

# The Catholic Record.

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

VOL. 2.

LONDON, ONT., FRIDAY, JULY 9, 1880.

NO. 91

**GENTLEMEN,**  
See our IRISH and SCOTCH  
TWEEDS and SERGES—the  
nicest patterns and most durable  
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Our Cutting and Tailoring is  
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## ECCLESIASTICAL CALENDAR.

**JULY, 1880.**  
Sunday, 11—Eighth Sunday after Pentecost.  
Monday, 12—St. Quirinus, Bishop. Duplex.  
Tuesday, 13—St. Anacletus, Pope and Martyr.  
Wednesday, 14—St. Bonaventure, Bishop and  
Doctor. Duplex.  
Thursday, 15—St. Henry, Duke. Duplex.  
Friday, 16—Feast of Lady of Mount Carmel.  
Dip. Maj.  
Saturday, 17—St. Leo IV. Duplex.

## EDITORIAL NOTES.

A Rome despatch says the Pope has decided to accept the Prussian Church Laws. He intends, at the next Consistory, to nominate Bishops to fill the vacant Sees. So says the cable.

The Archbishop of Avignon offered hospitality to a number of Jesuits, but receiving an emphatic telegram from the Minister of the Interior, he promised that they should leave soon.

SOME time since a Catholic priest of Rome, Rev. Vittorio Manina, became an apostate and a Freethinker. He recently, however, abjured his errors before the Bishop of Susa, and was received once more into the Church, to the great edification of Catholics.

BRADLAUGH has been allowed to take his seat as a member of the House of Commons. Mr. Gladstone's motion, permitting members to affirm, was carried by a vote of 203 to 249. And now the infidel shoemakers of Northampton will be duly represented by the infidel Bradlaugh.

AN effort was made in Toronto to prevent the ferry boats running to and from the Island on Sundays. The magistrate ruled against it on the ground that the people living there ought not to be deprived of means of reaching the city on that day. We have a man in London who considers it sinful to allow his drinking fountain to run on the Sabbath day, and carefully shuts it off on Saturday night.

As an instance of the revulsion of feeling in favor of the Jesuits in France, a telegram states that when the public prosecutors, recently appointed in place of those who resigned their posts as a protest against the anti-Jesuit decrees, entered the Court of Appeal to take the oaths of office, all the members of the bar immediately quitted the court in a body. There was a similar demonstration in other courts.

The Mansion House Relief Committee declares that the reports received from various parts of Ireland show that famine fever is increasing to an alarming extent. The Irish Executive and the English Government still keep their arms folded calmly looking on, and do not seem to be at all troubled about the matter. Parnell is earnestly striving to have his relief bill pushed forward, but present indications would lead to the belief that it will be carried, if at all, only after the famine and fever have done their work. In the meantime the government has given assurance that it will not abandon the bill for the preservation of hares and rabbits.

The official investigation discloses that Peter Mahon, late farm foreman of the Agricultural College, was dismissed because he was a Roman Catholic. Superintendent Brown, it appears, refuses to employ any Roman Catholics at the Model Farm.—*Free Press.*

This statement is given in a very plain and decided manner. We now look forward to the dismissal of Mr. Brown. It would be a grievous wrong to allow such a man to retain a position in the public service. A person who is so narrow-minded as to dismiss a subordinate because of his religious opinions should not be permitted to occupy even the position of a scavenger in the employ of the government. Mr. Brown and

gentlemen like him should be taught in the most forcible manner that this country and this age will not permit an exhibition of such senseless and shameful bigotry. They should have lived in New England two hundred years ago.

## CONVENT OF OUR LADY OF LAKE HUROX.

The examinations at the Convent of Our Lady of Lake Huron, prior to the mid-summer vacation, were held last week and showed very satisfactory results for the term. The proceedings on the closing day, Thursday, were of special interest. The examination of Miss Nellie Murphy, the graduating pupil, formed the principal feature. Her answers to test questions in logic, rhetoric, mythology, history (ancient and modern), astronomy, natural philosophy, and other branches, showed a remarkable proficiency and testified to the thoroughness of the course of studies pursued at the convent. Thursday evening the prizes were distributed, a well arranged programme being provided for the entertainment of those present on the occasion. The dialogue of the "Bee, Clock and Broom," was well got up, the different characters being admirably sustained by Misses Loden, Brown and Billinghurst. Miss Murphy's valedictory was a creditable piece of composition, the fair young graduate paying a grateful tribute to her teachers, the good nuns of the convent, and to Rev. Father Bayard, her spiritual adviser, as well as acknowledging her gratitude to her parents, Mr. and Mrs. Murphy, of Sarnia township, for enabling her to profit by the excellent teaching and sound moral religious training which are to be had at the convent. Brief addresses by Rev. Father Bayard and Mr. Sullivan brought the proceedings to a close. The awards were as follows:

Class Internal—Maria Donnelly, Julia Loden.  
Graduating Medal—Miss Nellie Murphy.  
Declaration—"Bee, Clock and Broom"—Julia Loden, O. Billinghurst, L. Wall.  
Ribbons of Honor and Medals—1 Clara Toupin, 2 Kate Dunn and Allena Pare, 3 Ellen Sullivan, 4 Johanna Sullivan.  
Ribbons of Aspirants—1 Cecelia Billinghurst, 2 Kate Mahoney, 3 Mary K. Rielly.  
Ribbons of Encouragement—1 Maggie Mahoney, 2 Nellie Hanson.  
Medal of the Senior Department—Ellen Sullivan.  
Medal for the Junior Class—Cecelia Billinghurst.  
Medal for French—Hannah Rielly.  
Music—Julia Loden.  
Cantata—"Our Hill, O'er Dale," Maria Donnelly, Allena Pare, Lousia Wall, Julia Loden.  
Grand Prizes: Prize for Religious Instruction—Johanna Sullivan. Good Behavior—Clara Toupin. Application—Clara Walsh. Regular Attendance—Clara Toupin. Ladylike Deportment—Maria Donnelly. Sole Home Sweet Home—Maria Donnelly. Duett, "Viennese Galop"—Allena Pare, Lousia Wall. Valedictory—Miss Nellie Murphy.

## CANADIAN NEWS.

On Sunday morning two boys, named Patk. Cashen and Thomas Revealy, of Cobourg, were found dead on the G. T. R. track, supposed to have been run over by a train. The body of Casher was fearfully mangled. Both were under the influence of liquor when last seen alive.  
Berlin, Ont., July 3.—Mr. Louis Breithaupt, mayor of Berlin, and one of the most extensive tanners in Ontario, died this morning after a short illness. He was entirely a self-made man. He had accumulated a large fortune, and held a great deal of the real estate in Berlin. He leaves a widow and a family of grown-up children.

On Friday evening a young man named Frank Cashen, with two other men, got into an altercation at Owen Sound, with a person named Sandilan Taylor. Taylor stabbed Cashen in the side, abdomen and thigh. The wounds are serious, Taylor is under arrest.

Edward and John Green, of Greensville, near Dundas, jumped off the express train passing Dundas at noon on the 1st. John was driven under the train and had both legs off, from the effects of which he died shortly afterwards. Edward escaped with a slight injury.

A MELANCHOLY AFFAIR.—Miss Annie Monteith, the daughter of a well-to-do farmer living on the town line between Delaware and Lobo, left home early in the morning of Tuesday last to be married to Mr. Tanton at the residence of Rev. Mr. Colling, the Methodist minister. After the ceremony, and when about two miles on their journey, the horse gave a lurch and the seat on which they were resting tipped back into the road. The husband, who was pretty badly hurt himself, at once helped his wife to rise. He found it impossible to aid her, as she seemed in great pain. Assistance was secured and the injured lady removed to the house of Mr. Davis, close at hand. This was only done, however, after great trouble. As soon as possible medical attendance was secured, when it was found that the spine of the lady was broken. All was done that medical aid could do, but without avail, the victim succumbing to the accident about 10 o'clock at night.

THE I. B. S. PICNIC.—Don't forget the picnic of the Irish Benevolent Society to the Port next Wednesday. It is always the picnic of the season, and doubtless it will deserve the same distinction this year. The committee are the right sort of men, and we feel assured the arrangements will be perfect.

## URSULINE ACADEMY, CHATHAM.

### ANNUAL COMMENCEMENT.

DEAR RECORD.—The grand annual commencement exercises at the Ursuline Academy, Chatham, took place last Thursday, 24th of June, and afforded a rare treat to all who accepted the kind invitation extended by the good nuns of this institution. The hall in which the exercises were conducted was most beautifully decorated, and was in itself a treat for the audience. His Lordship Bishop Walsh presided, and on either side of His Lordship were seated Mons. Bruyere, Rev. Father Tierman, to His Lordship, Rev. Father William, O. S. F. Chatham; Rev. Dean Wagner, Windsor; Rev. Father Cushing, Assumption College, Sandwich; Rev. Father Anselme, Maidstone; Rev. Father Ryan, Amherstburg; and Rev. Father McBrady, Toronto.

The following programme arranged for the occasion was rendered in a grand style, and reflected the very highest credit on the young ladies who took part in it.

PART I.  
Chorus Greeting.....Domizetti  
Vocal Class  
Inst. Quartette.....Allegro movement.....  
Misses Sullivan, Rouff, Carron and Rhons.  
Vocal Duett.....Die Schwatzerinn.....Bordese  
Misses Rouff and Swarthout.  
Instrumental Solo.....Norma.....Jaell  
Misses Sullivan and Young.

Vocal Duett.....Carnival of Venice.....Bordese  
Misses Sullivan, Collins and Swarthout.  
Instrumental Solo.....Die Schlanen.....Hoffman  
Misses Quinn and Swarthout.  
Melange.....The Sister Arts.....McDowell Mead,  
Quinn, Rinn, Connolly, Innis, Sullivan,  
Collins, Rouff, Norris, Swarthout,  
Carron and Goodwin.

Inst. Solo.....Reflections of Ireland.....Ryder  
Misses Galties, Connolly and Corrigan.

During the first and second parts of the programme, His Lordship conferred the gold medal, which was awarded for superiority in Christian doctrine, upon Miss Mayfarth, a member of the graduating class. A silver medal was awarded Miss Mary Corrigan for the same subject; another silver medal to Miss Mary Collins for domestic economy in senior division; and a third silver medal to Miss Agnes Rinn for domestic economy in junior division.

After the conferring of these medals a German dialogue, which was rendered by Misses Falties and Rouff.

PART II.  
Conferring of Gold Medal for Christian Doctrine, by His Lordship Bishop Walsh.  
Medals for Domestic Economy.  
German Dialogue.....Der Arma.....  
Misses Falties and Rouff.  
Inst. Solo.....Eloes of the Pines.....Mazurette  
Misses Simons and Baby.  
Dialogue.....Francis—Le langage que je  
prefere

Sixtette.....Trot de Cavalier.....Spindler  
Misses Mayfarth, Rinn, Rouff, Courtney,  
Mary Corrigan for the same subject.  
Semi Chorus.....Come to the Forest Shade.....  
Crossman  
Misses Rouff, Sullivan, Collins, Connolly  
and Quinn.  
Inst. Duett.....Waves of Ocean.....Blake  
Josephine Baby and Ellie Simons.  
German Recitation.....Die Schlanen Madchen  
Misses Mayfarth.

Inst. Duett.....En Diavolo.....Behr  
Distribution of Prizes.  
Farewell Chorus.

