

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—"Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

VOLUME 11.

LONDON, ONTARIO, SATURDAY, JUNE 29, 1889.

NO. 558

N. WILSON & CO.

Have the nicest goods for SPRING SUITS and OVERCOATS in Western Canada and do the best tailoring.

N. WILSON & CO.

112 Dundas. - Near Talbot.

LONDON MEDICAL DISPENSING CO.

381 Talbot Street, opp. Market.
PURE DRUGS, CHEMICALS, TOILET ARTICLES, SOAPS, PERFUMERY.
DRUGGISTS' SUPPLIES.
Prescriptions carefully compounded and orders attended to with care and dispatch.
Telephone No. 418.

WILSON BROS.

Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS.

398 RICHMOND STREET—

LONDON, ONT.

A few doors south of Dundas St.

ST. JEROME'S COLLEGE,

BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, and Short-hand and Typewriting.

For further particulars apply to

REV. L. FUSCKEN, C.R., D.D., President.

ONTARIO STAINED GLASS WORKS.

STAINED GLASS FOR CHURCHES, PUBLIC & PRIVATE BUILDING

Furnished in the best style and at prices low enough to bring it within the reach of all.

WORKS: 41 RICHMOND STREET.

R. LEWIS.

SMITH BROTHERS,

PLUMBERS, GAS & STEAM FITTERS

172 KING STREET—

Plumbing work done on the latest improved sanitary principles.

Estimates furnished on application. Telephone No. 538.

"TALLY HO" LIVERY.

288 DUNDAS STREET.

I have added another improvement to the above stable, in the shape of a covered drive way, which now makes my stable the finest in London. Boarding horses a specialty. My saddle horses are quiet, but stylish. Horses and carriages sent to any part of the city. Telephone 678.—J. FULCHER, Prop.

R. F. LACEY & CO.

Manufacturers and Wholesale Dealers in Every Variety of

BOOT AND SHOE UPPERS

388 CLARENCE STREET,

LONDON, ONT.

C. C. RICHARDS & CO.

SIR,—I was formerly a resident of Port

La Tour, and have always used MIN-

ARD'S LINIMENT in my household, and

know it to be the best remedy for emer-

gencies of ordinary character.

Norway, Me. JOSEPH A. SNOW.

TEACHER WANTED.

ONE ABLE TO TEACH GERMAN

Duties to commence in the R. C. Sep-

arate School of Preston, Ont., on Sept. 2nd,

1889. State qualifications, references, and

salary wanted. Apply to REV. A. WELLS,

St. Jerome's College, Berlin. 57-11

FOR SALE OR TO LET.

THAT VALUABLE HOTEL PROPERTY,

known as the LaSalle House, where

good business can be done. For partic-

ulars apply to J. McELHONNE, LaSalle P.O.,

Ont. 154-106.

ROYAL CANADIAN INS. CO.

FIRE AND MARINE.

J. BURNETT, AGENT,

Taylor's Bank Richmond St.

CONCORDIA VINEYARDS,

SANDWICH, ONT.

ERNEST GIRARDOT & COMPANY

PURE NATIVE WINES

Altar Wine a specialty. Only Native Altar

wine used and recommended by His Emi-

nence Cardinal Pacheenan. Specially recom-

mended and used by Rt. Rev. Archbishop

Lynch and Bishop Walsh.

We also make the best Native Claret

of the district.

Send for prices and circular.

LONDON, Sept. 13th, 1887.

The Messrs. Ernest Girardot & Co., of

Sandwich, being good practical Catholics

we are satisfied their word may be relied on

and that the wine they sell for use in the

Holy Sacrifice of the Mass is pure and un-

adulterated. We, therefore, by these pres-

ents recommend it for altar use to the clergy

of our diocese.

J. JOHN WALSH, Bp. of London.

For the best photos made in the city go to

EDY BROS., 280 Dundas Street. Call and ex-

EDITORIAL NOTES.

CARDINAL NEWMAN is losing his sight. He requests prayers to enable him to continue to officiate at Mass, his only consolation.

THE Committees of the European Catholic Congresses which were recently held are taking in hand measures to form an International Committee to bring about the restoration of the rights of the Holy See. The high respect entertained throughout Europe for the present Pontiff makes the time favorable, and as Catholics are a large majority of the civilized world the steps to be taken are very likely to produce fruitful results. Rome is by the prescription of long law full possession of the property of the Church, and the Roman question must remain unsettled until the city be restored to its rightful owner. The European powers are conscious of all this, and sooner or later the question must be settled in a way satisfactory to the Church. It is very probable that the matter will soon be taken into serious consideration by the powers, and it is not difficult to foresee the main features of the decision which will be reached.

WHILE the wisecracks of the Toronto Parsons' Convention were assuring each other that they are all opposed to Separate Catholic Schools, and that they would make their abolition a plank in the Equal Rights platform, only that they would bring the Quebec Protestants thereby into an awkward plight, the Brooklyn Congregationalists were holding a most interesting meeting to hear a discourse from Rev. Thomas B. McLeod, in which he showed that the inoculation of a strong morality upon school children is essential to the welfare of the State, that there can be no national morality without religious instruction, and that the State should make the teaching of religion a prominent feature of public school education. Mr. McLeod is right, and the Ontario parsons know it, but they are ashamed to acknowledge it as long as they cannot agree on a modicum of imparting religious instruction; and besides, they want to reduce Catholic children to the same state of religious Know-Nothingism to which Godless schools have brought themselves. One result of the bigotry of the Ontario parsons' and Orangemen's aggressions must almost certainly be that the Quebec Protestants will suffer as much, perhaps more, annoyance than the bigots can inflict on Ontario Catholics.

The people of Baltimore are agitating for a system of restricted license, and Cardinal Gibbons favors the movement, which, he declares, will be more effective than Prohibition. He said lately in his Cathedral:

"I am in favor of a severe police Sunday law prohibiting the sale of liquors on Sundays, and would have that law rigidly enforced. The saloon-keepers in Baltimore say that they sell more liquor on Sunday than on any other day. This is a crying shame, and somebody is responsible for this state of things. The keeping of taverns and saloons open on Sundays leads to many bad consequences. The man who frequents the saloon is not likely to attend church, nor is he in condition to worship. Drunkenness, whilst always sinful, is an aggravated crime when committed on Sunday. It is scandalous, and leads to violation of other laws. More crime can be traced to intemperance than to any other source. It is useless to make the most stringent laws for the observance of Sunday and the prevention of the sale of liquors on that day, unless the police are brought to enforce the laws. The indifference shown to Sunday laws and the neglect to enforce them brings these laws into contempt. Either enforce Sunday laws, or take the liquor licenses away."

ANOTHER secular Journal, the Paris Star-Transcript, pays its compliments in the following fashion to the fighting parsons and others who took part in the anti-Jesuit pow-wow lately held in Toronto:

"The Anti-Jesuit Convention at Toronto last week resolved itself into a permanent 'Equal Rights' Association." A queer foundation, truly, on which to build such a superstructure. It would seem to ordinary people that "equal rights" would require that the people of Quebec should be allowed to use their money for any purpose for which they choose, without interference from the people of the other Provinces. The Quebec Legislature decided to vote \$100,000 for a certain purpose—a purpose that concerns them selves only. This vote was supported by both Grits and Tories, both Protestants and Catholics. And now "the equal rights" association of Ontario "proposes to actively interfere and try to prevent the people of that Province doing what they like with their own money. It seems to us there should be a big convention called together to try to induce everyone to mind their own business."

THE heroic work which was performed by Father Damien at Molokai is being performed in the same spirit of self sacrifice by his successor, Father Conrardy. Father Conrardy is a Belgian, as was Father Damien. He was very popular in

his former parish in Oregon, and his parishioners desired to disengage him from his purpose of devoting himself to the spiritual care of the lepers, but, animated as he was with the desire of fulfilling so apostolic a work, he persevered in his resolution. Father Damien died at Kalawao, and it is there his successor also resides. It is stated that another Belgian priest, Father Wendolin Moellers, is on his way to assist Father Conrardy, who is not up to the present time a victim to the horrible disease to which Father Damien succumbed. The latter says, in a letter to one of his friends:

"If I become a leper the good St. Peter, no doubt, will let me pass all the easier when my hour comes. Sometimes, when I am kneeling by the side of a poor leper, from whom exhalates an odor that would put the most courageous to flight, I often think I am doing a little of my purgatory. What do you think? Regularly every week a small steamer makes its appearance here, and very early in the morning announces by the loud blowing of its whistle that lepers have been landed. Then those who can hurry to the shore. Often we find our new comers soaking wet through. Now again begin the cries and tears, for one sees here the meeting again of a husband and wife, or of a wife seeing her husband among them, sometimes a child seeing its father or mother. They take the names of the new arrivals, and every one sets out to find a lodging. Although I am not a leper I could not leave here to go to any other of these islands without a proper certificate from the Board of Health. But I have no wish to go anywhere. My mission is here, and here I'll remain."

THE Rev. Dr. Shaw, of the Wesleyan Theological College of Montreal, has caused considerable sensation among the fanatics who are abusing the Jesuits, by publishing a letter in the Witness, in which he declares his dissent from the agitation on the Jesuits' Estates Act. He holds that the Dominion Government have done properly in allowing the Act, and that the petitions which are being signed praying the Governor-General, or the Queen, to disallow, are useless, and that the only persons who have any good reason to complain are the Catholics, on whom so much abuse has been heaped. Dr. Shaw thus concludes his letter:

"I believe that a calm discussion of these points is infinitely better than the invective and intolerant denunciation with which we have become so familiar during the last few months, exposing honest men to ridicule and slander. I believe that the infamous one hundred and eighty-eight are not all traitors, nor the glorious thirteen all heroes. I believe a casual advantage will come out of this widespread anti-Jesuit agitation, in that, when in a few months it is all over, the Roman Catholics will think if the Protestants make so much noise when their case is doubtful, what will they do if their rights are unquestionably infringed?"

Dr. Shaw was at one time President of the Methodist Conference, and he has the character of being above the narrow-minded views which are so prevalent in this Province. The stand which such men as he and Rev. Mr. Herridge have taken confirms what we have before stated, that there are liberal-minded Protestants who will not join in an unjustifiable agitation against Catholics.

The grievances under which the Catholics of Germany have labored so long are not yet redressed in all parts of the country. In the Grand Duchy of Baden, though the great majority of the people are Catholic, the Government is Protestant, the franchise being of such a character as to throw the political power into the hands of the Protestant minority. In consequence of this, though the religious orders have been re-admitted into Prussia, they are not yet allowed into Baden. However, the Catholics of the Grand-Duchy are at present making a strenuous effort to have the disabilities removed, and the re-admission of the religious orders is being made an election cry. It is very probable, too, that it will succeed. Another crying injustice exists at Putzen. There are at present 2,000 Catholic workmen engaged in building a railway line, besides 500 permanently resident Catholics. Yet these are all obliged to worship in a small and inconvenient temporary church, while twenty or thirty old Catholics have possession of the handsome and large parish church.

ON THE feast of our Lady of Victory, 24th of May, the Holy Father created seven Cardinals, of whom two are Italians, viz.: Mgr. Achille Ruffini, Vice-Camerlengo of the Holy Roman Church, born at Anagni in 1823, and Mgr. Gaetano de Ruggiero, Economics of St. Peter's, born in Naples in 1816, formerly editor of the Liberta Catholica. The new French Cardinals are Mgr. Francois-Marie Richard, Archbishop of Paris, born at Nantes in 1819, Mgr. Alme Victor Francis Guilbert, Archbishop of Bordeaux, born at Coutances in 1812, Mgr. Joseph Alfred Foulon, Archbishop of Lyons, born at Paris in 1823. Those of other nationalities are

Mgr. Pierre Lambert Goossens, Archbishop of Malines, born at Perk, Malines in 1827, and Mgr. Francis de Paula Maria Karl, Archbishop of Prague, born at Prague in 1844. President Carnot made the presentation of the Cardinals' hats to the three new French Cardinals. The cordiality of the President was most marked as he presented the insignia of the high honor conferred on the three Princes of the Church. He spoke very feelingly of the good understanding which exists between the Church and the French Republic, and eulogized the Cardinal, Archbishop of Paris for the support he had always given so effectually to law and order. The occasion seems beyond a doubt to mark a new era in the treatment to be accorded to religion. There is a great change since Mons. Gambetta pronounced clericalism the enemy of the state. The Government seem to have learned that a warfare such as has been carried on against the Church can only make the persecutors more and more odious to the sterling Catholic sentiment which animates the great majority of the people.

THE General Assembly of the Free Kirk of Scotland has decided by 413 votes against 130 to appoint a Committee which will thoroughly represent the Church in probing the general dissatisfaction which exists against parts of the Westminster Confession of Faith, and will consider what changes are needed to remedy it. The minority did not wish the Confession to be tampered with, but though the majority have different views as to the changes which are desirable, they agree that some change is necessary to meet the present demand. It is now quite certain that changes will be made. It is not very long since a Toronto Presbyterian minister published a paper in which he reproached the Catholic Church with "manufacturing divine truth." What will he think of the Free Kirk manifesto? However, as the Westminster Confession is sadly and confessedly lacking in divine truth, it is very necessary to manufacture some in order to put it into proper shape. The trouble is that probably it will be no better when the new Committee shall have finished its work than it is now. At all events it is not within the province of a fallible council to change "eternal decrees," and this is expected to be the very part of the Confession on which most of the tinkering will take place. There can be no more conclusive evidence of the emptiness of the claim to be the primitive and true Christian Church, than this changing of creeds to suit the whims of adherents.

IT HAS been commonly asserted that Buddhism has the greatest number of adherents among all the religions of the world, and the statement has been usually accepted without dispute. The number of Buddhists in the world has been usually placed at over three hundred millions, but a work published recently by Professor Williams of Oxford, the eminent Oriental scholar, states that this is a most exaggerated estimate. He says: "The best authorities are of opinion that there are not more than one hundred millions of real Buddhists in the world." Assuming this to be true, the Catholic Church takes its place in the first rank for numbers. The Illustrated Catholic Missions for May says on this subject: "We cannot but add that as the Catholic Church probably now has between two hundred and twenty and two hundred and forty millions she certainly stands forth, as we have always believed, as the greatest religious body on earth, even in actual numbers; whilst, of course, her unity is such that there can be absolutely no comparison between any other body whatsoever and herself." After Catholicity, Confucianism and Hinduism will follow and Buddhism will be probably the fourth in the list. The Protestants claim, however, to number about 130,000,000 of all denominations, but this claim is reasonably believed to be excessive.

SCHOOLS IN FRANCE.

The most extreme Radicals of France are at last compelled to acknowledge that the efforts made to secularize the schools have resulted in a complete failure, and that, moreover, the Republic has brought itself into bad odor in many districts where the people have strong religious convictions, by its persistently attempting to force upon them a system of godless education. Notably, Senator Chaillemet-Lacour and Deputy Bourde have made this acknowledgment, as well as the newspaper Le Temps. Mons. Bourde states that there are 300 schools in France without any pupils whatsoever. The people will not send children to schools which are destitute of religious teaching, and the local authorities are unable to enforce the

law obliging attendance at such schools. They would be compelled to imprison the whole population. Efforts to sustain a school system which purposely ignores the best interests and wishes of the people must end in failure, and the Republic must recognize this, or a reaction against Republicanism will be inevitable. The people, however, are not left without schools, or without religion, for the Church has succeeded in keeping schools in operation in most of those localities where the public schools have been deserted. These religious schools are taught as private schools, either by religious orders or by lay teachers, and they are filled with pupils.

Another evidence of the decreasing interest in education which the Republic has succeeded in producing is the almost incredible decrease which has taken place in the legacies left for educational purposes. These legacies amounted to 1,040,000 francs in 1881, but in 1887 they had decreased to 462,000 francs. Such a state of affairs must naturally lead to a reaction in public sentiment, and a suggestive fact tending to prove that the reaction is even now strongly setting in is to be found in the vote recently taken in the Senate on the exemption of students for the priesthood from military service. In spite of the opposition of M. Tirard, the exemption clause was passed by 184 to 82. The Senate have at least arrived at the conviction that young men destined for the priesthood ought not to be compelled to spend in the camp their best years for study and for the practice of sacerdotal virtues.

DIOCESE OF LONDON.

SPECIAL TO THE CATHOLIC RECORD.

CONFIRMATION AT KINKORA.

ON Sunday, 16th Inst., His Lordship the Bishop of London administered the sacrament of confirmation at Kinkora to one hundred and twelve children and adults. The candidates assembled in the parish school at 8:30 o'clock, formed themselves into procession and proceeded to the church to assist at Mass, when they received Holy Communion from the hands of their venerable and much esteemed pastor, Father O'Neil. At 10 o'clock they again assembled in the church, where they were met by His Lordship the Bishop who examined them in their religion. The children were found to be thoroughly trained not alone in their catechism, but also recited with ease the Acts of Faith, Hope and Charity, the history of the Blessed Virgin and the Angelus Domini. To the parents of these children, and particularly to their pastor, who labored hard to raise these little ones to so high a standing in religious and moral training, is due the highest credit. His Lordship spoke in flattering terms of the children's answering and excellent conduct. His Lordship said that the parents of these children, and particularly to their pastor, who labored hard to raise these little ones to so high a standing in religious and moral training, is due the highest credit. His Lordship spoke in flattering terms of the children's answering and excellent conduct. His Lordship said that the parents of these children, and particularly to their pastor, who labored hard to raise these little ones to so high a standing in religious and moral training, is due the highest credit.

