

The Catholic Record.

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

VOL. 3.

LONDON, ONT., FRIDAY, JUNE 24, 1881.

NO. 141

CLERICAL.

WE have received a large stock of goods suitable for clerical garments.

We give in our tailoring department special attention to this branch of the trade.

N. WILSON & CO.

Consolation.

The following lines from the poem of the late Thomas P'Arcy Motie are published by request of many friends of Mr. P. D. Ryan, who suffered the loss of his six-year-old son in a few days ago, and a similar affliction in the death of another son about five months since:

Men seek for treasure in the earth,
Where I have buried mine;
There never mortal eye shall pierce,
Nor star nor lamp shall shine;
We know, my love, oh! well we know,
The secret treasure spot;
Yet must our tears forever fall,
Because that they are not.

How gladly would we give to light
The ivory forehead fair—
The eye of heavenly-beaming blue,
The clustering chestnut hair—
Yet look around this mournful scene,
Of daily, earthly life,
And could you wish them back to share
Its sorrow and its strife?

If blessed angels stray to earth,
And seek in vain a shrine,
They needs must back return
Unto their source divine.
All life obeys the unchanging law
Of Him who took and gave,
We count a glorious saint in heaven
For each child in the grave.

Look up, my love! look up afar,
And dry each bitter tear;
Behold, three white-robed innocents
At heaven's high gate appear!
For you and me and those we love,
They smiling await,
God grant we may be fit to join
Those angels at the gate.

CATHOLIC PRESS.

The Evangelical-Lutheran synod of Saxony has forbidden its ministers to solemnize mixed marriages, if the promise be given to educate the children in any but its own communion. Logical, as far as the service of any church or minister is concerned; illogical as far as the first principles of Protestantism are concerned, according to which a man may be saved in any church!—*Buffalo Union*.

The Congregationalists, who have been enjoying an existence for a few years past, have no definite creed or code of faith, so to speak. An effort is making now to find out what should be the teachings of Congregationalism, but the "doctors of the law" are not willing to undertake such a job, fearing that it would only serve to dis-unite the different schools of that church. Some are Unitarians, others Trinitarians, but a professed creed would of necessity throw either one out of the church. The majority prefer to let the doctrines remain rather undetermined for the sake of harmony that is supposed to exist in disunity.—*Catholic Columbian*.

In the flood of nonsense which has been caused to flow from Protestant pulpits by the appearance of the new Protestant Revision, it is refreshing to find the Rev. Mr. Chadwick, of Brocklyn, making this admission, which to Catholics had long been a foregone conclusion:—"Indeed, it has been shown that if the Protestant world had let the Greek alone, simply translated to the Latin Vulgate, it would have had a better version, and that, consequently, the Roman Catholics, whose different modern versions have been based upon upon the Vulgate, have had a better New Testament than the Protestants." Here we have it, on Protestant authority, that Catholics not only have "modern versions" of the Scriptures, but better versions than the late infallible King James' version!—*Freeman's Journal*.

Mr. Bright's question—"Why has Ireland no manufactures?"—certainly covers a considerable amount of audacity; but the words italicized in the following extract from a speech delivered by Mr. Forster at a meeting in Bradford on Wednesday, May 11th, manifest a courage of assertion that throws even that of the member for Birmingham completely in the shade:—"I have no more to say to you except that I thank you with all my heart for coming here to-night, and for this resolution I thank you on behalf of the Government. I thank you on behalf of the people of Ireland, for, after all, I am the Irish Secretary, and am responsible for the Irish Government."—*Irish American*.

An editorial in the New York *Sun* suggests the possibility, if not probability, of a republican form of gov-

ernment for England, Ireland, Scotland and Wales, similar to the United States of America. The writer figures out the glories of such a system of government, especially for Ireland, who will be satisfied and made prosperous by it. England has a good government for Englishmen, but Ireland has a despotism, whose evil effects can be destroyed by self-government only. There is an indication that the republic for the British Empire would have a multitude of adherents, and should civil war be openly declared between the Irish and England, then republicans would show themselves on the side of the former, and the latter would discover new enemies within her own household. It is the common opinion, as formed from present events that Queen Victoria may sink to a quiet grave, but her successor will have a storm to weather, if the crown is to be retained.—*Catholic Columbian*.

Wonders will never cease. Who would have expected it? That from the same quarter whence emanated the advice that the whole of Ireland should, if possible, be sunk in the sea for some short time so as to thoroughly exterminate its inhabitants—that from such a quarter a word favorable to the Irish tenant should come is, indeed, remarkable. The case of the Irish landlord must be bad and hopeless when even the *Times* admits that it is "an irksome, not to say an odious, task to enforce wholesale evictions, and to compel the payment of rent by military or quasi-military force," and recognizes the obligation, "not less stringent, on the landlord's part, to abstain from oppressive and unreasonable demands on tenants whose inability to pay in full is clearly demonstrated. It cannot be reasonably doubted that there are such cases, and, whether they be few or many, their existence, and the bitter resentment they engender, is the festering source of the discontents which make Ireland so turbulent and irreconcilable." This is a conversion and no mistake.—*London Universe*.

The English aristocracy are taking to pugilistic practices in affairs of honor with an indiscriminate energy worthy of the guild of costermongers. Only the other day the Marquis of Townshend made an attack with a horse-whip upon Lord Edward Tivane to punish Lord Edward's eloquent with the Marchioness of Townshend nine years ago. And now comes Mrs. Palmer-Morewood, the mother of Mrs. Miller-Mundy, who took a trip to the Continent recently with the Premier Earl of England, Lord Shrewsbury, and meeting Lord Shrewsbury casually at the Wicksworth railway-station, proceeded to belabor him first with her umbrella and then with her fair fists, the mob calling out, "Bravo, misses; it serves him right!" The blue blood of England is becoming sadly impregnated with the plebeian taint of rowdyism.—*New York Tablet*.

It is curious to consider how many exact parallels English statesmen of to-day may discover in the past history of Ireland, and how little they seem to have studied them or the lessons which they teach. Turning to Blackwood's Magazine of May, 1846, we find in an article with regard to the state of Ireland and the "Protection of Life and Property Bill," introduced by Lord St. Germain, the following sentence with respect to the Repeal Association: "The Association must be suppressed: It will be folly to expect peace or tranquility while that pestilent body is in existence; smite it 'hip and thigh,' and you at once cut off the fruitful sources of discontent and crime." The Association was smitten just as the Land League will be smitten to-day, by a Liberal administration, and every one knows what was the result. Instead of producing peace and contentment, it was soon followed by an armed rebellion which caused the loss of blood and money, laid prostrate the energies of the country, and produced embittered national feelings that lasted for many a year. It is a trite maxim that like causes bring forth like results.—*Liverpool Catholic Times*.

PERHAPS this is a clue to the various outrages with which Fenianism has been accredited by the editors of English newspapers. Early on Saturday three policemen saw two men enter the scythe works of Messrs. Stainforth and Co., of Hackenthrope, near Shill 44. The two men cau-

ously entered the yard, and crossed to the engine house. The policemen with an equal amount of caution, followed. They saw the two men place a large bottle full of what turned out to be gunpowder under a boiler, and laid a fuse from it across the yard. The policemen waited till the fuse was lighted. They then sprang from their concealment. Two of the constables grappled with the gunpowder conspirators, who, after a stout resistance, were captured and lodged in safe keeping. The culprits turned out to be, however, not Fenians, but commonplace Sheffield trades unionists! It appears that Messrs. Stainforth had had several disputes with their unionist workmen, and have been threatened. This is disappointing. What a splendid Fenian outrage this would have been only for the interference of the police! We wonder has the Lord Mayor of London had any disputes with his workmen, and had the Mansion House discovery anything to do with it?—*London Universe*.

The Boston *Catholic Union* offers a prize of \$50 for the best essay on the subject, "How can our Catholic Young Men do the Most Good for Society?" The prize must be competed for by members of societies in the Archdiocese of Boston.

This item is drifting through the papers. No doubt that numerous Boston young men will answer this pregnant question: By being cultured. Young men in less thoughtful cities, who really have no right to answer at all, will ask, "What good has Society done for them?" and then refuse to consider the question. In order to do any good for Society, Catholic young men ought to learn to read something besides the daily papers, and, above all, something solidly religious—something that will give them food for thought, and enable them to answer the objections to their religion which are made everywhere and at all times. The great majority of men in this country never read anything but the daily papers, and the Catholic young men are not exceptional in this. A hasty Mass on Sunday, a hasty Confession once year, and a Mission occasionally, when the women folks are persistent enough to drive them to assist at the exercises of a Mission, constitute their Catholic observances. The reminiscences they had of the Catechism grow dimmer as they grow older, and, unless the necessity of "making their souls" strikes them with gray hairs and the first twinge of rheumatism, they become "nominal Catholics,"—ready to quarrel for their religion if the occasion requires, but not ready to live by its precepts. All this is true of a large majority of our Catholic young men. A Catholic young man at Vespers is a rarity, and he who is seen at a High Mass is expected to die young. It our young men want to do good for Society, they must become more Catholic, since the Church alone can save Society. They must not accept the gospel of gush and flippancy which the daily papers offer them; they must learn to hold fast to Catholic observances. "I never," said a Catholic gentleman the other day, "heard of any man who had not ceased to say his prayers having doubts in regard to divine authority." Two many of our Catholic young men are only nominally so. You scratch a nominal young Catholic, and you find a young indifferent only too often. A Catholic young man can do most good for Society by learning to read good Catholic books, and giving less attention to variety shows, pool for drinks, and trashy literature. These amusements are not confined to Catholic young men, that is evident, but they enjoy their share of them. Frivolity, flippancy, the thoughtless adopting of superficial conclusions, make infidels. Years ago there were fewer Catholic books published, but they were very good ones, and people read them; and young men—and some of our fathers were young men—read them. But what young man reads a Catholic book now? What young man shows interest in Catholic matters? Let us hope that some Boston young man may have the courage to answer the *Catholic Union* that the discouraging of public-school education and mixed marriages by Catholic young men will do much good for Society.—*Freeman's Journal*.