At the close of the programme Rev. Father William read the roll of honor, and then stated that no prizes would be distributed this year, as the young ladies had generously concluded to have the money set apart for prizes to aid the suffering poor of Ireland. This act of self-sacrifice on the part of those young ladies drew words of the warmest approval from His Lordship.

The following are the names of the pupils on the list for this academic year, with the branches in which they severally excelled:

E. Pennefather, Misses Sullivan, Moran  
Innis, Young, Corrigan, Falties, Nellie, St. Lys, Rhons, Simons, Baby, Rielly,  
M. Henry, W. Johnston and Flora McDonnell.

GRADUATING COURSE.  
Misses Young, Mayfarth and Sullivan.  
Miss Young, (prizes), ancient and modern history, 1st, astronomy and globes, philosophy, botany, geography, instrumental music, rhetoric, composition, arithmetic and algebra, embroidery, in gold and chenille, book-keeping, diligence and order, French.

Miss Mayfarth, (prizes), ancient and modern history, astronomy and globes, botany, geography, 1st, rhetoric, arithmetic, instrumental music, rhetoric, composition, silk embroidery, in gold and chenille, diligence and order, French.

Miss Sullivan, (prizes), ancient and modern history, astronomy and globes, botany, geography, rhetoric, arithmetic, algebra, composition, silk embroidery, in gold and chenille, book-keeping, diligence and order, French.

GRAMMAR COURSE—1st CLASS.  
Misses Carron and Corrigan.  
Miss Corrigan, (prizes), ancient and modern history, astronomy and globes, botany, geography, algebra, instrumental music, raised tapestry, French, studies, and composition, 2nd.

Miss Carron, (prizes), ancient and modern history, 1st, astronomy and globes, 1st, geography, mythology, algebra, 1st, music, diligence and order, grammar, composition, 1st, needle-work, 2nd class.

Misses Rinn, M. E. McDonnell, M. Falties, M. Simons, Quinn, L. Goodwin, Mead,

T. Stameien, A. Rhons, K. Innis, Marshall and Finnister.

Miss Rinn, (prizes), history, geography, elements of chemistry, natural history, arithmetic and algebra, sacred studies, inst. and vocal music, French studies, diligence and order, grammar, composition, 2nd, writing.

Miss McDonnell, (prizes), history and geography, elements of chemistry, composition, 2nd, natural history, arithmetic, 2nd, algebra, raised tapestry, chenille and gold, drawing.

Miss Falties, (prizes), history and geography, ancient and modern; elements of chemistry, natural history, arithmetic and algebra, grammar, French studies, diligence and order, grammar, composition, 2nd, writing, needle work, composition, 2nd.

Miss Quinn, (prizes), history, ancient and modern geography, elements of chemistry, natural history, grammar, writing, French studies, inst. and vocal music, domestic economy, arithmetic, algebra, drawing, needle work, composition, 2nd.

Miss Goodwin, (prizes), history, ancient and modern geography, elements of chemistry, natural history, grammar, writing, French studies, inst. and vocal music, domestic economy, arithmetic, algebra, drawing, needle work, composition, 2nd.

Miss Mead, (prizes), history, 2nd, ancient and modern geography, elements of chemistry, natural history, arithmetic and algebra, inst. music, crochet work, composition, 1st.

Miss Rhons, (prizes), modern geography, arithmetic, grammar, French studies, inst. music, crochet work, history, 2nd, diligence, writing.

Miss Innis, (prizes), history, geography and elements of chemistry, arithmetic and algebra, grammar, instrumental and vocal music, writing, French studies, diligence, order, composition, 1st, silk embroidery, knitting.

M. Marshall, (prizes), grammar, arithmetic and algebra, composition, instrumental music.  
Miss Finnister, (prizes), algebra and drawing.

Miss Courtney, (prizes), music, plain tapestry, amiability and politeness.

3rd Class.  
Misses Sullivan, Swarthout, K. Rouff, L. Rouff, N. Sullivan.  
Miss Collins, (prizes), history, geography, elements of chemistry, grammar, arithmetic, French studies, vocal music, diligence and order, embroidery in gold and chenille, 1st, writing, reading and spelling.

Miss Swarthout, (prizes), history, elements of chemistry, grammar, inst. and vocal music, drawing and painting, order, reading and spelling, crochet work.

Miss L. Rouff, (prizes), history and geography, 2nd, familiar studies, grammar, 2nd, vocal and inst. music, order, silk embroidery, 1st, writing, 2nd, German.

Miss R. Rouff, (prizes), history and geography, elements of chemistry, spelling, 1st, inst. music, order and diligence, French studies, writing, domestic economy, German.

Miss N. Sullivan, (prizes), grammar, arithmetic, spelling, map drawing, domestic economy, order and diligence, vocal and instrumental music, silk embroidery.

4th Class.  
Misses Norris, Bolyton, Connolly, Henry, Leach, McHenry, Johnston, Baby, A. White, J. Baby, A. McDonnell.

Miss Norris, (prizes), history, geography, 1st, grammar, 1st, reading, spelling, French studies, order, inst. music.

Miss Rielly, (prizes), history and geography, grammar, spelling, French studies, inst. music, plain sewing, order and diligence.

Miss Connolly, (prizes), history, grammar, geography, 2nd, spelling, 2nd, French, order, plain sewing, vocal and inst. music, silk embroidery, writing.

Miss Henry, (prizes), history, geography, 2nd, grammar, arithmetic, reading and writing, French, domestic economy, inst. music.

Miss Langlois, (prizes), history, geography, grammar, arithmetic, 2nd, French studies, domestic economy, order, diligence, amiability and politeness, embroidery in gold and chenille.

Miss Moran, (prizes), history, geography, grammar, arithmetic, domestic economy, order and diligence, embroidery in gold and chenille, inst. music.

Miss Johnston, (prizes), history, 2nd, geography, grammar, arithmetic, spelling, order, French, inst. music, domestic economy, inst. music.

Miss J. Baby, (prizes), history, geography, 2nd, grammar, 3rd, arithmetic, French, spelling, 2nd, inst. music, silk embroidery, crochet work, sacred studies.

Miss A. McDonnell, (prizes), geography, 2nd, grammar, 3rd, lace work, French, plain tapestry.

5th Class.  
Miss E. Pennefather, Grace De Vries, A. Hackenroth, Flora McDonnell, J. Formier, R. Meyforth.

Miss E. Pennefather, (prizes), sacred studies, grammar, 2nd, catechism, reading, French, arithmetic.

Miss G. De Vries, (prizes), geography, sacred history, grammar, spelling, order and diligence, French, arithmetic, plain tapestry.

Miss Hackenroth, (prizes), geography, sacred history, grammar, spelling, plain tapestry.

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London, July 3.—In the French Chamber of Deputies to-day there was a heated discussion on the expulsion of the Jesuits. Monseigneur Freppel asked the Government why violence had been used in the execution of the decrees, and why they were executed without legal warrant. He asked if the Minister of War had authorized the army to assist, and protested against acts of barbarity unworthy of the nation. Constans, Minister of the Interior and Worship, said the decrees had been executed in accordance with his orders, and on his responsibility. He stated that Freppel had left the Chamber to go to Angers when the Commissary went to the Jesuit house. The first person he encountered was Freppel, who himself provoked the violence of which he now complained. No one could be allowed to transgress the laws. Monseigneur Freppel rejoined: "If by decree you can force bolts and violate domiciles, you will do it on all occasions. With this mode of proceeding no security exists. Every election will henceforth be fought on an issue of public liberty."

Madrid, July 1.—The Madrid papers of every shade blame, in their editorial articles to-day, the decrees against the religious orders in France. Numerous petitions of dissent exist of monks, nuns and Jesuits colleges, asking permission to settle in France, having been granted. The Carmelites, Dominicans, Premonstrates, Chartreux and Augustines have already arranged to establish houses and schools in Madrid. The Primate Cardinal Archbishop of Toledo publishes in most of the Catholic papers an exhortation to found relief committees in aid of the orders expelled from France. The greatest sympathy is displayed by the aristocracy, middle classes and gentry, who are eagerly responding to this call, except in the frontier provinces where the Arch-Bishop of Toledo is chief organ of the Radicals, and El Gabier, organ of Castelar, advise the French Republicans to imitate the toleration and prudence of the American Republic. The houses and large buildings are, in many towns, being placed at the disposal of the Jesuit monks. There already exist in Spain Jesuit colleges which have very prosperous. Many monks and Jesuits have arrived in Madrid from Pau to settle in their founder's monastery at Loyola.

In the action by the Jesuits against the Prefect of Police, for violation of domiciles, before the President of the Tribunal, Arch-Bishop of Toledo publishes in most of the Catholic papers an exhortation to found relief committees in aid of the orders expelled from France. The greatest sympathy is displayed by the aristocracy, middle classes and gentry, who are eagerly responding to this call, except in the frontier provinces where the Arch-Bishop of Toledo is chief organ of the Radicals, and El Gabier, organ of Castelar, advise the French Republicans to imitate the toleration and prudence of the American Republic. The houses and large buildings are, in many towns, being placed at the disposal of the Jesuit monks. There already exist in Spain Jesuit colleges which have very prosperous. Many monks and Jesuits have arrived in Madrid from Pau to settle in their founder's monastery at Loyola.

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SLEEP.

ELIZABETH BARRETT BROWNING.

Of all the thoughts of God that are Borne inward unto souls afar...

What would we give to our beloved? A little faith, all undimmed...

"Sleep soft, beloved!" we sometimes say, But have no time to charm away...

O earth, so full of dreary noises, O men, with walking in your voices...

His dew drops mutely on the hill, His cloud above it saileth still...

TOO STRANGE NOT TO BE TRUE.

BY LADY GEORGINA FULLERTON.

"The loss was the same to me in both cases," she said. "The severity of the trial to them must have depended on the peculiarities of their own characters..."

"Under a brighter sky," she continued, "amidst fairer scenes, you will wait the time when a change of circumstances may open the way for your return."

"I immediately saw in the countess's face how much this question distressed her," she said, "this is not possible, for I am dead, and my husband's hand had dealt a heavier blow..."

"I pressed my hands on my forehead, for my thoughts were beginning again to wander," she said, faintly. "The Countess of Konigsmark will be here presently. She will tell you all that has happened..."

"My darling princess," said the countess, "do you care to live?" "I started up in wild affright, a dread-

ful idea had passed through my mind. I was perhaps a prisoner condemned to death. 'What have I done?' Am I to die? I could, I said, 'I am dead!'

"A few more words, and then you will have heard all," Madame de Mollard said. "I can tell of the closing scene of that long agony of fear and suffering..."

"I am still in the palace, then?" "Yes; but as soon as you have recovered a little strength you must fly from this country. We have all incurred a terrific responsibility..."

"I am dead, then," I exclaimed, looking straight at the countess with such a wild expression that she seemed terrified. "I am dead, then," I repeated, sitting bolt upright in my bed, and feeling as if I were the ghost of my former self..."

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the jewels which are your own property you must take with you. M. de Saxe will pass for your father; and if Mademoiselle Rosenkrantz should decline to leave Europe, you can easily procure in France another attendant. There is not a moment to lose. Your own life and the lives of all concerned are at stake."

"The suddenness of the proposal took me by surprise. I seized her hands and cried: 'I cannot forsake my son.' 'Alas!' she answered, 'have you enjoyed a parent's rights, or a parent's happiness? Have you been suffered to be a mother to your child? He is safe in the Czar's keeping. He can protect him better than you could. Believe me, princess, if the Czarovitch discovers you are alive, I cannot answer for your life or for mine. Do you wish to die? There were any other way of saving you?'

