



Benediction on the Feast of the Sacred Heart.

Heart of Jesus! earth's willing captive, in fetters retain'd, though 'e'en but for a moment, shall thy priest-guardian set thee free.

CARDINAL HANNING.

CONVERTS AND THEIR SACRIFICES FOR THE FAITH.

London Universe, May 21

His Eminence the Cardinal Archbishop of Westminster concluded his course of sermons in St. John's, London, on Sunday evening, when the large church was again crowded to the doors.

THE REWARD OF CONVERSION, or turning to God with all our heart. The words with which I began are those of a man who has experienced the full of our Divine Master and meditate on His passion, there grows up a new kind of sorrow.

THE LIGHT OF THE WORLD, which is a city seated on a hill, which cannot be hid. As the lightning cometh out of the east and appeareth even unto the west, so is the luminous universality of the Church of Christ.

THE REWARDS GIVEN IN THIS WORLD to those that turn their hearts to God are many in number and great in their multitude.

received in our baptism faith, hope, and charity. Confidence means hope, ripened, confirmed, and matured. If I hope that my father or my friend will do a kindness to me, the more I know their character the more my hope becomes a certainty.

WE MUST HAVE CONFIDENCE in Him founded on experience. The words of St. Paul which is a prayer, are true to everyone who turns with his heart to God.

THE MAN OF SORROW, and His sorrows all His lifeliving were for our sins, so next to that sorrow was that of the Blessed and Immaculate Mary His Mother.

HE CRUCIFIXES THE SON OF GOD AGAINST to himself. Do you think Mary Magdalen when she first came to our Lord and washed His feet with her tears, sorrowed half as much as when she stood at the foot of the cross?

I DARE NOT CALL THEE SAVIOUR, for how can I hope that such a one as I can be saved, but I will call Thee my maker, for Thou didst make me, and I have marred myself, but Thou who didst make me, have mercy on me.

Light without love is a very cold thing and may be hell itself, because THE DEVILS BELIEVE AND TREMBLE; the last souls have the light to know God, but they do not love Him.

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BE CONTENT WITH YOUR LOT IN LIFE whatever it is. There are murmurs all round us, and to find one man or one woman content with their lot is a very rare and difficult thing.

WHEN YOU LOSE ONE DEAR TO YOU as your life, you chafe against it, and yet what is it? God who gave you that companion for a time withdraws him from you when the work is done.

THE VITAL QUESTION, The education of youth is the engrossing topic of our times. The Supreme Head of the Catholic Church has sounded the key note. He points out the necessity of daily Christian instruction as the only effectual safeguard for preserving the rising generation from the dangers which imperil their faith and morals.

tender and delicate young women with the courage of martyrs in them, willing to labour for their bread, and never known what was before to toil for their living.

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FREEMASONRY IN FRANCE.

STARTLING CHARGES BY AN ANTI-CATHOLIC PAPER.

The following is the substance of a long article which appeared recently in the Paris Figaro—a paper which cannot be suspected of any leaning towards the Catholic Church.

The late Encyclical of Pope Leo XIII. on Freemasonry has not failed to evoke vigorous protests, even from those quarters where the need of the warning was most evident.

Let it speak for itself, as M. Claudio James, of the Catholic Institute, does, in a pamphlet which is a masterpiece in itself and in its effects on the republican institutions.

It has been said that the Freemasons are a non-political association; but those most nearly interested disclaim all disimulation on the matter.

Here are some curious revelations from the Chaine d'Union: "When President Grevy was elected, Jan. 30, 1879, the members of the Sovereign Chapter drank the Masonic health of their illustrious brother Grevy."

The lodges dictate the Government's course on religious matters. All the laws directed against religion, the divorce laws, and the rest, are drawn up in the lodges, and then submitted to President Grevy for his signature.

There is one department, the army, where Freemasonry is not, as elsewhere, in the ascendant. Between its principles and military honor, there seems to be a barrier not easily surmounted.

A system of hierarchical promotion is established in their favor. After a certain apprenticeship, those who deserve best of Freemasonry become deputies of Paris, less capable members are recommended for the representation of the rural boroughs.

A SERMON FOR WOMEN.

MILWAUKEE CITIZEN.

Few of our Milwaukee Catholics but what have heard Father Damen, the noted Jesuit missionary, when he was connected with St. Gall's Church, preach on matters of vital interest to their salvation.

There is one thing now that I wish to call your attention to, because that to which I am about to allude fosters bad and wicked thoughts; and evil and wicked thoughts beget wicked and sinful acts.

WASH THE DISHES, INDEED! Sure, Amanda Fitzardie did not do that, and indeed she is not going to spoil her white hands.

THE POOR FATHER AND MOTHER are struggling hard to support this novel-reading young man. Let the father to be as he pleases, let the mother scrub and wash and work night and day.

I CANNOT AFFORD THE EXPENSE, You cannot afford the expense, and you will pay ten cents for an anti-Catholic paper that never has any good word for our religion.

YOU WILL BE HAPPY.—Make your old things look like new by using the Diamond Dyes, and you will be happy.

Unknown To Science.

That preparation is undisclosed which can surpass Dr. Fowler's extract of Wild Strawberry as a Cure for Cholera, Dysentery and Summer Complaints.

That is you Fair, You know heart As ray of

That star y O'er that One, My heart

And I will O'er that flow, And spread I reach the grow.

And all the Down that hand, I only see

And I shall Close in my Then pluck

And I will Beating y And find y And set y Providence

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archical promotion is... After a certain... who deserve best of... deputies of Paris:...

(For Redpath's Weekly.) Your Star.

That is your star, you say, that shines apart, Farther than all the stars, and on a more fair...

THE HOLY FATHER.

A Little American Girl's Visit to Him.

HOW SHE MANAGED TO REACH HIM.

A gentle, winning and brave little American girl who is travelling in Europe, caring devotedly for her invalid father, a retired army officer, writes to a lady friend in Washington, giving the following bright and ingenious description of an interview she succeeded in getting with the Pope.

FATHER AND MOTHER.

to support this novel... the mother said to her... work night and day... the poor Irish parents slave...

BLAINE'S RELIGION.

WHAT FATHER LAMBERT SAYS OF HIS EARLY LIFE.

In an interview with a reporter, Rev. Father Lambert of Watertown, says that James G. Blaine was confirmed in the Catholic Church in 1836 by Bishop Kendrick, at Philadelphia. Blaine and his mother were Catholics, as were at least two of his brothers, and his father was converted and became a member of that Church about five years before his death.

DOWN IN DIXIE.

THE FOREMOST SCOPER IN IRELAND.

By merit raised to that bad eminence," as Milton observed of the gentleman whom the good folks of Dublin believe to be her helper and abettor in her infamous doings; but of course it would be altogether too much to expect Judge Lawson to issue a mandamus to bring such a "respectable" kidnapper to book for her doings.

CARDINAL MANNING ON CHRISTIAN ENGLAND.

RESPECT OLD AGE.

An old favorite is the remedy known as Dr. Fowler's Extract of Wild Strawberries. Thirty years reliable for cholera morbus, diarrhoea and summer complaints.

NO SUCH WORD AS FAIL.

GREAT NEGLIGENCE.

SHORT TALKS WITH THE BOYS.

SOUL OF THE CHURCH, THOUGH NOT MEMBERS OF THE BODY.

SOUPERISM IN IRELAND.

Blaine, Jim's brother, and I used to serve Mass together in Elizabeth. His mother made the cassocks we wore during the service. As regards James G., I have not the slightest doubt that the parish register at Brownsville will show him to have been baptized a Catholic. I am told on what I consider good authority, which I do not care to divulge, that he made his First Communion and was confirmed by Bishop Kendrick. I have been told that if he were asked to-day whether or not he was a Catholic, he would say yes or refuse to answer. He is not a knave. Forgive me with the spirit of his family to prompt, and its traditions to guide him, he would rather, I am sure, forfeit the Presidency than his self-respect.

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**Catholic Record.**

LONDON, SATURDAY, JUNE 21, 1984.

**THE BIBLE IN SCHOOLS.**

Our readers are well acquainted with the position we have taken in the matter of religious instruction in schools. We have endeavored, very feebly, we must admit, but in terms as plain as we could command, to set forth the Catholic view on this most vital and important subject. We are now happy to perceive that our Protestant fellow-citizens, who, for some time, have been giving earnest consideration to this subject, so fraught with grave consequences to our future as a people, are taking vigorous measures to have inaugurated some system of religious instruction in schools. At the late Presbyterian Assembly in Toronto,

Hon. A. Morris moved "That the General Assembly, under deep conviction of the importance of the education of the young being founded on Christian truth, and fully sympathizing with the action of the synod of the Diocese of Toronto with a view to imparting religious instruction in the Public Schools, appoint a Committee to co-operate with any committee which may be appointed by the Synod or any other branch of the Christian Church seeking to attain that end."  
 The motion was adopted.

The following were appointed a Committee on the subject:—Rev. Dr. Laing (Convener), Rev. Dr. Gregg, Rev. J. K. Smith, Rev. K. McLennan, Rev. Principal Grant, Rev. Principal Aven, Rev. H. M. Parsons, S. Lyle, W. E. McMullen, Messrs. Blackie, C. Davidson, McLennan, Q. C. H. Cassels, and Dr. McDonald.

The mover of this resolution, unanimously adopted by the representatives of an ecclesiastical body having more than 600,000 persons in its membership, is one of the most prominent gentlemen in Canadian public life. He has served as Lieutenant-Governor of a Province, as a member of the Dominion Cabinet, is yet a Privy Councillor for Canada, and a leading member of the Parliament of Ontario. The Committee appointed under the motion includes the names of men identified with the learning, respectability and influence of Canadian Presbyterianism. The adoption of such a motion places the Presbyterian body on record as an advocate of religious education in schools.

