with his fellow-students, to return to Scotland. He then once more became an inmate of the only seminary in Scotland, the unpretending House of Scalan. His course of study for the priesthood was, however, completed at Aberdeen, under the guidance of the Rev. John Farquharson formerly Principal of Donald College. He was ordained priest in that city by the venerable Bishop Hay on the 25th day of March, 1795.

The missionary labors of Andrew Scott, which were destined to be so important, and a very humble commencement. As soon as he was ordained he was appointed to the retired mission of Doo Castle in Aberdeenshire. The poor congregation then had, at the time, no suitable place for the celebration of public worship. There were on the banks of the River Dee, the ruined walls of an ancient castle. These walls Mr. Scott contrived to fashion into a church. Having thus gained experience in the art of architecture, he afterwards built a modest, but convenient chapel and dwelling house under the same roof. In 1800 he was removed to the charge of the Huntly mission; and, as if five years were his destined time in each of the minor missions, he was appointed in 1805 to the mission of Glasgow, which, by this time, had grown to large proportions, and which, through the truly Herculean labors of his new apostle, was destined so soon to surpass in numbers and importance all the missions of the country.

Previously to the appointment of Mr. Scott the few Catholics of Glasgow were ministered to by the Reverend Alexander McDonald, who afterwards became the founder of a church in the new world, and was long known as the Hon. and Right Rev. Bishop of Kingston, in Canada. When this eminent priest proceeded on his new destination the Glasgow congregation came under the pastoral care of the Rev. John Farquharson. This zealous priest created a church in the district called "the Calton." Although, at this time, Catholics were becoming numerous in Glasgow they were under the necessity of living as retired as possible, such was still the danger, notwithstanding the better feeling towards them of the more intelligent citizens, lest the very fact of their numbers might become a cause of popular excitement. There were no traces of their religion in the villages and counties around the great commercial city, if, unless, indeed, we except the wreck of the cathedrals, monasteries, religious and educational houses that once adorned the land.

Meanwhile Catholic Ireland contributed largely, as it still contributes, to promote the growth and importance of the Glasgow congregation. Mechanics of that country—skilled and unskilled workmen—sought the Scotch commercial city in order to find that employment which their native land denied them. The cotton trade had been successfully introduced into Glasgow, and hence those people found the compensation they so much needed. The new trade gave them their bread, and to the city wealth and aggrandizement. The Irish comers were at first exposed to much obloquy, not only on account to their country, against which there existed an incredible amount of illiberal prejudice, but, more particularly still, on religious grounds, there being nothing so odious as "Popery" to the Presbyterians of the time. Such prejudice, however, proved only an inefficient check; and the industrious Irish, encouraged by the more enlightened manufacturing citizens, continued to flock into Glasgow, bearing with them the light of their refined faith, which was destined, ere long, to relieve said the darkness and emanated universal respect.

To form these ever increasing elements into a well-disciplined, orderly and united congregation was the gigantic task that lay before the zealous missionary; and he applied to it with all the strength and energy of a giant. The very inadequate church accommodation of that time was a serious impediment. A sort of garret chapel in a miserable dingy street connected with a street called the "Gallowgate" was all the place of meeting which the Catholics possessed. Their numbers had increased; but they were far from being the imposing congregation which now consists of so great a proportion of the population of the immense commercial city. The list of Easter communicants amounted only to four hundred and fifty. Not many years had passed when it swelled into a roll of three thousand. This wonderful success was achieved partly by the earnestness and vigor with which Mr. Scott ceased not to preach the word of God; but more, perhaps, by his assiduity in bearing confessions and in visiting the sick. Such duties were far from his eyes being fully satisfied. To visit the whole of the city, at a late hour, and a damp unwholesome roof, listening to the recital of the sins and sorrows of his people, was sufficiently trying, but it was more so still, through the darkness of night and often in the most inclement weather, to toil along the streets and lanes to the most wretched hovels of the poor, bend over the fever-stricken, in danger every moment of inhaling the pestilential breath of pestilence, and confronting death itself while mitigating its terrors. It is impossible to imagine a more trying and at the same time, a more consoling labor. And well it was that it should bear with it this consolation and its fruit; for, in the case of Mr. Scott, the only reward for the ordeal consisted of the envy and talents of bigotry, the scoffing of the ungodly and the hooding of the ignorant rabble. There was no security often against personal violence, except through the escort of some faithful friend. Every day new difficulties arose, but only to be surmounted by undaunted courage and success. Not the least of these was one occasioned by the necessities of the mission and which it behoved the zealous priest to meet. The Calton Chapel, as it was called, had become too small for the greatly augmented congregation. Thousands of poor Catholics were excluded from its narrow precincts, and, as each succeeding Sunday came round, instead of participating along with their brethren in the joyful celebration of the sacred mysteries, could think only in sadness and disappointment of the land of their fathers and its numerous altars where so many joyfully partook of the bread of life. The narrow and humble chapel must be replaced by a capacious church. But how was this to be done?

Only Mr. Scott could conceive the possibility of such a work. Relying on the generosity of his numerous but comparatively poor congregation, his own energy and the aid of Heaven, he undertook the building of St. Andrew's Church in a conspicuous part of the great city—great City street. There were many, meanwhile, who, taking credit to themselves for superior wisdom, condemned the undertaking as rash and imprudent and which could only tend to humiliation and the injury of religion. The goodly work, nevertheless, was boldly undertaken, and proceeded with rapidity and success while scarcely any other help was bestowed save the prayers of the poor, who liberally offered in ever-increasing abundance. The liberality was the more noteworthy as a great commercial crisis had overtaken Glasgow. Public credit was shaken, business came to a stand, wages were reduced, and the price of food increased. The Catholics were dismayed. They looked with sorrowful eyes on the unfinished walls, and dreaded their becoming a ruin instead of growing into a stately church. One alone was not discouraged. Mr. Scott still persevered, hoping against hope. In a short time, notwithstanding all his insuperable difficulties, the sacred edifice was completed and stood forth a noble monument of apostolic zeal and devoted generosity of a Catholic people while, if it did not excel, it was not unworthy of the splendid minister which survived entire the wear of time and the violence of fanatic rage. There was no mistaking the proof which this labor of love afforded that the Catholics of Glasgow could no longer be treated as outcasts when it was safe to join and assist them. The thousands that poured every Sunday from the grand portal of St. Andrew's Church were indeed a type of that universal Church which the beloved disciple beheld in prophetic vision.

TO BE CONTINUED.

AN EXCITING SCENE.

CHILD CARRIED AWAY BY A BUNCH OF TOY BALLOONS.

Sophie Schwab, two years old, involuntarily became a balloonist last Sunday and was wafted high over the broad bosom of Lake Michigan. A ruffian saved the child's life. The incident took place at Sheffield Park, Chicago, and was witnessed by 1,500 picknickers. An Italian peddler of toy balloons attempted to serve two purchasers at once and let go his string of bright-colored globes. The cord got twisted and Sophie's left arm and also her hair, and she and her rubber bubbles started heavenward, taking the child with them. The mother shrieked and fainted. The bystanders stood horror-stricken, scarcely breathing as the balloons swept close to a large oak tree, and the infant grasped a handful of twigs and checked her flight. A merchant ascended the tree in an instant, and then crept out on the branch nearest the child. At this moment Sophie's punny strength gave out and the balloons, suddenly released, went again upward, at least 100 feet, drifting then out over the lake. Gust Koch, a sharp shooter, who was attending the picnic with his repeating rifle, hurriedly jumped into a skiff with two companions and pulled out into range. Koch succeeded in piercing several of the balloons, each successul shot helping the bunch to descend. Before it finally reached the water the boat was at the spot and Sophie did not even get her feet wet.

HEBOULES AND THE WOODMAN.

It is related that Heboles was passing through a Forest one day when he came upon a Woodman who was idle and inquired: "Have you amassed Wealth until you no longer have to work?" "No," replied Heboles, "I have not the Strength to Accomplish the Task." "Oh, so that, I'll lend you a Hand," cheerfully replied Heboles, and he seized the log and Moved it into the Position desired. Returning over the same course a week later, he found the same Woodman again idle, and he inquired: "What is the Reason for this?" "I was Waiting for you to Return and Move another Log for me."

HEBOULES AND THE WOODMAN.

MORAL. He who Helps the man who can Help himself does him an injury.

CATABRIS.

