

The Catholic Record.

VOL. 7. FOR THE WEEK ENDING SATURDAY, AUGUST 22, 1885. NO. 358

TWO SILVER JUBILEES.

Charlottetown, P. E. I., Herald, Aug. 12.

The Right Rev. Peter McIntyre, D. D., Bishop of Charlottetown.

On the 8th of May, 1860, word came from the Eternal City to Prince Edward Island, telling the widowed diocese of Charlottetown that a successor to the late Bishop MacDonald had been appointed, and that the choice of the Holy Father had fallen upon the Reverend Peter McIntyre, parish priest of Tignish.

The Bishop-elect having set apart the Feast of the Assumption of the Blessed Virgin as the day of his consecration, preparations were made for celebrating it with all due solemnity. A like event had never before taken place in Charlottetown, and the faithful gathered from all parts of the colony, many of them accompanied by their Protestant friends, all anxious to witness the impressive ceremony, the importance of which was enhanced by the fact that the Bishop-elect of Chatham, the Right Reverend Dr. Rogers, was also to receive consecration on the same day at the hands of the Archbishop of Halifax.

The weather was fine, and old St. Dunstan's was crowded to its utmost capacity. At half-past nine o'clock the procession left the Episcopal residence (now the Charlottetown hospital), and passing up Dorchester street, entered the Cathedral by the western door. Besides the consecrating prelate, His Grace the Most Reverend Thomas Lewis Connolly, Archbishop of Halifax, and the two bishops-elect, there were present the Right Reverend Dr. Mullock, Bishop of St. John's, Newfoundland; Right Reverend Dr. Dalton, Bishop of Harbor Grace; Right Reverend Dr. McKinnon, Bishop of Miramichi; Right Reverend Dr. Sweeney, the recently consecrated Bishop of St. John, New Brunswick; the Rev. Mr. Power, of Halifax; Rev. Mr. McManus, of New Brunswick; Rev. Mr. Verker, of St. John's, Nfld.; Rev. Mr. O'Connor, of Portland Cove, Nfld.; Rev. Mr. McGillivray, Arichat; Rev. Mr. Quinn, St. Stephen's, N. B.; Rev. Canon Woods, Halifax; Rev. James McDonald, V. G., of Charlottetown; Rev. Thomas Phelan, pastor of St. Dunstan's Cathedral; Rev. Pius McPhee, of St. Andrew's; Rev. Angus McDonald, of St. Dunstan's College; Rev. Dr. McDonald, of St. Columba; Rev. G. Belcourt, of Rustico.

The newspapers of that day assure us that the people were much impressed with the solemnity and beauty of the ceremonies, and that the sermon delivered by the Rev. Canon Woods was eloquent and appropriate.

The state of the diocese of Charlottetown at that period was very different from its present flourishing condition. A rapid review of the origin and spread of Catholicity in Prince Edward Island may not here be out of place.

Christianity was first brought to our shores by the French. It is possible that the Holy Sacrifice was offered up in the solemn stillness of our forest glades, so early as the 17th century. Then came the settlement of Port la Joie and Saint Pierre, both French towns, in each of which there were French priests, by one or more priests after the conquest by England, and the evacuation of their trading posts by the French, there was a lull in the noise of battle, and Acadian families drifted back to Isle St. Jean and were ministered to by devoted missionaries as of old. Then came rumors of the barbarities practiced on the Acadians of Grand Pre, closely followed by the ugly story of the premeditated wreck of Captain Nicholas' transport off the Sillery Isles, and the poor Acadians fled to secure homes. The few who remained gathered together on the north-eastern shore of Isle St. Jean, where they tended their flocks and followed the fisheries in fear and trembling. Some of their old churches remained standing, and in them Mass was often said by chance missionaries who a kind Providence sent to this lonely island. In 1787 a Mons. Ledru was the resident priest at Baie de la Fortune; soon after his departure the Abbe de Colonne, brother to the Prime Minister of Louis XIV. of France, was sent to reside at Port la Joie with faculties as Vicar-General of the diocese of Quebec for Isle St. Jean. After his departure there is record of a Mons. Gabriel Champion, and of other French priests who occasionally said Mass in the ruined chapels of the old regime. In 1773 the first Mass said in the colony by a Scotch priest was offered up at Scotch Fort, by the Rev. James McDonald, who for many years devoted himself to missionary labors in St. John's Island.

In 1790 the Reverend Eneas McEachern arrived from Scotland, and with him begins the history of the diocese of Charlottetown. He worked here alone as a missionary for many years, having received faculties from the Bishop of Quebec, who then had jurisdiction over all the Canadian provinces. In 1821 Father McEachern was made Bishop of Rosee, i. p., being consecrated at Quebec by Monseigneur Plessis.

In 1829 Charlottetown was erected into a separate diocese, and the Bishop of Rosee became Bishop of Charlottetown. When in 1790 Bishop McEachern arrived in St. John's, now Prince Edward Island, there were scarcely any roads, no carriages, no churches nor schools, and but little money. He had spiritual charge of Nova Scotia and New Brunswick, as well as Prince Edward Island, and one-half of his lifetime was spent on the road, traveling through all sorts of hardships and perils, early and late, in all seasons and all weathers, to visit the sick, and administer the Sacraments. It is said that not one of his numerous flock, scattered as they were over a vast territory, died without preparation; during the long years of his ministry. In 1835, when he called the brave old Bishop away from his labors,

he left behind him many substantial churches, and the College of St. Andrew's, in which twenty-three young men were educated for the priesthood.

Bishop McEachern was succeeded by the Reverend Bernard Donald McDonald, who was the first native of Prince Edward Island to receive Holy Orders, and who, for many years, had been Bishop McEachern's faithful co-laborer. Bishop McDonald continued to reside at Rustico, of which he had been parish priest for ten years. This prelate took a great interest in the cause of education; some churches now standing were built during his episcopate, but his chief works were the building of St. Dunstan's College, and the founding of the Convent of the Congregation of Notre Dame in Charlottetown. The first Convent of that order was opened in 1858.

The priest upon whose shoulders Bishop McDonald's mantle had descended was at that time in the forty-third year of his age, and the eighteenth of his priesthood. He had been for fifteen years the hard-working pastor of an extensive and prosperous parish in the western end of the island, where he had erected a church the wonder and admiration of all who visit the remote country district of Tignish.

One of the first works of Bishop McIntyre's administration was the rebuilding, in brick, of St. Dunstan's College, of which the Reverend Angus McDonald was then rector. In 1864 St. Joseph's Convent was founded, the building that now bears the name being the old St. Andrew's Church, erected in 1805 by Bishop McEachern. Most of our readers already know the story of how the venerable structure was hauled on the ice from St. Andrew's, a distance of eighteen miles, and set up on the most flourishing schools in the Maritime Provinces. Soon after the successful conclusion of this enterprise came the building of a fine convent at Miscouche; then one at Tignish. In 1865 the Bishop built St. Patrick's school; in 1872 the Palace was erected. The Catholic Churches built throughout the diocese during the episcopate of Bishop McIntyre, the principal ones of which are of brick, are in much better style than those of earlier date, and in their construction, beauty of form, finish and proportion are more studied than formerly.

Of the twenty-nine fine churches built since 1860, none is more imposing than that of St. Peter's, in the parish of that name, which is a noble monument of His Lordship's affection for the place of his birth. Besides building churches the Bishop has opened up many new parishes, and the number of clergy in his diocese has increased from twelve to thirty-nine. In 1879 the Bishop bestowed on the City of Charlottetown the munificent gift of a large house, furnished as a hospital, to which he invited the Grey Nuns of Quebec, four of whom arrived on the 9th September, 1879, and began their charitable labors in our midst. Until His Lordship moved in this matter, nobody thought of alleviating the sufferings of the sick poor of Prince Edward Island. The Bishop is now engaged in building an addition to St. Joseph's Convent, which, when completed, will render that establishment one of the handsomest structures in our town.

When, in 1860, Bishop McIntyre was called to preside over the Church in this Province, he saw before him a Catholic population of 35,862 souls, scattered over a country where to be a Catholic was to be intellectually, socially and commercially at a disadvantage. There were no Catholic Schools outside of Charlottetown, there was no Catholic filling a public office, of any importance,—indeed to be a Catholic was to be regarded with suspicion and mistrust by one-half of the population of the Colony. Then again there was an inadequate supply of priests; each clergyman was charged with a number of parishes, all to be ministered to in turn, the priest going in all sorts of weather, and at all hours, over roads a rheumatic twinge to many a veteran missionary at the present day. The majority of the churches were old and unequal to the wants of their congregations; work was waiting for the Bishop on all sides and the work has been fully done. From the western extremity of the island, where the graceful spire of Tignish Church upholds the symbol of our Faith, to the wave-washed shore of the East Point, there is a succession of Catholic parishes, each with its neat church and comfortable presbytery. There are libraries in many of these parishes, and Charlottetown, Summerside, Tignish, Miscouche, Rustico and Souris boast handsome and commodious Convents where the devoted Sisters of the Congregation teach almost a thousand little girls. The Catholic population of the diocese has increased from 35,862 to 55,000. Many of the most dignified and important positions in the Province are now filled by Catholics and the name of a Catholic benefactor of St. Dunstan's stands at the head of the wealthy merchants of Charlottetown, while at the bar, in medicine, and in the field of literature there are numerous young Catholic men who give promise of more than average success.

In reviewing the history of the past twenty-five years, we see many gaps made by the relentless hand of time. Dennis Reddin, Esq., whose charitable donations to the church in Charlottetown began with the existence of St. Dunstan's as a parish, and continued throughout his life time, died in 1863. The Hon. Daniel Brennan, the benefactor of St. Dunstan's College, and of St. Mary's Convent, and one of the chief supporters of Catholicity in Charlottetown, was a prominent figure among the laity at the consecration of the Bishop in 1860. He was said to rest in his ministry. In 1835, when he called the brave old Bishop away from his labors,

of the Church, died in 1877. So early as 1867, the Catholics of Charlottetown were called upon to mourn the loss of the brilliant and patriotic Whelan, whose gifted mind and facile pen have left an indelible record in the land of his adoption. Among the clergy present on that occasion time has made equal havoc. The graceful and gracious prelate who so royally ruled the Church in Nova Scotia was long ago called to his reward; the then Bishop of St. John's and of Harbor Grace are no more; the venerable Archbishop Arichat sleeps beneath his stately Cathedral of St. Ninian since 1879. Father Belcourt died in 1873, while the grass has not yet grown green over the grave of the Rev. James Quinn. The others who remain have changed with the changing years. Silver bells chiming in St. John have just rung out the jubilee of him who, in 1860, was the youngest Prelate in the group, the Right Rev. Dr. Sweeney. The Rev. Mr. Power, then a young priest in Halifax, now Vicar General of that diocese, takes his place among the dignitaries in the purple robes of a Monsignore. Others who stood round in the vigor and freshness of youth, will re-assemble to day in St. Dunstan's Cathedral, bearing with them, it is true, the weight of added years, but also the consciousness of labor nobly done; they have toiled hard and borne the burden and heat of the day, working for the glory of God and the salvation of their neighbor.