More than a quarter of a century ago, Cardinal Wiseman, in a sermon delivered in the presence of the students of the English college in Rome, remarked "that for the Church of God there is no such thing as a glorious poverty that all its grandeur must be retrospective, as it was in the old law prospective; and that the present is and must be always a time of toil and labor, a period of darkness and suffering." The accuracy of this conclusion is maintained by the history of the Church since its foundation by Him who committed to it the duty of "teaching all nations." The prophecies of the Old Testament, referring to the future of the Church, speak of her trials and triumphs in glowing and expressive figures. These are, however, in their nature prospective, for the Church could have no present visible existence until the advent of Him who was "the expectation of nations," and who was to build up for his worship a temple whose visible proportions were to be the cross, and whose spiritual authority were to "fill the whole earth." The Cardinal remarked further that "they who read the magnificent prophecies of the old law thought that this great conquest was to be achieved by the arm of the flesh, with the sword and the spear, the bow and the quiver. They little thought that the trophies of this conquest were to be the cross, interlaced and decked with scourges and scorpions, pinners and hooks, and every other instrument of hideous torture. They little thought that its triumphal car was to be the rack or the scaffold, and the gibbet, the arch of triumph under which they who achieved it had to ride to glory."—*Baltimore Mirror*.

Nice ecclesiastical kettle of fish. Everybody has heard of that thorn in the side of the Church "as by law established."—Mr. Mackonochie. The law has been exercised to the utmost so as to extract that thorn, but it seems to be as firmly fixed as ever, and "his reverence" of St. Alban's laughs in his sleeve. A body called the Church Association has been the principal agency whereby Mr. Mackonochie has been made the living example of the fallacy of the assertion that Protestants are allowed to exercise anything in the shape of "the right of private judgment," as it is called. This remarkable case has well proved that Protestants may speak and boast as they like as to their free reading of an "open Bible," and their power to judge for themselves, but woe to any one of them who attempts to exercise such a privilege. The gentlemen of the Church Association having so far failed in extinguishing Mr. Mackonochie, now talk of an appeal to the Privy Council against Lord Penzance, the ex-divorce judge, and not the virtual legal head and the indubitable law-dispenser of the Church of England. Pretty state of things this—nice kettle of fish—and how edifying to the rest of Christendom!—*London Universe*.

The lineal successor of St. Patrick, is the Archbishop of Armagh, Most Rev. Daniel McGettigan. Formerly Bishop of Raphoe, he was called to the Primacy many years ago. His episcopal jubilee was celebrated the other day, with great joy by his people. We are sure the children of St. Patrick in every land, will read with interest some of the points that we find in the long and interesting reports of this celebration. Pope Leo XIII., through Mgr. Kirby, sent a telegram of congratulation and his blessing. Recalling some of the historical coincidences of his episcopate, the lady's address said: "Your translation from your native diocese of Raphoe to the Primatial See is a memorable one, marked as it is by the opening and consecration of our great National Cathedral. Over six hundred years ago the land of the O'Donnell sent a saintly prelate to complete the Cathedral Church of Armagh; and now when that Church has passed into other hands, God, who has hitherto blessed and cherished the faith of this people, has providentially, we believe, sent your Grace, another successor of your predecessors, and mark a new era in the history of Catholicity in Ireland. Since then you have delighted with munificent hand to embellish that sacred edifice, but with a characteristic humility, which ever marks noble deeds, have shrunk from the praise which your generosity so well merited." The diocesan college presented an address which, as a specimen of ecclesiastical Irish art, is very interesting. It is in scroll form. The border is composed of shamrocks treated conventionally on a dark ground, confined within gold lines, with Celtic interlaced terminations. The top is embellished with a beautifully painted portrait in medallion of the illustrious prelate,

surrounded by a wreath of forget-me-nots, and at either corners are portraits of St. Patrick and St. Celsus. Lower down are two medallions, one showing a front view of St. Patrick's Catholic Cathedral, Armagh, and the other a view of St. Patrick's College, with a side view of the cathedral. At the lower corners are portraits of St. Malachy and Blessed Cornelius. These four portraits represent previous Archbishops of Armagh. They are habited in their episcopal robes, with mitre and staff. At the foot of the address is a carefully painted portrait of the great Primate and martyr, Dr. Oliver Plunkett. It is copied from the original painting in the possession of the Earl of Fingall, to whose family the prelate belonged. The initial letter D contains the arms of the See of Armagh, painted in true heraldic colors. In one of the replies made by the Primate, he related an anecdote of his first appointment as a bishop in *partibus*, "of a place called Garrah, where there were no Catholics, and, indeed, he believed, no human beings at all. It was a district along the banks of the Nile, the only inhabitants of which were crocodiles, alligators, and sharks, and whenever old Bishop McGettigan was discomfited with his conditor, he would say to him, "Go to your spiritual children, the crocodiles of the Nile." Referring to a pectoral cross that he received he said that "the first golden cross he ever got, and one which he thought more of than all the other crosses in his possession, was one that was sent to him seven thousand miles across the sea from Australia under these melting circumstances:—A poor little orphan girl, about 13 years of age, left the workhouse of Letterkenny when he was chaplain there. He was kind to her, and sent a letter with her to Australia, and that child, before she was two years there, got married to a man named O'Mahony, of Tipperary, and the first thing she did was to send that cross of gold to him all the way from Australia, in gratitude for the little favour he did for her while she was a poor orphan. He promised that he would value their cross, too, as the gift of innocent, virtuous, and noble-minded boys, and he would leave it as a legacy, that if any of the young men who were here now should afterwards be Archbishop of Armagh he should wear that cross in remembrance of to-day."—*Catholic Review*.

NEWS OF THE WEEK.

Dervish Pasha has hanged Abdul Fakhir, the Albanian leader.
People are fleeing from Arequipa, Peru, on the approach of the Chilianas.
All the Greek light artillery have been ordered to the frontier.
A despatch from Algiers says:—Affairs in Algeria are critical; tribes are rising.
The French Senate has adopted the Bill granting the liberty of public meetings.
The relief ship Rodgers sailed from San Francisco on Thursday, in search of the Jeannette.
Sixty thousand Jews are expected to immigrate to Spain in consequence of the decision of the Government allowing Jews expelled from Russia to come to Spain.
Two tons of oil, containing 50,000 barrels, were struck by lightning last Thursday night, at Bradford, Pa. Prompt measures prevented the burning oil from spreading to other tanks.
The Zaneoff party of Bulgarians sent the following to Mr. Gladstone:—"We appeal to the generosity of England to save our liberty, which is threatened by dictatorship."
Advices from Fiji state that two French vessels have been engaged there in piracy and systematic kidnaping of natives for the purposes of slavery.
A Russian Socialist, who escaped from Siberia, has reached Switzerland. There is only one other instance of a political prisoner escaping from Siberia.
Native Algerian forces have annihilated an insurgent tribe. The insurgents left sixty-six dead on the field, and carried away many wounded. One thousand five hundred camels were captured.
At Hazelton, Pa., three strange Russians have been arrested, and fined for illustrating how the czar was blown up, by throwing a glass ball filled with dynamite at a wheelbarrow.
At Milwaukee, on Wednesday night, the Humane Society of that city stopped the performance of Forepaugh's circus, on the ground that Mme. Zulu's slack wire act, in which she carries a child in her arms, was cruelly to children.
The St. Petersburg police have discovered a plot for a general rising of the people. It involved the destruction of all the bridges leading to the city in order to render the military helpless.
The court marshal at Kief sentenced two nihilists to death and eight to penal servitude on exile in Siberia. The Emperor commuted the death sentences to penal servitude. The accused included four women.
At Raymond, Ill., on Monday night, a wagon containing J. C. Sewell, his wife,

two children and three neighbors was struck by a train. Mrs. Crosswell and both children and her brothers were killed.

An attempt was made on Wednesday to blow up the statue of Thiers at St. Germain with a box of gunpowder. The statue was slightly injured. An inquiry has been instituted.

Several thousand workmen are on strike at Stockholm, Sweden. Riots are feared. A number of fires recently is believed to have been incendiary. The condition of the country is unsatisfactory.

The Italian Chamber of Deputies in debating the Electoral Reform Bill, rejected an amendment in favor of universal suffrage by 214 to 29. The amendment in favor of female suffrage was rejected, only the proposer voting for it.

At New Iberia, La., a negro, arrested for wife beating, assaulted his wife in court, knocked over the magistrate, and attacked the constable with a razor. The latter shot the negro dead.

At Bantows, S. C., Thomas Myers (colored) shot and killed one aged 13, and threatened to kill the balance of his family. He was arrested, and claimed to be acting under Divine command. The negroes threaten to lynch him.