After the instruction of His Lordship Rev. Father Tierman arranged in procession all the children of the school, to the number of about six hundred. They marched down the centre aisle of the Cathedral, to the grounds, followed by the choir and sanctuary boys, singing hymns of praise and thanksgiving. Then came His Lordship the Bishop of London, bearing in his hands the most blessed Sacrament, under a beautiful canopy, borne by four young men who were formerly altar boys, namely, John Dromdale, John McEwan, and Gregory and Frank Forrester. In the procession were carried three magnificent new banners. Four beautiful children carried baskets filled with choice flowers, which they scattered in front of the Blessed Sacrament. His Lordship was assisted by Rev. Fathers Walsh and Noonan, immediately after followed the entire congregation. A circuit of the grounds was made, the people devoutly kneeling as our divine Lord in the Blessed Sacrament approached. When the procession had re-entered the Cathedral the Bishop gave Benediction, and announced that a public exposition of the Blessed Sacrament would continue during the day. Many of the congregation availed themselves of this great privilege.

The singing at High Mass by the choir, under the leadership of the organist, Dr. Verrinder, was of a very high order. In the evening at Vespers Rev. Father Tierman preached an appropriate and very touching sermon.

Thus terminated this great feast in St. Peter's Cathedral, which will long be remembered as one of the most imposing celebrations ever held in London.

of this is to be found in the St. Patrick's Church of the parish of Kinkora, a little more than five years dedicated to the service of God. This building, or, rather, this group of buildings, is of architecture which was prevalent in the most refined period of the purest continental Gothic architecture. It is composed of nave, aisles, transepts, apsidal chancel, a massive tower and graceful spire, sacristy, winter-chapel and baptistry. The footing of the lofty tower and great walls rest on a hard and solid concrete foundation. The superstructure is of the best white brick and Ohio lime stone for the finer and bolder details. The facade forms a noble composition. The great central gable bears in its expanded arms a gorgeous rose window with beautiful tracery and spacious and well-designed entrance, the whole crowned with finials and crosses of delicately designed foliage, and on its left rises the lofty and well-proportioned tower. Entering the spacious vestibule the visitor finds the nave and transepts divided from the side chapels and side aisles by several arcades of pointed arches springing from Gothic pillars, carved and chiseled in the finest form of the choicest period of the art. The great arcade of nave, aisle, transepts and chancel, springing from the cruciform plan of the building in general outline, form various perspectives from the numerous points of view to be had in the interior of the building. These views are emphasized by the grouping and contrast of stain glass windows of various designs—family offerings—which impart that softened religious effect so noticeable in the great cathedrals of Catholic Europe. The beautiful sacristy and winter chapel connect directly with the sanctuary. The total cost of this grand edifice, one of the most imposing in the diocese, both internally and externally, is estimated at between \$25,000 and \$30,000, which amount, practically speaking, is already paid. The success of this great undertaking, after divine aid, is due to the venerable and zealous pastor, Rev. John O'Neil. The architect of this edifice is Mr. Joseph Connelly, of Toronto.

CORPUS CHRISTI IN LONDON.

ON Sunday last the solemnity of the great feast of Corpus Christi was celebrated with becoming splendor and devotion. The early Masses at 7 and 8:30 were celebrated by Rev. Father Tierman, at which upwards of four hundred persons received Holy Communion. The Mass at half past ten was a solemn High Mass, coram populo, celebrated by Rev. J. Walsh, Father Tierman and Noonan acting as deacon and sub-deacon respectively. After the celebration of the holy sacrifice, His Lordship the Bishop of London, who had assisted in cope and mitre, approached the altar rails and addressed the very large congregation present in touching and instructive terms. He spoke of the greatness of the feast, the solemnity of which they were that day celebrating. It was, he said, a day of triumph for the real presence of our divine Lord in the Blessed Sacrament of the holy Eucharist. Every-where throughout the Catholic world the feast was being celebrated with the same fervor. He said that the Church of Christ made public profession of their faith in the real presence of their Lord in this holy sacrament of His love. Although it was not the anniversary of the institution of the sacrament—because that day occurs in holy week, when the Church is clothed in mourning and its children filled with sorrow for the sufferings of our Blessed Lord—the Church saw fit to set apart this day wherein the greatest act of divine love would be honored, praised and glorified by all true followers of Christ. This sacrament is the great central object of devotion and worship of all true Christians, for Christ, who loved His own with an everlasting love, has loved them to the end, and therefore in this holy sacrament He has given Himself to us, that we might be united to Him in His divinity, as He, by becoming man, was united to us in our humanity. Hence, by dear brethren, we will this day triumphantly carry in procession our Lord and our beautiful grounds this incarnation of our Lord, thus making public recognition of the faith that is in us, and devoutly adoring and worshipping our kind and loving Saviour.

After the instruction of His Lordship Rev. Father Tierman arranged in procession all the children of the school, to the number of about six hundred. They marched down the centre aisle of the Cathedral, to the grounds, followed by the choir and sanctuary boys, singing hymns of praise and thanksgiving. Then came His Lordship the Bishop of London, bearing in his hands the most blessed Sacrament, under a beautiful canopy, borne by four young men who were formerly altar boys, namely, John Dromdale, John McEwan, and Gregory and Frank Forrester. In the procession were carried three magnificent new banners. Four beautiful children carried baskets filled with choice flowers, which they scattered in front of the Blessed Sacrament. His Lordship was assisted by Rev. Fathers Walsh and Noonan, immediately after followed the entire congregation. A circuit of the grounds was made, the people devoutly kneeling as our divine Lord in the Blessed Sacrament approached. When the procession had re-entered the Cathedral the Bishop gave Benediction, and announced that a public exposition of the Blessed Sacrament would continue during the day. Many of the congregation availed themselves of this great privilege.

The singing at High Mass by the choir, under the leadership of the organist, Dr. Verrinder, was of a very high order. In the evening at Vespers Rev. Father Tierman preached an appropriate and very touching sermon.

Thus terminated this great feast in St. Peter's Cathedral, which will long be remembered as one of the most imposing celebrations ever held in London.

CARROLL O'DONOGHUE.

CHAPTER XXXIII.

FATHER AND DAUGHTER.

A strangely assorted couple were hastening in the direction of Hoolahan's tavern—a shabby, ill-dressed, rough-looking man, and a plainly, but tastefully dressed, and graceful female. A long, dark cloak covered her entire person, and her face was concealed by a thick veil, but, though so disguised, the queenly poise of her slender form, and the grace of her modest bearing, were in such singular and almost painful contrast to the ill-favored being by her side, that more than one paused to look after the pair. As they turned into the entrance of the inn she suddenly grasped her companion's arm.

"Not here; surely, not here!" Her voice quivered with pain and terror.

The man replied in a low, nervous tone: "Only for an hour or so, Nora; I must see the priest who promised to find me a home, and I know of no place so fit to have you wait in as this."

She was silent, seeming to resign herself without further anxiety to his care. Many wondering looks were directed to her by the loungers in the room as she stood for a moment alone, while her companion went forward and spoke to some man at the counter. The result of the conference seemed to be satisfactory, for Rick returned with a pleased expression upon his face, and accompanied by the man to whom he had spoken.

"This is Mr. Hoolahan, Nora, and he will himself see that you are made comfortable until I come back."

"Eight willingly," responded the good-natured proprietor, who had not yet recovered from the amazement into which he had been thrown by Rick's private announcement that the lady by whom he was accompanied was his daughter; and something about her, though veiled, and covered as she was, impressed him to put his greatest deference in his manner as if he were addressing one of the first ladies of his native place. He continued: "I will show you to a room where you can rest after your journey—I understand you have come a little distance on the car—so I shall see that some refreshment is sent to you."

Nora bowed, and the gentle courtesy impressed Mr. Hoolahan more strangely than before. He assigned her the best guest-chamber in the house, and thither he invited Rick, in order to assure the latter that it contained every appurtenance for his daughter's comfort. It was a prettier room than the exterior of the building seemed to warrant, and its bright carpet and freshly done up mahogany curtains looked inviting to the tired and anxious young traveler.

"It will do," said Rick, quietly, his shrewdness prompting him to conceal his pleasure, for it was not often the poor creature's eye rested on so pretty a sight; but, by hiding his unusual satisfaction, he might cause Mr. Hoolahan to think that his guest had not always been the ill-looking, wretched old being that he now appeared. "You do not mind, Nora—you are not very unhappy?" Rick hurriedly whispered on the threshold, while Mr. Hoolahan, with instinctive politeness, withdrew.

"Nora raised her veil, and said: "Father!" The effect which it still cost her to say the word was manifested by the fiery color that flushed her face. "Are not my fortunes to be henceforth together; am I not your own, your only child; why should I be unhappy?"

As if he would break from tones, and from a look that seemed to pierce his eyes to meet hers: "I shall be back in an hour; perhaps in less time—good-by."

He vanished through the hall, and Nora, who could not yet trust herself to look after him, turned quickly into her room, and closed and locked the door.

With hurried steps she went to Mr. Carter's lodgings; that gentleman was not in, however, and Rick hastened to every haunt that seemed to offer a possibility of his presence. He met him at last, coming from the barracks, his smile and self-complacent air showing his inward good humor. His face darkened for a moment, however, as his eye fell upon Rick, and the latter said with a gasp: "You need not be afraid—there's nothing in my being here to cause you alarm. The business is settled so far that"—his voice quavered for an instant—"she's here, and I have come for your further orders."

"Eh, what?" said Carter, casting a hurried, half-lighted look about him; "tell me no more till we reach my room—there I will talk to you; and don't keep so close to me, Rick; fall a little behind, so that people won't know we're together."

Rick obeyed the injunction, but it was with a dogged air and a muttered: "He's advanced to see in my company; but she's not—and I, oh, God! I was alone with it all!"

Arrived in Carter's room, the door of which that gentleman locked securely, he turned to a violently excited manner to his companion. "Do you mean that Nora McCarthy is here—in Tralee?"

"I do," there was a fierce energy in the voice of the speaker. "I mean that she is here now in a room at Hoolahan's. I mean that she acknowledged me, when Father Meagher confirmed what I told her; she acknowledged me, and declared her intention to do as I bid by me in the face of the priest's opposition, in the face of Miss O'Donoghue's tears and entreaties, and in the face of my own counsel to her to remain with the friends who had been more to her than father or mother; she braved it all. And when Father Meagher said that nothing would move her from her duty, he begged me to make a home here in Droonacoona, where at least she would be in the midst of her friends. He might better have asked me to put my hand in the fire, and not take it out till it was burned to the bone. He asked me where I would take her, and I was puzzled for an answer; for mark you, Carter, I was not prepared to have her fall into my arms as easy as she did—I was not prepared to meet Father Meagher as soon as I did, but I had no power to resist her, when she said in her quiet, firm way: 'Come home with me, and I will tell Father Meagher.' I did myself to meet some, and calling repugnance, and bitter denials, and all my statements; but I had not prepared myself for the courage and sacrifice of noble Nora McCarthy!"

myself for the courage and sacrifice of noble Nora McCarthy!"

Carter was listening, so eager, so spell-bound that the perspiration trickled unheeded down his face.

Rick continued: "I was puzzled, as I tell you, to know what to answer to Father Meagher's question as to where I would take her, and at last I said: 'Travelling, further, that I had friends here—saying, help me at the least to make a decent home for her. And when I said that, oh! the hard way the priest looked at me as he said: 'Rick, it is your strange lot to possess in Nora, as your child, a gem of womanly virtues; if you would take her from her present secure shelter to expose her in the vicious haunts which you frequent, or if you would allow her pure eyes to be sullied by one glimpse of the low company with whom you associate, God will surely blast you as he has done me.' I'll never forget his words, Carter, they were burned in my brain; and sometimes I have started with the rigging of them in my ears. I swore to him that he need have no fear: was she not my child; and let my own guilt be what it might, could the father's heart within me expose her to any harm? I seemed satisfied, and when I proposed that she should remain at a friend's house as she was, thinking in the meantime to see you and have you arrange matters for us, he seemed better pleased. But the next morning, when that decision was told to Nora, she would have none of it; she would come with me immediately; whether it was the shame of being with my child made her anxious to leave at the end of another week than it would be then, I know not, but she carried her way. Father Meagher would have given me other clothes than these, and he would have put money in my pocket, but I refused both. They would have sent me away as I am. I couldn't look at the parting—I couldn't look at the way the two girls clung to each other; the first sight of it was breaking my heart, and I stopped my ears to shut out Mr. O'Donoghue's screams, as we turned out of the little gate, Nora and me. I would have walked before her, but she would have sent me ahead; I would have done anything to spare her the pain of walking beside me to the car. I might as well have told the sky to fall! I was her father, and wretched, loathsome beggar as I was, she would not abate one jot of what she deemed to be her duty. She walked beside me, Carter, not a father in her step, and she would not let me touch her hand, she answered the greeting of the country people that we met. They looked at her—everybody looked at her—wondering to see her with me, because the news hadn't gone abroad yet; but it is known by this time. I myself told it at Hoolahan's, where she's waiting, and Andy Hoolahan told me that he could hardly answer me when I asked for a room where she could rest herself till my return. So now, Carter, my dependence is on you, to enable me to keep my word with Father Meagher; help me to make a decent home for her. The priest said he would not send her to the barracks, but he should let her tell him where and how she was situated."

Carter still stood, mute and spell-bound.

"Are you satisfied?" asked Rick, impatient for an answer to his lengthy story.

Carter roused himself and wiped his face. "I don't know whether to be or not," he replied, "but I should have some unpleasant dream: 'The affair has taken a different turn from what I expected—I thought you would have managed so as to offer the alternative I mentioned; instead, you have brought me whole to a climax so quickly that you positively leave me no alternative.'"

Rick burst out impatiently: "Have you any regard for my feelings in this transaction? I was harrowed to the soul, over and over, till I could have fallen on my knees and asked God to kill me. A devil out of hell could not do a crueller thing—take her from all she held dearest to bind her like to a wretched, outcast beggar. You say I didn't mention some other alternative, but I couldn't; not if a dozen bayonets were at my back pricking me with their points, and threatening to pierce me through if I didn't speak, I couldn't open my mouth to say what you told me—if I did, I felt that I should have been scorned like a worm of the earth as I am."

Carter began to pace the room; he stopped suddenly, and as if influenced by some motive of prudence, he said in a calmer and more conciliatory tone: "Very well, Rick; I am satisfied; and now I expect a piece of good fortune, which, should it happen, will make you reward, Rick, nearer than ever. I thought it to be."

"What is the reward, for my feelings in this transaction?" "May be it's that you'd have him in the attempt to escape?"

Carter nodded. Rick's head vibrated also with the full and rather startling comprehension which had dawned upon him.

"And once he's completely out of the way," Carter resumed, "the rest will be easy game. And now, Rick, here's money for your purpose"—he drew out a couple of banknotes; "Mrs. Murphy, at the end of the street, will let you have rooms in her house; it's comfortable and respectable, and I've no doubt that you and your daughter will be very happy."

"There was a slight mocking emphasis on the whole of the last sentence; it was not lost upon Rick, but he did not pretend to notice it, only pocketed the money, saying carelessly: 'You have no further business of me now!'"

"No, Rick, none now; none till his slight of Carroll's is over."

The door closed upon the shuffling visitor, and Carter locked it and turned to pace the floor and to indulge in one of his wonted passionate soliloquies:

"The courage and sacrifice of noble Nora McCarthy!" he repeated; "yes, it is all very well now while her enthusiasm, and the opportunity she has for a heroic display of virtue, together with the novelty of the affair sustains her; but I'll wait till she'll wait till the constant deprivation of those comforts and luxuries to which she has been accustomed begin to tell upon her; I'll wait till she'll wait till the disregard, and worse than that, the disgrace which will attach to her as the daughter of that outcast, Rick of the Hills, sets into her soul, and then will be my time." His eyes kindled with vindictive triumph. "I shall not approach her before; Rick need not fear that I shall disturb their happy home"—he laughed in mockery—"nor intrude myself upon her leisure hours; oh, no! I shall not cross her path till my time comes, and then, when Carroll O'Donoghue shall have been shot, or hung, I care not which, and she is herself stripped of everything to which her heart clings, perhaps then she will not so scornfully refuse to be come my wife. Oh, Heavens!" he continued, walking with more rapid strides, and speaking through his clenched teeth; "that I could crush her till her very misery would force her to accept my aid—that I could see her lying in the dust, so that her very abjection would leave her powerless to resist me! I care not what she becomes, so that she is humbled into becoming my wife!"

And then, giving vent to the passions which ceaselessly gnawed his miserable heart, and striding as he talked, he can thrust till the fading sunlight warned him of the waning day, and roused him to a remembrance of other and more important business.

CHAPTER XXXIV.

RICK'S DISCOVERY.

The hour which Rick had named to Nora as the extent of his absence had lengthened itself to two, and she had begun to be somewhat anxious for his return. She felt so strange, so desolate, so forlorn, as if only then, when left for the first time quite alone in a strange place, that the full force of the sacrifice which she had made rushed upon her. She could hear the sound of voices, and the clink of glasses, and the tramping of feet below, and from the windows of the apartment, did she choose to give more than her first passing glance, she might have witnessed the noisy confusion of street traffic; but all only served to irritate her, and to render her more bitterly aware of the quiet home, and lovely country surroundings which she had lost. She threw herself upon the bed to endeavor to sleep, for her eyes had scarcely closed the night before; but the excited tenor of her thoughts drove all tendency to repose away, and at length, having forced herself to partake of a little food, she again lay down, and she had not long been asleep, when she was awakened by the sound of a door opening, and giving to Andy Hoolahan, as she passed out, the same gentle, well-bred courtesy which had so charmed him before. They turned into one of the cross streets of the town, and suddenly there sprang from an open door, one of the old houses they were passing, a man, who, dressed in a plain, but not uncleanly, suit, and with a friend, he jumped about Nora with every sign of extravagant delight. Her heart bounded with joy; the slight of the sagacious animal so closely connected, through his faithful master, with him who held her dearest affections, was like a gleam of sunshine to one who had been kept long in the dark, and she put out both hands to caress the dog, feeling that his master must be somewhere near. She was right. Tighe appeared in a moment, emerging from the hall of the house in which was situated Corry O'Toole's bachelor apartment. He jumped back at least a pace with astonishment when he recognized Nora. She had thrown up her veil, and now stood with hand extended to Tighe a Vohr.

