

The Catholic Record.

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

VOLUME 8.

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INSPECTION INVITED.

Ireland to the Sacred Heart.
Ode in commemoration of the universal consecration, Tuesday, Sunday, 1874. By Denis Florence McCarthy.

Where'er beneath the Saving Rood
The nation kneels to pray,
A holy bond of brotherhood
Unites us all to-day.
From north to south, from east to west,
From circling sea to sea,
Ireland bares her bleeding breast,
O Sacred Heart, to Thee!

She bares her breast, which many a wound,
Which many a blow made sore,
What time the fierce and angry swooned
Insensate in her gore.
But, ah, she could not die, no! no!
One germ of life remains,
The love that turned through weal, through
woe,
O Sacred Heart, to Thee!

She gave her sighs, she gave her tears,
To Thee, O Heart Divine!
She gave her blood for countless years
Like water or like wine,
And now that in her horoscope
A happier fate we see,
She consecrates her name and hope,
O Sacred Heart, to Thee!

She consecrates her glorious past—
For glorious 'tis, though sad;
Bright, though with many a cloud o'ercast;
Though gloomy, yet how glad!
For though the wilds that round her spread,
Are darksome and drear,
One light alone the desert led,
O Sacred Heart, to Thee!

She consecrates her dark despair,
Though brightened from above—
She consecrates her Father's prayer—
Her Bridegroom's burning love—
Her Breadth's salting over seas
That none but dead but be—
These, and a thousand such as these,
O Sacred Heart, to Thee!

And even the present, though it be,
Ablest, as wisely said,
Its-loyal philosophy,
Its strained historic page,
Its worship of brute force and strength
That leaves no impulse free—
She hopes to conquer all lengths,
O Sacred Heart, to Thee!

But oh! forgive what I have said—
Forgive, O Heart Divine!
'Tis Thou hast suffered thou has bled,
And not this land of mine,
'Tis Thou hast bled for sins untold
That God alone doth see—
The land's done to maintain,
O Sacred Heart, to Thee!

But still Thy feet I dare embrace
With mingled love and fear—
For I would look into Thy face,
And Mary kneels near,
Thou canst not that sweet look withstand,
And so we consecrate our land,
O Sacred Heart, to Thee!

For us, but not for us alone,
We consecrate our name in song;
The Holy Spirit's plundered throne
Dethroned our prayers demand;
That soon may rise the royal reign,
And soon the Cross be free,
And Rome, repeat, turn again,
O Sacred Heart, to Thee!

One valiant band, O Lord, from us
A special prayer should claim—
The Soldiers of Ignatius,
Who bear Thy name,
Still guard them on their glorious track,
Still victors let them be,
In leading the lost nations back,
O Sacred Heart, to Thee!

Like some tired bird, whose homeward
flight
Receives its distant nest;
Ah! let my soul once more alight
Upon my country's breast;
There let it rest, to roam no more,
Awaiting the decree
That fills my soul, its wandering o'er,
O Sacred Heart, to Thee!

Then break, ye circling seas, in smiles,
Ye thousand ocean girdled isles,
Ye joyous strain prolong—
In one grand choir we pray,
With Heaven and Earth and Sea,
To consecrate our name,
O Sacred Heart, to Thee!

MONTH OF JUNE.

Messenger of the Sacred Heart.

Month of the Sacred Heart of Jesus, what memories you recall! From the Cross to the Cross, from the Cross to the Altar, from the Altar to the Throne of Glory: Sacred Heart of Jesus, Centre of all devotions, Source of all grace, living fount of healing and purity, Son of our spiritual system, throwing out Your light and life and energy to all surrounding hearts—where shall I begin or where shall I end, when I speak of You?

If I bend over the Babe of Bethlehem, it is the throbbing Heart that I contemplate; the willing, living Challice of the Precious Blood. If I follow the Man of Galilee Who went about doing good, it is as Corda, it is from His very Heart's love, that He gathers the little children into His bosom, or mingles His tears with those of the Widow of Naim or the weeping Penitent of Bethania. It is to His Heart I must look for the source of that affliction, and for the fountain of those tears. If He pours forth the prayer of God in the mountain pass at night, or says His weary Head on the stone for a pillow, it is His Heart that pines, loves, and labors for me; His Heart watches while He sleeps.

If I follow Him into the room of the Last Supper, and see the beam of love in that Divine Eye, the flush of affection on that Sacred Face, it is in the Heart that the fires of love are burning, from the Heart the flesh proceeds. His heart throbbed and executed that wondrous project of unbonded love: Jesus in the Eucharist. If I enter into Gethsemane's garden, and see the Divine Body writhing in agony, and the uplifted Face bathed in the Sweat of Blood, it is the Heart that has been crushed, and the Heart's Blood that has been pressed through the pores, at the sight of our repeated ingratitude. Our continued sins stare on Him, like demons in the twilight. If I follow in His blood-stained footprints through every stage of His Sacred Passion; if I hear the heavy lash fall fast on His flesh, till more than

five thousand rivulets of Blood are opened, or if I see the thorny Crown pressed down hard on His Brow, it is His Heart that explains the excess of His suffering. What was not required for Redemption, was demanded by Love.

If I stand beneath the Cross, and hear that last outburst of unexpected woe: My God, My God, why hast Thou forsaken Me? and see Him with a loud cry give up the ghost, it is the great, generous Heart that has broken at the sight of such a waste of Blood and unrequited love, for those who will not love Him in return.

Yes! month of the Sacred Heart, what loving memories you recall, from the Cross to the Cross of Jesus!

What memories, again, from the Cross to the Altar! As I kneel in the solemn quiet of the night before the Altar, with the little lamp pointing by its ray of light to the Tabernacle, that prison of love where Jesus lives and loves, what a flood of loving memories bursts on my soul, from my first Communion to the last I have made, so many gifts from the Sacred Heart to me! Oh, that happy first Communion; when the first touch of Jesus' Blood empurpled my tongue, and the first embrace of Jesus' Heart inflamed my young affections! Who will give me back the innocence and the affections of that day? How often, since then, have I bent before the Altar when the Precious Blood was raised, and prayed through that Precious Blood and Sacred Heart to be made as pure and innocent as I was that day! Heart of Jesus on the Altar may You be loved indeed.

But the time will come when I can no longer visit Jesus in His prison of love, nor pour my sorrows and my sins into that well of mercy. Then the Sacred Heart of Jesus will visit me on my bed of death. When the lamp of life is flickering, and the glazed eye falling in its brightness, and the shadows gather around; when perhaps there will be no one near to soothe my last fear or receive my last sigh, O Sacred Heart of Jesus, be with me then!

Quam plus est poteritibus,
Quam bonus est operibus,
sed quia in venientibus.

On the verge of Eternity: Teach me "How kind You are to those who pray to You, how good to those who seek You, what a Heaven to those who find You," and possess you for ever on Your Throne of Glory. EDWARD MURPHY, S. J.

BLAINE ON HOME RULE.

GRAND DEMONSTRATION AT PORTLAND, MAINE.

The City Hall, Portland, was thronged on Tuesday evening, June 1, by representative citizens in response to a call for a meeting in support of Mr. Gladstone's Home Rule Bill.

The meeting was called to order by Mayor Chapman, who made appropriate and spirited remarks, and a good word for the cause of Ireland in her struggle for Home Rule. The Mayor then introduced Governor Robie as the chairman of the meeting. The Governor delivered an earnest and thoughtful address.

MR. BLAINE'S SPEECH.

YOUR EXCELLENCY:—Directly after the publication of this meeting I received a letter from a venerable citizen in an adjacent county asking me to explain, if I could, just what the Irish question is. I appreciate the question, or, rather, I appreciate his request, for in a question that calls forth so much sympathy and sentiment on the part of the world at large, and evokes so much opposition among those who are directly interested, there is a danger of not giving attention enough to the simple elementary facts of the case. Now, what is Home Rule? Why, it is what every State and territory of the United States enjoys (applause), and it is what Ireland does not enjoy. In a Parliament of 658 members, Great Britain has 553 and Ireland has 105, and, except with the consent of that Parliament, Ireland cannot organize a gas company (laughter), or a horse railroad company, or a ferry over a stream (laughter), or do the slightest thing that implies legislative power. Now suppose we bring that home, and the State of Maine should be linked with the State of New York, relatively as large with the State of Maine as England in numbers is with Ireland, and your beautiful city here could not take a step for its improvement, nor the State of Maine organize any association of any kind, or charter a company of any kind unless the overwhelming galaxy of the New York Legislature gave her consent. How long do you think the people of Maine would stand it? (Applause). That is the simple question between England and Ireland, except that there is a great fact in addition which would not apply to New York and Maine, that there are centuries of wrong which have built up monuments of hatred on the part of those who are the subjects of oppression, and which has aggravated the question between Ireland and Great Britain far beyond the limits that would be found between New York and Maine. I do not stand here simply to say that Mr. Gladstone's is a perfect measure. I do not stand here to say that I even could give you the exact details of that measure. I do not say that I ever took time to examine them, but I say that I am in favor of any bill that shall take the first step toward righting this wrong and of handing over the Government to Ireland. As to the precise statement regarding parliamentary power in Great Britain, I am admitted to be modest, because I well remember that Lord Palmerston, during our war, on a very grave occasion informed the House of Commons that the President of the United States could not alone declare war; that it required the assent of the Senate, when every schoolboy knows that it is the Congress of the United States to whom the war power is given in this country (laughter). But that was not so bad as another member of Parliament

who assured the House on a certain occasion, that no law in the United States was perfect until it had received the assent of two-thirds of the Legislature of the several States (laughter), and a fellow-member corrected him and said: "You are wrong; Congress cannot take up any law to discuss until two-thirds of the Legislatures of the States consented (great laughter). Lord Macaulay on a given occasion, to wit, on a motion made by Lord John Russell in the House of Commons in 1841 to inquire into the condition of Ireland, said: "You served to strengthen the truth of Macaulay's words rather than diminish them" (applause).

