

Argyle had full commission to a against the Catholics; and he lost no time in his endeavor to execute it. In marching towards Aberdeen, he was joined by numerous bands; and, in a short time, he was at the head of ten thousand men. Of this number six thousand were efficient soldiers. The rest, however, were provided with such arms as they were accustomed to, and they were undoubtedly warlike. There was also with him a noted sorceress who incantations were expected by the reformed people to bring to light the treasures which might be hid under the ground by the Catholic inhabitants. The hope of abundant plunder was a strong incentive to their bravery. He attempted the siege of some places; but, after relinquishing this hopeless task, he proceeded through the hills of Strathgibbon, with the full purpose of ravaging the country. He was opposed by Huntley, with fire and sword. Beochin Drimvic in Strathdown, he encamped there; and soon after had information that Huntley was near at hand, and notwithstanding his great inferiority of force, intended to attack him. The Catholic Lords of the Highlands, however, as some say, something of fifteen hundred. They were, however, true soldiers and commanded by experienced officers. They had also six pieces of ordnance under the skillful command of Captain Gray. Huntley, having received news of the approach of his opponent, intended to attack him. He turned round, and his numbers and they might be easily beaten by a few solute men. Huntley followed his vice and marched forward. Erroll the advance, supported by Sir Patrick Gordon, the Lairds of Glight, Bonhill, Wood, Captain Kerr and three hundred gentlemen, were commanded by Erroll, having on his right, Laird of Clunzie Gordon, and on his left, Laird of Abergele. The six pieces of artillery were so placed as to be completely masked by the cavalry, and they were dragged forward unperceived within range of the enemy's position. They opened fire and at the first discharge which was directed against the standard of Argyle, struck down the MacNeill, the Laird of Barra's third son, one of their bravest officers, and Campbell of Lochloch who held the standard. Great success appeared conspicuous in the hands of the Catholics, who were yelling and brandishing their swords and axes, made some attempt to fire from the artillery; they fired, at the fact that they were speedily cut down and pursued. A large body of the Highlanders, who the enemy's advantage both of the sun which shone upon the dazed their opponents, and the position of the ground. Huntley's vanguard, withstanding, commanded by Erroll and Abernethy, advanced boldly to Erroll, dressing a march that lay between him and his army, and he was slain; his more firm ground that lay on either side, hoping thus to take the enemy's flank. Sir Patrick Gordon, impelled by his extraordinary ardour, made his way to the hill; but, he and his horse were impeded by the swampy ground, and he was exposed to a murderous fire, which he sustained bravely until he was slain by the hands of McLean of Duart, a chief of great stature and prodigious strength. He was superiorly armed, wearing a shirt of mail and wielding a battle-axe. He skillfully his force in a small copse wood on hand, from which he had prepared a fire of musket balls which he threw with effect. Abernethy's ranks were far from being discouraged, he gallantly in disengaging his cavalry and galloping to the hill. The great sorrow of the Catholics was that their vanguard, who were not, even, dimly, but made strenuous to rescue their chief. The furious attack to whom he was well known, rushed him, despatched him with their rifle shot off his head and displayed it in triumph. This tragic scene, and the sight of the slain, had a regardless effect, and he regarded the advantage as a great one. The Catholics, by availing himself of the opportunity hemmed in the enemy's was gradually forced into narrow space between his own force and Argyle's, hoping to cut them to pieces. But Huntley, being their danger, hastened to their aid, and he was killed. The battle raged for two hours with unusual Erroll was wounded by a bullet in the side, and a sharp barbed arrow pierced into his thigh, whilst his pen-gordon, was torn from him by the hands of Gordon of Gight receiving three wounds and two pieces of his armor were forced into his body. He would be died next day. Huntley himself was in the greatest danger, as his horse was shot under him, and he rushed forward to attack him, and there was aid at hand. A devil-lower, Inverness, raised his pious position and supp-

ST. PETER CLAVER.

MIRACLES PERFORMED AT VARIOUS TIMES AND PLACES IN THIS COUNTRY.

Fr. Weninger, S. J., is Messenger of the Sacred Heart.

Devotion to Peter Claver in the United States began with his beatification. At that time, I preached a mission in the church at St. Joseph, at St. Louis. As Christ bade His Apostles preach, and lay hands on the sick, I resolved to do what Christ admonished the "Heralds of the Gospel" to do, and to place the relics of Blessed Peter on the heads of the sick. But in order not to interfere with the order and quiet of the mission, I announced to the people that I would attend to the sick only after the conclusion of the mission; that they must first take care of their souls, making the exercises as well as possible, and then continue the invocation of Blessed Peter Claver every day till his feast—the 9th of September.

At the end of the second mission at St. Joseph's, they brought among the sick a child born blind, that did not move the pupil of its eye when the flame of a candle was placed before it. The following day the parents came and thanked me, because the child had got the perfect use of its eyes. I told the parents to thank God and His servant Blessed Peter Claver; but I felt no impulse or inclination to speak of the favor to others.

After that I gave missions uninterrupted for many years, imposing the relics over and over again at the conclusions of missions and cures followed cures almost without interruption, so that the veneration of Peter Claver was spreading and increasing throughout the whole of the United States, over which I constantly travelled; but still I felt no impulse to notify Rome of these cures.

Finally, during the year 1862 I gave a mission at Melrose, near New York. There a woman came, afflicted with a rotten hand. One finger especially was putrefying, and the whole hand was a mass of corruption. Gangrene had set in, and the hand was to be cut off. I placed the relics on the sore hand and told the woman to come next morning to church, and that meanwhile I would recommend her to Blessed Peter Claver. She came, and during Mass felt a heavy stroke on her hand.

At once she rose up, and, anxious to see what had happened, went out into the street and removed the bandage, when she saw that she had, as it were, a new hand, for the flesh was tender and fresh as a boiled egg without the shell, and no more corruption was visible. Seeing this change, she began to cry in a loud voice, "Glory, glory to God! I am cured!" and in a crowd quickly assembled, and among them an apothecary, who had a drug store on the corner opposite the church; as he knew the previous condition of the woman's hand, he said to the people: "I don't know what the priest did to cure that hand, but one thing I say,—that is a wonder."

Even this case I did not feel disposed to refer to Rome. But proceeding from Melrose to the neighboring parish of Manhattanville, I was standing in the sacristy, when, suddenly, I felt my finger pierced as by a lancet, and the pain almost made me sink to the floor. My finger began to swell. Then I began to think that possibly Blessed Peter Claver was thus afflicting me, for not heeding the fact that these cures were wrought by God to promote the canonization of St. Peter, I had addressed myself to him to cure me, and promising, in turn, that I immediately inquire from Rome what I was to do in regard to many, my innumerable cures, worked through the application of the relics of Peter Claver.

Mr. Joseph Cook, a religious fanatic, and a sort of hybrid Catholic with a tincture of Protestantism sufficiently spicy to suit his taste. He imagines, forsooth, that he is a genuine champion of orthodoxy when he throws the shield of protection around such a composite Roman Catholicism.

More than this he seems to imagine that the foe he is charging is a chemical blending of the ultramontane and the Jesuit. The Jesuits are certainly ultramontane, and, thank God, they are Catholics too—not a la Joseph Cook, but as distinguished by the Gallileas of history. They are not numerous or ubiquitous in America, but they have not, as I have been informed, obtained full control of every school in the land, but they are struggling to the best of their ability to teach their own schools—well, to mind their own business, and to obtain in their public utterances from statements which would only bring upon the Roman Catholic educated men. Had Mr. Joseph Cook imitated their example in this respect he would have spared himself the inconveniences of three or four lies in a small paragraph.

Even though he resent the inconvenience of their insipidly exalts the dignity of obedience to temporal affairs whatever, except where they would clash with the principles of morality. The allegiance we owe to the Roman Pontiff has no reference to our temporal affairs or national aspirations, except where they clash with the principles of morality. Even then it is not so much the Roman authority which makes it unlawful to do the thing which so clashes, but rather the dictates of conscience teach a man not to do that which he is unrightfully declared and defined to be wrong. The Roman authority exalts the dignity of obedience to temporal affairs whatever, except where they would clash with the principles of morality. The allegiance we owe to the Roman Pontiff has no reference to our temporal affairs or national aspirations, except where they clash with the principles of morality. Even then it is not so much the Roman authority which makes it unlawful to do the thing which so clashes, but rather the dictates of conscience teach a man not to do that which he is unrightfully declared and defined to be wrong.

The second cure was that of a girl, who had broken her collar-bone, and for four months was under treatment of some doctors of Williamsport, and with- out success. The bones would not join, and her mother said to her, "Woe be to the man before going to the church during the mission." "My daughter, you will never be cured, but console yourself with the thought that you can be saved with one hand as well as with two."

Coming to the confessional, the girl blessed herself with the left hand; asked her the reason, she answered: "I am disabled and cannot move the right hand; the bone is broken." I then asked her if she felt devotion in the intercession of the saints. As she replied in the affirmative, I brought her to the sacristy and laid the relic on the bandage. She simply said, "Thank you," and straight to the priest's house and began to iron the wash. On coming home, she joyfully swung her hand before her mother's eyes, exclaiming: "See! no more broken bone!" and began to load a wagon with hay.

The third cure was that of Ignatius Strecker, in the year 1864. His breast-bone and three ribs were eaten by the cancer; he was afflicted with a diseased throat and pulmonary consumption. The doctors advised his wife to prepare smoking potato; servant girls running out breathless from some neighboring kitchen for "just three-penn'orth, because 'missus' had company unexpected, and wanted 'em for supper"—conquitting with the seller as he counted them out, to get "one over" for themselves. Ladies and gentlemen, too—to the lad declared to Lizzie, used sometimes to buy a penn'orth of him as they passed, declaring they were better than anything they could get at home. And they were jolly good customers, too, and always praised his bright can and his content, and promised to come again.

and the two departed, saying that "they would be late for church," and promising to return on the following Sunday.

"Dear me," sighed Mrs. Rafferty, as the door closed behind Fanny and Will, "it's a long time since I've seen any of my poor sister's children. It quite takes one's back to old times again."

"Well, they weren't pleased with my marriage, you know, my father being Irish—and the religion—and that—and was want on mourning, as she replaced the tea things on the shelf.

CHAPTER VI. SILVER BRINGS LUCK.

It was plain that Rafferty did not much relish the introduction of a new member into the already overcrowded family; so that he rather begrudged her, as far as possible, often taking her supper seated upon some quiet door-step, and waiting for daylight before she ventured to slip in and curl herself up in the warm corner by the fireplace with Polly and little Jane. It was very cold work, lingering at street corners and by eating-house doors, and he was not much attracted by the prospect of the bright, warm, gaslit, and ever-crowded gin-palaces which stood at every corner, and got a "two penn'orth of gin," which made the blood course a little more freely through her half frozen veins, and brought a warm glow to her chilled frame.

"No, indeed," she answered, shivering, "I don't like it, but oh! how can I get on without it? I do get so cold, and it warms me so!"

The woman sighed, but made no answer, as though she had heard the same words often, and knew of none wherewith to answer them; and Lizzie went home sadly, wondering whether she could do without it, and grow up a sober woman after all. Somehow the poor woman's words had given her a shock which she could not altogether forget; and the next time she felt chilled after her long day's tramp through the cold, wet street, when her tired little feet stopped almost instinctively before one of the innumerable gin-palaces which blazed out so temptingly at every corner she passed, a sudden thought struck her, and she ran down a well-known turning where, snugly enclosed in a sheltered corner, she knew that one of Ned's acquaintances, a lad of about sixteen, stood every evening with a potato-can selling him hot potatoes for a penny each.

"Perhaps they might warm me almost as well as the gin," she thought, "and make me a good supper besides."

And sure enough she found herself one among a little group of shivering people, boys and men, eating and chatting almost instinctively before one of the innumerable gin-palaces which blazed out so temptingly at every corner she passed, a sudden thought struck her, and she ran down a well-known turning where, snugly enclosed in a sheltered corner, she knew that one of Ned's acquaintances, a lad of about sixteen, stood every evening with a potato-can selling him hot potatoes for a penny each.

And every evening thereafter she ran down the street at night to Dick Greppow's corner, where she made her supper of big smoking potatoes in their rough brown skins, with a dab of butter and a pinch of salt, all complete! She might stand close to the bright tin can, and peep into the mysterious little compartments which held salt and pepper, and butter so ingeniously packed up, and watch the many customers who came to crowd around and pick out 'big taters' to hold in their hands for warmth. Quite a variety of customers, coming home late from work, would fill their pockets with potatoes to take home for supper; street-sellers and costermongers by dozens, very particular as to the allowance of butter and salt on each

Transfiguration.

IN MEMORY OF HER MOTHER.
Mysterious death! who in a single hour
Life's gold can so refine;
And by thy art divine
Change mortal weakness to immortal power.
Bending beneath the weight of eighty years,
Spent with the noble strife
Of a victorious life,
We watched her fading heavenward,
Through our tears.
But, ere the sense of loss our hearts had wrung,
A miracle was wrought,
And swift as happy thought
She lived again, brave, beautiful and young.
Age, Pain and Sorrow dropped the veils they wore
And showed the tender eyes
Of angels in disguise,
Whose discipline so patiently she bore.
The past years brought their harvests rich and fair,
While Memory and Love
Together fondly wrought
A golden garland for the silver hair.
How could we mourn like those who are bereft,
When every pang of grief
Found balm for its relief
In counting up the treasure she had left?
Faith that withstood the shocks of toll and time,
Hope that defied despair,
Patience that conquered care,
And loyalty whose course was sublime.
The great, deep heart that was a home for all;
Just, eloquent and strong,
In protest against wrong,
Wide charity that knew no sin, no fall.
The Spartan spirit that made life so grand,
Meeting poor daily needs,
With high, heroic deeds,
That wrested happiness from Fate's hard hand.
We thought to weep, but sing for joy instead,
Full of grateful peace
That followed her release;
For nothing but the weary dust lies dead.
O noble woman! never more a queen
Than in the laying down
Of scooping arms and crown,
To win a greater kingdom yet unseen.
Teaching us how to seek the highest goal,
To earn the true success,
To live, to love, to bless,
And make death proud to take a royal soul.
—LOUISA MAY ALCOOT.

THE MISSION CROSS.

CHAPTER IV.

LIZZIE SETS UP FOR HERSELF.
IF Sunday had been a sad day for poor little Lizzie, the Monday following was still more terrible. Her mother returned from the police station, where she had spent the night, ill, wretched and ashamed, to be told that her husband had forsaken her. The landlord, coming for payment of three weeks' back rent, heard the story, and, knowing as he had the character of the woman with whom he had to deal, without more ado took her by the shoulder and turned her out into the street, seizing her furniture in lieu of payment.
The frightened child hid herself in the angle of a mess door by, where she could hear the angry, threatening tones of the landlord as he made the sleeping woman be off to "the House," and watched her creeping slowly through the soaking rain in the direction of the handsome-looking pile of red brick within iron gates, which called itself the last refuge of the poor.

Then going to the Raffertys', she begged them to take her in, and not force her to the street. Lizzie, who had seen the woman be off to "the House," and watched her creeping slowly through the soaking rain in the direction of the handsome-looking pile of red brick within iron gates, which called itself the last refuge of the poor.