Upon none has time laid a more gentle hand than the Bishop in whose honor the brilliant assemblage of to-day is convened. Twenty-five winters, "frosty but kindly," have it is true, silvered his once rich brown hair, but his magnificent physique and commanding presence have not been impaired by the weight of years or the load of care inseparable from the responsibilities of his high position. The Right Reverend Peter McIntyre was born in the parish of St. Peter's, King's County, Prince Edward Island, on the 29th of June, 1818. His parents, Angus McIntyre and Sarah McKinnon, were natives of Uist, Inverness-shire, Scotland, and emigrated to this country in 1790. The future Bishop was baptized in the old St. Andrew's Church, by Bishop McEachern, and received his First Communion in 1836, in the hands of Father Charles MacDonnell. After studying for some time at St. Andrew's College, he proceeded to the College of St. Hyacinthe where he remained for five years, entering the Grand Seminary of Quebec in 1840. After a three years' course at the Grand Seminary he was, on the 20th of February, 1843, ordained to the priesthood by Bishop Sigault in the Cathedral of Quebec. For six months after his ordination, he was assistant to Rev. S. G. Perry at Miscouche, and in the fall of the following year was appointed to the mission of S. S. Simon and Jude at Tignish, of which he was pastor for seventeen years. In person His Lordship is above the medium height, his carriage is stately and his step elastic. His activity is remarkable; few young persons could endure the amount of travelling and fatigue which is constantly undergone by Bishop McIntyre, upon whom it has no ill effect whatever. His voice, which is low and sweet, is so clear that he is easily heard even at a great distance. His propensities appear and courtly manner, no less than his genuine kindness of heart, have made him hosts of friends. He is highly esteemed by Protestants throughout the Province, from whom his blameless life and fearless advocacy of what he deems to be right command respect. The Bishop is a strenuous advocate of temperance. He takes a great interest in education, and is invariably present when his duties allow him, at the examinations in his Catholic schools. It is to His Lordship's unflagging energy and zeal, that St. Dunstan's College owes its present hopeful position. Besides providing for their secular instruction, the Bishop has always been much interested in the spiritual welfare of the little ones of his flock; it is his delight to preach at the children's Mass on Sundays when the large congregation of young folks listen to his clear and practical instructions with profit and pleasure. His Lordship has visited Rome four times since his consecration, and on one occasion extended his journey to the Holy Land. He took part in the Ecclesiastical Council of 1870, where it was generally conceded that no more imposing figure was seen in the grand procession of churchmen than that of the venerable and stately Bishop of Charlottetown. Two decades and a half have rolled by since 1860, twenty-five beads told on the silver chaplet; is it too much to hope that the twenty-five yet to come will bring equal blessings and graces as they fall from the fingers of Father Time, and that, tinged with a yellow light, the light of the sunset of a harvest day, they may tell year by year the coming of a Golden Jubilee to him to whom to-day the Herald greeting wishes *Fausta Omnia Felicia*.

Scotia. Father Rogers served in various missions of Nova Scotia, Digby, Annapolis, Cumberland, etc., and in the Island of Bermuda from 1857 to 1858. In 1859 he was appointed Secretary to His Grace Archbishop Connolly, and to a Professorship at St. Mary's College, Halifax.

On the 8th May, 1860, the northern portion of New Brunswick was separated from St. John, and erected into the independent diocese of Chatham, of which Father Rogers was appointed the first Bishop. He was consecrated in St. Dunstan's Cathedral, Charlottetown, in August, 1860, as we have previously stated. On the 22nd of the same month the new Bishop was solemnly installed at Chatham. At that time there were but seven priests in the diocese of Chatham, few Churches, and no Convents; now there are thirty-seven priests, the number of Churches has increased in proportion, and there are eight prosperous Convents. Five of these are exclusively educational establishments, under the Sisters of the Congregation of Notre Dame, while three are Hospitals in charge of the Sisters of the Hotel Dieu from Montreal. In connection with each of these Hospitals there is a flourishing school, to meet the requirements of the localities in which they are situated. One of these Hospitals, that at Tracadie, is a Lazarette, where from twenty to thirty lepers are tenderly cared for by the good Sisters. This establishment has more than local celebrity. In 1878 the pro-Cathedral, Episcopal Residence, and St. Michael's College were destroyed by fire. They were since rebuilt, but the College has been temporarily suspended, owing to the loss which the diocese sustained by the fire. Without having travelled through the vast country district presided over by Dr. Rogers, it is impossible to realize the hard work, mental and physical, which has been undergone by the Bishop during the twenty-five years in which the diocese of Chatham, under his fostering care, has developed from a state of almost original wilderness to its present prosperous and promising condition. For many years His Lordship's only means of travelling was his covered carriage; and even now, although the railway intersects the country in many directions, he thinks but little of springing into his coach for a fifty or even a seventy miles ride.

To the religious whom he has established in his diocese, Bishop Rogers is paternal in his thoughtful kindness. Among his own people as well as among non-Catholics he is universally and deservedly popular, while he is always a particularly welcome guest at the episcopal residences in the neighboring Province.

That he may long be spared to labor successfully in that portion of the Master's vineyard allotted to him by the Vicar of Christ is our sincere wish, and one that we feel sure will be echoed throughout the ecclesiastical Province, where all classes and creeds unite in esteeming highly the genial and popular Bishop of Chatham. D.

The following Archbishops, Bishops and Priests have arrived to assist at the celebration of their Lordships' Silver Jubilee to day:—
Most Rev. G. A. Tachereau, Archbishop of Quebec.
Most Rev. John Joseph Lynch, Archbishop of Toronto.
Most Rev. C. O'Brien, Archbishop of Halifax.
Right Rev. Edward C. Fabre, Bishop of Montreal.
Right Rev. J. Sweeney, Bishop of St. John.
Right Rev. John Cameron, Bishop of St. Charles.
Right Rev. Patrick Power, Bishop of St. John's, N. F.
Right Rev. J. Langevin, Bishop of Rimouski.
Right Rev. E. Duhamel, Bishop of Ottawa.
Right Rev. Ronald McDonald, Bishop of Harbor Grace.
Right Rev. G. Carbery, O. P., Bishop of Hamilton.
Mgr. Sears, Prefect Apostolic of Western Canada.
Mgr. Power, V. G. of Halifax.
Very Rev. E. Hamel, Rector of Laval University, Quebec.
Very Rev. Canon Carmody, of Halifax.
Very Rev. William Walsh, V. G. of Harbor Grace.
Rev. Mr. Russell, S. S., Professor of Moral Theology, College of Montreal.
Rev. J. B. Aubrey, Montreal.
Patrick O'Donnell, St. Hyacinthe.
Edward Bessineau, D.
J. Bolduc, Quebec.
J. Sloan, Ottawa.
E. Fishburn, Antigonish.
S. Biggs, Halifax.
Edward Murray, Charlottetown.
The Very Rev. James McDonald, V. G.
The Very Rev. Dr. McDonald, V. G.
Rev. Francis McDonald.
Charles N. Boudreau.
Pius McPhee.
E. McDonald.
Gregory McDonald.
Edward Walker, D. D.
M. J. McMillan.
James Phelan.
William Phelan.
Thomas Phelan.
John Corbett.
A. J. McDonald.
Patrick Doyle.
D. McDonald.
S. Phelan.
F. von Blerk.
O. Dumont.
O. A. Picotte.
G. A. Picotte.
N. C. A. Boudreau.
L. J. McDonald.
J. McDonald.
James Eneas McDonald.
Peter McPhee.
Angus McDonald.
Charles McDonald.
William Grant, D. D.
A. J. McIntyre.
F. X. Gallan.
John A. McDonald.
E. Y. P. O'Neill Boyd.
John McMillan, Ecclesiastic.

Mr. R. A. Mills and wife (both converts) have tendered Bishop Moore, of St. Augustine, Fla. five acres fronting on Mills Lake adjoining their home place at Chuluota, Fla. for a convent and school, and 40 acres for an industrial school for boys, and a home for aged and invalid priests. The industrial school can be made self-sustaining in a few years. The benefactors are the only Catholics in the place at present.

Right Rev. James Rogers, D. D., Bishop of Chatham.

The Right Rev. James Rogers, first Bishop of Chatham, on the 15th August, 1860, shared the honors of the day with the Bishop of Charlottetown, and to-day is His Lordship's honored guest.

Bishop Rogers was born on the 11th July, 1826, at Mount Charles, County Donegal, Ireland. He came to Nova Scotia with his parents in 1831, and settled at Halifax, where he was educated at St. Mary's College, completing his theological studies at the Grand Seminary of Montreal. He was ordained Priest by the Archbishop of Halifax, the Most Reverend William Walsh, on the 2nd July, 1851, in St. Mary's Cathedral, Halifax, Nova Scotia. Father Rogers served in various missions of Nova Scotia, Digby, Annapolis, Cumberland, etc., and in the Island of Bermuda from 1857 to 1858. In 1859 he was appointed Secretary to His Grace Archbishop Connolly, and to a Professorship at St. Mary's College, Halifax. On the 8th May, 1860, the northern portion of New Brunswick was separated from St. John, and erected into the independent diocese of Chatham, of which Father Rogers was appointed the first Bishop. He was consecrated in St. Dunstan's Cathedral, Charlottetown, in August, 1860, as we have previously stated. On the 22nd of the same month the new Bishop was solemnly installed at Chatham. At that time there were but seven priests in the diocese of Chatham, few Churches, and no Convents; now there are thirty-seven priests, the number of Churches has increased in proportion, and there are eight prosperous Convents. Five of these are exclusively educational establishments, under the Sisters of the Congregation of Notre Dame, while three are Hospitals in charge of the Sisters of the Hotel Dieu from Montreal. In connection with each of these Hospitals there is a flourishing school, to meet the requirements of the localities in which they are situated. One of these Hospitals, that at Tracadie, is a Lazarette, where from twenty to thirty lepers are tenderly cared for by the good Sisters. This establishment has more than local celebrity. In 1878 the pro-Cathedral, Episcopal Residence, and St. Michael's College were destroyed by fire. They were since rebuilt, but the College has been temporarily suspended, owing to the loss which the diocese sustained by the fire. Without having travelled through the vast country district presided over by Dr. Rogers, it is impossible to realize the hard work, mental and physical, which has been undergone by the Bishop during the twenty-five years in which the diocese of Chatham, under his fostering care, has developed from a state of almost original wilderness to its present prosperous and promising condition. For many years His Lordship's only means of travelling was his covered carriage; and even now, although the railway intersects the country in many directions, he thinks but little of springing into his coach for a fifty or even a seventy miles ride. To the religious whom he has established in his diocese, Bishop Rogers is paternal in his thoughtful kindness. Among his own people as well as among non-Catholics he is universally and deservedly popular, while he is always a particularly welcome guest at the episcopal residences in the neighboring Province. That he may long be spared to labor successfully in that portion of the Master's vineyard allotted to him by the Vicar of Christ is our sincere wish, and one that we feel sure will be echoed throughout the ecclesiastical Province, where all classes and creeds unite in esteeming highly the genial and popular Bishop of Chatham. D.

A GRAND ORGAN.