A NEW HOME TREATMENT FOR THE CURE OF CATABRIS, CATARRH, DEAFNESS AND CATARRH OF THE EAR. The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the internal lining membrane of the upper air passages and external tubes. The eminent oculist, Dr. J. H. Dixon, of Boston, has discovered these parasites, and has shown that these authorities cannot be disputed. The regular method of treating these diseases is by the use of a fluid, which is applied to the eye, and which, in a few days, allows it no chance to heal, and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by any application made once in two weeks, for the membrane must get a chance to heal before an application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease. So highly are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to dispense the parasite of which they know nothing, by remedies, the results of the application of which they are equally false. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications, and is the most certain cure in the most aggravated cases. These remedies are a specific for catarrhal troubles peculiar to the eye, ear, nose, and throat. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is: H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

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Ziemssen's Cyclopaedia of the Practice of Medicine, Vol. VII., 1875.—"IN CASE OF CHOLERA INFANTUM, NESTLE'S MILK FOOD IS ALONE TO BE EMPLOYED. Because the gastro-intestinal disorders to which infants are so subject are provided for by providing only the nourishing properties of cow's milk in a digestible form. Cow's milk produces a copious mass of food, which, when taken in excessive quantities is utterly USELESS TO INFANTS. This is one of several reasons why infants' food requires the addition of cow's milk. It is a diet in hot weather. Pamphlet, also sample, on application to T. H. LEEBING & Co., Montreal.



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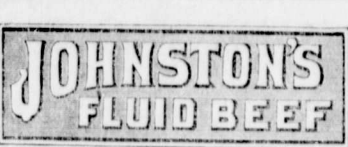
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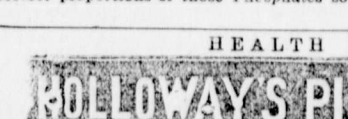
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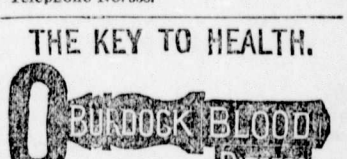
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NOTICE

It is hereby given that all communications in respect to matters affecting the Department of Indian Affairs, should be made to the Honorable E. Dewdney as Superintendent General of Indian Affairs, and not to the Minister of the Interior, or to the undersigned. All Officers of the Department should refer their official letters to the undersigned. L. VANKOUGHNET, Deputy Superintendent-General of Indian Affairs, Ottawa, 11th May, 1889.

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Articles must be paid in full before the paper can be stopped.

Persons writing for a change of address should invariably send us the name of their former one office.

Catholic Record.

London, Ont., August 31st, 1889.

THE GLOBE'S WARNING TO THE PARSONS.

The Globe, rather whimsically, lands Dr. Caven, the chief engineer of the bogus Equal Rights' Convention, for the moderate and calm manner in which he has conducted the violent agitation against the Jesuits. Indeed, considering that the Dr. has throughout been using all the flowers of rhetoric in order to vilify and misrepresent the Jesuits, we are reminded that

"A man may smile, and smile, and be a villain."

The Professor's surely a veritable Paul

Clifford in his manner of cutting throats.

The Globe continues by congratulating the Protestant clergy on the very great consideration which the vast majority of them have shown for Catholics during the whole of a session which has taken place on the Jesuit Estates Act, and it states that the violent and fanatical clergymen who have transgressed the rules of charity and common sense may be counted on the fingers of both hands. The writer of that article must have a good supply of fingers. We have not kept a complete record of all the ministers who have given utterance to sentiments most bloodthirsty, lying and full of un-Christian hate against French and Catholic schools, against the good name of the Jesuits, and against the Catholic population of the Dominion—especially of Quebec Province.

On the hands of ordinary people there are but ten fingers; but we can count those who have publicly expressed themselves in the un-Christian manner we have indicated, not by tens, but by hundreds. We do not know how many have privately dissented from the views of the majority of their brethren. Perhaps these lovers of equal rights, and free opinion and speech, have squelched the expression of the opinions of their more honest conferees, but we can only recall at the moment, from memory, Professor Gant, Dr. Herridge and DeWart (of the Christian Guardian), Professor Swan and Rev. Dr. Campbell, of Montreal, and three very gentlemen of the Church of England, Bishops of Harrow, who had the courage to speak words of peace in the face of a scowling multitude of rampant bigots. Their names are worthy of being recorded here—they are the Rev. Messrs. Wye, Harding and Young. There are some others, but they altogether form a small minority indeed. It is well known that most of these gentlemen have incurred, by their liberal utterances, the enmity of their brethren, which sufficiently indicates how extensively liberal sentiments prevail among them.

Confiding ourselves merely to those ministers who have made a great uproar, we will here indicate a few of the most intense bigots: Bishops Baldwin, Sullivan and Usher; General Superintendent Carman; ex Moderator Dr. McMillan; Drs. Wild, Hunter and Shaw; Prof. Schringer and Pridmore; Prof. Austin, of St. Thomas; Rev. D. J. Macdonell, Dr. Burton and Dr. Sutherland; Canon Innes, of London, and a host of others. If we were to add the smaller fry, such as Rev. C. Wilson, D. V. Lucas and J. B. Huff, we would need to create a great part of the catalogue of Ontario Protestant ministers; but for this we have neither space nor disposition. We have named enough to keep the fingers of the Globe's editor busy at their task. Suffice it to say that the two hundred and fifty ministers who attended the bogus Equal Rights' Convention unanimously agreed to resolutions which were slanderous, and they signed their names to a petition which stated infamous falsehoods against a learned, zealous and virtuous body of Catholic priests. Their spirits may be judged from the unanimity with which they voted down a resolution offered by Rev. Alexander Jackson, of Galt, to the effect that "the Convention does not antagonize the Roman Catholic Church, but Jesuitism," whereas a resolution was passed which declared the Jesuits "an alien association, hostile to free institutions." Of course the inference is that they should be driven from the country. This is enough to show that Dr. Hunter stands up as a champion to the Almighty in His speaking prayer, when he said:

"Pardon us, O Lord, we desire to

our hearts that civil and religious liberty shall prevail throughout the length and breadth of this land, and we would not take away from those who differ from us, in reference to matters of faith, the liberty to differ from us, liberty of conscience and liberty of speech."

The explanation is, that liberty of conscience has become a set phrase for bigots, with the meaning understood that Catholics ought alone to be deprived of it. But the aspirations of these people are just what they will not attain.

The Globe gives the parsons, however, a bit of sage advice, by which they would do well to profit. They have been heaping abuse without stint upon the politicians of Canada ever since the vote was taken on disallowance of the Jesuit Estates Act. The unprecedented unanimity with which the House of Commons voted to sustain the Act surprised and enraged the parsons to that extent that they have been, with few exceptions, abusing the politicians of the Dominion as being, without exception, "sold to Rome." There is no honesty among politicians, according to these masters in Israel, and since His Excellency the Governor-General rebuked the bogus advocates of equal rights, who presented their petition which did not hesitate to slander the Jesuits in the most unjustifiable manner, they have included His Excellency in their denunciations. The Globe reminds them, however, that politicians are numerous and able in the Dominion, and that some of them have as much honesty as the parsons who are so busily denouncing them. It tells us, in effect, that the parsons have not a monopoly of the honesty of the country, and that the natural consequence of these wholesale denunciations will be that the politicians will lose much of their respect for the kind of religion which authorizes the unjustifiable onslaught. The Globe seems also to be aware that the parsons have weak points too, and that the politicians who are being so unflinchingly abused know where they are, and are very likely to resent the attacks made on them by retorting, as they are very well able to do, with unexpectedly good effect, and that religion itself will thereby suffer.

We do not altogether agree with the Globe that religion will suffer by the exposure of hypocrisy. We do not mean to say that all politicians are exemplary in character, but we believe that as a rule the leading public men of Canada will compare very favorably with their ministers, and, in fact, with almost any other class of men in the community, for honesty of purpose. There are very few candidates who do not take an interest in politics, and the majority of the people are, therefore, politicians, so that the universal denunciation of politicians is a denunciation of the whole Canadian people. Besides, the leading politicians, the members of Parliament, etc., are the deliberate choice of the people, selected expressly because the people in general have confidence both in their ability and honesty to carry out the popular will. They are, in fact, for the most part, the select men of the Dominion, and the abuse heaped upon them by the parsons is the best proof that we could have that the parsons have not the sympathy of the people in the outrageous course they have thought proper to adopt. Fifty-one thousand persons from Ontario and eight thousand from Quebec signed the petition against the Jesuit Estates Act. This is the total number of persons whom the parsons were able to influence in the whole Dominion, to approve of their tissue of falsehoods. We presume that, like all such petitions, if the names were examined closely, it would be found that many signatures were placed on it without the consent of the supposed signers, and that non voters' names are there in profusion—names of children, and perhaps of women. But if they were all voters, the fifty-one thousand would constitute but an insignificant minority of the million of voters in the Dominion. Yet it is because the politicians would not accept the assurance of the parsons that the latter represent the people of the Dominion, that the former have brought the anger of the parsons on them. We imagine that the politicians know the sentiments of their constituents as well as their villifiers do.