LORD SALISBURY EXCITED.

Lord Salisbury says the Irish do not wish to be governed by the British, they should leave. But the Irish have been in Ireland quite as long as Lord Salisbury's ancestors have been in England (laughter), and very likely, for aught I know—for I have not examined his lordship's lineage in Burke's peerage—very likely his ancestry were Danish pirates or peasant Normans, who came over with William the Conqueror, and over the Irish people were known in Ireland (applause). Therefore, we need not be surprised, we who remember Salisbury's course in the Civil War. Therefore we have to say that Lord Salisbury may be called impudent. We would not transgress courtesy if we call him insolent; we would not transgress truth if we called him brutal. We know him in this country. He was the bitterest foe that the Government of the United States had in the British Parliament during the Civil War, and he has transferred all the hatred which he hissed forth in the Parliament of Great Britain during our struggle. Another objection comes, and it comes from a source upon which I am anxious to comment.

AN OBJECTION COMES FROM THE PRESBYTERIANS OF ULSTER, appealing to the Presbyterians of the United States, against granting this bill. Now, I was educated under Presbyterians, I have connections with that church by kindred, blood and affinity, that begin with my life, and shall not cease until my life ends, and I would be ashamed of the Presbyterian Church of America if it responded to an appeal of that kind which asks that five millions of Irish people shall be kept from free government because of the remote danger, as they fancy, that a Dublin Parliament would interfere with their liberties as Presbyterians (great applause). Now, Mr. Chairman, if the Home Rule Bill shall pass and a Dublin Parliament be granted, there never was an association of men since human government was instituted who would assume power with a greater responsibility to the public opinion of the world than the men who would compose that Parliament, because if they are allowed to form it, they form it by reason of the pressure of the public opinion of the world (applause), and I know that the Catholics of Ireland and the Presbyterians of Ireland can live and do just as the Catholics of the United States and the Presbyterians of the United States live and do (applause). Citizens of one country, each in his own right, have a perfect right of conscience, each declining to interfere in the remotest manner with the perfect liberty of the other (applause).

Mr. Gladstone in his policy proposes another bill. He proposes to do something to relieve the Irish from the intolerable oppression of the landlords. Let me here quote Lord Macaulay again. Speaking of Ireland, whose territory is slightly less than the territory of the State of Maine, perhaps 30,000 acres less than this State, Lord Macaulay in the same speech says: "In natural fertility, it is superior to any area of equal size in Europe, a country—(now I give you his estimate of what Ireland is toward England)—a country far more important to the prosperity, the strength, the dignity of the British Empire than all our distant dependencies together; more important than the Canadas, the West Indies, South Africa, Australia, Asia, Ceylon and the vast dominions of the Mogul." If an Irishman had said that in America, people would exclaim, "Did you ever hear such extravagant men as they are from the Green Isle" (laughter). Well, reading these statements from this high source, let me come to a practical examination, somewhat minute, if you will pardon it, of the land questions, not in any abstract way, but in a perfectly PRACTICABLE AND FARMERLIKE WAY.

I wanted to test what Lord Macaulay said about the extraordinary fertility of this island, and I took the latest British authority upon which I could lay my hands for statistics. I could get none later than 1880, but I give you the result of my examination for that year and for some years that preceded it. In the year 1880 Ireland produced 4,000,000 bushels of wheat. But wheat is not the crop of Ireland. She produced 8,000,000 bushels of barley. But barley is not one of the great crops of Ireland. Now we begin to strike in the next item something for which she is especially adapted. She produced 70,000,000 bushels of oats. The next item I think every one will recognize, as it is peculiarly adapted to Ireland—potatoes. She produced 110,000,000 bushels (applause); within 60,000,000 of the whole product of the United States. She produced turnips and mangolds, put together, 185,000,000 bushels. She produced of flax 70,000,000 pounds. She produced of cabbage 850,000,000 pounds. She produced of hay 3,800,000 tons. She had on her thousand hills and in her valleys over 4,000,000 head of cattle. In the same pasturage she had 3,500,000 head of sheep. She had 860,000 horses, and 210,000 asses and mules. During the year 1880 she exported to England over 700,000 cattle, over 700,000 sheep, and nearly half a million swine. Now, that out of a territory not quite so large

as the State of Maine, and out of this magnificent abundance, the like of which has scarcely been known since the richness of Goshen, there are men in want of food that appeal to the charity of the stranger. Why should this be in a land that can produce so very abundantly? Why should any man?

But I did not tell the whole story. On this land, as the British authority I quote gives it, 3,750 men own over four fifths, and they take from the tenantry that cultivate the land \$66,000,000 per annum. Now, mark you, I am talking of the little island not so large as Maine, and they pay a rental of \$26,000,000 per annum, and then they pay an imperial tax of \$35,000,000 and a local tax of \$15,000,000 more. There are \$116,000,000 to be wrought out of bone and flesh and the spirit of the Irish peasant, and no wonder he lies crushed and down-trodden (applause). I believe the day hath dawned for his deliverance (great applause). From the experience of Ireland's past it is not wise to too sanguine of a speedy result. I, therefore, for one, shall not be disappointed to see Mr. Gladstone's bills defeated in this Parliament. The English members can do it, but there is one thing which the English members cannot do, they cannot defeat the public opinion of the civilized world (applause), and Lord Fitzgibbon made a very remarkable admission when, in a complaining tone, he accused Gladstone of having conceded so much that the Irish would never take less (applause). Well, I do not know the day, whether this year or next year or the year after, that the final settlement shall be made, but I have entire and absolute confidence that it will never be made on as easy terms as Mr. Gladstone now offers if his bills are defeated (applause). They complain sometimes in England of just such meetings as this (laughter). They say we are transcending the just and proper duties of a friendly nation. That is bold talk for us, who remember 1863-64-65 (laughter). Nor until the case of Ireland arose had England herself ever failed in her people or in her government for the last 50 years to extend sympathy, and sometimes the helping hand to struggling nationalities that wanted to get free from tyranny which she could not see she was exercising herself upon Ireland. When Hungary rebelled against Austria, Kossuth was as much of a hero in England as he was in America. When Lombardy broke from Austria on the south side of the Alps, the British Ministry could scarcely be held back, and when Sicily revolted against the reign of the Neapolitan Bourbons the sympathy was so active that Lord Palmerston was accused in Parliament and did not deny that guns from the Woolwich arsenal had been smuggled on the island of Sicily to aid in the insurrection. So, quite apart from any argument of it for that the United States might flippantly make, quite apart from any consideration except the broad one of philanthropy and Christian-ity recognized and encouraged by international law.

THE UNITED STATES STANDS FORTH as the friend of Ireland (great applause). They do not stand forth as Republicans. They do not stand forth as Protestants. They do not stand forth as Catholics. But they stand forth as citizens of a free republic (applause). Now, if I had any word of advice, it would be this: That the time has come, and is coming, that will probably try the patience and the mettle of the Irish people more severely than in any other age in the progress of their long struggle, and my advice is that, by all means and with every moral influence that can be used, all acts of rebellion be withheld (applause). You have earned the confidence of the Christian world that believes in free government. Do not have it divided. Let no act of imprudence produce a reaction. Never has a cause been conducted with a cooler head or with better judgment in its parliamentary relations than that which has been conducted by Farnell, and an answer which I might have made in place of the which I said concerning the plan of the Ulster Presbyterians, when they attempt to make this a sectarian issue, they are met by the fact that their leader is a Protestant; and that has been the singular, and, in some respects, the happy fortune of every Irish trouble, or at least of many of the Irish troubles. Robert Emmet, Theobald Wolfe Tone, Lord Edward Fitzgerald, Henry Grattan, and I might lengthen the list—I believe were all Protestants. They carried the cause high above and beyond all consideration of sectarian differences and made it one in the sense of which Mr. Jefferson defined the rights of the colonists to be the rights of human nature (applause). And there comes the surgery of the success of this cause. There has never been a test for liberty by any portion of the British Empire, composed of white men, that was not successful. I have only one word more to say, and that word is that the Irishmen of this country should keep this question, as it has been kept thus far, out of our own political struggles (great applause), and mark any man an enemy with their cause who seeks to use it for personal or for partisan advancement (applause); and in that spirit you can, in the lofty language of that most eloquent of Irishmen, Edmund Burke (applause), you can attest the retiring generation, you can attest the advancing generation between whom we stand as a link in the chain of eternal order. You can justify your policy before every tribunal. You can carry it with confidence before the judgment seat of God.

The general of the Jesuits has published the statistics of the order, showing that it now counts 2,500 missionaries, and that it

CATHOLIC PRESS.

Buffalo Union.

A recent number of the London Punch has the following delectable thrust at the impudence and hypocrisy of those Orange blatherskites who style themselves Ulster loyalists:

LUCAS A NON LICENSUS.

Loyal, Nay, Ulster, you, for very shame, should cease your long monopoly of that name. Loyal to whom—to what? To power, to place, to privilege, in a word, to self. They who assume, absorb, control, enjoy all, must find it vastly pleasant to be "loyal."