SPECIFICATIONS OF THE NEW INSTRUMENT FOR ST. PETER'S CATHEDRAL.

Daily Advertiser, Aug. 7th. Following close in the wake of the grand musical service at the opening of St. Peter's Cathedral will come another important musical event, namely, the opening of an immense organ for the same edifice. The scheme and specifications of this organ were prepared by Dr. Carl Verrinder, who has since been appointed to the position of organist and choir-master, and reflect the highest credit on his professional skill and judgment. The instrument is now in course of construction by Messrs. Warren & Co., of Toronto, and will be completed and in position in the cathedral here in time for the celebration of the eighteenth anniversary of the consecration of Bishop Walsh, which takes place on Tuesday, the 10th of November next. This instrument, it is expected, will be about the largest in the Dominion, and superior to any in this Province. The organ is estimated to cost in the neighborhood of \$15,000. Below we give the full specifications:

1-Double diapason.....	Metal	16 feet
2-Open diapason.....	Metal	8 feet
3-Camba.....	Metal	8 feet
4-Buccina.....	Metal	8 feet
5-Stopped diapason treble.....	Wood	8 feet
6-Stopped diapason bass.....	Wood	8 feet
7-Doppel note.....	Wood	8 feet
8-Wald flute.....	Wood	4 feet
9-Flute.....	Metal	4 feet
10-Twelfth.....	Metal	2 feet
11-Fifteenth.....	Metal	2 feet
12-Pressure three ranks.....	Metal	8 feet
13-Mixture (two ranks).....	Metal	8 feet
14-Claron.....	Metal	8 feet
15-Claron.....	Metal	8 feet
16-Liebleich gedact treble.....	Wood	16 feet
17-Liebleich gedact bass.....	Wood	16 feet
18-Open diapason.....	Metal	8 feet
19-Violin.....	Metal	8 feet
20-Salicional.....	Metal	8 feet
21-Grand Celeste.....	Metal	8 feet
22-Stopped diapason treble.....	Wood	8 feet
23-Stopped diapason bass.....	Wood	8 feet
24-Traverse flut.....	Metal	4 feet
25-Fifteenth.....	Metal	2 feet
26-Violin.....	Metal	8 feet
27-Krum horn.....	Metal	8 feet
28-Horn.....	Metal	8 feet
29-Oboe.....	Metal	8 feet
30-Vox humana.....	Metal	8 feet
31-Claron.....	Metal	8 feet
32-Claron.....	Metal	8 feet
33-Bourdon treble.....	Wood	16 feet
34-Bourdon bass.....	Wood	16 feet
35-Violin diapason.....	Metal	8 feet
36-Di.....	Metal	8 feet
37-Violin.....	Metal	8 feet
38-Harmonic flute.....	Metal	4 feet
39-Violon.....	Metal	8 feet
40-Violon.....	Metal	8 feet
41-Contrabasso.....	Metal	16 feet
42-Contrabasso.....	Metal	16 feet
43-Contrabasso.....	Metal	16 feet
44-Subbasso.....	Metal	32 feet
45-Double diapason.....	Wood	16 feet
46-Violon.....	Metal	16 feet
47-Violon.....	Metal	16 feet
48-Violon.....	Metal	16 feet
49-Violon.....	Metal	16 feet
50-Trompe.....	Metal	8 feet
51-Swell to choir organ.....	Metal	1,000 pipes
52-Swell super octave.....	Metal	200 pipes
53-Swell to choir organ.....	Metal	1,000 pipes
54-Great to pedals.....	Metal	200 pipes
55-Great to pedals.....	Metal	200 pipes
56-Swell to pedals.....	Metal	200 pipes
57-Swell to pedals.....	Metal	200 pipes
58-Swell to pedals.....	Metal	200 pipes
59-Tremolo to choir organ.....	Metal	200 pipes
60-Bellows signal.....	Metal	200 pipes
61-Great forte, drawing full great.....	Metal	200 pipes
62-Great mezzo forte.....	Metal	200 pipes
63-Great piano.....	Metal	200 pipes
64-Swell forte, drawing full swell.....	Metal	200 pipes
65-Swell mezzo forte.....	Metal	200 pipes
66-Swell piano.....	Metal	200 pipes
67-Swell piano.....	Metal	200 pipes

MECHANICAL REGISTERS.
Total.....67 stops 2,820 pipes

THE DUTY OF THE TIME.

N. Y. Freeman's Journal.

The month of August is waning. It will soon be time for an answer to the important question: Where shall we send the children to school? Many parents are asking it already, for with the first week of September will come the opening of the schools. There is not much time in which to decide. But with parents who are forced to be very economical in their expenditure, the problem is not so easily solvable. And unfortunately, the public schools offer the temptation of cheapness. Just at this time there are numbers of fathers, and some mothers, on the point of deciding for the public schools and against the private schools. Mothers, as a rule, are more spiritually-minded than fathers on this subject of education. The mother will consider the matter of expense, but will make sacrifices to meet it. There are fathers, however, who would see their children damned before they would give up any part of their regular allowance of beer or cigars.

If a very great sacrifice were necessary to secure a Christian child a Christian education, no Christian father would refuse to make it if he realized the importance of such an education. Children are not born Christians; they are made Christians by baptism, but the Faith received through that Sacrament must be nurtured and enlightened, or it will die. It is the duty of parents—the sacred and absolute duty of parents—to see that their children are instructed in the Faith. Nothing can excuse them from this duty; no one can absolve them from it. It is binding as a Commandment of God. The consideration of cheapness of expenditure, of material success in life, sink into nothing in comparison with this most important duty. We are told to seek first the Kingdom of God, and all things will be added to us. Command and consolation are both there. Whatever may be urged against keeping a child in a parochial primary school without hope of progress or promotion in grade, there can be only one answer to the parent who proposes to send his young

RELIGIOUS RECEPTION.

On Saturday morning last at 8 o'clock look place at St. Joseph's Convent, in this city, the solemn religious reception of five young ladies who had resolved to abandon all worldly pursuits and devote their lives exclusively to the service of our Lord and Saviour Jesus Christ.

High Mass was celebrated by Right Rev. Mgr. Bruyere, V. G., who also preached a most eloquent and appropriate sermon. There were present on the occasion Rev. Fathers Walsh and Kennedy, of the Cathedral. The following are the names of the young ladies who made their solemn profession: Miss Toomey, in religion Sister Mary Martha; Miss Bondy, in religion Sister Rose of Lina; Miss Joley, in religion Sister Lucia; Miss Fleming, in religion Sister Eucharist; Miss Henry, in religion Sister Catharine of Sienna.

Among the first fruits of the opening of the Vatican records will be the publication of a Coptic text with a French translation, with copious notes of the acts of the martyrs in Egypt under Diocletian. This work will be very important to philology, as well as to history.

Rev. T. W. Mossman, of England, died a convert of the Catholic Church on the 23rd of July. In a list of conversions published in England, appeared three thousand leading English Protestants who embraced the Catholic faith since the commencement of the century.

Let us think for a moment of what these little people, so pure, so trusting, so pliable, miss. They are taught no love or reverence to the Infant Jesus, that constant model and mentor of fortunate Catholic children. They learn neither the Angelus nor the prayer to their Guardian Angel. Life at the very beginning is made a barren, materialistic thing. To a friend writes to us, quoting one of the hymns sung in some of the public primary schools: "There will be something in Heaven for children to do!"

This is the burden of it! Even Heaven, according to the public school dicta, even if it be without God and His Blessed Mother, will be full of hard work, and perhaps money getting. Why can picture a Heaven on the public school plan without money-making?

Setting aside what the practical American parent may deem useless—the poetry of Christianity, the birthright of the baptized child—let our parent look around him and say from his own experience of life whether he dare deprive his child of the means of saving his soul. He sees Christ denied, blasphemed, offended. Can he look forward with pleasure to a day when his innocent child will blaspheme, offend, or deny Christ? If he is even a nominal Catholic, his experience will have taught him that the denial of reverence to the Mother of God is the prelude to the denial of her Son. How important, then, is it that the Christian child should be taught each day of his life to reverence this loving Mother.

It is better—admitting for a moment the common plea that, in many parochial schools, merely secular education is inferior to that in public schools—it is better that a child should study badly for a time, be backward in the three R's, than that it should lose those "fifteen forever," the knowledge of the doctrines and practices of the Church. No conscientious parent has a right to choose between two schools. The school question is settled for Catholics. There is only one school for them. A word more: If some Catholic primary schools cannot compete with public primary schools in the secular branches of education, the responsibility for this state of affairs lies on those parents who prefer their own comfort to the making of a slight pecuniary sacrifice. There is no choice for Catholic parents. The Church has spoken; there is no appeal.

My Little Man.

By EREN S. HENFORD.
I know a little boy, whose face is brown...

THE FOUNDLING'S FATE.

One day—the date is of no consequence—
I got off one of the cars lying between...

"A curious firm that!" I thought; for
my inquiries had elicited the information...

The cure's old housekeeper was not
much pleased at the addition to the house-

At five years old Jean could read,
at seven he could write, and began to show...

But when Jean was nearly fifteen he
suffered the first sorrow of his life—the

straight to the foreman, saying he must
leave. "Nonsense, my lad; you can't be serious...

"I know—it's all very fine. I was just
the same when I first came to Paris; but...

"Well, I don't mean to do as the rest do,
and that's why I am to leave," answered...

"You forget," he said modestly and sadly,
"that I have no name to offer her. I was a

"You shall be my son, for all that. My
child is a very great regard for you; and...

A BORN RULER OF MEN.

The Archbishop of Westminster De-

HIS LOVE FOR IRELAND, HIS LABORS, HIS

Mr. W. S. Lilly, one of the foremost

"The author of a recently published
pamphlet—'We Catholics'—complains

"This piling up of wealth, like
mountains, in the possession of classes,

"Such is Cardinal Manning as he lives
and works. Ten years ago it fell to my

what astonished to see again this passage,
which he had quite forgotten. "Did I

"I know—it's all very fine. I was just
the same when I first came to Paris; but...

"You forget," he said modestly and sadly,
"that I have no name to offer her. I was a

"You shall be my son, for all that. My
child is a very great regard for you; and...

A BAD CATHOLIC.

A PICTURE FROM A MASTER-HAND.

By how many a Catholic have the very
merits of God been perverted to his own

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pamphlet—'We Catholics'—complains

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mountains, in the possession of classes,

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and works. Ten years ago it fell to my

Oh, ye children of men, while thus
ye speak, his soul is in the beginning of

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"You forget," he said modestly and sadly,
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BISHOP N'QUAD ON CHURCH MUSIC.

At the fourth annual Convention of

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A REVELATION—"KEEP VATICAN IN GOOD HUMOUR."

(From United Ireland.)

We are at last enabled to
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LONDON, SATURDAY, AUG. 22, 1886.

BISHOP WALSH AT FAR ROCKAWAY.

On Sunday last the new and beautiful Catholic Church recently erected at Far Rockaway, was solemnly dedicated to the service of Almighty God by Bishop Loughlin, of Brooklyn, assisted by the pastor, Rev. H. J. Zimmer, Rev. Fathers Teaffe, Killy, Healy, and Wensel, of Brooklyn, Rev. Dr. Kilroy and Rev. M. J. Tierman, of the diocese of London.