Then, at the Anglican Synod of Toronto on the 12th of June, took place a discussion on the same subject that has attracted our attention:

Rev. A. J. Fiddler moved the resolution which he had proposed last year:—"That a committee be appointed to examine the question of the possibility of obtaining the power to establish Separate Schools for the children of Church of England families in cities and towns, and to report next year, and recommend a course of action in the matter." (Cries of "withdraw.") He would not withdraw. The lack of religious training in the schools led to disastrous results in the spread of infidelity and even atheism, and something ought to be done by the Church to counterbalance the evil influence. It might be said that there was preaching everywhere. So there was, but the effect was generally more sensationalism, not teaching. The home training in religious matters, which was one of the advantages of children of some years ago, was almost altogether neglected. Passing through school and going to national university or college, the young men were there without religious instruction. The difficulty was recognized by nearly all religious denominations, and nearly every one sought to establish colleges where religious training was one of the features of the education. If there were separate schools for one denomination there was no reason why there should not be for another. If there were enough Church of England people in one locality to establish a school, was it not unjust that the majority should prevent them from doing so if they wished? He dwelt at some length upon the great lack of religious teaching in the rising generation.

The motion was seconded by Rev. John Carry, who, to show the necessity of the change proposed, instanced the New England States, where the common school system had been in operation longer than anywhere else, and in which, through the crimes of the people, there was an average of only one child in a family. Home in its worst days was not half so bad. To say that a common school education would make people religious was treason to Jesus Christ. He knew graduates of the public schools who did not even know the names of the patriarchs. If they were to have a religious people they must have religious training of the children.

Rev. Mr. Lewis dwelt upon the prevalent irreligion among the young, and

said he thought the Church ought to take a high stand on this matter. The religious instruction in the schools should be under the charge of those most interested in it, and those most interested were the clergy.

Hon. Edward Blake maintained that the first thing to be considered with reference to the Public Schools in this connection is whether they could not get the various Christian denominations, Protestant and Roman Catholic, to agree upon a collection of passages of Scripture which should not merely be read, but which should be learned by the children in the schools, and repeated there. (Applause.) A large portion of the voluntary work in the Sunday School and preparation for the Sunday School would thus be done. The reading of the Scripture, whether by the teacher or the teacher and scholars respectively was a good thing but it was not enough. While the mind of the child was receptive it should be stored with the most precious passages of scripture which would be a treasury on which to draw in after years. (Loud applause.) He agreed that they could not expect to impart religious instruction during school hours. The school hours were already in many cases too long (applause), more could be learned in a shorter time. To keep the children at school an hour longer one or two days in the week for religious instruction would mean that they were to be penalized on those days. (Applause.) Let the secular lessons close an hour earlier one or two days in the week and the religious instruction be imparted in the time thus gained. Rev. Mr. Lewis said they ought to take the highest ground, but in confining this motion to the cities and towns they were making a concession to the practicable, and he asked that the practicable should be kept in view throughout. If they asked frankly and freely and generously, and with open heart to the other denominations on this subject, they would solve the difficulty. (Applause.) Some thought the Government should take the matter in hand. Did they suppose that any Government would not be anxious to carry out this reform, if it could be done? The difficulty was in the unhappy divisions in the Christian world. (Renewed applause.) Why could they not heal them? He believed the common ground was wider than that now occupied. (Loud and long applause.)

Mr. Fiddler's resolution was not adopted, but not one of the speakers took ground against the principle affirmed in his motion. Mr. Blake commends himself fully to this principle, and even goes so far as to lay down a proposal on the subject. Mr. Blake has profound and honest convictions on this important question. He favors religious instruction in the schools, and has evidently devoted time and thought to the matter. At the annual commencement of Toronto University a few days before Mr. Blake had, even in terms more clear and emphatic, laid down his views on this same subject. He then said:

"Now, if I may be permitted to say a word on another subject it is this: I feel that there has been an attempt in that same speech to which I have twice referred, by the Archbishop of Canterbury, to intermingle the questions of the common school education and the university education, and we have had an account as inaccurate as it was possible for an account to be of the position of that question so far as it was in my view. I want to make one practical proposal with reference to religion in the schools, and I maintain if this proposal is not acceptable to the denominations it is to be regretted, and it proves in the plainest way the impossibility of such a system on any other basis, see no reason why the heads of the various denominations in this country, Protestant and Catholic, should not unite in a selection of passages of Sacred Writ without note or comment, which it should be the duty of the masters to set for the scholars to read twice a week, daily in the public schools of the land. I think it perfectly possible in the present more happy sentiment which prevails among those of different religious creeds, for such a combination to be made by them. The State cannot make it; it cannot attempt it; and if those who call for religion in the public schools will meet together and will agree that certain passages may be learned and repeated without note or comment, without exposition or explanation by the master—leaving that to the pastor or parent at home or in church—then that can be done which would be of very great consequence. It is of the last consequence, not merely that the Bible should be read, but that while the memory is young, fresh, and retentive its words should be stored in the mind, which will then retain the impression. If that cannot be done, much will be done; if that cannot be done by common consent of the denominations, I ask you what can be done?"

We are glad, indeed, to count such men as Mr. Blake and Mr. Morris in our public life, as advocates of religious instruction in our schools, such representative and influential bodies as the General Assembly of the Presbyterian Church of Canada and the Synod of Toronto as placing themselves on record in favor of this salutary principle. It does, however, at this moment recur to our minds that when twenty years ago and more the Catholics of Ontario were battling for religious education they received but little sympathy from the religious bodies that now affirm this Catholic principle. The bishops and the priests of this Province were lampooned and calumniated, and the Catholic body subjected to a social and political persecution reflecting disgrace on its authors. Pulpit and platform and press then resounded with denunciations of Catholicism and of Catholics. And had it not been for the assistance of our Lower Canadian friends,

we of the Catholic minority of Ontario would still be bound to the chariot wheels of religious oppression and educational despotism. We are not yet fully freed from their shackles, but the time is coming, it is at hand, when, casting them off, we will stand as free men should stand, on perfect terms of equality with our fellow-citizens of every other class, condition and denomination. We are, we repeat, happy to see leading Protestant clergymen and laymen now openly asserting a principle long since affirmed and maintained by the Catholic Church. How strikingly in accord are the utterances of our Protestant fellow-citizens and friends with the truths laid down some years ago by a venerated prelate of the English Catholic Church, the Most Rev. Dr. Hedy: "That pious and devoted churchman says:—

"As the child is, so the man or woman will be. Religion is the same in its essentials for little ones and for grown-up people. The same God, the same heart, the same hindrances, the same responsibility, the same life eternal. But unless the seeds have been sown in childhood, there will be little fruit in mature years. Indeed, with all our schooling, we see too many grow up irreligious and immoral, regardless of decency and forgetful of God. Therefore, the Christian parent and pastor and teacher are anxious and busy about Christian education. Some say, 'Let the child choose its religion for itself, when it can think and look about the world.' This is like saying 'straighten a crooked leg after it has grown crooked for years.' You cannot do it. The crook is in the very fibre. You can only break it. A child not brought up religiously sucks in irreligion, because the absence of the knowledge and the love of God is not only the absence of religion, but the opposite of religion. If a thing is not white, it must be some other color. You cannot have a thing no color at all. It you take a child no older than ten, eleven or twelve, which has had hitherto no religious teaching, you will not find in his mind a blank, or his heart an empty chamber, or even these will be dwarfed in a heart that knows not God, to the smallness of human feelings, with no elevation to heaven, with no tinge of the grace of Calvary, with no brightness from the life to come. When you bring God and the Gospel to a heart like this, you are too late."

Twelve years ago, His Lordship the Bishop of London, in a pastoral of great clearness and power discussed the whole question of religious education. The perusal of that pastoral at this moment would lead us to believe that His Lordship must have been gifted with a prophetic vision of the present state of the question. It deals with the solution now proposed in terms most clear, effective and, to our mind, unanswerable.

"The education taught in the common schools of Ontario is not truly religious or Christian. It is true that it is asserted that religion is not ignored in these schools, since Christian morality is inculcated and the Bible is read therein, although, of course, the distinctive doctrines of each Christian denomination are not, and cannot be taught in them. But we hold that religion without dogma is not Christianity, and that the flowers of Christian morality and virtue can only flourish and bloom under the shelter of the well-defined doctrines of Christ. Christian morality cannot be taught without dogma, and the dogma of Christ, and that again necessarily involves a knowledge of His person, His history, His teaching, His commandments, and His Church; it involves, in other words, Christianity in its entirety and completeness. What schools, however, then, are to be taught, when religion are not taught, when Christian morality is not taught, when the heart and conscience, and will of the young are like a neglected field overgrown with rank and poisonous weeds. The morality inculcated in common schools, if these schools be impartial to all sects, must be based on the assumption that all Christian sects are equally good. But we hold that, with justice to all Christian sects, it is impossible that the education imparted in common schools could be religious, for, as the London Times has lately said, 'If education is to be religious at all, it must be at variance with the teaching of some denominations.' The mere choice of a version of Scripture is enough to make the school sectarian. The Bible may be read in these schools, but though 'all scripture inspired of God is profitable to teach, to reprove, to correct, to instruct unto justice.'—(Tim 2nd v., 3rd c.) it is only so when interpreted by the infallible Church of Christ, to whom belong the Scriptures and the true meaning thereof; for, if inspired by fallible private judgment, it may be wrested to the eternal ruin and perdition of its readers."—(Peter, 2nd ep., 3rd c., 10v.) and is sure to beget innumerable jarring and discordant sects, speaking a very babel of tongues, tearing into shreds the seamless garment of Christ, and by their wranglings and contentions bringing Christianity itself into contempt."

"It is not," says Demaistre, "the reading of the Scripture, but the teaching of it by infallible authority that is useful; the gentle dove," he continues, "taking the grain in its bill, breaking it in parts, and then distributing it to its young, is a

natural image of the Church explaining the true meaning of the written word to her children. Read without notes and an authoritative explanation, the holy Scripture may prove a deadly poison." Hence the Catholic Church considers the reading of Scripture by children as an inadequate means of imparting to them a religious instruction, and as a usage whereby the word of God is exposed to irreverence, and the young in danger of misunderstanding its meaning, and of thereby receiving impressions most injurious to the salvation of their souls.