To thoroughly appreciate the above it must be remembered that Punch has about the same tender regard for Irishmen, and especially for Irish Catholics, as our own precious sheet, Harper's Weekly—"made notorious by the pencil of Nast." Here is a pen picture of the Orangemen who are going to rise in rebellion to prevent Ireland getting Home Rule. It is drawn by the master hand of John Mitchell, a man who had thoroughly fathomed the dark depths of their cowardly heart. "When emancipation was proposed the Orangemen became savage, and threatened to revolt and dethrone the faithless House of Hanover. When the municipal reform act was passed admitting Catholics to the corporations of their own cities, those loyalists felt that all was lost. There was a limit to human endurance, and if a papist could be alderman of Derry the end of the world was indeed at hand. They swore dreadfully that they would hold by their Bibles—that is, the Protestant ascendancy—to the last gasp; they would kick the king's crown into the Boyne just as they are threatening now, and so forth. When O'Connell became potent enough to control some of the patronage of the city, and when Waig government began to place Catholic judges on the bench, then, indeed, the crisis was come—the Orangemen felt that the time was at last arrived when they must resist like men, and at last perish, if perchance they must, with their Bibles clasped to their bosoms. Well, they had no notion of resisting like men, nor of perishing; and as for 'their Bibles,' they knew no more about that book than about anything else. All they had been good for is an occasional riot, and even in that they are generally cautious of late, for Papists are numerous and strong, and much disinclined to be walked over."

London Universe.

"Arrant humbugs" and the "most intolerant of men." That was how Mr. O'Connell characterized the 60,000 Orange republicans of Ulster on Tuesday night. He never spoke truer words. They fight indeed! They would be eaten up in four and twenty hours. Mr. Morley promises that the constabulary will take care of them, so that there will be no necessity for Irishmen to come from America to muzzle them, much less from Catholic soldiers in the army to desert in order to teach them a lesson. This rhodomontade about desertion is silliness unparalleled. Officers may throw up their commissions if they choose, but the fools will be few and the army will be the sweeter for the riddance. The Sunday Times in its last impression published the following: "The idiotic allegations, so unscrupulously made in certain quarters, and by certain papers, that the Government meant to lead an armed revolt in Ulster have of course been contradicted." The Sunday Times belongs to Colonel Fitz-George, son to the Commander-in-Chief.

Boston Republic.

The same Presbyterian assembly which, as was stated last week, after long deliberation, arrived at the tardy conclusion that Adam and Eve were actually the works of his hands and not a freak of nature, before condemning its laborers launched a general condemnation against the running of trains, the publishing and reading of newspapers and the sending or receiving of mails on Sunday. Now, while such practices as the Presbyterian doctors denounce may seem to them an seemly work for the Lord's day, it is very much to be doubted if their condemnation to advance edification, assisted by the good sisters and teachers. His exhortation to the congregation to pray for the repose of the soul of their late beloved bishop, and also for the success of their new bishop. The name of three candidates elected for the vacancy would be sent to the Holy See, and the people should pray that the best selection would be made, and also for a special blessing on the new pastor, for the sake of their own souls, for the glory of God and the Church. The Archbishop suggested that the congregation might erect a beautiful altar, which he was confident would be done, and to make fitting preparations to receive their new Bishop. In conclusion, he asked the divine blessing on the congregation, and again asked his hearers to pray that they might be united as one family in heaven with their departed Bishop.

His Grace's remarks concluded, the choir rendered the Libera, the clergy singing the alternate responses. His Lordship the Bishop of Hamilton then pronounced the absolution and the sad and solemn services of the day were brought to a conclusion. The people of Peterborough yet mourn with keenest regret their late chief pastor; they miss his stately form, his cheerful and smiling face, his kindly word, and his inspiring presence. Hence, from the very depths of their hearts they pray that God may give him eternal rest and light and refreshment, and grant him a successor worthy his noble name, his successful fame, and his pre-eminent services.

The Rev. Father Anacleto, O. S. F., of the church of St. Anthony of Pades, New York city, has filed plans for a combined church edifice and Franciscan monastery, to be built on a plot of ground 75 feet wide, running through from Sullivan to Thompson street, about 100 feet south of Houston street. The street fronts of the building will be of granite, and the structure will cost \$165,000.

Rev. Augustus Tolton, the first negro of the United States to be ordained priest, said his first Mass in St. Peter's, Rome, on Easter Sunday. A few days later he died. He was sent to the Propaganda by the late Bishop Baltes several years ago, and

made his course of studies with credit and grew in grace daily until the priesthood crowned his life.

The Orangemen of New York have sent a message to the Loyalists of Ulster, that if Home Rule is granted to Ireland, they will aid them in a civil war. They are simpletons. If there were an uprising, the government could easily stamp it down and the Parnellites would probably be glad of the chance to even up old scores with the "glorious and immortal." If there were a rebellion, the Orangemen would be wiped out of existence in short order. Their bluster is ridiculous.

MONTH'S MIND AT PETERBOROUGH.

On Tuesday, June 8th, took place the sad and solemn commemoration of the Month's Mind of the late lamented and ever-to-be-remembered Bishop Jamot, in St. Peter's Cathedral, Peterborough. The following were the bishops and clergy in attendance.

- ARCHBISHOP
Lynch, Most Rev. John Joseph, Toronto
BISHOPS
Carbery, Rt. Rev. James Joseph, O. F. Hamilton
Cleary, Rt. Rev. James Vincent, Kingston
O'Mahony, Rt. Rev. Timothy, Eudocia.
CLERGY.
Rev. Fathers: Port Hope
Brown, Campbellford
Cusden (S. J.), Montreal
Kelly, Ennismore
Laurent, Toronto
Lindsay, Cobourg
Murray, Cobourg
Murray, Cornwall
McVey, Fenelon Falls
McCloskey, Victoria Road
McGuire, Lindsay
O'Connell, Brighton
O'Connell, Douro
Quirk, Hastings
Rooney, Toronto
Sweeney, Burleigh.

The church was appropriately draped for the occasion, the high altar bearing all the same apparel of mourning that it had borne at the funeral, now more than a month ago. In the front of the altar rested the bier, with the insignia of the episcopal office and authority, sadly calling to mind the pastor that had gone from his people. The Pontifical Mass of Requiem was sung by Right Rev. James Joseph Carbery, O. P., Bishop of Hamilton, with Rev. Father Horton, S. J., Montreal, as assistant priest, Vice general Laurent, Toronto, deacon and Father Murray, Cobourg, sub-deacon. The musical portion of the service was, says the Examiner, excellent. As the clergy entered the sacred edifice the organ, played by Miss Morrier, pealed forth the solemn strains of a funeral march, which was followed, while the clergy were taking their positions, by the Te Deum, Miss A. Dunn and Miss M. Tierney taking the principal parts. Then followed the service of the Mass, in the music of which George and William Ball and James Coughlin took the solos. At the offertory, Ricci's Requiem Mass Pie was sung by Mrs. J. D. McIntyre. At the Communion Miss Mary Dunn and Messrs. Geo. Ball and L. Lemay took a trio of Verdi, the choir joining in full chorus.

At the end of Mass His Grace the Archbishop of Toronto addressed the congregation, saying that the Church throughout Canada sympathized with the diocese now in mourning for their beloved bishop. He had never seen a people so loyal to the memory of a departed pastor, and especially commended the loyalty of the children. He assured them that as they loved and revered the memory of their departed bishop, so he would love them in heaven. He referred in becoming terms to the piety and zeal of the deceased bishop, with their good results. He had done much to advance education, assisted by the good sisters and teachers. His exhortation to the congregation to pray for the repose of the soul of their late beloved bishop, and also for the success of their new bishop. The name of three candidates elected for the vacancy would be sent to the Holy See, and the people should pray that the best selection would be made, and also for a special blessing on the new pastor, for the sake of their own souls, for the glory of God and the Church. The Archbishop suggested that the congregation might erect a beautiful altar, which he was confident would be done, and to make fitting preparations to receive their new Bishop. In conclusion, he asked the divine blessing on the congregation, and again asked his hearers to pray that they might be united as one family in heaven with their departed Bishop.

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"Let Us Take to Our Heels."

(To be sung by Major Sanderson, at the first and only gathering of the militant Loyalists.)

A STRANGE CLIENT.

How One Little Kindly Art Turned Misfortune Into Happiness.

CHAPTER I.

It was a bleak December day. A biting, snow-laden nor'-easter was sweeping over the wide expanse of Murley Heights, and apparently exulting in its untrammelled freedom.

CHAPTER II.

Frank Archer sat alone in the inner sanctum of his father's office. The chief Murley solicitor was at present away in the north of England on an important confidential mission and the son was in control of the business during the parental absence.

CHAPTER III.

"No, Frank; you may plead as you please." ("It is a sweet torture," she whispered aside) "but I will not consent that for my sake you shall sacrifice your prospects and incur your father's resentment. He is a hard man, but doubtless he is right after all, according to his lights."

ENTERING THE FOLD.

The Dispositions With Which One Must Become a Catholic.

CARDINAL GIBBONS AND THE KNIGHTS.

HE EXPLAINS THE POSITION OF THE CHURCH TOWARDS THE KNIGHTS OF LABOR.

THE ENEMIES OF THE PRIEST.

ERRORS AND FALLACIES REPUTED—IMPORANCE OF THE POWERS OF DARKNESS.

Pity and Grief.

That day our little one lay dead. And we were sad and sore of heart. And all the joy of life seemed fled.

And on he plodded. But although the spirit might be contemptuous of difficulties, the flesh was at the mercy of failure, indeed largely by past illness and fatigue.

"I rather think that it is a mistake," the young man growled. "Resign, Carrie! Never! There shall be an alternative. I will make one, at whatever cost."

"It is impossible," she said; "as I see my duty, it is impossible. And—there is my father also; I have him to care for. He has but me; and now that he will soon be homeless—Carrie's words were interrupted by a short, sharp sob—"I cannot forsake him."

By the middle of the following week—the Christmas week—Mr. Archer the elder had returned, and Frank lost no time in introducing to his presence the protégé who had so unexpectedly developed into the client.

Mr. Green—"my father," he said. "The two men bowed and shook hands."