However, if my husband don't mind, I don't. At least, you can stop on here for the present."
This was all Lizzie wanted by way of permission, for she felt quite sure she could maintain herself, especially with the certainty of a shelter and home to come to every night, which many of the boys and girls of that quarter who went out street-selling did not get, but had to sleep under railway arches or in the dark corner of a mews; and she was by no means at a loss how to set about business, as she sat down on a doorstep that evening to calculate how much capital she would have to expend in order to begin her campaign. Often and often had she thought over what she should do, if only her mother were away, and she alone with her father, by way of swelling the small store of money which was to make their home bright. And it was the one bitter drop in her little cup of hopefulness, just now that she had gone away and left her alone; her father, for whom she would so gladly have worked, with whom she had looked forward to a happy future in some far-away time, and whose loss she had as little dreamed of as that the sun should cease to rise. Well, she had to keep herself now, like many of the children and lads in the court who went out with oranges or crosses on costermongers' barrows.
The Raffertys, indeed, thought themselves above such work, and would have plucked and starved to the uttermost rather than let one of their children sell in the streets.
Polly, the eldest girl, would be big enough in a few months more to get a place as nurse-girl or general "slavery" in some small tradesman's family, where she would earn about three shillings a week besides her keep; and this she talked of with pride, urging her little friend to follow her example. But Lizzie said she would be "her own mistress," so nothing more was said on that subject.
Ned, the next in age, was errand boy at an oil shop in the next street, coming home for his meals, and a very promising, industrious lad; Tommy went to school, and so did Janet and Bridget by turns, one or other having to stay at home and mind the two babies, aged two years and

two months respectively. There was also a big brother of eighteen called Jim, who went out to work with his father.

The first thing Lizzie did was to borrow fourpence from Ned, who was full of interest and sympathy in her efforts to "set up for herself," and pressed upon her the loan of his purse—a dirty little red cotton bag tied up with string and sealed with copper, in which he was saving up money but a new, or, rather, a second-hand, pair of boots.

FANNY'S VISIT.

On the following Sunday afternoon, as Mrs. Rafferty was engaged in setting out the cups for an early tea, while the children, small, ran in and out, their father sat smoking the chimney-corner, there came a knock at the door, and a smartly-dressed young woman entered without further ceremony, followed by a good-looking mechanic in his Sunday best, evidently her lover. Mrs. Rafferty stood still, and stared in amazement at the newcomer, who came in, while as if unwonted hub fell upon the baby of voices at the other end of the room.

"What might you be pleased to want, miss?" hazarded Mrs. Rafferty at length.

"Why, Aunt 'Liza, don't you know me?—your niece, Fanny Harris! I've come to see you, and this is my young man," pulling Will forward as she spoke.

Mrs. Rafferty put down the kettle and came forward.

"Why, Fanny! how you've grown! I did not know you, my dear. I'm very glad to see you. You'll have a cup of tea with us, won't you?"

MAY 26, 1888.

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND. BY THE REV. KENNETH M'DONNELL DAWSON, LL. D., F. R. S., ETC.

PART I. FROM 1692 TILL THE EXTINCTION OF THE HIERARCHY IN 1603. CONTINUED.

Argyle had full commission to act against the Catholics; and he lost no time in his endeavor to execute it. In marching towards Aberdeen, he was joined by numerous bands; and, in a short time, he was at the head of ten thousand men. Of this number six thousand only were efficient soldiers. The rest, however, were provided with such arms as they were accustomed to, and they were undoubtedly warlike. There was also with him a noted sorceress whose incantations were expected by the reformed people to bring to light the treasures which might be hid under ground by the terrified inhabitants. The hope of abundant plunder was a strong incentive to their bravery. He attempted the siege of some places on his way; but relinquishing this hopeless task, he proceeded through the hills of Strathgogie, with the full purpose of ravaging that country which belonged to Huntley, with fire and sword. Reaching Drimvin in Strathdown, he encamped there; and soon after had information that Huntley was near at hand, and, notwithstanding his great inferiority of force, intended to attack him. The Catholic Lords had only two thousand men, or, as some say, something over fifteen hundred. They were, however, true soldiers and commanded by experienced officers. They had also six pieces of ordnance under the skillful command of Captain Gray. Huntley, having reached Auchendown, learned, by his scouts, on the 3rd October, that Argyle was at no great distance. He sent forward a few horsemen to reconnoitre. They were conducted by a spy of Argyle to the vicinity of his encampment which was near Glenlivet in the mountainous district of Strathavon. The officer who returned, concealed their numbers and said they might be easily beaten by a few resolute men. Argyle followed his advice and marched forward. Erroll led the advance, supported by Sir Patrick Gordon, the Laird of Gight, Boniton, Wood, Captain Kerr and three hundred gentlemen. Huntley commanded the rear guard, having, on his right, the Laird of Clunzie Gordon, and on his left, Gordon of Abergele. The six pieces of artillery were so placed as to be commanded by the cavalry, and, so they were dragged forward unoppressed, within range of the enemy's position. They opened fire, and at the first discharge which was directed against the yellow standard of Argyle, struck down and slew MacNeill, the Laird of Barra's third son, one of their bravest officers, and Campbell of Lochneil who held the standard. This great success spread confusion among the Highlanders. A large body of them, yelling and brandishing their broad swords and axes, made some attempts to reach the horsemen; but receiving another fire from the artillery, they fled, and so fast that they were speedily out of sight and pursuit. A large body remained, nevertheless, and they had the advantage both of the sun which shone upon and dazzled their opponents, and the nature of the ground. Huntley's vanguard, notwithstanding, commanded by Erroll and Auchendown, advanced boldly to attack. Erroll, dressing a marsh that lay between him and the enemy, moved forward along some firmer ground that lay on one side, hoping thus to take the enemy in flank. Sir Patrick Gordon, supported by his extraordinary ardour, made directly for the hill; but, he and his horsemen, impeded by the swampy ground, remained exposed to a murderous fire from the enemy, who, in this part of the field, were led by McLean of Duart, a chieftain of great stature and prodigious strength. He was superiorly armed, wearing a shirt of mail and wielding a Danish battle-axe. He skillfully placed his force in a small copse wood near at hand, from which, protected against cavalry, they delivered their fire with great effect. Auchendown's ranks were fearfully thinned by the murderous fire; but, far from being discouraged, he succeeded in disengaging his cavalry and galloped up the hill. To the great sorrow of his followers, he was struck with a bullet and fell from his horse. They were not, however, dismayed, but made strenuous efforts to rescue their chief. The furious enemy, to whom he was well known, rushed upon him, despatched him with their dirks, cut off his head and displayed it in savage triumph. This enraged the Gordons, who, fighting with fury and regardless of discipline, gave advance to McLean. This chief, availing himself of the confusion, harnessed in the enemy's vanguard and forced it into narrow spaces between his own force and Argyle's, hoping thus to cut them to pieces. But Huntley, observing their danger, hastened to their support. He made a furious attack on both Argyle and McLean, and called loudly on his friends to avenge Auchendown. There rode beside Argyle a person who, it may be said, had no business in battle, the Royal Herald. He was arrayed in his official costume with his tabard, and on it the red lion and double treasure. Such dress could be no protection on the battle field. It only served to point him out to hostile vengeance, which was, at the moment, excited to the highest pitch. "At the Lion," roared the horsemen, as they ran him through with their spears, and laid him in the dust. The battle raged for two hours with unusual fury. Erroll was wounded by a bullet in the arm and a sharp barbed arrow pierced deep into his thigh, whilst his pennon, or Gordon, was torn from him by McLean. Gordon of Gight received three bullet wounds and two plates of his steel coat were forced into his body. Of these wounds he died next day. Huntley himself was in the greatest danger. His horse was shot under him, and the enemy rushed forward to attack him on the ground with their knives and axes. But there was aid at hand. A devoted follower, Innermarkie, rescued him from his perilous position and supplied him

with a horse. He now charged the forces of Argyle with renewed vigor. They wavered and finally fled, in such numbers that there remained only twenty men around their chief. The young warrior, grieved and vexed, beyond measure, at this disgraceful desertion, shed tears of rage. He insisted on continuing the hopeless struggle; but, his friend, Murray of Tullibardine, seizing his bridle, forced him off the field. Seven hundred of his followers were slain in the pursuit which followed. The loss on Huntley's side was comparatively small. There fell some twenty gentlemen, of whom Sir Patrick Gordon of Auchendown, was the most lamented; and there were fifty wounded. It was a great achievement, without parallel, it may be said, in all history. On Huntley's side, there were only from fifteen hundred to two thousand men, whilst Argyle had an army of ten thousand. Under such circumstances was fought and won the celebrated battle of Glenlivet. It was a brilliant, but useless victory—useless except in as far as it afforded a new proof that the cause in which it was achieved cannot be forwarded by the sword. The king, unaware of all that had taken place, was now on his march, at the head of a powerful army, to the north. He was attended by a troop of warlike ministers of the Kirk who looked on his expedition as a holy war—a crusade against "anti-Christ." On reaching Dundee, he was met by the Earl of Argyle, who informed him of his own ignominious defeat. The news must have been anything but encouraging to the monarch, who was far from warlike, and could not but remind him that the battle is not always to the strong. He was bent on revenge, however, and this purpose was the more easily accomplished, as Huntley was unable to master a force that could effectually oppose the army of the king. James, accordingly, meeting with no opposition, and encouraged by his ghostly advisers, the ministers, proceeded on his work of havoc and vengeance. The palace of Strathgogie, Huntley's princely residence, was the first object of the royal fury. It was given to the flames, and the massive walls, which took fourteen years in building, were partly destroyed by gunpowder and partly quarried down by pioneers, a fanatical minister, Andrew Melville, bearing a pike and taking part in the "godly work." There remained only the great old tower whose strong masonry defied the pioneers and the powder. Slaines, the seat of Erroll came next; then the manor house of Culamond in Garioch, Bsgays, and Craig in Angus, together with the castles of Sir Walter Lindsay and Sir John Ogilvy, were ruthlessly destroyed. This was noble employment, it must be owned for the future king of Great Britain and a royal author who wrote philosophy that commanded the admiration of Europe. There would have been more havoc still, but for famine overtaking the devastating host and compelling it to retire on Aberdeen. All the victorious monarch, who had fought no battle, could do there, was to come to Scotland in a Dutch ship and was landed at Leith. Not being adequately disguised, a son of Mr. Erskine of Dun, who was his fellow-passenger, thought he detected something else than a gentleman on his travels. He imparted his suspicion to one Lindsay, a Minister of the Kirk. This busybody instantly pounced upon the Scotch monarch, as he called, who, being seized by the officers of justice, tore to pieces his secret instructions with his teeth. The fragments were gathered up and as far as possible deciphered. The King, who piqued himself upon his skill in cross-examining, undertook to interrogate the envoy, and not without success. He brought out, pretending to be a private gentleman returning to his native country for the benefit of his health; that he was confessor to the Catholic Seminary at Rome and was sent to Scotland by the Pope with messages from Cardinal Cujetano and Fathers Creighton and Tyrre to Mr. James Gordon, near relative to the Earl of Huntley. He was directed to express disapproval of the manner in which the funds lately sent had been disposed of and to say that he had no hope of further remittances could be held out until the Catholic Lords had justified their action before the councillors of the King of Spain in the Netherlands. The ministers of the Kirk (merciful ministers) insisted on putting him to the torture. The King, less cruel than his ghostly advisers, would not consent to this, but was satisfied with his plain and candid narrative. There was found on his person a small jewel on which was admirably represented the passion of our Lord minutely carved in ivory. This, he said, was a present from Cardinal Cujetano to the Queen of Scotland, VIII. He asked him to what use he applied it. "To remind me," said the envoy "when I gaze on it and kiss it, of my Lord's Passion. Look, my Liege, how lifelike our Saviour is here seen hanging between the two thieves, whilst below the Roman soldier is piercing his sacred side with the lance. Oh! that I could prevail on my sovereign but once to kiss it before he lays it down!" "No," said James, "the Word of God is enough to remind me of the Crucifixion, and besides, this carving is so exceedingly small that I could not kiss Christ without kissing both the thieves and the executioners."

The discovery of this messenger was a severe blow to the party. To retire into temporary exile was the only resource, they believed that remained. The Rev. Father Gordon, Huntley's uncle, implored them to stay. On a very solemn occasion when Mass was celebrated for the last time in the cathedral of Elgin, this devoted priest, descending from the high altar, and passing into the pulpit, exhorted them not to depart, but remain in their native country and await all for the Faith. They could not be persuaded that the venerable priest, well aware that he could not exist or exercise the duties of his office without the protection which they were still able to afford, resolved to accompany them. On the 17th of March, 1696, Erroll embarked at Peterhead, and on the 19th, Huntley, with his rev. uncle and a suite of sixteen persons, took ship at Aberdeen for Denmark; and pursued passing through Poland into Italy.

For his part, he would look for other friendships and, contrary to his wishes, would accept other offers of assistance. Already the members of his council who were inclined to the Catholic side, had more influence than ever. What was to be done? He could only strengthen himself by seeking such alliances as were within his reach. His cruelty to the Catholic Earls and the friendship he had shown to the Kirk, had alienated his foreign allies and the influential body of the English Catholics. Add to all this the intrigues which the contention parties, the feuds of the Barons and the disastrous results of the king's campaign against the Catholics had produced. Nowhere was there peace and security. "Large bodies of soldiers," writes Mr. Fraser Tytler, "disbanded for want of pay, roamed over the country and committed every sort of robbery and excess. Ministers of religion were murdered; fathers slain by their own sons; brothers by their brethren; married women ravished under their own roof, houses with their miserable inmates, burned amid savage mirth; and the land so utterly wasted by fire, plunder and the total cessation of agricultural labour, that famine at last stalked in to complete the horrible picture, and destroy by the most horrible of deaths, those who had escaped the sword."

In these trying circumstances there was no hope of remedy except through the energy of the king. His council, distracted by faction, was a nullity, and some of its chief dignitaries the great offenders. He was invited by the Queen and her courtiers to maintain an army, the duped monarch could no longer direct military operations against the Catholics of the land. Necessity compelled him to employ his abilities in more statesman-like work. He convened the nobles, expressed his sympathy for the sufferings of the people and declared his determination to make every effort in order to relieve them. The extensive regions of the North could not be brought to order so long as certain powerful Barons continued their excesses. The leading chiefs among them were vigorously pursued. Athole, Lovat and McKenzie were committed to ward at Linlithgow; Argyle, Glenurub and others were imprisoned at Edinburgh castle; Tullibardine, and finally some of the Scotch adherents were sent to prison at Dunbarton and Blackness. These Barons were only to be released when they made amends for the fearful excesses committed by their clansmen and retainers and gave security for restoring order to the country. The Catholic Earls, Huntley and Erroll, meanwhile, held their ground in Scotland, relying for assistance in men and money from the Court of Spain. Their hopes from that quarter were, however, doomed to disappointment. A messenger to them from the King of Spain and the Pope, intrusted with a secret mission, was so unfortunate as to fall into the hands of the enemy. This person, the Rev. John Morton, was a Jesuit, and brother of the Laird of Cambo. He had come to Scotland in a Dutch ship and was landed at Leith. Not being adequately disguised, a son of Mr. Erskine of Dun, who was his fellow-passenger, thought he detected something else than a gentleman on his travels. He imparted his suspicion to one Lindsay, a Minister of the Kirk. This busybody instantly pounced upon the Scotch monarch, as he called, who, being seized by the officers of justice, tore to pieces his secret instructions with his teeth. The fragments were gathered up and as far as possible deciphered. The King, who piqued himself upon his skill in cross-examining, undertook to interrogate the envoy, and not without success. He brought out, pretending to be a private gentleman returning to his native country for the benefit of his health; that he was confessor to the Catholic Seminary at Rome and was sent to Scotland by the Pope with messages from Cardinal Cujetano and Fathers Creighton and Tyrre to Mr. James Gordon, near relative to the Earl of Huntley. He was directed to express disapproval of the manner in which the funds lately sent had been disposed of and to say that he had no hope of further remittances could be held out until the Catholic Lords had justified their action before the councillors of the King of Spain in the Netherlands. The ministers of the Kirk (merciful ministers) insisted on putting him to the torture. The King, less cruel than his ghostly advisers, would not consent to this, but was satisfied with his plain and candid narrative. There was found on his person a small jewel on which was admirably represented the passion of our Lord minutely carved in ivory. This, he said, was a present from Cardinal Cujetano to the Queen of Scotland, VIII. He asked him to what use he applied it. "To remind me," said the envoy "when I gaze on it and kiss it, of my Lord's Passion. Look, my Liege, how lifelike our Saviour is here seen hanging between the two thieves, whilst below the Roman soldier is piercing his sacred side with the lance. Oh! that I could prevail on my sovereign but once to kiss it before he lays it down!" "No," said James, "the Word of God is enough to remind me of the Crucifixion, and besides, this carving is so exceedingly small that I could not kiss Christ without kissing both the thieves and the executioners."