A MOVEMENT is on foot, which has the earnest support of His

Excellency Cardinal Gibbons, to erect a monument to Coellius Calvert, second Lord Baltimore, who, in 1632, received a charter from Charles I. of England for the settlement of a colony in the territory on Chesapeake Bay, which was discovered by his father, and was named Maryland, in honor of the Queen Consort. Coellius Calvert, Lord Baltimore, was the pioneer of civil and religious liberty in America, the Catholic colony established by him having proclaimed liberty of conscience while the penal laws were in full force in New England. It is in this capacity, as being the patron of true liberty, that the memorial is to be erected in his honor.

The English, Scotch and American Colleges in Rome have united in sending to the Catholic University at Washington a marble bust of St. Thomas Aquinas.

THE PRESBYTERIAN WITNESS ON MARRIAGE.

The Presbyterian Witness of Halifax is much offended at our condemnation of the adulterous marriage contracted by the Hon. Mr. Foster. It says:

"The CATHOLIC RECORD is one of the ablest organs of Romanism in the Dominion. It is published at London, Ontario. In a recent issue it thus speaks of Hon. Mr. Foster's marriage:

"It then quotes two extracts from our condemnation of the contract of a Catholic Minister who could so far forget the respect due to the laws of God and of the Dominion as to parade a divorced woman before the country as his lawful wife, and it styles our remarks on the subject 'coarse rubbish.'" The following is the passage which that journal thus characterizes:

"But the Hon. Geo. Foster has brought disgrace on the Cabinet and the Legislature by parading a divorced woman as his lawful wife in the capital of a Christian country. He insults a community that frowns upon every attempt to introduce the immoralities and the shocking scandals of a divorce court among her people."

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PROFESSOR GOLDWIN SMITH AND THE JESUIT ESTATES ACT.

Mr. Goldwin Smith has been enlightening the Manitobans on their relations to the Dominion, and, as usual, he gave unmistakable indications of his well-known hostility to everything Catholic. Now that the Jesuit Estates Act is the law of the Province of Quebec, and as we have the assurance of the Imperial Government, our own Governor General and the Government of the Dominion, as well as the decisive vote of the Canadian House of Commons, that the Act is one which concerns the Government and people of Quebec, and not those of Ontario or Manitoba, we might expect that a matter so settled might be left alone. It can now be unsettled only by a repugnant vote of the Quebec Legislature, which cannot be gained by Professor Smith's grumbings in the North-West; and on the principle that "what cannot be cured must be endured," he would show more wisdom by not manifesting his ill-humor at what has taken place.

The professor speaks of the share his Excellency Lord Stanley had in the matter in a most disrespectful style. Lord Stanley was unusually courteous and condescending to the meddlesome deputation which waited on him to ask disallowance of the Act. We must presume that he and his Government considered that though the deputation represented but a small fraction of the voters of the Dominion, about one twentieth, nevertheless, from the undoubted respectability and position of many of the petitioners, it would be advisable to be more than ordinarily courteous to them. This was what induced a hearing to be given to them at all, for, as the Governor-General explained, it was only under extraordinary and special circumstances that their appeal against the vote of the Dominion Parliament was listened to, and that it would be a dangerous precedent, if it were to be supposed that he could be induced to act against the advice both of his responsible advisers and of an almost unanimous Parliamentary vote.

Yet Mr. Smith thus speaks of the Governor-General's course: "I should have been against going to the Governor-General at all. He can only say what his ministers say. This is his constituted duty. His office is a ventriloquist apparatus at \$50,000 a year. His speech was, as it was certain to be, simply a reproduction in substance of the arguments of Sir John Thompson in defence of the Jesuit Act, without any notice of all that has since been said in reply."

It all this be true, what use is there in having a Governor-General at all? It is generally supposed that he represents Imperial authority in Canada, and in this capacity, though he is instructed to approve the general legislation of the country and to follow the advice of his advisers, in matters which do not trench upon the authority of the Queen, as representing the Queen, he certainly should have taken decisive steps to prevent the Act from going into operation, if it transferred, as the bigots pretend, the Queen's authority to the Pope. We have no doubt that His Excellency had the advice of the Imperial Government as to the course he should follow in reference to the Jesuit Estates Act, and that he referred to this advice when he stated to the deputation that, according to the best authorities accessible to him, they were wrong in their statement of the case that the Queen's authority was violated by the Act.

Virtually Mr. Smith himself acknowledges this when he says: "His Excellency's personal feelings, so far as they had any influence, were so to be on the same side," and he adds that in this the sympathies of the British Tory Government are necessarily the same as his own on the question. While the professor is abusing at showing that the Act is derogatory to the Queen, he declares that the sympathies of the Tory party and Government would be with the Act. Such baldness as this will surely not be accepted by any one of common sense, knowing as we do that the Tory party of England are precisely they who sit most at extending the power of the Crown and diminishing the liberties of the people.

Another statement of Mr. Smith regards the Jesuits. He scolds the statement of His Excellency "that in the nineteenth century" the Jesuits appear to him to be "loyal and law-abiding citizens," or, rather, that there is no evidence to the contrary. Mr. Smith pretends to have evidence that they were instrumental in causing war in Switzerland between Catholics and Protestants, and that in France they were intriguers for evil, and that in consequence they were expelled from both countries. He also adds a justification of the persecution specially directed against Jesuits under the penal laws of England, on the plea that the Order is dangerous to the State. We will only say at present that Mr. Smith is a deceiver of the public in making such assertions. If any should be condemned and driven out of any

country for endeavoring to create

disension or war between Catholics and Protestants, Messrs. Goldwin Smith and Dalton McCarthy, together with the tribe of persons who have been now for months endeavoring to goad the people of Ontario to wage war upon Quebec, should be so treated, and Canada would thrive the better for the riddance. There is plenty of evidence of evil intrigues against the peace of Canada on the part of the parsons, but similar evidence against the Jesuits Mr. Smith will be slow in producing, because it exists only in his fertile imagination.

WHY'LL BUY A PARTY ORGAN?

The Mail of the 22d inst. makes another desperate offer to come to terms with the Liberal party, and, though it ostensibly requires the party to adopt its policy, it suggests very coaxingly that it is open to negotiations on the subject of terms. It tells the ministry that the voice of the Globe is no longer listened to, that "the Globe is no longer taken seriously by anybody, and, in fact, that the Liberal rank and file do not agree with its 'political ethics.'" Of course, the inference is that if the Liberals will only hoist the no Popery flag they will retain the bulk of their party, and will receive as an accession thereto such of the Orangemen as the Mail can control to go over with it.

The prospect is very enticing, but it is not at all probable that the Liberal Government will be so readily coaxed as the Mail seems to hope. It made the same offer to the Hon. G. W. Ross just before the last Liberal picnic was held in Toronto, but the hon. gentleman did not take the bait. In his speech on that occasion the Minister of Education was very particular to make it well understood that the Government of which he is a member spurned the Mail's overtures; and that that journal accepted Mr. Ross' declarations in this light is evident from the fact that it re-commenced its abuse of Mr. Mowat's Government as rabidly as it had done before. It has been misquoting as an independent politician, and it has taken of late special pride in its assumed independence of both parties. No one came in for so much abuse as the Mowat

the Parkdale Collegiate Institute. Eleven pupils wrote, viz, two for second class and nine for third class. The following were successful: Miss Elizabeth Korman and Miss Catherine Larden obtained second class certificates. The following secured third class certificates: The Messrs B. Corcoran, H. Donahue, T. Dunn, A. Hillman, Emma Korman, A. McGurn, M. Murphy, Miss Mary Whalen, while a pupil of the Sisters of St. Joseph, obtained third and second class certificates, and, after nine months' attendance at the Collegiate Institute (Toronto), she secured a first class certificate grade, C.

Of a certainty these facts speak for themselves, and should silence forever the croakers.

BISHOP CARMAN AGAIN.

The Rev. Dr., or Bishop, or General Superintendent, Carman, it would seem, is not satisfied with the exhibition of himself and his bigotry and mendaciousness which he made in the columns of the Globe and Mail a short time ago, and which called for some comments in our issue of the 17th inst. Another letter, No. 3 appears from him in the Mail of the 15th inst. In the same issue of that journal there appears a letter from an anonymous Torontoian, who takes the Globe to task for presenting to itself half educated ministers that tell blatant interference in political matters, which they either misunderstand or misrepresent, is "an injury to the sacred interests of religion." The writer tells us that Dr. Carman is specially aimed at in this criticism of the Globe, but he "thanks God" that "our Protestant clergymen are alive to their duty in this connection, and are bound to do noble work between now and next election by means of sermons, or lectures, or letters, just such letters as those of Dr. Carman's which have so stirred up the gall of the Globe."