"I can see it now; but at the time all was darkness. From Hamburg, where we landed, we went to Paris, and soon afterwards to Havre de Grace, where we embarked, as I have told you before, in a vessel with eight hundred German emigrants on board. I was impatient to get away from France, always fancying myself pursued by the Prince's emissaries. Even at New Orleans I was in a constant fear of being recognized, and insisted on leaving till M. de Saxe could dispose of my affairs. At Lake George this latter force camped, there to await tidings of Sir William Phipps' capture of Quebec, and then march conjointly with Sir Williams' expedition on Montreal."

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Heart of Jesus. This was the first act of Adam newly justified by the gift of original justice simultaneous with his creation, and by that supernatural love which humanity detests, not in a state of nature, but in a state of grace. We think of Adam's fall; should we always be forgetting Adam's love, the first human love which the goodness of God vouchsafed so dearly to seek and so tenderly to prize?

THE CANADIAN CONFEDERATION.

FROM THE RE-APPOINTMENT OF COUNT DE FRONTENAC TO THE TREATY OF UTRERCH, A. D., 1690-1713.

Written for the Record. In the spring of 1690, an Anglo-American squadron sailed from Boston to reduce Acadia. Since the treaty of Breda, signed in 1667, Acadia had been held by the French. But through the neglect of the home government and the exposure of its unprotected seaboard to the assaults of every passing foe, this whole country was now in an almost defenceless state. Its population was small and its available resources in case of war utterly insignificant. Port Royal, the capital, had a garrison of seventy-two soldiers when Sir William Phipps, the commander of the New England expedition, appeared before it. M. de Manneval, the Governor, at once accepted the terms of surrender proposed by Phipps. These terms were very favorable to the vanquished, but were afterwards violated by the New Englanders. At Chedaboucton, defended by only fourteen men led by a vigorous resistance. This brave little garrison perished with the fort, which Phipps reduced to ashes. He also completely destroyed the settlement at Isle Perce, and returned home laden with spoils. Shortly after his departure, M. de Villouin arrived from France, and without difficulty once more reduced the country to French dominion, taking the Anglo-American Governor Nelson prisoner.

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the river and opened a strong fire on the fortifications of the city. The reply from the batteries was so effectual as to force the retirement of the British Admiral early next day. Major Wallcy, who commanded the land forces, attempted on the 20th to force the passage of the St. Charles, but was repulsed and forced to seek shelter in the forest. Thus defeated on land and water, the Anglo-American chief decided on abandoning an enterprise attended with so great a loss of blood and treasure. They re-embarked under cover of a stormy night, but were still followed by misfortune. Several of the British Admiral's vessels were wrecked and hundreds of his men perished. The depletion of the colonial treasury rendered necessary an issue of paper currency to provide payment for the survivors on their arrival in Boston. The issue of this money is an ample proof of the straits to which the New Englanders reduced themselves to conquer French America.

OWEN SOUND.

ST. MARY'S CATHEDRAL FESTIVAL.

The fourth Grand Festival, under the auspices of St. Mary's congregation, Owen Sound, was held on Tuesday in the beautiful grove on the farm of Ralph Switzer, Esq., near the St. Vincent railway crossing. The attendance was fully as large as usual. The excursion train up the Toronto, Grey and Bruce Railway arrived at 11 o'clock a. m., bringing a large crowd of picnicers, who immediately set about enjoying themselves at picnicking, dancing, athletics, and other amusements provided by the managing committee. Considerable interest was excited over a very handsome and valuable cane, which was to be voted to the most popular doctor—the test of popularity being the number of votes, each of a number of the profession were represented, and after a spirited contest Dr. Lang was declared the winner. The vote stood, Dr. Lang 158, Dr. C. C. Barnhart 132, Dr. McGregor 81, Dr. Manly 39, Dr. Sproule 23, and Dr. Cameron 3. Let the most prominent feature of the presentation with a few happy remarks. Appropriate remarks were also made by Dr. McGregor and Messrs. Lane and Creighton, and after a vote of thanks to the Warden for his kindness in superintending the election, and to Father Donohue for the very pleasant festival he was the means of providing, the most important part of the entertainment was brought to a close. The following were the athletic sports engaged in, with the names of their winners: Men's race—1st, James Dickson; 2nd, Michael Goffrey; 3rd, James Knox; 2nd, James McLarty. Running jump—1st, James Goffrey; 2nd, Michael Goffrey; 3rd, James Dickson. On the whole, financially and otherwise, the entertainment was a success, and reflected great credit on the congregation under whose auspices it was held. Mr. Switzer's kindness and hospitality did much to make the entertainment both pleasant and successful. The gathering broke up about eight o'clock in the evening, and all returned home satisfied with the courteous treatment they received and conscious of having spent an enjoyable day.—Owen Sound Times.

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FACTORY FACTS.

CLOSE CONFINEMENT, careful attention to all factory work, gives the operatives pal- lible faces, poor appetite, languid, miserable feelings, poor blood, inflamed liver, kidney and urinary troubles, and all the physicians and medicine in the world cannot help them unless they get out doors or use Hop Bitters, made of the purest and best re- medies, and especially for such cases, hav- ing abundance of health, sunshine and rosy cheeks in their countenances. None need suffer if they will use them freely. They cost but a trifle less than another column.

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THE IRISH EXODUS. THE EXILES FROM CONNEMARA. FATHER NUGENT'S CHARITY.

The Dublin Freeman of June 19 gives the following account of the departure of the Connemara emigrants for America, and their affecting separation from their pastor and friends. We would add that the immigrants arrived safely in Boston, and are now located in their new homes in Minnesota.

The Freeman says: The Austrian steamer of the Allan Line, which called at Galway for the Connemara families whose passages had been paid by Father Nugent, sailed to-day for Boston. The emigrants arrived last evening in Galway, each accompanied by his own pastor. The Rev. Mr. Greahy, P. P. Carr, had ten families under his care, averaging nine persons to each family. The Rev. Mr. Millett, P. P. Kileen, had thirteen families, averaging eight. The Rev. Mr. Stephens, C. C., Augho, County Mayo, had five families averaging ten. Five families averaging eight came from Clifden, in charge of Mr. Thomas Campbell, secretary of the Temperance Association of the Cross, Westminister, who has been engaged by Father Nugent to accompany the emigrants to their new homes in Minnesota.

A DISTINGUISHED CONVERT.

ADA, SOLE DAUGHTER OF MY HOUSE AND HEIRTY. We have much pleasure in announcing the conversion to Catholicism of Lady Anne Isabella Blunt, the only granddaughter of Lord Byron. The poet's child, "Ada, sole daughter of my house and heart," married the first Earl of Lovelace, who is still living, having exceeded by five years the allotted span of three score years and ten. The countess herself died in 1852, and her two surviving children are Baron Wentworth and the lady whose conversion has recently occurred. Baron Wentworth holds the title of Lord Ocham by courtesy as the son of the Earl of Lovelace, but the barony of Wentworth is his own by right, and it will pass to his sister, Lady Anne, should she outlive him, and should he be childless, as he now is at the time of his death. In that case another barony, and one of the oldest, would come into the hands of Catholics.

Lady Isabella changed her maiden name of Noel for that of Blunt in 1869, marrying then Mr. Wilfred Scawen Blunt, son of the late Mr. Francis Scawen Blunt of Crabtree, Sussex, who was a convert to the church. Mr. Wilfred Blunt was for some time her majesty's second secretary of legation at Bern, and both he and his wife have been great travellers, as all readers of recent books of travels are aware. It is certainly not a little singular that the granddaughters of the two most conspicuous figures in the English literary world of a little more than half a century ago—Sir Walter Scott and Lord Byron—should both be numbered in the ranks of Rome's recruits.—Liverpool Catholic Times, June 18.

CURED BY FAITH. THE REMARKABLE CASE OF DELIA GALLAGHER, OF BROOKLYN.

As related in the New York Sun on Sunday last, Delia Gallagher, of 199 North Sixth street, Williamsburg, believes that her voice was recently restored by the healing virtues of some water in which a small piece of the mortar from the chapel at Knock, county Mayo, Ireland, had been dissolved. On Tuesday Prof. French and Westbrook, of the Long Island College, visited the girl. A reference to their books showed that a little over three years ago Miss Gallagher, then 16 years old, was under their treatment for lung and bronchial complaint and the paralysis of the vocal chords. The girl could not make her voice heard above a whisper, and the effort to do so was attended with great pain and distress. They recalled the treatment in her case, and marvelled much at the cure, she having declared that, finding no treatment had proven effective, she had resigned herself, and made no further effort to regain her voice until she swallowed the mortar-impregnated water. The doctors found the girl with her mother, hard at work making clothing. Since the death of her father, over six months ago, they are compelled to toil from morning until night for their support. The girl greeted the doctors in a clear, cheery voice, calling them by name. To them she related the story of her recovery of her voice as told in the Sun.

After drinking the water on May 30, she visited some friends the same day. By them she was invited to a picnic. Without thinking, and without an effort, she returned the answer "No" in a loud, clear voice. Her friends were startled. Half afraid to tax the returning power too much, she again replied to their question. The following day, the feast of Corpus Christi, she took another sip of the water, and finished on the following day the small portion, "about as much," she described, "as you could write your name with," that had been given to her. Fearful lest her new power would prove short lived, Miss Gallagher was unwilling to make known the cure; not until the week following did she attempt to speak in the presence of her neighbors. The doctors listened attentively to all she said, noting carefully every movement of her facial muscles and the indications of her respiratory organs. To questions concerning the pain and distress felt when she strove to speak, and the oppression on her chest in doing so, she replied: "They have all passed away. The pulling of the things like rubber bands, one on either side of my chest, whenever I made an effort to speak, and their relaxing when I did succeed in forcing out a whispering sound, I now no longer feel. A rainy or foggy day has no oppressive effect on me."

Not yet satisfied, the doctors requested the girl to visit the college yesterday. She gave ready assent, and yesterday afternoon, accompanied by her mother, she visited the college. Prof. French and Westbrook at once began an examination. There was present a number of the faculty and Drs. De La Vergne and Fleming. Prof. Westbrook, after examining the lungs, referred to his book, in which his diagnosis of her case was recorded, and said: "I find the lungs to be about the same now as they were when I last examined them, though there is a marked improvement, in that there is now a cicatrix of the lungs." Prof. French then examined the throat and vocal organs. By means of a reflector he exhibited the vocal organs at play. The vocal chords, he said, were just as he saw them when she was his patient, except that then they could not be made to meet so as to produce sounds; but now that difficulty is overcome.

Then the girl was again questioned. It was sought to discover whether she had lately been subjected to any sudden shock. At the time of the death of her father, in January last, she was sick for a short time, coming to her father, she said, she felt great grief at her inability to speak to him. That was the only trouble she had which in any way might affect her, save her anxiety to do as much sewing as possible for her employer. "He has complained," she laughingly said, "that I am not doing enough work. I can't help it. I wish to do all I can, as that is the only means mother and I have for support now; but since the report of the restoration of my voice has gone abroad our house is crowded with visitors, and letters come flowing in on us, taking up our time."

To further questioning she said that at times she doubts when she hears her voice that it is she who is speaking. "For the recollection of what I suffered then," she said, "when attempting to speak, makes me feel that I must be some other person who has spoken, because I would feel great pain if I spoke."