There is another consideration to be added here: it is the baneful impressions that may be made on the young mind by non-Catholic teachers. The child is naturally disposed to respect the teacher, to look up to him as the embodiment of wisdom and a prodigy of learning, and to consider his words as oracles of utterance, not to be questioned for a moment. It is then to see what fatal, and perhaps lasting impressions may be made on pupils by a casual expression, a suggestive hint, a sneer at Popish practices, a general tone of contempt for Catholic usages, indulged in by a teacher who is not a Catholic. We ourselves have heard on good authority that in a certain common school in this Diocese, which several Catholic children attended, the teacher asked in a loud voice—"Who bow down before images and adore them?" and the answer of course was "the Papists." "Let the Bishops of Canada, in the first Provincial Synod of Quebec assembled, decreed as follows:—"Mixed schools, in which the children of the faithful, promiscuously mix with the children of non-Catholics, are taught, more or less religiously, we judge entirely dangerous, as being calculated to beget that plague of impiety commonly called indifference. Wherefore we earnestly exhort the pastors of souls to do all in their power to prevent Catholic children from attending them. But if, in some localities, in which no Catholic schools exist, Catholic children are obliged to attend the mixed schools, let pastors and parents take great care lest such children insensibly imbibe the poison of error, should suffer the loss of their faith and their purity."

Common schools, therefore, are not such as Catholic parents can, in conscience and in justice to their children, patronize or encourage; and we hereby declare that Catholic parents cannot, in conscience, send their children to such schools, save in the absence of Catholic schools, and even then both pastors and parents, must leave the heart a moral wilderness, and make the greatest care lest the children sent to such schools should suffer the loss of their faith and their purity.

Unchristian education is the very well-head of the impure waters of impiety and unbelief that deluge this country. And how can it be otherwise? The stream that flows from an impure fountain must be itself impure; the education that ignores the eternal world, and the sacred truths revealed by God and taught by His own true church, may sharpen the intellect and quicken the mental powers, but it will leave the heart a moral wilderness, and must of necessity generate religious indifference and unbelief."

The arguments here set forth by the Bishop of London are, we repeat, unanswerable. The true doctrine of religious education in schools is defined, and the insufficiency of mere biblical recitation and instruction calmly, but irresistibly, discovered and condemned. We regret to be obliged to differ from a gentleman of the scholarly attainments, great talent and earnest convictions of Mr. Blake, but we do feel that as a Catholic journalist, subject, of course, to correction at the hands of our ecclesiastical superiors, we should enter a stern protest against the use of the Bible as a text book in our schools. There is in this matter a question of the highest principle at stake. It is asked of Catholic children to join in scriptural reading for purposes of religious education with the children of Protestant parents. Bible reading with Protestants is an act of religious worship, with Catholics it is not. The Bible with Protestants is accepted as a rule of faith and morals—with Catholics it is not. Then coming to details, can Catholic children in conscience use, or parents permit them to use, a biblical text book as taught by a Protestant master? Or can Catholic children in any case use the Protestant version of the Bible as the word of God?

One of the very worst effects of the use of the bible as a text book were to create in the minds of Catholic children a feeling that all religion has its basis in the bible, and that all forms of religion recognizing the bible as the word of God are equally good. It is idle, in our estimation, to speak of using a text-book of biblical selections, without note or comment, as unobjectionable to Catholics. No text-book can be used in any school without comment from the teachers. And it is but natural to expect that the children themselves will from time to time ask explanations of texts of which they seize not the meaning. Thus the school-room would be turned into a field of biblical disputation. This is a question of deepest concern to Catholics. There must be more than fifty thousand Catholic children in attendance in the Province at public schools. It is therefore a question of the gravest moment to the Catholics of Ontario whether or not the bible is to be forced on these children as their rule of morality. Father Konings, the eminent theologian, dealing with this question maintains, (1) that it is doubtful whether Catholic parents, save in exceptional cases, can be absolved who send their children to schools wherein the bible is not indeed used as a text book, but wherein the master—a Catholic—reads selections from the Protestant

version conformable to the Catholic version. He assigns as a reason for this opinion that any such use of the Protestant bible is an acknowledgment of its authority, and would imply that it is a rule of morality for the children. He further declares (2) that parents cannot be absolved who send their children to schools where they are obliged to recite hymns or prayers even containing nothing heretical, if these hymns and prayers are looked on as constituting an act of religion. Now, from the declarations of Mr. Blake and other advocates of the bible in public schools, its reading in these schools must constitute an act of religion. They tell us that religious instruction is needed in the schools. This we cheerfully admit. But when we ask, how do you propose to meet the want, they tell us, by the reading of a book which we do not recognize as the word of God, and which we cannot admit as a rule of faith or morality. The very moment a text-book of selections from the Protestant version of the bible is forced into the hands of Catholic children, they are compelled to acknowledge that it is from the bible they are to receive religious guidance and moral training. Any consequence more deplorable, from the Catholic standpoint, cannot well be imagined. What would our Protestant friends say if the Catholics of Lower Canada were to force on Protestant children attending mixed schools in that Province the study of the *Petit Catechisme de Quebec*, which is a clearer compendium of faith and morality than the Protestant bible. Why, all Canada would ring with indignation. From Cape Breton to Vancouver we should hear of nothing but the despotism and intolerance of Rome. Well, it is something fully as ill-judged and as repugnant to the feelings of the Catholic minority in Ontario that the advocates of bible reading propose to do. They, in effect, say to the Catholics of Ontario, "We look on our bible as the word of God, it is our rule of faith, and our guide in morals, and because it is our rule and our guide, it should be so for you."

This is a position which neither Mr. Blake nor any of the advocates of bible reading will, we know, care to assume. Yet, in our eyes, this is their attitude, an attitude indefensible and untenable. This, we think, should be a land of religious freedom. But this it cannot be if any attempt whatever be made to inflict injustice on the Catholic minority of Ontario. Let the Protestant majority use the bible, let them have it read in the public school, let them have their children commit it to memory—and no Catholic will complain. But what we do firmly maintain is that the public school will cease to be a school which Catholics can frequent where biblical reading, biblical instruction, and biblical lessons are made obligatory. We shall rejoice to see public morality elevated among our Protestant fellow-citizens by the use of the bible in schools as a text book. We know that many of them are earnest, honest and sincere in their advocacy of religious education, and we respect them for their earnestness, honesty and sincerity. At the same time, we feel hearty satisfaction in assuring them that Catholics look upon their church as their sole rule of faith and guide of morality, a living rule and a never-failing guide. From no other source can religious instruction be imparted, and by no other authority can they conscientiously permit their children to be taught that which they must believe, and that which they must do, to lead lives in accord with the teachings of Christ and to save their immortal souls.

"CASUS VI. Dubitari potest an absolvi valeant parentes, qui filios committunt scholis, in quibus Iudimaster Catholicus ex testamentis aliqui Bibliorum versione (qua tamen pueri non utantur) ea tantum esse vitandam, et assumi benignae Matris Ecclesiae mentem non esse Bibliorum profectatorum prohibitionem ita velle urere, ut in etiam in adiunctis, in quibus lex sua novia faret, non liceret ea vel materialiter manibus tenere, ut que conforma sunt Bibliis Catholicis ex illo prolegantur.

438.—CASUS VII. Quid, si pueri recitare cogantur cantica, aut preces sectarum, sed ejusmodi tantum, que nihil heretice continent, ut e.g. formulam Oratios Dominice cum addito: 'nam tuum est regnum,' etc.?

Parentes, qui filios hujusmodi scholis instituendos tradunt, non possunt absolvi, si cantica et preces hujusmodi adhibeant, ut objectum actus religiosi, et non, quemadmodum preces cantica, ut objectum recreationis vel doctrine naturalis. Permitti tamen posse istiusmodi scholis frequentatio pueri, qui ab omni ad preces et cantiones istas cooperatione absterentur; ita enim agendo contra illas protestantur. Quis vero hoc a pueris expectet?"

THROLOCHA MORALIS.—Novissimi Ecclesie Doctoris, S. Alphonsi, in compendium redacta, et usui venerabilis cleri Americani accommodata, Auctore A. Konings, C. S. S. R., Editio Quarta. Auctor et emendator. Vol. I. p. 196.

**CLERICAL INFLUENCE.**

Mr. Huntington has written a book. We have not read it, nor is it likely that we will read it. But let it might be thought we did the author an injustice, we propose to cite a friendly review of the work and then deal with the purpose of the author as admitted by the review. In the Ottawa Free Press of a late date, "Prof. Conant," for so the new book is termed, is dealt with in friendly terms. "The principal object in Mr. Huntington's novel," says the writer in the Free Press, "seems to be a rebuke of the interference by the Catholic clergy in the political elections which occur in Quebec province; and an object which grew upon the author as he proceeded, rather than being his original purpose. Whether this be so or not in the author's conception, it will be so in the reader's."

The hero of the story and his position towards the clergy, and their relations with him, are thus delineated by the same friendly critic:

"The one character who elicits the reader's sympathy is a young French Canadian named De Luyne. He is a devout Catholic, untainted by the skepticism of the age, but, nevertheless, one who would draw the line of the priest's public duties strictly at the functions of his spiritual office. As a true Liberal he favored an exercise of the spirit of religious tolerance as well as a formal and legal adherence to its profession. For these views he became, as his father had been before him, a marked man by the clergy. His eloquence, his superior education, his lofty sentiment, his noble aspirations for his country's welfare and his devotion to the spiritual welfare of his church, pleaded for him in vain; and he was driven from political life. To Quebec Rouges such events as these are not unknown; and probably Mr. Huntington's own observations in the province brought many such instances to his personal knowledge. The causes are not far to seek. They were not so much due to the belief of the leading ecclesiastical prelates, that the political opinions of the Rouges were likely to injure the strength and standing of the church, as they were to the fact that the ecclesiastical leaders had family connections or near blood alliances with the leaders of the Bleu faction. The fulminations of Rome against the socialist and communist elements of Europe, whom it designated under the common name of Liberals, forgetting that in Great Britain and Canada an important political party, whose principles had led its leaders to bestow civil and religious liberty upon the adherents of the Roman Catholic Church, was known under that name, was made to do service in behalf of the Bleu faction. Clergymen so far forgot their duty to truth and honor as to distort those fulminations to apply specially to the Rouge party and its leaders, notwithstanding that they were, as De Luyne was, devoted adherents of the church, and whose loyalty to its spiritual supremacy was beyond suspicion. It was a political trick played by the ecclesiastics and their adherents whose relatives were political leaders in the Bleu party. It was for a long time a successful trick and one which threatened to strangle the love of political liberty which is as indigenous in the Frenchman's heart as in the Englishman's."