At Arta, on the receipt of the orders to evacuate, a conspiracy to burn the town before the Greeks arrived was discovered. Quantities of gunpowder and petroleum were found concealed. Five Turkish officers were arrested.

Insurgents made a raid upon the factories near Saida, Algeria, and robbed the employees, who were nearly all Spaniards, and set fire to their dwellings and other property. Many men, women and children are missing. Sixty wagons were killed.

During the debate in the French Chamber of Deputies, on the resolution in favor of reducing the term of military service, Farre, Minister of War, alluding to the system of military service in Germany, said:—"Nothing threatens the preservation of peace. Great cordiality reigns over our relations with our powerful neighbor."

The Czar of Russia still keeps himself close prisoner at Gatchina. Sappers and miners have dug up every rood of ground within a mile of the palace in search for mines. The water used in the palace is brought from St. Petersburg in consequence of a rumor that nihilists had tampered with the supply at Gatchina. Troops guarding the Palace are changed every day. The Czar is said to be a complete wreck. Some days he shuts himself up in a cabinet and refuses to see even members of his staff. It is stated that he intended some time ago to make Kief the capital of Russia, but the recent operations of the nihilists much frightened him. The Czarina is prostrated with nervousness. Ignatieff's attempts to stamp out nihilism are laughed at by the leaders of the movement. It is now evident that the contagion is rapidly spreading in the army. Meanwhile the peasants rendered desperate by crushing burdens, are no longer to be depended upon. Recently leading nobles urged the Czar to grant liberal concessions to the peasantry and formulated a scheme of constitutional reform, but he summarily dismissed them, and they were notified by the police not to meddle with the Emperor's affairs.

CANADIAN NEWS.

Joseph Welsh and John Harris, two men from St. Catharines, Ont., fell from a scaffold and were severely injured at Buffalo, N. Y., last Friday.
A man named Charles Smith, about 71 years of age, was killed in the Welland Railway yard at Port Colborne by being run over by a train.
The Railway Committee of the Privy Council have notified the Credit Valley Railway that it has been granted power to cross the track of the Great Western Railway at St. Thomas.

At the County Court at Guelph on Tuesday Andrew Forrest of Hamilton was summarily charged with shooting at his wife with intent to kill, was found guilty and sentenced to four months in jail.
The body of the man found a few days ago at Niagara Falls with a rope around his neck has been identified by parties from Buffalo. It is thought the deceased committed suicide.

The foot rot has broken out amongst the cattle in Lanark and Renfrew counties, and numbers of farmers have had to kill their animals in order to put them out of misery.
At Gravenhurst, Ont., David Bond, employed at Tat's new mill, was instantly killed while adjusting a saw-gidge, by the bursting of the driving pulley. Thomas Donaldson escaped with a slight wound on the arm.

A serious accident occurred at Milton on Tuesday morning. A ballast train, the C. V. R., when nearing the station, broke a wheel on one of the gravel cars, which caused the car to be thrown from the track, killing one man and injuring several.
A construction train on the Grand Trunk Railway going south ran into a car load of pressed hay at Millbrook station last Thursday evening, reducing the engine and a number of cars to a heap of ruins. The engineer and fireman had a narrow escape.
Inquiries are being made in regard to George E. Miller, barister, of Morrisburg, who is missing from home. Several days ago he superintended a mortgage sale, receiving the sum of \$3,000, and the parties interested in the mortgage to know what has become of him and the young man.

THE CATHOLIC RECORD.

The Lay of the Heart of Jesus.

By Denis Florence MacCarthy. M. R. I. A.

[This poem was written by Timothy O'Sullivan, an Irish poet who was born in the county of Cork in the early part of the last century. The translation, which is a serving something of the form, as well as the simple phrasing of the original, is founded upon a literal version kindly made for us by Professor O'Looney of the Catholic University.]

The love of my heart is Thy Heart, O Saviour... My treasure untold is to hold Thy Heart in my fond love here...

THE IRISH LAND QUESTION.

John Bright puts the Whole Matter in a Nutshell—A Telling Incident.

In a recent speech on the Irish land bill John Bright said: I may relate an incident which occurred in 1849, when I was in Ireland, to illustrate how this law (primogeniture) acts in that country...

ENGLISH BISHOPS AND REGULARS.

Though it is a question not immediately affecting the Catholics of this country, it is just possible that some of our readers, who have read conflicting and thoroughly unreliable statements concerning the question at issue between the Catholic English Bishops and Regulars, in the cabal dis-

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BETTER THOUGHTS.

If thou wouldst find much favor and peace with God and man, be very low in thine own eyes. Forgive thyself little, and others much.

A BISHOP'S CURE.

The Favor Received by an Australian Prelate at Lourdes.

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Drifting.

In August when the sun shone o'er wheat, standing in sheaves in the quiet, peaceful day...

THE CHURCH AND THE WORLD.

THREE DIFFERENT IDEAS AS TO THE CHURCH AND HAPPINESS OF MAN.

GREAT FRANCISCAN REFORMATION. TWO FAMOUS MEDIEVAL SOCIETIES. THE MENDICANT PRIARS AND THE ORDER OF CHIVALRY—TRAITORS IN PLACES.

A GRAND DAY IN DUNDÉE.

The silver jubilee of the Rev. Robert Clapperton, of St. Andrew's, Dundee, has just been celebrated by a demonstration in the Young Men's Hall, Tay street.

The Free Church and "Popery."

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A WOMAN PREACHER.

The Doleful Story of a Methodist Girl who became a Baptist Minister.

It is some years since the attempt of women to force themselves into the pulpit in this country began. The attempt has not been wholly unsuccessful, and, singularly enough, the very sects which have admitted women to the pulpit are not the best, or the most respectable, or the most numerous in other religious bodies.

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If thou wouldst find much favor and peace with God and man, be very low in thine own eyes. Forgive thyself little, and others much.

A BISHOP'S CURE.

The Favor Received by an Australian Prelate at Lourdes.

Bishop Reynolds, of Adelaide, Australia, has sent to the Annals of Our Lady of Lourdes an account of his wonderful cure at the grotto made famous by the apparitions of the Blessed Virgin to the child Bernadette.

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Drifting.

In August when the sun shone o'er wheat, standing in sheaves in the quiet, peaceful day...

THE CHURCH AND THE WORLD.

THREE DIFFERENT IDEAS AS TO THE CHURCH AND HAPPINESS OF MAN.

GREAT FRANCISCAN REFORMATION. TWO FAMOUS MEDIEVAL SOCIETIES. THE MENDICANT PRIARS AND THE ORDER OF CHIVALRY—TRAITORS IN PLACES.

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TO CORRESPONDENTS.

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

THOS. COFFEY, Publisher and Proprietor.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

DEAR MR. COFFEY—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the Record will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.

Believe me, Yours very sincerely, JOHN WALSH, Bishop of London.

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

Catholic Record.

LONDON, FRIDAY, JUNE 24, 1881.

Diocesan Contributions Towards the New Cathedral.

The Rev. Father Tierman, Chancellor of the Diocese, thankfully acknowledges the following contributions from the Diocese, towards the erection of the new Cathedral:

- April 21, St. Anne's, Rev. P. Andriens, Pastor, \$115 00
May 17, Maitstone, Rev. F. J. Ouellette, Pastor, 250 00
" 21, Windsor, Very Rev. Dean Wagner, Pastor, 500 00

FIRST COMMUNION AND CONFIRMATION.

The children who have been in course of preparation for some time past, will receive First Communion and Confirmation at the half-past eight o'clock mass next Sunday morning in St. Peter's Cathedral.

DON'T FORGET THE ORPHANS.

On the 1st of July we commemorate the event which transformed our country into a Dominion. It is our National Feast, the one we look forward to and celebrate as Canadians, and whether we have been born in other climes or not, we all have reason to be proud of our beautiful and happy country. There is not under the sun a land upon which its children may look with more pride, and pleasure, and feelings of content and happiness. But while the vast majority of our people are prosperous and happy, there is still existing among us a number of persons upon whom good fortune has not smiled. We have the aged and the orphan to take care of. In our own good Forest City many years passed before a home was established for God's poor and the afflicted. But now the ministering angels of charity, the good sisters of St. Joseph, are laboring in our midst. They have claimed Dominion Day as the one on which to ask the kind hearted to visit their magnificent orphan asylum, and contribute something whereby they will be enabled to carry on their noble work. When we remember the sacrifice these good ladies have made—when we bear in mind the fact that they have laid aside all the pleasures and ambitions of this world—and have become, as it were, the mothers of the orphans and the guardians of the aged, and all this solely and wholly through an earnest and intense love for our Blessed Redeemer, how obvious is the fact that it becomes our duty, one and all, as faithful children of Him whose divine heart always beat with warmth for the poor, to step forward and make the burden of the good sisters as light as possible. Their share is the labor. We should not, we cannot, ask them to do more. Our duty is to supply the means by which they will be enabled to carry on their heavenly work. We should, then, be liberal and kind to the good ladies who are collecting for the picnic on the 1st of July, and we should also make up our minds to be present at their annual festival gathering. From a worldly point of view, one cannot spend the day more agreeably. From a higher and nobler standpoint our presence there and our contributions, be they ever so little, will most assuredly tend to

draw down the blessing of God on those who have a kind word and a generous heart for the little dear ones who have a life to live, and for which they are being prepared, and for those whose sun is fast setting, and whose hope and ambitions are being centered in the life beyond the grave in the hopes of a blessed eternity.