"I couldn't believe my senses since that it was you, Miss McCarthy!" he said half apologetically, and venturing to clasp her hand gently for a moment, while his eyes turned with new wonder to her companion.

"And Rick of the Hills? he's coming!" he repeated; "the world must be turning upside down!" and he actually looked about him, as if expecting to see the sky coming downward, and the earth upheaving beneath his feet. "Does Father Meagher know?" he asked, after a moment's pause, during which he dubiously viewed Rick; "and does Miss O'Donoghue, and the young master?"

"All?" interrupted Nora, quickly, "all except Carroll!" The sudden anguish in her voice, telling as it did how much it cost her to utter that name, caused even Rick to glance furtively at her, and somehow, inexplicable to himself, the expression in her face smote him to the heart: previously he had but imperfectly known, or lightly considered, Nora continued: "Father Meagher will tell him when he sees him."

Tighe turned away for an instant; with his wonted keen intuition he had divined the case—the bitter sacrifice, the noble heart of the unhappy girl—and he had turned to hide his emotion. At length he faced Rick. "Let me say a word to you,

THE CHURCH.

The existence of the Church is itself a fact which no one can deny, and her life at the present day, after all she has endured, is an evidence that God is with her. Find us a human society which has lived the fourth part of her long and wonderful life. Show us an empire, however closely consolidated by the hand of power, which has survived during her memorable history, or has out-lived any such convulsions as have shaken her. Yet there is no parallel between her and any earthly kingdom, for she has lived against and not upon the civil arm, and she has not been gratified, but rather resisted the passions of men.

She has flourished in spite of persecution, fire and sword, imprisonment and death. She has taught the denial of the appetites, the subjection of pride, the realities of the world to come, in opposition to the seductions of this present scene. She has had attacks from enemies without, and more grievous blows from children within, yet she stands undiminished, and suffers patiently, for the example of her Master on His Cross.

Christian society cannot ignore her, for she framed and sustains it. Statesmen cannot overlook her, for her footsteps are everywhere; her teachings are the foundation of ethics; her principles the preservation of law. Historians find her ever-prevailing influence blending together the heads of their orders and reading to them the lessons of its philosophy.

Now, in the face of this great fact, should not reason acknowledge that there is something more than human in her—a power which rises above the forces of nature, a life which can only find its explanation in the divine interposition?

Why is it that flagitious and covetous, and even her enemies are forced to acknowledge her might, and fear her? Why do they not love her? Why is she the central point of attack toward which converge the arrows which fly from every lips? Why is her name on every one's lips, a power universally acknowledged, if not revered? We may theorize and argue with visionaries, but we cannot acknowledge facts. These are the luminaries which God has placed in the heavens to give light by day and night. No one can close his eyes to the beams which shed on the face of universal nature.—Mgr. Preston.

FROM THE FAR NORTH.

A MISSIONARY WHO HAS NOT SEEN A TRAIN FOR THIRTY-SIX YEARS. Calgary, Herald.

The Herald was favored yesterday with a pleasing call from the Rev. Father Bowe, of the Oblate order. The gentleman was many years ago a resident of the city of Kingston, Ont., in the early days of his ministry, and remembers well Sir John A. Macdonald as a slender young preacher at the bar. The thirty-six years ago Mr. Bowe left the Limestone City to become a Christian missionary amongst the aborigines of what is still a very remote part of Canada, even from a Calgary standpoint, and he has never been at what may be called the front during these long years, until he arrived in Calgary the month about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of travelling was by the Hudson Bay Co's canoe line, which made a voyage twice a year from the north about two weeks ago. He had not seen a railway train during the whole time of his voluntary exile. At the time he made his long trip from Kingston to the scene of his mission work north of Edmonton, the only systematic means there was of

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

BY THE REV. ANNA M'DONNELL DAWSON, LL. D., F. R. S. INSTANCES.

France, stripped of its most brilliant conquests and driven back upon its frontiers, was threatened by a formidable coalition. Great Britain, Germany, Russia, and even Turkey, provoked by the invasion of Egypt, made common cause with the rest of Europe, against France, and prepared to drive the French from Ancona. The people of Italy, disgusted by the impetuosity of the French Republicans, their pillage of the Sanctuary of Loreto and the persecution of the Pope, welcomed the Austrians and Russians as liberators. The king of Naples had declared himself in favor of the coalition; and the king of Spain, if he had done so, would have done the same. Suvaroff, who, in 1794, had given the last fatal blow to Poland in order that it might be finally partitioned between Russia, Austria and Prussia, would not have been sorry to give a like fate to revolutionary France. The French Republic, thus threatened from without by Europe in arms, was seriously disturbed internally by conspiracies, by Vendéens, Chouans, etc. It was sick at heart, and sick to death. Its failure was a prelude to the most despotic Monarchy. Napoleon Bonaparte arrived from his Egyptian exile; and the French Revolution, although it enjoyed for a little while the name, was no longer the thing called a Republic. The 18th Brumaire, and Napoleon Bonaparte was the sole executive power with the army at his command. This unlooked for event took the world by surprise. A still more astonishing even was in store—the election of another Pope. After the deposition of Pius VI. and the occupation of Rome and Italy by the French, infidelity, heresy and schism held the opinion, even openly declared, that the Papacy was used up, and that Pius VI. would have no successor; and, indeed, what man said could be counted on? There was not a power that had not shown hostility. All the European powers, meanwhile, including Turkey, had formed a coalition against the revolutionary power of France. Hence, Europe in arms, commanded peace. The concave assembly at Vaince, an Austrian city. The armed powers, not excepting Russia and the sublime Porte kept watch at its gates. Peace reigned supreme. Christendom, it is no exaggeration to say, held its breath in expectation of the coming spiritual chief. The Cardinals, undisturbed and without fear of disturbance, proceeded with their usual slowness and deliberation to the election of a Sovereign Pontiff. Several Cardinals were named and well supported; but for want of the requisite number of votes and other causes, their candidature did not succeed. Curiously enough, Cardinal Chigiavanti was not thought of till Secretary Consoli suggested that he should be declared a candidate. To this no Cardinal objected but himself, and a whole fortnight elapsed before his opposition was overcome. This amiable and affectionate digressary was well known to possess every quality essential to a Pope; and, accordingly, he at once obtained the necessary number of votes, two thirds of the whole. The election, therefore, was unanimously elected. There was but one opponent, Chigiavanti himself. He could not, however, resist the general will. The Court of Vienna appeared to be offended by the election of Chigiavanti. They ungraciously refused to let him be crowned in the Church of St. Mark. On the 21st of March the ceremony of crowning took place in the Church of St. George, Cardinal Anthony Doris, Dean of the Cardinals deacon, officiating. The Austrians spoke of retaining the Pope at Venice. They even thought of inducing him to take up his abode at Vienna. When Bonaparte reached the plains of Italy, they no longer opposed the departure of the Pope. The long and tedious passage, accordingly, in an Austrian frigate, and landed at Pesaro. He thence journeyed to Rome. He was received at Ancona amid salvos of artillery. The Russian ships stationed at the port, gave an imperial salute according to the orders of their Emperor, Paul I., six hundred Anconians unrolled the flag, and the carriage, and, in robes ornamented with ribbons of different colors, drew it to the palace of the Cardinal Bishop. About eight months before, the Neapolitan, assisted by some Austrian squadrons and two hundred British infantry, drove the French from Rome. They were now displeased at the arrival of the Pope, who entered Rome on the 3rd of June 1800, the whole people making excessive demonstrations of joy. The Neapolitan Government was obliged to recall from Rome all its troops; but contented to occupy Benevent and Ponte Corvo, which were provinces of the Holy See.

As the bishops of Scotland had grieved over the deposition of Pius VI., so they now rejoiced on hearing of the advent to Rome of his successor. They hoped, through a continuance of Pius VII.'s pontificate, to derive some benefit from the Roman college, and to obtain the usual aid from Propaganda. Meanwhile, their financial difficulties were so far relieved by a timely bequest. Mr. Alexander Mezzies, a religious benefactor of the Piffedals family, died at Achintoul, where he had been for some time chaplain. He had formerly been a member of the community at Rathson. He was much and generally regretted; but by none more than by Bishop Hay, who, having the greatest confidence in his judgment and sincerity, often consulted him. The brethren of Rathson were not always conspicuous for their liberality. It was otherwise, however, with Mr. Mezzies and Abbot Arbuthnot. Mr. Mezzies left a letter to be delivered by Bishop Hay to the Abbot, in which he requested that, at least, half of several hundred pounds which he left behind him, should be given to the fund of the secular mission. It is also left in which Bishop Hay was named sole executor. The abbot was to have the offer of all his money. His poor were to have what the sale of his clothes might bring. His books and linen, he requested, might be given to his Brother Monk, Mr. Robertson. Abbot Arbuthnot, in compliance with the deceased

Brother's last wishes, and also from a spirit of liberality, for it was fully in his power to do otherwise, consented to a donation of Mr. Mezzies' money between the monastery and the mission. The half amounted to something more than £400. In July, 1799, the seminary was removed from Sealan to Aquortles. The bishop himself was the first president at the new house, which, at first, could maintain only six students although there was room for thirty, so great had been the expense of preparing the building. This inconvenience was only temporary, and in course of some time the seminary had its full complement of thirty pupils, with a suitable staff of professors and servants. It cost the bishop a great deal to leave Sealan, to which he was much attached. It grieves him also to part with the good people of the neighborhood. The very remoteness and solitude of Sealan had a charm for him. The cultivated and fertile fields around it with its picturesque mountain scenery must be exchanged for the bleak and dreary moor of Aquorties; for, it was not then what it has since become, a beautiful and smiling farm. The charge of a few boys and the tedious labor incident thereto, must have been a serious trial to a man of Bishop Hay's active habits, who had been so long accustomed to the best social intercourse and intimate relations with the distinguished men of the capital. But he had at heart the founding of an important educational institution, and the sacrifices must be made. It was found that the actual cost of the building greatly exceeded the estimate. Hence, it came to be necessary that every shilling of his own which he could spare should be called for, before even a commencement could be made. It was not enough for the bishop to superintend. He also took his share in the daily work, as long as he was able. He taught the classes of mental philosophy and metaphysics, using as his text book Dr. Reid's works on the Moral and Intellectual Powers. Besides lecturing on those subjects, which he studied to explain with as much clearness as they admitted of, the bishop has left behind him a monument of his patient and humble industry in a mass of manuscripts, abridgments from many authors, for the use of his pupils, both at Sealan and Aquorties. It was probably a relaxation from his more arduous studies that he taught the rudiments of grammar, and was so fond of this work that he had a class of little boys engaged in it. He took pleasure in being with the students. He went to breakfast, dinner and supper with them in the refectory, and never failed to attend the evening prayers of the community in the chapel, and other religious exercises. All this did not hinder him from devoting several hours of the day to mental prayer and spiritual reading, sometimes in the chapel, sometimes in his room, and privately, out of doors. He celebrated Mass every morning, except when the state of his health required that he should take some recreation at an early hour, or, perhaps, a little medicine.

The reader may, at first, be shocked when told that a bishop of unquestioned holiness of life indulged in the ugly habit of chewing tobacco. But let him have patience. One day, the student who acted as sacristan (afterwards well known as the Rev. Mr. Carmichael), asked the bishop how he came to acquire such a habit. He had no hesitation in satisfying the young man's curiosity. Do you think that for any cause I would contract that nasty habit, if I did not find it necessary? I will tell you the reason. I was long subject to a state of health which occasioned me violent headaches, and I tried every remedy I could think of to no purpose, till I tried the use of a small twist which keeps me in a much more healthy condition. Were I to give up chewing tobacco my old complaints and their bad effects would follow; I am, therefore, obliged to continue the ugly practice." Most drugs are unpleasant, but the patient who loves health more than he hates physic, will, nevertheless, gladly swallow them.

The bishop was much with the students in recreation hours. They listened with delight to the many stories he could tell relating to bygone times. He thus amused, and, in amusing, instructed them. He often spent the winter evenings among them when they played the Italian game of "cuckoo," distributed prizes and otherwise contributed to their amusement. When any of his boys were sick, the bishop, who had not forgot his medical learning, not only prescribed for them, but also administered medicines to them with his own hands. In the case of their being confined to bed, he often remained in the room with them, saying his prayers and helping them by turns, with the tenderness of a nurse, till he saw they were better.

It had been in contemplation to erect a college on a large scale for both districts. The Government, however, was opposed to the scheme. So much ill-will, prejudice, jealousy and rancor still prevailed among the lower class of people towards Catholics, that there might be dangerous consequences if many students were assembled in one place. The Lord Advocate, therefore, advised the bishop to begin his seminary with a few pupils, and afterwards increase their numbers when circumstances warranted a change. This wise advice was not lost on the bishop; and Bishop Chigiavanti immediately set about establishing a seminary for the Highland district. The island of Lisnore was the locality selected by the bishop. There was on this island a suitable site which could be purchased. The proprietor, Campbell of Dunstaffnage, had erected on it a substantial house some years before. There was also an excellent garden. The land was good and limestone abundant. It was the opinion in Edinburgh that the purchase would be an advantageous one at the price demanded, £4050. It was of easy access from Glasgow, which gave it additional advantages as regarded the conveyance of coal and other things necessary for the use of the establishment. Among the many attractions of the place there was one which could not fail to interest a Catholic purchaser. It had been the residence of the Bishop of Argyle.

TO BE CONTINUED.

VICTORIA CARBOLIC SALVE is a great aid to internal medicine in the treatment of scrofulous sores, ulcers and abscesses of all kinds.

"SCUM CUQUE."

When Tom Hodgkins first put out his sign as a "Counselor and Attorney-at-Law" he was a young man and anxious to make a show in the world. He thought it would be a good plan to have a legend or motto upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it, and those to whom he was called upon to give a translation would gain an idea of the spirit in which he proposed to practice. So he chose as the motto a legend upon his sign, as old families used to have upon their coat of arms. Of course it must be Latin. The few who might be able to translate it would appreciate it,

THE CATHOLIC RECORD

Published weekly at 45 and 46 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

Catholic Record.

London, Sat., June 29th, 1889.

OUR Mr. Luke King will for the future call on subscribers east and north of Toronto. Mr. Luke Nigh will act for us in the district west of Toronto, and Mr. John Nigh will represent us in the Province of Quebec and the Maritime Provinces.

THE GENERAL ASSEMBLY AND ITS EX-MODERATOR.

It has been the fashion of late with the Presbyterian ministers who have been so busy endeavoring to excite hostility against the Catholic Church, to flout in the faces of their auditors the sufferings which their ancestors endured, in testimony to the sincerity of their faith in Presbyterianism.

Mr. McMullen said: "If we are to sustain the splendid record of the Church of our fathers and prove ourselves the worthy sons of such noble sires, then must we with jealous vigilance guard the blood-bought heritage of Protestant liberty which they so nobly won, and of which we are the inheritors and guarantors."

It is a matter of history that it was in opposition to the efforts of Charles I., urged on by Archbishop Laud, that the great battle which ended in the triumph of Scotch Presbyterianism was fought. The half ludicrous and half serious event which precipitated this conflict, and which occurred in St. Giles' Church, Edinburgh, on the 23rd July, 1637, is not yet so entirely forgotten that Rev. Mr. McMullen should endeavor to persuade the "most potent, grave, and reverend signifiers" who compose the General Assembly, that their ancestors' fight for liberty of conscience was either with the Catholic Church or the Jesuits.

But the reverend signifiers are so thoroughly familiar with such misrepresentations as Mr. McMullen perpetrated, they may indeed infer that they are in fact so apt to speak as he spoke, that they made no manifestation of surprise, no indignant remonstrance when they listened to such a distortion of fact, uttered in a building assumed to be the house of God, on the occasion when both Mr. Moderator McMullen and the divines who were listening to him were assembled for the most solemn of all purposes for which they could be called together. It was the solemn assembly of the Church, when it was to be supposed that above all other occasions the Church was speaking in the name of God. The utterance of a falsehood, and its sanction by the silence of the hearers, are sufficient evidence that the Spirit of Truth who guards and guides the Councils of God's Church, was not regarded as the ruling spirit in that Presbyterian Assembly.

As there are some of our readers who may not be familiar with the facts to which we have alluded as having ended in the triumph of Presbyterian principles in Scotland, we will recount them briefly. Archbishop Laud determined to introduce into the Church of Scotland a Common Prayer and Liturgy similar to those used in the Church of England. King James I had before spoken of this Liturgy with all the contempt implied by the name of "an ill-mumbled mass," and it

was peculiarly odious to the Presbyterians of Scotland. On the day mentioned above, in 1637, the Dean of Edinburgh attempted to read the appointed liturgy in the church in presence of a large concourse of people. We will allow Sir Walter Scott to describe the result, as he will not be suspected of coloring the truth to shield the Catholic. Sir Walter says: "As the reader of the prayers announced the Collect for the day, an old woman named Jenny Geddes, who kept a green stall in the High street, bawled out: 'The deil colick in the wame of thee, thou false thief! Dost thou say the Mass at my lug?' With that she lunged at the Dean's head the stool upon which he had been sitting, and a wild tumult instantly commenced. The women of lower condition flew at the Dean, tore the surplices from his shoulders, and drove him out of the church. The Bishop of Edinburgh mounted the pulpit, but was assailed with missiles, and the widows were broken by stones flung by a disorderly multitude from without. This was not all. The presbyters were assailed in the street and assailed by the mob. The life of the bishop was with difficulty saved by Lord Roxburgh, who carried him home in his carriage, surrounded by his retainers with drawn swords. The tumult, which was now something ludicrous in its details, was the signal for a general resistance to the reception of the Service Book throughout the country."

It was then that the peers and gentry of Scotland formulated the National Covenant which was adopted by hundreds of thousands of armed Scotchmen, who resolved to die rather than tolerate that the King should be the absolute master in religion as well as in secular affairs.