There is undoubtedly a class of people so fond of scurrility and falsehood that Dr. Carman's writings suit them admirably, and it is evident that the correspondent of the Mail is one of this class. Rev. Mr. Carman writes letters, we are told, which exactly suit the taste of the fanatics for whose delatation they are written. We do not doubt it, and as an illustration of their appreciation of elegance in composition we insert the following classic, extract from the Rev. Bishop's production:

"Why should Sir John disallow, if party triumph is what he seeks, and he does not care for the country? Why shouldn't he let Mr. Blake wriggle, who snapped at the Kiel bait, and is caught on the Jesuit hook?"

O, shade of Lindley Murray! Is it thus the people of Ontario, with all their normal schools, and model schools, and free schools, respect thy precepts, that they admire such balderdash?

And this is the way that the chief pastor of the Methodist Church in Canada speaks of the two most eminent statesmen of the Dominion! But we are not at all surprised at this, for we are not Dr. Carman's former letters a specimen of the vilest abuse against His Excellency Lord Stanley because the latter had the mendacious revilers of the Jesuits that they should cultivate the Christian virtues of charity and truthfulness? And did he not covertly recommend rebellion because Lord Stanley and the Canadian Government did not at once fall in with the views of a factious as well as insignificant minority of the Dominion, probably even of Ontario? At least there is no evidence whatever that the meddlesome delegates represent a majority, even of their own lone province, while the vote of their representatives in Parliament is prima facie evidence that they do not. Dr. Carman makes little of the vote of 188 to 13-14 to 1. But the Constitution and laws of the country make much of such a vote.

It is in the face of Dr. Carman's commendation of rebellion that he accuses the Jesuits of disloyalty as a crime. All we need say on this is that if such double-facedness is justifiable according to the ethics of his Church, the popular notion that strict Methodism is a synonym for hypocrisy must be based on stern truth. It is to be hoped that this is not the case; but Dr. Carman's course greatly compromises his sect.

We will not repeat here the refutation which has been so frequently given in our columns and elsewhere, of Rev. Mr. Carman's falsehood about the encroachment of the Jesuit Estates Act upon the authority of the Queen. He attempts no proof, so proof is not required in rebuttal of his statements. And besides, Lord Stanley has finally disposed of the nonsensical assertion. We will, however, notice one other falsehood of the Dr. (by courtesy). He says "the Pope dissolved the Jesuits," for "his doctrine, political intrigues and social corruption." This is a grave charge. As Pope Clement XIV. suppressed the order merely, and did not abolish the Jesuits (the man who composed the order), this is one falsehood. There are three other falsehoods in the three following clauses, and we challenge

Dr. Carman to prove the four assertions contained in his proposition, Pope Clement XIV. did not suppress them for any such pupil, as Dr. Carman pretends, but only because corrupt politicians insisted on their suppression, and for peace sake yielded to their importunities.

Should Dr. Carman fail proving his assertion, the whole world has a right to brand him as a lying lingo, and we promise to hold him up in his true character.

Dr. Carman seems to understand well what vile means some politicians make use of to attain their purpose, for he accuses the politicians of Canada without stint, and attributes to them the worst possible motives for their doings. It is not very consistent for him, then, to assume that the politicians who were enemies to the Jesuits were immaculate, and that their accusations against the Jesuits were of necessity truthful. The fact is, they were opposed to the Jesuits just because the latter were firm in insisting on the observance of Christian morality.

THE WINNIPEG FREE PRESS ON SEPARATE SCHOOLS.

The Winnipeg Free Press, the most influential journal of Manitoba, has no sympathy with the fanatical crusade against separate schools and the French language, inaugurated by Mr. Martin, or rather by the disappointed Mahdi, Dalton McCarthy, who is spitefully styled by the Globe. By the way, we wonder whether Dalton is looking out in the West for favorable localities for the manufacture of powder and bullets. The following is a sensible article from the Free Press of Winnipeg:

"After years of experience in the older Provinces the Separate School system was established in Manitoba. It happens that the minority at present are Roman Catholics; starting with a population almost equally divided, it might have been that the minority today were Protestants. The conscientious scruples of the latter would have insisted on the maintenance of the dual system, as the Protestant minority of Quebec do and have done. Being in the majority instead, we owe it to our own honor and consciences to respect the scruples of our Catholic fellow citizens. We cannot now deprive them of their separate schools without violating our boasted liberality, and, by the mere brute force of a majority, trampling on rights to which the Constitution and British traditions alike entitle them. This is not a question of mere expediency, or utility, or public policy. Through all the years in which separate schools have been in existence we must have learned, if we can learn anything, how much it is a question of conscience with Catholics; how much it would have been a question of conscience with Protestants, if it had been their fate to be in the minority. We take the ground, without any reservation whatever, that the compact which was made at the time of the union must not be broken. It would be wrong and dishonorable to break it. If we were dealing with a matter of administration alone it would be different; but it is something vastly more than this. When our legislation begins to trench on the freedom of conscience which it is Britain's proudest boast to hold inviolable, good men will pause and consider what it is they propose to do. By the Constitution our Roman Catholic fellow-citizens are given separate schools, with less than which their conscientious scruples will not be satisfied; under the double right of law and toleration they cannot now be deprived of them without an act of tyranny begotten of bigotry. This the people of Manitoba are not prepared for."

"We do not know that it is proposed to abolish the separate schools. We know that it cannot be done by the simple act of the Manitoba Legislature, and that it cannot be done at all without a prolonged, violent and hurtful agitation. The Free Press will oppose any such movement with all its might. It will oppose it on the ground of honor, justice and fair play. It will oppose it because to abolish separate schools will be a wrong to our Catholic fellow citizens. It will oppose it because we protest against Manitoba being made the battle ground of Ontario fanatics, who dare not propose the abolition of separate schools in their own Province. It will oppose it because, however desirable in itself, we would regard any common system, we carry out the system established any evils as great as would be the agitation to abolish it, with its attendant results."

His Grace the Most Rev. Dr. Cleary, Archbishop of Kingston, has received from Rome the following letter from His Grace the Archbishop of Ephesus, congratulating him on the elevation of his See to the archiepiscopal rank. The Archbishop of Ephesus was Dr. Cleary's Professor in the Irish college at Rome forty-five years ago, and although now eighty-six years of age, he retains the office of rector of that college. The letter is dated Rome, July 30th, and contains the following message:

"A thousand congratulations on the elevation of your See to an archdiocese. The important decision was made by the Sacred Congregation of the Propaganda on the 22nd inst., and confirmed definitely by His Holiness Pope Leo XIII. on last Sunday. Your Grace will necessarily have a larger sphere of action for the spreading of the kingdom of God, the defence of the rights of the Holy Church so violently assailed in our own day, and the promotion of all good works ordained to the salvation of souls. The Bulls will be expedited forthwith and your pallium will be granted at the next consistory."

IRELAND'S STRUGGLE.

By cable it is announced that the prosecution of Canon Doyle has been finally abandoned by the Government. The prosecution was based on good advice and aid given to the tenant to enable them to keep their holdings and to retain their claims on their property, even in case of eviction. No evidence against him could be got through all the machinery of the law, and the Government was compelled to retire from the attack. The retirement, however, was very ungracious. The magistrates, under instruction from Mr. Balfour, threaten fresh prosecutions for refusal to testify; but the threat will not be carried out. One of the most revolting outrages against humanity which can be possibly narrated against civilization in this century took place at Knockrack, in the County of Limerick, a couple of weeks ago. It arose from an eviction scene on the estate of Mr. Esmonde of Borrisokane. The tenant evicted was Hartnett, a feeble man of eighty-seven years of age, and an invalid. Notwithstanding that he was unfit for removal he was thrown out on the roadside in a dying condition. The priest, Father Casey, was called to give him the last rites of the Church, and he endeavored to get to him for the purpose, when he was rudely pushed back by armed policemen under orders from District Inspector Rice of Kilkenny. A second time Father Casey was asked by the old man's daughter to see her dying father, and when he approached he was thrust back by a policeman with a fixed bayonet. The holding has been in possession of Hartnett's family for three hundred years, and Hartnett only owed one and a half year's rent, which was tendered by Casey without avail to save him from eviction and certain death. Hartnett's wife, a very old woman, is also a helpless invalid. The frequent recurrence of such cases is the best reason which could be advanced why Home Rule is necessary to raise the country out of its miserable condition.

The rebel suit of Mr. P. O'Brien, against Mr. T. W. Russell, M. P., for stating that P. O'Brien, in distributing relief to O'phert evicted tenants, had refused aid to a tenant named Wilson because he was a Protestant, resulted in a verdict for Mr. O'Brien. The statement had been proved entirely false. But the jury would not award damages. In consequence of this there will be a trial. Mr. Russell's Counsel ably tried to influence the jury against Mr. O'Brien, because he was convicted for a political offence and also because he was not present at the trial. His absence was caused by the brutal assault made on him at Cork by the police, from which he is still suffering.