A solemn high mass was celebrated by Rev. Father Kilaly, of Far Rockaway. Rev. P. McNamara and W. McGuire acted as deacon and sub-deacon respectively. Rev. Father Healy officiated as Master of Ceremonies.

After the Gospel, His Lordship, Right Rev. Dr. Walsh, Bishop of London, preached the dedication sermon, taking his text from the prophecy of Aggeus, chapter ii, verses 6, 7, 8, 9 and 10. His Lordship's discourse was a most touching and impressive one. In dedicating this material temple to the worship of God he reminded his hearers that it was not, indeed, necessary so to do, as the whole universe might be truly designated His temple, for, in the words of the psalmist, "the heavens proclaim His greatness and the firmament announces the power of His glory." Nevertheless it has always been the custom of mankind to set apart some special places wherein the Almighty might be worshipped in a particular manner. In Holy Writ we find that Solomon was commended to erect a temple to the worship of God, and the Almighty Himself promised that it would be His special dwelling place on earth and that it should be called the house of God and the gate of heaven. The great temple of Solomon was destroyed. In its place arose another not indeed of such magnificent proportions, but vastly superior to it from the fact that within its portals the Desired of all nations would enter and that His glory would fill it, "and hence," said the prophet, "great shall be the glory of this last house, more than of the first, saith the Lord of Hosts; and in this place I will give peace, saith the Lord of Hosts." What was prophesied of the temple of old may indeed be applied to every Catholic Church in the world, for the Desired of all nations, our Lord and Saviour, has not only deigned to enter them, but condescends to make them the dwelling place of His Eucharistic presence here on earth. Within our Catholic Churches are administered those life-giving and life-saving sacraments which prepare and fit us for eternal happiness in heaven. When the new-born babe is brought to the church Jesus receives into His arms this child of wrath, and by the regenerating waters of baptism administered by his priest, makes it the child of God and an heir of heaven. Here, too, the kind and gentle voice of our Saviour whispers words of consolation and comfort to the burdened man, and calls him to come to Him and He will refresh him, by the sacrament of penance, through which His Precious Blood falls upon the stained soul and purifies it from all its guilt. Here, also, does our Divine Saviour feed the hungry and famishing soul with His precious body and blood, in the holy sacrament of the Eucharist, "that bread which giveth life to the world; and he that shall eat of it shall live forever." Here, as well, is the nuptial tie consecrated before God's altar, and through the sacrament of matrimony is given grace to the newly married couple to live happily together and to bring up their children in the fear and love of God. The sacrament of confirmation is also conferred within the walls of our churches, and Christians, through the

seven-fold gifts of the Holy Spirit, are made soldiers of Jesus Christ.

His Lordship spoke very feelingly of the sacredness of our Catholic Churches, for within their holy precincts are consecrated bishops and priests, who are empowered to do God's work on earth, in teaching all nations and being instrumental in saving souls; and lastly, when the cold hand of death closes forever our mortal eyes to all things earthly, the dead body is brought to the church, and the minister of God prays over it, chants the requiem, and blesses it ere it is consigned to the gloom and silence of the grave.

His Lordship closed his eloquent discourse by a reference to the wonderful progress our holy faith is making in all parts of this new country. In every town and hamlet throughout the length and breadth of the land, the cross of Christ, the emblem of man's salvation, may be seen glistening in the noon-day sun from the spire of some Catholic temple raised by the devoted faith and ardent zeal of our people.

His Lordship hoped that by worshipping and serving God faithfully in His temples here on earth, we would all one day be united in worshipping Him in the temple of His eternal glory in heaven. In the evening, at Vespers, Rev. Dr. Kilroy, of Stratford, preached a most impressive sermon on devotion to the Blessed Virgin Mary, who is the patroness of the newly dedicated church, the name of which is "Mary, Star of the Sea."

HOME GOVERNMENT FOR IRELAND.

It will be remembered that when in 1874, the late Mr. Isaac Butt introduced his Home Rule resolution into the House of Commons, there was amongst Englishmen of all classes and parties manifested a most determined opposition to the proposal. The friends of Ireland then felt that little was to be hoped from a British Legislature, especially in the way of so just and so much desired a concession. Mr. Butt's resolution did not even go so far as to affirm Ireland's right to self-government—it simply asked for a committee of enquiry on the subject. A proposition even so moderate was voted down by an overwhelming majority, and many on both sides of the channel thought the Home Rule movement at an end. Not so, however, for the party, though largely composed of men not to be trusted—men who had climbed into Parliament on professions of a patriotism as alien to them as truth from Satan—contaminated some few honest, vigorous and determined advocates of their country's rights. This little band of devoted men, seeing that nothing was to be gained by a policy of cowardice, or even of conciliation, resolved on giving vigorous fight to the enemy. To bring home to the British Parliament the utter inability of such a body to meet Irish needs and redress Irish grievances, a policy of obstruction was decided on, not obstruction in a willfully mischievous spirit, but obstruction in the patriotic sense of preventing the march of legislation, till Irish measures received due attention. Then the scales began to fall from the eyes of Englishmen. Then they began to realize that not only Irish but Scotch and English local concerns and interests were neglected and forced to suffer because of the inability of so large and cumbersome a body as the British Parliament to deal properly with such matters. Ireland was, of course, and is still, the greatest sufferer from the existing state of things, for in addition to the inability and incapacity of English legislators to deal with Irish domestic affairs, there has always been on the part of many of them a decided unwillingness to dought to Ireland's advantage.

The policy of obstruction did, as we say, difficult as that operation must have been,—open the eyes of Britain to the anomalies and injustices of the existing state of things. In his famous Scottish campaign in the fall of 1879 Mr. Gladstone laid it down very clearly as his opinion that the concession of some measure of Home Rule to Ireland had become a necessity. This enunciation of opinion on the part of the ex-Premier had the effect of winning for his party a very large and valuable support in the elections of 1880. Once in office, however, Mr. Gladstone, yielding to the pressure of the Whig element of his party, not only decided on the adoption of coercive legislation for Ireland, but seemed to forget his declarations in favor of home government for that unfortunate country. The friends of the late government are, we know, in the habit of referring to the Phoenix Park outrage as the cause of Mr. Gladstone's arrestation in the course of his ameliorative legislation for Ireland. This is, we hold, a very mistaken view. We well know the effect that this abominable outrage had upon the public mind in Great Britain, and that for a time the haters of Ireland held high revel, seeking to fasten the crime upon a whole race ever known to be generous even to its most embittered foes. Investigation, however, brought the authors of the Phoenix Park murders to light. Thus it became evident that it was the work of a few miscreants, all led by one of those satanic monsters that from time

to time appear among men, as if to show them to what depths of degradation the human soul can descend. The Irish race as a race, and the Parliamentary party not only as a party, but in respect of each and every one of its members, stood before the world freed from all responsibility for this enormous crime. Did Mr. Gladstone then relax the coercive regime inaugurated under Foster, of infamous memory? Did he not rather yield to the clamors of the minority in Ireland, ever eager for the repression and persecution of their fellow-countrymen?

The hour of retribution came. The government that, despite the pledges of its leader, had not only neglected to introduce a measure of home government for Ireland, but had inaugurated the most grinding despotism that that country had known since the troublous days of 1798, was overthrown by the votes of the Irish party. Since the overthrow of the Gladstone administration some of its members have begun to see things in a light so clear as to give the friends of Ireland just cause for gratification and hopefulness. Addressing a meeting at Ilington, just after the fall of the late government, Mr. Joseph Chamberlain, the hope and pride of advanced English reformers, declared, "The pacification of Ireland at this moment does, I believe, depend upon the concession to Ireland of the right to govern itself in the matter of its purely domestic business. Now, what is the alternative? Are you content, after eighty years of failure, to renew once more the dreary experience of repressive legislation? Is it not discredit to us that even now it is only by unconstitutional means that we are able to secure peace and order in one portion of Her Majesty's dominions? I do not believe that the great majority of Englishmen have the slightest conception of the system under which this free nation attempts to rule a sister country. It is a system which is founded on the bayonets of 30,000 soldiers encamped permanently as in a hostile country. It is a system as completely centralized and bureaucratic as that with which Russia governs Poland, or as that which was common in Venice under Austrian rule. An Irishman at this moment cannot move a step, he cannot lift a finger in any parochial, municipal, or educational work without being confronted, interfered with, controlled by an English official appointed by a foreign government, and without the shadow or shade of representative authority. I say the time has come to reform altogether the absurd and irritating anachronism which is known as Dublin Castle, to sweep away altogether those alien boards of foreign officials, and to substitute for them a genuine Irish administration of purely Irish business. That is the work to which the new Parliament will be called, and I believe that by its successful accomplishment it will do more to secure the strength, the character and the influence of the nation than by the addition of any amount, however large, to the expenditure for naval and military purposes; that it will go further to maintain our weight in the councils of Europe than any amount of bluster in our relations with foreign countries, and that it will go further to promote the interests of the people of the United Kingdom than any extension of the empire, which it is our business to govern well and wisely before we seek to multiply our responsibilities or enlarge our obligations." This certainly is very plain speaking—such as few Irish members of Parliament some years ago had dared employ. Such language, employed ten years ago by an Irish patriot, had drawn on his devoted head the bitter denunciation, not of British journals alone, but of many Irish journals and of all the pro-English organs on this side of the Atlantic. Our readers will, we are sure, pardon another citation from Mr. Chamberlain, who as a public speaker is certainly one of the most lucid and forcible in the empire. A few days before the meeting at Ilington, the right hon. gentleman said, at the annual dinner of the Cobden Club, in the presence of a distinguished and thoroughly representative company, including thirty-five members of the Imperial Parliament, "We have also to recognize and satisfy the national sentiment, which is in itself praiseworthy and a patriotic and inspiring feeling, and which both Ireland and Scotland are now demanding—the control of purely domestic affairs. And these objects can only be secured, I believe, by some great measure of devolution, by which the Imperial Parliament shall maintain its supremacy, but shall, nevertheless, relegate to subordinate authorities the control and administration of their local business. I believe, gentlemen, that in this way only is there any chance of our being able to remove the deeply rooted discontent which follows as a natural consequence from the attempt of one nation to control and interfere with the domestic and social economy of another, whose genius it does not understand, whose pressing necessities it is not in a position to appreciate, whose business it has not time to attend to, and whose prejudices and preferences it is impossible, even with the very best intentions, to avoid sometimes ignoring or offending. I look forward with confidence to the opportunity which will be afforded by the new Parliament

for the consideration of these most momentous questions, and I believe that in the successful accomplishment of its solution lies the only hope of the pacification of Ireland, and of the maintenance of the strength and integrity of the empire, which are in danger and which are gravely compromised so long as an integral portion of Her Majesty's dominions can only be governed by exceptional legislation, so long as it in consequence continues to be discontented and estranged." It is gratifying to know that these sentiments, so ably expressed by Mr. Chamberlain, met with the hearty approval of the distinguished company present at the dinner. We might cite, did space permit, the statements of other British statesmen to show that the public mind of England has, to a large extent, at all events, awakened to the long-standing and crying injustice of Ireland's present position. Late as it is this awakening, it is satisfactory that it has come at last. Late as it is in this nineteenth century, after the experience of eighty-five years of a legislative union pronounced by all men a failure of the most scandalous character, it is indeed a satisfaction to lovers of justice to see leading Englishmen ready to acknowledge the iniquities perpetrated in Ireland by virtue of that union. Late as it is in the history of the connection of the two countries, it is a pleasure, indeed, to see it acknowledged by leading statesmen of Britain that the attempts of that country to govern Ireland by force and by repression have utterly failed—and that the time has come for grave modifications in the relations between the two countries. Late as it is to do Ireland justice—the inauguration of a reign of justice will be gladly welcomed in that country and approved throughout the world. And while to every one assisting in its inauguration due praise must be given, the undying gratitude of all men of Irish blood and descent, as well as of all lovers of justice and freedom, will be due to the Irish Parliamentary party for its noble struggle on behalf of Ireland—a struggle at last on the eve of being crowned with victory.