"COME, TAKE A DRINK."

THE CUSTOM OF "TREATING" AND WHAT IT LEADS TO.

[The following facts with reference to the "treating" habit are furnished The Voice by a well-known newspaper man of Brooklyn, whose business and social relations have given him a clear insight into the relations of this pernicious social custom to the wide prevalence of intemperance.]

One must know the facts about the "treating" habit in order to know what important element that it is in the matter of excessive drinking. Let us go to the famous Hoffman House bar. We will sit at a table and drink a bottle of lemon soda as an excuse for being there. In one hour we have seen fifty men drink at the bar; four of whom drank alone. Thirty were accompanied by from one to three friends. Each man treated. Sixteen came in parties of two or three, and each member of the party treated. Down town, at Nash & Crook's we see few men come in singly. In half an hour, while sitting at the lunch counter, we have seen fifteen parties, ranging from two to five persons each, stand up at the bar. In most cases each man has treated and in nine cases out of ten these parties have been joined by other men, some one of whom has been acquainted with some one in the party, and introductions and reciprocal drinks have taken place all around.

You may say this doesn't prove much and that it only happened so. But I claim that the "treating" habit is responsible for most of the excessive drinking. This is not a pet theory, but is based on personal acquaintance with a large number of men who have suffered from the drink habit—men whom I have met while holding official positions in both the State and the National Government, and in a wide acquaintance with men generally, from a very early age.

Let us take a report of 600 cases of inebriety in the Kings County (N. Y.) Inebriate Asylum. Of these 600 cases, 458 became inebriates from association, i. e. from going with drinking men and indulging in the habit of treating. Among other causes given are melancholia, injury, business, disease, trouble, being in the army (meaning probably, the fatigues and exposures of military life), and heredity. As to heredity the specialist in dipsomania does not believe that because a man's father or grandfather was a drunkard he must of necessity be one. What he says, is that a man so situated as to relationships will have a standing tendency toward the excessive use of liquor, and that he should not use it at all. The specialist says that there are very few men who really like the taste of alcoholic drink, but there are many men, in our present state of civilization, the condition of whose nervous system is such that they cannot escape becoming inebriates if they drink at all.

Many an inebriate, morally speaking, would like to stop the habit, but he drinks from what he believes to be a physical necessity. Hence it is that a man who has once been committed to the inebriate asylum can never drink with safety on his release.

A distinguished artist was lately found dead in a liquor saloon. Three years ago he told me of the great excesses in which he was indulging, asked me how he could stop. I told him the first thing to be done was, as Falstaff says, forswear villainous good company. No man could ever break the habit as long as his companions, during social hours, were men as badly off as himself. A year ago two of his quondam companions died from excessive drinking. Soon after this the artist voluntarily went to an inebriate asylum, was cured, and for a time did well. The doctor of the institution met him, and his former patient said he drank nothing but beer at his dinner. "You must stop that," said the physician; "you can drink absolutely nothing intoxicating." The artist failed to heed the order; he got drunk enough he relapsed into his old habit and died.

The methods of carrying on business resorted to by some firms in the mercantile world lead many men to become excessive drinkers. More than one-half of the "drummers," or commercial travellers, in the United States

MAKE IT A MATTER OF BUSINESS to treat their customers to liquor and cigars. It is not absolutely necessary to pursue this custom in order to get trade, and men who are thorough business-men, like to use any outside inducements. But the more ordinary class of "drummers" do a large amount of "treating" as they believe it helps along trade.

The expense of "treating" goes on their expense account and is rarely questioned. Some travellers make a gross charge for their expenses; others, in the smaller houses, have an itemized expense book, with the various items of expense printed, and a blank space to put in the amount. When the "treating" expense is put down to that account.

At certain times of the year the country merchants come to New York to make purchases and see the styles. The drummer meets him at the store and treats him while he is in the city to dinners and plenty of liquid refreshment. In former times some houses were in the habit of employing a special man whose duty it was to meet the merchants, to take them out and show them the city.

Some years ago there was a country pedler who, in his travels, had made the acquaintance of a large number of business men. He came to New York and was employed by a big mercantile house, though he knew nothing about the business carried on in the establishment. His duty was to induce his friends to patronize the establishment. Whenever they came to the city he would meet them and "entertain" them royally at the expense of his employers.

With such methods prevailing in certain portions of the mercantile world it is not surprising that many business men contract the drinking habit, and sooner or later, become excessive drinkers. Of the six hundred inebriates in the Kings County Asylum above spoken about, nearly two hundred were merchants, clerks, and salesmen.—New York Voice.

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THE CATHOLIC RECORD

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Catholic Record.

London, Sat., May 26th, 1888.

THANKS FOR OUR HOLY FATHER.

The following letter was received by His Lordship from Cardinal Rampolla, conveying the thanks of the Holy Father to the Bishop, clergy and people of London diocese for their generous offering handed to him by our Right Reverend Bishop on the occasion of the Pope's Sacro-dotal Jubilee:

Illustrissime ac Reverendissime Domine: Gratulationes, quae occasione Sacro-dotalis Summi Pontificis Jubilei Ampli-tudo Tua et Clerus letis Diocesis Et oblati sumptibus acceptis Sanctitati tuae fuerunt. Observantissime enim litterae ad hunc finem datae sunt filialis amoris et devotionis sensu paterfamilias. His accesserunt conspicua munera, quae unum pariter eadem concipiunt.

Quare Beatissimi Patris peregnum antium summa tibi pandere iussit, certiorumque te reddere de precibus sua erga Londinensem Clerum, populum et vigilantem Pastorem benevolentiam, qua permotus ferventer Deum exorat, ut coelestibus muneribus cumulatus et Benedictionem Apostolicam ex immo cordis deprecantibus cunctis et singulis permanenter impendat.

Most ILLUSTRIOUS AND REVEREND LORD: The congratulations which Your Lordship and the clergy of your diocese offered the Supreme Pontiff, on the occasion of his Sacro-dotal Jubilee, were received by His Holiness with great pleasure, the more so because the most respectful letter which conveyed them made manifest the filial love and devotion you entertain towards him.

Wherefore, the Most Holy Father ordered me to make known to you the gratitude of his soul, and his great affection for the clergy, the people, and the watchful Pastor of London, being moved by which he fervently prays God to grant his heavenly favors, and be most lovingly bestowed upon each and every one of the Apostolic Benediction, which is imparted with his whole heart.

THE WAR PANIC IN ENGLAND. Following the resignation of Lord Charles Bessford, the exposure of the defenceless state of London, in case a hostile force of 100,000 men were landed in England, great alarm has been excited throughout the country which Lord Salisbury's attack on General Wolsey did not lessen.

Boulanger should be elected to the Presidency, "he might, within a week, in order to gain popularity, order England to clear out of Egypt." England should be in a position at any time, to meet the contingency of a war with France or Russia.

THE POPE ON THE PLAN OF CAMPAIGN.

The Pope's circular, the true text of which will be found in another column, continues to attract much notice, and to be much commented on in Nationalist circles. It was to be expected that the Irish Bishops would, as faithful children of our Holy Father, give a filial assent to its provisions, and this they have unreservedly done.

We shall not presume to decide upon the interpretation of this important document. It is the province of the Irish Bishops to do this, and to decide exactly what line of conduct may be followed without disobedience to the decree.

It remains to be seen whether these considerations will have weight with the Sacred Congregation of the Inquisition in modifying the application of the decree to the tenantry, though it will not be denied that where the conditions exist, which the Congregation has enumerated, if they exist at all in Ireland, the use of the Plan of Campaign would be unlawful.

Lord Randolph Churchill took occasion of the scare to widen the breach between himself and the Government, and it is even said that he urged General Wolsey, without success, to attack the Cabinet. The public generally support Lord Wolsey in his course.

truth of the statements about his own action in respect to the receipt. He says the reports in the English newspapers of his conferences at Rome with the Pope were all inventions.

SOLEMN FUNERAL SERVICE FOR THE ARCHBISHOP.

ELUCIDATION OF BISHOP RYAN.

On Wednesday, 16th inst., the last solemn rites were celebrated over the remains of His Grace the Most Reverend John Joseph Lynch, D.D., Archbishop of Toronto, who for nearly thirty years ruled the Archdiocese so ably and success-fully, and the people of Toronto, especially the Catholic portion, manifested by their undiminished grief and their respectful attention during the obsequies, the respect and veneration they entertain for the distinguished Prelate who was that day consigned to the grave, while the assembled thousands offered their fervent prayers to the Throne of Mercy that his soul may rest with God in peace.

For death the pure life saves, love can reach from heaven to earth, and nobler lessons teach than those by mortals read.

On Wednesday, at 10 o'clock, His Eminence, preceded by the six Archbishops and Bishops who were present, and 150 priests, proceeded from St. Michael's palace to the Cathedral in processional order, attended by forty acolytes in purple and black soutanes, and white surplices.

The Cathedral was in the interior, draped in mourning. Festoons of white and black were stretched from pillar to pillar and the pulpit and organ gallery were in mourning folds.

The office of ushers was ably fulfilled by P. Curran, O. Burns, E. Reilly, J. J. Macaulay, James Herson, John Mulqueen, J. T. Russell, P. Thompson, Geo. Evans, J. J. McCally.

Eminece Cardinal Tascheron; Jas. Farrelly, Vicar-Gen. of Kingston; Paquette, Rector of Laval University, Quebec; Gleeson, V. G. of Buffalo; Callaghan, Montreal.

DIocese OF TORONTO: Very Rev. Dean Harris, St. Catharines; Very Rev. Chas. Vincent, Provincial O. S. B., Toronto; Rev. Fathers J. Hanning, L. Brennan, P. Chalandard, L. E. Oberrier, M. J. Cor-duke, P. Cushing, Superior O. S. B.; P. J. Dufaine, A. Dumouchelle, P. J. Gavan, J. Gibbons, J. Guinane, F. Hours, John J. Lynch, J. J. McCann, J. E. McGuire, F. X. Miller, T. Morris, E. Murray, M. Nevin, E. O'Neill, M. O'Reilly, J. Rein, J. J. Shea, Aug. Thumel, E. B. Lawlor, all of Toronto; L. A. Allain, Merriton; P. J. Harold, Dixie; L. Gbra, Barrie; M. Gasin, Avo; E. F. Gallagher, Caldwell; A. Finan, Parkdale; J. C. Feehan, A. C. Moorland, E. Whitley, Niagara Falls; J. J. Egan, Thornhill; F. W. Duffy, Colgan; K. A. Campbell, Orlia; W. Bargin, New-market; P. Whitey, Gribbin; J. Trayling, Fort Erie; H. Gibney, Alliston; T. Sullivan, Thorold; D. Sheehan, Pickering; F. Rohleder, Vroomant; J. E. Nolan, Toronto; M. J. Jeffcott, Orangeville; P. J. Keane, Uxbridge; E. J. Kiernan, Collingwood; P. Kiernan, Schomberg; J. Killeen, Port Colborne; T. F. Labourner, Penetang; J. F. Lynest, Midland; P. J. McColl, Whitby; J. J. McEntee, Oshawa; M. Moyna, Stayner; L. Minahan, Penetang; F. McSpirtit, Gribbin; K. McRae, Colgan; H. J. McPhillips, Apto; P. Macmahon, Brechin; W. J. McGinley, Uxtergrove.

DIocese OF LONDON.—Rev. P. Brennan, St. Mary's; Dean Murphy, Irish town; Dean Wagner, Windsor; Dr. E. E. Kiloey, Stratford; George R. Northgraves, Editor of the CATHOLIC RECORD; Jos. P. Molphy, Ingersoll; M. J. Tiernan, Chancellor, London; P. Caroran, Parkhill; John Connolly, Biddulph; Jos. Bayard, Sarnia; B. Boubat, Kingsbridge; W. Flannery, St. Thomas.

DIocese OF HAMILTON.—Very Rev. E. J. Heenan, V. G., Rev. J. Keogh, Chan-celler, Hamilton; P. Lennon, Brantford; Jas. Lennon, Galt; J. S. O'Leary, Free-ton; F. Doherty, S. J.; Guelph; E. P. Slavin, Oakville; Dr. L. Fancken, Berlin.

DIocese OF PETERBORO.—Very Rev. Jos. Brown, V. G., Port Hope; Very Rev. P. D. Laurent, V. G., Lindsay; Rev. D. J. Casey, Campbellford; F. P. McVay, Fenelon Falls; John Quirk, Hastings; Eugene Bloom, North Bay; P. Conway, Peterborough.

DIocese OF KINGSTON.—Rev. D. A. Twomey, Chancellor; P. A. Twohey, West port; Thos. J. Spratt, Wolfe Island; J. H. McDonagh, Napanee; Jao. P. Fleming, Tweed; Thos. Davis, Jao. S. Quinn, Madoc; Jao. Brennan, Picton.

OTHER DIOCESSES.—Rev. Fathers T. Hamel, St. Sulpice, Montreal; E. Hamon, S. J., Montreal; P. E. Gendreau, Burnar Ottawa College; T. J. McGovern, Sec. of the Archbishop of Ottawa; Dr. Jao. O'Hara, Syracuse, N. Y.; H. P. Baxter, Bath, N. Y.; J. J. Bloomer, Elmira, N. Y.; J. E. Donnelly, Montreal; Kavanagh, Suspension Bridge, N. Y.; Dr. O'Reilly, Treasurer I. N. League of America, Detroit, Mich.; Jao. M. Early, Hornellville, N. Y.; Jao. M. Sog, Buffalo; E. McDermott, Buffalo, N. Y.; Jao. Quigley, Buffalo, N. Y.; Jao. O'Connor, Rochester, N. Y.; Jao. A. Langan, Niagara Falls, N. Y.

Hon. Frank Smith and Hon. John Cot-tigan represented the Dominion Govern-ment. Hon. O. Mowat, C. F. Fraser, G. W. Ross, A. M. Ross, A. S. Hardy, and Chas. Drury represented the Ontario Govern-ment.