At a meeting held in the town hall of Mitchelstown recently, the movement to erect a handsome monument to the memory of John Mandeville, who was tortured to death by his treatment in Tullamore prison, took a tangible shape. A letter was read from Mr. Wm. O'Brien, M. P., regretting his inability to attend, and suggesting that the monument should perpetuate also the memory of the three unfortunate men who were shot down by the police in that town. The suggestion was most favorably received by the meeting, and a committee and treasurer and secretary were appointed to carry the purpose to a successful issue. Mr. E. Linnard, M. P., delivered a patriotic address, Mr. Mandeville's patriotism and tragic death, and foretold that all Ireland will attest in practical form their sympathy with the purpose of the meeting.

Lord Listerdome has handed over to the Land Corporation his estate at Lugganraha, from which the tenants have been evicted. Evictions have been made recently in the counties of Armagh, Wexford, Cork and Limerick under astounding circumstances. At Bridgetown, Wexford, the Jullars family, who are Protestants, had held the property for over one hundred years, and had put up valuable buildings, amounting in value to several hundred pounds. Owing to the general depression they had fallen into arrears, and were subjected to the usual fate, the tenant's mother being in almost a dying condition. Thomas Esmonde, of Killeen, in the same county, who is mentally deranged, was subjected to the same fate, after a desperate resistance.

In reference to the opening of President Harrison's letter to Lord Mayor Sexton, of Dublin, Postmaster General Raikes assured Mr. Healy in the House of Commons that there was no warrant authorizing the postal officials to open letters in England or Ireland. If letters were opened he said proof would soon be forthcoming, and the openers would be liable to criminal proceedings.

London, Aug. 21.—In the House of Commons this evening in the debate on the Irish office vote, Mr. Sexton moved to reduce the vote by the amount of Balfour's salary. The principles of Balfour's rule, he said, were a bad administration of a bad law, arbitrary use of physical force and oppression of the truth. The London Times had the whole Government machinery at its disposal during the past year, but the Parliaments were satisfied with the result of the inquiry. So far one conspiracy had been revealed and another remained. The Parliaments intended to pursue the subject until full light was thrown upon it. They would doubtless reveal curious repudiations and strange proceedings.

Mr. Parnell supported the motion on the ground that Mr. Balfour's policy appeared to be to lurch instruments to exceed the law. The motion was rejected one hundred and twelve to eighty three. The trial at Clonakilly, Ireland, of Wm. O'Brien and James Gilhooly, members of Parliament for County Cork, charged with holding a Nationalist meeting, proclaimed by the Government, resulted in the conviction of the defendants. O'Brien was sentenced to two months and Gilhooly to six weeks' imprisonment without hard labor. On the expiration of their sentences, if they refuse to give bonds to keep the peace for six months, they will be sentenced to two months' additional imprisonment. After sentence under military escort to the Cork jail. Upon leaving the court room they were cheered enthusiastically by

the crowd outside, and at the jail they were given a similar greeting. O'Brien declined to appeal. Gilhooly appealed, and was subsequently released on bail. Mr. Parnell's health is broken. His physicians have advised him to go to the south of France and remain there until next summer.

RENT REDUCTIONS IN IRELAND.

Wherever a fair judicial examination into the rights of the Irish tenantry has been held to take into consideration the actual value of their holdings, it has been found that the rents which they have been paying are exorbitant beyond all pretence of reason. Recently the Commissioners Green, Haughton and O'Shaughnessy have been seated at Killybegs adjudicating on the Kenmare estate, and the result has been, as usual, a most surprising reduction in the rent declared to be justly due. This is a very well for future rents, but it does not recompense the tenants for the systematic robbery which has been perpetrated on them in the past. The smallest act of justice which could be conferred upon these poor people, who have been rack rented to starvation year after year, would be to wipe out all arrears and not only allow them to begin anew, but give them the inducement that their future improvements will be their own, not to be demolished before their face under the tyrannical code of laws which is at present upheld by Government with the backing of all the military forces which the Government has at command.

The particulars of the decision of the Commissioners in Kerry, as reported in the Kerry Sentinel, are simply astounding. The cases of forty one tenants are reported as having been tried, and the reductions made have in every case been large. The total rent of the forty one tenants amounted to £211 1s, which the Commissioners reduced to £120 11s, being a reduction of over thirty per cent. In some cases the reduction amounted to as much as forty-six and a half per cent., as in the case of Jull. Donohoe, who got a reduction from £14 to £7 10s. At Cork, the Commissioners also made a similar reduction in the case of the tenants at Middleton, the average reduction being an average of twenty two per cent. on the old rents. These are but examples of similar reductions made wherever the tenants were able to get their cases before the Courts.

THE IRISH POLICE DEBATE.

The discussion in the House of Commons on the vote of £885,371 to complete the sum necessary for the support of the Irish Constabulary brought before the notice of the public some interesting facts with regard to police rule. The supplementary vote asked for makes the amount demanded for the Constabulary £1,433,371, and when the cost of the Dublin police force is added to this, the whole amounts to almost £1,600,000. Mr. Henry Fowler contrasted this with the amount required for the police of Scotland, which is considerably less than £370,000. The comparison was greeted by the house with loud cries of shame, but there was an additional item on the estimates which called for special indignation; this was £1,356 for Irish constables in Great Britain. Mr. Fowler asked, what were those men doing in Great Britain? He took it that it was expenditure on men in London of the service of the Times. He might have stated too that some of them were employed in escorting to Glasgow or Liverpool or other places the pigs and other wealthy landlords had seized from poor tenants, through fear that estates might be prevented if it were made known to honest English and Scotch buyers how the estates were obtained, and that others were detailed to spy upon members of Parliament, who might suppose that while they were in the liberality of the Government, the English and Scotch members, English and Scotch members, being the servants of the people, and bound to respect the rights of the people, would not be fitted to fulfil the duties expected from Irish policemen, who must lord it over the Irish members in a style which English members of Parliament would not endure.

In spite of the lively stream of words which ensued when the matter was brought up, the Government was sustained by a small majority.

The number of policemen in Scotland is only 4,037, whereas 12,810 are provided for in Ireland. It is acknowledged, however, that this great body of police is not required for the repression of crime, inasmuch as the counties in Ireland are almost absolutely crimeless, and, indeed, the worst criminals are the police themselves. Yet the amount for Irish police has risen from £1,000,000 in 1881 to £1,600,000 in 1889. The cost of police in England is only one quarter of this amount, in proportion to population. The difference is that in England the respectable people are ready to assist the police to put down rovdism, while in Ireland it is the respectable people who are sent to prison, after being battered or bayoneted. The Irish police are not intended to do the ordinary duties of policemen, which are to prevent crimes, but they are a garrison to keep the people in subjection to laws which are worse than useless—laws which interfere with every right of free speech and action which a free people enjoy. They break up public meetings, assist in evicting oppressed tenants, and prosecute the political opponents of the Government. It is for this kind of work that they are paid so extravagantly, and they are besides given every immunity in the commission of every kind of crime against the people. They are protected by the Government if they commit acts of violence, spoliation and murder against the people of the country, and all these evils must be added to the expenditure of £1,600,000 paid to them in cash, as well as the cost of the Irish police.

Until there be a change in the Government it is to be expected that things will go on in the future as they have in the past. At present the police are deservedly shunned and hated by the people, but when the force will be reconstructed, so that they will fulfil the duties which properly belong to the police, they will be regarded by the people in quite a different light, but not till then.

DIOCESE OF KINGSTON.

RESIGNATION OF REV. C. B. MURRAY, OF CORNWALL.

Cornwall Freeholder, August 16th. Like a thunderbolt from a clear sky, in St. Columban's Church, on Sunday morning, came the announcement from the lips of Rev. Father Murray, that he had resigned the charge of the parish, and that the ties which had so long existed between pastor and people were about to be severed. Tears stood in the eyes of the good priest as he told them of his determination, and there was hardly one in the large congregation who could refrain from sobbing aloud. For nineteen years Father Murray had been the beloved pastor of St. Columban's, guiding the young people in marriage, baptizing their children, advising them in matters spiritual and temporal, visiting them in health, comforting them in sickness, soothing their dying beds, and at the last laying their bones to rest in consecrated ground. It is no wonder that there should be sadness, when relations so long and so intimate are so suddenly to be broken. Of the reasons that prompted the resignation it is not necessary to speak; they were satisfactory to Father Murray himself, and the resignation was accepted by the bishop of the diocese. Pending the establishment of the new See of Cornwall and the appointment of a bishop, the affairs of the parish will be in the hands of an administrator. He may be a stranger, or it is possible that Rev. Father Murray may continue here. Whether he remains for a time, however, or leaves immediately, Father Murray may rest assured that he has the good will and best wishes of every citizen of Cornwall, whether of his own faith or otherwise. Better friends than he had in Cornwall he can never get, but our earnest hope is that should he take his departure from amongst us his lines may be cast in pleasant places.