Several secular papers publish the following Washington dispatch: "The condemnation of the Knights of Labor by Archbishop Taschereau of Quebec has aroused widespread interest in regard to the attitude of the Church towards labor organizations. In order to get an authoritative statement on the subject the Globe correspondent called on Cardinal Gibbons, who is in the city, looking after legal matters connected with the Catholic university projected by the Bishops Council. The Cardinal gave his view fully, as he desired to remove some false impressions which have lately gained circulation. Said he:

On Sunday last Pere Monsabre, O. P. delivered his sixth and last Conference of the Sacrament of Holy Orders, the subject being "The duties of the priest in the priesthood, he said, raised so high above the powers of the earth, so necessary to the religious life of the nations, so beneficent to humanity, so evident Divine in its origin, its character and its functions, might reasonably have been expected to gather round it a halo of admiration, respect, and gratitude. But seemed as though God had designed the priest should continually rise up before him—"Ecco positus est hic in signum cui contradicatur. The Saviour had said that because He had separated him from the world, the world would hate him; he would be the object of the persecution of His Name; and since He himself had been persecuted, the priest also would be persecuted: Who were the enemies of the priest? What were the charges which they brought against him? What was the object they had in view? We are the enemies of the priest? "Superbia non habet diem; and the people, more enlightened, have cast the idiotic reverence which they formerly had for the minister of a religion which is dying out. Free thought has won their sympathy; a new only need the continued help of a power enabled to put an end to worn-out institutions which obstruct the march of progress." The declaration was bold, and could not be justified even were those who made able to collect statistics as to the state of the conscience and the religious sentiment and feelings of the masses of the people. In proclaiming themselves the multitude those impious men forget to reckon the number of children whose innocent souls turned instinctively towards the priest for his smiles and his blessing; of young men who when the tempter of the passions thrusts the temptations of the world before him, a Divine protector; of women whose hearts were naturally religious; of those who could find the basis of a faithful affection and an enduring devotion only in the mysteries of grace of which the priest was the administrator; of the multitudes of the faithful who were convinced of the necessity of leading Christian lives; of even the vast number of infidel men of pleasure, of business, of science who still retained the unchangeable habit of faith deep down in their hearts; of those who when the solemn hour of death pronounced before the altar of God, the knowledge of the priest to be the source of their salvation; of those who buffeted and insulted the Divine Priest when he was about to consummate his Sacrifice? The synagogue, the power, hatred, cowardice, treachery, beggary,—all conspired against Him, multitudes accused Him, the multitude condemned Him, the multitude crucified Him, that thinking the multitude triumphing over him, they were simply being the victim in accomplishment of grand sacerdotal act, and provoking Divine omnipotence to perform the miracle which established the priesthood for time. The multitude animated by the spirit of the law, the multitude as a weapon of assault, vented their wrath upon the twelve men to whom Christ confided His Divine power. Christ, that small, that insignificant band of combatants the whole world; and if he had fallen in the gigantic struggle he consecrated his blood for the redemption of the world, always persecuted but never had gone on multiplying until they created a Christian multitude as great as numerous as were the multitudes of their adversaries. Never for a moment had they lost heart; for it was a God who had said: "Be not afraid of them who overcome the world." "Confidite in domino." A generation of priests may be slain by the multitude; but the priesthood is immortal. The multitude may never prevail against God and against right. The secret of the hatred of the enemies of the priest was that he was living centuries, the passions, the crimes, the crimes of their corrupt lives, and like a perpetual menace suspended their heads. They hated him because he kept aloof from their immoral ways; because he preached humility in truth; because he preached submission in respect for the laws of God; because he desired, contempt for honors, contempt from riches, privation of pleasures, mortification of the senses; because he lightened the people whom they despised and defended the souls of the little whom they sought to corrupt.

"What is the meaning of this?" asked the stalwart young driver of his servant.

"I beg your pardon?" "I'm minded to be your client as well as your debtor—through with you lawyers the first word generally includes the latter," said the visitor with a sardonic chuckle.

Who is he? Who could he be? Who else could so triumph over nature and get so close to the shadow of Calvary but a Catholic priest? Yes, he is a Catholic priest, a living martyr, begotten by the Mother of Martyrs, the Holy Catholic Church.

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selling their labor at whatever price they wish, and if he does so he sins against the laws of the land and the laws of God."

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THE ENEMIES OF THE PRIEST.

ERRORS AND FALLACIES REFUTED—IMPORTANCE OF THE POWERS OF DARKNESS.

Pere Monsabre.

On Sunday last Pere Monsabre, O. P., delivered his sixth and last Conference on the Sacrament of Holy Orders, the subject being "The Enemies of the Priest."

the enlargement of the sphere of human knowledge. He is a systematic enemy of science and progress; he does not understand modern aspirations. And he aspired to dominate his fellow-men."

gious instincts of humanity; and they regret that certain souls require exterior practices for the intervention of the priest was indispensable, and that they could not, all of a sudden, abolish a religion and a priesthood that had been rooted for nineteen hundred years in the customs of the people.

The Habit of Treating.

There is no one thing that does more to demoralize not only boys but grown men, as the habit of treating and being treated. A man goes into a saloon, thinking he will take a glass of beer, which of itself will hurt no one particularly.

Problems for Atheists.

If you meet with an atheist do not let him entangle you into the discussion of his views. As to many points which he raises, you must learn to make the Rabbi's answer, "I do not know."

Hornford's Acid Phosphate.

Dr. W. H. Parmelee, Toledo, O., says: "I have prescribed the 'acid' in a large variety of diseases, and have been amply satisfied that it is a valuable addition to our list of medicinal agents."

DEATH OF THE REV. P. McCRANOR.

Mechanicville, (N. Y.) Mercury, May 21.

Rev. Arthur P. McCranor, pastor of St. Paul's Catholic church, in this village, died at the parish residence last Saturday evening, after an illness of four weeks.

The funeral services were held Wednesday in St. Paul's church, where the remains were lying in state from morning until about one o'clock in the afternoon.

The services were conducted after the impressive and imposing ceremonial of the Catholic church, and were participated in by forty-three priests.

Lawrence Mass, where he was born; in Villanova, Pa., where he was educated and afterwards professor of rhetoric and elocution; in Cohoes, Troy, Albany, Lansingburgh, Waterford, Hoosac Falls, and the scores of other cities and towns where he preached and lectured, it will be mournful news to learn that he is no more.

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THE POET-PRIEST.

REMINISCENCES OF THE LATE REV. ARTHUR P. McCRANOR.

I believe it was in 1867, writes a correspondent of the Cincinnati Catholic Telegraph, two years after the close of the war, an announcement was made from St. Xavier's one Sunday that there would be a lecture delivered on the following Sunday evening by the Rev. A. J. Ryan of Knoxville, Tenn., the proceeds of which were to be given to the orphans.

When it became known that the preacher was the lecturer of the evening, hundreds determined to attend who would otherwise, perhaps, have remained away. Mozart Hall was comfortably filled in the evening by an intelligent audience.

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hour's journey in the cars, staying over at Paris long enough only to receive Holy Communion, have reason to feel satisfied with themselves when they reach the limit of their journey. Every morning they receive the Bread of Angels at the grotto. At ten o'clock they assist at a solemn Mass, at which the word of God is preached in their own tongue. Benediction in the afternoon, prolonged prayers at the fountains, and the torchlight procession in the evening make up their well spent day.

During the month of April, 1,300 Masses were celebrated in the sanctuary of Lourdes, and 13,000 communions distributed.

ST. VINCENT OF PAUL SOCIETY.

The fourth general assembly of the Society of St. Vincent of Paul, which took place in Washington the week before last, was one of the most remarkable gatherings that America has yet seen. There were four Canadian delegates present, viz: Messrs. W. J. McDonnell, Grand President of the Particular Council, Toronto; Henry Arnold, member of the Particular Council, Hamilton; T. J. Richardson, assistant secretary Particular Council, and John Gorman, of St. Patrick's Conference, in Ottawa. The delegates in attendance were to be numbered by the hundred, and a more thoroughly Catholic gathering has never, we are safe in judging, taken place in America or elsewhere.

His Eminence Cardinal Gibbons honored the Assembly with his presence. "I assure you," said he, "that I am glad to be among you. You are the right arm of the clergy. You are to us what the deacons of the early Church were to the Apostles. The Apostles were so much oppressed with the labors of preaching and spreading abroad the Gospel that they were obliged to have some one to help them in the ministrations of charity, and so you are doing. All glory be to you and to all who participate in your labors. I am much pleased that in this nineteenth century the laity is drawing more closely towards the clergy. I think it is an unfortunate state of society when everything is left to the clergy, as if we were the only heirs of Heaven. I like to see the laity co-operate with the clergy in every possible way, and principally on the platform of charity and beneficence."

We hope to be able to lay before our readers a full report of the proceedings of the Assembly, and thus in our humble way to assist in the propagation and development of that best of Catholic associations for laymen, the Saint Vincent of Paul Society.

THE PATRIOTIC PROTESTANTS SOUND.

It has long been the custom of anti-Irish thinkers and writers to represent the Protestants of Ireland as all but unanimous in favor of the maintenance in its present shape of the legislative union between Great Britain and Ireland. The Irish Protestants were, we believe, before the introduction of Mr. Gladstone's Home Rule bill, in large majority opposed to any such scheme, partly, among other reasons, because they looked upon its introduction by an English statesman as out of the question. This delusion dispelled, they have since come to look closely into the merits of Home Rule, and marvellous indeed is the change that has come over them. They now see that Home Rule in some form must come, and are preparing, as devoted Irishmen should, for its early advent. Lord Aberdeen, the present Liberal Viceroy of Ireland, is, like his Tory predecessor, Lord Carnarvon, in favor of Irish self-government. The English Tories have long used the Orangemen of Ulster, but that they were prepared to throw them overboard if the Salisbury Cabinet had won a larger English following at the elections is now quite clear from Mr. Parnell's published statement of his interview with Lord Carnarvon at the opening of the last election campaign in Ireland. From that statement we take but a paragraph that puts the status quo ante in a very damaging light to the Tories and their Orange allies:

"Carnarvon said he sought the interview to ask my views as to a constitution for Ireland. It was soon obvious that he wished to give his own views. Replying to an inquiry in regard to the proposal to establish a central legislature founded county boards, I said I did not think Ireland would accept that as a settlement—that the central body ought to be a parliament in name and in fact, having power to deal with the local government of counties. Earl Carnarvon stated that this was his own view, adding greatly to the weight of Irish opinion. He also suggested basing the Parliament at Dublin on the colonial model. His opinions upon this point struck me as being the result of much thought and study. I remarked that the protection of certain Irish industries from English and foreign competition would be absolutely necessary. The Earl replied: 'I entirely agree with you, but what a row there will be in England!'"