DR. CLEARY AMONG HIS PEOPLE.

It is most gratifying to peruse week after week the accounts of the enthusiastic manner in which the Catholics of the Diocese of Kingston greet the first visit of their distinguished Bishop. It has been remarkable that from the first day on which Bishop Cleary set foot in America a hearty cord mille faitha has greeted him wherever he went, whether among those ever whom he has been appointed as Chief Pastor or amongst Catholics outside his own Diocese. We cannot after all be surprised that this is the case. It is gratifying but not at all a matter of wonderment, when the circumstances are taken into consideration. Rome is always judicious in its selections for episcopal preferment. She is ever watchful that her shepherds are men that are truly shepherds—men who will look after and guard with a jealous eye the members of their flocks. The Kingston Diocese has had to mourn within short periods of time the loss of eminent Bishops who were beloved by their people and admired by Catholics the country over. The feeling of sadness caused by their loss was intense and widespread, and the goodness and greatness of the departed ones will ever be remembered with gratitude and admiration by the people of the Diocese. The present Bishop is fast making his way into the hearts and affections of his flock. As we have already intimated his first visit to the parishes has been a continued ovation. Each place appears to vie with its neighbor in the cordiality and enthusiasm of its greeting. He comes fresh from the land which is dear to the hearts of the great majority of his people. His brilliant record crossed the ocean long before he himself arrived. The people's expectations, now that he is in their midst, have been more than realized. His fatherly solicitude for his priests and people—his scholarly abilities—his grasp of mind—all these qualities have caused him to be loved and admired. The Bishop and his priests and people were, so to speak, strangers to yesterday. They are fast friends to-day. But although it is the friendship of short acquaintance, it is and it will continue to be that lasting and steadfast friendship fostered and nourished by communion in the one true fold. How beautiful it is to see peace and harmony between bishops, priests and people; and how consoling to reflect that so seldom is it otherwise. We cannot but feel that Bishop Cleary's duties, though very arduous, will be lightened by the reflection that he is laboring for and amongst a people whose hearty good-will and co-operation will meet him in every step he takes for the advancement of the faith and the glory of God.

On Saturday, June 4th, Bishop Cleary visited Peterborough. The popular and talented pastor of this important mission is Father Lynch. From accounts to hand we feel safe in asserting that never before in the history of the town has there been a more enthusiastic reception accorded to a distinguished visitor. We take pleasure in copying the following extract from a review of the Bishop to one of the many addresses presented him on the occasion of his visit, conveying, as it does, practical lessons which will be read with profit by all:

His Lordship the Bishop celebrated Mass at 7 a. m. on Sunday, when quite a number were present. At 10 a. m. High Mass was celebrated by the Rev. Father Kelly, the Bishop's Secretary, at which the Bishop presided in Pontifical robes, the large church being densely crowded. The musical portion of the service consisting of Millard's Mass, was very fine, the solos being sung by Messrs. M. Tierney, W. Ball, J. Coughlan, and Misses L. Begley, and M. Dunn, and duets by Mr. Ball and Miss Dunn. Miss M. Lauder presided at the organ, and played the accompaniments in her usual excellent manner. The services being concluded, from his seat on the altar His Lordship the Bishop commenced his address. He came among them to make a pastoral visitation. He did it in the name of the Vicar of Christ, the successor of St. Peter. He was sent here to look after all, to fill the command, to take charge of the whole flock. There was a great trust committed to him, the trust of souls, a solemn and responsible trust. He had to answer for each soul if any were lost on the last day. He had to see that the relations between priest and people are properly discharged. These obligations commence at birth and continue to the grave. Never shall any child see the face of God unless that child be born again. Christ said unless a man be born again he cannot enter the Kingdom of Heaven. Born of the Spirit in water—water purified, sanctified and visited by the same Divine Spirit that created all things in the beginning by His breath. This new life is a higher one, and a supernatural one, the child being transformed from the child of Adam to the child of God. The child born again has another life to lead, not to terminate in a few weeks or years, but will never be destroyed, and will be immortal and

associated with angels, nourished not by milk of the mother's breast or the bread that grows out of the earth, but by faith and grace and the exercise of piety towards God. Let parents do their duty towards God. Let parents do their duty towards their children, feed them, clothe them, but the child has another life, a soul to live with Christ or to be damned. What is to nourish that life? A Pagan philosopher, whose son had been baptised in the Roman Catholic faith, such was the father's value of the new light that the child possessed, that every night he went to the cradle, where the infant lay peacefully sleeping, and having his bosom raised it, the tabernacle of the Holy Ghost. This child was Origen, the most learned man that ever lived, and the father was Leonidas, who from a Pagan philosopher became a pious Christian, and had the honor of laying down his life in martyrdom for the faith of Christ. Parents, do you think of the place beyond the skies? In Childhood, in youth, the son is looked on with admiration by the father and mother, and his words and actions praised. Do the parents neglect their duty as parents towards their children? Do they tell him, in whose name he was baptised? Do they tell him of Christ, who died on the cross? Do they correct him when unruly and disobedient? If they neglect one of these things they neglect their duty as parents towards their children. Teach him prayers to Heaven, and things that lead to it. If you do not the crime is greater than if you starved him. Teach him to teach him of faith, and give him exercises upon that faith. If these things are attended to he will do as a boy what a boy ought to do, and as a man what a man ought to do. Nourish the child in faith. Faith is not a plant that grows of itself, unearned, uncultured; it is a most tender congenial soil where everything is opposed to its growth. Nature is selfish, and will oppose everything that restrains its appetite. Faith has to struggle against the selfishness of the human heart. It has to be nourished or it will die. If domestic life is to be a blessing, it must be orderly. Pray with your children morning and night, and make them pray for their parents. Watch over them within and without. See the company they keep. If all society was composed of parents who properly obeyed these instructions society would be another Eden. There would be no vice, no degradation when the children grew up. If the rules of Catholic piety are properly followed, children will grow up to be Christian men and women in every sense of the word, ornaments to society, and real men and women in the eyes of God. Teach them of the Virgin Mary, the highest type of woman that God has ever made. Let her appear in every room, so that her face will be seen everywhere. Bring your children to church during Lent, during the holy month of May, morning and evening. See that they be prepared by good confession of sins for the reception of the sacrament at the proper time. Nourish your children in piety and faith, and watch over them as a Bishop does over his flock. You are responsible to give them strength, and lusty in the body if the soul is weak. Send them to school early and prepare them for the struggles of life, so that they will be able to hold their fitting place in society. The best inheritance you can leave to your children is a good education, but a thorough education for the world to come is of far more importance. Take care of faith, do not lose or diminish it, watch it carefully and guard it against pride, arrogance, intolerance, injustice, and untruth; and it will be a blessing to you and to your children. He came to inquire into all the practices of faith, to see if everything necessary for that practice was provided, and see if those things provided by the clergy were taken advantage of by the parents. Do you make your children attend church? Do you let them remain out as long as they like? Do you send them to Roman Catholic schools? Do you take them to the Sacraments? And do you do all this yourselves? Set your children an example in all these respects, as you are commended to do by the Lord. Teach them to love, give them light of piety and holy things! Are you uncharitable to your neighbors? Are you aiding your child or placing him on the road to perdition? He regretted to learn from the pastor that some Roman Catholics had done this. Some of their children and neighbors a good example. Some are negligent and find excuses for absenting themselves from the pious exercises of the Church, perhaps also from the sacrament of Grace. Such neglect of Grace will surely bring the displeasure of God upon them and their families. If you despise Him He will visit you with afflictions. Don't think because you were confirmed that that is all that is necessary. The eloquent Bishop then said that it was true that no person but God could forgive sin, but God left the power of the forgiveness of sin on this earth. His listeners had all heard of the miracle of Christ upon the paralytic, who had faith and thought that if he looked on the face of his Saviour that he would be cured. How he was taken up stairs and through the tile roof and then lowered to the ground in the presence of Christ, who said, "Have courage, thy sins are forgiven." That was the first sentence of absolution uttered on earth. The Pharisees asked, "Who is this that can forgive sins," which was the first doubt that sin could be forgiven on earth, that is ever uttered. Christ asked them whether it was easier to say thy sins are forgiven or take up thy bed and walk. Then said Christ "That you may know that the Son of Man on earth hath power to forgive sins, I say, turning to the paralytic, take up thy bed and walk." The paralytic took up his bed and walked into the house. Christ thus removed forever the objection of the Pharisees. Christ transmitted that marvelous power to His apostles, before His departure from earth. He had given the keys to Peter and said, whatever you bind on earth by him shall be bound in Heaven, and whatever you loose on earth shall be loosed in Heaven. That was comprehensive. Whatever power Christ had on earth he transmitted to His apostles, and said, whatever you bind on earth by the name of my Father and of the Holy Spirit shall be bound in Heaven, and whatever you loose on earth shall be loosed in Heaven. Christ was pleased to give it a still more emphatic

and distinct commission respecting it. Christ said to His apostles, before He ascended into Heaven, as the Father has sent me, I also send you. Could Queen Victoria, in giving commission to one of her trusted lieutenants, give him power and authority over his dominions, do more than this? This is but the preamble, the Scripture tells us, "He breathed upon them." What does that mean? Breathing upon the apostles He said, "Whose sins you shall forgive they are forgiven, and whose sins you retain are retained." This commission and this tribunal vested with this Divine power, have existed in the Church from that day to the present, and will be as long as there are repentant sinners to be forgiven their sins and saved from hell. The communication of His soul into theirs is the only time we are told He did such a thing. Christ did not take His power away with Him but left it on earth. Come and seek absolution. Parents, do not despise this power; purify your souls, not only for your own benefit but as an example to your children. Prepare for the great hereafter, when you will come before the great Judge of all. Have everything ready; do not postpone it until too late. If you are warned by sickness, call in your pastor at the beginning of it. He will come. If you put it off until the sick person is not able to reach his heart, you will have to answer for the loss of his soul. On the great judgment day, Christ will demand from you blood for blood, life for life. The sacrament of Extreme Unction, as you know, and as St. John the apostle proclaims in his Catholic epistle, has the power, if properly administered, of remitting sins, and also the power of assuaging sickness and lifting the sick man up; therefore do not postpone it until the sick person is so near death that it would require a miracle of Omnipotence to bring him back to life and health. Life is but a shadow, a vapor dispelled by the noontday sun. Shall you, for the sake of bodily enjoyments, give up faith! True piety is worshipping God, everywhere, at all times. In conclusion, he again exhorted parents to look after their children, above all things, and said he would invoke the Angel of God to look after parents, and watch over them. The service closed with the benediction.