We are informed that Rev. Father Murray of Glennevis, nephew of Mr. Wm. Chisholm, barrister, Cornwall, has been appointed Administrator of the parish. He is a rising young man, and we are sure will soon make his mark.

Since the above was in type a friend has furnished the following, which we gladly insert, and most cordially echo the wishes it contains:

A BISHOP FOR CORNWALL. Many of the worshippers at St. Columban's Church last Sunday could not fail to notice the unusual agitation manifested by Rev. Father Murray, when he turned from the altar to the people to preach and to make the customary announcements. Suddenly prepared as they were for something quite out of the usual course, nobody expected that the painful news which it was plain the pastor had to communicate to them, was the statement of his own resignation. The rev. gentleman, in a voice broken with grief, cried out that he was resigning the charge of the parish. He was in the crowded congregation, announced that, in view of the immediate division of the Diocese of Kingston and the impending installation of a new Bishop of Cornwall, he had sent in his resignation to the Archbishop. Father Murray's emotion, on stating this, was so great that he had to discontinue and to turn away from the people to fifth divine services. We learned subsequently that he was to have read a letter from the Right Rev. Dr. Cleary, accepting his resignation and speaking of Father Murray and of his labors in the cause of religion, in a way the most eulogistic. But neither priest nor people was able to bear dwelling on the subject. The grief depicted by the congregation was truly touching, and one of the greatest and most pathetic tributes that could be paid to any clergyman. It was indeed well known that Father Murray was beloved by his parishioners and in fact by our citizens generally, but even he himself could not have realized how deep seated was the feeling of affection entertained for him until he saw the tears and heard the sobs of the people at his impending separation from them.

Which is not our province to trench upon the ecclesiastical domain, we feel constrained to give expression to the hope so generally entertained here that "the powers that be" will send Father Murray back to Cornwall as its first Bishop. He is eminently fitted to fill the exalted position; his zeal, administrative ability and popularity afford the best guarantee for a successful episcopate, and his unflinching service to the cause of religion in this town and parish is the best evidence of what might be expected from him when clothed with ample power and exercising a more extended jurisdiction. Father Murray emphatically deserves well of Cornwall.

The Late D. W. Stritch, Strathroy.

The following petition was presented to Mr. M. Stritch, brother of the late Mr. D. W. Stritch, the evening before his departure from Strathroy for his home in Barrie:

We, the comrades of your late beloved brother, Daniel W. Stritch, desire the privilege of placing a headstone at his grave, to feebly mark our high appreciation of his many noble qualities, our unbounded friendship and undying love. Hoping you will be able to grant us this last request, we remain ever yours—E. Rowland, F. P. Hughes, John Post, Wm. Dawson, Wm. Macdonald, Wm. Ferguson, W. H. Stepler, Fred Evans, H. S. Ryly, J. E. Pearce, J. D. Mackinson, A. J. Mitchell, Wm. Saelle, Jas. Barry, P. H. Matthews, J. A. Newton, W. G. Murray, W. Chalmers, W. K. Walker, W. H. Pool, T. Malone, D. Ivor, John O'Keefe, F. W. Meek, Col. Erwin, A. Douglas.

Mr. Stritch, deeply moved by the manly and true-hearted evidence of friendship and love manifested for his dear departed brother, could not refuse such request. The headstone is now in course of erection, and is to be of very superior quality and design.

Strathroy, Aug. 15, 1889.

DEFENCE OF THE JESUITS.—We have received a copy of the "Defence of the Jesuits," by Rev. Wm. Flannery, of St. Thomas, associate editor of the London Catholic Record, which is a reply to the Principal Austin's attack on the Jesuits. The pamphlet is written in the breezy yet authoritative style of Rev. Father Flannery, and every one who has read the other side of the question should get a copy and

compare notes. A copy of a rollicking song by the author, on the parliamentary vote, entitled "The Devil's Tailcoat" is also published in the present work.—Huron Signal.

OBITUARY.

James McInnis, Georgeville.

The following is a sketch of the life of the late James McInnis, who died at Georgeville, N. S., Nov. 10th, 1886, aged forty-eight years, by one who knew him well.

The subject of this brief sketch was born at Georgeville in the county of Antigonish, A. D. 1838, of humble but honest parents. He was the sixth son of a family of eleven children. He was a sickly child and a sickly youth, suffering periodically during those periods from convulsive attacks; and there being no public or private school in his section his education, if it can be called an education, up to the age of twelve years, comprised a little reading and few figures taught him by his father and his elder brother. At the age of fourteen he left home to attend the nearest school in the place and boarded at a farmer's house, working mornings and evenings and Saturday afternoons for his board, coming home every Saturday night and leaving Monday morning in time for school. He did this for one year; his health failing him at the end of the year he was obliged to leave school and return home. After a year or two at home he got better and was apprenticed by his father to a merchant tailor in Antigonish to learn his trade for a term of three years. From sitting down cross-legged on a hard table in a close room with long hours to work and little outdoor exercises, his health, as his master anticipated, soon gave way, and he was again obliged to return to his father's home. His physician ordered him to try the virtues of the salt water, that is to say, ordered him to go boating and shore fishing. He did so for two or three years, at the end of which time he felt well and strong, and left home to attend a grocery store in Antigonish. There he remained for some years, and, although his wages were small, he managed to save a few hundred dollars. Leaving Antigonish he came to Georgeville, bought a stand near his father's homestead, put up a small shop, went to Halifax, bought a few goods, came back and opened his little shop in 1857.

The prospect he entertained of doing a little business was clouded when he saw a big shop going up quite close to him by a gentleman from Antigonish, possessing ample means and wide experience now to deal with country people, with whom in a country like ours where—barring a few mounted and well-to-do men—every man buys or sells on time. A man of money or good credit might get along and do well at the end by adopting the credit system, but how was a poor young man who invested every dollar he had in the world—and they were not many—in buying goods, and who had no credit either in village or town, to get along under these circumstances? This was the problem to be solved. This was the prospect before him a few weeks after he opened out. Some friends advised him to close up, take his goods to Antigonish, sell them at auction, and get their first cost out of them in this way. He listened quietly to them but stubbornly refused to act upon their advice, and continued on.

The first year he did not do much business, as the big shop along side of him was full of goods—things suitable for country people in general—but the second year he did better, taking in a fine lot of butter and a little cash which enabled him to buy to replenish his stock. At the same time he trusted good customers till the fall till they would give him sheep, lambs and cattle to be taken by him to Halifax, one hundred and forty miles away, to make money to pay for his goods. So, during eighteen years, he did the same, often driving his droves through mud, slush and snow to get to the city. In the early part of the summer of 1886 his barn, containing a riding wagon, a riding sleigh, an exchange wagon, and a valuable horse, etc.—all valued at \$800 was destroyed by fire. There was no insurance on the property destroyed. When he died, as I said above, in 1886, he had \$2000 in cash in the Government Savings Bank, \$2500 of good debt in his books, a fine house well furnished, a new barn, a good shop with goods in it worth \$1000 and a piece of land worth \$500. All this, that is to say, his money and other property, no doubt will appear small, and is really so in the eyes of persons doing or are accustomed to do business in villages, or in towns, or in cities, but to acquire it in a small, obscure country place—far from town, village and city, far from a railroad and harbor—in the space of nineteen years, from a small beginning, is very creditable, and proves that he must have worked hard while at it.

Contracting a cold the night his barn took fire, it developed into consumption, of which he died, concealed by all the aid the Church of God affords to her dying child. He was married in May, 1881, to Miss M. Givilly, of Morristown, by whom he had one child. His wife died in June, 1882, and their child died in March, 1883. By his last will and testament he bequeathed his house, barn, shop (not the goods) and land to his neighbor; to the bishop and clergy of the diocese of Antigonish \$1000; to the church of his parish \$350; besides other bequest, and ordered that after all his debts and funeral expenses were paid the balance of the estate to go to the clergy. He was as good and as honest as the day is long.

He is buried in Georgeville having ground under the shadow of the Catholic church tower, by the side of his wife and child. At their heads stand a beautiful monument which he in his will ordered to be erected after his death to mark his, his wife's and child's, resting place and perpetuate their names down to days that are far away. May their souls rest in peace.

The three in peaceful slumber sleep, A trinity in unity,
Waiting the angel's trumpet sound To call them forth to meet their soul.

Branch No. 4, London, meets on the 2nd and 4th Tuesday of every month, at 8 o'clock at their hall, Albion Block, Richmond street, Martin O'Meara, President; Wm. Corcoran, Secy.

C. M. B. A.

THE SUPREME VS. THE CANADA GRAND COUNCIL.