Lord Aberdeen has followed the wise course of his predecessor in going freely among the Irish people. And here we may say that the Presbyterian vicar and his amiable countess have produced on the Irish nation an impression so favorable as to entitle them to a higher place in Irish remembrance than any Irish vicar

has held since the Union. In his tour through the South and West, Lord Aberdeen has made himself one of the people, and done more to cement the connection between the two countries than could dozens of coercion acts or thousands of bribing bayonets. At Kenmare, in the County of Kerry, Lord Aberdeen received two addresses, one read by Archdeacon O'Sullivan, and the other by the Rev. Mr. McCutcheon, Protestant rector of that place. We give the latter in full:

MAY IT PLEASE YOUR EXCELLENCY— We, the undersigned members of the Church of Ireland, resident in Kenmare and neighborhood, beg to offer to your Excellency and the Countess of Aberdeen a respectful welcome on your visit to our town.

We have observed with grateful appreciation the consistent efforts made by your Excellency since you came to Ireland as the representative of her Majesty the Queen to mitigate the distraction of society in zeal for the common welfare.

We ask your Excellency and the Countess to receive our assurance that we are sincerely grateful for your laborious efforts to promote the neglected industries of Ireland, and to find a market for her manufactures.

We have the happiness, your Excellency, to declare that, as Irishmen and Irishwomen, we cordially support the measures now before the Imperial Parliament for restoring the legislative assembly of our country. We are grateful for the zeal shown by English statesmen in our cause, and we will hail with acclamation their ultimate triumph.

We have the honor to be, Your Excellency's most obedient servants:

Geo. McCutcheon, rector of Kenmare, Templemore, and Tuosist; Thos. Talbot, church warden; Robert Bowen, parochial treasurer; O. J. Maybury, woolen manufacturer; Elizabeth Maybury, Samuel J. Maybury, Richard J. Lennon, Edward Tanner, Jean Courtney, William Doyle, Thomas Husband.

There were twenty-eight other signatures.

But this is not our only evidence in support of the contention that a great change in favor of Home Rule has come over the Protestants of Ireland. Protestant Home Rule associations have been formed in Cork and Dublin, and even in Belfast there was quite recently held an enthusiastic Home Rule meeting:

"Mr. Thomas Shillington, J. P., of Portadown, presided; Mr. David Beggs, a Belfast linen manufacturer, acted as secretary. Letters of sympathy were read from the Rev. Matthew Macaulay, Church of England, Castleblayney; the Rev. George Hammond, Methodist, Ballymacarett; the Rev. Mr. Fuldin, Methodist, Ballyclare; the Rev. Mr. Cooks, Church of England, and Messrs. T. A. Dickson and J. B. Ross, solicitors, Monaghan; James Williamson, solicitor, Armagh; J. A. Lindsay, of the firm of Lindsay, Thomson & Co., Belfast; Alfred Webb, Dublin; Samuel Young, of Young, King & Co., Belfast; and other prominent Ulster Protestants; while a number of approving telegrams were received. Strong resolutions proposed by Mr. Thomas MacCalland, J. P., Belfast, and seconded by Mr. Alexander Bowman, the representative of the Belfast Liberal working men, were unanimously passed."

We may here mention that Mr. Shillington, at the last election, was the Liberal candidate for North Armagh and received 2,372 votes, while Mr. Bowman, in North Belfast, polled 1,330 votes. We elsewhere give the resolutions adopted by the Belfast meeting. They constitute a state paper of no mean order, and of unanswerable argumentative power. The Protestants of Ireland were, at the time of the Union, almost a unit against its execution. We expect that in the coming elections many thousands of them will vote for the restoration of the legislative independence of the country, which we know that all of them—the Orangemen alone excepted—love so well.

THE SEVENTH PROVINCIAL COUNCIL OF QUEBEC.

The Seventh Provincial Council of Quebec closed its sessions with the usual impressive ceremonies on Sunday, the 6th of June. The Pontifical Mass was celebrated by the Bishop of Rimouski and the sermon of the day preached by the Bishop of Nicolet. We are not, we trust, trespassing on forbidden ground when we reproduce the following paragraph from *L'Etendard*: "The fathers of the council have prepared, according to an announcement in *La Justice*, a joint pastoral that will be soon published. We are told that this pastoral will assimilate cases of electoral corruption, as well for the briber as the recipient of the bribe, with those of perjury. Priests will not be empowered to absolve the guilty, who must present themselves to the bishop of each diocese or his Vicar General. This rigorous measure has become absolutely necessary to prevent the purchase and sale of consciences during elections." The *Brookville Recorder* is so well pleased with this announcement that it declares:

The Roman Catholic Church in Quebec has taken an important step towards securing electoral purity. It is understood that among the decrees adopted by the Provincial Episcopal Council, which has just been held at Quebec, is one making a reserved case of electoral bribery; that is to say, Roman Catholics accusing themselves in confession of giving or accepting bribes at election times cannot get absolution except from the bishop of their diocese, to whom the power of absolving in such cases, as in the case of perjury, is reserved as a step toward securing greater electoral purity. This decree cannot but have a beneficial effect.

We desire to call our contemporary's attention to the fact that bribery has not prevailed at any time to a greater extent in Quebec than in Ontario, and that the Council dealt with this grave social and political abuse because of the injury its prevalence inflicted on individuals and on society. Will not our Protestant friends in Ontario try to take some steps to put down bribery in their midst? According to the party organs electoral corruption prevails in the Empire Province to a most frightful extent. Here, then, is good work for our friends of the sect. Let them give the heathen a brief rest and assail immorality at home. We fear, however, that they will not meet with the success that will surely crown the efforts in the direction of the Fathers of the 7th Provincial Council of Quebec.

A NEW ARCHBISHOP.

L'Etendard of the 12th has the following: "We have just received the subjoined letter, which is an official confirmation of the happy news that we some days ago were the first to publish: Montreal, June 11, 1886.

MR. EDITOR: You will please bring under the notice of your readers the agreement of the election of Montreal into an Archbishopric. The telegram received here from Rome brings this consoling information.

I have the honor to be, Mr. Editor, your very humble servant,

L. D. A. MARECHAL, Vicar-General.

We feel satisfied that no more pleasing announcement could be made to the readers of the RECORD than that conveyed in Vicar-General Marechal's letter. Bishop Fabre has during a very trying episcopate of ten years proved himself not only an able administrator, but a most loyal son of the Holy Apostolic See. By his behests and its commands he has ever stood firmly. Neither obloquy, nor calumny, nor intrigue could drive him from the path of duty. Hence his success. We wish him many years to enjoy his well won promotion.

JUSTIN MCCARTHY'S LETTER.

LONDON, June 13.—Justin McCarthy's weekly review of the political situation is as follows:—"As the Parliamentary battle is not yet begun, I take advantage of the temporary lull to tell something about the story of the arrangement between Lord Carnarvon and Mr. Parnell. In his speech in the House of Commons on Monday last, Mr. Parnell alluded to the fact that before the last elections he had good reason to believe that the Tory Government intended to give a statutory Parliament to Ireland with the right of the protection of native industries. This was flatly denied by Sir Michael Hicks Beach, leader of the Opposition, whereupon Mr. Parnell asked if Sir Michael Hicks Beach meant to deny that a member of the late Conservative Cabinet had made such an offer. Sir Michael Hicks Beach challenged him to give the name, but Mr. Parnell very properly refused to give the name without the permission of the man to be named. Many in the House thought Lord Randolph Churchill the person alluded to, but those who knew better knew it was a man of MORE SERIOUS CHARACTER AND POSITION, and the name of Lord Carnarvon rose to his lips. It was Lord Carnarvon whom Mr. Parnell meant on Thursday, and Carnarvon accepted the challenge, and in the House of Lords admitted that he had an interview with Mr. Parnell, but said the interview was sought by Mr. Parnell, and that he (Lord Carnarvon) told Mr. Parnell he only spoke in his own name, and had not then consulted, and did not afterwards consult, any of his colleagues in the late Conservative Government. Mr. Parnell wrote to the papers yesterday denying that it was he who sought the interview and giving it to be understood that Lord Carnarvon had allowed him to believe that he (Carnarvon) was speaking on behalf of his Government. I wish to tell my story for the interview was arranged through me. About the end of last June or the beginning of July, the Conservatives having just come into power, a Conservative who is now, but was not then, in the House of Commons—a friend of Lord Carnarvon's and mine—told me that Lord Carnarvon was anxious to be put into communication with Mr. Parnell, and asked me if I could come and see Lord Carnarvon in the first instance. I did so as I thought it wise and state-manlike of Lord Carnarvon, as the new Lord Lieutenant of Ireland, to break away from the stupid old track of his predecessors and take counsel with the Irish leaders. I had a long conversation with Lord Carnarvon and was much struck with the