REPORTING RUN MAD.

A hungry reporter—hungry for news—is perhaps more to be pitied than despised. He is supposed to pile up a batch of sensations every day to make the morning paper look spicy. He watches the detectives with a vigilant eye. Almost every one of the force has a guardian angel, as it were, in the shape of a reporter, hanging around the corners, watching every movement. They can tell by his looks and the manner in which he carries himself if there is business ahead. If he goes along briskly and looks excited, with a prospect for the note book and pencil man. Then a jumble of surmises and tussy nonsense are thrown into shape for the daily and the public are in this manner deceived and annoyed. It is really unfortunate that some of our great dailies do not aim at more respectability and reliability. A large amount of instructive matter may surely be found to fill the paper, without resorting to this reprehensible method. It is time, at least, that the much-maligned township of Biddulph were allowed a respite. It has proved a veritable Paradise for the sensation reporter. The London Aberrator of a recent date thus cleverly hits off the gents who have been dogging the footsteps of the detectives in the hope of being able to discover new developments in connection with the tragedy:—

We learn from Lucan that the atmosphere reeks with rumors. Detective Murphy was in the village on Tuesday, and the excited people at once saw

BLOOD ON THE FACE OF THE MOON.

The more intelligent of the people quickly saw that it was his intention to arrest every member of the Vigilance Committee on suspicion of being concerned in the Donnelly massacre. A strange man also arrived in the village about the same time that Murphy did, and it is surmised that he is a Government detective, as he registered himself at the hotel as being from Hamilton. This is regarded as a clever ruse to avert suspicion from his real object, and it is morally certain that the whole township of Biddulph is now to be included in the arrest to be made by Murphy. It is currently reported that the detective has a pair of handcuffs with him, and it is alleged and generally believed that he was seen to take from his pocket a paper that looked a good deal like a warrant. It was about 7 1/2 inches, and had some printing and writing on it. The whole country is beginning to sweat.

The bomb has burst. Murphy has made an arrest. He took into custody a man charged with ill using a horse, who has been brought to this city.

THE JUBILEE.

In the parish of St. Thomas the jubilee exercises were concluded on the 13th. Rev. Father O'Mahony, of a Gallegal, delivered a lecture on "The Church in Society," on Wednesday evening, to an immense congregation, a large number of Protestants being present. The lecture is spoken of in very commendatory terms by those who were in attendance. Father Flannery is to be congratulated on the marked success which has attended his efforts to excite the faithful to a proper performance of the obligations of the jubilee.

EDITORIAL NOTES.

LORD SHAFTESBURY spoke in Parliament on Monday, May 30, of the wrong doings of employment offices in London, and in the course of his remarks said: "If there be any being pure on the face of the earth, it is an Irish girl from the rural districts of Ireland."

A CABLE despatch from London, on the 19th, says that Parnell had abandoned opposition to the Land Bill. It is said that this change of policy is due to his visit to Ireland, where he discovered his friends perplexed and irritated by his opposition, and the peasantry everywhere eager for the passage of the Bill. The political advisers of the League agree it was impossible to persist in the previous policy of the Opposition. This produces a great and beneficial change in the political situation.

THE NEW YORK Herald is again at its congenial work of vilifying the Irish people. In a pretended telegram from the city of Quebec respecting the late conflagration, the Herald accuses the people of Champlain street of being guilty of all sorts of crimes. Nothing could be farther from the truth. The scene of the fire was at a distance of at least a mile and a half from Champlain street. That there was disorder, drunkenness and pillage is beyond question, but we are in a position to say, positively, that the people of Champlain ward were not the offenders. It was, however, too good a chance for the Herald to let pass, and it has made the most of its opportunity.

MANY wonder at the spread of vice and immorality in our day, and at the very low tone of the public conscience. A straw indicating the drifts of such a state of affairs can be taken from the annual report of that famous hot-bed of Soperism, the "American Tract Society," which states that the 192 colporteurs who canvassed the United States and Canada found in their visits over 37,000 Protestant families who never go near a church. When this admission is made, from such a source, what must the reality be?

A dispatch from Anoka, Minn., of the 9th says: "Rev. D. F. Hager, a Roman Catholic priest of this place, and his brother were suffocated to death at Corcoran, Hennepin county, last night. They were staying with friends at Corcoran, and slept in a close room with an imperfectly burning lamp. When discovered their morning they were both dead. Fr. Hager was about 30 years old, and was highly respected in this community." Sadler's Directory gives Rev. Daniel Hayes as pastor of Anoka, from which Corcoran is attended. Probably Fr. Hayes is meant in the dispatch.

Twenty-five years ago the number of Catholic priests in England was very small. The church was, as it were, struggling for existence. The few people possessing the blessed inheritance of the true faith, were seldom afforded the consolation of assisting at the celebration of the Mass. But what a change has taken place. In one diocese alone, that of Birmingham, one hundred and fifty priests attended the Diocesan Synod held there on Thursday of last week.

A lecturer named George Hay, of the Glasgow Protestant Association, having recently delivered a lecture at Girvan, at which the usual twaddle about monks and nuns formed the principal concomitant, has been taken to task by the Rev. W. O'Shaughnessy, of that place. On Sunday the good parish priest of Girvan condescended to reply to some of Hay's nonsense, to the evident satisfaction of the congregation present in the Church of the Sacred Heart, a very large number of Protestants being present.—London University.

In this country Catholics seldom take notice of these gentry. They are mostly educated tramps who take this method of raising money, knowing that "abusing the Pope" is a popular subject with illiterate and bigoted Protestants.

WHEN Cardinal Newman pays what his Eminence considers will be his last visit to the Oratory it is more than probable that more Princes of the Holy Roman Church will assemble in the British metropolis than ever have been in England at the same time. Cardinal Howard is coming over, as well as Cardinal Jacobini; and Cardinal Manning will be in residence. The Pontifical Secretary of State will stay at the Archbishop's House; Cardinal Howard will visit his friends, and Cardinal Newman will stay at the house of his Order in Brompton. But it is intended to make the occasion of the concurrent presence of a quartet of Roman ecclesiastical princes the occasion of several fashionable receptions by the leaders of the Catholic world in England.

A VERY touching spectacle was witnessed last Sunday, May 22nd, in the streets of Rome. It consisted of a procession composed chiefly of Roman ladies belonging to the aristocracy—many distinguished foreign

ladies joined themselves—and was got up by the Congregation of the Children of Mary, of which her Highness Princess Massima is the president, and Mother Schneider, the new superior of the Sacred Heart Convent of the Trinita di Monti, the vice-president. The aim of this pious little pilgrimage was the accomplishment of the Jubilee in a body by all the Filie de Maria in Rome. The procession commenced to assemble about six a. m., and the lady president and by the vice-president of the little society. In the ranks we noticed all the ladies of note known in Rome.

FOR want of something more substantial the lovers of sensation last week heralded forth the fact that a prophecy had been made by some person long since dead that the end of the world would come on Sunday morning last. A young man on the staff of one of our city papers thought it would be a capital thing to describe what an Irish washerwoman would be likely to say in regard to such an occurrence. She is supposed to be greatly frightened, and is being consoled by her mistress. Here is one line:—"Arrah, mushy, mushy. Phat will we do thin, I wander." The young gentleman made up a quarter of a column of this rubbish. He very likely thought it was a grand production, and that the whole city would be set laughing. Doubtless many were provoked to laughter—at wit. It is the most miserable attempt at wit and humor in the shape of Irish brogue that we have seen in a long time.

PATRICK REILLY, of Smoketown, a suburb of the town of Oliphant, on the line of the Delaware and Hudson Canal Company's railroad, created the wildest excitement at that place on Sunday morning by an attempt to assassinate the Rev. Father O'Rourke during the celebration of Mass. Reilly returned home from the Danville Insane Asylum a few months ago, and has been frantic at times since then. On Sunday morning he marched through the principal streets to the church, carrying a loaded repeating rifle. On reaching the centre aisle he passed up the aisle to the altar, and aimed his gun at the priest. Several men caught him before he could fire.