LETTER FROM A CANADIAN DEPUTY—THE FEELING IN CANADIAN BRANCHES. Editor Buffalo Union and Times:

The last number of the C. M. B. A. Monthly devotes considerable space to the difficulty with the Canada Grand Council, stating very fully the contention of the Supreme Council in the dispute, and giving in detail the interview of the editor with Supreme President Mulholland, and Legal Adviser T. J. Keena of Detroit. As an official organ of the association at large Bro. Deare should have interviewed the officers of the Grand Council of Canada and presented their side of the question in the same issue of the Monthly. Such a course would be but simple justice to the Canadian branch, and in the best interests of the association. The importance of the subject and the delay involved in waiting to reply in the next issue of the Monthly induced me to do so through the Union and Times, which has so large a circulation among the brotherhood. As I have noticed no allusion hitherto to the controversy in your columns it may be desirable to briefly state the cause of the difficulty.

In the last revised edition of the Constitution and By-Laws appears a new clause requiring the medical certificates and applications of candidates to be forwarded to the Supreme Recorder's office. The Canada Grand Council refused compliance with this provision on the ground that the said clause was not passed or even discussed at the Supreme Council Convention proceeding to the revision of the constitution, and was consequently illegally introduced into the constitution. This clause does not appear in the official minutes of the Council, published shortly thereafter, owing, it is said, to an error of the proof reader—while the Canadian representatives were willing to make affidavit that it was never passed or discussed at the convention. Until lately the Grand Recorder was the recognized custodian of these important documents in each Grand Council; and the Canadian members have been very solicitous concerning their safe-keeping. In accordance with this general feeling our Grand Recorder, Mr. Brown, has lately built a fire-proof office adjoining his residence, and the association procured for it a first-class safe. Hence the Grand Council officers would simply betray the confidence reposed in them by the members of the association in the council were they to deposit the certificates without consulting the branches. Had such a clause been introduced at the Supreme Convention it would have met the most strenuous opposition from our representatives. They declare now and then, and their word and affidavits ought certainly bear as much weight as those of their confederates, but it is inopportune to discuss the matter at this time. It is also very singular that so many officers of the Supreme Council have no recollection of the clause having been discussed at all. I can understand how members having no special interest in such a clause might take but little notice of it when introduced, or soon forget all about it, but it is incomprehensible how delegates, specially watchful and opposed to it would fail in noticing it if introduced. Article xvii, Sec 1, page 38, of the constitution reads: "No new law or amendment shall be passed by said Council except by unanimous vote, unless the same has been duly considered by Grand Councils and branches under the jurisdiction of the same. Objection to the adoption of said law or amendment refers the same back to Grand Councils and branches for their consideration."

With our delegates opposed determinedly to such a claim it will be readily perceived, that under the above provisions of the constitution, any one of them could have effectually blocked its passage. That they would have done so had it been introduced there cannot be a shadow of doubt. Bro. Deare gives a very high certificate of character to the members of the Supreme Board of Trustees, all of whom, he states, are personally known to him. I have no desire to question the correctness of his opinion; and can assure him from my own personal knowledge that the trustees of our Grand Council, its President and other officers, are equally deserving of a similar compliment, and this I feel assured would be heartily endorsed by Bro. Deare were he acquainted with the facts from what I can learn about the difficulty—or, in diplomatic language, the "strained relations" existing between the two councils—I fail to see where the Canada Council is to blame. They refuse to comply with a clause which they firmly believe did not reach the constitution in a legitimate manner. Besides, the Canadian branches will not consent to a surrender on this point. In plain words their motto is NO SURRENDER.

The past history of our association displays no necessity in the interests of the association that it should be done. Perhaps under the previous constitutions the Supreme Council possessed the inherent right to be custodian of these documents; but so far at least as the Canada Council is concerned its interests were decidedly promoted by not attempting to exercise such a right. The fact should be always borne in mind that our Council is in a different country and operating under different laws while all other Councils are under the same general government. Our Supreme officers would do well to bear this fact in mind in dealing with this question, and on all future occasions when altering or amending the constitution, Canada's voice must necessarily be weak at Supreme Conventions, and it would never be wise policy for the majority to force dissenting legislation upon her. I am deeply sensible of the gravity of the present situation, and think, considering the universal feeling in our branches against surrendering the certificates

and especially concerning the manner in which the clause got into the constitution, that it would be the part of true wisdom for our Supreme President to defer all action in the case until the next Supreme Convention takes place. Matters could then be amicably adjusted. For my own part, I have always been in favor of unity; and, since the organization of our local branch in 1882, the most cordial feelings have existed between the members of our branch and those of Nos. 1 and 2 on the American side. At reunions, processions and funerals, on either side of the line, we are generally together. Yet, notwithstanding this warm fraternal feeling Branch 18 unanimously passed a resolution in favor of holding the medical certificates in our own custody. A few—but very few—branches have by small majorities favored compliance; but even in some of the latter a majority of the members are in harmony with all the other branches. Our friends in the states must not be misled by the few "Muldooons" who represent chiefly themselves, certainly not more than five per cent. of the members in Canada, and who might be profitably laid by as a reserve force in the best interest of the association. We might afford to surrender our reserves but not our Reserve Fund or medical certificates.

JAS. QUILLINAN, District Deputy, Niagara Falls, Ont., Aug. 17, 1889.

Letter from the Grand President.

Stratford, Ont., Aug. 24th, 1889. To the Members of the C. M. B. A. in Canada:

BROTHERS—It was not my desire or intention to discuss the difficulty which has arisen between our Council and the Supreme Council in relation to the custodianship of the medical certificates through the press, rather trusting that it could be settled in an amicable and private manner, without trusting our family affairs upon the public; but, owing to the statements in one of our official organs, the C. M. B. A. Monthly, in its last issue, taking such a partial view of the case (an action I consider most ungenerous, as the Canada Grand Council was the first council in the association to recognize and appoint said paper as an official organ of the C. M. B. A.), in his own comments and interviews with Supreme Council officers, which I consider are misleading. The editor, being a member of one of our Canadian Branches, and his paper an official organ, if he wished to be impartial and promote the interest of the association, should certainly have consulted the officers of our council as to their views on the matter before publishing one side of the question.

A brief history of the affair is as follows: The Canada Grand Council was organized February 10th, 1880, at which time our medical certificates were in the possession of the Supreme Recorder. In March or April following said date, the present Supreme Recorder, C. J. Hickey, Esq., assumed office, and returned all the medical certificates of our Canadian members to our Grand Secretary, telling him "that hereafter said medical certificates are not to be sent to him, but must be kept in his (the Grand Secretary's) office, and sent him only as a depository." Shortly after this the following heading appeared on the new medical certificates: "These blanks to be filed with the Grand and Supreme Recorders only." After the Supreme Convention of 1886 the above heading was left off the certificates. In 1886, shortly after we returned for a separate beneficiary jurisdiction, the Supreme Recorder requested Grand Secretary Brown to send him our medical certificates, stating "that the constitution required that all medical certificates must be filed in his office."

At a trustee meeting held in London, Dec. 29th, 1886, the trustees and myself, Grand Secretary, after a long and full discussion, found no such law. After the Supreme Convention of 1888, in Section 4 of Beneficiary Fund Article, for the first time an amendment was made as to the custodianship of medical certificates. It was claimed that for several years the other councils adopted a different system from ours, and that they did not send application for beneficiary certificates, but forwarded medical certificates. The constitution demanded an application for a beneficiary certificate. See Section 14 of the beneficiary fund article page 15 of the revised Constitution of 1886. We were therefore right, and the other Grand Councils were wrong.

Early in January last, upon receipt of the Revised Constitution of 1888 after comparing it with the printed minutes of the Cleveland Convention, which were ratified by said Convention, and supposed to be a true copy of the proceedings, I found a discrepancy in section 4 of the Beneficiary Fund Article—the Constitution stating that our medical certificates must be forwarded to the Supreme Recorder before a beneficiary certificate would be issued. The printed minutes above referred to not showing this, I immediately communicated with the Canadian representatives to said Convention, asking an explanation. They informed me that the action as it appears in the constitution was never even mentioned or discussed at the convention, and the section as it is in the minutes was what was ratified by the words "together with the medical certificates."