The members of Toronto Council were his worship Mayor Clarke, Aldermen Baxter, Boustead, Vernal, Shaw, Swait, Carlyle of St. Andrew, Carlyle of St. Thomas Ward, Roof, McKillan, Piper, Pella, Macdonough, Ritchie, Managan, Jones, Johnston Harvie, Irwin, Dodds, Hallan, Gibbs, Drayton. Other gentle-men present were: Sir Thomas Edmonds, M. P. Dublin Ireland; J. J. Curran M. P. Montreal, Hon. Dr. Baxter, speaker of the Ontario Legislature, City Clerk Blevins, City Commissioner Coatsworth, the Mem-bers of the Separate School Board; Dr. J. G. Hodgins, Dept. Minister of Education; Dr. Cassidy, P. Hughes, Capt. P. Hughes, Rev. Geo. Robertson, Ex-Alderman Love, Steiner, Millochamp, P. Boyle, J. J. Gogroove, Lieut. Col. Denison, Jao. White, Separate School Inspector of Ontario; E. O'Keefe, J. J. Foy Q. C., Dr. D. A. O'Sullivan, T. Muleahy of Orillia, etc. etc.

The five absolutions, or the prayers at the catafalque after Mass, were chanted by Mgr. Fabre, Duhamel, O'Farrell, Dowling, and His Eminence the Cardinal, in order.

The body of His Grace was in a metal-lic coffin, brought from New York, and it was placed upon a catafalque, sur-ounded with wax candles, which when lighted produced a grand effect.

ascendant, ascended the pulpit to deliver the panegyric. The crowd at once began to press forward, and the crush became so great that several women fainted, and were with great difficulty removed. Bishop Ryan is a mediocrized, thin man of about sixty years, and has a pale, ascetic face, crowned with long waving white hair. He possesses a voice some what weak, but of marvellous sweetness; his diction is very pure, and each word is carefully considered before being allowed to drop from his lips.

The text chosen by him was: "And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord, henceforth, now and forever, for their works follow them."—Rev. xiv. 13. He said:—These words of Holy Writ declare the hope of the martyred dead who laid down their lives on the altar of religion in defence of their faith, education and truth. They may be applied to all those who from the first days of Christianity to our own times, in every age and every land, have shown forth as truly martyr dead, whose words follow them to eternity, who have illustrated the Church by a life of self-immolation, by a life of sacrifice.

DIocese OF TORONTO: Very Rev. Dean Harris, St. Catharines; Very Rev. Chas. Vincent, Provincial O. S. B., Toronto; Rev. Fathers J. Hanning, L. Brennan, P. Chalandard, L. E. Oberrier, M. J. Cor-duke, P. Cushing, Superior O. S. B.; P. J. Dufaine, A. Dumouchelle, P. J. Gavan, J. Gibbons, J. Guinane, F. Hours, John J. Lynch, J. J. McCann, J. E. McGuire, F. X. Miller, T. Morris, E. Murray, M. Nevin, E. O'Neill, M. O'Reilly, J. Rein, J. J. Shea, Aug. Thumel, E. B. Lawlor, all of Toronto; L. A. Allain, Merriton; P. J. Harold, Dixie; L. Gbra, Barrie; M. Gasin, Avo; E. F. Gallagher, Caldwell; A. Finan, Parkdale; J. C. Feehan, A. C. Moorland, E. Whitley, Niagara Falls; J. J. Egan, Thornhill; F. W. Duffy, Colgan; K. A. Campbell, Orlia; W. Bargin, New-market; P. Whitey, Gribbin; J. Trayling, Fort Erie; H. Gibney, Alliston; T. Sullivan, Thorold; D. Sheehan, Pickering; F. Rohleder, Vroomant; J. E. Nolan, Toronto; M. J. Jeffcott, Orangeville; P. J. Keane, Uxbridge; E. J. Kiernan, Collingwood; P. Kiernan, Schomberg; J. Killeen, Port Colborne; T. F. Labourner, Penetang; J. F. Lynest, Midland; P. J. McColl, Whitby; J. J. McEntee, Oshawa; M. Moyna, Stayner; L. Minahan, Penetang; F. McSpirtit, Gribbin; K. McRae, Colgan; H. J. McPhillips, Apto; P. Macmahon, Brechin; W. J. McGinley, Uxtergrove.

DIocese OF LONDON.—Rev. P. Brennan, St. Mary's; Dean Murphy, Irish town; Dean Wagner, Windsor; Dr. E. E. Kiloey, Stratford; George R. Northgraves, Editor of the CATHOLIC RECORD; Jos. P. Molphy, Ingersoll; M. J. Tiernan, Chancellor, London; P. Caroran, Parkhill; John Connolly, Biddulph; Jos. Bayard, Sarnia; B. Boubat, Kingsbridge; W. Flannery, St. Thomas.

DIocese OF HAMILTON.—Very Rev. E. J. Heenan, V. G., Rev. J. Keogh, Chan-celler, Hamilton; P. Lennon, Brantford; Jas. Lennon, Galt; J. S. O'Leary, Free-ton; F. Doherty, S. J.; Guelph; E. P. Slavin, Oakville; Dr. L. Fancken, Berlin.

DIocese OF PETERBORO.—Very Rev. Jos. Brown, V. G., Port Hope; Very Rev. P. D. Laurent, V. G., Lindsay; Rev. D. J. Casey, Campbellford; F. P. McVay, Fenelon Falls; John Quirk, Hastings; Eugene Bloom, North Bay; P. Conway, Peterborough.

DIocese OF KINGSTON.—Rev. D. A. Twomey, Chancellor; P. A. Twohey, West port; Thos. J. Spratt, Wolfe Island; J. H. McDonagh, Napanee; Jao. P. Fleming, Tweed; Thos. Davis, Jao. S. Quinn, Madoc; Jao. Brennan, Picton.

OTHER DIOCESSES.—Rev. Fathers T. Hamel, St. Sulpice, Montreal; E. Hamon, S. J., Montreal; P. E. Gendreau, Burnar Ottawa College; T. J. McGovern, Sec. of the Archbishop of Ottawa; Dr. Jao. O'Hara, Syracuse, N. Y.; H. P. Baxter, Bath, N. Y.; J. J. Bloomer, Elmira, N. Y.; J. E. Donnelly, Montreal; Kavanagh, Suspension Bridge, N. Y.; Dr. O'Reilly, Treasurer I. N. League of America, Detroit, Mich.; Jao. M. Early, Hornellville, N. Y.; Jao. M. Sog, Buffalo; E. McDermott, Buffalo, N. Y.; Jao. Quigley, Buffalo, N. Y.; Jao. O'Connor, Rochester, N. Y.; Jao. A. Langan, Niagara Falls, N. Y.

Hon. Frank Smith and Hon. John Cot-tigan represented the Dominion Govern-ment. Hon. O. Mowat, C. F. Fraser, G. W. Ross, A. M. Ross, A. S. Hardy, and Chas. Drury represented the Ontario Govern-ment.

The members of Toronto Council were his worship Mayor Clarke, Aldermen Baxter, Boustead, Vernal, Shaw, Swait, Carlyle of St. Andrew, Carlyle of St. Thomas Ward, Roof, McKillan, Piper, Pella, Macdonough, Ritchie, Managan, Jones, Johnston Harvie, Irwin, Dodds, Hallan, Gibbs, Drayton. Other gentle-men present were: Sir Thomas Edmonds, M. P. Dublin Ireland; J. J. Curran M. P. Montreal, Hon. Dr. Baxter, speaker of the Ontario Legislature, City Clerk Blevins, City Commissioner Coatsworth, the Mem-bers of the Separate School Board; Dr. J. G. Hodgins, Dept. Minister of Education; Dr. Cassidy, P. Hughes, Capt. P. Hughes, Rev. Geo. Robertson, Ex-Alderman Love, Steiner, Millochamp, P. Boyle, J. J. Gogroove, Lieut. Col. Denison, Jao. White, Separate School Inspector of Ontario; E. O'Keefe, J. J. Foy Q. C., Dr. D. A. O'Sullivan, T. Muleahy of Orillia, etc. etc.

The five absolutions, or the prayers at the catafalque after Mass, were chanted by Mgr. Fabre, Duhamel, O'Farrell, Dowling, and His Eminence the Cardinal, in order.

The body of His Grace was in a metal-lic coffin, brought from New York, and it was placed upon a catafalque, sur-ounded with wax candles, which when lighted produced a grand effect.

was born in what is known as Clomes, and spent his boyhood in the village of St. Albans, and afterwards attended college near Dublin. He completed his studies at Paris, where he received the doctorate and the priesthood at the hands of the Archbishop Affre, after which he returned to Ireland. Last November, while in Ireland, I met a namesake and friend and brother of the deceased, the Most Rev. Bishop Lynch, from whom I learned something about the early life of our brother, of his missionary labours in the southern part of this continent, of the privations he there endured in the service of his Divine Master, of how he often had to tie his horse to a tree, and laying his saddle on the ground make of it his pillow for his night's rest after a day's weary journey.

He afterwards, in 1847, took his place in the house of which I was a member. Of the intervening years I need not speak. Honoured by his own fellow-members of the community, re-spected by all with whom he came in contact, he was called by my predecessor, the first Bishop of Buffalo, to found an institution in this diocese. The Bishop and he were kindred spirits and seemed to understand one another. The little seminary he opened was so poor that he was almost obliged to give up. Not satisfied with the location pointed out to him, he seemed to instinctively know that a great institution would arise, and would require a better location. When he heard of the Falls of Niagara it seemed to him that he would like to do something on that spot. He founded there our Lady of the Angels, or Niagara University as it is now called. Bishop Charbonnel seemed to take a great liking to him and asked the Holy See to name him his coadjutor, which was done. Mgr. Charbonnel had for years yearned for a more religious and a more self-sacrificing successor, so soon as he had installed Bishop Lynch he asked that his resignation be accepted, and Bishop Lynch succeeded him as Bishop of Toronto. The diocese was afterwards elevated to the dignity of an archdiocese. It was while Bishop Lynch was in Rome attending the Ecumenical Council of the Vatican that I saw him on one day led by his predecessor, Bishop Charbonnel, to a higher position in the council; he was now seated among arch-bishops.

Of his life since then I cannot speak, it must be all too potent to you. Nearly thirty years ago I saw him in the diocese, God only could tell what it cost him, the days and nights, the months, the years, that he was ever pondering for the greater good of the diocese to which he had been appointed. He was ever consulting with his brother prelates and his good priests, who were giving in numbers around him, about the estab-lishment of churches and religious in-stitutions. Compare the Catholic Toron-to of thirty years ago with the Catho-lic Toronto of to-day, and you will better comprehend his labours and sacrifices in the cause of religion.

His genial character, his amiable man-ner, his sincere kindness, were worthy of the love and affection of all. He never hesitated to do all that he could not only for the spiritual, but also for the temporal well-being of his flock, to whom he was so sincerely attached.

While we feel our sorrow deeply, let us leave it in the hands of God. We only wish to unite with his prelate, with his devoted priests and his faith-ful people, in paying him that tribute which his great soul would best wish on this occasion, to offer up our united suffrages and our fervent prayers for the everlasting rest of his immortal soul.

He has passed away. This pulpit will no longer see his priestly form standing at that altar. He has passed away. But far be it from us to suppose that when the man died the earthly tentement of the immortal soul of his immortal remains. He lives, he still lives, and we hope and trust, looks down on those whom he loved during his life, and that the tie that binds us together will ever remain unbroken. Let the rich, let the great, build up their grand sepulchral monu-ments; let the proud and mighty erect their gorgeous mansions, and let us mortals their names and hand down to posterity a brief record of a brief, life, or to pile up pyramids to obtain world-wide distinction or to hide their littleness. The Archbishop of Toronto has his monument that will survive all that; in the hearts of the people his example of his life will ever tend to promote greater earnestness in the service of God and God's Holy Spirit.

And when the last day comes and the trumpet sounds, he will come forth from his humble grave, to take his stand with the examples of his life ever fresh and green, that last and sole incentive of his life here below, the summons: "Come you blessed of My Father, enter the joys pre-pared for you from the beginning of the world."

The eloquent preacher towards the close of his sermon appeared to be over-come by emotion, several times his voice failed him, and his remarks were inaudible to all save those in the immediate neighborhood of the pulpit. When he descended the mass was concluded and the burial service was at once begun.

The funeral cortege left the cathedral, after the absolutions were pronounced and proceeded to the grounds on the north side of the building, where the remains of the Archbishop were to be laid. The Cardinal here read the final prayers and the body was lowered into the grave, only related America, viz. his grand-nephew, placed on the shell a handful of Irish turf, the workmen placed three stone slabs over the grave and cemented them, and the multitude departed.

Sympathy of the City of Toronto. A meeting of the City Council was held yesterday morning. Mayor Clarke presiding, when the following resolution was carried:—Moved by Ald. McKillan, seconded by Ald. Carlyle (St. An-drews):

"Resolved, That this Council desire to place on record an expression of the profound sorrow with which they have heard of the death of His Grace the Most Reverend John Joseph Lynch, Ar-chbishop of Toronto, on the morning of the 13th instant, in the 77th year of his age.

"In this city, where a great portion of his life was spent, and among the people whose welfare he laboured so assid-uously, his memory will be deeply and lovingly revered and by those with whom he was most intimately associated, enjoyed to a great extent the respect and esteem of all classes of the commu-nity.

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"In view of the solemnity of the oc-casion, it is hereby further resolved that this Council do now adjourn, in order to enable the members by their attendance at the funeral to pay the last tribute of respect to all that is mortal of a devoted priest and honored citizen.

"And it is further resolved that a copy of this resolution be suitably engrossed and forwarded to the administration of the archdiocese as an evidence of the most respectful sympathy and com-mendation.

There were particular ties connect-ing the late Archbishop with His Eminence Cardinal Tascheron, who officiated at his funeral.

Archbishop Lynch conferred the rank upon Cardinal Tascheron, His Grace placed the pallium upon Archbishop Fabre only a year ago and consecrated Bishop Dowling, of Peterboro, the youngest Bishop at the ceremony.

When the benediction had been pronounced over the grave of the dead bishop the clergy, with the exception of about fifty priests who left in a hur-ry about trains to the country, were retained at luncheon at the palace by the Rev. Very Rev. Administrator Laurent.

After the funeral it was announced the priests of the diocese that the Rev. Vicar General F. P. Rooney, J. M. Laurent are the joint administrators of the Archdiocese.—Requiescat in pace.

THE TACTICS OF LYING.

Mr. Balfour declared in the House of Commons that the sentence passed upon Blane, M. P., was rather diminished, increased, on appeal, though the doubt, as the addition of hard labor was removed on appeal, though it had been imposed in the court below, the object of this statement was to elicit a scathing exposure of the tactics of the Government in increasing sentence on appeal, which was shown by Mr. McCarthy and Mr. Gladstone a new exercise of tyranny.

On being further pressed, he was compelled to confess that hard labor added to Mr. Blane's sentence in court. His statement was, therefore, liberally misleading. It is well known that the addition of hard labor makes very little difference in the treatment of the prisoner. The bed, solitary confinement, and the garb are the prisoner's lot in either case, and many prisoners prefer hard labor to the privilege of being confined in a cell.