THE Archbishop-elect of Oregon City, Mr. Seghers, in a pastoral on the Jubilee, warns his people against an error, which we have not seen touched on elsewhere. He says: "But when speaking of these privileges of the year of Jubilee, we must carefully avoid allowing them to be used in defence of that pernicious system of socialism or Communism which wicked newspapers, covering their evil object with the hypocritical cloak of religion, succeed in spreading among our people. Those ordinances of the ancient law were meant only for the Jewish people, and give us no right to deny the right of property of individual owners of land or chattels. We Christians are not affected by them except inasmuch as they are a type and a figure of the spiritual favors and graces enjoyed by us under the ministrations of the new law of the Gospel."

A NON-Catholic has recently published a life of St. Augustine, from which we extract this edifying anecdote: "A Bishop of those days had a constant series of visitors, to whom it was his duty to show a frank hospitality. Augustine received them at the common table of the community; and it was for their sakes especially that the flesh and wine graced the episcopal board. The table furniture, we are told, was of wood and pottery and marble; only the spoons were of silver. A verse was carved on the board:—

"Quisquis amat dictum abestent roteris vitium. Hanc mensam vitium noveret esse situl." "He who loves to tear in pieces the characters of the absent, be it known to him that he is forbidden to sit at this table." And he used to enforce this lesson on guests who disregarded it by saying to them that he must efface his verses, or that they must compel him to leave the table."

ARCHBISHOP CROKE is verily a thorn in the side of the British government. They dare not approach him with a bribe, a Prince of the Church being above and beyond that mode of procedure; and it would not be prudent to put him in jail. It's method of addressing the people is doubtless very irritating to the Ministry. But he cares not for this. Facts are facts, and the sooner these people are made to realize it, and act upon it, the better for all concerned. Speaking in reply to an address presented at Loughmore, Tipperary, the Archbishop called on the present to give three cheers for Father Sheehy, and, referring to the arrest of that rev. gentleman, said the Government had done the most foolish and unstatesmanlike thing he could conceive.

At an audience given on Ascension Thursday by the Pope to a number of German pilgrims his Holiness replaced the misfortunes of the Church in Germany, and reminded them that he had scarcely been a

ected when he opened ne with the Emperor and the per-omages for him to accetions contrary to his pledgeconstitution of the Churchded. "The Church does not the civil power. It wishes thing—qued Caesaris Car Dei Deo"—and, for the well the two powers ought to accord." Finally, he pro use every effort to bring a ing reconciliation.

Hundreds of pilgrims visited the Holy Land spe highest terms of the hos the Franciscan Fathers charge of the Holy Sepulc only Catholics, but Prote invariably meet with a c tion. Few travellers, how in their accounts a p shows in the clearest light charity of these devote Whenever the post her Jerusalem, one of the Fat the monastery, first prep self for death by a fervor of the sacraments, and h city to bestow upon all, a tinction of person or cre moral and spiritual aid. remains away from the as long as the scourge o fear of spreading it. In the others may be kill whether or not he still every day at a fixed h tell which communicat monastery. As long as times to be heard, the b that the religious is at among the living; but the bell is silent, they k has fallen a victim to another member hasten place him.

"Our Lord," says I in a recent pastoral, "tuted His holy religio outward and visible are made through the its various orders. priests' teachings He lightened in His d through the Sacramen administer, we are b family, cleansed of our the adorable Eucharist by the Holy Ghost, for death. And the religion, offered by th the building of schools, hospitals, etc.—are p dertaken, and succe priest, and mostly u ance. The most esse works, therefore, is the forming of go God, solid in the v holy state, learned i religion, and well labors of the sacre present we have no own in operation, a must be prepared in This are many inu there, and the Comm directed that, whee tiable, each Bishop own seminary unde own. We hope tha may be able to follo"

"Forty years ago man's Journal of Sid hand of French mi out to New Zeala the Maori race. T Society of Mariets denying, holy men not produce. T tered themselves t terior of North Isl ting themselves f time from the F and by their gra ing efforts sou thousand natives Amongst them, w Pezant, who, after the Waikato di settled down in Wanganui River, panned by a Bro who waited on I soon shot dead w vent a collision h at the battle of M ganui River. H to Taranaki, and priest of God's whole distance o fifty miles, cross dangerous rivet consolation to the siding there. A labor in this dferred to Biehl months ago was judgment to give stewardship.

In answer to him at Meath Rev. Dr. Na Meath, made t "He well," Cashed, and re of the impris well knew that say one word believe in its he said that

ected when he opened negotiations with the Emperor and the principal per- onages of the empire; but it was impossible for him to accept conditions contrary to his pledges and the constitution of the Church. He added: "The Church does not trench on the civil power. It wishes only one thing—quod Casaris Casari quod Dei Deo—and, for the welfare of all, the two powers ought to proceed in accord." Finally, he promised to use every effort to bring about a lasting reconciliation.

Hundreds of pilgrims who have visited the Holy Land speak in the highest terms of the hospitality of the Franciscan Fathers who have charge of the Holy Sepulchre, for not only Catholics, but Protestants also, invariably meet with a cordial reception. Few travellers, however, mention in their accounts a practice that shows in the clearest light the heroic charity of these devoted religious. Whenever the pest breaks out in Jerusalem, one of the Fathers leaves the monastery, first preparing himself for death by a fervent reception of the sacraments, and hastens to the city to bestow upon all, without distinction of person or creed, both corporal and spiritual aid. The monk remains away from the monastery as long as the scourge continues, for fear of spreading it. In order that the others may be kept informed whether or not he still lives, he rings every day at a fixed hour a little bell which communicates with the monastery. As long as the bell continues to be heard, the brethren know that the religious is at his post and among the living; but if on any day the bell is silent, they know that he has fallen a victim to the pest, and another member hastens forth to replace him.

"Our Lord," says Bishop Elder, in a recent pastoral, "has so constituted His holy religion that all its outward and visible ministrations are made through the priesthood in its various orders. Through the priests' teachings He keeps us enlightened in His divine truths; through the Sacraments which they administer, we are born into God's family, cleansed of our sins, fed with the adorable Eucharist, strengthened by the Holy Ghost, and prepared for death. And the great works of religion, offered by the devout laity—the building of schools, of asylums, hospitals, etc.—are providently undertaken and successfully accomplished by the co-operation of the priest, and mostly under his guidance. The most essential of all our works, therefore, is to provide for the forming of good priests of God, solid in the virtues of their holy state, learned in the science of religion, and well trained for the labors of the sacred ministry. At present we have no seminary of our own in operation, and our students must be prepared in other Dioceses. There are many inconveniences in this, and the Council of Trent has directed that, wherever it is practicable, each Bishop should have his own seminary under his own direction. We hope that some time we may be able to follow this direction."

"Forty years ago," says the Freeman's Journal of Sidney, N. S. W., "a band of French missionaries came out to New Zealand to evangelize the Maori race. They were of the Society of Marists, and more self-denying, holy men the world could not produce. They quickly scattered themselves throughout the interior of North Island, entirely isolating themselves for a considerable time from the European settlers, and by their great piety and untiring efforts soon converted many thousand natives to the Faith. Amongst them was the Rev. Father Pezant, who, after years of labor in the Waikato district, eventually settled down in the township of Wanganui River. He was accompanied by a Brother of the Order, who waited on him, but who was soon shot dead while trying to prevent a collision between the natives at the battle of Moutoa, on the Wanganui River. His district extended to Taranaki, and twice a year this priest of God's Church walked the whole distance of one hundred and fifty miles, crossing many deep and dangerous rivers, to give spiritual consolation to the few Catholics residing there. After some years of labor in this district he was transferred to Bienheim, and only a few months ago was called to the bar of judgment to give an account of his stewardship."

In answer to an address read to him at Meath recently, the Most Rev. Dr. Nulty, Archbishop of Meath, made the following remarks: "He well," he said in his speech, "knew the illustrious Archbishop of Cashel, and read what he had said of the imprisoned clergyman. He well knew that Dr. Croke would not say one word if he did not absolutely believe in its truth, and, therefore, he said that Father Sheehy was a

good and a patriotic priest, who emulated the priests of old in offering up their lives for their people. He (Dr. Nulty) in heart and soul emphatically condemned the Government in arresting and imprisoning him. What did it matter? Let them now arrest bishops and priests. He would gladly follow Father Sheehy. It would be a relief to him (Dr. Nulty) if he was taken up by the minions of the Government and put in jail. It was no disgrace for a Bishop or priest to be put in jail. One of the greatest men in Ireland, Archbishop Hurley, of Cashel, was hunted like a wolf by the English Government. He fled to the old Castle of Fenno, close by, then owned by the Flemmings, where he got a warm refuge. He was discovered, dragged out of it, and brought a prisoner to Dublin, where he suffered a most painful and cruel death—he suffered martyrdom, and died for his country. The reason Father Sheehy was imprisoned was because he loved his country. It was no disgrace to suffer imprisonment in old Ireland. His Lordship again expressed his acknowledgments for the high honor done him. He was prepared to do everything—to lay down his life if need be—for his people. The little he did do was too highly extolled, and his highest reward was to know that his countrymen approved of his conduct. He was proud of his people, proud of the people of Ireland. He had travelled in many foreign countries—England, Scotland, France, Germany, Spain and Italy—and knew the feelings of the Irish people. But for pure patriotism, purity, chastity, bravery, pure religion, and loyalty to the Catholic faith, no country would be preferred to his own land of the shamrock. He had been in the grand cathedrals of Florence, Milan, Rome and Brussels, and he saw the few people there at worship, and their apparent indifference to religious feeling, and he would prefer infinitely the poor, plain, humble chapels on the Irish hillsides, and in the valleys of our land, with the mute but earnest religious fervor of the Irish people, to all these. Irish bishops and priests were proud of the conduct and loyalty of the people. They had already travelled together through grief and through danger in the past, through joy and through sorrow; they bled together, suffered death together, and they would be found together to the end. There was no power on earth could separate them." The Bishop concluded amid loud cheers.