THE ROLLER RINK.

As the long cool evenings of autumn will be soon again upon us, the roller rinks, that during the past few months lost some of their popularity, will likely again meet with most liberal patronage from our youth of both sexes. As the roller rinks have engaged the attention of the Catholic clergy and press of the neighboring republic, we think it not inopportune to say a few words on the subject. What we propose to say is, needless to assure our readers, the result of firm and settled conviction. Some months ago that energetic and devoted priest, the Rev. James McGoldrick, of Minneapolis, Minn., felt it his duty to condemn the roller rinks in unmeasured terms. He declared that some sad facts had come under his notice that compelled him to warn parents as to the dangers their children were exposed to by frequenting such places of amusement. Father McGoldrick does not stand alone in his condemnation of roller rinks. Other priests in various parts of the Union have been equally outspoken in their denunciation. But Father McGoldrick's words had the effect of drawing out a very pertinent and forcible article from the North-Western Chronicle, in every word of which we concur. Like our esteemed contemporary, we have not the slightest objection to skating in itself. It is a most innocent and healthful amusement. But like him, also, we have most serious objections to public skating rinks, because of the objectionable associations that meet with and made. Our North-Western friend proceeds to state his case in the following terse and pungent fashion:

"The worst characters, male and female, resort to the rinks, with wicked designs. Degraded women go thither to spy out and ensnare victims; accomplished young rouses are on hand to feast their lecherous eyes on the fresh charms of innocence. We state the reasons of rinks, of course, will contradict us, and assert their anxiety for respectability and good order. But even with excellent intentions, they cannot control and keep within the bounds of decorum large crowds, and we beg to tell them that as their purses are increased by swelling numbers, and the demands of virtue would be in the way of their purses, as things go now—a day in places of public amusement, we are not at all confident that those demands do not strike upon deaf ears. Let our readers imagine men and women of all sorts twisting and twirling within a narrow space, rushing into one another's arms, falling to be picked up by the nearest hand, gyrating and walking under away of sensuous music, and they will understand whether or not their pure-minded, guileless sons and daughters are safe amid such surroundings. Most perilous acquaintances are formed at these rinks, and—we know whereof we speak—not a set for positive and complete ruin. The rinks are pit-falls to virtue."

Our experience does not, we confess, go to the lengths of that of our contemporary, for the roller rink is not yet with us in Canada the flourishing institution it is with our republican neighbors. But we have knowledge enough of the roller rink and of its detestable operations among Canadian youth to hope that it may not become a permanent institution here. We know of evil associations formed at these rinks that have given sorrow and pain, not to speak of all of shame and scandal. We know of girls once moving in respectable circles (we speak not of London particularly) who have lost all affection for home, and been led, through evil associations formed at the rink, to disregard the warnings of parents and friends. Some even have, to our knowledge, been irreparably destroyed, others are on the highway to ruin. We, therefore, earnestly invite the attention of Catholic parents to this important matter. Let them in each town and city where a roller rink has been established consult their pastors and, in no case, where the pastor sees cause to condemn the rink, permit their daughters to attend it. In these evil days, when children have grown so disobedient and disrespectful to their parents, it behooves the latter to take every means to win the affection of their children, that these little ones of Christ may grow fond of home and parents. How true in too many cases the words of the Freeman's Journal?

"For the great majority of children home has no attractions. It is a place where the eating, drinking and quarrelling is done. It is a good place to get out of. Father is tired or cross in the evening. Mother is busy. The eldest son dresses himself and rushes out. The rest of the young ones watch their chance and steal out. And who can blame them? No attempt has been made, within their memory, to make home cheerful. There has never been any pleasant chat, nor reading aloud, nor music; no effort to direct the tastes of the children. Is it strange that they prefer the lights, the din of the brass band, the violent exercise, the romping and the license of roller skating rinks, or even the cold street corners, to an unhomey home, without interest, without cheerfulness?"

But if parents are bound to make home cheerful, are not also the children? How many thousands of the latter trained in Catholic schools, not to say a word of those trained in others, are guilty of habitual disrespect and disobedience towards their parents. It is idle in such cases to throw all the blame on the parents. The children know better, from their Christian training, than to disobey or disrespect their father and mother. They could, if they so willed, do much to make home pleasant and happy, and if they do not do their duty in this regard they must bear the responsibility of their actions. All we can say is, we beseech such children, and unhappy must their parents be, whose homes are those of quarrelling and dissensions, and for whom the family fire-side has no attraction. If parents and children did their duty by each other homes would be cheerful, happy, and Christian, and neither roller rink nor any similar pestiferous rendezvous could draw our youth into their surroundings and bring them under their deadly influence.

IN AFFLICTION.

Our esteemed contemporary is in trouble. It sorrowfully declares in its issue of the 12th inst., that "at intervals some fact is announced in the papers which indicates a surprising growth of semi-papery in the Church of England." The fact which now disturbs the Guardian is the appearance of the "Official Year-Book of the Church of England" which, issued, says the Guardian, "under the sanction of the Archbishops and Bishops of the Church of England, whatever that may mean, gives a short record of church literature published during the last year." Our pious friend then dolefully remarks that "this list contains many works of a decidedly Romish character, such as the works of Father Benson, the head of the Cowley Fathers; the late Dr. Neale, founder and confessor of the East Grinstead Sisterhood, and the Roman Catholic Abbe Duquesne. One of the books mentioned is the 'Priests' Prayer-book,' which contains forms for blessing holy salt, holy water and holy ashes, in addition to which forms are supplied for blessing crosses, crucifixes, medals, monastic dresses, and many other articles. An examination of many volumes on the list reveals that they teach nearly every false doctrine of the Church of Rome, including 'Auricular Confession,' 'Priestly Absolution,' the 'Real and Objective Presence,' the 'Sacrifice of the Mass,' and 'Prayers for the Dead.' Of the 'Gulde,' which are said to be 'one of the modern developments of renewed spiritual activity within the Church,' there is a list, including a Guild of All Souls, which has for its special object the offering of masses and prayers for the dead."

We are sorry indeed for the Guardian, but sorer still for the unfortunately blinded men who can put faith in spurious imitations of the practices and teachings of the true Church. Until they come within the one fold that acknowledges the one Shepherd, they may profess what they please, but are as far from the truth as the Guardian itself. But our "Christian" contemporary's troubles of soul concerning Anglo-Catholicism

do not end here. The Dominion Churchman has been wicked enough to say that the spiritual and intellectual life of Wesley was the product of "the Church," that the numerical strength of the Methodist body was for many years drawn largely from "the Church," that theologically the strength of Methodism has been mainly drawn from "the Church." The Anglican organ, adding insult to injury, then declares: "We could extend this by dwelling upon the spiritual support given by the Church, through the Sacraments, to the Methodist body, the members of which, in its palmy days, thankfully received the Eucharist at the altars of the Church, and brought their young to be received into Christ's fold at the Church's font." But as if this were not enough, the Churchman adds: "Finally, we beg leave to add that if any modern Wesleyan were asked to say what spiritual privileges he enjoyed as such, which he could not have more abundantly in the Church, he would be speechless. As the Wesleyan body has drifted more and more into independence of the Church, its spiritual prestige and power have declined."

The Guardian, of course, chafes under such treatment. It tells its readers that Methodism never pretended to be a new creation, owing nothing to the past. The Protestant Church of England it declares indebted to the "unreformed" Papal Church which it succeeded. It cannot admit the claim that John Wesley was in his spiritual life the product of the agencies of the Church of England, and considers that the members which early Methodism received from "the Church" were all neglected and unconverted persons whose connection with the state Church was more nominal than real, and "whose condition," says the Guardian, with ill-becoming solemnity, "reflected no special credit on the Church." The Methodist organ then deals a last blow at the Churchman:

"The Churchman is sadly mistaken when it supposes that the modern Wesleyan would be 'speechless' when asked what special advantage he has derived from Methodism. The modern Wesleyan would speak of a clearer presentation of practical Christian truth, of a fuller and more explicit exposition of Christian privilege in Christ, of spiritual fellowship and help in Methodist means of grace, and of freedom from priestly and sacramentarian notions of religion, in a way that would upset and confound the fanciful and unreal ideas of the Dominion Churchman about Methodists and Methodism. The 'speechlessness' is a mere fancy that has no foundation in fact."

REPUBLICAN EQUALITY.

Some of our American neighbors are at times very prone to indulge in rather loud talk concerning the liberty and equality enjoyed in their country. It is not long since the Providence, R. I., Journal declared that "Roman Catholics have always enjoyed the same rights in Rhode Island as persons of other religious denominations." The Providence Visitor felt compelled to take its city contemporary to task and did so in terms not likely to be forgotten by the latter. The Visitor, in fact, declared the Journal's assertion was only equalled in audacity by the persistent claim that Rhode Island is the Mecca of true popular government. The Visitor thinks that its city brother must know, if many of his readers do not, that the early bigots of Rhode Island made an interpolation in the state laws which expressly forbade the right of freehold to Catholics and that this law was only dropped (not repealed) when Catholic France sent a contingent here to sustain the sorely pressed continental army in the struggle for American independence. The Visitor invites the Journal to a disinterested and searching enquiry into the manner in which the prohibition of suffrage to Catholics came to be made, as also, when, where, and under what circumstances the vote can be found which distinctly expunged or repealed this obnoxious provision, the existence of which conflicts somewhat with the claim that Roger Williams and the early Rhode Islanders granted civil and religious liberty to all creeds and denominations. Our respected contemporary significantly adds: "Fact is fact, and the fiction is not ours."