BOLDNESS AND WISDOM OF HIS VIEWS. He asked me to explain to him my views of Mr. Parnell as to the nature of Home Rule. I did so dwelling especially on the fact that no system of mere local boards would ever satisfy the Irish people, and that it would be only a waste of time to trouble himself about any such scheme. When I had explained all this fully he said that, speaking for himself he would be prepared to go as far towards Home Rule as Mr. Parnell or myself. He gave me to understand there were difficulties in the way of some of his colleagues, who were not yet educated up to the mark, but certainly understood from him that an endeavor would be made to complete their education. We had a long talk on various Irish questions, and I promised to ask Mr. Parnell to arrange for an interview with Lord Carnarvon. I saw Mr. Parnell and told him my story. The whole thing was entirely new to him, but after a short consideration he determined that he would see Lord Carnarvon. I wrote Lord Carnarvon, and Lord Carnarvon replied, suggesting the time and place of an interview, and the place suggested was the house of the friend I have mentioned, in one of

the great fashionable West End squares. Mr. Parnell demurred, and said that if there was any talk to be made about all this, hereafter he could not consent to have any appearance of

MYSTERY OR SECRECY ABOUT IT. and if he was to meet Lord Carnarvon he would go openly to Lord Carnarvon's own house. To this Lord Carnarvon at once agreed, the interview took place in one of the Earl's town houses at the west end. I was not present at the interview, and only knew what happened there from what Mr. Parnell told me, which he has now told the public. But everyone knows what a cool head and clear memory he has, and the world will take his word. Now, the truth is that when the elections came on and did not give the Tories a majority even with our help the Conservative Government were afraid to take the jump. The whole tenor of what he said seemed to imply quite the contrary, and in what I said to him I took this as a matter of course. I have not the slightest doubt in my mind but that up to the late elections the leaders of the Conservative Government were taking into consideration the wisdom of giving a Home Rule measure, that it was done under the inspiration of Lord Carnarvon, that he was strongly supported by Lord Randolph Churchill and Lord Ashbourne—then the Irish Lord Chancellor—and that Lord Salisbury was beginning to see his way to it when the elections knocked all his calculations to pieces. If he could have said to their party, "We can give Ireland Home Rule and keep in office ourselves," then the education of the party would have been easily accomplished. But to say, "We can prepare a Home Rule scheme but we are not strong enough to carry it and keep in office" is quite a different thing. So they had to talk the jump, and they think the best thing they can do now is to say they never intended to make it.

THE LATE JOHN KELLY.

New York Irish American.

After several months of suffering, John Kelly, the well-known Irish American politician and Tammany leader, died, at his residence, 34 East 69th street, in this city, on last Tuesday afternoon. Mr. Kelly had been confined to his home many weary months, by an alarming kind of nervous prostration, which left absolutely no hope of his recovery, although in the last twenty-five years he had recovered after attacks of a somewhat similar general nature. Mr. Kelly was the eldest son of Hugh Kelly, a country Tyrone man, who came to America a few years before his celebrated son was born. Hugh Kelly was a man of more than ordinary ability, and stood high in the esteem of all who knew him. His wife was Sarah Donnelly, a native of Fermangh, and a woman of strong character. The couple settled in this city upon their general store in Hester street, near Mott. On the 21st of April, 1821, was born to the young couple their first child, John Kelly, was from his birth, a sturdy, self-reliant boy, and learned early to take care of himself. His parents were anxious to give him a good education, and he attended the parochial school attached to old St. Patrick's Cathedral in Mott street for three or four years, and being bright, quick to learn, and ambitious, he also entered the night schools then just established in connection with the public school system, where he soon made the round of learning those schools then afforded. He began life as a grater-setter, and was soon master of his trade. He was then a muscular, resolute, and active young man. It was not long before he started in business for himself as a grater setter and soapstone cutter. He was a thorough, careful business man, and long before he entered public life he had accumulated a snug sum of money and had an established business on his own. From his earliest years he identified himself with the Irish American element that had begun to exert its influence in New York. Mr. Kelly's interest in politics dated from the time he could first read and understand political questions.

BELFAST PROTESTANTS AND HOME RULE.

The following are the resolutions elsewhere referred to, as adopted by a recent meeting in Belfast:

That we pledge ourselves to support the principle of national self-government, and to advocate its application to Ireland, and we justify our action at this crisis of our country's history:

(a) On national grounds; because under the present system of government from an imperial centre the local necessities of Ireland, besides being disregarded and unprovided for, are controlled and impeded by the exigencies of the political system of Great Britain; and because the opinions of the Irish people do not obtain adequate expression in the legislature for their country, and are altogether ignored in its administration.

(b) On religious grounds; because the practical extension of our Roman Catholic fellow-countrymen from positions of official authority, honor, emolument, and responsibility, and the undue monopoly of these positions of trust by those opposed to them in religious doctrine, and particularly by those belonging to the party of historical ascendancy, creates feelings of sectarian distrust and animosity which are really subversive of the cause of true religion.

(c) On social and commercial grounds; because in consequence of the unsettled state of the country through the protracted nature of the national struggle the minds of the people are distracted, their feelings exasperated, and their energies diverted from steady industry and commercial enterprise, for the success of which peace, order, and tranquillity are so essential; and because in consequence of the unequal distribution of positions of trust amongst the various religious sections of the community bad feelings are engendered, personal intercourse is strained, and society is disorganized.

(d) On imperial grounds; because the just and unavoidable dissatisfaction of the Irish people with the existing system of government makes Ireland a weak link in the imperial chain, and, therefore, the extension of legislative and administrative autonomy to Ireland is not only demanded by a sense of justice to the Irish people, but is dictated by wisdom and prudence in the interests of the empire of Great Britain, and of Ireland, whose integrity, legitimate extension, and increasing power and influence in the world we have deeply at heart.

(e) We further justify our action in so far as it is distinct from the efforts of our Roman Catholic brethren by the circumstances and necessities of the time, and as a means of affording a moral support to those who think with us in this matter, and in order the better to combat and neutralize more or less definitely expressed fears of persecution of the minority by the majority; and with this object in view we hereby emphatically declare our entire confidence in our Roman Catholic fellow-countrymen, and our firm belief that they are individually and collectively incapable of any attempt to restrict our civil or religious liberties; and we take this opportunity of expressing our sympathy with them while they labor under this unmerited suspicion.

PERSONAL.

Mr. John O'Callaghan, who recently gave a most generous donation to the Rev. Father Molphy, pastor of the Church of the Sacred Heart, Ingersoll, left that town on Tuesday, the 8th of June, on a brief visit to Ireland. Mr. O'Callaghan was accompanied to the station by a large number of friends to tender him their hearty wishes for a very pleasant and prosperous trip as well as a safe and happy return. Mr. O'Callaghan is deservedly held in the very highest esteem by all classes, and especially by the Catholic community in Ingersoll. Ever foremost in good works, Mr. O'Callaghan has proved himself on more occasions than one, a truly loyal

and at the same time energetic Catholic. His crowning act of beneficence is without doubt the presentation to Father Molphy of a sum sufficient to purchase for his beautiful church a magnificent pipe organ. Our good wishes go out with Mr. O'Callaghan to the land of his ancestors, and we do in all sincerity hope that he will return to his native land, and be able to visit to old Erin. We wish he could be present at the opening of the first (restored) Irish Parliament in College Green, but that is evidently a pleasure reserved for a future voyage.

REV. ARNOLD DAMEN, S. J.

A reporter of the Chicago Herald gave, in a late issue of that journal, a sketch of Father Damen, who, of late confounded in print with Father Damien, the apostle of the lepers, in the Sandwich Islands. His old parishioners in Chicago, Ill., delight to recall that every Christmas morning Father Damen always came, no matter from what distant point his wandering had carried him, to say the early four o'clock Mass and bid his friends a merry Christmas.

Father Damen had a hard time in the beginning. He had come out from Belgium as a young man of twenty-two, studied and taught in the St. Louis University. In person he was tall and stout. His face was a noble one. His voice was an organ tone, loud and resonant as thunder, and so persuasive, giving ready expression to all the feelings and inspirations of an exhorter. He was a preacher, and already had gained fame as one of the most successful conductors of missions in America. Father Damen, immediately upon his arrival, contracted for a temporary wooden chapel and pasture at the corner of Mott and Eleventh streets, Chicago, Ill. This was the present necessity, but, for the future, Father Damen had conceived a much better plan. In August of the same year the cornerstone of the church of the Holy Family was laid on Twelfth street, near May, and the work with which his life was to be so intimately associated for years following was already begun. It was the same site that is occupied to-day by the church of the Holy Family. The present is not the original church structure as it was first built, but much of the original remains, though it was found necessary later on to tear down the old front and build out to the street. To realize the boldness of Father Damen's enterprise, one needs to recall the condition of Chicago at that early day. South of Harrison street and west of the river, the "wet division" was then a great wilderness or prairie? There were bunches of houses here and there, and a few streets were lined continuously with humble abodes. But the greater part was utterly bare. The site of the new church was seemingly remote from habitation, and, worse still, was considered out of the line of growth, by reason of its unfavorable natural conditions. "What is Father Damen doing?" cried the wisecracks of the day. "If he builds a church in the wilderness, he must preach to the wolves." But the determined Jesuit continued to build, not only a church, but a much larger church than any then in the city. It was known that he had refused a lot in the desirable neighborhood of Union Park, in order to go out into the wilderness.

It is said now, and subsequent events give the statement color, that Father Damen foresaw that Union Park would never be near the homes of the working-man; that for this class and the poor in general the southwestern part of the city must provide a home, and that, as a result, that region would develop into the most populous district. To-day there are probably 150,000 people living south of Harrison street and west of the river, and probably two thirds of that number are of the Catholic faith. It was one of Father Damen's beliefs, also, that the church would draw the people, and there is no one, perhaps, who will deny that this also has happened. It must not be presumed that Father Damen brought with him the money for this great work. On the contrary, having laid out his plans, it still remained to him to find the means for their fulfillment. He did this by methods of his own. Let no vain glorious member of the Holy Family parish lay the flattering unction to his soul that the noble edifice which shelters his devotions was built out of his own substance. The church was built and furnished with the mites and earnings of Western labor, with copper and silver dug out of the ground by miners, with the sweaty earnings of Mississippi deck-hand, or farm laborers on the Western prairies. The money was gathered by Father Damen and his assistants, and brought back as a free offering by his struggling parish. An exception should be noted in the case of the great organ, which was paid for by Father Smauz, who, in 1861, was sent from St. Louis to assist Father Damen, out of the proceeds of the lectures delivered in that cause.