Assuming, then, as we may safely assume, that the Free Press is exact in its delineation of the good qualities of Mr. Huntington's hero, we may state that we cannot reconcile with a "devout" Catholic "untainted with the skepticism of the age," a purpose to draw the line of the priest's public duties strictly at the functions of his spiritual office. The "devout" Catholic knows that there is in the Church an authority to define the priest's duties just as occasion demands and circumstances require. He knows too that the functions of the priest's spiritual office require him to express not only opinion, but counsel and most earnest exhortation to his flock in the exercise of their political rights. In a word, the devout De Luyne of Mr. Huntington is an imaginary and impossible character. We have some acquaintance with Lower Canadian politics and cannot recall the name of any one with the attributes of De Luyne banished from political life. We fully admit, however, that we do know of several liberals, good Catholics, who have had to suffer injustice at the hands of unprincipled men who used the sacred name of religion to further their own ends. But we know not any man condemned by the clergy who deserved not such condemnation. Allusion is made to the family connections and blood alliances of prominent ecclesiastics with the leaders of the Bleu party. As a matter of fact several of the prominent ecclesiastics of Lower Canada are also allied by ties of blood and family to leading liberal politicians, or to men who once were so, and whose very ecclesiastics who took, or were accused of taking, most decided ground against the liberals of Lower Canada, have had no blood or family connection with the leading politicians opposed to that party. We admit that it were unjust to apply to the liberals of Lower Canada, as a party, the condemnations pronounced on the liberals of the continent of Europe, but that there are individual members of the party who deserve such condemnation no one who knows anything of Lower Canada can deny. And these men, who have been deservedly punished because of their profession of bad principles, by not having been honored with political preferment, loudly denounce the clergy. We certainly cannot be accused of sympathy with the political conservatism of Lower Canada, but we do say that had the clergy not denounced these men they would

have, to our mind, failed in their duty. We defy the Free Press clergy in Quebec at their duty to truth and honor, the fulminations of Rome against liberalism into a conditional liberal party in Canada as condemned individuals and principles, but in this day we are aware, except the Free Press speak, mission to Canada. This, indeed, productive of good intentions agreed to by all the Province of Quebec, acting the Apostolic Delegate, and duties of the clergy in regard as well as the extent to mode they should employ these rights and fulfill their good was accomplished. Letter issued by the bishop declared:

"The gravity of the matter taken place since the last and the numerous and varied to which they have given our duty to remain the most dear lives of the rules of policy which you before now in our oulars, and our pastors in that of the 22nd of So

"The ninth decree of the council, held in the following pastors instruct with full on their duties in order them strongly impress of the same law which con right of suffrage impos same time the very ser and always to vote wnever science, under the eye the best interests of rel country; that consequ are always bound in God, to give their ut candidate they believe and able to fulfil vll important duties which to be ever attentive to Church and State, and to promote and guard Church and State."

"Our wish has been the true doctrine on the the rights of the Church the duties of the clergy obligations of an catho only aim, and such is In this we have follow the Holy See, who in Catholicism has refrains persons and political does not exist any dening any political the condemnations w present time emanate able source are only Catholics and to their brief address to one 1878, must be intep Following the extemp Pontiff, and in accord prescription of our l leave to each one of the eye of God, wh whom these condemn eyes may be the polite they belong."

In the same year ed by the bishops to the latter were enjoined to instructing the peo in election time, w following—1. To g sufficient reasons cal according to their co the eye of God, and to the candidates w dently judge to be t which are to walt faithfully the welfa of the State. 3. No 4. To avoid intemp perjury.

The circular also follows:

"The decree of th bids you to teach f wise, that it is a si such a candidate, or political party. W is forbidden to do y will refuse the Sacr

"Never give you opinion from the p never make a pub never make a pub never make a pub

"If you have a avail yourself of p prudence and with proper that you a favorable opportu wait till the last ment is always should not remain the election is tak

"To those who you privately, an calmly, without e which would beco most innocent an posed to be at s misunderstood, even if you se cited it will be p simply that what pulpit must be s

The issuance of lar, sanctioned produced, we re but did not, how withstanding th visions and insentation. Mr. proof of this stelman is the lery of Lower ference in polit years he repr county where

JUNE 21, 1884.

have, to our mind, failed in their public duty. We defy the Free Press to show that the clergy in Quebec at any time so forgot their duty to truth and honor as to distort the fulminations of Rome against continental liberalism into a condemnation of the liberal party in Canada as a party. They condemned individuals and they banned principles, but in this did not, as far as we are aware, exceed the bounds of duty. The Free Press speaks of Dr. Conroy's mission to Canada. That mission was, indeed, productive of good. By the definitions agreed to by all the bishops of the Province of Quebec, acting in concert with the Apostolic Delegate, of the rights and duties of the clergy in regard to elections, as well as the extent to which, and the mode they should employ to exercise these rights and fulfill these duties, great good was accomplished. In a pastoral letter issued by the bishops in 1877 they declared:

"The gravity of the events which have taken place since the last general election, and the numerous and various difficulties to which they have given occasion, make it our duty to remind you briefly, our most dear brethren, of principles and the rules of policy which were expounded to you before now in our councils, our circulars, and our pastorals, and particularly in that of the 22nd of September, 1875. "The ninth decree of the Fourth Council, held in 1868, expounds our duties as electors in the following terms:—Let the pastors instruct with great care the faithful in their duties in election times; let them strongly impress on their minds that the same law which confers on citizens the right of suffrage imposes on them at the same time the very serious obligation to give their votes whenever it is necessary, and always to vote according to their consciences, under the eye of God, and for the best interests of religion and of their country; that consequently the electors are always bound in conscience, before God, to give their suffrages to whatever candidate they believe to be truly honest and able to fulfill well and faithfully the important duties which devolve upon him, to be ever attentive to the welfare of the Church and State, and to work faithfully to promote and guard the welfare of the Church and State."

"Our wish has been to expound to you the true doctrine on the constitution and the rights of the Church, on the rights and the duties of the clergy in society, on the obligations of the Catholic press, and on the sanctity of an oath; such has been our only aim, and such is still our intention. In this we have followed the example of the Holy See, who in condemning Liberal Catholicism has refrained from naming persons and political parties. In fact there does not exist any Pontifical Act condemning any political party whatever; all the condemnations which have up to the present time emanated from this venerable source are only applicable to Liberal Catholics and to their principles, and the brief addressed to one of us in September, 1876, must be interpreted in that sense. Following the example of the Sovereign Pontiff, and in accordance with the wise prescription of our Fourth Council, we leave to each one of you to judge, under the eye of God, which are the men to whom these condemnations apply, whatever may be the political party to which they belong."

In the same year a circular was addressed by the bishops to the clergy, in which the latter were enjoined to confine themselves to instructing the people as to their duties in election time, which duties are the following:—1. To give their votes when sufficient reasons call for it. 2. To vote according to their consciences, and under the eye of God, and to give their support to the candidates whom they may prudently judge to be truly honest and able to discharge the duties of a representative, which are to watch over and procure faithfully the welfare of religion and of the State. 3. Not to sell their votes. 4. To avoid intemperance, slander, and perjury.

The circular also instructed the clergy as follows:

"The decree of the Fourth Council forbids you to teach from the pulpit, or otherwise, that it is a sin to vote for such and such a candidate, or for such and such a political party. With much more reason it is forbidden to you to announce that you will refuse the Sacraments for that cause. "Never give your individual political opinion from the pulpit. "Never attend any political meeting, never make a public speech on such matters without the permission of your ordinary."

"If you have a right to vote you may avail yourself of it; but let it be with prudence and without ostentation. It is proper that you should choose the most favorable opportunity for voting, and not wait till the last moment, when the excitement is always greater, and that you should not remain near the place where the election is taking place. "To those who may come to consult you privately, answer with prudence and caution, without entering into discussions which would be compromising to your character; for you know well that language the most innocent and the most true is exposed to be at such times misunderstood, misinterpreted, and misreported. And even if you see that people are greatly excited it will be prudent on your part to state simply that what you have said from the pulpit must be sufficient to guide them."

The issuance of this pastoral and circular, sanctioned by the apostolic Delegate, produced, we repeat, an excellent effect, but did not, however, free the clergy, notwithstanding their fidelity to their provisions and instructions, from misrepresentation. Mr. Huntington's book is proof of this statement. That hon. gentleman is the last who should take the clergy of Lower Canada to task for interference in politics. For more than twenty years he represented in Parliament a county wherein there is an overwhelming

Catholic majority. Did the clergy ever league or combine against him, even in favor of Catholic candidates as fully qualified for political life as himself? Did they at any time seek to coerce their flocks into the support of any candidate against him. The Catholic electors of Sherbrooke, in large numbers, notwithstanding frequent evidence of intolerance on the part of their Protestant fellow-electors, supported Mr. Huntington against candidates of their own faith, and were never urged by the clergy to do otherwise. And when he did suffer defeat it was at the hands of a French Protestant Liberal. The truth is, it is not from the opposition of the clergy that the Liberal party in Lower Canada has sunk into its present state of weakness. It has suffered more than any other political party in the land from internal dissensions, from the treachery of some, and the apathy of many of its leading members. The late Postmaster-General himself never displayed any very extraordinary activity in or out of Parliament in furtherance of the cause he professed to have at heart. The book he has written will be of no service to his party. Once before he injured that party most grievously by an indiscreet speech, and now, when he might be of service by his silence and in retirement from public affairs, he issues a novel full, even according to the criticism of the Free Press, of vagaries, inanities and impossibilities.

ST. JEAN BAPTISTE CELEBRATION.