Another falsehood which he uttered that the doctor who attended Mr. Ennis, had reported that the man was not serious. Dr. Murphy, the doctor in attendance, immediately contradicted the statement, saying he had made no report whatever. Four afterwards explained that a doctor in Ennis who told a rumour that this was the case, the magistrate told him. The rumour doctor remains a profound secret, stated by the Press Association that in well informed Conservatism it is authoritatively said that he is no more increasing of sentence on appeal.

Judge Darley got a pair of white gloves at New Ross. He congratulated Lord County, and remarked that he received white gloves in other cases. Yet he sends me for coercion-created crimes.

The coercionist attempt to dis-credit the example of his life will ever tend to promote greater earnestness in the service of God and God's Holy Spirit.

Mr. Mahoney, J. P., sentenced Wm. Coote, a respectable citizen to a fine, or to go to prison night, for groaning at the police. Coote would not appear at the fine, some one paid the fine. A meeting Mr. Coote declared magistrate himself paid the fine, public opinion too strong against him.

Richard Moloney and Patrick were sentenced to six weeks imprisonment for wearing National League hats at the trial of Mr. Wm. assisting at an unlawful as-sociation. Crown Counsel wished to be with proving that the Loug-ing was an unlawful associa-tion. Court ruled against the Crown.

Vicar Chancelor Boyd, of J., declared invalid the will of Hutchins, who bequeathed his property to the widow of Henry George in regard to the title of property and equal division of labour and wealth. The vicar declared that the court could not spread of such principles position to existing laws, and declared the bequest null and void. appeal will probably be taken, and entered by the widow.

MAY 26, 1888.

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In this city, where a great portion of his life was spent, and among the people for whose welfare he laboured so assiduously, his loss will be deeply felt. Beloved and revered by those with whom he was most intimately associated, he enjoyed to a great extent the respect and esteem of all classes of the community.

In view of the solemnity of the occasion, it is hereby further resolved that this Council do now adjourn, in order to enable the members by their attendance at the funeral to pay the last tribute of respect to all that is mortal of this devoted priest and honored citizen.

And it is further resolved that a copy of this resolution be suitably engrossed and forwarded to the administrators of the archdiocese as an evidence of our most respectful sympathy and condolence.

There were particular notes connecting the late Archbishop with His Eminence Cardinal Tachereau, who officiated in the last funeral rites. Archbishop Lynch conferred the red hat upon Cardinal Tachereau, His Grace also placed the pallium upon Archbishop Fabre only a year ago and consecrated Bishop Dowling, of Potosi, the youngest bishop at the ceremony.

When the benediction had been pronounced over the grave of the dead archbishop, the clergy, with the exception of about fifty priests who left in a hurry to catch trains to the palace by the Very Rev. Administrator Laurent.

After the funeral, it was announced to the priests of the diocese that the Very Rev. Vicar General F. P. Rooney and J. M. Laurent are the joint administrators of the Archdiocese.—Requiescat in pace.

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The object of this statement was to escape the scathing exposure of the tactics of the Government in increasing sentences on appeal, which was shown by Mr. Justice McCarthy and Mr. Gladstone to be a new exercise of tyranny. However, on being further pressed, he was compelled to confess that hard labor was not added to Mr. Blane's sentence in either court.

Another falsehood which he uttered was that the doctor who attended Mr. Hill, the Times' reporter who was injured at Ennis, had reported that the injury was not serious. Dr. Murphy, the only doctor in attendance, immediately contradicted the statement, saying that he had made no report whatever.

Judge Darley got a pair of white gloves at New Ross. He congratulated Wexford County, and remarked that he had received white gloves in other parts of the county. Yet he sends men to jail for coercion-created crimes.

The coercionist attempt to disqualify Mr. Sexton, M. P., from the Lord Mayorship of Dublin, has signally failed. The court of Queen's Bench sustained Mr. Sexton.

Mr. Mahoney, J. P., sentenced Mr. T. W. Coote, a respectable citizen of Kilkash, to a fine, or to go to prison for a fortnight, for groaning at the police. Mr. Coote would not appear at the trial, but some one paid the fine.

At the trial of Mr. Wm. O'Brien for assisting at an unlawful assembly, the Crown Counsel wished to be dispensed with proving that the Loughrea meeting was an unlawful assembly. The Court ruled against the Crown.

Vice-Chancellor Boyd, of Trenton, N. J., declared invalid the will of George Hutchins, who bequeathed his estate for the purpose of propagating the theories of Henry George in regard to the community of property and equal distribution of labour and wealth.

EDITORIAL NOTES.

The city of Quebec is said to contain 56,000 Catholics and 6,000 Protestants.

The Catholics of Wyoming, Diocese of London, have determined on having a new church. Mr. T. Reath, of St. Thomas, has contracted to erect it for \$4,500.

There were 12,560 communicants on Easter Sunday in Notre Dame Church, Montreal, and in the city 145,000 persons received the Holy Communion between Aed Wednesday and Easter Sunday.

The Rev. Mr. Lambert, a clergyman of the Church of England, pastor of a place called Gladstone in Kimberley, South Africa, has been received into the Church by Father Lenoir, O. M. I.

REV. J. B. CULPEPPER, a new revivalist in Georgia, preaches in this style: "I would rather be a nigger with red eyes, kinky wool, boneless nose, and a hollow of the foot that makes a hole in the ground, than play poker till one o'clock in the morning, and go home and deceive my wife about it."

NOTWITHSTANDING the laxity of the marriage laws in the United States, the sacredness of the bond is recognized in good society. The wife of a millionaire Senator not long elected is not admitted to high circles in Washington, because she was a divorced woman before the marriage.

As the date of the Democratic Convention for the choice of the Presidential candidate approaches, viz., June 5th, it becomes more certain that President Cleveland will be the nominee.

State after State has instructed the delegates to support him, until at last New York by an almost unanimous vote, has done the same. This, it would seem, will settle the question of the nomination, for there was much fear entertained that the support of New York would not be given to him.

THERE has been another instance of the evil of the superstitious practice called "faith cure." This time the attempt at "faith-healing" took place at Dunoon in Argyllshire, Scotland. A Baptist minister and a layman undertook the cure of a laborer's wife who was very ill.

A PARAGRAPH has been going the round of the press stating that "Archbishop Corrigan has failed to induce the Pope to condemn Henry George's works, which have now been formally delivered to the Vatican for judgment." It is authoritatively stated that Archbishop Corrigan made no effort whatever to obtain such a condemnation; so the statement is purely imaginative.

THE Archbishop of Montreal having withdrawn the petition for a grant of a site for the erection of the proposed statue to the Blessed Virgin in Mount Royal Park, the Protestant Ministerial Association passed the following resolution: "That having noted with pleasure the wise action of His Grace Archbishop Fabre of the Roman Catholic Church in Montreal, they desire to record their appreciation of his conciliatory Christian course in withdrawing his name from the petition asking the Council for permission to erect a statue of the Virgin Mary in Mount Royal Park, as also the spirit of numerous petitioners whose names are attached thereto agreeing to the said withdrawal."

FROM the London Eng. Univers. of May 5th we learn that "length the infamous George Francis Widdows, the maligner of our holy nuns and our good priests, the man who, for the sake of gain, made hideous, blasphemous mockery of the Holy Sacrifice of the Mass in a public hall before hundreds of his Protestant dupes, has been brought to justice. Cringing and shaking in the dock at the Central Criminal Court on Tuesday, the unfortunate, conscience-stricken wretch heard from the minister of the law the sentence which for the next ten years shall banish him from the society of all his fellow-beings and confine him in degradation and shame within the stone walls and iron bars of a Dartmoor cell.

The sacred habit of St. Francis which he dared (by imitation) to pollute with his unholy presence but a short time ago, now gives place to the canvas dress, the mean Scotch cap, the steel bracelets, the broad arrow and the stripes, the complement of a convict's garb." We trust certain of our Protestant neighbors in London will now realize the full extent of the mistake they made in attending the lectures and taking part otherwise in the work of this notorious character.

Some of them, we greatly fear, however, will not derive profit from the incident. Widdows had been a convict before he came here, but that fact was overlooked for the reason that he was engaged in an anti-Catholic crusade.

SPECIAL TO THE CATHOLIC RECORD. DIOCESE OF PETERBOROUGH.

May 20th, 1888. On Tuesday night, the 8th inst., the parochial residence was disturbed by the entrance of some daring burglars, whose exploits are described as follows by one of the local papers:

"St. Peter's Cathedral, Peterborough, and the residence of the Rev. Father McEvay, parish priest and Chancellor of the Diocese, were visited by a bold and determined gang of burglars last week. The tools for the job were procured at the Cathedral. Workmen have been engaged there making improvements, and the carpenter's tools were left inside the door. The Cathedral door was forced, the lock being pried out so as to allow the door to swing open. Here the burglars got a brass and a chisel, which they afterwards used at the residence.

Before leaving the Cathedral, however, they rifled the poor box, which stands just inside the main entrance to the Cathedral. Apparently the burglars worked a chisel under the lid and forced it up far enough to allow them to extract the contents. It is not known how much money they secured from the box, but the amount probably was not large. Entrance to the priest's residence was gained through the side window of the parlor. The window was a double one, on hinges, fastened at the top and bottom with bolts. A light of glass was broken near the bottom and the lower bolt drawn up, and apparently the window was gently shook until the upper one came out. This gave free access to the parlor. The office door opens from the library. The safe was in the office, and there the burglars went to work. They drilled two holes in the safe door. The drawers of Father McEvay's book-cases were rifled, and also a writing desk, but nothing of value to the thieves was found. They got, through the key-hole, the safe was blown open. Having bored the hole, powder was inserted and fire applied. The explosion forced the door off its hinges, and split the heavy door in halves. The noise awoke Father McEvay and Father Rudkins, whose rooms are above the library and parlor.

With a view to the safe, Father Rudkins was first into the parlor, and ran about half way along the railing towards the top of the stairs. Though not certain as to what the noise meant, he thought of burglars and said "Shoot, Father McEvay, shoot!" with the intention of frightening the invaders. One of the burglars, who stood guard at the bottom of the stairs, shouted "Go back, you—, or I'll blow your brains out," and immediately fired at Father Rudkins. The aim was deadly, for the ball lodged in the wall at the top of the stairs in a position that showed that Father Rudkins had got as far as the top of the stairs the bullet would have struck him in the forehead. Father Rudkins did not proceed, and Father McEvay turned back, they having no weapons of any kind, but the burglar fired a second shot at about the same elevation, the bullet lodging in the woodwork at the top of the door. A girl, whose room is at the rear of the house, lit a lamp and went into the rear hall. The burglar had run up the stairs a few steps, and seeing the light he fired a third shot at the girl. The burglar then fired three more shots from the same position. Five dollars in small change was all they got. The thieves escaped, leaving behind them an overcoat of light brown color and well made. They were evidently expert crackmen and men of desperate character."

Peterboro' mourns the death of the Archbishop.

The sad news of the death of His Grace Archbishop Lynch, that great gloom overspread the city. On the receipt of the melancholy tidings early on Saturday morning His Lordship celebrated a private Mass of Requiem for the repose of the soul of that eminent prelate. On Sunday morning His Lordship asked the prayers of the congregation for the same pious purpose and announced a solemn requiem to take place on Monday morning at eight o'clock. Accordingly, at the appointed hour, His Lordship, in presence of a large congregation, officiated at a solemn Mass of Requiem for the repose of the soul of the deceased Archbishop. He was assisted by Rev. Father McEvay as deacon, and Rev. Father Rudkins as sub-deacon.

Immediately after Mass, the bishop delivered a short, but very touching discourse on the life and labors of the departed prelate.

In conclusion he spoke of the particular interest which the deceased prelate had always taken in the interests of this diocese, and of the friendship which existed between the deceased prelate and the two bishops appointed to govern the diocese of Peterboro'.

For the past week a most successful mission has been conducted in St. Peter's cathedral, by two Jesuit Fathers from Montreal, assisted by several of the diocesan clergy. The instructions and sermons in English were delivered by the Rev. Father Connelly, and those in the French language by the Rev. Father LaRue. The mission opened on Sunday morning, the 13th inst., and closed on Sunday evening, the 20th inst. At its conclusion Father Connelly imparted the Papal Benediction, thanking the people for their edifying attention, the parochial and diocesan clergy for their valuable assistance, and the Bishop for his zeal in inviting the Missionary Fathers to labor amongst them, and for his personal courtesy and kindness towards the missionaries.

IMMEDIATELY before the Te Deum was sung, His Lordship expressed his gratification at the result of the mission, thanking God for the graces poured out on his congregation, and tendering his heartfelt thanks to the zealous Fathers, and to the diocesan clergy who assisted them, as well as to his faithful flock, whose edifying attendance at the exercise of the mission had consoled his heart, and given joy to the angels in heaven. During the mission confessions were heard for five consecutive days at intervals from half-past five in the morning until 11 o'clock at night. It has been ascertained that about 3,000 persons during the week approached the Holy Communion. The League of the Sacred Heart has been canonically established in the parish, and 206 new members have been invested with the scapular of Our Lady of Mount Carmel. The following priests assisted during the week in hearing confessions: Rev. Fathers Dan, O'Connell, of Droon; Kelly, of Ennismore; Connelly, Downeyville; O'Brien, Fendall Falls. His Lordship also kindly assisted, remaining in the church for the last two nights until all the penitents were heard. It has been observed with gratification that a large number of persons who had neglected their religious duties for many years, have been reconciled to God, and approached the holy table during the mission that has just closed, a mission that will be long remembered in the annals of the parish. Sunday, the 20th, being the feast of Pentecost, His Lordship officiated at High Mass, assisted by Rev. Father La Rue as deacon, and Rev. Father Rudkins as sub-deacon.

The plans for a new brick church at Wooler have been prepared by the diocesan architect and submitted to the bishop, who expects to visit that parish soon for the purpose of inaugurating the good work.

O. Wednesday, the 16th inst., the Bishop of Peterboro' assisted at the obsequies of the late Archbishop, and was one of the four prelates appointed to pronounce the absolution. The following diocesan clergy were present at the funeral: Vicar General Laurent of Lindesay, and Brown of Fort Hope, Chancery Clerk, and Messrs. McEay, and Rev. Father Quirk, Casey and Bloom.

THE POPE'S CIRCULAR.

The following is a correct translation of the Pope's circular on the Plan of Campaign and boycotting:

MY LORD.—A letter was issued by the Supreme Congregation of the Holy Roman and Universal Inquisition on the 20th of the present month of April, for transmission to the Archbishops and Bishops of Ireland.

Herewith I send your Lordship a copy of this letter, and having discharged this duty, and wishing you every blessing in the Lord, I remain your devotedly, J. D. ARCHBISHOP OF TYBE, Secretary, S. Congregation of the Propaganda, Rome, April 23rd, 1888.

MY LORD.—Whenever the affairs of their country seemed to require it the Apostolic See has frequently addressed to the Irish people—towards whom it has always shown special affection—seasonable words of warning and counsel, with a view of enabling them to defend or to assert their rights without prejudice to justice or to public tranquillity. At the present moment our Holy Father Pope Leo XIII., fearing lest right conceptions of justice and charity should be perverted amongst that people in consequence of that mode of warfare called the Plan of Campaign, which has been employed in that country in contests between letters and holders of lands or farms, as also in consequence of a form of proscription in connection with the same contests known as boycotting, commissioned the Supreme Congregation of the Holy Roman and Universal Inquisition to make the matter the subject of grave and careful examination. Accordingly the following question was submitted to the Most Eminent Fathers who share with me the office of General Inquirers against heretical error, viz.—In contests between letters and holders of lands or farms in Ireland is it lawful to have recourse to those means known as the Plan of Campaign and Boycotting—and their Eminences, having long and maturely weighed the matter, replied in the negative.