The Visitor then goes on to cite the case of the regulations against freedom of worship in the state institutions, closing thus: "After much ventilation of the previous intolerance, the earnestly urged claim of Bishop Hendricken was conceded, and the Board of State Charities and Corrections consented, more as a concession than a right, to permit Catholic clergymen to exercise all the functions of their sacred calling in the State penal institutions, excepting the Reform School for boys and girls." "We respectfully ask the Board and the Journal why this exception is made? It is a well-known fact that a large number of Catholic parsons, and that the fathers and mothers, no matter how unfortunate they may be, want to have their children brought up in their own faith while being kept under restraint. We cannot conceive, therefore, why the obnoxious exception should have been made by the Board. If the State has

no right to teach sectarianism, assuredly has no right to its charges from being permitted to exercise their own or the usual guardians' form of faith. The method of teaching a sort of five goodness may appear very good to those who care little or nothing about belief, but it does not, and will, suit Catholics. We ask only just rights as citizens—the right of Catholic children, who have been fortunate as to need restraint, no instruction in the faith in which they were baptized. A denial of this one form of proselytizing, and a denial of the Reform School remains a tiding institution we must consider. The Journal's assertion that Catholicism is not a religion is a gross insult. Such a state of things could obtain in any country truly deserving the name of free. In this Province, Ontario, for instance, where the population stands to the Protestants the ratio of 1 to 6, there is not a single institution under state control fully open to the Church and her teachers. At this very moment the principal officer of a public institution, for amongst other things, injustice to Catholic prisoners! Here, of course, to make no invidious distinctions, but having many reasons, we deem it better to state our opinion plainly, to the way of local bosses and ward pols prevails to an extent entirely to amongst our co-religionists. There should be absolute unity of American Catholics in their struggle for equality and right. Catholics in every country have suffered enough from political partisanship not to unduly its evil effects. They can, with reason, hope to see their need rid themselves of this awful influence and doubt not their strength to justice in every state.

EDITORIAL NOTES.

— The convent of the Congregation of the Holy Family, Notre Dame, Williamstown, Glenora, now entering upon its twenty-first year. It was opened in September, 1865, by the Reverend Father MacCarthy, of parish priest, now of Brockville. — Of the hundred suspects who in Kilmineham jail, Dublin, were hanged, seven are dead, three have been sent to penal servitude for life, thirty are car conductors and drivers in New York, Brooklyn and Chicago of them had good businesses or professions, but had to leave Ireland in consequence of the severity of the crime. — Miss Ida Joy, of Tilsonburg, turned home from Paris, France, she has spent eight years in that painting. She has received many in close competitions and is one of the most talented, American artist at present living. It is no gratification to thus find one of our own young ladies occupying such a distinguished place among the artists of the world. We extend hearty congratulations to Miss Joy. — A Nationalist demonstration was to have been held on Monday, Coagh, in County Tyrone, was prevented by the authorities, but without bloodshed or serious trouble. A Nationalist assembled to enter the village, they were repulsed by a battalion drawn up across the main road. The Nationalists retired sullenly, peacefully, while the Orangemen Coagh grinned, danced, and showed with delight under the protecting of the British lancers.

— The session of the Executive Committee of the National League opened on Saturday in Chicago. A speech from Charles Stewart Parnell read advising the meeting to fix a date subsequent to the English election for the holding of the next annual convention of the League. An address of the Irish people of America was read for discussion. The needs of the services of the Irish party, at the victories of Mr. Parnell and his in a hostile assembly are eloquently forth; the duties of Irish-American puntingly pointed out. Loyalty to Irish national organization is its leading feature of the address.

— Mr. Van Horn, general manager of the C. P. R., received word, 17th, that Shuswah Summit had reached from the Pacific end, and 36 miles of road were laid in the ends of track, all of which is in two weeks. The line between Montreal and Winnipeg will be opened within days. Mr. Van Horn speaks in terms of the harvest in the North. Over 100,000 bushels of wheat marketed at Moose Jaw Station. The Galt road from Dunmore to Leased will be open for traffic end of this week.

— The Dublin Municipal Council resolved to present Dr. Walsh with a address of welcome as the successor of the late Cardinal McCabe in the bishopric of Dublin. Some of the most ardent members objected to the proposal. Dr. Sullivan explained that the

no right to teach sectarianism, it most assuredly has no right to prohibit its charges from being permitted to exercise their own or their natural guardians' form of faith. That method of teaching a sort of negative goodness may appear very well to those who care little or nothing for religious belief, but it does not, and never will, suit Catholics. We ask only for our just rights as citizens—the right to give Catholic children, who have been so unfortunate as to need restraint, necessary instruction in the faith in which they were baptized. A denial of this claim is one form of proselytism, and a relic of ancient Partisan intolerance. So long as the Reform School remains a proselytizing institution we must consider the *Journal's* assertion that Catholics are treated justly in this State as unfair and untrue.

Such a state of things could not obtain in any country truly deserving the name of free. In this Province of Ontario, for instance, where the Catholic population stands to the Protestant in the ratio of 1 to 6, there is not a public institution under state control that is not fully open to the Church and her ministers. At this very moment there is a principal officer of a public institution on trial for, amongst other things, alleged injustice to Catholic prisoners! We desire, of course, to make no invidious comparisons, but having many readers in the United States, we deem it but right to state our opinion plainly, that the way of local bosses and ward politicians prevails to an extent entirely too great amongst our orationists there. There should be absolute unity amongst American Catholics in their struggle for equality and right. Catholics in this country have suffered enough from blind political partisanship not to understand its evil effects. They can, therefore, with reason, hope to see their neighbors rid themselves of this awful incubus, and doubt not their strength to obtain justice in every state.

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— A Nationalist demonstration which was to have been held on Monday at Cough, in County Tyrone, was prevented by the authorities, but without any bloodshed or serious trouble. As the Nationalists assembled to enter the village, they were repulsed by a body of lancets drawn up across the main street. The Nationalists retired sullenly but peacefully, while the Orangemen of Cough grinned, danced, and shouted with delight under the protecting cover of the British lancets.

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— Mr. Van Horne, general manager of the C. P. R., received word, on the 17th, that Shuswah Summit had been reached from the Pacific end, and that 36 miles of road were laid in ten days. This leaves a gap of 100 miles between the ends of track, all of which is graded and the bridges will be finished in about two weeks. The line between Montreal and Winnipeg will be opened within 30 days. Mr. Van Horne speaks in glowing terms of the harvest in the North-west. Over 100,000 bushels of wheat will be marketed at Moose Jaw Station alone. The Galt road from Dunmore to Ft. McLeod will be open for traffic at the end of this week.

— The Dublin Municipal Council has resolved to present Dr. Walsh with an address of welcome as the successor of the late Cardinal McCabe in the Archbishopric of Dublin. Some of the Protestant members objected to this, and T. Sullivan explained that the proposed

memorial was intended to be an act of rejoicing over the overthrow of a base and vile intrigue carried on at the Vatican by Mr. Errington to defeat the wish of the Irish people to have Dr. Walsh succeed Cardinal McCabe, because he was a Home Ruler. Mr. Sullivan said the demonstration was not intended in any way to cast disrespect on Protestants.

— Lord and Lady Carnarvon started from Dublin, on the 15th, on a tour through Ireland. The first stop was at Galway, where a large crowd had assembled to meet the new Viceroy. The people received the visitors respectfully, but without any cheering. His Lordship received addresses from the Laborers' Society, Harbor Commission and Town Commission, and citizens of Galway. In replying to the addresses he said the Government desired to do its utmost for the prosperity of Ireland. He was gratified to see the efforts of the citizens of Galway to develop the resources of the port, which, he said, was two hours nearer America than any other important town in Ireland. He hoped to see in his own lifetime the ancient prosperity of Galway revived. He hoped that the Irish fisheries and other industries would be developed, and in conclusion, expressed the conviction that times would soon mend. The remarks were received with cheers. After visiting various points of interest throughout the city the party left on the man-of-war *Valorous* for Limerick.

Correspondence of the Catholic Record. THE LATE FATHER DURKIN.

But a short time since I wrote you a brief account of the joyful ceremonies of ordination celebrated here. That joy has been succeeded by sorrow for the Dominican Fathers and their friends. Two of their most able priests have died since the ordinations. Rev. J. A. Durkin, of St. Joseph's Convent, left here but a few weeks ago to visit his alma mater, St. Rose's, Kentucky, being in excellent health. On Saturday, the 1st inst., it was a terrible shock to the community when the despatch announcing his death was received. His sickness had been so short, and until the last few hours was considered so favorably, that the announcement of his death was the first notice we received. Father Durkin was born in London, Canada, on February 14th, 1852. He came to the Dominican novitiate when only fourteen years old, though he did not make his profession till May 6th, 1873. He was ordained on St. Dominic's Day, August 4th, 1876, by the late Bishop Rosecrans, with whom he was always a special favorite. For ten years he taught philosophy and theology in St. Joseph's—the general house of studies of the Dominicans in the United States—and had received from Rome the degree of Lector in Sacred Theology. He possessed a most keen, penetrating mind, and the rich stores of knowledge which he had acquired from the works of St. Thomas, he possessed a wonderful facility of imparting to others. Hence his success as a teacher; and among the large numbers who mourn his loss, none feel it more sensibly than the thirteen lately ordained priests, with many others who had the happiness of studying under him. While he was one of the most genial and whole-souled men we ever knew, he was, at the same time, deeply religious, and a most zealous priest. The many who knew and loved him in New York, Ohio, Kentucky and Canada, will realize the greatness of the loss which the Dominicans have sustained. From a letter written by one who knew him intimately, I take the following:—"For nearly twenty years, with the break of two or three intervals, we lived in the same Convent, and it is an unspeakable solace to remember that not even for one moment anything approaching the shadow of a misunderstanding ever came between us. To be with him, and to be in any way largely under the influence of his bright, cheery, many-sided, many-gifted nature, was a constant refreshment and invigoration to everything that is best and worthiest of cultivation in mind or in character. He was so full of originality, yet of truth, in all his views; his information was so large and varied; his conversation so lighted up with the truest, purest qualities of wit and humor. He seemed really to possess intellectual light and intuition, which are properties of the angelic mind, and which dispense with the slow process of reason and inference. In sentiment and principle he had every refinement and delicacy which are the flower and the fruit of culture and grace; and he was absolutely without the faintest trace of anything that can be a disappointment or a trial of friendship. He had every enrichment and embellishment of nature in such profuse measure, that it is simply impossible for me to imagine that one could be endowed with a larger wealth of all the gifts and qualities that win and hold fast the heart's love. Though he ever went to the core of a question with the sure instinct of a keen and true logic, yet no one could have been more patient and tolerant of views and opinions that differed from his own. From education and from natural temper, he took exquisite pleasure in the discussion of all questions pertaining to philosophy and theology, and though from long study and teaching, he had reached most fixed, clear and consistent conclusions of his own, yet no one could have brought himself with more uniform readiness to reconsider a position or to recognize the force of an objection. All prejudice and intolerance were as far from him as darkness from light. I have never known another who was so intellectually and socially so free from limitations and negations of an undesirable kind. His presence was like the soft, mellow sunshine of the balmy spring day, and his words and wishes, which never took a stronger form than that of suggestion or encouragement, or sympathy, made music and sweetness and inspiration and strength for my life and heart all the years that we were together. And now that he is gone, words rather

mock than express my sense of loss and bereavement."

Somerset, O., Aug. 10, 1885. L. [The deceased rev. gentleman was son of our esteemed fellow-citizen, Martin Durkin, Esq., to whom we offer our sincere sympathy in his sad affliction.—Ed. Record.]

Death of Father Kelly, O. P.