The French Canadians of Montreal propose this year celebrating the semi-centennial of the establishment of the society of St. Jean Baptiste, in a manner worthy of their glorious Catholic traditions and their noble adhesion to the faith of their fathers. We rejoice to see the evidence of the devoted faith of our French Canadian fellow-countrymen, as manifested in the preparations entered into for the coming celebration. The whole of next week is to be a continued fête. But the religious element is to predominate. Thanksgiving to God is the main motive-power of the whole demonstration. Though this is but as it should be, it proves that the French Canadian people glory in their public profession of their faith. This is a truly hopeful sign, not only for them as a race, but for this country of which they are such valued citizens. There is indeed in the history of French Canada much to impress even the least cautious observer with the visible and abiding protection of God over a chosen people. For the last fifty years of the occupation of Canada by France, the French Canadians, abandoned to the despotism and the injustice of greedy adventurers who preyed not only on the coffers of the state, but upon the wealth of private individuals, exposed to ceaseless attacks from their persistent foes the New Englanders, backed as these latter were with the wealth and strength of Great Britain, made a noble fight for existence. Then, after the cession of the colony to Great Britain, though only sixty thousand in number, they had to battle for the preservation of rights guaranteed, it is true, by treaty, but which they had no military prowess to maintain against the most powerful empire in the world. The policy of Britain's envoys to Lower Canada was for fifty years and more one of more or less overt hostility to Catholicity. But a kind Providence protected French Canada. Its inhabitants, by avoiding alliance with the American colonists in 1775, preserved themselves from absorption by the preponderating Anglo-Saxon element of the population of the united colonies. And, on the other hand, as a consequence of the cession of their country to Britain in 1763, they escaped the horrors and disasters of the French Revolution of 1793. From a mere handful of sixty thousand, they have, within the brief period of a century, increased and multiplied with a rapidity almost, if not indeed absolutely, without parallel. There are now of French Canadian origin in the Dominion of Canada and the United States of America fully two millions of people. The New Englanders, who, a century and a half ago, were such formidable antagonists of French Canada, are now being driven from their own old Puritan fastnesses by the invading tide of French Canadian immigration. The Puritan, self-condemned, is disappearing, and soon New England will be a misnomer, if, indeed, it be not so already; for the commonwealths which were so long the strongholds of religious exclusiveness and political bigotry will soon be under the domination of Catholic populations, having nothing in common with those whose ancestors gave the country that appellation.

Next week will be for our French Canadian friends one of thanksgiving and triumph. We congratulate them on the Catholic character of their proposed celebration, and trust that it will prove a happy augury for their continued growth as a people devoted to the religion which has blessed and strengthened and saved them. In an article on the Hon. Mr. Huntington's new book, to which reference is elsewhere made, we find the following:

"The stagnant political thought of Quebec is being stirred in a manner little dreamed of by western Liberals. When

Quebec ceases to be a practical unit in politics and divides upon issues as the other provinces do, it will be a grand day for not only Quebec but the Dominion at large. There is another cause contributing to the revolution, and one much misunderstood by Anglo-Canadians. It is the revival of kinship between the French of Quebec and those of old France. Instead of viewing this movement with hesitation and mistrust as many of our contemporaries do, we regard it with pleasure. In the movement there lies hope rather than danger to our confederation. It must be remembered that old France is one of the most progressive both politically and socially. Quebec, on the other hand, is one of the most intensely conservative provinces in the civilized world. The renewal of her kinship with France—the exchange of thought between the public men of the old land and the lost province—the interchange of literature and ideas—must have a beneficial influence and an influence that will tend to the benefit of Liberal principles in politics rather than Conservative."

Now we are eager to see Lower Canada prosperous and progressive, eager to see liberal principles of government, legislation and administration, applied in the light in which we understand such principles, to her affairs, but we care not, by any means, to see the system of government now in vogue in republican France applied to Lower Canada. The France of to-day is neither prosperous nor progressive in the true sense. The tendency of modern radicalism is to the revival of barbarism, and therefore unprogressive and illiberal. We apprehend liberalism in politics to mean the extension of the right of self-government, the right of participation in their own government, to the greatest possible number of the governed, compatible with public safety and true public advancement. The liberalism of to-day, however, means something else. It means, according to doctrinaires who have no just apprehension of public good, and no solicitude for the real advancement of the masses, that there exists a right to choose that which is evil in preference to that which is good, that temporal happiness as understood by them is to be sought regardless of the claims of eternity, and that religion is an obstacle in the way of the attainment of that happiness. Such principles, with their corollaries and consequences, are not likely to take root in Lower Canada, and just so long as those who claim to be liberal identify themselves with radicalism so long will they be in that Catholic Province a minority hanged and hopeless. We should be glad to see New France more and more united to old France, in commerce and literature, and by an interchange of thought between the Catholic statesmen of the former and those of the latter country. But French Canada has everything to lose and nothing to gain by kinship with radical and infidel France.

The St. Jean Baptiste celebration of next week will be, as we take it, a firm protestation of fidelity to Catholic principles and an expression of determination to preserve the traditions of Catholic France. French Canada is, indeed, conservative in its devotion to religion, but this is true conservatism, quite distinct and wholly different from that loathsome thing called conservatism that covers wrong-doing and preserves the worst of abuses. We wish our French Canadian fellow-countrymen a pleasant week, and hope that its celebration will bring into closest communication with Catholic Canada the scattered colonies of French Canadians in every portion of North America.

COMMENCEMENT DAY AT THE SACRED HEART.

The annual commencement exercises of the Sacred Heart Academy in this city were held on the 13th inst. His Lordship the Bishop of London presided, assisted by the following clergy: Right Rev. Mgr. Bruyere, V. G., London; Very Rev. Dean Murphy, Irlstown; Very Rev. Dean Wagner, Windsor; Rev. Dr. Kitroy, Stratford; Rev. Fathers Tiernan, London; Molphy, Ingersoll; Flannery, St. Thomas; O'Shea, Southwell; Feron, Strathroy; McKeon, Bothwell; Walsh, Coffey and Cooke, London; Brady, Woodstock, and Dixon, Bothwell. The programme for the occasion was brief, and splendidly executed. The young ladies show a musical and vocal culture reflecting high credit on their preceptors. The programme was as follows:

After the valedictory address, delivered most effectively by Miss Ellen Murray, His Lordship spoke in a few chosen and felicitous terms his thanks for the pleasant entertainment at which himself and clergy assisted. He was glad to be enabled to compliment them on the successes of the year. Their efforts to acquire knowledge had been equalled only by their efforts to improve in virtue. In fact, he knew that as good children of the Sacred Heart they were even more solicitous for the acquirement of the latter than of the former. Knowledge without virtue was truly perilous. Virtue was woman's highest

adornment, her only source of content and veritable anchor of salvation. He wished them a very pleasant vacation, hoping that the halls of their convent home would in a few weeks resound with their merry voices and pleasant greetings. His Lordship imparted his benediction. We are indeed happy to be enabled to state that the scholastic year just terminated has been in the Sacred Heart one of the most successful and prosperous that valued institution yet witnessed. It is, in truth, always a matter of pleasure for us to chronicle the success of educational establishments of the merit and capacity of the Sacred Heart Academy, London, to which we earnestly wish many long years of constantly increasing prosperity and ever widening influence. The higher education of women is now engaging very general attention. Of this we are very glad. For we feel assured that the more the system of training of young ladies adopted by the devoted Ladies of the Sacred Heart is studied and investigated, the more will it be found and admitted to be that which meets every requirement of that sex upon whose mental development and religious culture the happiness and security of society depends.

BLESSING OF BELLS.

From the *Almonte Gazette* of the 13th inst., we learn that His Lordship Bishop Duhamel arrived in that town on Saturday, the 7th inst., for the purpose of blessing, on the following day, the bells which had been procured for St. Mary's Church. On the arrival of the train the band struck up an appropriate air and His Lordship accompanied to a magnificent carriage. A procession was then formed by the parishioners from the station to the church. On Sunday morning a large congregation assembled to witness the ceremony which was performed by the Bishop, after which His Lordship, with clearness, precision and impressiveness, explained to the congregation the nature of the ceremony they had assisted at.

The bells were named St. Mary, St. Anne and St. Patrick, the first being the largest. The following were the sponsors: Messrs. Jas. Dowdall, Dr. Lynch, E. Letang, J. O'Reilly, Edward Dowling, H. Stafford, Thos. McDermott, P. Slattery, P. Corkery, John Neville, Thos. Foley, P. Daley, H. Kennedy, M. Dixon, J. McDermott, John Slattery, Thos. Murphy, John McKinnon, John Ryan, P. Reilly, and P. Seymour. The amount collected in the church and by donations amounted to nearly \$300.

ATHLONE.

The ancient and historic borough of Athlone has now placed itself in line with the other constituencies that have of late so nobly and so emphatically pronounced on the issue of Irish national rights. By the election of Mr. Justin McCarthy, jr., to the House of Commons, the Irish party has gained another seat, and acquired in the person of the member elect an able and promising Parliamentarian. Athlone had long enough been misrepresented. Its misrepresentation was, however, due to the one-sided system of franchise prevailing in Ireland, not to the desire of its patriotic people. Than the noble people of Athlone there are none more devotedly attached to their country. Upon every occasion that opportunity has been offered them to give fair expression to their purpose of assisting motherland in the acquisition of her national freedom and the inestimable right of self-government, they have proved themselves faithful children to that noble land. The election of Mr. McCarthy, in the face of an opposition most bitter in character, speaks well for Athlone. Mr. McCarthy came to that fine town a total stranger, he had but one recommendation, that of Mr. Parnell. The men of Athlone, taking him up at their leader's word, elect him to a seat in the Commons House of Parliament, there to lend voice and vote to the advancement of his country's claims. All honor to Athlone.

ARCHBISHOP RYAN.

The Holy Father has filled the vacancy in Philadelphia, by the appointment of the Most Rev. Patrick J. Ryan, coadjutor archbishop of St. Louis, to that important see. The Most Rev. Dr. Ryan was born in the County Tipperary, Ireland, in the parish of Thurles, not far from the historic city of Cashel, in 1831. Coming to America in 1852, he was ordained priest in 1853. In 1872 he was made coadjutor Bishop under the title of Bishop of Tricomia, i. e. St. Louis paper said of him recently:

"His physique would give him a prestige in a pulpit at once, as he is commanding in height and proportions. His face wears the stamp of intellectual power, but austerity cannot linger near his pleasant smile and tender eyes. It would, indeed, be difficult to find in another more of those qualities that belong to a true spiritual shepherd. His dignity is elevating, his facial expression indicative of benevolence and the sweetness of his manner imparts a vivifying charm to those who look to him for strength and comfort. It gives a strong color to one's conception of a Bishop to meet the Archbishop, his blue eyes kindling with kindness, and his whole bearing eloquent of a

man. His hair is worn long, and is of auburn inclining to red. His regular priestly habiliments of a black broadcloth suit, a standing collar adorned by a tie of purple silk, and an amethyst ring, emphasize the elegance of his form."