Miss Gallagher promised to revisit the doctors should any trouble return. One of the professors said that paralysis of the vocal chords, such as Miss Gallagher suffered from, was often produced by sudden shocks, and by sudden shocks the organs were restored to their normal state. Miss Gallagher's condition arose, he said, from functional disorders. He used the galvanic battery, but was unable to drive away the paralysis. At that time there was no inflammation, nor is there any now.

instance, in the building up a limb or portions of it, I know that the brain in that case could not perform the cure. Yet if such was the case, I, looking upon it, would be forced to say that the cure was miraculous.

Well, Miss Gallagher's faith has made her whole? "Yes," the Professor replied.—N. Y. Sun.

LETTER FROM HON. JOHN O'CONNOR.

OTTAWA, June 21, 1880. MY DEAR MR. BOYLE: I read the leading article, under the heading—"Prejudice Silenced" in the last issue of THE IRISH CATHOLIC, and the reading thereof excited in me some astonishment and much regret. In all countries, Catholics have, since the revolt of Martin O'Connell, been subjected to and subjected to the imputation of being "priest-ridden," as well as many other opprobrious epithets equally false and insulting. But this is the first instance, within my knowledge, of an organ, or quasi organ of Catholic, and especially of Irish Catholic, public opinion and sentiment, defending Catholics against the imputation of being "priest-ridden," by assuming that politics and religion are separate and distinct from, and even repugnant to each other; in other words, that the temporal and the spiritual are separate and distinct from, and repugnant to each other; and that Catholics have, as regards politics, set the authority of friendly advice of the Hierarchy and Clergy at naught, treated them with rebellious contempt.

The doctrine, that politics and religion are distinct from, and independent of each other, is, by implication, if not indeed expressly, in direct and open violation of the teaching of the Church in all ages. The Catholic is, therefore, bound to believe that they are not distinct from, and independent of, each other, and that there is no repugnance between them. He is bound to believe, as the Church teaches, that they are intimately connected; that they cannot be severed without error; and that any attempt to sever them would be mischievous. But he is furthermore bound to believe, as the Church teaches and reason approves, that as the Creator is superior to the creature, the supernatural is superior to the natural, and the spiritual superior to the temporal, and the lay authority superior to politics; and therefore that politics, being subordinate to, ought to be tempered and sanctified by religion; and therefore the lay ought, in political affairs, to hearken to their spiritual teachers and respect their advice, whenever the interests of the country, the honor and the welfare of society are involved.

The science of politics is nothing more or less than the science of government, the science which regulates the affairs of mankind, the conduct of men in society. The conduct of men in society has relation, first, to the Creator, the Ruler of all, by whose authority alone human government can exist and exercise authority; and secondly, to men, as between themselves.

The object of government is to regulate society, that is, the conduct of men in society, so as to enable men to attain to their final end, their last cause. Politics, therefore, is a moral science, and it is, if indeed these two may be distinguished from each other—an operation which I would hesitate to undertake. The Church, therefore, has not only the right to interfere in all the aspects and characteristics of politics which relate to or in any way involve the soul.

The authorized teachers of the Church, therefore, have the right, and it is their duty to instruct, to advise and to exhort the laity as to the religious and moral aspects and bearings of all political affairs. And as the Hierarchy and Clergy are the authorized teachers of the Church, the laity are bound to hearken to them and receive and respect their advice, so far as at least as regards the religious aspects and bearings of political affairs. Such was the belief of our forefathers in old Ireland, when the teaching and practice of their religion were proscribed and forbidden, and its ministers hunted like beasts of prey.

Did our persecuted forefathers then despise and spurn the advice of their spiritual teachers? Did any one who was of them on their behalf ward off the imputation of being "priest-ridden," by boasting that they had treated the advice of those teachers with contempt, and had acted contrary to such advice in their political matters? On the contrary, it was the pride and the boast of Catholic Ireland, that her people respected, esteemed, cherished and confided in their heroic, self-sacrificing Clergy, and received their instruction and advice with implicit confidence and pious submission.

And why should it not be so? The Clergy were, as they are, and have always been, of the people, with the people, for the people, having no interests to serve but the welfare, spiritual and temporal, of the people committed to their charge. And great and noble were the results which flowed from that confidence which the laity had in their Clergy. It was the teaching of that Clergy and their advice submissively received and confidently acted upon, which enabled the Catholics of Ireland to wring Catholic Emancipation from a hostile Government and a reluctant Parliament—so great was the moral power of a people united by the bonds of religion, and disciplined by its moral teachings and restraints.

limits and regulated, and by which false philosophy, false theories, and evil practices, in religion and politics, are condemned, subjects us, to the reproach of materialists, pantheists, infidels and socialists, let us bear it meekly and rejoice quietly, rather than attempt to repel the reproach by using the ignoble apology, that we have cast off the restraints of religion and disregarded its teaching in matters political.

Demagoguism was, indeed, for the time triumphant, especially at that place; but evidence of Catholic liberality and freedom from spiritual influence, and freedom from the land policy of Mr. Parnell is one which pre-eminently involves great problems of morality, intimately blended with religion, as well as of constitutional law and fundamental principles of sociology. That policy was the main issue at the Mayo election, and at the others, which were, however, of lesser note. It was, therefore, the duty of the Bishops and the Clergy, by virtue of their spiritual knowledge and authority, to teach, advise and exhort the people of their flock at those crises; and it was equally the duty of those people to hearken and be advised.

Now the mischief which, in my judgment, is to be feared from the doctrine implied in the article is its tendency, by undermining the confidence of the laity in the teaching of the Hierarchy and Clergy, to weaken the force of the authority of the Church in matters within her legitimate domain, and if the laity are educated, as the article in question tends to educate them, to disregard the teaching and advice of the Hierarchy and Clergy, in great fundamental problems of morality and religion, involved in a political contest, they are as a result, consequently, educated to disregard the teaching of the Church herself, and therefore estrangement from the Church and destruction of faith may ultimately result. The descent from even partial decay of confidence and faith to scepticism is easy, and usually short.

How often do we hear of the result of such teaching in Italy, France and other countries of Europe; and we ought to hope that Ireland may be long, ay, forever, spared from a like fate. However, I object to the article, not only with reference to the Catholic people of Ireland, but with reference also to the Irish Catholics, and all Catholics, of the country, where within the scope of the paper's circulation the poison of the article may be presumed to produce its natural but insidious effect more immediately than elsewhere. Yours truly, JOHN O'CONNOR.

LUDWIG THE FIRST AND THE ACTOR.

There is an actor in Munich, Lang by name, of whom a funny story is told. King Ludwig the First, father of the present King, was a great patron of art, and was on very familiar terms with most of the worthy and notable artists and actors. Among other places where he was accustomed to frequent was a beer saloon where many of the notabilities of the day congregated to drink beer and smoke the friendly cigar. On one occasion he suddenly made his appearance in the midst of a group of actors and actresses, and, stealing quietly up behind Franz Siegel, put his hands over her eyes and held them tightly there. Franz Siegel guessed at once that it must be Lang, who was fond of practical jokes, and exclaimed: "Oh, I know you, Herr Lang; you are always teasing me or mimicking the king." "Oh ho," exclaimed Ludwig, discovering himself, to the extreme dismay of the actress: "So Herr Lang mimics the King, does he? We will see how well he can do it. Come, Herr Lang, give me an exhibition of your powers in that direction." The poor actor, half frightened out of his wits, declared that there must be some mistake, that he never, under any possible circumstances, could do anything so great as to mimic his Majesty, and with bright, begged to be excused. The King was inexorable, however, and said: "Let there be no more delay, sir; I command you to begin." Herr Lang, seeing no way of escape, assumed the attitude of the King and said in a loud voice: "By the way, Secretary Schmidt, I should like to have you send a few dozen bottles of my best wine down to the Actors' Club tomorrow, and while you are about it, you may draw a cheque for a couple of hundred guilders and send them to Herr Lang, a very worthy and comical fellow."

At this point Ludwig stopped him with: "There, then, Herr Lang, you have mimicked quite enough to suit my fancy, and what you have said has been well said and to the point." The next day the wine was delivered to the club and the guilders to Lang, but the King never again asked him to give an exhibition of his powers of mimicry.

A GREAT NATIONAL PERIL.

EVERY THE BAPTISTS RECOGNIZE THE ALARMING DECADE OF AMERICAN MORALS. [From the Baptist Examiner and Chronicle.] The rapidly increasing number of divorces in the United States is an alarming evil. Accurate statistics are not easily obtainable, but it is probably safe to say that the ratio of divorces to marriages has nearly doubled in twenty years, and bids fair to double itself again in ten years more. Nor is this thing confined to a few Western States, whose laws are peculiarly lax. New England, which has been regarded as the stronghold of virtuous families, has DISPUTES THIS BAD PRE-EMINENCE with the other sections of the Union. Dr. Nathan Allen gives some instructive figures on this point, in the June number of the North American Review. Up to 1860, divorces were infrequent in the New England States. In that year the ratio of divorces to marriages in the three States of Massachusetts, Vermont and Connecticut, was about 1 in 30; in 1878 the ratio was 1 to 16. About two-thirds of these petitions are from the wife against the husband, and the majority of these are for such causes as "desertion," "neglect to support," etc. In most cases this merely signifies that the petitioner is tired of her husband and wants to be relieved from him, that she may "try her luck" again. More than half of the divorces are obtained within eight or ten years after marriage, and in most of these cases there are few or no children. The divorces come from all classes. "If any portion in the community," says Dr. Allen, "is more exempt than another, it is that class connected with Christ and churches who regard marriage and the family as divine institutions, and endeavor to perform the duties growing out of them in a faithful and conscientious manner." One allowance ought, in fairness to be made in these figures. The Roman Catholic Church refuses to allow absolute divorces for any reason whatever—a separation is all that is permitted. Denouncing the Catholic marriages, which never result in divorce, the ratio of divorces to marriages in New England in 1878 was about 1 in 10. One tenth of the non-Catholic marriages of New England end in divorce. These figures are a fair average for the Middle and Western States; certainly they are not too large for the country.

IT IS NOT USING EXTRAVAGANT LANGUAGE, therefore, to call this an alarming evil. There is nothing that so strikes at the roots of political and social institutions as corruption in the family life. The State rests on the family, and the family on the marriage relation. If history teaches anything, it teaches that the weakening of the marriage tie is the first step towards the downfall of a nation. It was the social corruption and vices growing out of the decay of family life that destroyed ancient empires. Had the Greeks preserved their early simplicity of domestic life, their Republic would have crumbled at a touch. Unless the laws of human nature have been changed in some marvellous manner, the United States will go the way of all other nations. The divorce legislation of most of the States does not reflect the opinion of the majority of the best citizens. After all, Christian people make a majority at the polls, and can elect men who will give us legislation in accordance with the Christian law of the family. Still, there is need of a higher conception of the nature of the marriage relation among even Christian people—a conception that would so mould public opinion as to compel a revision of the laws relating to divorce in nearly every State.

HOW OFTEN DO REGULAR ATTENDANTS at our churches hear a sermon on this subject? How often do regular readers of the religious press read an article about it? It is time that both press and pulpit were keenly alive to the importance of speedy action in this matter, and used their utmost influence to secure it.

TRUE POLITENESS.

Politeness is a just medium between formality and rudeness; it is, in fact, good nature regulated by quick discernment, which proportions itself to every situation and every character; it is a restraint laid by reason and benevolence on every irregularity of temper, of appetite and passion. It accommodates itself to the fantastic laws of custom and fashion, as long as they are not inconsistent with the higher obligations of virtue and religion.