The General Assembly has appointed a Committee to consider the matter of the Jesuits' Estates, and from the course which has been followed by the Ontario Presbyterians, there can be no doubt of the conclusion which will be reached. It will be resolved that because Jesuits have been persecuted in other countries, and especially because in penal times in England a price was set upon their heads, that they should be also subjected to persecution in Canada, and expelled from the country, and the same falsehoods will be repeated against them which have so frequently done service while the present agitation against the Jesuit Order was being excited, mainly by Presbyterian ministers. The Jesuits will, of course, be once more falsely accused of teaching immoral doctrines. We will, therefore, conclude by presenting the following extract from one of the Acts of Parliament of King James VI., which was embodied in the Presbyterian National Covenant of Scotland, and approved by the divines who compiled the same:

"That Popistry and superstition may be utterly suppressed according to the intention of the Acts of Parliament. And to that end they ordain all Papists and priests to be punished with manifold civil and ecclesiastical pains as adversaries to God's true religion, preached and by law established within this realm."

This is the spirit of Presbyterian ecclesiastical legislation in the past, and the Presbyterian ministers of Ontario have made manifest that they are still animated by the same spirit of hate. If there is any immorality of doctrine which should bring upon its upholders the penalty of expulsion from a civilized country, it is the doctrine of Presbyterianism, which is to this day part of the teaching of the Presbyterian Church, that "we shall, in like manner, without respect of persons, endeavor the extirpation of popery, prelaty (that is to say, Anglicanism,) superstition, heresy, schism, profaneness, etc." (Solemn League and Covenant, Article 2.)

We notice that after the praiseworthy conduct of the Church of England Synod of Toronto, in refusing to condemn the use of French in French schools, the synod passed the anti-Jesuit resolutions which have now become so familiar. The synod declares that the Jesuits should not receive the restitution which the Quebec Legislature has voted them, because Catholics do not acknowledge the Queen to be the supreme head of the Church. What will Mr. Moderator McMullen, and the Presbyterian divines think of this? This is the very doctrine against which their "noble sires" fought in the seventeenth century, and will they make common cause with the Church of England to expel Jesuits from Canada for not accepting it? Surely Mr. McMullen's comparison of the Pilates and Herods combating for a common purpose is better illustrated in this union of Anglicans and Presbyterians, than by his application of it to the overwhelming majority in the Canadian Parliament, who resisted the pressure brought to bear upon them to force them to interfere with Provincial rights, and thus endanger the Confederation of the Dominion.

However, after all the bluster, the Jesuits will not be expelled. They were in Canada before their would be persecutors set foot upon the soil of the country, and they will remain. A number of honorable decorations have been recently conferred by the French Republic upon priests and religious. The Abbe Lanusse, of St. Cyr, and the Abbe Gaillard, a chaplain of the navy, have been made officers of the Legion of Honor; academic decorations have been conferred on Father Favier at Tabor, Father Herber, in the Chausey Islands, and the Abbe Magaudiere, chaplain of the Lyceum at Pau. A medal of honor has also been awarded to Sister Stanislaus, Superior of Relizane Hospital, for her devoted zeal during a small-pox epidemic. All these distinctions have been announced in the Journal Officiel.

GORDIANO BRUNO.

A statue has lately been erected in Rome in honor of this now famed martyr of free thought. About three hundred years ago he was tried in Rome on various charges, among others for having preached against the divinity of Christ and for having excited a sedition in Rome; for many other reasons, especially for having defied all authority, he was found guilty by the Court of Inquisition, and condemned to death by the civil power. Now his name is venerated by the Infidel Revolutionists who insult religion and make war on the Pope. It has been constantly repeated by those who hate the Church that if Rome had the power she would burn and destroy all heretics from the face of the earth. But in the days of Gordiano Bruno she was all powerful. He perished on the scaffold in 1600, at a time when Queen Elizabeth, in the splendor of her reign, was burning and disemboweling every unfortunate Jesuit or Catholic priest that happened to be found ministering consolation to the sick or dying. If statues could be erected to the memory and in honor of all the saintly priests who were first put on the rack, and then hung, drawn and quartered, during the reign of Elizabeth, and with her sanction, there is scarcely a town or village in England that would not be honored with a marble monument. The day may come, however, when such a change will take place in English sentiment; and public opinion has already called for the canonization of those intrepid martyrs who were not put to death for being disturbers of the peace, like Bruno, but rather for having brought glory to God on high and on earth peace to men of good will. Gordiano Bruno is the only one who suffered death in Rome at the period of her greatest power, while hundreds of priests perished in England. Mary Stuart was beheaded, and thousands of Irishmen and Irishwomen died in exile, by famine or by the sword, because they would not renounce the religion of their fathers.

CHURCH TEMPORALITIES.

Notwithstanding that the Mail has persistently maintained that the Jesuit Estates Act confers upon the Pope a part of the temporal sovereignty which belongs to the Queen, the public are not so blind as to be unaware that the consent of the Pope to the sale of the estates was given by the Holy Father, simply in his capacity as claimant to the property. Proprietorship certainly does not constitute sovereignty, nor does the right of the proprietor to administer his property, and to dispose of it, interfere with the high dominion of the sovereign. The dominion of the Queen over the entire country is essentially of a different character from proprietary rights, yet the Mail persists in confounding these two things.

From the fact that the Pope is the Supreme Head over the whole Church it necessarily follows that he has "full and supreme power and jurisdiction over the universal Church, not only in faith and morals, but also in those things which relate to the discipline and government of the Church spread throughout the world." This is declared by the constitutions of the Vatican Council held in 1870, and it is in virtue of this supreme power that the Jesuits and the bishops of the Province of Quebec recognized the Pope's right to make a contract with the Government by which all their claims to the confiscated estates were finally settled.

Under the heading, "An extraordinary state of things," the Mail of the 19th inst. declares that this claim of the Pope is "a subversion, in phrase at least, of the organic law of Britain as embodied in the Acts of Pre-emption and Circumspete Agatia, which blossomed into the Act of Submission and the Act of Supremacy, whereby the temporal jurisdiction of Rome under any and every guise is excluded from the realm."

The Acts in question not only prohibit the exercise of temporal authority by the Pope, but also they deny to him all spiritual jurisdiction as well. But when the liberty was granted to Catholics in Canada freely to exercise their religion, it naturally followed that those Acts are not applicable to the country as far as they restrict the free exercise of the Catholic religion. This supreme jurisdiction of the Pope over the temporalities of the Church cannot be regarded as a temporal jurisdiction of the same nature as the civil jurisdiction of the sovereign and of the courts. The Pope's jurisdiction obliges Catholic ecclesiastics in conscience, but it is of a different nature from the authority which is exercised by the laws of the land over all temporal possessions, and it does not interfere with the laws of the land at all. Neither is it an "extraordinary state of things," as the Mail pretends. Every Church in Canada has power to legislate in reference to its own property. No one complains against the Baptists, who manage the legacy which was left them by Mr. McMaster, according to their own best interests, and no one has a right to complain, whether they leave the Woodstock institution where it is, or move it to Toronto. The Meth-

odists are allowed to settle among themselves the question of College Confederation, so Catholics have the same right to settle, according to the internal discipline of the Church, the temporal matters which belong to the Church, and there is no more interference with the Queen's sovereignty in their so doing than there is on the part of the Presbyterian Assembly or the Anglican Synods when they manage their own private business. It must be borne in mind that the Pope's jurisdiction is so essential to the Catholic Church, that she cannot be conceived as existing without it.

THE TEMPORAL POWER OF THE POPE.

The Catholic Congresses which were held of late in different countries, at Vienna, Madrid, Malines, etc., are a striking evidence that the question of the restoration of the Pope's temporal authority is a living question which is not to be easily suppressed. With one voice these assemblies have declared, in union with the oft-repeated pronouncements of the Holy Father, that it is necessary for the freedom of the Church that the Pope's independence from the interference of any State is essential to the well being of the Church, and even the Protestant and anti-Catholic press of Europe acknowledge the fact. We have often heard it repeated that the temporal power of the Pope is gone, and that it will not be restored to him, still the question is one which continues to press itself on the consideration of statesmen, and at the present moment there is every evidence that a reaction is setting in in favor of the Holy Father. When it is borne in mind that the two hundred and forty million of Catholics spread throughout the world persist in regarding Rome as the centre of Catholic unity, and in looking upon the Pope's independence as a necessary condition of the welfare of the Church, it will be readily understood why this question is one of very great vitality.

Even in Italy the question presses itself constantly upon the notice of the population, for it is necessarily regarded as a very anomalous state of affairs that the Holy Father, who has undoubtedly been unjustly deprived of his sovereignty, should be practically reduced to the condition of a prisoner in his own palace, in his own dominion, and that he should be subjected to all the petty persecutions which a hostile king or his subordinates think proper to inflict upon him.

Recently there assembled in Rome a Congress of the Association of Peace and International Arbitration, of which Signor Bonghi is President. Signor Bonghi has been a Garibaldian, and the association over which he presides has always been bitterly hostile to the Pope; nevertheless the President was loudly applauded when he called attention to the fact that the working classes of Italy are very restive under the heavy taxes which now oppress them, and that he "invites the radical socialists, and the moderate clericals, to unite to infuse a spirit of peace among the people, and to modify the present policy of the government." A resolution was also passed expressing the hope that there would be a reconciliation between the Pope and the Italian Government, and that the Pope should be acknowledged as universal arbitrator in the interests of peace throughout the world. These sentiments would have been rejected with indignation by that assembly a very short time ago, but now they are received with applause. The Italian Government also is forced to meet face to face these changed sentiments of the people, in spite of itself, and it may reasonably be hoped that steps will be taken before long to bring about such a reconciliation as will satisfy the longing of Catholic nations, not exclusive of Italy itself.

Italian journals which have hitherto been most bitterly opposed to the temporal power of the Pope, now treat of its restoration as among the contingencies of the near future. The Rassegna is one of the ablest Italian magazines of this class, and lately it has maintained in a series of articles that a reconciliation is needed between the Pope and the Government, before Italy can be regarded as placed in a position of stability. The signs of the times show that some positive steps must soon be taken to make this reconciliation a reality. We have no doubt that these signs will soon be verified.

The hard-fought battle in the Massachusetts Legislature on the school question has been at last terminated by the defeat of the bigots. Instead of the bill by which it was hoped effectually to close parochial schools, the Wardell bill has been passed. This bill requires private schools to come up to a fixed standard, based upon what is required in the public schools, but an amendment which subjected the instruction given in private schools to the Public School Board was rejected by the Senate, though passed by the House of Representatives. This was the clause for which the bigots struggled so earnestly. The victory gained for freedom of education is especially due to Representative McEtrick, who was ably seconded throughout the contest by Mr. Chas. F. Donnelly.

MR. CHARLTON, ONE OF THE "THIRTEEN."

The following letter of George E. Casey, M. P. for the County Elgin, needs no comment on our part. Mr. John Charlton, who distinguished himself as one of the "Devil's Thirteen," has been perambulating the country in the company of Rev. Dr. Stafford, Rev. Hugh Johnston and a few other rev. firebrands, with a view to exonerate himself from the charge of treachery by uttering calumnies against the Pope and the Jesuits, of whom he is as ignorant as a "kiah-of-brogue." Rev. Dr. Stafford said in London that the Jesuits would be coming back every ten years with fresh demands for a few more \$100,000. This he knew to be a lie, as the Pope's consent to the present contract binds the bargain forever. Rev. Dr. Hugh Johnston said it was time to draw the sword and die fighting rather than submit to Papal rule. He would drive all traitors, meaning Papists, out of Ontario, and said: "You must leave this country, or help me Heaven, we'll make you go." Fingal ought to feel proud of her rev. hero, for

"His father's sword he has girded on And his wild harp strung to the hymn."

Although John Charlton has no religious faith peculiar to any denomination, he should be ordained to the ministry. He would fill in a grand "Quartette" with Wild, Hunter and Hugh Johnston for conferees en mal et en bien. Fingal, June 19th, 1889. To the Editor of the Catholic Record: DEAR SIR—I enclose a clipping from the Toronto Mail, which does great credit to the Catholics of North Norfolk, in which La Salette is situated. Although I utterly differ from Mr. Charlton as to the duty of the Dominion Parliament in this matter, I can admit that there are two sides to this, or any other question. And I beg to congratulate the Catholics of that district on their truly Canadian conduct in giving their member a fair and patient hearing about it. It is unavoidable that there should be a certain amount of heat in the discussion of questions like this. But the party who can keep their temper, and wait till the first froth of the discussion has passed off, have the best chance of being effectively heard "in the long run." I should, therefore, counsel such action on the part of all who believe, like myself, that the "Noble 188" has right, as well as might, on their side. Yours truly, GEORGE E. CASEY.

La Salette, June 18.—Mr. Charlton, M. P., addressed a large meeting here last night. This is the centre of a large Catholic settlement, and it was predicted that the meeting would be a disorderly one. It was even feared by some that violence would be offered to Mr. Charlton. To the surprise of all the meeting was orderly and attentive. A large number of Catholics were present. Mr. Charlton defended his action on the Jesuits' Estates Bill, and denounced the measure. He gave a history of the Jesuit Society, the reverses of flattery, and pointed out that it was under the ban of Imperial law, and that the Estates Bill was in its terms a gross insult to the Queen and a violation of the Acts of Supremacy. He declared it unconstitutional and not in the interest of the Dominion, and said that for these reasons it ought to have been disallowed. He dwelt upon the disallowance power, and the motives of politicians in failing to do their duty in these premises. By his action, he said, he was prepared to stand or fall. A Catholic voter interjected that he would fall by it. Mr. Charlton replied with kindling eye and ringing voice that he would fall by it ten thousand times rather than rise once by a vote given in violation of his conscience. This sentiment was received with cheers. On the whole Mr. Charlton was well received, and though some Catholics declared that they would withdraw their support they gave abundant evidence that they respected his frank, outspoken vindication of his vote.

MR. HUGH GRAHAM'S CHEQUE.

Mr. Hugh Graham, proprietor of the Montreal Star, is making a desperate effort to convince the anti-Jesuit agitators that the proper course to be pursued is to ask the Government to carry the case to the Supreme Court or the Judicial Committee of the Imperial Privy Council, to have the question of the constitutionality of the Estates Act tried. As an evidence of his earnestness in the matter he has deposited a cheque for \$5,000 to defray the cost of reference. The Montreal speakers at the anti-Jesuit meeting in Toronto very freely expressed their want of confidence in Mr. Graham's proposal, and the general opinion freely uttered by the press is that the object of the transaction is to create a sensation and to advertise the Montreal Star. It is not expected that the Government will accept Mr. Graham's offer, as they had no doubt of the validity of the Estates Act when they signified their intention to allow it to come into force, and the position taken by the Government has been most decisively ratified by Parliament. Mr. Graham's offer comes too late to be of any avail, and the Government would only stultify itself by acting upon it. In any case, the Government could not accept the money of a private citizen for the purpose of doing the public a service, even if they thought it their duty to bring the matter before the Privy Council. But the Minister of Justice certainly knew the law when he recommended to the Council

the allowance of the Act, and the Council knew the law when they acted on the recommendation.

Many of the Reform journals state that Mr. Graham's move is intended to save the Dominion Premier from the responsibility of his course, but the more likely opinion is that it is an advertising dodge to which the Government will not make itself a party. Mr. Graham will only be laughed at for his pains.

SOME CALUMNIES REFUTED.

If all were gathered in volumes which has been written and said within the last few months against the Jesuits, many huge books would be added to our libraries; yet most of these statements consist of repetitions of the same things which have been over and over again answered. Among the pronouncements which are supposed to prove that the Jesuits ought not to be permitted to remain in Canada, there is nothing which has been more insisted upon than that they have been driven out of Catholic countries, as Italy, France, Spain and Portugal, and that they were condemned and suppressed by Pope Clement XIV. in 1773. It is argued that this fact alone is sufficient to prove that the order of Jesuits are a danger to any community in which they may be found.

It is not customary for Canadians to look either to France, Italy, Spain or Portugal for precedents on which to decide how Canada ought to be governed, and we may be pretty sure that these countries would not be held up to our admiring gaze nor would their example be appealed to as worthy of imitation, were it not that they afford some kind of an excuse, however flimsy, for the persecution to which it is desired to subject the Jesuits now. Jesuits have been long enough in Canada that we might be able to judge them by their antecedents here, instead of going to those far-off climes in order to find out what character they bear, and though they are not very numerous, there are enough of them in this Dominion to enable us to judge whether or not the training they have received makes them the criminal lot that have been represented to be by Drs. Wild and Hunter, the Toronto Mail, and others of their class.

We do not propose here to enter upon a lengthy proof that the Canadian Jesuits are neither thieves nor murderers, for no one believes seriously such to be the case, notwithstanding the statements of the above very honorable authorities. The seventy-one Jesuit priests who are in the country comprise some of the most respected families, and the work in which they have been engaged, consisting of teaching and preaching, has brought them into contact with Protestants, who in every case recognize their worth and zeal. There are no priests more generally respected in Canada than the Jesuits by the Protestants who have the privilege of knowing them, yet we have before us a report of a sermon delivered in Fort Massey Church, Halifax, N. S., recently, by the Rev. R. F. Burns, D. D., a Presbyterian minister, in which we find the following statement:

"The Jesuits had to do with the assassination of Henry III. and Henry IV. of France, the Spanish Armada, the massacre of St. Bartholomew, the Gunpowder Plot, the Revocation of the Edict of Nantes, and some of the bloodiest pages in the Book of Time for two centuries. For their high crimes and misdemeanors prior to the abolition of the order in 1773, they were expelled from all the countries of Europe, as well as the regions beyond."

It appears that bigotry will never tire of using the weapons of calumny in order to effect its purpose, and there must be a very large proportion of Protestants ready to believe such calumnies, otherwise they would not be so persistently stated in their hearing by men who depend upon their popularity for a living.

We had occasion a few months ago, when some of the above calumnies were repeated in certain Toronto pulpits and in the columns of the Mail, to refute at some length several of Mr. Burn's statements quoted above. We will here make a brief summary of the circumstances which led to the violent hatred which was entertained against the Jesuits in those Bourbon-ruled countries which expelled them before 1773, and which forced Clement XIV. against his will to issue the Bull for their suppression.