Our Holy Father confirmed and approved this reply on Wednesday, the 18th of the present month.

How equitable this decision is any one will see who reflects that a rent fixed by mutual consent cannot, without violation of contract, be reduced at the arbitrary will of the tenant, and that such contracts have been established which, allowance being made even for failure of crops or of disasters which may have occurred, reduce excessive rents and bring them within the limits of equity.

Again, it cannot be held to be lawful that rent should be extorted from tenants and deposited with unknown persons, no account being taken of the landlord.

Finally, it is altogether foreign to natural justice and to Christian charity that a new form of persecution and of proscription should ruthlessly be put in force against persons who are satisfied with, and prepared to pay the rent agreed on, with their landlord; or against persons who, in the exercise of their right, take violent farm.

Your lordship will therefore—prudently but effectively—admonish the clergy and the people in reference to this matter, and exhort them to observe Christian charity, and not to overstep the bounds of justice whilst seeking relief from the evils which afflict them.—Your devoted servant in the Lord, R. CARD. MONACO.

Rome, 20th April 1888.

WEDDING BELLS.

On Wednesday, May 16th, in St. Peter's Cathedral Mr. Joseph Crumlin, at one time a resident of Lyndon, but now carrying on business in Chicago, was united in marriage to Miss Annie O'Connell, daughter of Mr. John O'Connell, of this city. The nuptial knot was tied by Rev. James Walsh. The bride, who is held in the highest regard by all who know her, was the recipient of many handsome presents. They left for their new home in Chicago carrying with them the best wishes of many friends.

LATENT PHASES OF THE IRISH QUESTION.

The election for St. Stephen's Green Division of Dublin took place on the 14th inst. to fill the vacancy caused by the death of Edmund Dwyer Gray. Thos. A. Dixon, Nationalist, was elected by 4,919 votes, against 2,932 for Sexton, Conservative.

The Exchequer Court has granted an order that Father McFadden's case be again brought up to try whether the increase of his sentence to six months' imprisonment was in the power of the County Court. He was sentenced for holding meetings which the Coercion Act makes unlawful.

The result of the Mid Lanark election, which placed Mr. Phillips at the head of the poll by a majority of 390, has much disappointed the Coercion of the Times acknowledges, but most of the Government press are dumb on the subject.

The Irish Times considered it an outrage for Dr. Dixon to run for St. Stephen's Green Division of Dublin, being "a stranger from another Province." It supported, however, Mr. Robert Sexton, a stranger from another country, as it supported another alien when Mr. King Harman was a candidate for Dublin. Mr. Dixon is an Ulster Protestant.

On the amendment of Mr. Henegau, proposing to pay Col. King Harman's salary out of the salaries paid to the Lord-Lieutenant of Ireland and the Chief Secretary, the Government almost sustained a disastrous defeat. Mainly, indeed, they were lost by only eight votes. Ten Parnellites were absent, who, if present, would have turned the scale.

Mr. Henegau is a Liberal Unionist, and Unionists enough followed him to bring the Government to this dangerous position. Most of the Parnellites shirked the vote. By the presence of the Colonel was to do which it would have been necessary for him to have gone to his constituents for election, and now a salary is demanded for him for doing work which the Lord-Lieutenant and the Chief Secretary ought to do. The outrage is so glaring that even the usually servile majority of the Government may be obliged to succumb before they succeed in passing it.

The Protestant Home Rule Association held a most successful meeting at Duremana, in Tyrone, on 27th April. It was attended by the Protestant farmers of all the neighboring districts. Mr. Thos. Shillington, J. F., and Mr. C. H. Oldham, B. A., Dublin, addressed the meeting. An Orange placard was issued calling a counter meeting, but the attempt ended in a total failure. Thus the cause progresses in Ulster.

Robert Spencer, half brother to Earl Spencer, was engaged to dine with the Duke of Westminster, but when the Duke saw Mr. Spencer's name on the list of those who had dined at Grosvenor House a man who had been at table with Mr. Parnell. There is much talk occasioned by this in society circles. The ultra-Tories are glad to find any insult aimed at Mr. Parnell, whereas the Liberals strongly condemn the Duke, more especially as he owes his Dukedom to Mr. Gladstone. It is expected that Mr. Spencer will survive the blow.

Forty Parnellite members of Parliament, including Messrs. Dillon and O'Brien, held a meeting in the Mansion House, Dublin, to discuss the receipt of Messrs. D. Sullivan, T. D. Sullivan, O'Brien, Redmond, Healey and Clancy as secretaries, to draw up resolutions on the principles agreed to.

A MANIFESTO. The meeting prepared a manifesto to the following effect:—"Being aware that the Papal rescript, being used by the enemies of the Holy See and of the Irish people to the prejudice of the Irish cause, to estrange the people and their spiritual guides, and to increase the dangers which threaten the people, and being mindful of our obligations to the Holy See and of our duty as constitutionally elected representatives, we have deliberated together and adopted these resolutions:

That the allegations of fact put forth in the circular are to our knowledge unfounded and could not, we venture to affirm, have been promulgated under the authority of the Holy Office, if statements so prejudicial to the Irish people had been tested by reference to the Irish prelates and the elected representatives of the people.

That the assertion that freedom of contract prevails as to the letting of land in Ireland except in an insignificant minority of cases is unfounded and unwarranted and is disproved by the fact that the whole course of agrarian legislation for Ireland for at least eighteen years has proceeded upon the non-existence of free contracts.

Furthermore, since the inception of the movement known as the Plan of Campaign, the present Tory Government have been obliged to enact a statute for the purpose of breaking over a hundred thousand contracts of tenancy on the ground that they were one-sided.

That the constitution and adjudication of the rent fixing courts afford inadequate grounds for the statement that they can reduce rents as to bring them within the limits of equity, since no provision can be made for disaster or a failure of the crops, as supposed by the Holy See. Moreover, partisans of the landlord predominate in the courts and the rents continue to be fixed upon the tenants' improvements.

That no provision is made for a reduction of arrears of rents which are now declared by the courts to be excessive. These arrears enable the landlords by threats of eviction to prevent tenants from applying to the courts, from which large numbers of tenants are still shut out.

With regard to the statement that rents have been extorted and unpaid, we freely lodged their rents with persons whom they knew to be held as an insurance fund against eviction, and they were invariably returned without deduction at the request of the tenants.

That the unjust and cruel exercise of the legal power of eviction for generations has blighted the lives of the Irish people, and banished millions of them from their country, and as the legal power of eviction is armed with new facilities by an Act passed in 1887, in a legislature controlled by landlords, who are devoted to the present moment to the destruction of thousands of families, together with the appropriation of their legal interests in the ownership of the soil, we solemnly declare that the merciless exercise of this power has been and is the one great cause of the evil passions, conflict and crime in Ireland, and that the public feeling, which in extreme cases has resulted in a denial of social intercourse, is a feeling excited in the minds of the people by their love and justice and desire for Christian charity, which should mould the law of the land and prevail in all the relations of life.

Second.—That we repudiate the assumption that the status of Irish farmers is that of mere tenants at will, and assert that not only in equity, but in law, the dominant interest in holdings belongs to the tenant who has executed improvements, and we attribute much of the prevailing discontent to the disregard of our constant protests against the imposition of rents on improvements.

Third.—We cannot refrain from expressing our regret that the Holy Office is silent regarding the source and provocation of the evils and disorder afflicting the Irish people.

Fourth.—This silence is the more to be deplored in the interests of religion and of our mutual cause, because it has enabled our enemies to misuse the name of the Holy See, and because the systematic violation of justice and charity committed by the way of attack upon our homes and the property of our people.

Fifty.—That the demand of the Irish people for agrarian reform and political liberty is dictated by necessity, sustained by natural justice and conducted by modes of action, methods of organization, prescribed or allowed by the constitution, which the Irish people owe whatever they have won of civil and religious freedom; that the force of this national movement against unconstitutional coercion and organized slavery will continue to be exerted until we shall have achieved success.

Sixth.—While unreservedly acknowledging the spiritual jurisdiction of the Holy See, we, as guardians of those civil liberties which our Catholic forefathers resolutely defended, feel bound to solemnly reassert that the Irish Catholics can recognize no right of the Holy See to interfere with the Irish people in the management of their political affairs.

SPECIAL TO THE CATHOLIC RECORD. CHURCH RE-OPENING.

May 15, 1888, will not soon be forgotten in Sombra. During the summer of '87 our young and energetic pastor, Father Dixon, held a grand picnic on one of the beautiful islands for which the St. Clair River is noted. The object of the picnic was to raise funds for the renovation of our little church.

During the past winter Father Dixon expended the money realized by the picnic and the handsome subscriptions of his generous people, in the erection of a new altar and in making other necessary improvements. The old plaster was carefully removed from the walls and ceiling, pine lumber brought and grooved, the walls being painted white and the ceiling a sky-blue with countless brilliant stars shining above.

The morning of the 15th was bright and fair and the crowd large. Before Mass, Father Ronan, pastor of Wallaceburg, assisted by the visiting clergy, blessed the church according to the formula prescribed in the Roman Ritual. Many of the Protestants present seemed to be ignorant of the meaning of these peculiar ceremonies, but their significance was lucidly explained by one of the priests.

After the dedication High Mass was sung by Father Ronan, assisted by Messrs. McKesson and McFee acting as deacon and sub-deacon. Father Dixon acted as master of ceremonies.

The choir was ably assisted by Miss Dixon, Miss McNulty and others whose names we missed.

THOROLD BAZAAR.

GRAND DRAWING OF PRIZES. In order to perfect the arrangements and ensure the arrival of a number of prizes from Ireland, including busts, by Watson the sculptor, of Cas. St. Paul, Montreal, a short postponement, to 15th June, has been decided.

Duplicates and remittances received up to that date will be in time for the grand drawing. Rev. T. J. SULLIVAN.

CAUTION.—Some shop-keepers when asked for a bottle of PAIN-KILLER, find that they "are just out," but have another article "just as good or better," which they will sell at same price as PAIN-KILLER, viz., 25c. per bottle. This pays them three or four cents more than the genuine. Refuse all such; they have nothing in common with the PAIN-KILLER, and are gotten up to sell on the reputation of the PAIN-KILLER.

See advertisement in another column.

The Cold Dip. During the recent cold weather here I had three fenders frozen. We had some Hagyard's Yellow Oil in the house and I tried it with good results. Wm. MacKlaib, Montreal, P. Q.

SPICT CORRESPONDENCE.

PAULIST FATHER YOUNG HAS A FIT WITH BAPTIST PREACHER MACARTHUR.

From the New York Sun.

When one uses the public press to report the remarks of another, alleging that a member of a certain family, named, made an assertion, false, insulting, and defamatory of the character of a large class of citizens; and when called upon to point out the person or otherwise substantiate his public accusation, persistently refuses to do so, he must expect to have both the request and his refusal made as public as his assertion has been. That is my reason for soliciting the publication of the following correspondence. The first and the last letter only are given in full, sparing the reader the entire perusal of others; giving, however, their substance.

THE REV. ALFRED YOUNG TO THE REV. R. S. MACARTHUR, D. D.

New York, March 13, 1888. The Rev. R. S. MacArthur, D. D., pastor of Calvary Baptist Church, New York, said in a recent notice to the Chicago Standard, that Romanists hope to progress, by adaptation in this country. Doctor MacArthur had a prolonged conversation with a prominent priest connected with the Paulist fathers, who pronounced a severe indictment against his own Church, when he said that one difficulty in introducing congregational singing is, that the great majority of their people could not read the hymn if it were printed and placed under their eyes.

As the work of bringing the subject before our clergy and people, in the hope of restoring congregation singing to a normal and rightful practice in our churches, has been entrusted to me by my superiors, I am naturally anxious to know if in the above you are truthfully reported. I would also consider it a favor if you will kindly give the name of the prominent member of our community who made such a very extraordinary statement to you. I am, very respectfully, your obedient servant in Christ, ALFRED YOUNG.

THE REV. DR. MACARTHUR TO THE REV. FATHER YOUNG.

Not having seen the magazine itself, I cannot tell if the copy you send me be correct. Any way, the editor of the magazine could only judge I wrote it. But the same paper will not doubt insert a correction if you have any to make. Permit me to say that I have the highest respect for all the Fathers of your community.

N. B.—No attention is paid to request for name.

THE REV. FATHER YOUNG TO THE REV. DR. MACARTHUR.

I send you the magazine in order that you may certify that I have made a true copy of the paragraph. Please send me also the date of issue of the Chicago Standard containing the original matter of the "severe indictment," which you cannot fail to see must be held by as a public impeachment of the personal veracity of one of our Fathers, or of your own; the statement concerning the illiteracy of our people being palpably untrue.

THE REV. DR. MACARTHUR TO THE REV. FATHER YOUNG.

The paragraph in the magazine is correct. "Qui facit per alium, facit per se." I wrote it. I accept all responsibility for the same. My statement in it is true. Others of your community have said about the same to me. I have myself borne the same charge in the presence of the colored Baptists of the South. However, I am willing to accept your denial as authority and publish such denial next week.

N. B.—Neither date of issue of the Chicago Standard nor name of the "prominent Paulist" given.

THE REV. FATHER YOUNG TO THE REV. DR. MACARTHUR.

Your charge still lies at the door of each and every Paulist until you point out the man. Please to name him. Shall we all clear our skirts, one after another, in the eyes of the public, before whom you have cited us as basely and falsely defaming the character of our people? That you told the truth about the colored Baptists is no proof of Roman Catholic illiteracy, and is wholly irrelevant (and, as you gently hinted, evasive). Meanwhile, I respectfully decline your offer to accept and publish a contradiction by myself of a statement which requires none, it being rather a question of who made it.

An intimate friend of Dr. MacArthur here interposes, in a letter to Father Young.

I kindly suggest (wholly on my own responsibility) that no good can come out of a continuance of the correspondence. There is no manner of doubt of the fact alleged. You must see that the Rev. Dr. MacArthur could not give you the name without lowering himself in your estimation.

The Rev. Father Young, in reply to the above, writes:

He would lower himself much more in my estimation if he did not, and there is no possible excuse for his refusal. If he prefers, he may write directly to the person or persons whose veracity that statement seriously impeaches. If he refuses, I shall feel obliged to make the demand as public as his accusation.

THE REV. FATHER YOUNG TO THE REV. DR. MACARTHUR.

Having waited a due time for your reply, and receiving none, I now bluntly say: "Some one has been guilty of a grievous offence against truth. The charge lies between one of our Fathers and yourself. Your accusation is public, and you have repeatedly refused to substantiate your word. Failing to do so at once, the demand for proof will be

made as publicly as your statement has been, leaving the public at large to draw their own conclusions as to who is the slanderer.

THE REV. DR. MACARTHUR TO THE REV. FATHER YOUNG.

Yours truly yours, R. S. MACARTHUR.