In connection with the very sad news we publish above regarding the death of Rev. Father Durkin, O. P., our readers, particularly those of the parish of London, will learn with profound regret that another member of the same order, Father Kelly, died on the 7th inst. He was well known in this city, having been stationed here for some time when the parish was in charge of priests of the Dominican order. He was truly a noble specimen of the Irish priest, being a brilliant pulpit orator, and possessing a nature that fitted him in every regard for his high and holy calling. Many hearts in London will grieve at the passing away of one whom to know was to love—one who was to all a wise counsellor and a true friend, and ever a benefactor to the lowly and the needy. A correspondent sends us the following in regard to the deceased:—

Father Kelly was born in Ireland July 12, 1827, but came to Kentucky at an early age. On the 10th of June, 1845, he made his profession as a Dominican, and for forty years labored as a faithful son of his Holy Father. On July 26, 1880, he was ordained by Archbishop Purcell. During the thirty-five years of his priesthood, he held various offices in his order, including those of President of St. Joseph's College, Provincial of the United States and Vice-General. For many years he labored in Memphis, and when the terrible scourge of yellow fever desolated that city, Father Kelly, with the rest of his brethren, remained at their post of duty, ready to sacrifice all for the souls. In these epidemics, through which Father Kelly passed, eight of his fellow Dominican priests, and many Dominican sisters, laid down their lives. He himself was stricken with the malady, but recovered. The diocese of Nashville, of which he was for a time administrator, is indebted to him for many works of charity, including the fine Orphan Asylum in Memphis. His illness, like that of Father Durkin's, was brief. He died on Friday, the 7th inst. Both were attended by their devoted brethren, and fortified by the last consolations of Holy Church. Father Durkin had for a year past been subject to rheumatism, which affected his heart. Of Father Kelly's death, we have as yet received no particulars.

CATHOLIC PRESS.

Ave Maria. The New York Sun has the happiest way of putting things, and there is no newspaper in the United States whose views are so deserving of attention. To a correspondent who enquired, "Do our greater minds accept Christianity?" he replies in theology as taught by orthodox churches. "The reply was: 'The greater the mind the more it is impressed by the moral beauty and the poetic truth of the teachings of Jesus. But such acceptance of Christianity by no means implies belief in the theological system which has been developed from these sublime doctrines; it does not even imply belief in the supernatural origin of Christianity, as taught by the Church. There is, too, as much difference of sentiment as to the truth of the theory among those our correspondent calls 'our greater minds' as among people of less ability and cultivation. The intellectual strength of the party of infidelity is great, but it is not so great as that of the party of faith. Yet it is a true fact that at this time the tendency of highly educated minds is rather toward criticism of theology than unquestioning acceptance of its conclusions. What 'our greater minds' think as to theology, however, proves nothing one way or the other as to its truth. The mysteries of life and death are past finding out. The greatest mind is as far from their solution as the simplest and most unlettered of men. There is a boundary beyond which human intelligence can not go; and what lies across that border, soon reached, only theology, claiming supernatural authority and inspiration, has ever undertaken to explain. A man must, therefore, either abandon the search altogether, as the agnostics do, or accept the solution of theology. His own wisdom gives him no aid. St. Paul accordingly told the early disciples that they must not expect to convince the wise, to whom his preaching was foolishness. They could only ask men to believe what they themselves saw through the eyes of faith, and what could not be proved by any of the methods of human logic. 'It is so because Christ said it was so,' was all they could answer to the wise objectors. First believe in Christ, and all is explained. That is all Christian theology can now do. I can appeal to faith only; and in accepting it, a man must give up all his pride of intellect, and his reliance on intellect merely (except as regards the motives of credibility), and become as a little child, believing what is told to him because it comes from an authority he worships as divine.

Father Matthew was one of the few men for whom Carlyle professed regard. The following passage occurs in Mr. Froude's recently published biography of the Sage of Chelsea. Carlyle is describing a visit he once paid to Liverpool: "Passing near some Catholic chapel, and noticing a great crowd in a yard there, with flags, white sticks and brass bands, we stopped our hackney coach, stepped forth into the thing, and found it to be Father Matthew distributing the temperance pledge to the lost sheep of the place, thousands strong of both sexes—a very ragged, long-looking squadron indeed. . . . He is a broad, solid, most excellent-looking man, with gray hair, mild, in intelligent eyes, massive, rather aquiline nose and countenance. The very face of him attracts you. . . . We saw him go through the whole act of the business—

'No,' as Darwin would say, 'an entire batch of testators.' I almost cried to listen to him, and could not but lift my broad-brim at the end, when he called for God's blessing on the vow these poor wretches had taken. . . . I have seen nothing so religious since I set out upon my travels as the squalid scene of this day—nay, nothing properly religious at all; though I have been in Laud's chapel, and heard daily, with damnable iteration, of 'the means of grace and the hope of glory; from that portentous human snipe.'"

Philadelphia Standard. It is quite fashionable now-a-days to talk of the ideals of virtue, etc., which are furnished by Christianity and Christ its Divine Founder. Even some Catholic writers, we notice, sometimes make use of such phraseology. That Protestants and those non-Catholics should thus express themselves is not at all surprising. For in the mind of those who are outside of the Church there is very little belief in Christ as a true historic person, who is both very God and very man; and His religion has been rationalized and minimized into a mere collection of subjective conceptions or sentiments. But how Catholics can consistently talk of an ideal Christ, or of Christ being an ideal of human virtue, or of the ideal of perfection presented by Christianity, we cannot understand. Christianity is not ideal nor a collection of ideals. Its faith is not belief in certain conceptions, ideals or sentiments formed in the human mind. It is belief, on one ground of supernatural motives, in actual spiritual verities revealed by God and taught by the Church. Christ was not an ideal man, but an actual real man. The perfection or virtue exhibited by Him was not an ideal perfection, but real, true, actual perfection. So, too, the cultivation of Christian virtue, the performance of Christian duty, do not consist in following ideal, but in the actual practical cultivation of virtue and discharge of duty. Persons who talk of "ideals" in connection with Christ and Christianity employ the very terms by which rationalists of the Strauss and Renan schools of infidelity endeavor to explain away the historic facts of our Blessed Redeemer's life on earth, and the verities of His resurrection and ascension. It is invidious to try to make out that our Saviour's disciples transformed Him in their own minds into an ideal man; that they attributed to Him ideal virtues; and then dwelling upon their own mental conceptions, they came at last to believe in His resurrection and ascension as necessary to completing the ideals they had formed. For Catholics, therefore, to employ such language whatever they mean by it—and it is hard to see what they mean that is consonant with the Catholic faith—is to use terms, which, to say the least, closely identify them, in the language they employ, with infidels. It places them in the position, too, of misleading others into infidelity, though they may not intend to do so. Christ was actually, truly, really a man; an actual example and model for others to practically imitate and follow, not an ideal for them to dream over sentimentally and merely admire in thought and feeling. The doctrines of Christianity are real, actual, practical verities. Its duties, too, are real, actual, practical duties—duties actually and practically to be performed and done.

T. P. Mahar, D. D., in Cleveland Universe. There are being published every day events, horrible in themselves but of so frequent occurrence that they have almost ceased to be startling, which go to show how utterly inefficient is the religious element in the midst of our great material progress. We are not content to the United States exclusively. The terrible disclosures lately made in the *Pall Mall Gazette* as to life in England, the equally startling announcement made as to the immorality practiced in a celebrated English school of higher education, three hundred pupils confessing guilty of frightful crimes, where as well as here all that goes under the name of modern civilization has one fatal weakness. We are not left to isolated facts, if indeed facts having so wide a significance, can be called isolated. There are statistics most plainly showing that material progress and religious progress are not going hand in hand in any of the nations that form the dominant elements of what is called civilization at present. The suggestive reflection is that the Christianity accepted by the nations which manifest such weakness and corruption can not be that life-giving element which came from Our Saviour and was to "cleanse to himself an acceptable people, a follower of good works." The terms of Christianity dominant in England and in this country, and more or less, in the governments at least, on the continent, must necessarily be held as void of the blessings and promises of Christ. "By their fruits ye shall know them." Judge the various defections from Catholicity, which are now so prevalent, and which attribute to themselves the material progress of which we speak, by the above exhibition made. We are having constantly correspondence from Catholic lands in our secular journals, and while these letters may occasionally declare horror of some bull-light, or alleged simony, or "superstition," they as a rule bear testimony to a singular simplicity and virtue in the people. All official facilities of making the most of any scandals that occur among Catholics are in the hands of enemies of the Church as a rule, and yet no such frightful pictures have been presented to us as those which have recently shocked the world. Notwithstanding the unfortunate scandals that occur in the fold these can not but be suggestive facts to those who think and who are willing to open their eyes to the light, a lesson as to the one true ark in which abides the hopes of a sinful world. Western Watchman.

Rev. W. K. Collins, pastor of the Trinity M. E. Church, said on Sunday last that Mr. McGregory would become as famous as Mount Nebo and Mt. Vernon and as dear to Americans as Mount Calvary. Good Friday and Calvary occupy scant space in the thoughts of the average American. We pity Grant if he lives in the memory of his countrymen no longer than the sweet story of the Crucifixion survived Protestantism in Protestant hearts.

Mrs. Emily Pierce, a fanatical hater of the Church, still a woman of candor and

painstaking honesty of assertion, after residing two years among the missionaries of Mexico writes that the whole number of Protestants in the Republic to date, and they form the majority of the last fifteen years of missionary enterprise and expenditure, is three hundred and sixty-five; and in that number is included the entire American Colony of the City of Mexico.

Catholic Citizen. The Church calendar consecrates each day to some saintly memory or to some event in the spiritual history of Christianity. July 31, for example, was the anniversary of St. Ignatius, Founder of the Society of Jesus. August 4th, revived the memory of St. Dominic who established the Order of Preachers, Thursday, August 6th, commemorates the Transfiguration of Our Lord. Do Catholics think of this round of sacred memories? We fear not. The secular calendar with its winter of religious meaning is all that occupies their attention. In every congregation there may be a few devout persons who observe the events of the Church calendar; but these only emphasize the general apathy. The Church possesses rich treasures of spiritual graces which Christians may gain for themselves. Indulgences are offered upon certain aims giving of the sacraments at certain seasons, and through membership in sodalities and confraternities. If Catholics believe in the efficacy of these indulgences it is hardly possible to explain the general indifference shown by the great majority. Faith seems to be deadened here. Nowhere else, perhaps, do we observe so markedly the progress of de-Christianization. There are days of fasting and abstinence throughout the year. Catholics generally desire to observe them. But the members of Catholic households never consider the duty and the benefits of their observance. Cognizance of the abstinence day is left to the person who prepares the menu. So it transpires that the majority of Catholic men would be sorely puzzled, if questioned, as to the stated fast days throughout the year. When they are away from home they are at sea in this particular.

AMONG ORANGEMEN.

Dr. O'Hellley's Last Letter in the "Sun."

PARNELL VERSUS DAVITT—HOW THE ACTS OF THE LATTER WILL INJURE IRELAND.