Father Adam MacCarthy, O. S. F., has been appointed to the Bishopric of Harbor Grace, Newfoundland, a See formerly held by Archbishop Cardequin.

Very Rev. William Quinn, Vicar General, and Very Rev. Thomas S. Preston, Chancellor, of the Diocese of New York, have been made Private Chamberlains of the Pope with the title for each of Monsignore.

May 18th was the fourteen-hundredth anniversary of the first Mass celebrated in the Archdiocese of Armagh, by St. Patrick in person. There was a splendid religious festival on the occasion, at which persons of all denominations were present.

Through the efforts of the Catholic Association—"The Holy Childhood of Jesus"—435,000 pagan children in danger of death have been baptized, and 94,000 abandoned children have been placed in orphanages during the year of 1880.

A new college, called St. Mark's, is about to be erected at Canterbury, in England, by the French Jesuits. It will consist of two blocks, each covering an area of about three thousand square yards. These Jesuits have recently purchased a mansion and grounds in St. Stephen's parish.

Not long since we related an occurrence at Casamiccia which preceded the late earthquake, and which gave to that catastrophe the appearance of a Divine judgment. Another piece of sad news, hearing a similar character, comes to us from Munich. A number of young men masqueraded in public as monks and nuns. Through some carelessness, their costumes were set on fire, and twelve or sixteen of the number met with a sudden and awful death.

The Chicago Tribune says that the Very Rev. T. J. Dowling, Vicar-General of the Diocese of Hamilton, Ont., is at present on a visit to his father, Mr. Dowling, on the West Side. He remains for a week to superintend the erection of a monument in Calvary Cemetery to the memory of a deceased brother, and officiates during his stay at St. Columbkille's Church, on West Indiana street, of which his friend, Father Burke, is pastor. Father Dowling is well known as one of the pilgrims to Rome who were on board the City of Brussels a few years ago when the safety of that vessel was a matter of general concern.

HAMILTON LETTER.

Ecclesiastical—Father Granottier—Educational—The Irish Language—Its Fate—Things we would like to see—Local Matters—Miscellaneous Items.

THE CATHOLICS OF FORMOSA apparently know how to celebrate the Festivals of the Church, and they not only have the knowledge but they also practice it. The Feast of Corpus Christi was solemnized there on its own particular day, Thursday, the 16th inst., in that true Catholic manner which has been usually observed in Formosa. There was a grand religious procession in which about three thousand persons participated. At the head of the procession walked one hundred little girls dressed in white, carrying flowers before the Blessed Sacrament, which was borne by the Rev. P. J. Maddigan, P. P. of Walkerton. The procession was arrayed in a very systematic manner. The school children followed the Blessed Sacrament, then the young women, the young men, the married and the unmarried men—each section preceded and recited the rosary as they marched along, the choir filling up intervals in good style with "Tantum Ergo," and "Laudate Dominum." The Formosa Brass Band gave valuable assistance in the musical parts. They too had their banner (a present from the late Bishop Farrell) a very pretty one with its appropriate motto—"Concordia Salus." Four Altars had been erected along the route, at each of which Rev. Father Elend, D., who was also the celebrant of the Mass, gave Benediction. The whole was a spectacle of religious grandeur, exciting the awe and reverence of the most indifferent observer, and filling the hearts of the pious participants with deep devotion and religious exultation. Providence surely smiled that day on the good people of Formosa and their pious endeavors; for the weather throughout was beautiful, but scarcely had the solemnity ceased when a rain-fall which lasted ten hours commenced, and the almost withered crops of the country—a beneficial effect from an admirable cause, a just reward for a pious deed.

First Communion was given on Sunday morning last, in St. Patrick's Church, to about fifty children. Sunday having been the day on which the feast of Corpus Christi was celebrated, the ceremonies attending both grand Mass and vesper at St. Mary's Cathedral and St. Patrick's Church were of a more solemn and impressive nature than on ordinary Sundays.

The Pastoral Letter of His Lordship Bishop Crimon, promulgating the jubilee of 1881, is expected to be read in all churches in the Diocese on Sunday next. Father Granottier, of Owen Sound, has arrived in this country after an absence of several months in the old world. The greater part of the time was spent in travelling through France and Algeria on business in connection with the Basilian Order, of which he is a member.

The season of school vacation is drawing near, and all educational institutions are preparing accordingly. The Berlin college closes on the 30th instant with the usual exercises. The Loretto Academy for Young Ladies, Mt. St. Mary's, in this city, terminates its scholastic year on the 23rd instant. As before announced the city schools all close on the 8th of July.

The Irish dialect is the most ancient and best preserved of the Celtic family, and notwithstanding the interdiction placed upon it in days gone by, it still spoken by a great portion of the Irish people. Its concise phrasing and compact structure make it a most expressive language, while the great multiplicity of its vowel sounds makes it highly musical. Yet it is fast becoming obsolete and losing the regard it deserves even among Irishmen themselves. Irishmen should remember the loss of their language, and they should remember that it is one of the classic languages of Europe, when their warriors dictated conqueror's terms at the strongholds of foreign enemies; when their missionaries, with the holy eloquence of this grand old tongue, fought the good fight among the heathenisms of the continent, and when their bards and orators gave to the world their unrivalled, soul-stirring compositions. That language should not be allowed to die. Parents should teach it to their children, and so make it a habit and a possession of the final capacity of the Frenchman, whose centuries of colonization in a foreign country seems but to strengthen in his attachment to his mother tongue; and of the German, who, although anxious to become acquainted with the speech of his adopted country, neglects not the language of his forefathers.

The clock on the city hall tower illuminated. The principal streets of the city paved. The St. James' street mountain steps repaired. A statue of St. Patrick in that front niche of our handsome church, of which the street corners cleared of their profane and noisy night tenants. Gas being cheap, some additional lamps on the outskirts. The dilapidated sidewalks and crossings "renovated." A few bathing establishments along the bay shore. An immense attendance at the House of Providence Picnic on Dominion Day.

Professor Boisvert, teacher of French language and elocution, has taken up his residence in this city, where he proposes forming classes in the above named subjects. He claims to be in possession of a new system of teaching French, by which one may be able to acquire thorough proficiency in three months, at a very moderate cost. His address is 39 John street north. Printing has for many generations

rejoiced under the title of the "Art preservative of all other Arts." It may now lay claim to a share in the preservation of religious principles. When at a meeting of the International Typographical Union recently held in Toronto, one of the members proposed the expulsion of the opening prayer, the rest of the Typos, to a man, refused to listen to him, and his motion did not get even a seconder.

Pleasure travel is dull in this vicinity at present. Boats, cars and hotels have a lonesome appearance, and the countenances of their owners wear a lugubrious aspect. The thermometer registering among the nineties would probably improve the condition of affairs. The weather has been trying to please everybody lately, but the attempt, like all such, has proved a failure. When it gladdened the heart of the mechanic with its coolness, it soured the visage of the vendor of soda; and when the rain gave an undesired holiday to the waterworks it pleased the economical portion of the Council to think that the monthly pay list would be short.

It is now almost certain that the city must have at least one steam fire-engine. From experiments made on Saturday it was quite clear that notwithstanding the recent improvements made in the water-works, the brigade would not have the necessary power over a fire of even ordinary magnitude.

This is the season of the year when the small-boy becomes semi-yearning in his habits, and fills his mother's heart with anxiety for his safety. It is a pity that a city of Hamilton's pretensions is not supplied with bathing houses, which would reduce to a minimum the dangers and inconveniences of indiscriminate "swimming."

The city authorities have declared war against dogs unless licensed, registered and properly collared. They are liable to capture, on and after July 1st, and if not claimed within 48 hours by their owners (who must pay each a fine of \$2) the canines will be destroyed.

The old Lutheran church on Ferguson Avenue is about to be turned into a rag-mass and early instruction. It may have been a surprise to the sleep-loving people who live in the neighborhood of the church. The sermons were of the most important nature, and most interesting, though, as the preacher said, nothing was told us but what we had heard from our pastor many times. All the doctrines of the church were explained, with such illustrations as seemed to give everyone a better understanding of them. On Saturday evening the congregation was dedicated to the Mother of God, and placed under her special protection. Rev. Father Kautz preached a touching sermon on the Sunday that they did to the statement that this world is hourly coming to an end for somebody.

QUEBEC LETTER. Last month it was your turn to be tried; this month it has been ours. The papers have already given so much in detail of our terrible ordeal that I shall content myself with giving a copy of the

OFFICIAL STATEMENT issued, signed by Hon. C. P. A. Pelletier, President, and J. D. Brousseau, Mayor, as follows:— The following is an official statement of the number of houses destroyed and families rendered homeless and destitute by the fire on the night of the 8th inst. June—642 houses, 1211 families, consisting of 2928 individuals. Two-thirds of the above have lost all and had no insurance on their property.