By the translation of Archbishop Ryan St. Louis loses a prelate loved and revered—and Philadelphia may now claim the "Bossuet of America."

EDITORIAL NOTES.

—We are in receipt, with hearty thanks, from our friend, Rev. Father Barber, O. M. I., of copies of late Irish papers.

—Bishop Duhamel, of Ottawa, will begin his pastoral visitation next month. The visitation this year will include all river parishes in the counties of Ottawa and Argenteuil.

—Archbishop Lynch's letter in another column speaks for itself. That venerated prelate is ever ready to fill the breach when the assailant approaches. The putting up of a characterless man like Chiniquy to answer His Grace reflects no credit on the Presbyterian body.

—Mr. Blake's proposal to shorten the school hours one or two days in the week for the purpose of permitting the clergy to give religious instruction to pupils of their own churches is one that deserves serious attention and commendation itself, at first sight, to favor.

—The Belgian elections have taken the radicals by surprise. The result proves the country to be yet Catholic to the core. The brave Flemish people will have none of the state system of godless education devised by the diabolical ingenuity of free-thinkers, free-masons, et al.

—The Gladstone government has received another severe blow by the fall of Berber. Egypt is likely to prove its graveyard. The Premier himself is reported as saying that in a few weeks he will be out of office. It cannot, indeed, be said of Mr. Gladstone that he loves office for the sake of office.

—Our readers will peruse with interest the report of the magnificent celebration last week at the College of Ottawa. The celebration was in all regards most successful, thanks to the efficient executive committee of the alumni association and its indefatigable chairman, Rev. Father Whelan, who spared neither time nor labor to bring the affair to a successful issue.

—The solemnity of Corpus Christi was observed with great éclat last Sunday in St. Peter's Cathedral, in this city. Pontifical High Mass was sung by the Rt. Rev. Mgr. Bruyere, assisted by Rev. Fathers Walsh and Cornyn, as deacon and sub-deacon respectively. His Lordship the Bishop of London assisted in cope and mitre, at the throne. After the first gospel His Lordship delivered a powerful and eloquent discourse on the Eucharistic Sacrifice. In the evening at Vespers Rev. Father Tiernan preached an effective and impressive sermon on the Real Presence.

—At a special meeting of the Board of Separate School Trustees, Hamilton, held in St. Mary's School House, on Wednesday evening, the 11th inst., to receive a report from the delegation appointed to wait on Bishop Carbery with reference to the appointment of a Local Superintendent of Separate Schools, it was announced that His Lordship had recommended that the Rev. E. P. Slaven, of Oakville, be appointed, as his experience in school matters eminently fitted him for the position. His Lordship's recommendation was accepted, and Father Slaven appointed. The *Hamilton Times* with good reason congratulates Father Slaven upon the appointment and the School Board on the wisdom of its choice.

ADDRESS TO BISHOP CARBERY.

The following is the address presented on Sunday, 8th inst., to Bishop Carbery in behalf of the Catholic laity of Brantford, by Messrs. A. Savage and John Ryan. We are also enabled to give a brief synopsis of His Lordship's reply.

ADDRESS.

To the Right Rev. James Joseph Carbery, O. P. D., Bishop of Hamilton: My Lords,—We, the Catholics of Brantford, beg leave to approach Your Lordship on this auspicious occasion, your first visit to our parish, to tender you a hearty welcome, and to lay at your feet our tribute of respect, veneration and love.

From the time of your appointment to the See of Hamilton by his Holiness Leo XIII, gloriously reigning, we have longed for this day of joy, when we could behold our beloved Bishop in our midst, and offer him the homage due to a successor of the apostles, especially one so eminently fitted for the high dignity of the Episcopate; to a worthy son of the great St. Dominic, whose children have shed such lustre on the pages of church history in every age and country.

Although we behold you now for the first time, be assured, my Lord, that you are no stranger to the Catholics of Brantford; your career as a missionary in your native land, where so many young men, under your paternal guidance, have been placed on the path of honor and renown, not only at home but likewise in this country, as well as the high office you have filled with credit in your own Order, and the personal esteem in which you were held by the Sovereign Pontiff are

all familiar to us, and we feel proud and grateful that one so distinguished as a priest and so zealous as a missionary has been chosen by the Holy Father to be our Bishop.

We fully appreciate, my Lord, the many sacrifices you made in consenting to become the chief pastor of our souls in this far off Canada. You bade farewell to your native land, dear to every Irish Catholic heart, and severed ties in religion made sacred by a life time of communion in prayer, but submissive to the will of God, you left all in order to extend the Kingdom of Christ in the diocese of Hamilton.

In this new country, my Lord, you will not find the stately cathedrals and churches of Europe, but you will find the same faith and same spirit animating your spiritual children, as in the other countries, and although not possessed of the abundance of this earth's goods, we in Brantford have made some sacrifices for religion, and we point with pardonable pride to a church which, when finished, will be second to few in the province, and though slightly encumbered now, with your Lordship's sympathy and encouragement, and the hearty co-operation of our good people with our zealous and energetic pastor, we hope ere long to see it completed and to call it our own.

We have, moreover, commendable schools where our children receive a thorough Catholic training as well as a secular education, not inferior to that afforded in the public schools, thanks, in a measure, to the just laws under which we live, which allow us to control our own schools and educate our children according to the dictates of conscience.

We embrace this opportunity, my Lord, of expressing our loyal attachment to the Holy See, and our loving obedience and veneration for all the teachings of mother church.

In conclusion, my Lord, we again welcome you as our bishop, our father and our friend, and as we fervently prayed to God to bring you safe to us from the Eternal City, we will still continue to beseech the Almighty to grant you many years of health and happiness to rule over the diocese of Hamilton. And in return we fondly hope that you will often visit us, to encourage and stimulate us by your presence, in the path of duty, and we humbly beg for ourselves and our families your paternal benediction.

Signed on behalf of St. Basil's congregation, A. SAVAGE, Chairman of Com. Secretary.

His Lordship said in reply that he was thankful to the congregation of St. Basil's for their kind expressions towards him, and was much pleased with the warmth of their reception to him as their Bishop, a position which was not of his seeking, but the duties of which had been put upon him, and in obedience to his superiors. He was much pleased with what he had seen of the people of Brantford, and hoped to see them frequently and that the communication between them should be frequent and pleasant. In reference to the church he said he was not prepared to see so grand an edifice in Brantford, and the faith and devotion of the people, and showed the sacrifices they must have made for religion. While he regretted to learn that a debt hung over the church he was sure the people would unite to relieve it of the encumbrance as soon as possible. Where such a thing could be churches should always be out of debt, like the man in the scripture who was about to build a tower, we should sit down and talk thought before beginning so that we may be able to complete our work. He hoped to learn before long that the debt had been wiped out, and it would give him great pleasure then to be called upon to dedicate the church. His Lordship spoke of the schools, also which prevail in Canada. And here His Lordship took occasion to pay a high tribute of praise to the freedom of our form of Government, which he referred to as among the most just on earth and which was all that any reasonable man could ask for, and he expressed the wish that in all the nations the same spirit of justice prevailed. It made him happy, he said, to receive the assurances of loyalty to the Holy See, and respect for its teachings, and to see about him such evidences of faith and devotion of the people of Brantford; and he encouraged them to be watchful in fostering the same spirit in the youth of the community. After some reference to other matters he again expressed his appreciation of the sentiments expressed in the address, and assured the people of Brantford of his sympathy with them in their labours, and asked that they would continue to pray for him that he might be enabled to perform the duties that had been placed upon him.

OTHER ADDRESSES.

In the afternoon the Bishop proceeded to St. Basil's schools, where a throne had been erected, to which he was conducted and addresses of welcome presented him from the different societies in connection with the congregation.

The Ladies' Sodality first presented an address read by Miss Maggie Harrington, who was accompanied by Misses McDermott, Kate Lannon, Ella Savage, H. Sincere and Mary Savage. His Lordship replying in a very thoughtful and kind tone. This was followed by an address from the St. Vincent de Paul society, presented by the President, Mr. James McGregor, and Mr. Wm. Cutmore, and one from the Catholic Mutual Benefit Association, presented by Messrs. A. Harrington, J. H. Barry, and Wm. Harrington. To these the Bishop replied in the most kindly manner.

Mr. J. T. Dalton must have felt rewarded for his assistance at our church services by the large attendance of the Catholic community, on the occasion of his benefit on Monday last. The performance gave great pleasure to all who attended. Mr. Dalton and his talented wife fully sustained their reputation; in fact the same applies to the whole of the old-time citizen company. W. O. Dalton's relations with our Order also his voice may long sound within its walls.

NEWS FROM IRELAND.

Dublin. Incompetent barristers are usually paid off by appointing them to preside as stipendiary magistrates in police courts.

The Nationalists of the Carlow Union have defeated the Tories in the electoral divisions of Rathmore and Binn.

The Most Rev. Dr. Moran, who, for the last twelve years, has presided as Bishop of the See of Osory, and who has recently been elevated to the Archbishopric of Sydney, returned home to Kilkenny on May 19 from his visit to Rome.

Widow Murphy, of Grove, who was the victim of land-grabbing and turned out of her house by Captain Cahill, was readmitted on May 16th, after her furniture being removed for 26 days under hail and rain.

A public meeting of the Cork branch of the National League, was held on May 21. Resolutions were adopted, approving of the action of the Irish party in the division on the vote of censure, and congratulating the people of Kilavullen on the successful resistance they had offered to the payment of the police tax.

Hallasey, the boycotted smith of Monaninny, has suddenly taken his departure from Monaninny. No one knows where he has gone to, but probably he has gone to a colonial settlement.

for £466.4s. for the quarter ending in September last. The dun expresses the hope that the money will be paid without any further trouble or expense; but the citizens of Limerick have tightly buttoned up their pockets, and mean to make a manly stand against the highway-robbery methods of the Spencerian Government.