Enniskillen, July 23.—I am charmed to have passed through from Cavan to this beautiful old town, situated on an island in Lough Erne. Of the continual surprises and never-ending variety which that lake itself, with its islands and innumerable branches and windings, imparts to the scenery of both countries, I must not be tempted to speak at length. A most radical and yet perfectly peaceful revolution is going on in Ireland. Its progress, if I be not very much mistaken, will be governed by the laws of accelerated motion. The wrongs of centuries, affecting the very structure of society, have been accumulating like the waters of the Rhone among the glacier-bound gorges of the Upper Valais till their very accumulation breaks through the icy barrier, and the pent up flood pours headlong and irresistible toward the Lake of Geneva. In this long suffering country the men who have inherited the responsibilities of inveterate misgovernment are slowly beginning to open their eyes to the imminence of the danger. They—very many of them at least—have been living all their lives, like their fathers before them, in a peaceful paradise. They are beginning to see that what their caste called right was unjustly wrong; that what they had been accustomed to regard as liberty was only the unrighteous and unrestrained exercise of power. English statesmen, liberalized by travel in the United States and enlightened by the undisturbed peace and steady prosperity apparent in the self-governing colonies of the British Empire, ask why Ireland should not be allowed to enjoy the same degree of home rule accorded to Canada, Australia, the island of Jersey and the Isle of Man. The coercive legislation of centuries, instead of quelling the spirit of independence in the downtrodden Irish race, instead of making the majority of Irishmen satisfied with the wrong, they have had perforce to put up with, has only intensified to the highest pitch their sense of ranking injustice, and the desire and the resolve of a sensitive and highly intellectual race to assert and recover their nationality.

Gladstone out of office speaks through his son Herbert, and demands that coercion and class legislation shall cease in Ireland; and that the inveterate wrongs of the nation shall be at length remedied effectually. "Why not," he asks, "have their Parliament in College Green?" The Conservative Ministry of the hour, clearly seeing that their only chance of retaining power must depend on the eighty members of the Irish Parliament party in the next session, are wisely seeking how they can secure their support by timely concession. Thus both political parties profess at present to be anxious to settle the Irish land difficulty by enacting new laws which will give the country a peasant proprietary while compensating the landholders, and by bestowing on the Irish people the boon of self-government. In a word, they are seeking to find a vent for the fierce flood of discontent, lest the waters should burst through every barrier and sweep over the land a devastating and levelling revolutionary tide.

The men of both parties who are sincerely desirous to do justice to Ireland have powerful auxiliaries in Parnell and his followers, and in the Irish Archbishops and Bishops with the great body of the parochial clergy. More than ever the constitutional action which Parnell advocated from the beginning, and which the Irish Bishops and their priests unanimously upheld, is now regarded and praised as the only efficacious means toward obtaining home rule for Ireland, a regular system of peasant proprietors, and security for the rights of the farm laborers.

It is the certainty that this constitutional action would alone be recommended and adhered to by the National party, which won Leo XIII's adhesion. The complete satisfaction given him by the members of the Irish hierarchy during

the late discussion in Rome has bound him firmly to the cause of the Irish people. The most conservative statesmen, the most timorous and hesitating politicians, can now conscientiously support the National movement, seeing that the two great leading forces in Irish politics—the clergy and the Parliamentary party—are pledged to prevent the movement from deviating at any time from the line of strict constitutional legality. This two-fold assurance ought to recommend the cause of Irish nationality as it now stands, with its aims, its principles, and its professions, to the cordial sympathy and active support of all true Americans.

Before coming to Enniskillen, I was warned that the Grand Jury, with whom I was to dine or lunch at the opening of the Assizes, were all Conservatives and Orangemen of the most extreme type. With one of them, in particular, who was represented as the most enlightened and liberal, I had a pretty long conversation in the Grand Jury room, and in presence of several others: I was surprised to find that he refused not only to make the slightest concession to the necessities of the country and the urgency of political circumstances, but that he scouted the idea of England's ever possibly yielding home rule under any form, or compromising the interests of the Irish landlord class by further legislation. He adhered to the dictum of Lord Spencer, that the Irish had obtained the utmost of what England was disposed to yield, and that it was idle to expect anything more. Questioning him more closely in a second conversation, I discovered that what had made himself and his class in Ulster less disposed than ever to expect any change in the land laws, or any measure whatever of self-government for Ireland was the agitation just inaugurated by Michael Davitt. And I do not hesitate to say that there is room for serious alarm in the landlord mind at Mr. Davitt's recent utterance, and at his determination to devote all his time and energy to indoctrinating the people with his peculiar view.

Considered as a mere theory, the nationalization of the lands of Ireland has much in the remote past that appeals to the Celtic soul. The ancient Celtic clans were the sole proprietors of their respective territories. All the land within its boundaries were held in common by each Sept. But Plantagenets, Tudors, and Stuarts, as well as the Commonwealth and the succeeding Governments, all vied in exterminating the Scots, and in dispersing their feeble remnants over the surface of Ireland. To nationalize the land at present, in the sense of restoring it to the possession of the Sept, is manifestly impossible. To nationalize it as Mr. Davitt proposes, would be to ignore altogether the rights of the present proprietors, and to open the door to the unbridled cupidity of every rapscallion in the community.

But setting aside for the moment the right or wrong in this Utopian scheme of confiscation, there is an aspect of the agitation inaugurated by Mr. Davitt to which I call the attention of those in the United States who have at heart the near and perfect success of the great movement directed by Mr. Parnell and supported by the immense majority of the Irish clergy and people. Mr. Davitt's theory appeals to the appetites of the laboring classes in the cities, to the discontented among the tenant farmers, and to those especially who are in danger of eviction, or who cherish the bitterest memory of suffering endured at the hands of the crown brigades. These are the very classes whom the recent suffrage reform raises to the dignity of electors, and these are the men whom Mr. Davitt's agitation threatens to array against the Parliamentary party at the November elections. This is a great danger. And I rely—no, rather, some of the purest patriots in Ireland rely—on the influence of the Sun on public opinion on both sides of the Atlantic to prevent this danger by timely warning and by an earnest appeal to Mr. Davitt's well-known love of country.

Certain it is that his theories are distasteful to all that is most sensible and respectable in the tenant farmer class in Ireland. It is equally certain that his latest pronouncements are looked upon as communistic and revolutionary in their tendency by all the educated classes. I am not called upon to give my own judgment of the matter. I am merely noting events and submitting to the American public the observations which I am making on men around me, and on the grave tendency of certain opinions passionately discussed here.

There is, danger—imminent danger—of a collision between Davitt and Parnell. This would be most deplorable at the very crisis of the fate of Ireland. True, Mr. Parnell has made it a rule in his policy to decline the aid of no man who can help him towards achieving full justice for Ireland. The Land League founded by Michael Davitt has been, in the hands of Parnell, a most potent weapon for achieving his grand purpose. But the principles of the founder do not recommend themselves to the Parliamentary party, the clergy, or to the majority of the Irish people.

Why cannot Mr. Davitt wait till some such land law as that which is now proposed to bring forward has obtained the sanction of the Crown? It is the purpose of the framers to create a peasant proprietary for all Ireland. This very right the Irish Lord Chancellor is to bring in the bill into the House of Lords. It would be premature to discuss its provisions until it has passed both Houses of Parliament. It is, at any rate, a great step in the right direction. Introduced by a Conservative Irish Landlord as a bid for Irish support, we can hope that it will be a liberal measure. The Commons can make it more liberal still.

I have heard this projected law most favorably discussed by Orange landlords in the North. It would, under the workings of home rule, effect a peaceful revolution in the holding of property. But in opposition to this comes the cry: "Do not buy the land at any price. Wait and it will be yours in good time." "Whose will it be? And when?"

God give sense and concord to the leaders, patience and moderation to the people. The estimated cost of the new St. Patrick's church, Halifax, N. S., was about \$60,000, and its actual cost will not be anything beyond this figure. The sum of fifty thousand dollars has already been collected and expended upon it.

C. M. B. A.

At the regular meeting of Branch No. 14, C. M. B. A., held August 12th, the following resolutions were unanimously adopted...

Resolved, That we, the members of this Branch, sincerely sympathise with Bro. Weser and his family in the bereavement with which it has pleased Divine Providence to visit the home of our highly respected Grandfather...

Resolved, That a copy of these resolutions be sent to Bro. Weser, and also published in our official organ, the CATHOLIC RECORD.

Received from Wm. J. Flynn, Recording Secretary of Branch No. 10, C. M. B. A., one thousand dollars in full for Beneficiary due me from the said Association on the death of my son, John Morton...

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Assessment No. 9 has been issued to pay the beneficiaries of the following deceased members: John F. Burke, Utica, N. Y.; Michael Tracey, Medina, N. Y.; John McCaffrey, Pullman, Ill.; Thomas McFay, Port Jervis, N. Y.; Michael Duffey, Buffalo, N. Y.; Daniel Clery, Syracuse, N. Y.

ENLARGING THE URUSULINE CONVENT. Sir,—The ladies of the above named institution, owing to the constantly increasing number of applications for admission from pupils from various parts of the United States as well as Canada, have been obliged to add a new wing to their convent...

One would suppose when considering the great expense incurred in the fitting up of these premises, that the cost of an education here would be more than ordinarily expensive, but I see by the advertisement in your paper that it is only an item of \$100 per annum for board and tuition.

My direct attention to the announcement of the E. & C. Gurney Co., of Hamilton, which appears in this issue, this firm has been established in Hamilton for a number of years and their manufactures have not only gained a high reputation in that city, but are well and favorably known all over the Dominion.

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MR. HEALY ON LIBERAL CLEARANCE

Dublin United Ireland. On Mr. Parnell's motion for inquiry into the Maamtrasna and other cases, Mr. Healy said—I think, sir, this House will agree with me that there is a favorable contrast between the tone of the two speeches which have just been delivered...

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INGERSOLL SEPARATE SCHOOL.

At the recent examination for entrance into the High School, we notice on the list of successful candidates the names of Miss Conroy and Joseph Keating, pupils of the Separate School, Ingersoll, taught by the Misses Annie and Mary Shea, of London.

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CATHOLIC PROGRESS IN ESSEX CENTRE.

On Wednesday, August 12th inst., at the thriving village of Essex Centre, the Rev. J. O'Connor, of Maidstone, said the first Mass that was ever offered up in this village, at the residence of J. O. Peck, Esq., a merchant, and member of the C. M. B. A.

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MUSICAL. WANTED—By a Catholic Cathedral Organist, a resident pupil (lady or gentleman). One with good voice and capable of playing a plain Gregorian service.

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THE LADY SUPERIOR. JOHN WALSH, 357-4w.

A SILVER JUBILEE

CHARLOTTETOWN HERALD. Wednesday, August 12th, twenty-fifth anniversary of the death of their Lordships the Charlottetown and Chatham, remembered in Prince Edward Island.

THE ENTIRE COUNTRY REPRESENTED BY BISHOPS, BISHOPS AND PRESENT—Addresses and...

THE EXTERIOR OF THE CATHEDRAL. The exterior of the Cathedral, which was erected, with a scroll bearing the motto "Long Life and Happiness," is not well adapted to ornamentation, and consider persons will concede that the decoration did all that was successful in painting a picture.

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