To give efficacy and grace to politeness it must be accompanied by some degree of self-control, and although its foundation must be rooted in the heart, it is not perfect without a knowledge of the world. In society it is the happy medium which bends the most discordant natures; it imposes silence on the loquacious, and inclines the most reserved to furnish their share of conversation; it represents the despicable but common ambition of being the most eminent character in the scene; it increases the general desire of being mutually agreeable; takes off the offensive edge of rivalry, and gives delicacy to wit; it preserves subordination, reconciles ease with propriety; like other valuable qualities, its value is best estimated when it is absent. No greatness can awe it into servility, no intimacy can sink it into a coarse familiarity; it superiors it is respectful freedom; to inferiors, unassuming good nature; to equals, everything that is charming; participating and attending to all things, yet, at the same time, apparently disengaged and careless.

Such is true politeness, by people of wrong heads and unworthy hearts disgraced in its two extremes; and by the generality of mankind confined within the narrow bounds of mere good breeding, which is only one branch of it.

had not spoken above a whisper in five years. As an outward application in all cases of pain or lameness, nothing like it has ever been known. One bottle will cure any case of lame Back or Crick in the Back. For diseases of the Spine and Contusion of the Muscles it is unequalled. In Rheumatic or any other pain the first application does you good. It stops Ear-ache and the pain of a burn in three minutes, and is altogether the cheapest medicine ever offered to the people—the cheapest, because it takes so little to do vast good. It is composed of six of the best oils known, and nothing but oil. Is worth its weight in gold. Why not try it to-day?—A. B. DES ROCHERS, assistant postmaster, Arthabaskaville, P. Q., writes: "Thirteen years ago I was seized by a severe attack of Rheumatism in the head, from which I have nearly constantly suffered. After having used Thomas' Electric Oil for nine days, bathing the forehead, I have been completely cured, and have only used half a bottle. This I can certify under oath if you wish."—Rev. J. Malroy, of Wyoming, N. Y., writes, "Dr. Thomas' Electric Oil cured me of Bronchitis in one week."

Beasts of Imitations.—Ask for Dr. Thomas' Electric Oil. See that the signature of S. N. Thomas is on the wrapper, and the names of Northrup & Lyman are blown in the bottle, and Takenoths. Sold by all medicine dealers. Price 25 cents. NORTHROP & LYMAN, Toronto, Ont., Proprietors for the Dominion. Note.—Electric—Selected and Electro.

ST. MARY'S ACADEMY, WINDSOR.

The commencement exercises were held at St. Alphonsus' Hall, Wednesday evening, 23d. The hall was beautifully decorated. The following varied programme was presented: Duet—Pas de charge (Morceau de Sahn), Tito Mattioli—Lulu Barrett, Maude Wiley, Louise Montreuil, Zinna Murphy, Clara Giles. Solo and Chorus—Le Jour des Reconcomptes, Ch. Mercier—by the pupils. Declaration—Jephthah's Daughter—Zinna Murphy. Piano Solo—Souvenir de mon P. (Grand Fantaisie de Concert), S. Mazur—Lulu Barrett. Gold medal for proficiency in music presented by Rt. Rev. J. Walsh, Bishop of London, Ont.

Valedictory—Clara Giles. Duet (Concertant)—Across the Ocean (Grand Fantaisie de Concert), S. Mazur—Lulu Barrett, Maude Wiley. The Angels of Different Lands—Recitation—Minnie Langlois, Clara Giles, Lulu Barrett, Nora Collins, Mary Maher, Libbie Tobin, Zinna Murphy, Maude Wiley, Fannie Aldred, Emma Gilks and Mary Kennedy. Terzettino—i Navigato (The Mariners), A. Rodegino—Zinna Murphy, Clara Giles and Emma Gilks. Trio—Les Tyroliennes, A. Crofesz—Lulu Barrett, Maude Wiley, Annie Vhay, Libbie Tobin, Gertrude Moross and Nina King.

Solo and Chorus—Bird of the Angel Wing, J. R. Thomas—Pupils of the juvenile course. French opera—La Petite Maman, L. Bordes—Clara Giles, Zinna Murphy, Laurence Desnoyer, Zoe Ouellette. Duet, Les Carabiniers Federaux (Marche Suisse), A. Crofesz—Maudie Moross, Zinna Murphy, Annie Vhay, Addie Venn, Lulu Barrett. Solo—L'Armette Martyre (Scene dramatique), L. Bordes—Zinna Murphy. Trio—Pas redouble, L. Streablog—Lizzie Boddell, Stella Clarke, Fina Valentin, Alice Grimes, Sarah Tobin, Zoe Ouellette. Distribution of silver medals and premiums.

Finale—Les Paquetiers (March), Rummel—Albertine Ouellette, Therese Marantette, Alice Leboeuf and Bella Aldred. The graduates were Miss Clara Giles, of Lowell, Mich., and Miss Kate Kelly, of Chicago, each of whom received a gold medal, as also did Miss Lulu Barrett, the latter for proficiency in music. Silver medals were awarded to Miss Mary Maher, of Windsor, Miss Libbie Tobin, of Syracuse, N. Y., and Miss Zinna Murphy, of Detroit, the last named young lady receiving her medal for special application for her studies. The closing address of the evening was made by Miss Mary Maher, R. Rev. Bp. Walsh, of London, Ont., then awarded the prizes and premiums, of which there was a large number, and then made the closing address.

He said he was much gratified by the delightful entertainment which had been so well presented on the part of all. The Academy commended itself to all friends of Christian education. It has made steady progress from its beginning; it has grown and will continue to do so. He thanked the children for the entertainment.—Detroit Home Journal.

THE COLLEGE OF OTTAWA.

We have received an elegant pamphlet containing the prospectus and course of studies of this now justly celebrated institution of learning. We take the following extracts from the book before us, by which it will be seen that this College is second to none other in the Dominion, in the advantages afforded young men to obtain a first-class education.—The College of Ottawa, conducted by the Oblate Fathers of Mary Immaculate, began with the infancy and has grown with the growth of the city. Established in 1848 by the Right Rev. J. E. Guigues, O. M. I., D. D., it was entrusted to the care of the Very Rev. Father Tabaret, O. M. I., D. D., and under his presidency has attained its present prosperity. The Degrees it confers, in virtue of its University Charter, besides being honorable testimonials of high and varied attainments, entitle those who study law or medicine to exemption from preliminary examinations. The Government Museum, lately transferred to Ottawa, and the Parliament Library, with its thousands of volumes, furnish professors and students with the means of elucidating every question in literature, science and art. These, and other educational advantages recommend this institution in a special manner to parents and students.

MYRTLE NAVY.—The success which the Myrtle Navy tobacco has with the public is because it is composed of the very finest Virginia leaf grown, and is manufactured with the most scrupulous care at every stage of the process.



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

**THOS. COFFEY,**  
 Publisher and Proprietor.  
**LETTER FROM HIS LORDSHIP BISHOP WALSH.**  
 London, Ont., May 23, 1878.  
 DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its character, and that it will remain what it has been, a thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the Record will improve in usefulness and efficiency, and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.

Believe me,  
 Yours very sincerely,  
 JOHN WALSH,  
 Bishop of London.  
 Mr. Thomas Coffey,  
 Office of the "Catholic Record."

**Catholic Record.**  
 LONDON, FRIDAY, JULY 9, 1880.

**A REQUEST.**  
 Many of our subscribers are yet in arrears for the year 1879. We would feel much obliged if our kind friends would send the amount due as soon as possible.

**A FREETHINKER'S OPINION.**

A remarkable article has appeared in the current number of the *Nineteenth Century*, from the pen of Karl Hillebrand, a German Freethinker. We give below some striking admissions which this able writer makes in favor of the Catholic Church. The ideal which he gives of the Catholic Church is, with a few exceptions, correct, and is sufficient to stamp it as the Church of Christ—the merciful creation of His wisdom and goodness in the minds of all who believe in the divine origin of Christianity. The religion of Christ must be radiant with the splendor of truth and the beauty of holiness—it must satisfy the cravings of the soul for the true, the beautiful and the good—it must be such as to wipe the tears and sweat from the face of suffering humanity, and to drop healing balm in the sorrow-stricken, broken heart. It must be one and self-consistent—it must furnish an unerring external criterion of certitude in doctrine and morals—it must satisfy the aesthetic side of human nature; it must consecrate and sanctify the simplest as well as the highest acts of life; it must inspire with reverence and awe by its forms of worship and its mystical services; it should have the power of supplying all the common wants of our inner nature, of satisfying the highest aspirations, and of soothing and healing the heart-breaks of mankind. Now, the Catholic Church, according to Karl Hillebrand, and it alone, comes up to this high ideal. The absence of all these grand characteristics from Protestantism proves that it is the imperfect work of man—that it is of the earth earthy—an empty unreality, a hollow and destructive sham. The truths it still retains are like stones detached from a great, majestic and glorious temple, whose beauty and architectural perfection they once shared. He is mistaken, however, when he confounds the doctrine of the infallibility of the Church with that of a continuous revelation. Catholics believe that the revelation of Christ is complete, final and all-sufficient. The infallibility of the Church consists in this: That she is aided by the divine assistance promised her by Christ for this purpose in teaching the true meaning of all the revelation of Christ to her children and to the world; and that she can neither deceive nor be deceived in the discharge of her sublime functions as the Christ-appointed teacher of revealed truth.

With these prefatory remarks we introduce our readers to our German Agnostic. He is conversing with an English Rationalist who states that in England some of the noblest and most logical, together with some of the weakest-minded Protestants, seek a refuge in the Church of Rome, and he thus proceeds:

"I perfectly understand those conversions," I replied, "and I think you might have entered besides on the fact that the Catholic Church affords the freest scope to

religious enthusiasm, without ever allowing herself to be guided by or on her recognition of the highest culture as long as it does not impugn her teaching; on her aesthetic charm; on her consecration of the simplest acts of life; on the surprise that an ordinary Protestant feels when he first realizes the unity and self-consistency of her creed, the mystical meanings of her services, and the strange power they have of supplying all the common wants of our inner nature. Now all these great advantages seem to me to result from the fact that this Church is, as we Germans say, an organism—that it has grown and not been made. It is the outcome and the expression of the highest aspiration and the heart-break of well nigh two thousand years. It is a phase of development which we have to leave behind us, which the strongest races have already left; but for my own part, if the adherents of the Church will permit, I desire to do so only with gratitude and reverence. Still we must remember that all this greatness and splendor depend on the theory of a continuous revelation on the infallibility of the Church. This is the central dogma that lends stability to all the rest, because it implies the whole principle of authority, i. e., the very *raison d'être* of the Catholic Church. If you can accept it, the whole system follows as a matter of course. You must go in, like Pascal, for the whole weight yes or no; for if you reject it, you gain nothing by adopting certain parts of her ritual and teaching. These, when separated from the great unity of which they form a part, lose most of their meaning and discipline, but there every personal assumption is held in check by other parts of the organization, the celibate and the ever present influence of the hierarchy. To insist on the supernatural claims of the priesthood, and at the same time to set the episcopal authority at naught, and to allow them to divide their homage between a living wife and the bride of Christ, is not even to advance in the direction of Rome, but to establish a new and monstrous form of Church government. The same is true of confession, which your ritualists seem to have adopted. I understand its great value for the sinner; but nothing seems to me more clear than that, if, under modern social conditions, it is to be permitted at all, it can only be to a celibate clergy. Your ritualists priests, you say, are, for the most part, unmarried, and consider it their duty to remain so. But this, at most, a private resolution; it is not a law of your Church; still less has it become an instinct of your people. If you talk with Catholics you will find that they regard any sexual connection with a priest with a horror very similar to that we feel with respect to incest. Nevertheless, history has proved that this sentiment is not sufficiently strong to prevent the abuse of the confessional; and even this safeguard is entirely wanting in Protestant England. Do not imagine that I wish to suggest that there is any danger your high Church clergy should favor such abuses. They are honorable and high-minded men, with, I doubt not, the purest intentions. But they are men, and, if married, they must have super-human strength to keep the confessional secret from their wives; and even unmarried, they are always innovators, and it is not uncharitable to suppose that if they succeed in establishing their position in your Church, their successors may have less of that earnest and ardent faith which keeps men pure in the midst of temptations."