But the bulk of the work was Father Damen's. For fifteen years after the laying of the foundation stone he travelled throughout the country, but chiefly throughout the West, holding missions everywhere. The Mississippi was then the great avenue of travel North and South. Its banks were alive with laborers building docks and levees. Among them, wherever they were gathered together in force, Father Damen constantly appeared. Befittingly has been made of his power as a missionary. It is not disputed that in this regard he had no superior in Catholic America. He had eloquence like that of the wonderful Father Tom Burke, and a tremendous force which was solely his own. By this latter trait he seemed literally to coerce his audiences. He had a voice which knew not the limitations of distance or numbers, and which fitly voiced the tremendous energy within him. His presence was attractive and at times awe-inspiring. For fifteen years or more he worked for the Twelfth street church and its accessories. It is said that in this time he personally conducted over 200 missions, averaging two weeks' time for each; 6,000 miles in all; gave, together with his companions, over 2,000,000 Communions, and received 12,000 converts to the Catholic faith. His work was twofold. He aimed not only at candidates for conversion to the faith, but at what he called "hickory" Catholics. For the former he preached controversial sermons, sound, it is said, in doctrine, clear and unmistakable of interpretation, and full of faith and earnestness. He dealt more with the hammer blows of will than the hair-pointed strokes and parries of logic. It may be noted here, that the more forcible he ever proved the more effective method.

mourners, bore the remains to the family vault in the old Cathedral, in Mott street, where they were laid to rest. May he Rest in Peace. Amen.

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At the conclusion of the services, he hears, escorted by an immense cortege of

The Irish Famine.

Along the wild and stormy coast, lashed by the Atlantic sea...

INFIDEL CONTEMPT FOR POPULAR GOVERNMENT.

Pride is the basis of all the opposition that has ever been raised against true religion...

"I am as much opposed to the Home Rule scheme as any one can possibly be, and if I were a political man I would fight against it so long as I had breath in me..."

The curious thing about the matter is that Huxley, with the old pride that accompanied error...

A Recantation in Rome.

A Roman priest, named Paolo Grassi, who twelve years ago, forsook the one true Church to join the sect of Baptists...

A Brave Irishman.

An Irishman, who was a soldier of the Revolution, and of Warren's brigade, was suddenly stopped near Boston by a party...

The Beginning of Consumption. Blotches, pimples, eruptions, "fevers," ulcers and enlarged glands...

WHAT SCIENCE SAYS.

THE "FEARFUL AND WONDERFUL" MECHANISM OF THE HUMAN SYSTEM GRAPHICALLY PORTRAYED.

(In the editorial columns of the New York Herald, is a special editor, writes the following beautiful description of the laboratory of the human system...

This separation of lime, uric acid and other waste material from the blood without robbing it of a particle of the life fluid, carries human compression...

"People strangely wait until pain strikes a nerve before they realize the fact that they have any trouble..."

"Pat no faith then in the wisecracker who says there is no danger as long as there is no pain..."

"These organs which we have described thus at length, because they are really the most important ones in the human system..."

SCOTT'S EMULSION OF PURE COD LIVER OIL WITH HYPOPHOSPHITES FOR Lung Troubles and Wasting Diseases.

Quinine and Chills. Quinine is the popular remedy for chill fever, but it does not always cure...

Great Excitement in Wales About a Marvellous Cure.

LIVING SIX YEARS WITHOUT GOING TO BED. Mr. Editor.—While spending a few days at the pleasant seaside town of Aberystwyth...

Having a little curiosity to know how such stories grow in travelling, I took the liberty of asking the Rev. T. Evans, and to enquire about this wonderful cure...

On my return to Aberystwyth, I was impressed by the fact that the law of the sea whose reputation stood so high...

Fifteen years ago I became so bad that I could not sleep in bed, but had to take my uneasy rest and dreamy sleep sitting in an armchair...

"I have been much congratulated by my friends for the recovery of my health, and I have been much surprised to find that I have been three miles to the sea on my recovery..."

What is Catarrh? Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from...

SCOTT'S EMULSION OF PURE COD LIVER OIL WITH HYPOPHOSPHITES FOR Lung Troubles and Wasting Diseases.

MINNESOTA. Cheap Homes on Long Time and Liberal Terms. The Stevens County Abstract and Real Estate Agency has One Million Acres of the Best Farming Land...

BELL ORGANS. Have reached a Standard of Excellence unequalled by any other manufacturer. W. BELL & CO. GUELPH, ONT.

HEALTH FOR ALL!!! HOLLOWAY'S PILLS & OINTMENT. Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS...

BOOKS FOR THE MONTH JUNE. A Flower for each day of the Month June: cloth, flexible... Devotions for every day of the Month of Sacred Heart...

THE CHRISTIAN CONSTITUTION OF STATES. The authorized translation of Pope Leo's Encyclical Letter on the Christian Constitution of States, is for sale.

GET THE BEST. THE PUBLISHERS DESIRE TO CALL attention to the following list of Books made expressly for circulating purposes...

TO THE CLERGY. The Clergy of Western Ontario will, we feel assured, be glad to learn that WILSON BROS., General Grocers, of London...

DOMINION SAVINGS AND INVESTMENT SOCIETY LONDON, ONT. Having a large amount of money on hand we have decided "for a short period" to make loans very liberal...

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paullist Fathers. Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

W. BELL & CO. GUELPH, ONT. BRANCHES in Hamilton, St. Thomas and London, Eng.

A Beautiful Book. The most beautiful volume in the congressional library is said to be a Bible which was transcribed by a monk in the sixteenth century...

THE NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United States...

THOMAS D. EGAN, Catholic Agency, 42 Barclay St., New York, N.Y.

DECLARED INCURABLE. E. C. McGowan, of Syracuse, N. Y. who is a well-known physician of the place, was declared incurable by his physician, the disease being a complication of kidney and liver complaint...

A Growing Evil. Scrofula, or king's evil, as an enlargement of the glands of the neck is termed, may be called a growing evil in more than one sense...

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

"Be prudent, therefore, and watch in prayer."—Epistle of the Day. What a happiness many Christians have at the Easter time through Confession and Communion, and how desirable it is that this happiness continue!

What a pity it would be to throw away such a constant warfare against your evil passions; for sin is the only thing that can deprive you of the joy which you now have. But you will say, "It is hard to be always striving."

"Be prudent, therefore," and do not let yourselves be ensnared again by evil. Consider the great happiness which you now have, and compare it with your great misery when you were in danger of being lost forever.

Now, that you have the happiness of being in God's favor, how you ought to strive not to lose it. Show your gratitude by "watching in prayer."

A Beautiful Book.

The most beautiful volume in the congressional library is said to be the Bible which was transcribed by a monk in the sixteenth century. It could not be matched to-day in the best printing office in the world.

A Complicated Case. Harry Ricardo, of Mesford, Ont., testifies that he suffered from rheumatic gout and chronic trouble of the stomach and liver, which Burdock Blood Bitters effectually cured.

The Cheapest medicine in use is Dr. Thomas' Electric Oil, because so very little of it is required to effect a cure. For croup, diphtheria, and diseases of the lungs and throat, whether used for bathing the chest or throat, for taking internally or inhaling, it is a matchless compound.

Declared Incurable. E. C. McGovern, of Syracuse, N. Y., who is a well-known resident of that place, was declared incurable by his physician, the disease being a complication of kidney and liver complaint.

CARDINAL MANNING ON THE FUTURE OF ENGLAND.

The following pastoral letter from His Eminence the Cardinal Archbishop of Westminster was read in the churches of the diocese on Sunday.

Reverend and dear Fathers, and dear Children in Jesus Christ.—As our Lord foretold, many have been, and still are, the scandals of the Christian world. How many have they come? Has it been the people or the priesthood that first has lost its fervour?

A HOLY PRIESTHOOD CONVERTED THE WORLD ONCE; and, if God so will, will convert it again. It is true indeed that the world then had never known the name of Jesus, and that the world is now rejecting Him.

OUR DIVINE MASTER CONVERTED THE WORLD. And by men, more than by books, His kingdom is both spread and sustained. The words of St. Paul are true at this day as when he wrote them: "Now thanks be to God, who always maketh us to triumph in Christ Jesus, and manifesteth the odour of His knowledge by us in every place."

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There could be no fairer than that of the proprietors of Haggard's Yellow Oil, who have offered to refund every cent expended for the remedy, if it fails to give satisfaction on a fair trial.

High Praise. Mrs. John Neelands, writing from the Methodist Parsonage, Adelaide, Ont., says: "I have used Haggard's Pectoral Balm in our family for years. For heavy colds, sore throats and distressing coughs no other medicine so soon relieves."

have they ever done to train our priests to a higher and more perfect life? Censors are mostly large handed in complaints, but narrow hearted in giving what we need to our clergy. And yet the welfare of the flock depends upon the life and mind of the pastor.

For "worn-out," "run-down," debilitated school teachers, milliners, seamstresses, housekeepers, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics.

I will send a valuable Treatise, free, to any person desiring the same, that will show the means of curing many cases of Drunkenness, Opium, Morphine, Chloral and kindred habits. The medicine is given in the form of a pleasant out of the knowledge of the person taking it, if so desired. Books given free by mail, on receipt of Free. Sealed and secure from observation when stamp is enclosed for postage.

W. J. THOMPSON. CARRIAGES & BUGGIES IN THE DOMINION. Special Cheap Sale During Exhibitions.

HAGYARD'S YELLOW OIL CURE FOR RHEUMATISM. FREEMAN'S WORM POWDERS. THE KEY TO HEALTH. BURDOCK BLOOD BITTERS.