On May 20, about 20 men, with an equal number of horses, assembled at Rockpark, Cloughjordan, for the purpose of ploughing the lands of Mr. Allan Williams, who was recently sentenced to a month's imprisonment in Tullamore Jail on a charge, under the 7th section of the Crimes Act, of alleged intimidation.

On May 17th, as the band of the Stewartstown Catholic Flute Band was playing down the main street of the town, they were attacked by a number of roughs, who stoned them furiously.

On May 14, several evictions took place on the estate of Sir William Verner, Bart., about three miles from Dungannon. The district is mountainous, and the tenants have all reclaimed the land from bog.

The support given to the Migration Company by the Bishops, clergy, and public bodies places the success of the scheme beyond doubt. At the meeting held recently in Tuam, and presided over by the Most Rev. Dr. McEvilly, four hundred shares were taken up and a large number of the Poor Law Guardians have acted upon the suggestions contained in Mr. Parnell's letter.

The great results which have attended the regular use of Quinine Wine, by people of delicate constitution and those affected with a general prostration of the system, speak more than all the words that we can say in its behalf. This article is a true medicine and a life-giving principle—a perfect renovator of the whole system—involving at the same time both body and mind.

ARE CATHOLICS BIGOTTED?

A charge that is every day being made against the members of the Catholic Church by those who style themselves liberal Protestants is the charge of bigotry, or religious intolerance.

Because a Catholic refuses to attend Protestant services, because he will not contribute to the support of Protestant ministers and their churches, because he banishes from his library books that inculcate Protestant principles, keeps his children from intimate association with Protestant friends, for these reasons he is accused of intolerance, of a narrow-mindedness, of fanaticism and of a want of charity.

More than this, it must be borne in mind that matters of faith a Catholic has no opinions, but firm religious convictions. He does not think that he is in the right, but he knows it; he does not think that all those outside of the Church are straying in the paths of error; he knows that there is no other path.

It is objected against the Catholic Church that she is too unyielding in matters of faith. There are numbers of non-Catholics who would willingly join her fold if they might be allowed to withhold their faith on one single point which might eventually work eternal destruction to their precious souls.

It is not, however, to be assumed from these remarks that Catholics may not live in peace and even friendly terms with their separated brethren. The social world would be strangely cut up if difference of creed should become an insuperable barrier between different families and individuals.

Insurance is a good thing whether applied to life or property. No less a blessing is anything that insures good health. Kidney-Wort does this. It is nature's great remedy. It is a mild but efficient cathartic, and acting at the same time on the Liver, Kidneys and Bowels, it relieves all these organs, and enables them to perform their duties perfectly. It has wonderful power. See advt.

A SMART REPLY.

Rory O'More had occasion to visit Dublin to see the agent, a certain property agent, about the lease of a few acres his mother held.

"It is the devil's own place, and I'm towd they're sic'rogous there that, if you sleep with your mouth open, they'd stave the teeth out of your mouth."

"Faix, and maybe they'd find me like a weasel asleep," answered Rory: "asleep wid my eyes open, and if they have such a fancy for my teeth, maybe it's in the shape of a bite they'd get them."

"No, sir," said the coachman, "maybe you took it into the house with you." "No, I did not. I left it on the coach. And, by-the-by," said he, looking at Rory "you were the only one who did not get up the coach—did you take it?"

"Oh, make no apologies," said Rory; "we were both under a mistake." "How both," said the Don. "Why sir," said Rory, "you mistak me for a thief and I mistak you for a gentleman."

Advertising Cheats!!! It has become so common to write the beginning of an article, in an elegant, interesting manner. "Then run it into some advertisement that he avoids such."

REVERENCE FOR THE MOTHER OF GOD.

Herbert Spencer and his disciples see in all the culture of modern life a merely mechanical development, the result of purely physical needs and of adaptability to circumstances.

It is Christian chivalry which women owe the reverence that is done them. It was, as predicted, a woman who trod the serpent's neck, and this woman, the Mother of Christ, became for the Christian his patron, his "Lady." Men of coarse fibre, of strong passions, and of unbending will, bowed their heads before her who was, and is, the type itself of purity.

"That's not an answer to my question," said the other. "I think you ought to be glad to get so quiet an answer," said the other. "I think so too," said the pale gentleman.

"I did not address my conversation to you, sir," said the swaggering gentleman. "If you did, sir, you should have been lying in the middle of the road now," was the taunting rejoinder.

"The effect was what any one must anticipate: indignant eyes were turned on all sides upon the person making so wanton an aggression, and he himself seemed to stagger under the evidence against him. After much stammering and hemming and hawing he took the coat, and turning to Rory, said—

"Oh, make no apologies," said Rory; "we were both under a mistake." "How both," said the Don. "Why sir," said Rory, "you mistak me for a thief and I mistak you for a gentleman."

HOUSEHOLD LIBRARY!

The following books, in paper covers, will be sent to any address on receipt of price, by writing to Messrs. Gifford, Catholic Record office, London, E.C. 4.

The Rise and Fall of the Irish Nation, by Sir James Barrington. 25 cents. The Spanish Cavaliers, by Mrs. James Sadlier. 15 cents. Legends of St. Joseph, patron of the Universal Church. 25 cents.

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21st day of June. Daniel F. Beatty, 1884.

My sole object is to have it introduced... My sole object is to have it introduced... My sole object is to have it introduced...

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THE COLLEGE OF OTTAWA.

Continued from first page. speak of a subject of which they had not made a specialty, but all would concur in the excellence of the commercial course in the College of Ottawa, where young men were formed not merely as accountants but were educated to fulfill all the duties of life, either in their private business or the various public capacities that might be conferred upon them by their fellow-citizens.

After the distribution of prizes, Mr. P. Ryan, the winner of the Papal medal, and Mr. D. Hurteau delivered valedictory addresses. Both were excellent pieces of composition, happily conceived and excellently delivered. The sentiments and events referred to in them evoked a strong sympathetic chord in the hearts of all students present and their many good points were greeted with hearty applause. The close of the entertainment found all parties in the best of spirits, and soon after the breaking up the students could be seen in scattered groups exchanging addresses and making all possible arrangements to preserve, during the coming vacation, the friendships which had been born in the opening of the session and which had ripened into maturity during the progress of their studies.

In conversation after the exercises, His Excellency said that he was highly pleased with the proceedings from the opening of the day previous to the close that evening, and predicted a grand future for the College.

The Ottawa Citizen of Friday, June 14th, describes the parting of the boys as follows: Yesterday morning two special trains of the Canadian Pacific Railway, one bound east and the other south, left the Union Depot at the flats at 5 o'clock. The eastward bound train consisted of a locomotive, tender, baggage car and four first-class coaches, which were occupied by about 150 students.

Previous to the departure of the boys the scene about the station was a most animated one. There was a grand gathering of the students, both old and new and which included not only the departing scholars and Alumni, but those who remain in Ottawa during the vacation. "Boys will be boys," and with the students of Ottawa College, as with those of Cambridge, Oxford and Yale, even among the grey-headed graduates, an irresistible spirit exists to revive the school boy frolics of their student days.

It is, therefore, not to be wondered at that while waiting for the hour of departure, the students, in which the voices of under-graduates, graduates and staid holders of degrees mingled together. The boys, old and young; for, like Oliver Wendell Holmes, boys will be boys even to the age of sixty, indulged in the college torture of "bouncing," and one unfortunate was tossed more than once high into the air to be caught on his descent by the outstretched arms of his comrades. It must be gratifying to the city, to the college in which these young men have received or are receiving their education which fits them for the battle of life to know that they leave Ottawa with regret, that the older ones who have been merely on a visit here, have been glad to renew their acquaintance with the old college halls, and that those who have not completed their collegiate course look forward with pleasure to the renewal of their studies under the amiable and able direction of their reverend and skilled instructors.

The calendar of the College for 1884, just issued, contains the pleasing announcement that the Right Rev. J. T. Duhamel, Bishop of Ottawa; Rev. M. Byrne, P. P. Eganville, Ont.; Rev. M. Boucher, Boston, Mass.; and Rev. M. Michel, P. P. Buckingham, P. Q., have founded four scholarships, the value of each being \$170 per annum.

Ont. Donor, Rev. M. Whelan, P. P. St. Patrick's, Ottawa.

COMMERCIAL COURSE. Fourth Grade—Bernard McKinnon, Melrose, P. E. I. Donor, Mr P. A. Egleson, Ottawa. Silver Medal for excellency in Zoology, awarded to Richard Sims, Ottawa, Ont. Donor, William L. Scott, B. A.

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Paul's and adorn their highways with statues and busts of their heroes in war, literature, and statecraft, though the moral of many of them were by no means edifying. Nor do we call a mother an idolater when she kisses the photograph of her dear son in a foreign land. The kiss is relative; it applies to the entire. So with Catholics when they venerate the image of Christ and His saints. We do not find when you call the mayor of a city "his Worship," or in societies "his Most Worshipful the Grand Master," or "His Most Gracious Majesty the Queen." Catholics pay to God alone sovereign worship, and only give to the Blessed Virgin, the Apostles, and other saints that veneration and honor which is due to them as friends of God and benefactors of their race in the spiritual sense. Would Cardinal Manning and Newman, nearly three hundred Protestant ministers, Lord Ripon and Gray, Governor-General of India, so many other lords and earls, and such a large number of the English nobility, as well as some of the most illustrious citizens of the United States, have renounced Protestantism and embraced Catholicity to become grovelling idolaters? Some Protestants they we adore, but if we did we would be idolaters. We believe that at the consecration the bread is transubstantiated in the body of Christ, His glorious state; and under the appearance of Christ we adore Him as Christ was adored under the guise of a child by the wise men of the East, or as His blessed mother adored Him hanging on the cross with His body all covered with wounds. We believe that Christ is hidden in the blessed sacrament with His body which has put on immortality.

No sane man with a respect for truth would attribute to Catholics the belief that it is no sin to murder Protestants, to break faith with them, or to injure them in any respect. For we believe the doctrine of Transubstantiation, to those whom our neighbors as ourselves, to those whom that curse us, and to pray for them that persecute and calumniate us (St. Matt. v.) Catholics are frequently called upon to practise this rule of Christ.