Mr. O'Meara, one of the representatives, states "there was certainly no discussion as to the custodianship of medical certificates at the Supreme Council Convention, of this I am positive, as I never was out of the convention a single minute while sitting, and was always there before it opened. I am satisfied you are not legally bound to pay any attention to Section 4 of the constitution of 1888, or so much of it as differs from Section 4, page 86, of the minutes. Section 4, page 86 of minutes, with the exception of the words 'together with the medical certificates' is what was ratified in convention, and is what is binding, and is to be our guide, if it conflicts with the printed constitution." The other representatives were equally as positive. I called the attention of the trustees to the question, who again advised abiding by our former action,

and retaining our medical certificates. This is not the only discrepancy between the minutes and the constitution. Compare the amended Beneficiary Fund Article as it appears in the printed minutes of the Cleveland Convention with said article in the constitution. The minutes state page 85, the convention resumed the consideration of the report of the committee on laws and supervision. On the Beneficiary Fund Article, Supreme Chancellor Keena, offered an amendment to section 16 of said article compelling members to designate some members of their family as beneficiaries. The amendment was lost. On motion of Grand Chancellor Hynes the Beneficiary Fund Article as amended was unanimously adopted as a whole, and is as follows: "Section 16 above referred to appears in the minutes, page 89, as follows: Each member when admitted shall apply to the Supreme Recorder for a beneficiary certificate by making application through the Recording Secretary of his Branch or Grand Council, and designate in said application to whom the beneficiary shall be paid." This section has been entirely left out of the Revised Constitution, although it is quite evident it was discussed and adopted, from the amendment being in the minutes of the convention. Why is this? If this section, as is clearly shown, has been omitted, what guarantee have we that Section 4 has not been changed in the same manner (perhaps by the proof reader). The above section is in the Revised Constitution of 1886 word for word as it appears in the minutes of the Cleveland Convention.

Resolved, That the members of this Branch do hereby tender to his father and mother their sincere sorrow for the loss they have sustained by being deprived of the love and affection of a dutiful and honored son. Resolved, That the President, D. D. E. O'Brien, Recording Secretary, Treasurer, and M. J. Doran be a committee to wait upon and present an engrossed copy of this resolution to the aged father and mother of our Brother, James B. Moloney. Resolved, That a copy of this resolution be spread on the minutes, and copy sent to the CATHOLIC RECORD and C. M. B. A. Monthly. JAMES K. WEEKES, Recording Secretary.

At last regular meeting of Branch 31, C. M. B. A., held on 12th inst, the following resolutions were adopted: Moved by Brother P. Hartnett, seconded by Brother James K. Kough, that whereas the members of Branch 31, C. M. B. A., having heard with sincere sorrow of the loss which our Brother, Matthew Cheevers, has sustained by the death of his mother. Resolved, that we do hereby express our sincere sympathy and condolence for the sorrow which we feel for him in this sad affliction, and trust that Almighty God will give him strength to bear this second great loss which he has sustained in so short a time.

Resolved, that a copy of this resolution be presented to Brother Cheevers, spread on the minutes and a copy sent to CATHOLIC RECORD and C. M. B. A. Monthly. JAMES K. WEEKES, Recording Secretary. Formosa, August 19th, 1889. At the special meeting of the C. M. B. A. held on the above date the following resolutions of condolence were adopted: Whereas it has pleased Almighty God by His divine and infinite wisdom to remove from our midst so suddenly and unexpectedly our esteemed and beloved Brother, George Weber, and whereas by his death this Branch has been deprived of a warm and earnest member, his wife of a kind and devoted husband and his children of a good and Christian father; therefore be it

Resolved, That the members of this Branch extend to his wife and family their profound expressions of sympathy and condolence in this hour of their sad bereavement and irreparable loss, and hope that divine Providence will assist and guide the deeply-affected wife and family through their earthly pilgrimage; and be it further Resolved, That these resolutions be spread on the records of the Branch and published in the CATHOLIC RECORD, C. M. B. A. Monthly and Standard, and a copy of the resolutions be presented to the bereaved family. Committee on Resolutions—Matthew Goetz, Bernard Beingsener, Andrew Schwartz.

New Branch at Cobourg. The following officers of the new Branch at Cobourg were installed on August 19th by District Deputy T. D. Kinisels: Spiritual Adviser—Ben. E. J. Murray President—James J. Swift First Vice-President—D. McCarthy Second Vice-President—M. Queen Recording Secretary—Jas. Buiger Financial Secretary—Dr. McNickell Treasurer—Andrew McGevean Marshal—John Kewser Guard—Michael Maher Board of Trustees—Peter Kough, Wm. O'Rourke, for two years; John Conolly, W. J. Maher, L. Burns, for one year. The meetings are held on the first and third Thursday evenings. E. B. A.

EXTRACTS FROM THE REVISED CONSTITUTION. BENEFITS—ASSISTANCE. It shall be the duty of members to assist each other to obtain employment when necessary. If it be known to the Branch that a member or the widow or children of a deceased member are in a destitute condition, the President shall appoint a Committee whose duty it shall be to investigate the case and report at the next regular meeting. Should the report be favorable, a reasonable sum may be appropriated to meet the case.

SICK BENEFITS. No member shall be entitled to any benefit until he has been a member six months, except medical aid and medicine, and every member shall be entitled to these as soon as he is initiated a member, providing the Branch has a Surgeon. A Brother who is six months a member of a Branch and in good standing, shall be entitled to \$4.00 per week for twelve weeks in any one year (the year to date from the date of the first application for benefits in said year), but no longer. Any member claiming sick benefits shall notify the Financial Secretary (in default if possible) of his sickness or disability, and shall procure a surgeon's certificate stating the nature of his sick-

ness of disability, said certificate to be delivered to the Steward before the first week's benefits can be paid. The surgeon's certificate to be renewed as often as required. No member shall be entitled to any benefits, who has not complied with his duty, or whose disability is caused by drunkenness, violence, or other immoral conduct. The Visiting Steward's duty shall be to visit every sick member (of whose sickness they have been officially informed) within twenty-four hours after such notice, and at least once a week during such illness, and pay the said member his weekly allowance as soon as due. In case assistance for a sick member may be required during the night, two members shall be chosen from the roll beginning with the first on roll, and continue until the roll is exhausted, and then begin the roll again, but in case of assistance being required in a second case, the roll shall commence with the member next on the roll, and so on, and any member refusing or neglecting to perform said duty shall pay a fine of fifty cents. He shall, however, be allowed to provide a substitute, provided, however, that in all contagious diseases no member shall be required to attend as above stated.

W. LANE, Grand Secretary, 38 Bartlett Ave., Toronto. TELEGRAPHIC NEWS. AMERICAN. The population of the city of New York, by latest and most accurate calculation, is 1,763,510 souls. The valuation of real and personal estate is \$1,533,442,435.66, as follows: Real estate, \$1,302,818,579; personal estate, \$230,623,556.66. The bonded debt in 1888 was \$132,445,095, and the Sinking Fund Commission holds in bonds and stocks \$14,324,690, leaving a net debt of \$85,120,405, the interest on the whole being \$7,140,254 at the rate of from seven to two per cent. The monument of Miles Standish, at Duxbury, Mass., is nearly completed. It is to be 116 feet high and stands on an eminence 300 feet above the level of the sea. Navigators will note it as they enter Massachusetts Bay. It can be distinctly seen fifteen miles outside of Cape Cod. All the members of the Idaho Constitutional Convention pledged themselves to its support, except one named R. fly, who refused to sign because it recognized Almighty God. He refused pay for his labor. The South Dakota Convention consisted of seventy-five members, of whom seventy-two were present at the last session, all of whom signed their signatures to the new constitution. BRITISH. The Shah has avowed that he will henceforth seek the closest relations with England and will not be deterred by any foreign intrigues. This is the result of his visit to the Emperor of Russia. The leading Russian newspapers violently attack him. Russia exported to England in 1887 the large number of 1,085,000 eggs, which sold for 29,265,000 roubles. It is stated that though England has not joined the triple alliance, she had made arrangements with Italy for the preservation of the balance of power on the Mediterranean. FOREIGN. Eight thousand mayors attended President Carnot's banquet on the 19th inst. It is stated that several reactionary mayors have rallied to the cause of the Republic, as a result of the gathering on the 20th Aug. King Humbert placed a bronze wreath on the grave of Garibaldi as a token, he said, of the everlasting gratitude his country and home owed to the Revolutionist leader. Advances from A report the return to Samoa of ex King Milletoa and other exiles. The exiling was warmly welcomed by the natives, and his own flag was hoisted. King Malletoa also greeted Milletoa with cordiality. The German cabinet informed Milletoa he was at liberty to do as he pleased. Rome, Aug. 20—Last evening a spheroidal bomb, ten centimetres in diameter, was thrown from the rear of the Chamber of Deputies into the Piazza Colonna during the progress of a concert. The bomb exploded, wounding seriously six civilians and a child. A panic ensued, which was, however, soon quelled and the injured persons removed to hospitals. At a meeting of the Ministerial Council Minister of War De Freyding stated that out of twenty-six thousand officers of the active army fifty-nine had been found guilty of participating in political agitation, and had been dismissed with according to the gravity of their offences. He said also that twenty-one non-coms had been cashiered. La Lanterne, of Paris, is indignant at the Pro-German utterances of Col. Russell in Berlin. It refers in an article inspired by M. Yves Guyot, Minister of Public Works, to Col. Russell's speech at the recent Mars la Tour banquet in Berlin, and says: "It matters not to us whether Lord Salisbury makes England Bismarck's vassal or not, but it is intolerable that he should allow those representing his policy to insult a friendly nation."

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