**MR. O'CONNOR'S LETTER.**

We publish elsewhere a letter addressed by the Hon. John O'Connor, Postmaster-General of the Dominion, to the proprietor of the *Irish Canadian*. Mr. O'Connor's letter has already evoked a large amount of hostile criticism—the *Irish Canadian* itself assailing it with intense bitterness. We consider the attempt of the latter journal to place the priests and people of Ireland in seeming antagonism on the land question, not only disingenuous but positively dishonest. If it pretend to be truly Catholic, it must know the ignoble purpose of dividing people from priest, is an enemy of Catholic and Irish interests, to be dreaded, avoided, and if need be, deprived of support. The principles enunciated by Mr. O'Connor are of the true Catholic type, expressed with clearness and masterly vigor. We do not, on any occasion, assume the task of deciding on the rival merits of party politicians in Canada, and feel confident that we will not be placed under the imputation of being now guided by any partisan motive in declaring our firm adhesion to the principles advanced and sound political doctrines enunciated in Mr. O'Connor's letter. We are always happy, as a Catholic journalist, to see any Catholic statesman, to whatever party he may belong, do his duty faithfully, and therefore find great pleasure in making place in our columns for Mr. O'Connor's letter, a letter which, notwithstanding the jeers of the Protestant and the cowardly scoffing of the half-hearted self-styled Catho-

lic press, merits the heartiest commendation from all classes of Irish Canadian Catholics.

**THE IRISH FAMINE.**

The letter of Mr. James Redpath, in reply to the Lord Mayor's appeal for renewed aid from America to Ireland, is suggestive of several considerations of interest not alone to Ireland, but to all civilized countries concerned in the amelioration of its status. Mr. Redpath takes strong ground in recommending a refusal of further assistance from America. He admits the rigor of the distress, but adds that it has been created for the most part by the exactions of the Irish landlords, and yet, instead of appealing to these rich landed proprietors to have pity on the victims of their avarice, and holding them up to the scorn of Christendom if they refuse assistance, the Lord Mayor of Dublin uses the Atlantic cable as a beggarman's dog to catch a few more pennies for the paupers whom these merciless and mercenary miscreants have created.

There is very much truth in these words of Mr. Redpath. The landed proprietors of Ireland are, no doubt, largely responsible for the distress prevailing over the greater portion of the island. They enjoy the fruit of the sweat and toil, the well-earned product of the economy of starvation enforced on the luckless tenantry of Ireland, and have done comparatively nothing to relieve their farishing countrymen. Many of them have wronged and robbed the people, and now despise them in their abject misery. The utter lack of sympathy on the part of the upper classes for their poorer fellow-beings and countrymen were in any country an anomaly but in Ireland. In Ireland, however, seven centuries of political servitude have left their impress on the social life of the nation. "I never saw men," says Mr. Redpath, "so bankrupted in self-respect, so nationally degraded as the wealthier class of Irishmen in Dublin." This is truly a hard saying, but Mr. Redpath shows cause for his belief: "Their spirit of caste is so strong that they do not seem to suspect that in the eyes of the world, outside their own social circles, whatever degrades the Irish peasant degrades the Irish gentry, that to the world at large Ireland is a unit, and that their petty Lilliputian factions are of no greater interest to it than the fight of kites and crows in the county Donegal."

Mr. Redpath here takes a very just and correct view of the situation in Ireland. The fierce intolerance of the upper, or, as we term them, super-loyal classes towards the unfortunate peasantry, is beyond doubt a reproach to Irish society. But society in Ireland is not of Irish creation. It is the production of grinding, inhuman and persistent persecution on the part of an alien power. Mr. Redpath refers to reports of the Mansion House and Duchess of Marlborough's Committees in proof of his very positive statement that the Irish landlords have done nothing to relieve the people from starvation. It is lamentable, indeed, to think that those whose duty and interest it is to promote public advancement, not only fail to assist the unfortunate amongst their countrymen, but even by their criminal neglect increase that distress and hasten the decay of the country.

The British Government itself is to be held guilty of mocking the Irish people in their distress. The Duke of Edinburgh, who did not contribute a farthing to relieve the starving poor, has been made a Knight of St. Patrick in testimony of his having assisted to distribute the contents of the American ship Constellation to the famine-stricken Irish! Was ever mockery so insulting? Was ever a nation's sorrow made a subject of derision so provoking? Mr. Redpath utters a plain and unquestionable truth when he declares that the "day for soot words has passed by—Gladstone and John Bright can get a grant of a million dollars voted by Parliament for the prevention of deaths by starvation in Ireland quite as easily as the Government of the Dominion of Canada got \$100,000 voted them." We regret that we are also obliged to subscribe to his statement that "thus far the

administration of Mr. Gladstone has shown no intention of doing justice to Ireland." Mr. Gladstone is as oblivious of Irish rights and claims as Lord Beaconsfield. He had, on his accession to office, a grand opportunity to add lustre to an honored name by the introduction of a just and comprehensive measure of land reform for Ireland—but he has failed to grasp the opportunity and his failure must dim the glory of his other statesmanlike achievements.

The Gladstone Government is already doomed. Its downfall cannot be long delayed. In Ireland it will leave a memory of administrative incapacity almost without parallel in a country where incapacity and treachery have ever been the rule in the higher posts of government. Mr. Redpath does good service by exposing the aristocracy of Ireland and the Government of England for their brutal neglect of the suffering peasantry. He points out the evil-doers without the paltry mercy of equivocation. They now stand arraigned before the world, and, in the light of the evidence adduced by Mr. Redpath, are in grave danger of an unanimous condemnation from civilized humanity.

**AMNESTY TO THE COMMUNISTS.**

The French Government, controlled by Gambetta, has resolved on granting an amnesty to the communist exiles at the very time it enforces a decree of expulsion against the Jesuits. If anything were wanted to demonstrate the utter worthlessness and complete want of patriotism on the part of the republican leaders, this act of suicidal folly were, or ought to be, convincing proof that France is now in the hands of men of unexampled treachery and perversity. These men have climbed into power on the credulity of the laboring and artisan classes. They pose themselves as defenders of the State and protectors of the sovereign people. Yet, at this very moment, when every State in Europe is menaced by socialist intrigues, they throw open the portals of the State whose affairs they administer, to a band of notorious malefactors, determined on the destruction of society itself. They place the people at the mercy of the perfidy and blood-thirstiness of men who have already waded in the blood of their own fellow-citizens. Is this statesmanship? Is this republican progress? Is this the outcome of republican fraternity and equality? Dreading the rejection of the scheme of universal amnesty by the Senate, the government has, it appears, resolved in case that that body refuses its assent to the proposed amnesty, to decree it in the *Journal Officiel*, thus setting at naught the deliberate purpose and resolution of the highest body in the State. Some of the radicals even threaten the Senate with destruction if it vote against the government proposition. But the destructiveness of the radicals is a double-edged sword, apt in destroying the institutions of government, to recoil on the guilty anarchists themselves. The amnesty to the communists is at this juncture a most significant measure. The administration, by promoting the passage of such a measure, commits itself to an alliance with the most pernicious elements of disorder in the country. It becomes the shield of communism and the bulwark of irreligion. But the government will find that in shielding communism, in championing irreligion, it is nursing a serpent which, when it develops its full strength, will gnaw the very vitals of the republic and reddens its fangs on the very life-blood of the nation.

**THE CIVIL SERVICE COMMISSION.**

We cannot help feeling and expressing great surprise that the Commission proclaimed in the *Official Gazette*, of 19th June, does not include an Irishman, Catholic or Protestant. Is this omission intentional or is it a mere oversight? We can scarcely believe the government would designedly set aside those gentlemen in and out of the public service, of Irish origin, whose competence, experience and character reach at least as high a standard as Messrs. Brunel, White and Tilton. What is the reason of this apparent

exclusion? Without some explanation, the conclusion forces itself upon us that the same policy which shuts out our countrymen from the Deputy-ship of Departments has been at work in shaping the Commission recently issued. This is narrow and ungenerous, and Sir Alex. Campbell may find to his cost, at no very distant day, that it is impolitic and unstatesmanlike.

**HAMILTON MATTERS.**

OUR BOW.  
 On this, the occasion of his first appearance before the readers of the *Record* in the capacity of Hamilton correspondent to that estimable journal, *Clarendon* solicits their kind attention and goodwill. In giving an account, however slipshod, of Hamilton affairs, he hopes, by performing his task without any other fear than that of doing wrong, and with no more favor than justice allows, to win the good opinion of the *Record's* patrons, and prove himself a worthy successor to the genial *Cherubini*.

THUS IN GENERAL.  
 Beginning with the weather, we find that although thermometer and barometer have been acting very miscellaneous of late, yet there are some people dissatisfied. Fancy the feelings of a moulder on one of those days when the mercury stood high among the anemometer, on hearing an ignorant dealer say to a milk peller: "What lovely weather." Again imagine the look of astonishment on the face of an honest farmer when he heard that he would call "beautiful showers" referred to by a builder and a water cart owner as "most rascally foul weather."

The chief topic of conversation for some time back was the House of Providence picnic on Dominion Day. Hamilton and Dundas, as well as the surrounding country, were in a high state of agitation, working away with might and main to make it a brilliant success, and they achieved it. Aside from the nobility of the object itself, the amusements prepared were of a variety and extent sufficient to cause unbounded attraction. Fr. Lennon, with his legion of assistants, put forward the most tremendous efforts. Games and sports of all kinds, excellent refreshment tables, and two first-class brass bands, were some of the selections on the programme. "On to Dundas" was the watchword of the day, and no doubt the little "Valley City" on Dominion Day was astonished at the multitude of its visitors and the magnificent of the proceedings in the beautiful grounds of the House of Providence.

About the busiest people in town at present are the teachers and their pupils. Examinations, written and oral, are in full blast, and examiners and candidates go about with careworn, anxious faces, occasionally expanded by the thought that the holidays are close at hand. All schools closed here on Wednesday the 30th ult., when the small boy and his master signed a treaty of peace and agreed to bury the hatchet for two months. Hamilton, like many other cities, is lighted in alternate periods by a gas company and the moon. Through some want of understanding between these two luminaries there are on an average three nights every month in which we get no light from either. The gas works say it is not their fault if the moon don't shine; poets and their friends of Luna dissent, that she can't be blamed for intervening clouds and rain showers, while a third class urge the necessity of bringing the city council to task for not making "better terms" with the gas men. This leaves the matter in such a state that a stranger would be puzzled to know who is most to blame: the city corporation, the gas company or the moon.