There is another grievous calumny that we have heard for the first time, which was reported in a letter from the Rev. Mr. Tanner, who falsely quoted from the council of Trent that "the blood of Christ cleanseth only from original sin, and that the guilt of their own sins must be atoned for by themselves." This is not the doctrine of the council of Trent. The Catholic doctrine is that the merits of the blood of Jesus Christ cleanse from all sins, both original and actual, but the adult sinner must repent of his evil-doings before the merits of the blood of Christ can be applied to him.

The belief of the Catholic Church is that all redemption comes through Jesus Christ though that redemption may be hastened and assisted by the prayers of holy and devout persons. Protestants, as well as Catholics, pray and intercede for one another. It is a pity that Protestants should be, from their very youth, steeped in error concerning the Catholic Church and its doctrines. Yet we have some converts brought to the faith through curiosity to know whether Catholics and their doctrines were so wicked as represented. These people went to the proper sources, they read our own books, saw their errors, and were converted.

It is alleged also that in Lower Canada the superstitions of the Catholics there are breeding infidelity. By superstition Protestants very often understand a strict adherence to the practices of the Catholic Church. This certainly will bring on infidelity. We have had some personal intercourse with gentlemen who professed themselves infidels. They said they once belonged to the Presbyterian Church but their God was too cruel, and that they could not believe that predestination, as they understood it, could be in the councils of the wise and merciful God.

The quotation concerning the doctrine of St. Thomas as reported in the newspapers are all incorrect. If the Catholic be guilty of an error, it is not his, it is many good persons seeking after the truth, which is in Christ, would embrace it and become Catholics. We have the consolation of receiving many such into the Church, without, however, making any noise about them, for following the dictates of an upright conscience, the matter between God and themselves. The sin of bearing false witness against a neighbour is greater in proportion to the number that is sought to be injured. The Catholic Church number, throughout the world, present 250,000,000, made up of an immense class of respectable and God-fearing people of all conditions of life. There are unworthy members as in every society, but to calumniate such a large number in an assembly such as yours through the public press may be considered a very grievous sin. We shall feel that it is an unchristian and unbecoming act of religion to any who may not be satisfied with our explanations.

We have the honour to be, Gentlemen, Your friend and well-wisher, JOHN JOSEPH LYNCH, Archbishop of Toronto, St. Michael's Palace, June 11, 1884.

LETTER FROM ARCHBISHOP LYNCH. TO THE REV. GENERAL AND MINISTERS OF THE MODERATE ASSEMBLY OF THE PRESBYTERIAN CHURCH. GENTLEMEN,—We have reason to think that the majority of your venerable body neither believe nor approve of the utterances of some of your body respecting the doctrine and practices of the Catholic Church. The old calumny of attributing to the Church idolatry and immorality might be considered at the present day—at least by gentlemen of education and knowledge of the world—as entirely exploded, or at least half believed by the very ignorant and naturally prejudiced. But when the gravest charges are made against the Catholic Church, year after year at your General Assemblies, and published in the newspapers, to be read by the more ignorant people, we feel called upon, at this late hour, to protest against these calumnies. In the first place it is not the creed of the Catholic Church to adore or worship images, which would be, in a Christian, a more grievous sin than in the pagan, who knows no better. If we have statues and pictures in our churches they are merely to remind us of the great example which these saints have given of the higher virtues.

OBITUARY NOTICES. DEATH OF MRS. LORETTO HOBILTZELLE. Mrs. Loretto Hobiltzelle, widow of W. T. Hobiltzelle, of Cumberland, Md., died after two hours' illness on June 2d. The deceased lady was born March 25, 1817, in Frederick, Md., her family, Ogle, being among the earliest settlers of the State, her grandfather, "Ben" Ogle, being one of its first Governors. She was married in 1843 by the good old Father John McElroy, S. J., and a few years afterwards became a Catholic. She was remarkable for her piety, wisdom and good works, and as her pastor for many years, Father Brennan said, was always prepared to meet God. One of the oldest and best citizens of Cumberland, in speaking of her, said: "She was perfect perfection; without guile, pure, noble and good, and does not leave one enemy." For twenty-three years she has been an interested and active reader of the Freeman's Journal and a great admirer of its veteran editor. She had just returned from attending Benediction of the Most Blessed Sacrament (the day after Whit-Sunday) when she was attacked by her fatal illness—neu-

algic affection of the heart. Although having suffered many trials of the world, her life was so pure and even that there was not a gray hair on her head, and no one would suppose her to be fifty years of age. She leaves three sons and two daughters; one of the latter being the wife of Mr. Thomas D. Egan, of the New York Catholic Agency. As the never forgot to pray for the dead, prayers are invoked for the repose of her soul.—N. Y. Freeman's Journal, June 14, 1884.

MRS. JAMES RYAN, NORTH CROSSBY, ONTARIO. A painful shock was created amongst her many friends by the sad and unexpected intelligence of the death of Mrs. James Ryan, of North Crosby, which occurred on the 23rd May, ultimo. The deceased lady, who had not been long or, it was hoped, seriously ill, had the great and consoling privilege of having the last Sacraments administered to her by her parish priest, the Rev. Father Stanton, of Westport, and she died in the perfect possession of her mental faculties. Her death was as her life—peaceful and edifying. She was the third daughter of Jeremiah Donoghue, Esq., one of the best and most respected residents of Bedford. The funeral was held on the following Sunday, was the largest ever seen in that section of the country, and showed how widely the feeling of respect and sympathy had spread for the relatives of the deceased. She leaves a young family of seven children and a devoted husband to mourn the early death of a good mother and an exemplary wife. Requiescat in pace. Amen.

MR. THOMAS O'CALLAGHAN, OSOODE, ONT. It is with regret we record the death of Thomas O'Callaghan, who died in the township of Osoode on the morning of June 14th. The deceased was born in the County of Armagh, Ireland, in 1816, and came to Canada in 1830, and shortly after settled in the then small town of Corwall. He entered commercial life in the latter place, and was very successful, when he retired from business in 1860. He took an active part in the rebellion of 1837-8, being attached to the cavalry force during the terrible cholera and fever epidemics which scourged Corwall and the latter part of the township of Osoode. He was a member of the Church of the Holy Spirit, and his death was a great loss to the community. He was a devoted man, his funeral, which took place on Saturday, the 7th, to Metcalfe, was attended by persons of all denominations, who came to pay the tribute of respect to the venerable dead. High Mass was sung by the Rev. Father DuZaire. The church and altar were draped in mourning. The hearse, drawn by a pair of horses, remained in place in the afternoon.

CONVENT OF THE SACRED HEART, LONDON, ONT. The Annual Retreat for Ladies will begin the evening of July 14th, and end on Sunday morning, July 20th. Tickets of invitation may be obtained by applying to the Mother Superior, Sacred Heart Convent, Ladies who wish rooms at the Convent during Retreat must apply before July 10th.

LOCAL NOTICES. FINE ARTS.—All kinds of art materials for oil and water color painting and crayon work, wholesale and retail, at CHAS. CHAPMAN'S, 91 Dundas St., London. For the best photos made in the city go to EDY BROS., 280 Dundas street. Call and examine our stock of frames and pastaparts, the latest styles and finest assortment in the city. Children's pictures a specialty.

FRINK'S REFLECTORS. The time has long gone by when balls and public buildings had to be inefficiently lighted with a few scattered gas burners or oil lamps; and the powerful reflectors that now throw their light upon audiences that are gathered in our large buildings tell loudly of the progress of the age, and the inventive genius of Mr. I. P. Frink, by whom they are so ingeniously made. The forms of this reflector are so familiar that it is not necessary to describe them, as there is hardly a hall or church in the country of any pretensions where they may not be found, and we presume it is safe to say there is not one where they have not answered perfectly all that is claimed for them. The heat of the lamps or gas does not warm up the foul air, which passes through an opening in the reflector, thus keeping the atmosphere free from noxious odors and substances; whilst the reflection obtained from it is superior to any other form of lamp or burner in use. It is stated by those who use that the economy of the arrangement is remarkable. Mr. Frink is also the proprietor of the daylight reflectors which are needed to throw light into dark corners and countenances without the use of gas or other artificial light which in cities where economy of space is an object, are so frequent. In such this invention is found to be invaluable.

TEACHER WANTED. For the Prescott S. School, a male Teacher, the holder of a first or second class Certificate of qualification. Teacher to be engaged as Principal for school. Duties to commence September 1st, 1884. None need apply unless who will take interest in the education of the youth entrusted to them and seek their advancement. Apply, stating age, salary and qualifications to JOHN GIBSON, Sec'y S. School, Prescott.

TO ORDER. ALL-WOOL TWEED SUITS. SUITS, \$14 SUITS, \$15 SUITS, \$16 PANTS, \$3.75 AND \$4.00 PETHICK & McDONALD, 393 RICHMOND ST. CLERICAL. We make a specialty of Clerical Suits, and turn out better fitting and better finished garments than any Western House. N. Wilson & Co., 136 DUNDAS STREET KNABE PIA PROFOTES. First-Class Corsets.

BUY YOUR SHIRTS. Direct from manufacturers, and save the profit you would pay to dealers who purchase their goods. We manufacture all our work, and, besides selling the same quality of shirts at much lower prices than dry goods houses can, we GUARANTEE ALL OUR WORK. Our own make White Shirts 75c., \$1.25 and \$1.50. GENTLEMEN'S FURNISHINGS—THE LARGEST STOCK IN THE CITY TO CHOOSE FROM. W. E. TURNER, Garlick's Old Stand.

TO THE CLERGY. MR. J. M. DENTON, of London, has for many years enjoyed, and still enjoys, an enviable reputation for turning out ordered clothing for the Clergy. A large experience gives him an advantage in this regard enjoyed by few other merchant tailors. He always makes his purchases personally in the English market, selecting for the purpose above named, the choicest and most suitable textures manufactured. This season his stock of West of England and French Broad-Cloth is unusually large, and comprises not only those goods suitable for clergymen, but also those generally on business as advantageous terms for the general public, as any house in the Dominion. DENTON & WADSWORTH, MERCHANT TAILORS, Richmond St., next door to Revere House, London, Ont.

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