REV. AND DEAR SIR:—Yours of yesterday is before me. Since my last communication to you I have inserted in the Chicago paper a brief statement modifying the one which originally appeared. This modification, or correction, I would have made stronger had your letter to me justified me in so doing. I carefully examined your statement, and I made the correction quite as strong as your somewhat indefinite forms of expression would warrant. I endeavored fairly to interpret them, and give the correction the value of their authority. The correction reads: "Some time ago it was stated, in substance, in one of these letters that one difficulty experienced by the Paulist Fathers of this city in introducing congregational singing into their churches is that many of their people could not read the hymns if they were placed before them. The authority was given when the reference was made to the matter. Now an official of that Church, by implication contradicts the truth of the statement."

My duty in relation to this matter now ends. You must be the judge as to what your duty is. You have for the second time, I repeat, repeated your threat. Thank God, the days of the Inquisition are over. I am perfectly willing to leave "the public at large to draw their own conclusions as to who is the slanderer." Those who know me will not doubt my veracity; those familiar with facts will not doubt the intrinsic probability of the truth of the statement. I can name my authorities, and I bring witnesses to corroborate my word in regard to part of my authority. A newspaper discussion, should I care to enter into it, regarding the relation between Roman domination and public ignorance in several countries might be interesting and instructive to the general public.

Very truly yours, R. S. MACARTHUR.

ANALYTICAL SOLUTION OF THE FOREGOING CORRESPONDENCE.

At last we have the key to the animus of the original statement.

Ante March 13, 1888, the Rev. Dr. MacArthur, *solus loquitur*: "Oh, the dense and grievous ignorance of the people under Roman domination! Have I not already sufficiently denounced their bigotry and hostility to science of the Roman Church in my writings to effectually silence all its pretensions to be anything more than a motley set of ignorant people under the iron hand of an infallible Pope, whose scientific methods are those of Brother John Jasper?"

What is in this heart of the Paulist Fathers laboring to introduce congregational singing among Catholics? What presumptuous folly, seeing that everybody at all familiar with facts knows that the great majority of their people are not able to read! I am devoted to science and truth, and must show up that ally, and to cite one of themselves as authority against their own people would be a telling stroke."

Post, March 13, 1888: "Oh, the Argus eye of those cunning Roman priests! And their assurance, too, daring to bring me, Dr. MacArthur, to book, for putting in their mouths the plain truth of Roman Catholic illiteracy, stated in my anonymous letter to the Chicago Standard. I did not think I would be found out as its author, and even when confronted with it I did my best to shilly shally and wriggle out of owning to it. Alas! that dearly beloved converted priest, the editor of the Magazine, whom we have taken in and warmed at our hearts, has according to the nature of that kind of animal, unexpectedly, bitten me and forced me to show my hand. But 'bluff' is a good game to play. I have staked one prominent Paulist. I will give several more Paulists better; and now Paulist Father Young, what are you going to do about it?"

"I, Paulist Father Young, politely ask who is the defamer amongst us? Let us have the man."

"Ah!" exclaims Dr. MacArthur, with bland deprecation, "I assure you I hold all your Fathers in the highest respect."

"I have done my duty in trying to clear up your beamish character, Father Young, in the best way I could under the circumstances. Why were you not a little more definite in your denial? I could only say (being very scrupulous myself on the score of truth) that you contradicted either yourself or the fact of your people's illiteracy, as the public may choose to take it, by implication only. You see that I let you down easily, and that I am strictly fair, and give a just *quid* of correction for the *quo* value of your lame attempt to defend yourself."

And now, drawing a deep sigh of relief, he devoutly exclaims: "Thank God, the days of the inquisition are over! These priests have no apparitors in this blessedly free country to hale me to dungeon and torture, and make me own up."

That is about the state of the case. So long as he saw a possible loophole of escape he was perfectly willing to allow me to make a palpable liar of myself, as he thought I would be, and whom he evidently thought quite capable of such an enormity, all the while he pro-

ceeded to hold me in the highest respect. In his own dense ignorance, firmly believing the charge of our illiteracy to be true, he offered a bait which he thought I would eagerly snap at, at the expense of my own conscience, and thus let him escape the demand made upon him. Let one of the Paulist priests be a liar: he isn't!

But Dr. MacArthur's fervent thanksgiving concerning the end of the days of the inquisition is premature. That useful institution, whose business it is to detect lies against God and man, and put a mark upon impostors and cheaters of every stripe, and a mark upon every energetic form in this country in the shape of an independent public press, albeit that to get at the culprit and expose his dishonest tricks it sometimes resorts rather freely to the torture; but no less charitable than its prototype liberally condones every grievous offence to the point of sinning and to that inquisition I now leave Dr. MacArthur, with a strong recommendation to mercy, upon his owning up like an honest man to his very great regret he must have been mistaken in what he heard (supposing him to have heard anything at all) of an evil day run into court without sufficient evidence; simply adding, that if he thinks that this public presentation of the case betrays an over zealous esteem for our reputation for veracity, I have but to repeat his own lately printed words: "It is an impertinence to expect men to give credit to unverified and unverified testimony. Christianity wants truth. She is so sure of her position that she rejoices in it more than in all riches. She is willing to buy it at any price; she will sell it at no price!"

ALFRED YOUNG, C. S. P.

A CONVERT MOTHER'S FAITH.

Towards the decline of the last century there lived in the Isle of Skye, on the western coast of Scotland, a lassie named Mary Campbell. She was, like nearly all the inhabitants of Skye, a Freybyterian.

When in her nineteenth year she went to pay a visit of some weeks to friends in the little island of Eigg, and during that visit she, for the first time in her life, assisted at the Holy Eucharist.

In the days of the Church in Scotland was poor, and struggling for the right to exist. Priests were few, and churches were widely scattered; while as to trained choirs, they were unknown in northern latitudes. The shrill sound of the pibroch vibrating through the mountain air, was the only music, and it was in a way, and was connected in his mind with battles and not with prayer. High Mass was therefore, in all probability, not celebrated in the island of Eigg; but the invocations of the priest were none the less solemn, and the efficacious power of the sacrifice none the less strong, although the priest himself was a Freybyterian.

The wind in the deep gorges furnished a wild anthem for the Low Mass, while the heaving waters of the Minch crooned a hymn of thanksgiving all day long.

As Mary Campbell knelt before the altar, she thought of the words which she had heard in her father's study, the light of faith entered her heart. From that moment she was determined to become a Catholic. But first she had to go back to her home in Skye, and announce her decision to her relatives, who tried their best to prevent her from carrying out her intention. Twice she escaped from their careful custody, and endeavored to return to Eigg; and twice she was captured, and brought back to Skye. The third attempt was successful. Not long after her reception into the Church she married one Neil McLeod.

The year 1791 Colonel Fraser of Fort William in Scotland, brought out a colony from the island of Eigg to Pictou, Nova Scotia. Among the names of those emigrants we find John and Donald McKinnon, three families of McLeods, three families of McLeods, Donald McLeod from Canaan, and Neil McLeod from Eigg.

The little colony were contented to remain at a ripe old age. Among their descendants no Catholic mission in the vicinity, but not so Mrs. McLeod. From the first she saw the danger that lurked in her position, and would say: "There is no fear for us; old the help of God, we shall die in the Faith; but what will happen to our children, and to our children's children! They are so far removed from the influence of religion that they can not have the knowledge necessary to preserve faith." At length her words prevailed; the whole colony came round to her way of thinking, and after a sojourn of nine years in Parrsborough, they disposed of their lands, and removed, some to the county of Antigonish, and some to the county of Inverness, Cape Breton.

Neil McLeod, with his wife and family, settled at Koyadart on the Gulf Shore, where they lived exemplary lives and died at a ripe old age. Mrs. McLeod, accompanied by two other women, also named Mary, walked to perform her Easter duty. This memorable feat is still known throughout the countryside as "the pilgrimage of the three Marys."

It would appear that the majority of the little colony were contented to remain at Parrsborough in spite of their being no Catholic mission in the vicinity, but not so Mrs. McLeod. From the first she saw the danger that lurked in her position, and would say: "There is no fear for us; old the help of God, we shall die in the Faith; but what will happen to our children, and to our children's children! They are so far removed from the influence of religion that they can not have the knowledge necessary to preserve faith." At length her words prevailed; the whole colony came round to her way of thinking, and after a sojourn of nine years in Parrsborough, they disposed of their lands, and removed, some to the county of Antigonish, and some to the county of Inverness, Cape Breton.

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C. M. B. A.

Branch No. 78 was organized at Ottawa on the 18th inst. by John O'Sullivan, Esq., C. M. B. A. Deputy, Pasaden, Ont. The following is its list of officers: Spiritual Advisor, Richard Troy; President, Rev. J. J. McManis; First Vice, Michael Foley; Second Vice, Martin Moran; Recording Secretary, George O. Roberts; Assistant Secretary, Rev. J. J. McManis; Financial Secretary, Martin Moran; Treasurer, Thomas McKelvey; Marshal, William O'Sullivan; Guard, James Miller; Trustees for one year - James O'Shea, Wm. Parsons, Michael MacFarland; for two years - James Dwyer, M. O'Sullivan; Representative to Grand Council - Rev. J. J. McManis; Representative to Grand Council - Richard Troy.

Branch No. 79 was organized at Gananoque on the 18th inst. by G. K. Fraser, Esq., C. M. B. A. Deputy, Brockville, Ont. The following is its list of officers: Spiritual Advisor, Rev. John T. Scann; President, Michael MacFarland; 1st Vice, Charles J. O'Connell; 2nd Vice, Peter D. Falor; Sec. Secretary, John A. Rooney; 1st Secretary, John O'Neill; Fin. Secretary, Alfred J. Scann; Treasurer, John O'Neill; Marshal, John Lee; Guard, Thomas Melon; Trustees, Edward B. Goff, Peter Arnold and Michael E. Wray.

Resolved, That a copy of these resolutions be tendered to the widow of our late brother, the same be published in the local papers and also entered in our minute book.

Resolution of Condolence.

At a special meeting of Branch No. 18, C. M. B. A., held on last Friday evening, President Kelly presiding, it was moved by Past Chancellor Quillman, seconded by First Vice-President Ford, and carried unanimously: It having pleased our Heavenly Father to remove from the ranks of our brotherhood Thomas Mulligan, one of its most faithful and attentive members. Be it Resolved: That in the demise of our much respected and deeply deplored brother, Thos. Mulligan, this Branch has suffered a grievous loss, our town has mourned the passing away of a young and promising citizen, while his faithful wife and young children have lost their natural protector, a loving and faithful husband and father.

Be it further resolved: That the bereaved widow and children of our deceased brother have the sincere and heartfelt sympathy of the officers and members of this Branch; that our charter be draped in mourning for the space of thirty days as a token of respect for the memory of deceased; that a copy of these resolutions be tendered to the widow of our late brother, the same be published in the local papers and also entered in our minute book.

Patrick Kelly, President.

The following resolutions were adopted by Branch 47, Arthur Village, at a regular meeting of the society on Thursday evening, the 17th inst., on motion of Father Burke, seconded by Brother Phelan: Whereas, it hath pleased Almighty God to take to Himself Brother James J. Lashy, Recording Secretary of the Woodstock Branch of the C. M. B. A., a brother of our worthy Branch, we therefore tender our deepest sympathies to Brother Lashy and to the bereaved family, and hope that God in His mercy will grant eternal rest to his departed brother and consolation to his family.

Resolved, That a copy of these resolutions be sent to our afflicted Bro. member, recorded and published in the Post, CATHOLIC RECORD and C. M. B. A. Monthly.

Special to the CATHOLIC RECORD.

The situation of Goderich, possessing a fine harbor on one side, and on the other a most productive agricultural district, beside being the County Town of Huron County, would lead one to suppose it were destined to become a city at no distant day; but while it is holding its own, as it were, its progress of late years has not been commensurate with the advantages above named. Just now there is every prospect of a "boom" and indications that in the near future a branch of the C. P. R. from Goderich to Goderich will be built. This will give an impetus to the salt trade and help to sale in places hitherto served from other quarters. Already some of the wells, for some time idle, have been taken in hand, and are running with a full quota of workmen. In this respect we notice that the well near the station has recently been purchased by Mr. Joseph Kidd, Jr., who, besides making salt, has also a stove and saw mill and coopers in connection. He makes a very superior article of table salt in bags. Mr. Kidd's long experience at the International block is a good guarantee that he will turn out a very super-

ior article. We wish our young friend success and prosperity in his business. As regards the Catholic population, we regret, however, that it is not growing in numbers, five or six families having lately left the parish, and Father Walters, the worthy pastor, finds it necessary to resort to a bazaar for the purpose of lessening the debt of the church. For this purpose tickets are now out and for sale in different parts of the country. Those of our readers who may get them, and who are asked to purchase them, will perform a most meritorious work by selling or purchasing as many as they possibly can.

On Monday, the 7th of May, took place in the Academic Hall of L'Assomption College, P. Q., Canada, a grand literary, dramatic and musical entertainment under the auspices of St. Patrick's Academy, a literary society established in the institution. This academy has for years past offered the public a magnificent play on the anniversary of its patron saint; but this year, through insuperable obstacles, it has been postponed to a later date. And, may it be said to the honor of its members, the people this year did not lose anything by waiting, for every part of the programme was carried out with a greater success than in former years.

A large audience had gathered there when the curtain rose, and showed by its frequent applause that the hopes it had entertained of passing a joyful and interesting evening were not deceived. The programme began with an opening address delivered by Mr. Gustave Berniche, who accomplished his task with honor. He exposed the object the academy had in view by cultivating the English language, the good results which could be seen in every member, and the still brighter prospects for the future.

Under the patronage of the patron a list of intend it was but this year, through insuperable obstacles, it has been postponed to a later date. And, may it be said to the honor of its members, the people this year did not lose anything by waiting, for every part of the programme was carried out with a greater success than in former years.

Afterwards was played that interesting three-act melodrama entitled "Maurice, the Woodcutter." Every part was executed with interest. "Labor" is a play, in which the consequences of that terrible day and pointed out to them the task that was before them in order to be with those to whom our Lord would say, "Come ye blessed of my Father, and possess the Kingdom that was prepared for you." The Benediction of the most Blessed Sacrament.

On Wednesday three masses were again celebrated, at the last of which Father William again preached. Besides the blessing of the Stations, the Pastor had another object in view when he invited the Rev. Father William to visit us, namely to give all an opportunity of making their Easter duty, an opportunity which was embraced by the entire congregation, all of whom approached the Holy Table. During his stay here Father William was the guest of Frederick Korman, Esq.

A report of our little Mission would not be complete without saying a few words about our choir. Few churches of its size can boast of a better choir than Wingham, and much thanks be due to Mr. P. B. Flannigan and his talented family for their services in this respect. His daughter, Clara, presides at the organ, his son Lewis and two other daughters, besides himself, sing in the choir. All besides himself, sing in the choir. All besides himself, sing in the choir. All besides himself, sing in the choir.

Special to the CATHOLIC RECORD. FROM KINKORA. A SAD BEREAVEMENT. Once more we have the painful duty to perform in chronicling the death of one of the old and highly esteemed residents of this vicinity. On Thursday, May 10th, at her husband's residence in the town of Alliston, County of Simcoe, Annie Writ, beloved wife of Mr. Patrick Dwyer, departed this life. Deceased, having undergone patiently a lingering illness of eighteen months' development, which overcame all human skill, was rewarded by the Divine Providence with a quiet and peaceful death, whereby she was relieved of all her painful sufferings and earthly cares. Mrs. Dwyer was born in the Township of Eftico, County of Perth, in the year 1852, and, at the early age of thirty-six, she died on her birthday. At the age of twenty-five she was united in marriage to Mr. Dwyer, a well-to-do merchant of Alliston, where, by united efforts and pleasing dispositions, they were successful in promoting their welfare by establishing a large business in the mercantile trade. Mrs. Dwyer was a kind and charitable woman and a strict adherent of the Catholic Church, a woman in whom was a devoted member. The esteem in which she was held by the citizens was exemplified by the large procession which followed her remains to their last resting place in the Catholic cemetery in Alliston. She leaves behind her three young chil-

children who have the sincere sympathy and kind feelings of every friend and acquaintance, as they are unaware of the heavy loss they have so recently undergone. The husband and friends are requested to accept the sympathy of a large community in this their hour of loneliness and affliction.