It is easy to understand why the order was expelled from Italy and France on the most recent occasion. France was and is still governed by a clique whose earnest desire is to overthrow, not merely the Catholic Church, but all Christianity. Naturally, it was the desire of such a Government to send out of the country all religious orders who were engaged in the noble work of teaching Christian schools, and the Jesuits, being one of the most prominent of these Orders, were one of the first against whom the antipathy of the anti-Christian Government was manifested. A similar state of things existed in Italy, and the result was similar. There is good reason to hope that in both countries these persecuting enactments will be soon reversed.

Before 1773, in several countries of Europe, infidelity attained great strength, especially among the nobles and courtiers, and the open profession of Atheism was quite common. The Marquis of Pombal, who succeeded in his ambitious project of becoming Secretary of State of Portugal, did not conceal his unbelief, but he saw that he could not do more towards propagating his principles than to establish in the country a national schismatical Church. This he desired to do. He hated the Jesuits because they were the mainstay of the Church in the kingdom, and their successful opposition to his plans increased his hatred for the Order.

To destroy the society, Pombal persuaded King Joseph I. that the Jesuits favored the accession of the king's brother, Don Pedro, to the throne. Just at this time the terrible earthquake took place by which the city of Lisbon was almost destroyed, and the zeal and charity of the Jesuits was so great that Pombal's plans were for the time being thwarted. The king even recalled a number of Jesuits whom Pombal had banished on one pretence or another.

Pombal's energies, however, were still directed towards carrying out his plans. Another circumstance occurred in South America which gave Pombal a new opportunity to malign the illustrious Religious. The Jesuits had succeeded in civilizing the Indians of Uruguay, and governed them in a truly patriarchal and religious manner. The Portuguese Governor of Rio Janeiro imagined that the Jesuits were there in possession of rich gold mines, and he induced the Portuguese Government to make an exchange with Spain, giving the Portuguese colony of San Sacramento for the Christianized reductions of Uruguay. It was stipulated that the Indians should be expatriated, so that the Portuguese should have access to the mines, which had no existence save in the fertile imagination of the Governor, Gomez d'Andrade. The Jesuits remonstrated against the cruel treatment to which their wards were subjected; nevertheless, as they could not reverse the measure they counselled the injured Indians to submit. Pombal took this occasion to represent, falsely, that the Jesuits made their apostolic mission a means for carrying on profitable commercial transactions. He even accused them of having founded an independent sovereignty of which one of the fathers was made Emperor.

Pombal had determined to drive the Jesuits out of the Portuguese dominions, and to this end he addressed himself, without success, to Benedict XIV., who in his Bulls of 1748 declares that "these religious are everywhere regarded as the good odor of Jesus Christ, and are so in fact," and that "they give to the world examples of religious virtue and great sanctity." Pombal continued his persecution of the illustrious order, until he at last succeeded in having all Jesuits in Portuguese dominions banished by a royal decree in 1769.

Banke acknowledges that at this period the Jesuits of France were "the most formidable bulwark of Catholic principles, and therefore the most exposed in the warfare against the Church."

Voltaire, their bitterest enemy, says in his correspondence, 7th Feb. 1746: "During the seven years that I spent in the Jesuits' house, what did I see? Their lives most frugal and laborious, and their time divided between the care they gave to their pupils and the exercises of their austere profession. I appeal to thousands of men who were brought up like myself. It is for this reason that I cease not to wonder how they can have been accused of teaching corrupt morality."

In 1752 Madame de Pompadour was in the height of her influence in France. While in the midst of her evil life she put on an appearance of devotion, and desired the eminent Father de Lacy to admit her to the sacraments. He refused, as did other Jesuit Fathers, afterwards, unless she would change her evil courses, and for this reason she was one who labored in France for the destruction of the Society.

An unfortunate occurrence, the act of an individual Jesuit, arising out of his thoughtlessness rather than any evil intent, gave an opportunity to their enemies to raise a great outcry against the Order. Father Lavallette, of the Jesuit house of Maritonic, contrary to the canons of the Order, entered upon large commercial speculations in the hope of relieving his house of a great burden of debt. His ships were captured during the war which broke out between England and France, so that he became bankrupt. The French Jesuits were not bound to the payment of the debt of another establishment, nevertheless they undertook payment, but some of the Paris Jesuits appealed to the Parliament against the injustice of imposing on them so heavy a burden. Pompadour and Choiseul, the Prime Minister, governed the weak and wicked king, the former being an enemy to the Jesuits for the reason already assigned, and the latter because he was an ally of the Infidels and an obsequious courtier to Pompadour.

Before 1773, in several countries of Europe, infidelity attained great strength, especially among the nobles and courtiers, and the open profession of Atheism was quite common.

To destroy the society, Pombal persuaded King Joseph I. that the Jesuits favored the accession of the king's brother, Don Pedro, to the throne.

Pombal's energies, however, were still directed towards carrying out his plans. Another circumstance occurred in South America which gave Pombal a new opportunity to malign the illustrious Religious.

Pombal determined to drive the Jesuits out of the Portuguese dominions, and to this end he addressed himself, without success, to Benedict XIV.

Pombal continued his persecution of the illustrious order, until he at last succeeded in having all Jesuits in Portuguese dominions banished by a royal decree in 1769.

Ranke acknowledges that at this period the Jesuits of France were "the most formidable bulwark of Catholic principles, and therefore the most exposed in the warfare against the Church."

Voltaire, their bitterest enemy, says in his correspondence, 7th Feb., 1746: "During the seven years that I spent in the Jesuits' house, what did I see? Their lives most frugal and laborious, and their time divided between the care they gave to their pupils and the exercises of their austere profession.

In 1752 Madame de Pompadour was in the height of her influence in France. While in the midst of her evil life she put on an appearance of devotion, and desired the eminent Father de Lacy to admit her to the sacraments.

An unfortunate occurrence, the act of an individual Jesuit, arising out of his thoughtlessness rather than any evil intent, gave an opportunity to their enemies to raise a great outcry against the Order. Father Lavallete, of the Jesuit house of Martinique, contrary to the canons of the Order, entered upon large commercial speculations in the hope of relieving his house of a great burden of debt.

to Pompadour. The Parliament condemned the Jesuits to pay the debt, and soon after seized their lands, making it impossible for them to comply.

D'Aranda, the Prime Minister of Spain, is described by Schoell as "aspiring to no greater glory than to be numbered among the enemies of religion and of the throne."

Every influence was now brought to bear first on Clement XIII, and afterwards on Clement XIV., to have the order suppressed by Papal decree.

Clement XIV. knew that the object of the enemies of the Jesuits was to destroy religion, and he desired to avoid doing what was demanded of him, and during his reign he showed the Jesuits many marks of favor, praising their apostolic zeal.

The Jesuits, useful as they have been to the Church, are not essential to her existence, so the Pope had it perfectly within the bounds of his authority to suppress them.

Voltaire, their bitterest enemy, says in his correspondence, 7th Feb., 1746: "During the seven years that I spent in the Jesuits' house, what did I see? Their lives most frugal and laborious, and their time divided between the care they gave to their pupils and the exercises of their austere profession.

CONVERTING THE FRENCH.

Last Wednesday's Globe contained a leading article on the conversion to Protestantism of the French Canadians, which is fully in keeping with its pronounced adherence to the policy of interfering with other's rights and other's liberties.

An unfortunate occurrence, the act of an individual Jesuit, arising out of his thoughtlessness rather than any evil intent, gave an opportunity to their enemies to raise a great outcry against the Order. Father Lavallete, of the Jesuit house of Martinique, contrary to the canons of the Order, entered upon large commercial speculations in the hope of relieving his house of a great burden of debt.

and chapels in their midst is beyond all conception except on the principle of pursuing a toleration unknown to all outsiders.

The Globe maintains "that in the schools at Pointe-Aux-Trembles three thousand French-Canadians have been already educated, and every year the children of some Roman Catholic parents are refused admission from want of room, even though such applicants have the preference over French Protestants."

It is true, however, the Globe admits, that the "overshadowing influence of the Roman Catholic Church in Quebec is depressing beyond what average outsiders can well understand."

It is true, however, the Globe admits, that the "overshadowing influence of the Roman Catholic Church in Quebec is depressing beyond what average outsiders can well understand."

THE GLOBE AND THE ENGLISH LADIES.

Last Wednesday's number of the Toronto Globe is a fair specimen of the new role that unmanly and straddle-the-fence organ has been playing for some time. If ever doubt existed of its being sold out, type, leads and brains, to the Evangelical preachers and the strong-minded women who follow them, there is no possibility now of escaping the conclusion that the Globe is the mouthpiece of the Ministerial Association and of the Women's Christian Temperance Union.

It is well to know what estimate the Globe puts on the influence of Christian women, when it tells the public that were all womanly qualities lost, and all mothers' influence for good destroyed, that were all female decency abolished such loss would "constitute no special danger to the state."

THE PREACHERS REBUKED.

The following letter, addressed by a well-known Protestant gentleman, Mr. R. W. Phipps, to the Toronto World, we commend to the careful consideration of the Protestant preachers of Ontario, in it is certainly well worthy of attention, as it tells them some wholesome truths.

"If this question were political I should not meddle with it, not wishing to add even my feather weight of argument to the number of political arguments which continually hold high carnival in this most political province. But that question cannot be political on which both parties are divided among themselves, so perhaps I may venture to say something concerning it.

so engaged, either in elbowing her way through crowds of men, cheering or hissing their respective standard bearers, or in exchanging threats and compliments, if not blows, with other women more masculine and brazen than themselves?

The Globe maintains "that in the schools at Pointe-Aux-Trembles three thousand French-Canadians have been already educated, and every year the children of some Roman Catholic parents are refused admission from want of room, even though such applicants have the preference over French Protestants."

THE GLOBE AND THE ENGLISH LADIES.

Last Wednesday's number of the Toronto Globe is a fair specimen of the new role that unmanly and straddle-the-fence organ has been playing for some time. If ever doubt existed of its being sold out, type, leads and brains, to the Evangelical preachers and the strong-minded women who follow them, there is no possibility now of escaping the conclusion that the Globe is the mouthpiece of the Ministerial Association and of the Women's Christian Temperance Union.

It is well to know what estimate the Globe puts on the influence of Christian women, when it tells the public that were all womanly qualities lost, and all mothers' influence for good destroyed, that were all female decency abolished such loss would "constitute no special danger to the state."

THE PREACHERS REBUKED.

The following letter, addressed by a well-known Protestant gentleman, Mr. R. W. Phipps, to the Toronto World, we commend to the careful consideration of the Protestant preachers of Ontario, in it is certainly well worthy of attention, as it tells them some wholesome truths.

"If this question were political I should not meddle with it, not wishing to add even my feather weight of argument to the number of political arguments which continually hold high carnival in this most political province. But that question cannot be political on which both parties are divided among themselves, so perhaps I may venture to say something concerning it.

soon not Harry, Harry, but Amurath succeeds Amurath in the bitterness of their most Christian articles. The fire spreads; every eloquent minister sees a fresh opportunity for airing his eloquence and giving his congregation a fresh topic (for now-a-days congregations, like those folk the apostle found at a certain city, love best of all to hear some new thing), every one not so gifted thinks that at least he can be eloquent and impressive on this subject, for it is surprising how popular are all exercises of religion which consist principally in declaring that our neighbor has not got any.

The Province of Quebec wished to obtain some lands to which there was an old ecclesiastical title or claim, which claim had to be "quieted" before they could be obtained.

ADDRESS AND PRESENTATION TO THE REV. DR. FUNCKEN, C. R.

Berlin Daily News, June 22. It having been learned that Father Louis Funcken, President of St. Jerome's College, was about to visit Europe for the benefit of his health, a number of leading citizens waited upon the rev. gentleman Tuesday evening, 18th inst., at the College, and presented him with an address and a purse of \$200.

ADDRESS AND PRESENTATION TO THE REV. DR. FUNCKEN, C. R.

Berlin Daily News, June 22. It having been learned that Father Louis Funcken, President of St. Jerome's College, was about to visit Europe for the benefit of his health, a number of leading citizens waited upon the rev. gentleman Tuesday evening, 18th inst., at the College, and presented him with an address and a purse of \$200.

As might be expected, the students of the College were also moved at the departure of their beloved rector. They assembled in the College hall in the evening and Mr. Jas. Malone, on behalf of the students, read to Father Louis a very affectionate and touching address, alluding to the happy relations which have always existed between him and the boys, and the kind and fatherly treatment received under his guardianship.

sermons a week, wherein one ever hopes that the divine's sound Protestantism may buttress safely a fabric where history is sometimes doubtful, and prophecy always so. They may remember these things, and think something is owing to the Jesuits. They are paying them something. It is not much. However, it is paid from their own money, not from ours. If we are a tolerant people we cannot object. If we respect Provincial rights how can we object?

"I have been here over fifty years and never knew a year but somebody, who could make a figure no other way was raising an outcry against something terrible he thought some Roman Catholic intended to do. I have never observed them do anything of the sort, nor have I seen the party who shouted attempt to hinder them.

The Province of Quebec wished to obtain some lands to which there was an old ecclesiastical title or claim, which claim had to be "quieted" before they could be obtained.

ADDRESS AND PRESENTATION TO THE REV. DR. FUNCKEN, C. R.

Berlin Daily News, June 22. It having been learned that Father Louis Funcken, President of St. Jerome's College, was about to visit Europe for the benefit of his health, a number of leading citizens waited upon the rev. gentleman Tuesday evening, 18th inst., at the College, and presented him with an address and a purse of \$200.

ADDRESS AND PRESENTATION TO THE REV. DR. FUNCKEN, C. R.

Berlin Daily News, June 22. It having been learned that Father Louis Funcken, President of St. Jerome's College, was about to visit Europe for the benefit of his health, a number of leading citizens waited upon the rev. gentleman Tuesday evening, 18th inst., at the College, and presented him with an address and a purse of \$200.

As might be expected, the students of the College were also moved at the departure of their beloved rector. They assembled in the College hall in the evening and Mr. Jas. Malone, on behalf of the students, read to Father Louis a very affectionate and touching address, alluding to the happy relations which have always existed between him and the boys, and the kind and fatherly treatment received under his guardianship.

THE LATE FATHER FEA DI BRUNO.

A few days ago there passed away in Rome a notable person, one who has left his mark in a special manner on the Church in England, the Rector-General of the Pious Society of the Missions, the Very Rev. Father FEA DI BRUNO, known wherever the English tongue is spoken as the author of Catholic Belief, published by the firm of Burns and Oates, a book that has reached a circulation of over half a million, and is even now being translated into several foreign languages. Father FEA DI BRUNO was born at Alessandria in 1814, the second son of the Marchese FEA DI BRUNO, the head of a noble family of Piedmont. He studied at the University of Turin, and there took his degree of D. D. Ordained in 1838, he spent three more years in studying theology, and during that time occupied himself also in preaching retreats and visiting the prisons. Just at this time Vincent Pallotti was beginning in a small and humble way his foundation of the Pious Society of the Missions, and Father FEA DI BRUNO became one of the first disciples of this venerable servant of God. When Father Pallotti was asked by Cardinal Wiseman to send one of his sons to England Father FEA DI BRUNO was selected. He remained some time with Father Faber, and when the latter joined the Oratorians, he took up his abode at the Sardinian Chapel in Lincoln's Inn, whence he went forth to preach and give missions in all parts of London and its neighborhood. From the Sardinian Chapel he retired to Kensal Town, and there he started the mission at Highgate, where he hired a small house and established the first Catholic school in that part of the metropolis. On Sunday afternoons he would preach in the garden regardless of the stones thrown at him by the "No-Popery" roughs, though these assaults were often so violent as to compel him to retire into the house, where on one occasion his assailants barricaded him in, and he remained a prisoner until released by some friends. On another occasion the mob broke into the house and threw the furniture, books, and vestments out of the windows. Father FEA DI BRUNO was the first founder of the Mission at Barnet, and here he held his well known controversy with Dr. Cumming, and he was also at various times connected with the Missions at Baldwin's Gardens, Bunhill Row, and Mellor Street. But his greatest achievement lives in St. Peter's Italian Church, Hatton Garden, which is served by his own Community. For years he travelled all over the continent, suffering untold hardships and even imprisonment while collecting funds for his work; but he ultimately succeeded in raising over £4,000, with which this now flourishing mission was begun. Some years ago he was appointed Rector-General of his Community, and here his long and strenuous labors in the long and toilsome journey he undertook in the United States, as well as in South America, where he established many houses of the Pious Society; and at the time of his death he was busied with establishing another in the Congo Territory. Only last year he made a voyage to the United States, and in South America he returned to Rome in failing health, and though he frequently declared his death to be close at hand, he came at last very suddenly and unexpectedly by his children. On the Saturday he had a stroke of paralysis, and Thursday following he passed away, fortified by the last Sacraments and with the special blessing of the Holy Father.—London Weekly Register.

THE JOHNSTOWN DISASTER.

A MIRACLE. The associated press despatches furnish the following in regard to a miracle said to have occurred in connection with the terrible accident at Johnstown: The miracle, as it is called, that happened at the Cambria Hotel, in Johnstown, Pa., caused a tremendous sensation. A large number of persons, and, to put it mildly, the circumstances were really remarkable. May devotions were in progress on Friday night when the water descended on Cambria City. The church was filled with people, and when the congregation hastened to get out of the way, they succeeded as far as escaping from the interior is concerned, and in a few moments the water reaching fifteen feet up the sides and swirling around the corners furiously. The building was wrecked, the beams were torn out, and outside, was fairly dismantled. Yesterday morning, when an entrance was forced through the blocked doorway, the ruin appeared to be complete. One objectionable had escaped the water's wrath. The statue of the Blessed Virgin that had been decorated because of May devotions was as unscathed as the day it was made. The flowers, the wreaths, the lace veil, were undisturbed and unsoiled. Not a wrinkle was observable in its outlines. The marks on the wall showed that around the statue, which is three feet high, the surface of the water had risen to a height of fifteen feet, while the statue had been saved from all contact with the liquid. Every one that has seen the statue and its surroundings is miraculously convinced that the incident was a miraculous one, and even to the most skeptical the affair savors of the supernatural. There are about thirty Catholic priests and nuns here. The Sisters are devoting themselves to the care of the sick and injured in the hospitals, while the priests are doing anything and everything, making themselves generally useful. Bishop Phelan, who reached here on Sunday evening returned to Pittsburgh on the 3 o'clock train yesterday. He organized the Catholic forces in this neighborhood and all are devoting themselves to hard work assiduously.