**ST. PATRICK'S.**

St. Patrick's Church was the centre of attraction on Sunday last. As a model of architecture it is a standing subject of admiration to both citizen and stranger, but on this occasion it possessed a particular interest in the ceremony of administering the Sacraments of First Communion and Confirmation, and in the veneration of a relic of the True Cross. Some 75 children received First Communion and Confirmation, the former at the hands of their pastor, Rev. Fr. Keough, the latter being administered of course by his Lordship the Bishop, R. Rev. P. F. Crimmon. Immediately after High Mass the children, chiefly in charge of the Rev. Fr. Keough, were dressed in that pretty, tasteful manner which those good ladies are so skillful in designing. The ceremony, as usual, was very impressive—to the children themselves all-important, and to the congregation at large a touching reminder of youthful days. The remarks of His Lordship after the close of the ceremony were worthy of the earnest attention of both parents and children. The latter should endeavor to preserve that state of innocence and grace in which they had been blessed by participation in those great sacraments. The duty of parents was to do all in their power to have their children grow up good and pious Catholics. By so doing, those children would be a consolation and a blessing to their parents; by neglecting to do so they would become an unfulfilling cause of grief and pain.

**THE TRUE CROSS.**

After the gospel His Lordship took occasion to refer briefly to the wondrous relic of the cross. He had received the portion in his possession, by the kindness of Professor Wilkens, from the Archbishop of Cologne, with an assurance that leaves no doubt as to its genuineness. Every true Christian would look upon it as a most precious relic, being a memento of mankind's great Hero, and of the astounding but absorbing action performed two thousand years ago on the hill of Calvary. Men were accustomed to treasure up articles in remembrance of other men who had performed what the world calls great deeds. How much more, then, should they value a relic of the Saviour who opened them from sin and death, and rescued them from the gates of Heaven! The relic was encased between two leaves in the intersection of the arms of a beautiful gold cross executed by the direction of his Lordship, according to a design by Prof. Wilkens. After mass it rested in the venerable altar of the whole congregation. What

must have been the feelings of religious awe and reverence that filled the breast of every beholder on looking at that little piece of wood that had formed part of the great tree on which was once suspended in human form the Sovereign Lord of the Universe! The sight of it naturally awoke some portion of those dread sentiments experienced on that day of days when the iron-sinewed soldier of Rome trembled in utter terror at what he saw—when the very graves gave up their fallen men, and when even Nature, convulsed herself in agony of grief and dismay. One could almost picture to himself the weeping mother as she stood nearly 2,000 years ago amidst her disconsolate companions at the foot of that blood-stained cross of which this little relic now bore witness as day and night could almost hear that divine prayer for His enemies—a prayer too sublime to be within the reach of human conception—and the final words on the cross, which consummated at once the greatest tragedy ever seen on earth, and the redemption of fallen man from the worst consequences of Adam's fatal sin.

The cross had not been removed after its Divine Victim had been taken down, but lay for centuries on the summit of the hill. It was gradually hidden from sight by accumulations of day and night, and it was not until the fourth century that it was discovered. Then the Great Emperor Constantine ruled, and his Christian mother St. Helen, moved by piety and zeal, caused the accumulation to be removed, and there found the three crosses. The "relic of immortality," as St. Ambrose called the Redeemer's cross, was distinguished from the others by its miracle working powers, and was recently secured in the city of Jerusalem, his army had previously reconquered from the pagans, (627.) Taking the cross on his shoulders, the good emperor bore it on foot through the streets of Jerusalem, and deposited it once more in a safe place. Jerusalem retained one part of it, Constantinople got the other, and in process of time portions of it found their way into different parts of the Catholic world.

**PERSONAL.**

On dit that Herr H. A. Wilkens, well-known to your readers under the nom de plume of "Cherubini," is about to depart for Europe. If so, he goes bearing with him the heartiest good wishes of the public generally, and the Catholic population in particular. The gentleman has made himself many admirers by his artistic abilities, and a host of friends by his affability and general good social qualities. *Kings, Gluckhofs, Reiss, and viel Vergnügen, mein Herr!*

**ORDINATION.**

On Tuesday morning the 29th June, Feast of St. Peter and Paul, his Lordship Bishop Crimmon ordained priests the Rev. John Craven and Rev. John Feeney. The ceremony was witnessed by a large gathering of friends of the reverend gentlemen as well as the congregation at large. This is one of the most sacred offices of the church—interesting, instructive and impressive to the beholder, and of course peculiarly solemn to the candidates themselves. Every young man on the occasion of his ordination to the dignity of the priesthood cannot but be impressed with the sacred character of his position, and the great responsibilities attached to it, while every member of the congregation must admire and respect the lofty and self-denying spirit of him who sacrifices the world and its attractions to labor solely for the honor and glory of God—the eternal welfare of his fellow-men.

**STATUE OF ST. PATRICK.**

Like the famous window in Aladdin's fairy palace, there is one thing wanting to complete the architectural beauties of St. Patrick's Church, that is a statue of St. Patrick in the niche prepared for it over the main entrance. It is true that we can find a need more absolute than that, but we think that there is enough in the dignity of the priesthood, and in the greatness of the saint, and among Irishmen in particular, for Ireland's great patron, to allow this niche to remain empty much longer. It only needs beginning. What a Patriotic will make it! If we were to say for any expenditure of time and money to hold as we passed or entered the sacred office, the to us familiar form of our loved St. Patrick, and be reminded through him of the green island over the sea, whose unwavering attachment to the faith of St. Patrick has provoked the wonder and admiration of even its bitterest enemies.

**MISCELLANEA.**

The Hamilton papers, with their usual liberality, devoted a large space to the House of Providence picnic. The *Sporting* remarked that it was a grand success, 3000 persons present, and money taken in *enormous*, while the *Times* was eloquent on the beauties of the grounds and the capacities of the building. The *Record* on the occasion of this picnic netted a sum bordering on \$8000. The fight, friendly of course, was Dundas against Hamilton, and Dundas won by a large majority. The Hamilton folks attribute the result to their own generous disposition in not beating their hosts on their own grounds, and to the wonderful facility possessed by the valley citizens of slipping out the gateway periodically, and returning with large quantities of the *quid non* from the strong boxes of their adjoining domiciles to pile up the Dundas majority. Hamilton may grumble as it likes, but the Dundas men, and women too, won the fight in a way that reflects credit on their earnestness, energy and fair dealing. St. Mary's Cathedral in this city is about to be renovated and beautified. The exact particulars cannot at present be given, but as the designs are in the hands of our worthy Vicar General Heenan, the public expects that the results will be more than ordinary. That paragon of architecture, St. Patrick's Church, is sufficient proof to the fact that a commission in aesthetic taste is a commission in aesthetic taste. They have a fine picture of Father McNulty in the House of Providence, etc.

that deserves to be much for its artistic spect for the price of a magnificent gift charity in this gift has spent nearly half his duties of his sacred latest act of his generosity of many *Memorabilia* *Dhul* led. The young ladies Dundas propose to the Rev. P. Lennon. It is to be hoped that thing pretty "big" it, for certainly a energetic worker would be hard to girls, let us have a zeal and industry of Providence picnic will then have some merits.

Out in Freetown held an annual picnic. The ladies were the reason to believe that our attractions are very successful. We always like of our Catholic Brown, of Dundas came to this city with no other cap hands and a strong "push." He has himself an extensive willows, a large making the same ware, a farm of story brick dwelling spread business in the Dominion, and the year's experience. "Lancashire Lad."

**LETTER FROM**

Since last written worth communicating but my time has been unable to write. I have a few more thought that I better than by direct. About two weeks since the Mother of Milwaukee the Sisters of No which these institutions un each having five nesses, retired to MI waukegan, there came here, accompanied by Mother the Venerable highly accomplished sister. She expressed her with St. Clement and, in accordance and comfortable erected for the Sisters convent in this city is a very inferior vent is to be closed weather sets in.

Last week two Roman Catholic places, and owing to the number of visitors expected. How number present noticed Rev. Hannigan, Mr. Schuller, and others, from attending ment of all present the Sisters and who were also children were the branches of knowledge was indeed correct and their teaching while their clearness evident receive from the present in a flourish pupils passed a petitive examination class and fifteen of the close of the visitors spoke plimentary remarks school and of themselves who the exam at the amount of pupils. It is given to state that valescent. She and attend to intention to pay the Venerable for her to remain at the pletely restored with the regency community.

Since written heart-felt sorrow demise of Miss aged 20 years, on Tuesday slightly afflicted death was on day she drov under doctor there, she felt tired to her grow worse death terminat main were evening, and tery here one of the ents. The ladies dressed and wearing Deceased was accomplished disposition numbers and her over the whole ceremonial Bretkoff, w uncertainty should be p in glowing and advised all and be prepared June 12th.



that deserves to be treasured up, not so much for its artistic worth, but out of respect for the princely donor of the most magnificent gift ever bequeathed to charity in this province.

ST. PETER'S CATHEDRAL.

DESCRIPTION OF THE PROPOSED EDIFICE.

HISTORY OF THE PARISH OF LONDON FOR THE LAST 60 YEARS.

The young ladies of the Sodality in Dundas propose making a presentation to the Rev. P. Lennon at an early date. It is to be hoped that they will do something pretty "big" while they are about it, for certainly a more indefatigable and energetic worker in Catholic interests would be hard to find.

The following interesting sketch of the parish of London we take from the Free Press of the 1st of July.

We present to our readers to-day a view of the proposed new Roman Catholic Cathedral to be commenced at once in this city. The sketch is accompanied by a brief but interesting history and progress of the Catholic Church within the area of the present parish of London, dating back sixty years and up to the present time.

At the early period of 1820 not more than five families of that faith had their abode here. In 1850, sixty years later, as we learn from the records, there are over 6,000 souls.

Previous to the year 1824 the nearest place of worship was St. Thomas. For the very few Catholics who at London Mass were periodically said at the house of the late Dennis O'Brien, whose proverbial hospitality and generosity has become one of those pleasing reminiscences of the early history of the Church in this section of Western Ontario.

A frame building was erected on the corner of (now) Meple and Richmond streets and dedicated as a church in 1834, by the Rev. Father Downie, who was then stationed at St. Thomas. The size of this building was 20x40. The pews cost \$126, the most expensive part of the establishment.

Between the years 1834 and 1850 no change had taken place, except the large accession in numbers to the body as a consequence of the military occupation of London, owing to the rebellion of 1837. Among the names of the early pioneers and heads of families we submit a few, the oldest first—Garret Farrell, Patrick Smith, Dennis O'Brien, Capt. McLoughlan, J. McCauland, Redmonds, John Craik-shank, James Wilson, O'Byrne, P. McLoughlan, John Wright, John Walsh, O'Flynn, Flood, M. Kely, P. McCann, John Orange, Peter Kennedy, Dr. Anderson, J. Martin, James Reil, P. Burke, Burke, John Clegg, W. Darby, J. O'Brien, the Braes, Andersons, Milnes, Forbes, Johnstones (of Westminster), Dignan, Scanlan, P. Tierney, Charles and Matthew Colovin, E. Hillen, John M. Keary, Wm. Dalton, John Walsh, R. Dinahan, P. Clary, Corbett, H. O'Brien, McLean and others.

Two of the names mentioned above deserve special reference, because they were the first we have any record of, and were the most conspicuous in laying a foundation for what has followed. Dennis O'Brien erected the first brick building in London. He was active, shrewd and successful, and the most extensive merchant in this part of what was known as Western Upper Canada.

For years his house, his purse and merchandise were without reserve at the service, not only of the missionaries of his own faith, but of the emigrants and stranger of all creeds and origins found in his friendly midst. And there are those in our midst yet, occupying honorable and responsible positions, who were in his employ. The other pioneer was Patrick Smith. It is due to the memory of this worthy gentleman that we are now speaking of. Mr. Smith settled in the northern part of the township of London in the year 1820, where he lived the balance of his life.