The number of Irish Catholic families included in the above is about 30; Protestants about 100. The destruction of the magnificent St. John's Church was a handsome loss in the city and also the largest. It and the Presbytery—also destroyed—were insured for about two-thirds of their value. As soon as it was felt that the sacred edifice was in danger, the Rev. Mr. Sexton, of St. Roch's, removed the Most Holy Sacrament with as much solemnity as circumstances would permit to the church of the Sacred Heart, pending the reconstruction of St. John's, which has been chosen by the parish church, pending the reconstruction of St. John's, was a most impressive scene. Neither priest nor people could restrain their emotions when he spoke of the disastrous conflagration and its results.

It was a fearful scene throughout. The wind rose to a hurricane, and at times became a whirlwind. On the tower field, outside the circle of the fire, I have seen wagons and other vehicles, which had been placed there for safety, lifted completely from the ground and carried, mid-air, in a half-burned state, for hundreds of feet. It was as much as one could do to hold himself upright. The position of the Blessed Sacrament—"The Forty Hours"—appointed to be held in St. John's, has, owing to the destruction of the latter, been held this year in the next little chapel.

ST. BRIDGET'S ASYLUM. There has been something like a Providential arrangement in the honor being conferred for the first time on St. Bridget's, and also, something romantic. His Grace and, also, the Archbishop celebrated Mass there a few days after New Year's. At breakfast he intimated to the Sisters in charge that, now that they seemed to have everything needed for the occasion, he did not think they should not have their turn see why they should not have their turn of so great a blessing. The Superiorress of St. Bridget's, in reply, that that was just the favor they had made up their minds to ask as a New Year's gift. Well, said His Grace, "is too late for this year, as the calendar is all arranged, but if during the term it should happen that for any reason or other, any of the parishes of the Archdiocese should be unable to take its turn, you, my good sisters, shall not forget them." The Sisters were content to wait. At Easter three ladies drove up to the Asylum, and, having seen the Superiorress, asked admission for a *protège*. The good mother found such a thing impossible owing to the already crowded state of the house, and to promises already made in case of a vacancy. The ladies would not be put off and despite the pleadings of the reverend mother, insisted on intro-

ducing their charge and leaving it to the discretion of the nuns as to what action they should take in the matter. Returning to their carriage they carried in a magnificent

OSTENSORIAM and insisted that to take it back with them they would not. The agreeable disappointment of the good sister, Columba, is more easily imagined than described. The fire came and St. John's was destroyed. The Archbishop was absent on his Pastoral tour. The new Vicar-General made his first visit to St. Bridget's, and it was to bring joy and gladness to the hearts of the inmates. His Grace had telegraphed that the option of having the devotion of the "Forty Hours" should be offered to St. Bridget's. Next I say that the offer was only too gladly accepted. It is to be hoped that St. Bridget's will henceforth be deemed worthy of the inestimable honor.

As I write the city is full of smoke from outside, and there is a rumor that a bush-fire is raging quite close—at Silley. We have not had rain in this region for five or six weeks.

Great preparations are being made for the public procession of the Most Holy Sacrament to-morrow in this parish and in those of St. Roch and St. Sauveur. If the weather holds fine there will be a magnificent display.

A Bill has been introduced to the Local Legislature empowering the Corporation to borrow the money necessary to increase the water supply. To provide for interest and Sinking Funds, the Bill as proposed, authorizes the taxing of all property in the City. This brings out the question of taxing Ecclesiastical properties.

BRANTFORD LETTER. THE MISSION. Which was held here, commencing on Trinity Sunday, was fruitful for good. Every morning at five o'clock troops of people could be seen hastening to the first mass and early instruction. It may have been a surprise to the sleep-loving people who live in the neighborhood of the church. The sermons were of the most important nature, and most interesting, though, as the preacher said, nothing was told us but what we had heard from our pastor many times. All the doctrines of the church were explained, with such illustrations as seemed to give everyone a better understanding of them. On Saturday evening the congregation was dedicated to the Mother of God, and placed under her special protection. Rev. Father Kautz preached a touching sermon on the Sunday that they did to the statement that this world is hourly coming to an end for somebody.

Magnificent Stained Glass Windows. Robert McCausland, of the Canada Stained Glass Works, Toronto, has placed in position in the Catholic Church of St. Catharines, some of the most beautiful and elegantly designed descriptions of his work which can be found in the Dominion.

The superior windows turned out by this gentleman have made his name familiar with all who admire works of art, and his capacity has been severely tasked of late, such is the great demand for his admirable productions. The work alluded to has been designed by a son of Mr. McCausland, a young man who has spent a considerable time under instruction in England and France. He has certainly exhibited wonderful skill, and it is quite evident that he is an art student of whom Toronto may well feel proud.

The window that most particularly attracted attention is the one on the left of the altar. It was presented by the young ladies of the Sodality of the Blessed Virgin Mary; on the right is a picture of the Immaculate Conception, and on the left the figure of St. Agnes. In the triangle above these two figures is the monogram of the Blessed Virgin. Below the figures the glass is traced and stained; the execution of these two figures is wonderful in its perfectness and challenges the admiration of all who behold it.

The window opposite is a very fine piece of work. On the right panel is the figure of Faith looking towards the Cross, the one on the left is the Good Shepherd. This window has been erected by Edward McArdle, in memory of his father and mother. Entering the door of the church these two windows, in their centre, make a large chancel window, in their centre, make a most striking picture of art.

The chancel window was made about twelve years ago by the same firm and dedicated in memory of the Very Rev. Dean Grattan, and has long since been described. The next in importance are the windows in the right and left transept, relating to Faith, and are also very rich in the harmony of their colors, and design. At the right and left of the entrance door of the church are two windows that deserve notice. One on the left, presented by the seamen of St. Catharines, in memory of deceased fellow-seamen. This window contains two very pretty ship scenes. There is a very rich piece of work over the entrance door that deserves mention. Many emblems besides these mentioned are not quite so important, yet they are extremely elegant, but for want of space we cannot give their details in this issue. All the windows have been decorated by the heavy generosity of the congregation, who with the Very Rev. Dean Mallum, most assuredly feel satisfied that their church is now among the best in the Dominion—and those who are admirers of the beautiful will vote a year.

Confirmation of McGregor. The sacrament of Confirmation was administered on Sunday last at McGregor by His Lordship Bishop Walsh. About 70 persons presented themselves. There is a new Catholic parish in the town of Amherstburg, and is under the charge of the energetic and talented Father Schneider, I. P. F.

LETTER FROM BERLIN. Last Sunday, 22nd, the children received the first holy Communion, and at the afternoon service were invested with the Scapular of the Immaculate Conception and of Our Lady of Mount Carmel.

Some improvements are being made in our Church. A new vestry was erected on the left side of the Sanctuary. The old vestry on the other side will be used as a side chapel by the sisters and school children. The gallery has also been lowered and doubled in size in order to make room for our rapidly increasing congregation. A two-manual organ, with 18 stops, is in course of construction for our church at Mr. G. Vogt's manufactory, Elmira, Ont. and will cost about \$1700.

The additions to St. Jerome's College will cost about \$2,000 and will give the Institute ample room and other facilities to accommodate a great number of good students who are desirous to acquire a thorough Christian education.

greatly enlarged, and the teaching staff is to be increased for the next session. It is proper that every effort should be put forth to make the coming meeting an eminent success; in order to show our affectionate regard for our dear Director, the Rev. Dr. Funcken, as well as to encourage and assist him to our utmost to continue his laborious, but noble and useful work, of imparting a truly Christian and liberal education to the rising generation of our beloved country.

All Alumni and former students, intending to be present at the meeting are invited to take part in the Alumni Banquet to commence at 7 o'clock p. m., and to give notice of their coming a few days previous to the meeting.

All communications respecting the coming meeting may be addressed to Rev. Dr. Speitz, C. R. Vice-President, at the Hotel George, or the Rev. Geo. Brohman, Secretary, Pastor of St. Ignatius' Church, Deemerton, Bruce County, Ont. Dated, New York, May 24th, 1881.

P. D. GIBBS, President Union of the Alumni. REV. GEO. BROHMAN, Sec. Gen., Deemerton, Ont.

LOCAL NEWS. The volunteers for this district went into camp on the Carling Farm on Tuesday last.

The new bath house is to be built in Kensington, immediately over the bridge at the foot of Dundas street.

The Great Western Company intend running weekly excursions every Wednesday to Saranac. The fare is put at 75 cents for the round trip.

Mr. John McGinagan, of Carleton Place, had the misfortune to break one of his legs while crossing a culvert near his farm the other day. Although he is eighty years old he is getting along nicely.

About half-past eight on Wednesday morning, an explosion of gas happened at the offices of the English Loan Company, on the corner of Front and Dundas streets. The latter for not properly inspecting the boat. They said—"From the evidence her deck was not fit to carry a large load of passengers." After the verdict was returned, as Manager Parish and Captain Rankin were coming down stairs they were taken in custody at the instance of Robert Albert Jones, of the village of London West, who charged them that they did on the 24th day of May, A. D. 1881, feloniously kill and slay one Eliza Jones. The prisoners were taken before a magistrate, and gave bail to appear when called on.

ST. CATHARINES. Magnificent Stained Glass Windows. Robert McCausland, of the Canada Stained Glass Works, Toronto, has placed in position in the Catholic Church of St. Catharines, some of the most beautiful and elegantly designed descriptions of his work which can be found in the Dominion.

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