Messrs. Parker & Laird of Hillsdale, writes: Our Mr. Laird having occasion to visit Scotland, and knowing the excellent qualities of Dr. Thomas' Electric Oil, concluded to take some with him, and the result has been very astonishing. We may say that in several instances it has effected cures when ailments had been pronounced incurable by eminent practitioners.

THE NEW PLANTATION SCHEME.

The scheme for evicting Catholic tenants in the south of Ireland, from the houses which they have built, and their improvements, and planting Protestants in their stead, is going bravely on. There is only one little difficulty in the way. Captain Bullock announces that this new plan of conquering the Home Rulers only wants some money to make it a complete success. A paltry sum will finish the job, only £40,000. To get this he thus appeals through the columns of the Times to Coercionists in general. "In fighting the great Unionist campaign we spend large sums in organizations, in electioneering, in police and military forces. The war is long and ineluctable, and a constant drain on our resources. Instead of carrying on the contest in this desultory fashion it is not better generalship for us all to make a determined effort now, and by raising this £40,000 now terminate the struggle and drain once for all! "To ensure the result only £40,000 are now required. There seems no good reason why a moderate rate of interest should not be paid on the loan which has for security the tenants' holdings, and ultimately the capital will be returned in full. However that may be in its commercial aspect, £40,000 seems a small amount for the country to raise to achieve such an important political result. Only £40,000 more are needed. The Unionists, being a majority of the United Kingdom, must number nineteen or twenty millions. They include in their ranks a very large proportion of the educated and the wealthy. If amongst these £40,000 cannot be raised for such an object, a sum subscribed by the other side as a mere gift to Mr. Parnell, it would be becoming for the richest nation in the world to cease boasting of its wealth and for the English people to cease airing their patriotism on platforms. "It is estimated that £40,000 would cover the difference between the landlords and tenants on the estates on which the "Plan of Campaign" is now being carried on, the estates on which alone the new plantation is to be effected; and it certainly cannot be supposed that even with this sum there can be a complete displacement effected. Thus the promoters of the new movement virtually admit that it is more costly to landlords themselves to get new tenants with all the inducement of stepping into houses which have been built by the present occupants, than to do justice to those who have built the houses and otherwise improved the farms by the sweat of their brow. "If a bonus of £40,000 is needed in order to induce new tenants to accept these holdings, why should not the present occupants be the first considered? The avowal that this is required is of itself sufficient evidence that the demand for lower rents is based on the strictest justice, as it proves that the present rents are far above what any tenant can make out of the property. The tenants, however, may console themselves with the reflection that the present plans of Lord Massarene and Messrs. Russell and Bullock must necessarily end in failure. If they succeeded they would be an indictment to a repetition of all the species of agrarian outrage which have been committed in the past, but they must result in failure on the fact that Protestant tenants will be as unable as the present Catholic tenants to pay more than a fair rent. Prudence and justice alike condemn the entire new plantation movement.

PENNIES FOR THE PLATE.

"One can never go to church but he is bothered about money." This is the sort of thing you hear a thousand times over in the course of the year. It is always said particularly by the speakers at many men's people so well dressed and well fed and comfortable looking that you conclude they do not suffer much by what they are bothered out of. There is nothing very much meaner than a mean critic of a good man. There is no nobler specimen of humankind than the hard-working Catholic priest, whose whole life is a career of self-sacrifice. All the joys and pleasures that attach to life he foregoes. Lonely, save for the consolations God bestows, he gives himself with all the earnestness of his heart and all his strength of mind and body to the service of the Church; nor does he look reward as his family preference or any reward save that which is not of this world. And how does he serve the Church? By laboring all his life through to make us better men and women. In our hearts and minds he finds the field for his efforts. We realize the faults of his culture, and our children realize them, and the laborer, what is his wage? A consciousness of duty done and some times the consolation which abides in the thought that he owes the gratitude of some he has striven for, and for whom, were the need to arise, he would lay down everything, even his life. Every one of us knows that this is the simple truth. Now a parish is a bit of machinery that requires a lot of lubricating. The church, the schools, the poor, the sick, and even the priest's baker are wheels and shafts whose bearings cannot be kept from squeaking unless the momentary oil-can be used. If a man works for us, we must supply him with materials. When a priest is directing a parish, he is running our machine. Surely, then, we are bound to supply him means to prevent it breaking down. To this end he needs the oil of our good will and sympathy; but he also requires the lubricating power which lies in dollars and cents. There is nothing sordid of our duty to extend to him. When the parish priest asks money, it is not for his behalf, but to promote the interests of the parish. That is a very pitiable individual which wars against its own welfare by resenting such an appeal. But it is a very common character. It can be met waiting near the church door on Sunday after Mass, when a collection has been asked—self-satisfied, pompous, generally with an ample supply of cuffs and collar, full of elegance touching "how it is always the money question." Such are just the people who rarely drop anything but pennies into the plate; but if occasion ally they give a dollar or so towards a special work, they do so with as much

flourish as if it were at least ten or twenty. They are indeed the mean critics. Then, let us all give with a good heart toward our church, according to each one's means, be they large or small. In this respect the Church leaves us absolute freedom, so that all are free to exercise their own judgment in the matter.—From the Lamp.

LATEST CATHOLIC NEWS.

Denver is building a Catholic cathedral which will cost \$300,000. A Provincial Council was recently held in Cincinnati, which was attended by all the Bishops of the Province, Archbishop Eller presiding. Mr. J. W. Hellman has presented \$20,000 to the Bishop of Los Angeles towards the erection of a new orphan asylum which will be under charge of the Sisters of Charity. It is intended to replace the Jesuits' college of Detroit by a magnificent new stone-fronted building three stories high with a frontage of 266 feet. The cost of the new structure will be \$100,000. The Duke of Norfolk recently laid the foundation stone of a new Catholic church at Wareham, England. The church will be a handsome Gothic structure, under charge of the Passionist Fathers. The Very Rev. A. Van de Vyver, V. G., of the diocese of Richmond, has been appointed bishop of that See, by the Holy Father, to succeed Bishop Keane, the Rector of the new Catholic University at Washington. The Russian agent, Mr. Iwolski, has lately renewed negotiations with the Cardinal Secretary of State of the Vatican. It is expected that one of the results will be the extension of an amnesty to the exiled Bishop of Wilna. The Dominican Nuns are about to establish a convent at Ayr in Scotland. The order was established in Ayr before the Reformation, but this is their first establishment since the Reformation, so called. One of the most devoted members of the Sisters of Charity in Kingston died recently in the House of Providence in that city, Sister Melania. She was twenty-two years of age. Her loss is deeply felt in the community. May she rest in peace. A parochial school is to be erected in Orange, diocese of Newark, N. J., at a cost of \$50,000. It is intended that the school shall be in every respect a model structure, and all modern improvements to secure the comfort of the children will be adopted in its erection. Catholic pilgrims to the Holy Land are contributing towards the rebuilding of the Church and Convent of the Transfiguration on Mount Tabor. Owing to the cheapness of labor, the cost will not exceed \$25,000, of which sum \$18,000 have already been contributed. The whole Catholic population of New England, by the latest data is, in Maine, 70,000; New Hampshire, 50,000; Vermont, 60,000; Massachusetts, 715,000; Rhode Island, 150,000; Connecticut, 175,000; a total of 1,248,000, in a population of 4,000,000 in 1880. Bishop Marty, of Dakota, has been officially appointed by the Interior Department as one of the Chippewa Commissioners. The Chippewa Reservation comprises 36 townships, 3 miles North-West from St. Paul. There are there 5,939 Indians, of whom 2,950 are Catholics. The Toronto Globe, in answer to a correspondent, places the number of Catholics in the world at 150,000,000. Twenty-five years ago the Civita Cattolica made an estimate founded on official statistics furnished by the diocese of the world, and the number reached over 205,000,000. The increase since then making the number now up to at least 240,000,000 or 250,000,000. The many admirers of Rev. Arnold Damen, S. J., who preached so many successful retreats through Canada as well as the United States, will regret to learn that he was stricken with paralysis recently at Evanston, Wyoming Territory. He is far advanced in years, as he celebrated the Golden Jubilee of his admission to the Jesuit order in November 1837. A few years ago the whole of the property of Napoleon III. at Biarritz was sold unreservedly by the Basque Parliament, with the sole exception of the Imperial chapel, which has remained the property of the Imperial family. This chapel is being rebuilt recently in accordance to the express desire of the Emperor. The chapel has lately been put into repair at a cost of some £500. There are 23,580 precious manuscripts in the Vatican library. Among them the most valued is the celebrated Codex Vaticanus, the oldest manuscript copy of the New Testament extant, with the exception of the Codex Sinaiticus, which was discovered by Dr. Tischendorf in the Convent of St. Catherine on Mount Sinai in 1859. Both of these manuscripts belong to the beginning of the fourth century. Archbishop Seghers did a grand apostolic work on the west coast of Vancouver Island while in charge of that diocese. On his first visit he baptized 881 children, and put the coast under charge of four priests who devoted themselves to the task of converting the savages. One of these priests, Father Brabant, was attacked by a savage chief and almost mortally wounded, and left for dead by the woods. Father Brabant still bears the marks on his person, but he is laboring yet in his arduous work. The De Pere (Wis.) Standard, a Dutch journal, says: "Although the Protestant religion had been for a long time the established religion of Holland, and the Catholic Church had always been persecuted, still the number of vocations to the priesthood in that country far exceeds the demand." The Protestant Churches cannot find candidates to fill their vacant parishes which now number 370. If your children are troubled with worms, give them Mother Gares' Worm Exterminator; safe, sure, and effectual. Try it, and mark the improvement in your child.

TOLERATION.

United Ireland, June 8. There is too much toleration of evil, too little intolerance. It is no ordinary political struggle we are engaged in. Our opponents don't rely on facts or reason. Their arguments are the stone cell, the plank bed, the prison skilly, the crow-bar, the petroleum can, and the battering ram. Are we to be hindered from at least speaking out boldly in reply and calling men and things by their true names? This is no time for meek tongued moderation. There is no sense for the lukewarm in a struggle like this. The innate courtesy of the Irish people stands in their way—"It cannot be but we are pigeon-livered and lack gall to make oppression bitter." To imprisonment and eviction we reply with polite remonstrance. Lord Lansdowne, for example, denounces a country side from which wretched vindictiveness and a desire to stand well with the Government. He makes humble homes desolate, in trifling instalments of thirty at a time. One's heart bleeds to read of the horrors enacted at Luggacurran. The army of invasion is encouraged to violence and outrage. The author thinks judiciously when the poor peasants are assailed. We cannot be surprised that such licence has borne evil fruit; and we read of a peasant girl ravished on the roadside by the forces of the Crown imported into the district to vindicate the law. For these horrors the Most Noble the Marquis of Salisbury is responsible. The evictions are carried out in his name and by his authority. He has made a peaceful, smiling valley desolate. He has broken up happy homes. He has, in sheer wanton cruelty, made hundreds of fathers and mothers and poor little children miserable. Yet we must speak of him with respectful courtesy, because he is the Most Noble Marquis, and the representative in India of her Most Gracious Majesty the Queen. So with the brave Balfour. Few men in history have shown themselves at once so cowardly, so mean, and so cruel as this man. It drives one half mad to think of the misery this wretched creature has had the power to inflict. Under his orders poor John Mandeville was murdered in jail by his creature, Barr, more cruelly than if steel or poison were employed. When the public awoke to the enormity of the proceeding it was suddenly discovered there was no objection to dispensing with the prison rule that forbade execution by the sword. Hundreds of brave and honest men were brought to death's door and had the seeds of fatal diseases sown in furtherance of his noble policy. William O'Brien has to escape from death to Nice and John Dillon to the Antipodes. Thousands of humbler victims have had their health broken and their lives ruined by his savagery. Not a passion or bigotry urged the brave Balfour to these excesses. For a man so blinded there might be some excuse. With him it was a mere device of political expedience. It was a cold-blooded policy to break down political agitation, to kill or conquer his political opponents by all means. With unflinching hypocrisy, that deceived neither himself or other men, he made pretence to believe that John Dillon, Wm. O'Brien, Father McFadden, and men like them, were ordinary criminals of the rank of the pick pocket or the burglar, and with a cowardice that fairly creaked his cruelty, he framed some lying excuse to abandon his miserable policy the moment an enlightened public indignation made it dangerous. What is he that so many thousands, infinitely more worthy than himself, should be tortured to pleasure him? He is nephew of the Prime Minister, Chief Secretary of Ireland, a lip-pant and fluent debater, and it is rude we are told, to apply rough terms to a gentleman in his position. So with the whole gang of Coercionists and evictors, and their tools, the Crown prosecutors, emergency-men, and Removables, we must be polite to them all. In society and in public we must respect their position. Neither the Packer, a quondam Catholic and Nationalist, striven hard to murder (we don't mind our words) one of the best and noblest of Catholic priests by a packed jury in due process of law, but surely a little incident of that kind should not diminish our reverence for a highly respectable gentleman who lives in Merrion-square, and is Irish Attorney-General to His Majesty. We have had about enough of this sham. These very respectable folk have trafficked too long on the patience of the Irish people. It is time the people made their power felt. The suffering must not be altogether on the people's side. In the midst of this wild saturnalia of savage injustice, while pious are clamored against, and the wicked are made desolate, the licensed criminals dare to preach moderation and morality to us. The meager instruments shelter themselves under the plea of duty. The assassin who plies his knife for pay might as well plead duty to his respectable employer. He, too, is hired to do his work effectively, and does it. There are a class of men whose conscience requires the stimulant of public loathing and contempt. It is for the people to distinguish between their friends and enemies, and draw the line sharp and clear. This is no political controversy now, but a social war waged on the side of the Coercionists and exterminators with their relentless savagery. Moderation and liberality are the virtues of a time of peace—"In six months when'll the people be, If leaders look on Revolution As by petty torments, they will be, Just social elements in solution; This mining things does well enough When war is cool down and comes to writing. But while it's making, the true stuff Is found." There is sound policy as well as poetry in the lines of the American ambassador. The hotter the fight is the shorter it will be. Every method, short of violence or outrage, is legitimate to a sorely oppressed people. Resolute combination and vigorous boycotting is their sword and shield. We are sick of the hypocritical sentimentality which weeps over the sufferings of the boycotted land-grabber or emergency-man and laughs at the imprisoned patriot or evicted peasant. Every man in the army of the Coercionist and exterminator, down to the humblest camp-follower, is an enemy of the people, and should be so treated.

REFORM OPINIONS.

ON THE INVOCATION AND VENERATION OF SAINTS. It may not be amiss to examine the reasons that led the Church to set apart the first day of November to the honor of the saints. Martin Luther, in his lesson on the preparation for death, says: "Let no one omit to call upon the Blessed Virgin and saints, that they may intercede with God for them." Luther says again, in his epistle to Spalatinus: "Who can deny that God works great miracles at the tombs of the saints. I therefore hold that the saints are to be honored and invoked by us." The twenty first article of the "Confession of Augsburg," and the fifth article of the Helvetic Confession, expressly define it as "sound Protestant doctrine; that relative and inferior veneration is due to the saints and angels." Hugh Grotius, the Calvinist, in his treatise on the "Truth of the Christian Religion," recommended the doctrine. Bishop Thorndike, in his letter to Elephanus, St. Basil, St. Gregory Nazianzen, St. Gregory of Nyssa, St. Ambrose, St. Jerome, St. Augustine, St. Chrysostom, St. Cyril of Alexandria, Theodoret, St. Fulgentius, St. Gregory the Great, St. Leo the Great, and all after that time have spoken to the same and decried their assistance and prayers." Bishop Montague says: "I own that Christ is not wronged, and it is not an impiety to say as they (the Catholics) do, Holy Mary, pray for me; Holy Peter, pray for me." Agala: "It is the common voice without contradiction of learned antiquity, and I see no cause of dissent from them, touching intercession of this kind." (invoc. of Saints) Luther says: "I allow with the whole Christian Church, and believe that the saints in heaven should be invoked." All Protestants in their use of the Apostles Creed express a belief in the "Communion of Saints." REV. DAMIEN DE YEUSTER. Died recently of leprosy at the Island of Molokai, one of the Hawaiian Islands, where a leper colony has been for a number of years. Having no man of God among them, he some ten years ago volunteered to go. He who goes, stays. The terrible disease has at last taken him to his rest and eternal peace. On Molokai's coral reef, where western seas are deep To teach the banishment a race for whom we weep. In leprosy they live and die, abhorred, dishonored by mankind, loathed and disregarded. Yet there was found one godly man, in Whose life the world, regardless of its fate, To teach this smitten, plague-struck race To find the crown, and a heavenly place.



A HORSE WHO CAN TALK!

Every horse has heard of a "horse laugh," but who has ever seen an equine gifted with the power of speech? Such an animal would be pronounced a miracle; but such a wonder, the telegraph and the telephone a hundred years ago. Why, even the most skeptical of us, upon assumption, which is universally acknowledged to be scrupulously affecting the lungs, would have been looked upon as miraculous, but now people are beginning to realize that the disease is not incurable. Dr. Pierce's Golden Medical Discovery will cure it, if taken in time and given a fair trial. This world-renowned remedy will not make any longer, but it will restore diseased ones to a healthy state when other means have failed. Thousands gratefully testify to this. It is the most potent, tonic, or strength restorer, alternative, or blood-cleanser and nutritive, or flesh-builder, known to medical science. For Weak Lungs, Spitting of Blood, Bronchitis, Asthma, Catarrh in the Throat, and all Lunging Coughs, it is an unequalled remedy. In derangements of the stomach, liver and bowels, as Indigestion, Dyspepsia, Biliousness, or "Liver Complaint," Chronic Diarrhea, and kindred ailments, it is a sovereign remedy. "Golden Medical Discovery" is the only medicine of its class sold in bottles, and a printed guarantee, from the manufacturer, that it will benefit or cure in every case of disease for which it is recommended, or money paid for it will be promptly refunded. Copyright, 1888, by WOLFE'S DIS. MAN. ASSN.