He collected from the neighbors of all creeds the products of the soil which served as contributions towards paying for the first Church in London. As a Magistrate, Squire Pat. Smith's name in the township of London is remembered in the kindest esteem. Contentions, and often discussions with hard knocks, were arranged, not with a view to cost, but to that of peace and reconciliation. He was a just and magnanimous arbiter in this rough-and-tumble period, and his Orange and Green countrymen revered and respected him. Kindly advice was more effective, coming from him, than fine and costs from our modern J. P.'s.

At the time of the fire (1845) we find the only Catholics in business at that time were D. O'Brien, merchant, P. McLoughlan, provision dealer; O'Flynn, ditto, and John Wana, innkeeper. Independent of the military, in the year 1851 there were not more than 200 adherents in and about London. This year the building of the present Church of St. Peter was commenced. On Sunday morning, 24th of August, 1851, the frame church was destroyed by fire. On that morning mass was celebrated in the old Town Hall, Market Square, the building now known as Balkwill's Hotel, on the corner of King and Talbot streets. After this the resident priest, Father Kirwan, leased what was known as the Universalist Church, on King street, now occupied by a branch of the "Old Kirk folks," and known as St. Stephen's. This was used for about a year, when the present Cathedral was dedicated by Bishop de Charbonell, of Toronto, in 1852. Father Kirwan had charge of the parish until 1856, when two new Dioceses were created from Toronto, viz., Hamilton and London. Right Rev. Dr. Pisonneault, of Montreal, was installed first Bishop of London in June, 1856. Accompanying the Bishop here were the Rev. Fathers Musard, E. Bayard and Mr. Joseph Bayard, who was then an ecclesiastic and Secretary to the Bishop. Father Joseph Bayard was ordained shortly after his arrival here, and is now pastor of the Sarnia, where he has just erected one of the finest churches in the Diocese at the present time. Dean Kirwan was transferred to another mission, and Rev. E. Bayard became Parish Priest of London. The Bishop did not remain long in London, but made Sandwich the Episcopal residence, and in the year 1858 got the name of the Diocese changed from London to Sandwich. In 1857 a community of the Religions of the Sacred Heart were induced to settle in London by the Bishop. They purchased the Mount Hope property from the late Mr. Barker, and lots adjoining, costing in the neighborhood of \$30,000. Mme. Gillyooly being the first Lady Superior. In 1861 Bishop Pisonneault, in compensation to London for changing the Episcopal residence and the name of the Diocese, succeeded in securing a community of the ancient order of St. Dominic from the mother house in the neighboring Republic, whose ministrations during their term proved eminently successful in every sense



THE NEW ST. PETER'S CATHEDRAL, LONDON, ONT.

of the word. And the good and well-meaning Bishop Pisonneault had the consolation of knowing that for the term his parental anxiety for the spiritual union and welfare of the parish of London was effected. The Venerable Father O'Brien, who was Superior, had associated with him Fathers Rochfort and Ralph, and afterwards followed Father Byrne, Kelly, Halliwell, O'Brien, Jr., and McGovern, etc., names that will remain in the affections of all who knew them while memory lasts.

During the Dominion possession, a debt on the church of \$5,000 was paid off, the spire erected, and galleries placed in the church. The schools received their personal supervision and were placed upon a good footing. Upon the resignation of Bishop Pisonneault in 1867, changes of an important nature were made indispensable, the most painful being that of the withdrawal of the Dominicans from London. Severe as the ordeal was, no murmur was heard from priest or people.

Although optional with the good Priors whether they should relinquish a title which was given to them for ninety-nine years, yet, consistent with their record of over six centuries, they submitted to the sacrifice heartily, knowing that by so doing they were better serving the object to which their lives were consecrated, and which their lives and interest of Mother Church. Before leaving, however, they captured and took with them the London boys, Dinahan, Hoban, Quinn, Kent, &c., placed them in their Colleges of Kentucky and Ohio, had them ordained, and let them loose upon the great American people, where they had proved not unworthy patriots of their highly gifted and renowned contemporary, Father Tom Bar-e, in the profundity of their teaching and eloquence. Audiences of thousands in the cities of New York, Boston, Philadelphia, Washington, Chicago and elsewhere bear testimony of the success in their mission, and a credit to their Order. Much as our little city has contributed in intellect and power that make up and enrich the material elements of the American Republic, in the spiritual world of that great nation London has just reason to feel proud of these youths, who have developed into giants of the pulpits. They are sons of worthy sires, and the promise of their youth has been fully realized—an example to youth worthy of emulation and imitation.

In 1865 the Academy of the Sacred Heart, finding that the location of Mount Hope proved to be at an inconvenient distance for the purpose of their day school, it became necessary to change to a more central position. The home-land of L. Lawson, Esq., being for sale, they closed a bargain and purchased it for the sum of about \$18,000. Mount Hope they sold shortly afterwards to J. C. Meredith, Esq. for the sum of \$8,500. The Academy having become unequal to the demand of its patrons in furnishing excellent accommodation for pupils desirous of availing themselves of its scholastic advantages, the managers found it necessary to materially enlarge the institution, and an expenditure of \$30,000 was made, under the superintendence of Mme. Nolan, the Lady Superior, affording excellent accommodation for at least two hundred boarding pupils, and increased facilities for the admission of day attendants. The grounds and their surroundings make the institution one of the most attractive and pleasing spots in the city. The Academy has been highly successful in attracting pupils from all parts of the United States and Canada, and has been generously supported by the people of London, irrespective of the present Lady Superior.

Madam McAleen, assisted by Madam Carew. Many names of families at the present day will remember with fond affection the genial Madam Jennings, the immediate successor of Madam Gillyooly, Madam Wall, &c. As a proof of the healthy character of London, the Lady Superior reports that since her advent to the city, not more than twenty-three deaths have occurred but one death among their Order in London, and that a case of consumption. In November, 1857, Rt. Rev. Dr. Walsh arrived in London, accompanied by Bishop Moran, of Kingston, and Bishop Farrell (both since dead), Very Rev. Vicar-General, now Monsignor, Bruyere, &c. The new Bishop received a hearty and cordial welcome. After being installed he lost no time in taking up the situation of his new field of labor. His first act was to restore the Episcopal residence to London, and at once entered into negotia-

tions with the Holy See, with a view to having the name of the Diocese re-established from that of Sandwich to London. Upon both these points he was unanimously and prominently approved and accepted at Rome. In 1868 a community of the Sisters of St. Joseph was secured at London for the purpose of teaching, and the establishing of an Orphan Asylum under their supervision. To this end the Bishop purchased from J. C. Meredith the property formerly occupied by the Religions of the Sacred Heart, Mount Hope. This was carried into effect under the able superintendence of Rev. Mother du Chantelle, Toronto. About this period the Bishop arrived at a knowledge of the financial condition of the Diocese, which proved to be in debt some \$400,000. This he faced with the determination that it should be wiped off without delay. His appeal to the clergy and laity was generously and promptly responded to, so that he soon rejoiced in the knowledge of being relieved of this load. Another circumstance, viz., a debt of \$1,500 on the cemetery, was also disposed of.

Another want stared him in the face, and that was the immediate necessity of having a decent house for himself and clergy, and for the accommodation of his visiting clergy, especially the latter, having up to this been compelled to put up at hotels when here on business with the Bishop. It was not long before the substantial Episcopal Palace assumed its present shape, at a cost altogether of \$20,000. Another little want came into existence, or had been, viz. increased school accommodation. An expenditure of \$2,000 closed that gap. Then came a clamor from the south-east part of the city. The Bishop then bought a good sized lot and built a church and a school-house thereon for the convenience and accommodation of the people in that section. But there were breakers still cropping up ahead. Then began a buzzing about the great annual fair of the Montreal Palace assumed its present shape, at a cost altogether of \$20,000. 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ST. JEAN BAPTISTE SOCIETY.

SUMMARY OF THE SPEECHES ON THE 24TH.

At three o'clock an immense crowd assembled around the platform to listen to the address...

N. A. Coste, agent for the Suez Canal in England, now on a visit to relatives, and a former resident of Malden, of which town he was once Mayor...

These Girardin, on coming forward said what heart among Canadians would not rejoice to see...

At three o'clock an immense crowd assembled around the platform to listen to the address...

The first year of British rule was hard, but times, which had all defects, has brought about such an amelioration...

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ST. JOSEPH'S ACADEMY.

CLOSING EXERCISES.

From the Amherstburg Echo, July 2. The annual closing exercises of St. Joseph's Academy, Amherstburg, took place in the hall of the new school house...

To Miss A. White. 1st prize of spelling, geography and dictation, 2nd prize of reading, 3rd prize of arithmetic, 4th prize of French conversation...

To Marie Lemaire awarded the 1st prize of history, 2nd prize of geography, 3rd prize of reading and dictation, 4th prize of arithmetic, 5th prize of French conversation...

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1st prize of composition, 2nd prize of history, 3rd prize of geography, 4th prize of arithmetic, 5th prize of French conversation.

To Maud Clark awarded the 1st prize of spelling, geography and dictation, 2nd prize of reading, 3rd prize of arithmetic, 4th prize of French conversation...

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Christian Doctrine—Wm. Hunter, Wm. Duffy and Richard Murray.

Section 1—General Proficiency—1st, J. O'Brien; 2nd, Wm. Kavanaugh; 3rd, J. Byrne; 4th, J. Dwyer; 5th, T. Fitzpatrick, 6th, D. Ward.

Section 2—General Proficiency—1st, Thos. Williams; 2nd, M. Callan; 3rd, J. Flynn; 4th, J. Donovan; 5th, Wm. Larkin. Good conduct—J. O'Brien and Thos. Williams.

The annual examination of the classes in the Girls' Department of the R. C. Model School of this city, opened on Monday, the 21st, and were closed on the 30th.

The Roman Catholics of this place were highly favored by the Grace of God, in a visit from the Redemptorist Fathers of Boston.

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WHAT GOOD IS THE NEW YORK CATHOLIC AGENCY?

This question you can have answered to your entire satisfaction by sending your orders to it for anything you wish to purchase in New York.

THOMAS D. EGAN, NEW YORK CATHOLIC AGENCY, 37 BARCLAY STREET, NEW YORK.

performed at a very trifling extra cost. The hearse made by the Messrs. Nash for this is very fine, and is probably the handsomest in the city.

At stated intervals during the examination several beautiful duets were rendered by the pupils, which showed at once their efficiency in vocal music, and enlightened the otherwise monotonous of the proceedings.

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COMMERCIAL.

Table with columns for various commodities like Wheat, Flour, and other goods, listing prices and market information.

OFFICIAL.



CANADIAN PACIFIC RAILWAY

TENDERS FOR ROLLING STOCK. THE time for receiving tenders for Rolling Stock for the Canadian Pacific Railway, extending over four years, is extended to 2nd August.

HOP BITTERS.

If you are a man of business, weakened by the strain of your duties, avoid stimulants and take HOP BITTERS.

HOP BITTERS.

If you are young, and suffering from any ailment, disease of the stomach, bowels, blood, liver or nerves? You will be cured if you take HOP BITTERS.

HOP BITTERS.

If you are married or single old or young, suffering from poor health or languishing vitality, take HOP BITTERS.

HOP BITTERS.

Whoever you are, wherever you are, whenever you feel that your system needs cleansing or refreshing, take HOP BITTERS.

HOP BITTERS.

Have you dyspepsia, kidney or urinary complaint, indigestion or diarrhoea? You will be cured if you take HOP BITTERS.

HOP BITTERS.

If you are a man of letters, toiling over your midnight lamp, or restlessness, take HOP BITTERS.

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