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staunch Liberal all his life, and one who has worked well for and deserves well of his party, popular with all classes, an able speaker, possessing maturity of judgment and perfect knowledge of affairs local and general, having the respect and confidence of his countrymen, we feel that should he be chosen for a seat in the Legislative Council and in the Cabinet, the appointment would meet with general approbation.

The Ministry having only lately been reformed, it may not be quite possible to make the desired change at once, but the preliminary step of placing Mr. Clavin in the Legislative Council would be regarded as an earnest of the Premier's desire to carry out his promise to the Irish electors that they should have representation in the Cabinet.

NATIONAL CHARACTERISTICS. LECTURE BY REV. FATHER FLANNERY AT COLLEGIATE INSTITUTE. St. Thomas Evening Journal. Rev. W. Flannery lectured this afternoon at the Collegiate Institute, on the subject, "National Characteristics," was treated in a very comprehensive, instructive and pleasing manner. The great contrast was shown between the civilized communities and those nations outside the pale of Christianity. In the latter human sacrifices were offered up to appease the offended Deity, and polygamy was legalized and practiced in all, and lovely women treated as a slave to minister to man's passions, instead of being the helpmeet, the solace, the wise counsellor, the dignified equal of man as created by the all-wise Teacher and Law-giver of Christianity.

The different races and peoples of Christendom were then reviewed. The Russian or Slav, brave, hardy and enduring; the Celtic soldier more remarkable for his loyal obedience to orders than for his courage or personal bravery; the Teutonic, or German, surpassed by the Slav in power of endurance, and by the Latin races in agility and polish of manners. The Germans have largely promoted the progress of human knowledge. There is scarcely a branch of science in which they have not excelled. In music, painting and sculpture they occupy a very high rank among the nations. The French, Italians and Spaniards belong to what is properly called the Latin race.

Afterwards was played that interesting three-act melodrama entitled "Maurice, the Woodcutter." Every part was executed with interest. "Labor" is a play, in which the consequences of that terrible day and pointed out to them the task that was before them in order to be with those to whom our Lord would say, "Come ye blessed of my Father, and possess the Kingdom that was prepared for you." The Benediction of the most Blessed Sacrament.

On Wednesday three masses were again celebrated, at the last of which Father William again preached. Besides the blessing of the Stations, the Pastor had another object in view when he invited the Rev. Father William to visit us, namely to give all an opportunity of making their Easter duty, an opportunity which was embraced by the entire congregation, all of whom approached the Holy Table. During his stay here Father William was the guest of Frederick Korman, Esq.

A report of our little Mission would not be complete without saying a few words about our choir. Few churches of its size can boast of a better choir than Wingham, and much thanks be due to Mr. P. B. Flannigan and his talented family for their services in this respect. His daughter, Clara, presides at the organ, his son Lewis and two other daughters, besides himself, sing in the choir. All besides himself, sing in the choir. All besides himself, sing in the choir.

Special to the CATHOLIC RECORD. FROM KINKORA. A SAD BEREAVEMENT. Once more we have the painful duty to perform in chronicling the death of one of the old and highly esteemed residents of this vicinity. On Thursday, May 10th, at her husband's residence in the town of Alliston, County of Simcoe, Annie Writ, beloved wife of Mr. Patrick Dwyer, departed this life. Deceased, having undergone patiently a lingering illness of eighteen months' development, which overcame all human skill, was rewarded by the Divine Providence with a quiet and peaceful death, whereby she was relieved of all her painful sufferings and earthly cares.

THE NEW BOOT AND SHOE FIRM TANTON & ASHLANT (Late T. J. Tanton & Co.) 198 Dundas street, opposite Reid's Crystal Hall, are offering special bargains in Ladies' and Men's slippers and Low Shoes and Fine Button Boots, Men's Fine Hand-sewed Work. A trial is solicited to be convinced.

AUCTION SALE Military Grounds -AND- BUILDINGS. R. M. McLELLERAN HAS RECEIVED PERMISSION from the City of London Trust to sell by public auction on the grounds, FRIDAY, JUNE 1st, AT 2 P.M. the remaining lots on the Military Grounds, together with the buildings thereon. The property will be sold in lots according to a plan which may be seen at the rooms of the auctioneer, 150 Dundas street, and also on city. The terms of the sale for land are a deposit of 10 per cent. of the purchase money to be paid down at the time of sale, and the balance to be paid in one month from the day of sale, and the remainder to be secured by mortgage on the lands purchased, payable in four equal consecutive annual instalments, from the day of sale, with interest at the rate of six per cent. per annum on the unpaid principal, to be computed from the day of sale and to be paid with each instalment. The purchaser has the privilege of paying cash, if so desired. For buildings, cash. Conditions of sale and further information may be had on application to the Auctioneer.

Notice. SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at this office up to noon of THURSDAY, 7th June, 1888, for the supply of Indian Supplies during the fiscal year ending 30th June, 1889, consisting of Flour, Bacon, Groceries, Ammunition, Twine, Oxen Yokes, Salt, Agricultural Implements, Tools, etc., duty paid, in quantities to be pointed out at the North-West Territories. Forms of tender containing full particulars relative to the supplies required, dates of delivery, etc., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg. Parties may tender for each description of goods (or for any portion or all the goods listed) separately or for all the goods listed for in the Schedule, and the department reserves to itself the right to reject the whole or any part of a tender. Each tender must be accompanied by an accepted cheque in favor of the Superintendent of Indian Affairs on a Canadian Bank, for at least five per cent. of the amount of the tender which will be forfeited if the party tendering declines to enter into a contract based on such tender when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted, the cheque will be returned. The lowest or any tender not necessarily accepted. This advertisement is not to be inserted by any newspaper without the authority of the undersigned, and no claim for payment by any newspaper not having had such authority will be admitted. DEPUTY OF THE SUPERINTENDENT-GENERAL OF INDIAN AFFAIRS. Ottawa, May, 1888.

NOTICE. Whereas, a By-law was, on the twenty-first day of January, 1884, passed under the provisions of "The Free Library Act in the City of London, but the same has not yet been established, and, it is expedient to repeal the said By-law. Be it therefore enacted by the Municipal Council of the Corporation of the City of London: I. That in case the assent of the electors is given to this By-law, the said By-law, as amended by-law be and the same is hereby repealed. 2. That the votes of the electors be taken on this By-law on Monday, the 11th day of June, 1888, commencing at 9 o'clock in the morning and ending at 8 o'clock in the afternoon at the under-mentioned places: In the First Subdivision of the First Ward at the City Hall, and Charles A. Kingston shall be the Deputy Returning Officer. In the Second Subdivision of the First Ward, at William Viesche's store, at the corner of St. James and Richmond streets, and John O. Williams shall be the Deputy Returning Officer. In the Third Subdivision of the First Ward, at the school house on Horton street, and Frederick W. Oyer shall be the Deputy Returning Officer. In the Fourth Subdivision of the First Ward, at the house of John J. Spetigue shall be the Deputy Returning Officer. In the First Subdivision of the Second Ward, at James Percival's house, on Queen's avenue, and Samuel McBride shall be the Deputy Returning Officer. In the Second Subdivision of the Second Ward, at John F. Fleming's house, on the corner of St. Paul and Richmond streets, and Samuel McBride shall be the Deputy Returning Officer. In the Third Subdivision of the Second Ward, at A. Padua's house, on Richmond street, and John E. Snowler shall be the Deputy Returning Officer. In the First Subdivision of the Third Ward, at the school-house on Park street, and William Atkins shall be the Deputy Returning Officer. In the Second Subdivision of the Third Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the Third Subdivision of the Third Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the First Subdivision of the Fourth Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the Second Subdivision of the Fourth Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the Third Subdivision of the Fourth Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the First Subdivision of the Fifth Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the Second Subdivision of the Fifth Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the Third Subdivision of the Fifth Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the First Subdivision of the Sixth Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the Second Subdivision of the Sixth Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the Third Subdivision of the Sixth Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the First Subdivision of the Seventh Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the Second Subdivision of the Seventh Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the Third Subdivision of the Seventh Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the First Subdivision of the Eighth Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the Second Subdivision of the Eighth Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the Third Subdivision of the Eighth Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the First Subdivision of the Ninth Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the Second Subdivision of the Ninth Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the Third Subdivision of the Ninth Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the First Subdivision of the Tenth Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the Second Subdivision of the Tenth Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer. In the Third Subdivision of the Tenth Ward, at the school-house on Park street, and John E. Snowler shall be the Deputy Returning Officer.

ROAL'S BAKING POWDER Absolutely Pure. THE IRISH PARLIAMENTARY PARTY. COMPLETE GROUP PICTURE. THE IRISH PARLIAMENTARY PARTY IN THE WORLD. It is without doubt the finest work ever issued on this subject and is executed by Messrs. Wm. Notman & Son, Montreal. PRICE \$5.00 PER COPY. Sent free to any part of the Dominion.

CATARRH ELY'S CREAM BALM. CATARRH BY USING ELY'S HAY-FEVER OREUM BALM. A particle is applied into each nostril and is agreeable. Price 50 cents at drugstores; by mail, registered, 60 cents. Sold everywhere.

NOTICE. The above is a true copy of a proposed By-law which will be taken into consideration by the Council of the City of London after one month from the second day of May, 1888, being the date of the first publication thereof, and the polls for taking the vote of the electors will be held at the hour, day and places named in said By-law. Dated this 1st day of May, 1888. ALEX. S. ABBOTT, City Clerk.

C. L. MOLLOY, 27 ST. SACRAMENT STREET, MONTREAL, QUE. NEW SPRING OVERCOATINGS. NEW SPRING PANTINGS. NEW SPRING SUITINGS.

PETHICK & M'DONALD 393 Richmond St. Tally Ho Livery. First-class turn-outs for Driving or Riding. Also Covered and Open Coaches, the finest stable in London for boarding horses. Telephone 674.

BOOKS FOR MONTHS OF MAY & JUNE. MAY. A Flower Each Day in Month of May, P. P. 10 cents; Per 100, \$5.00. A Flower Every Evening for May, \$5.00. Flowers for May; or, Thoughts for Month of May. Golden Wreath for Month of May, 10. Month of May for Religious Communities, 50. Month of May. Translated from French by M. P. D. Brousseau, 42. May Papers; or, Thoughts on Litanies of Loreto, 75. Mary's Morning Star, 40. Mater Admirabilis, 75. The Month of May for Ecclesiastics, 42. The Ursuline Month of May, 36.

JUNE. A Flower Each Day in Month of June, 10 cents. Devotions Every Day for Month of Sacred Heart, 75. Hours with the Sacred Heart, 50. Initiation of Sacred Heart, by Arnold, 1.25. Devotions for Month of Sacred Heart, 50. Ward. Meditations on Sacred Heart, Gilt, 40. New Manual of Sacred Heart, 50. Manual of the Sodality of Sacred Heart, 50. Years from the Catechetical Sacred Heart, 50. Thoughts on the Sacred Heart, 50. The Assumption of the Blessed Virgin, 1.00. The First Friday of the Month, 50. Year of the Sacred Heart, 50.

WAX CANDLES, OLIVE OIL, INCENSE AND CHARCOAL. D. & J. SADIEN & CO. Catholic Publishers, Booksellers and Church Ornaments. 115 Church St. 1669 Notre Dame St. TORONTO. MONTREAL.

BY-LAW NO. --- To Repeal the By-law for the Establishment of a Free Library.

Whereas, a By-law was, on the twenty-first day of January, 1884, passed under the provisions of "The Free Library Act in the City of London, but the same has not yet been established, and, it is expedient to repeal the said By-law. Be it therefore enacted by the Municipal Council of the Corporation of the City of London: I. That in case the assent of the electors is given to this By-law, the said By-law, as amended by-law be and the same is hereby repealed.

33 The Jesuits were not placed in worse position than the Secular clergy by the refusal of articles 29, 30, 31 and 40, articles concerning the nation and the prerogatives of General Abbot showed clearly, wanted to come to. But, it is well to remark of this conditional refusal of articles 29, 30, 31 and 40, articles concerning the nation and the prerogatives of General Abbot showed clearly, wanted to come to. But, it is well to remark of this conditional refusal of articles 29, 30, 31 and 40, articles concerning the nation and the prerogatives of General Abbot showed clearly, wanted to come to.

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ALTAR WINES. We again direct the attention of the clergy to our fine stock of Altar Wines: Sandwich, Californian, Tarragon, and Sicilian. Always on hand. Particular attention given to bottling. Send orders before warm weather, to get them in best order.

J. & C. J. BRENNAN, HAMILTON, ONT. FULCHER'S "TALLY HO" LIVERY. First-class turn-outs for Driving or Riding. Also Covered and Open Coaches, the finest stable in London for boarding horses. Telephone 674.

VOLUME 9

N. WILSON & CO. Have the FINEST GOODS in trade for SPRING SUITS & OVERCOATS. Order from us and you will be pleased with fit and price. 112 Dundas Street, near Talbot.

Translated for the RECORD from the Canadian. A PAGE OF OUR HISTORY. The Results in Canada Under the Rule.

I. The capitulation of Quebec signed on the 3rd September, 1763, stipulates: Article 2—"That the inhabitants be preserved in the possession of their houses, goods, effects and property granted upon their laying down their arms. Article 6—"That the exercise of Catholic Apostolic and Roman religion shall be maintained and that no male and female religious, parishes and chapels of the same shall be suppressed or closed, and that the Bishop of Quebec be confirmed in his office, and that the Roman religion be maintained in all its rights and prerogatives as before the date of the said capitulation. II. The capitulation of Montreal signed on the 8th September, 1763, stipulates: Article 27—"The free exercise of Catholic Apostolic and Roman religion shall be maintained. . . . They shall be obliged by the Englishment to pay their priests the same salaries as they received before the date of the said capitulation. Article 28—"The chapter, pastors and missionaries, shall have entire liberty in their ecclesiastical functions. . . . Article 32—"The communities of nuns shall be preserved in their institutions and privileges. . . . Article 33—"The preceding shall likewise be executed with respect to the communities of Jesuits who shall be permitted to continue in their schools of St. Sulpice at Montreal; these the Jesuits shall preserve the right to nominate certain curations as heretofore. (Refuse the Kings pleasure be known.) Article 34—"All the communities of the Sulpicians, the Recollets secular priests were to retain in session with all the privileges pertaining for the 34th in saying all the communities, excludes the restriction contained in preceding articles. Article 35—"The refusal of 33 the Jesuits were not placed in worse position than the Secular clergy by the refusal of articles 29, 30, 31 and 40, articles concerning the nation and the prerogatives of General Abbot showed clearly, wanted to come to. But, it is well to remark of this conditional refusal of articles 29, 30, 31 and 40, articles concerning the nation and the prerogatives of General Abbot showed clearly, wanted to come to.

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