\$500 OFFERED

by the manufacturers of Dr. Sage's Catarrh Remedy, for an incurable case of Catarrh in the Head.

NEW YORK CATHOLIC AGENCY

The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are mentioned. It is situated in the heart of the wholesale trade of the city, and has completed such arrangements with the principal manufacturers and importers as enable it to purchase in large quantities, at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and not from the consumer. No extra commissions are charged in any case on purchases made for them, and in every instance, the benefit of any price advance and facilities in the actual price charged. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge. Persons outside of New York, who may not know the address of Houses selling a particular line of goods, can get such goods all the same by sending to this Agency. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the attention of this Agency, will be promptly and strictly and conscientiously attended to by your Agency, and you will be kept advised of the result. Whenever you want to buy anything, send your orders to THOMAS D. EGAN, Catholic Agency, 45 Barclay St., New York.

ACADEMY OF THE SACRED HEART

Conducted by the Ladies of the Sacred Heart, London, Ont. Locally unrivalled for its facilities, offering peculiar advantages to pupils even of delicate constitution. Air, bathing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise. Educational advantages unsurpassed. French is taught, free of charge, not only in class, but practically in the home. The Library contains a choice selection of works. Literary reunions are held weekly. Vocal and instrumental music forms a prominent feature. Musical notes are placed weekly, elevating taste, leading to improvement in the art. Special attention is paid to the intellectual development, habits of neatness and economy, with refinement of manner. Terms can be obtained on application to the Lady Superior. CONVENT OF OUR LADY OF LAKE Huron, Sarnia, Ont.—This convent offers every advantage to young ladies who wish to receive a liberal education, and to put it mildly, the circumstances are really remarkable. May devotions were in progress on Friday night when the water descended on Cambria City. The church was filled with people, and when the congregation hastened to get out of the way, they succeeded as far as escaping from the interior is concerned, and in a few moments the water reaching fifteen feet up the sides and swirling around the corners furiously. The building was wrecked, the beams were torn out, and outside, was fairly dismantled. Yesterday morning, when an entrance was forced through the blocked doorway, the ruin appeared to be complete. One objectionable had escaped the water's wrath. The statue of the Blessed Virgin that had been decorated because of May devotions was as unscathed as the day it was made. The flowers, the wreaths, the lace veil, were undisturbed and unsoiled. Not a wrinkle was observable in its outlines. The marks on the wall showed that around the statue, which is three feet high, the surface of the water had risen to a height of fifteen feet, while the statue had been saved from all contact with the liquid. Every one that has seen the statue and its surroundings is miraculously convinced that the incident was a miraculous one, and even to the most skeptical the affair savors of the supernatural. There are about thirty Catholic priests and nuns here. The Sisters are devoting themselves to the care of the sick and injured in the hospitals, while the priests are doing anything and everything, making themselves generally useful. Bishop Phelan, who reached here on Sunday evening returned to Pittsburgh on the 3 o'clock train yesterday. He organized the Catholic forces in this neighborhood and all are devoting themselves to hard work assiduously.

ST. MARY'S ACADEMY, WINDSOR, ONT.

This institution is located in the town of Windsor, opposite Detroit, and contains a complete system of education, great facilities for acquiring the French language, with thoroughness in the rudiments, as well as the higher branches. Terms (payable per session) in Canadian currency: Board and tuition in French and English, per annum, \$100; German free of charge; Music and use of piano, \$40; Drawing and painting, \$15; Bed and bedding, \$10; Washing, \$10; Private rooms, \$20. For further particulars address—MOTHER SUPERIOR, 45-ly.

ASSUMPTION COLLEGE, SANDWICH, ONT.

The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Canadian money, \$100 per annum. For full particulars apply to REV. DENIS O'CONNOR, President. 46-ly.

Professional.

DR. WOODRUFF. No. 125 QUEEN'S AVENUE. Defective Vision, Impaired Hearing, Nasal Catarrh and Troubles of the Throat. Eyes tested, glasses adjusted. Hours—12 to 6. DR. HANAVAN, SURGEON TO THE Royal School of Infantry. Office and residence, 359 Burwell street, second door from Dundas. MACDONALD & DIGGAN, BARRISTERS, ERS, ETC., 415 TADTOL ST., LONDON. A. J. B. MACDONALD, R. H. DIGGAN. M183 JENNIE GOLDNER, MUSIC Teacher, 315 William Street, London. JOHN O'MEARA, BARRISTER, HOLIOTOR and Notary. P. O. Box 456, Peterborough. Collections promptly attended to. GEORGE G. DAVIS, DENTIST. 408 Dundas Street, four doors east of Richmond. Vitisal air administered for the painless extraction of teeth.

Last Tuesday we were honored by a visit from Professor J. A. McCabe, Principal of the Ottawa Normal School. One of the leading educationalists in the Dominion, as well as one of the most esteemed residents of the capital, his visits will always be looked forward to with pleasure by his many friends in the Forest City.

PARSON WILD—"If you go out on the street and shoot a Jesuit, British law will not punish you." PARSON JOHNSTON—"I would drive all traitors (meaning Papists) out of Ontario. If they do not leave this country, so help me heaven, we'll make them go."

COUNT CARLO RUSCINI, who took a leading part in the Revolution which drove Pope Pius IX. from Rome in 1846, and who acted as Minister of Foreign Affairs for the Government then established, died recently in Rome, first making his reconciliation with the Church and receiving the last sacraments. It is said that he declared on July 15, 1849, in a note addressed to the Catholic powers, "that the Romans would rather bury themselves in the ruins of Rome than submit to be ruled by the Pope again."

HOSPITAL REMEDIES. To meet a demand for a line of reliable remedies of unquestionable merit, the Hospital Remedy Company obtained the prescriptions of the celebrated hospitals of the Old World—London, Paris, Berlin and Vienna. These hospitals are provided over by the most brilliant medical minds in the world, and to obtain the prescriptions, established places on the market the remedies used and endorsed by such eminent medical authorities was a bold and brilliant piece of enterprise, and worthy of the success which has attended it. Shouts of quick remedies crowd the market, each absurdly claiming to cure every ailment from the public will turn with relief from such inflated and shameless catchpenny, and peddle, not to be had, but a list of remedies, each of which is a specific for a single disease, and has the recommendation of the following eminent and distinguished gentlemen, who are physicians and specialists of the highest standing in Europe, and whose names are known to modern medical students, and who are not to be had at one dollar each, are eight in number, and cover the following ailments: Hay Fever, Hay Fever, Rose Cold, No. 2, Diseases of the Lungs, Coughs, Colds, Bronchitis and Consumption, No. 3, Rheumatism and Gout, No. 4, Dyspepsia, Indigestion, Liver and Kidney, No. 5, Fever and Ague, Dumb Ague, Neuritis, No. 6, Female Weakness, Leucorrhoea, Irregularities, No. 7, Systemic Toxicity and all the ailments of the system, No. 8, Golden Remedy for Nervous Debility. We send a circular describing the above disease and treatment on receipt of stamp. The remedies can be had of any druggist. If your druggist does not keep them remit the following address: Hospital Remedy Company, 201 West King St., Toronto, Canada.

His Eminence Cardinal Gibbons conferred tonsure in the Cathedral of Baltimore on a colored student named Randolph Under, of St. Joseph's Seminary, on the 21st ult. This rite is the first step towards ordination to the priesthood. The only colored priest now in America is Father Tolton, but it is not on account of any disability of color that there are so few, but because the small number of colored Catholics in the country has not yet furnished any more students suitable for the priesthood. The Catholic Church makes no such distinction as the Protestants, who in the South will not allow the colored race to worship in their churches, much less to hold clerical positions with the white. The Episcopalians also object to have colored ministers sit in the same synod with them.

It is announced that the Right Rev. Dr. Cleary Bishop of Kingston, has been named as dignitarius for the Diocese of Waterford and Lismore, I. E. and that the Holy Father has selected him as the Bishop of the See. On Sunday 20th ult., at the conclusion of the sermon in St. Mary's Cathedral, His Lordship referred to the rumor that he had been named as Bishop of Kingston, that he did not desire removal from Kingston, that the work to which he had put his hand was not yet finished, and that if the Pope listened to his pleadings he would remain here. He intimated that when the cathedral improvements now in progress, and costing nearly \$100,000, are completed, he hopes to undertake the establishment of a college here for the education of young men in arts, science, theology and medicine. He appreciated, of course, the honor done him by his nomination for the bishopric of Waterford, where as priest and college principal, he had resided for thirty years.

A Low churchman boasts in a letter to the Globe of 27th ult. that at the synod of Niagara, in the contest for glory, the "Protestant churchmen gained too very decided victories. They elected their ticket to the Provincial synod, and they refused to allow the bishop to be an ex officio member of all committees." The boasting is, however, somewhat modified by the ill concealed melancholy which oppresses him because of the Ritualists being sustained in the use of "altar lights, incense, the mixed chalice, the eastward position, the Roman vestments, etc." He explains this by saying: "The Ritualists talked against time. They were put at the best houses in Hamilton, and would have remained with pleasure for weeks. The lay delegates, who were at their own charge, saw that they would not face the music, entered a protest and left the synod in a body. There was no quorum; no question could be put to vote, and the motion was therefore withdrawn." The whole affair is a woful picture of log rolling on the most sacred subject of Church liturgy. Where was "the Spirit of Truth" all this time, of whom it was promised to the Apostles, "He shall

self-denying missionary labor. God rewarded their sincerity by giving them the substance instead of the shadow. Mr. Townsend and six of his companions were received into the Catholic Church, in London, on Sunday, June 16, by Cardinal Manning.

We are greatly pleased to notice that our highly-esteemed fellow-citizen, A. J. B. McDonald, Esq., Barrister, has recovered from a serious attack of illness, and is once more able to attend to business.

THE FEDERAL LIFE ASSURANCE CO.

READ OFFICE HAMILTON. The Guaranteed four per cent. Insurance Bond issued by the Federal Life Co. is by far the most liberal, the most equitable and the most satisfactory to the public. It is the same as investing money in the Government Savings Bank with the INSURANCE FREE OF CHARGE.

For particulars apply to Mr. H. Rae, District Manager, 3 Masonic Temple, London, Ont. Agents wanted in unrepresented places.

TO THE DEAF—A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any person who applies to NICHOLSON, 30 St. John Street, Montreal.

SPECIAL ANNOUNCEMENT.

We have made arrangements with Dr. B. J. Kendall Co., publishers of "A Treatise on the Horse and his Diseases," which will enable all our subscribers to obtain a copy of that valuable work free by sending their address (enclosing a two cent stamp for mailing name) to Dr. B. J. Kendall Co., Lockport, N. Y. This book is now recognized as standard authority upon all diseases of the horse, and its professional value is estimated at four million copies having been sold in the last few years, a sale never before reached by any publication in the equine period of time. We feel confident that our patrons will appreciate the work, and we intend to avail ourselves of this opportunity of obtaining a valuable book.

It is necessary that you mention this notice in sending for the "Treatise." This offer will remain open for only a short time.

HOSPITAL REMEDIES.

To meet a demand for a line of reliable remedies of unquestionable merit, the Hospital Remedy Company obtained the prescriptions of the celebrated hospitals of the Old World—London, Paris, Berlin and Vienna. These hospitals are provided over by the most brilliant medical minds in the world, and to obtain the prescriptions, established places on the market the remedies used and endorsed by such eminent medical authorities was a bold and brilliant piece of enterprise, and worthy of the success which has attended it. Shouts of quick remedies crowd the market, each absurdly claiming to cure every ailment from the public will turn with relief from such inflated and shameless catchpenny, and peddle, not to be had, but a list of remedies, each of which is a specific for a single disease, and has the recommendation of the following eminent and distinguished gentlemen, who are physicians and specialists of the highest standing in Europe, and whose names are known to modern medical students, and who are not to be had at one dollar each, are eight in number, and cover the following ailments: Hay Fever, Hay Fever, Rose Cold, No. 2, Diseases of the Lungs, Coughs, Colds, Bronchitis and Consumption, No. 3, Rheumatism and Gout, No. 4, Dyspepsia, Indigestion, Liver and Kidney, No. 5, Fever and Ague, Dumb Ague, Neuritis, No. 6, Female Weakness, Leucorrhoea, Irregularities, No. 7, Systemic Toxicity and all the ailments of the system, No. 8, Golden Remedy for Nervous Debility. We send a circular describing the above disease and treatment on receipt of stamp. The remedies can be had of any druggist. If your druggist does not keep them remit the following address: Hospital Remedy Company, 201 West King St., Toronto, Canada.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, softness and wholesomeness. No adulteration. It is the standard of excellence in the world. It is the only powder that can be used in competition with the best of the world. It is the only powder that is made in a factory. It is the only powder that is made in a factory. It is the only powder that is made in a factory.

NESTLE'S FOOD. It is especially suitable for INFANTS in Hot Weather. IT REQUIRES ONLY WATER. To make ready for use, and is very effective in the prevention of Cholera Infantum. Try it this Summer.

Finally, in taking our leave, we crave Your Lordship's blessing for ourselves and our families and for the parish in general.

Again wishing you the fullest success in the great duties you have undertaken, and hoping that we may often have the opportunity to see an welcome you among us, as we do to day, we remain, Your Lordship's obedient children in Christ. Signed on behalf of the parishioners of St. Mary's,

JOHN KENNEDY, A. O'LEARY, P. J. HURLEY, R. P. SPRETT, JOHN MACDONALD, J. B. MURPHY, THOMAS W. POOLE, JAMES KILLEN, PATRICK MURPHY, WM. V. LYNCH.

Bishop O'Connor made a very happy reply, thanking the parishioners for the address presented and the very warm reception accorded him.

On Monday His Lordship inspected the separate and convent schools, and was present at the annual distribution of prizes to the pupils of Loreto Academy, which took place in the afternoon in the presence of a large gathering of relatives and friends of the pupils. The institution continues in a flourishing state, doing excellent work and maintaining its high record. The Bishop was presented with a beautifully engraved address on behalf of the institution, to which His Lordship made a happy reply. There were also present Vicar-General Laurent, Rev. Fathers Quirk, Ruolader, O'Connell, Bretherton and Connolly. The pupils of Loreto gave a very interesting and pleasing programme of instrumental music, recitations, dialogues, etc., all most successfully rendered and closing with the national anthem. The distribution of prizes was an occasion of great interest to the pupils and it may be said to most of the spectators. The display of plain and ornamental needle-work and fancy work was exceedingly creditable to the skill of the pupils. His Lordship returned to Peterborough Wednesday morning delighted with his reception by the parish of Lindsay.

CATHOLIC PRESS.

Troy Catholic Weekly. That was a pathetic story, told by telegraph, of the celebration of Mass under great difficulties at Johnstown on last Sunday. The faithful priest erected the altar in the open air, an altar was left of his flock attended the Mass kneeling in the mud, with the blue dome of Heaven for their roof. And while the words of hope and cheer were being delivered by the faithful priest, workmen were engaged in blowing up the ruins of the beautiful house of worship. The same time, one of the Protestant ministers of the city was deprecating the desecration of the Sunday by the workmen who were engaged to save the lives of those who survived. "If an ass fall into a pit," etc.

Boston Republic. President Fitzgerald, of the Irish National League of America, has taken the proper position when, in answer to the request that he be named as president of the organization, should speak out on the Cronin case, he declares that as none but those whose wish is father to the thought would for an instant couple the name of the Irish National League of America with such a crime as the Cronin murder. There is no necessity for that. The man who does not recognize the organization to make any protest or apologies in a matter with which it is in no way connected. There is not any class in the country that is louder in its condemnation of the Cronin murder than the men who belong to the Irish National League of America; and there is not a single unprejudiced individual in the whole land who does not recognize that the league is entirely innocent of all complicity in that crime, and that does not admit there is no obligation resting on it to protect its innocence or to prove it.

President Fitzgerald puts the whole case pointedly when, after denying the necessity of any action on the league's part, he says: "The Cronin crime has been committed. The laws of the country have been outraged, and it is the duty of the officers of the law to find out and punish the criminals." The Irish National League of America has really nothing whatever to do with the Cronin case.

Buffalo Catholic Union. The Rev. Lord Archibald Douglas, so well known in London as the father and protector of poor boys, is just now going through the byways and highways of Scotland preaching the truths of Catholicism. He has a large painted caravan in which he sleeps at night and in which he daily offers the Holy Sacrifice for the conversion of the land of his mission. For Scottish ears the Douglas name has a music all its own, and we are not surprised to learn that the Apostolic preaching of this humble yet high born priest is exercising wonderful influence upon the Calceonian heart.

Boston Pilot. The Lord Provost of Edinburgh has declared that he will not confer the freedom of the city, as farmed by the Municipal Council on Mr. Farrell when the Irish leader visits the place in July next. Somebody else will have to officiate, and perhaps the churchful Lord Provost, whoever he is, will not be missed.

The Rev. Makepiece Truworthy, D. D., of Washington, D. C., adds a handsome new feature to the alleged "Jesuit oath." He says: "The vow of a Jesuit binds him to do all in his power to increase the temporal dominions of the Pope—*enim foventurum est a Regibus, et non a Populo*." Does Dr. Truworthy intend this as a warning to the credulous Protestant population against "converted priests" and "escaped nuns"?