Ontario Stained Glass Works. Stained Glass for Churches, Public and Private Buildings. FURNISHED IN THE BEST STYLE and at prices low enough to bring it within the reach of all.

W. HINTON (From London England.) UNDERTAKER, & CO. The only house in the city having a Children's Mourning Carriage.

McShane Bell Foundry. Finest Grade of Bells, Chimes and Pans for Churches, Colleges, Tower Clocks, etc.

Buckeye Bell Foundry. We have the largest stock of Household Furniture for sale cheap. Business transacted on the weekly payment system.

W. S. MEDDOWCROFT, MERCHANT TAILOR AND DEALER IN Dry Goods & Gents' Furnishings. Fashionable Dr.—making done on the premises. A large stock of Household Furniture for sale cheap.

OVER WORKED Women. For "worn-out," "run-down," debilitated school teachers, milliners, seamstresses, housekeepers, and over-worked women generally.

For "worn-out," "run-down," debilitated school teachers, milliners, seamstresses, housekeepers, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics.

A CURE FOR DRUNKENNESS. I will send a valuable Treatise, free, to any person desiring the same, that will show the means of curing many cases of Drunkenness, Opium, Morphine, Chloral and kindred habits.

CARRIAGES & BUGGIES. W. J. THOMPSON, King Street, Opposite Revere House. Has now on sale one of the most magnificent stocks of

HAGYARD'S YELLOW OIL CURE FOR RHEUMATISM. FREEMAN'S WORM POWDERS. THE KEY TO HEALTH. BURDOCK BLOOD BITTERS.

Ontario Stained Glass Works. Stained Glass for Churches, Public and Private Buildings. FURNISHED IN THE BEST STYLE and at prices low enough to bring it within the reach of all.

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HOME RULE! A Great Book on a Great Question. THE PARNELL MOVEMENT, WITH—A Sketch of Irish Parties from 1843.

Mr. O'Connor tells in a direct and honest way all the facts about the Parnell movement, traces its growth and connects it with previous movements of a similar kind. He presents us with life-like portraits of IRAAC BUTT, JOHN MITCHELL, JUSTIN MCCARTHY, BEXTON, DAVITT, DILLON, HIGGINS, and other brave and true men.

The Ancestral Works of St. Alphonsus. Complete in 15 volumes, of about 500 pages each. Printed from large type on handsome paper and substantially bound in cloth.

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CHURCH PEWS. SCHOOL FURNITURE. The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture.

Bennett Furnishing Company, LONDON, ONT., CANADA. References: Rev. Father Bayard, Sarnia; Leonard, Brantford; Mohly, Ingersoll; Rev. Fr. Arnold, Kingston; and Rev. Fr. Arnold, Montreal.

MONEY TO LOAN AT 6 PER CENT. J. BURNETT & CO. Taylor's Bank, London.

GOLDEN OPPORTUNITY to make money with our new book on "Eternal Possessionment." It contains articles from the pens of Canada's most eminent writers, chief among whom being Archbishop Lynch, of Toronto.

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GROCERIES, Wines & Liquors. JOHN GARVEY (Successor to Frank Smith & Co.) Having now completely refitted the above premises, is now prepared to fill orders for Groceries, Wines and Liquors at the Lowest Possible Prices.

TRY OUR TEAS At 25, 40, 50 and 60 cts. per lb. THEY CANNOT BE EQUALLED. All goods sold wholesale and retail at such prices as will defy competition.

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CONVENT OF OUR LADY OF LAKE HURON, Sarnia, Ont.—This institution offers every advantage to young ladies who wish to receive a solid, useful and religious education.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of instruction, great facilities for acquiring the French language, with the thoroughness of the studies as well as the high English branches.

URSULINE ACADEMY, CHATHAM, ONT.—Under the care of the Ursuline Ladies, this institution is pleasantly situated on the Great Western Railway, 40 miles from Detroit.

ASSUMPTION COLLEGE, SANDWICH, ONT.—The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, \$10 per annum.

Professional. DR. WOODRUFF, NO. 181 QUEEN'S AVENUE, third door east Post Office. Special attention given to diseases of the eyes, ear, nose and throat.

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C. M. B. A.

Honors to an Ottawa Brother. Brother F. R. E. Caspary, Knight of the Holy Sepulchre and Senior Chancellor of Branch No. 29, Ottawa, has been elected Honorary Member of the Society for the preservation of the Irish Language, of Dublin, Ireland.

Resolution of Condolence. At a regular meeting of Branch No. 28, held on the evening of June 7th., 1886, the following resolutions were moved by Bro. John Lally, and seconded by Bro. John P. Tobin: That, Whereas, it has pleased Almighty God to remove from this life the beloved member of Bro. Patrick Demery;

On the 28th inst. the first number of the new "Canadian C. M. B. A. Monthly" will appear. It will be issued on the fourth Monday of every month thereafter, and will be devoted principally to pushing the C. M. B. A. in all parts of Canada. It will also use its columns to assist the organization of the Commanders of the Knights of St. John, and will publish any item of interest that will assist any Catholic society approved of by the church.

A Word to Non-Members. On May 5th there was a car attached to Lake Shore train No. 9, which passed this city, containing upwards of sixty little orphan girls in ages ranging from three to six years. Upon inquiry of the lady in charge, we were informed that the little girls were from the Humane Society of New York and were going west where homes would be provided for them.

But over all and above all do we esteem you for the kind and self-sacrificing disposition you have ever evinced towards us. No trouble, no labor, was ever allowed to rest upon your shoulders, save, or the temporal welfare of your flock demanded your attention. Ungrateful then would we be did we allow you to depart without giving you some tangible proof that your labors have met with appreciation.

YOUR LOVING CHILDREN IN CHRIST. Signed on behalf of the congregation, Matthew Coveny, Hugh O. McDonald, John Murphy, Joseph Aber, A. A. Henderson, Michael Kinna, Geo. Chalmers, Martin Martin, Michael Collins, R. J. McDonald.

THE BOTHWELL PICNIC AND BAZAAR. Grand preparations are being made in Bothwell for the celebration on Dominion Day. The picnic will be held in a beautiful grove on the east side of Main street, and the bazaar will be held in the skating rink on the west side of Main street.

At the conclusion of a sermon, in a Baptist church at West, the preacher requested some one in the congregation to pass around the hat and "take up a collection". A young man, a stranger in the place, seeing a good opportunity, jumped up and commenced circulating his beaver, and in such a way as to finish the job at the church door, when he passed out with the proceeds.

At a meeting called a few days ago by Father Gibney, Pastor of Allison, it was resolved to open up a contribution list to strengthen the arms of Parnell in co-operating with the "Grand Old Man" in fighting Ireland's cause.

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Correspondence of the Catholic Record.

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LETTER FROM NEW YORK.

every diocese in the United States, save those in Florida and South Carolina, with palms, together with the dioceses in the Dominion. Even some of the Protestant Episcopal churches, especially those of the more "ritualistic" kind, order palms from him for the decorations of their churches on the festival.

Commensurate with this Mr. Egan branched out into every kind of Catholic industry, thus supplying the very and much needed want that I indicated at the beginning of my letter.

Decorating Fanny Parnell's Grave. Fanny Parnell, "the poet of the Land League," lies in a beautiful shady spot in Mount Auburn Cemetery.

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LOCAL NOTICES.

Ladies and Gentlemen's Summer Underclothing. In Cotton, Gauze and Merino; also Hosiery and Gloves, a great variety, cheap at J. J. Gilbo's.

Prof. Low's SULPHUR SOAP is a delightful toilet luxury as well as a good curative for skin disease.

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GENERAL DEBILITY.

All suffering from General Debility, or unable to take sufficient nourishment to keep up the system, should take Harkness' Food, Iron and Wine.

HARKNESS & COY., DRUGGISTS, COR. DUNDAS & WELLINGTON STS. LONDON, ONTARIO.

OPIMUM. Morphine Habit Cured in 10 to 30 Days. No Pain, No Vomiting, No Nausea, No Loss of Sleep.

NOVELTY RUG MACHINE. (Patented March 6, '02) For Making Rugs, Ties, Hoops, Mittens, etc.

TEACHER WANTED. WITH A FIRST OR AT LEAST SECOND-CLASS Certificate, to fill position in a leading Catholic Home of Education in this Province.

MINERAL BATHS, with Electric and Hotter Baths. WILL CURE DYSPEPSIA, ASTHMA, Catarrh and all Spinal and Nervous Diseases.

FITS. Epilepsy permanently cured by a new system of treatment. Two Trial Bottles sent free.

Wicks for Sanctuary Lamps. MEAGER'S EIGHT-DAY WICKS for Sanctuary Lamps, burn a week without interference.

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VOLUME 8.

NICHOLAS WILSON & CO. 186 Dundas Street, Tailors and Gents' Furnishers.

FINE AND MEDIUM WOOLLENS A SPECIALTY. INSPECTION INVITED. DIOCESE OF KINGSTON.

Pastoral Letter on the Jubilee. JAMES VINCENT CLEARY, S.T.D., By the Grace of God and favor of the Apostolic See, Bishop of KINGSTON.

DEAR REVEREND FATHERS.—In sending to you some time ago O Most Holy Father's Encyclical, where he has promulgated a General Jubilee for this year, and asking you to proclaim it to your respective congregations,

NATURE OF A JUBILEE. Each fiftieth year in the Hebrew calendar was ordained by God through Moses to be a year of Jubilee; that is, joy and gladness among the people of Israel, because it heralded the universal remission of debts, the release of slaves from bondage, and the restoration of every forfeited inheritance.

GENERAL REMISSION OF DEBTS. The debt incurred by mortal sin is most oppressive of all burdens upon the soul of man. Its gravity cannot be computed. A man's soul is in jeopardy when his financial liabilities and assets stand in opposition to his creditors.

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