A number of clergymen of the Anglican Church associated themselves, some years ago, under the direction of the Rev. Mr. Townsend, into the Oxford Mission, for the conversion of the natives of Northern India. They took the vows as they are taken by Catholic religious communities, and gave themselves up without reserve to hard and

formed to visit the four handsomely built chapels, whose inward contents were ornamented with fine altars, holy pictures, etc., and which are erected upon the church ground. The order of the procession, which deserves praise, was arranged as follows:

Firstly, the women, then the men, young ladies, then young men, girls, then boys; after them the children dressed in white, who scattered flowers around them as they walked along; next followed the choir, servers and Rev. Fathers Gehl and O'Reilly, the last being pastor of Macon congregation. Many thanks for his presence and assistance during all the services. His generosity, popularity, simplicity and friendliness are becoming always more public, and we hope to see him in our midst oftentimes hereafter. All who took part in the procession gave evidence of their piety and devotedness through their ardent prayers and devotions.

At each chapel holy Benediction was given and returning to the church "Te Deum Laudamus" was sung by the whole choir and priests. At the close of the services holy Benediction was given during which Mr. Dromgole sang elegantly the solo, "O Salutaris Hostia," by Chopin, expressing fully the meaning of the words, and the beautiful melody of the music on this occasion our warmest thanks for his assistance. Thanking you for your kindness, Mr. Editor, I remain sincerely,

Yours very affectionately, PETER F. SCURMUR, Organist.

DIOCESE OF PETERBOROUGH.

BISHOP O'CONNOR VISITS LINDSAY.

From the Post, June 21. On Saturday morning last the Right Rev. Dr. O'Connor, the newly installed Bishop of Peterborough, paid his first episcopal visit to Lindsay for the purpose of administering the sacrament of confirmation and first communion. His Lordship arrived on the 9 a. m. train, being met at the station by Vicar-General Laurent and a delegation of parishioners, and was escorted to the presbytery. The whole afternoon was spent at the church in examining the children as to their fitness and preparation for the reception of the sacrament, and when his very thorough examination was concluded His Lordship complimented Vicar-General Laurent, Father Bretherton and others who assisted in preparing the children.

On Sunday morning at 8 o'clock Mass His Lordship administered the sacraments of communion and confirmation to one hundred and seventy-five boys and girls in the presence of a very large congregation, among whom were many Protestant friends. The little girls were attired in white with wreaths and veils, and made a very pretty sight. After the ceremony Bishop O'Connor addressed to the children a few brief words of advice. At High Mass there was again a very large congregation present. His Lordship delivered an eloquent sermon upon the gospel of the day, which was listened to with deep and earnest attention. He is a very pleasing speaker, his tones though not loud being clear and penetrating. After the celebration of Mass the following address on behalf of the parishioners was read by Dr. Lynch:

To the Right Rev. Richard Alphonsus O'Connor, Bishop of Peterborough: MAY I PLEASE YOUR LORDSHIP—We, the Catholics of St. Mary's congregation, Lindsay, approach your Lordship with the profound respect and devotion due to the sacred office of the episcopate to which you have been called, and to the fulfillment of the arduous duties to which your well known high personal and priestly character give such ample promise.

Recognizing, as we do, the Divine origin and perpetuity of the episcopate, we find it an easy duty to hear and obey those prelates and pastors whom the Holy Ghost sends to rule over us in spiritual matters, and we trust your Lordship will always find us docile and obedient children of the Church.

Permit us, besides congratulating you on the auspicious event of your elevation to the See of Peterborough, to assure you of the gladness with which we heard of your coming and of the warm welcome with which we now receive you. On this, the occasion of your first official visit to this mission, we beg to inform your Lordship that we are most happy in the management of our church and parish affairs under your direction and administration of our excellent pastor, whose zeal and devotion in the service of God are worthy of our careful imitation. To the Very Rev. P. D. Laurent, V. G., our parish priest, we are still further indebted for the speedy payment of a heavy debt which he found burdening the parish, and of which we are now almost entirely relieved. This pleasing result is due not only to the wise and prudent management of our financial affairs by the Very Rev. Vicar-General, but also, in no small degree, to his great personal generosity, which would be lacking on our part did we fail to mention and gratefully acknowledge.

We are further about to join with him heartily in effecting some much-needed improvements in our church edifice, especially in crowning it with a steeple and bell; and these we hope to accomplish without inconvenience to the mission. Your Lordship will be pleased to learn that the St. Vincent de Paul Society, which was organized here some years ago, is in a prosperous condition, and is zealously pursuing its cherished works of mercy in the spirit of its holy patron.

A branch of the Catholic Mutual Benefit Association is also in operation here, and promises a successful career.

Catholic literary associations have a numerous membership among our young men, who, under the kindly patronage of the rev. clergy, are developing talents and acquiring accomplishments which will tend to render them useful members of society.

The pious Societies of the Children of Mary and of the Holy Rosary are doing much good in promoting piety and devotion among us, and the ladies of the Altar Society are ever found attentive to their chosen duties and animated with commendable zeal for the beauty of God's house.

and Dublin was not slow in manifesting her sympathy when Americans were in need of help.

The Liberal-Unionists have decided not to oppose Mr. Gladstone's re-election in Mid Lothian, as opposition would be futile. The people of Tullamore intend to erect a memorial monument to John Mandeville, the victim of Secretary Balfour's tyranny. Queen's County has been proclaimed under the Crimes Act, notwithstanding the fact that the county is so absolutely crimeless that white gloves were presented to the judge at the last assizes. This piece of tyranny is believed to have been perpetrated for the purpose of packing the jury which will try Father McFadden and the Falconagh presants at Maryborough. It is believed on the best of grounds that the object of the proclamation is to make the National League illegal, so that Catholic who are members of the League may be set aside from the jury on the plea that they are members of an illegal association.

The scheme of Lord Massereene to evict his Catholic tenants and to substitute Protestants from the North in their stead has proved such a failure that he is now willing to come to terms with the tenantry, but the tenants refuse to come to an arrangement unless those who have been evicted be restored to their holdings.

Lord Hartington's constituents at a public meeting passed resolutions to the effect that he has broken faith with them, and that he should therefore resign his seat in the House of Commons. His Lordship declines to do as they request, but there is very little doubt that he will be left at home at the next election. The Highland News advises Highlanders to take steps to resist the action of the Government in sending one hundred Cameron Highlanders to act as bum-bailiffs in evicting Lord Lansdowne's tenants. The soldiers do not at all like the work which they have been forced to perform.

Speaking at Southampton, Mr. Gladstone pointed out that if the general elections give results similar to the sixty-seven by-elections which have taken place during the session of Parliament, the Liberal gain will be one hundred seats, and the sixty-seven seats were in constituencies very favorable to the Tories, he is confident that one hundred is the least gain which the Liberals will achieve. He declares that the object of the Liberals in offering Home Rule to Ireland is patriotic in the deepest and most significant meaning. The Liberal gain on the sixty-seven seats in which contests have taken place was ten.

At Nass Quarter Sessions, Judge Darley strongly advised Mr. P. de Pethony O'Kelly to accept from fifteen tenants a rental of £29 4s. 6d. instead of £28 10s. as the County Court value adjudged that the property is only worth the reduced rental. The houses on the property were all built by the tenants or their predecessors. The agent, Mr. Routledge, refused to follow the advice given. He expressed his willingness, however, to make a reduction of 25 per cent, except where proceedings have been commenced. The tenants refuse to accept the offer unless it be extended to all.

Since the 24th of September, 1887, twenty-four Irish members of Parliament have been sentenced to imprisonment under the Coercion Act. The length of the terms of imprisonment ranged from twenty-one days to six months. Mr. Wm. O'Brien was three times imprisoned for three, four, and six months respectively. The crimes for which the penalties were inflicted were speeches delivered, or news paper articles published, all of which would have been quite lawful in England or Scotland.

DIOCESE OF HAMILTON.

Special to the CATHOLIC RECORD.

St. Mary's Cathedral. St. Mary's cathedral presented one of those picturesque scenes characteristic of the Catholic Church at 9 o'clock Mass, Sunday, June 23rd, when the children of the parish, about eighty boys and one hundred girls, enjoyed the happiest day of their lives, having made their First Communion. The appearance of the children, especially the girls, who were all dressed in white with long flowing veils and floral wreaths, with their cheerful, happy, smiling faces, as they advanced to the altar rails with lighted tapers in their hands, denoted that they were on their happy occasion. It was a joyous sight for the parents who tenderly gazed over their juvenile children, witness the ardent devotion and ambitious desire of all Catholics to see their children, after being carefully prepared, receive for the first time the Body and Blood of our Lord and Saviour Jesus Christ. At 4 o'clock they all assembled in the Cathedral again and were invested with the Scapular by the Very Rev. Father McEvey, V. G. There was a large attendance of the congregation present at intervals during the day in honor of the exposition of the Blessed Sacrament.

CELEBRATION OF CORPUS CHRISTI.

On Thursday last the feast of Corpus Christi was celebrated at St. Clement's. The weather was fine and therefore very pleasant for the occasion. It would be impossible for me to let this day pass silently without making at least a few remarks. Our services began at 9.30 a. m. punctually. During the Mass, the "Missa Sancta Cecilia," by Ad Kan, was sung, in which Mr. Dromgole, of London, Ont., gave great assistance to the tenor part. For Offertory he delivered with a pious but grand voice the solo "Ave Maria" by Cherubini, and the impression created upon the congregation will remain for a long time.

About seventy-five of the children, dressed in white, occupied the front part of the church, attracting the attention of all and presenting an angelic appearance. The whole congregation had turned out, and consequently our large church was filled; every seat was taken up, and many could not even find room to enter. It is useless to mention all details concerning the beauty and neatness of our church side. I merely want to say that two new banners were added to the church which were prepared by our Sisters de Notre Dame.

After High Mass a procession was

and of our common humanity, we appeal to the members of the Association, everywhere, to promptly raise and remit funds for the relief of the good members of No. 128, of Johnstown, Pa.—remittances to be made as early as possible to Treasurer McCallay. Let every branch of our organization act in this matter quickly and let your actions be in accordance with the ennobling principles and charitable practices of our beloved Union.

Samuel H. Gilson, President E. B. A. of N. A.; James P. Carmody, Vice-President, Wm. A. Golden, Secretary Executive Department; E. T. O'Neil, State President, J. B. McCallay, State Secretary Treasurer.

His Lordship Bishop Dawling, with his usual liberality, forwarded a cheque for \$50 to the Mayor during the week as his contribution to the Relief Fund.

IRELAND'S STRUGGLE.

The Gweedore prisoners' Fair Trial Fund has already reached the handsome sum of \$3500, though only started a few weeks ago. It has been definitely admitted by Secretary Balfour that the abrupt change of complexity in the manner of Inspector Martin on which it was proposed to try Father McFadden, has been dropped. He will, however, be tried on the charge of conspiracy, this charge being founded on the humane aid given by him to the starving and homeless evicted tenants. The vindictiveness of the Government is of course ruled out, rendering them more and more an object of detestation to the people of Ireland.

The Scottish Leader of Edinburgh, one of the principal oracles of Scotland, is thoroughly convinced that the cause of Home Rule has attained that degree of favor from the people of the three kingdoms, that it does not depend now upon the contingency of the life of any one man or set of men. Referring to the position taken by Earl Spencer and other prominent statesmen, it says:

"Now the Home Rule cause is not going to stand or fall with one man or group of men. The movements of humanity go imperiously forward, though individuals sink and disappear. There is Lord Spencer—great in administration, calm in counsel, bringing to the Irish question the instincts of the British governing class, only quickened with the sense of justice, and broadened by faith in popular government. There is Lord Herschel—once Lord Chancellor—a man who has grown up in the very atmosphere of legal-ty, and in whom the most perfect palliation of disorder must cause an unconscious resentment of the nerves. In both these men condemnation of lawlessness is no matter of cool reasoning; it is automatic, because love of law and order is bred. How preposterous then to speak of the cause as opposed by them, or to urge by them, as one resting on illegality, and tending to Imperial ruin! We have only to think what the adhesion of Lord Spencer and Lord Herschel to Home Rule means to see how completely Unionism is a thing of wind-blown phrases."

Mr. Winstanly, a Protestant Home Ruler, has been nominated by the Home Rulers of Dublin as the next Lord Mayor. His election is certain. This is another evidence that the Catholics of Ireland do not wish to ostracise their Protestant fellow citizens.

Lord Salisbury has entered his defence in the libel action brought against him by William O'Brien. He declares the speech which Mr. O'Brien made on Tuesday was made in good faith and was a fair comment on O'Brien's course. Such a plea is equivalent to an acknowledgment that the charge made against Mr. O'Brien was false.

The Irish evictions continue to bray on their work with relentless cruelty. On Lord Lansdowne's estate thirty families were evicted on Tuesday and the following days, and the houses were in most cases battered down. Among those who were evicted were two poor widows, and a helpless invalid woman eighty years of age. The emergency men used their hatchets to destroy the furniture, and when the violators groined at the brutality, the police made a savage charge upon them with their batons. And to all this a new horror is added, for it appears that the soldiers do not hesitate to outrage females in the most shocking manner. Two Highland soldiers have been arrested for perpetrating such an outrage on the servant of a Protestant farmer at Lugacurran in Clongary, Meelin, and Banaha evictions are being carried on with equal ferocity. In Drumnamilly an emergency man struck Daniel Curtin with a hatchet so violently that his life is despaired of. It is no wonder that such deeds should take place, whereas every encouragement is held out by the Government to the police and emergency men and soldiers to commit outrages with perfect impunity.

Mr. John Morrow, Home Ruler, was elected without opposition for South-East Cork, the seat rendered vacant by Mr. Hooper's resignation. Mr. Hooper was also a vigorous Home Ruler. When the difficulty between Captain Vandaler and his tenants was about to be settled on the 21st ult., an unexpected obstacle arose, as the tenants refused to pay unless Cleary, who had been evicted, were reinstated. A new rupture was feared, but Captain Vandaler telegraphed on the 22nd, guaranteeing that Cleary would be reinstated, whereupon the tenants made their payments cheerfully and at once. Everything is now satisfactorily arranged. Negotiations are going on also for the settlement of the trouble on the Kenmare estate.

Immediately after Mr. O'Brien had given his testimony before the Special Commission a presentation was made to him on behalf of the girls in Clonmel convent. The gift consisted of a gold locket beautifully engraved, and having on one side Mr. O'Brien's monogram, and on the other the Irish harp.

As soon as the Johnstown disaster was made known, Mr. Sexton, Lord Mayor of Dublin, ordered by cable \$5000 to be paid for the relief of the sufferers. He relied on the good will of the Corporation of Dublin to pay the amount, and he was not disappointed. The gratitude of Ireland to America for the substantial as well as moral support extended to her in her necessities called for recognition,

Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Richmond street, Martin O'Meara President; Wm. Corcoran, Sec.

C. M. B. A.

New Branch. Liswood, June 29, 1889.

St. Joseph Branch, No. 108, C. M. B. A., was organized by Deputy A. Kerr, at 111, Wick street, on June 20th, 1889. It starts with fourteen members. The following is the list of officers: Spiritual Adviser, Rev. Father O'Reilly; President, Joseph E. May; First Vice-President, Joseph Weber; Second Vice-President, Clements Ebaugh; Recording Secretary, Adolph Kern; Assistant Recording Sec., Peter Reidel; Financial Secretary, Alexander Starr; Treasurer, John P. Ryan; Marshal, Louis Brostader; Grand, John McGee.

Trustees for one year, John Reidel, John Hayes and Clements Ebaugh; trustees for two years, Joseph Weber and John Friedman.

Resolutions of Condolence.

Ayton, June 17th, 1889.

Editor Catholic Record, London:

Please insert the following resolutions of condolence from Brother Charles Ayton: We have with a pained heart learned that Mrs. T. Moran, the beloved wife of our Recordist, has departed. Resolved, that we, the members of Branch No. 48, do tender to Mr. Moran and his family our sincere sympathy in their affliction, and we earnestly pray that they may receive our sympathies in this their hour of grief; and be it further

Resolved, that a copy of these resolutions be given to the family, and that the same be read at the next meeting of the branch, and be sent to the CATHOLIC RECORD for insertion.

DEAR SIR—Would you kindly give place in your good publication, on the 29th inst., to the following resolutions of condolence from St. Gregory's Branch, No. 50, Picton, Ont.:

We have with a pained heart learned that Mrs. T. Moran, the beloved wife of our Recordist, has departed. Resolved, that we, the members of Branch No. 50, do tender to Mr. Moran and his family our sincere sympathy in their affliction, and we earnestly pray that they may receive our sympathies in this their hour of grief; and be it further

Resolved, that a copy of these resolutions be given to the family, and that the same be read at the next meeting of the branch, and be sent to the CATHOLIC RECORD for insertion.

Picton, June, 1889.

Editor of the Catholic Record, London:

DEAR SIR AND BROTHER—One of the most sudden and unexpected deaths which at times shock humanity, occurred here on the 24th inst. in the family of our esteemed Brother and Vice-President, Brother R. A. Lynch. His little son, a beautiful, healthy, and promising youth six years of age, a boy of innocence and beauty struck down without cause by a sudden and violent fever, died on the 24th inst. at 11 o'clock, after a brief illness of only a few hours. The cause, took place a few hours after death. Suffice it to say, the startling news is that it became known that a certain widely-spread epidemic sympathy for Mr. and Mrs. Lynch. Little Charlie was a favorite, and was indeed the joy of his parents and their legion of friends in Ontario. His little life was a beautiful and happy one, and his death is a great loss to his family and to the community.

Resolved, that a copy of these resolutions be given to the family, and that the same be read at the next meeting of the branch, and be sent to the CATHOLIC RECORD for publication.

E. B. A.

Grand President—P. Crotty, Hamilton.

Grand Secretary—W. Lane, 2 Bartlett Avenue, Toronto.

I beg respectfully to call the attention of the members of the E. B. A. and your numerous readers to the following appeal for help for our fellow Catholics that have suffered so much from the great calamity at Johnstown. Donations will be most thankfully received, and can be sent direct, or to W. Lane, Grand Secretary, 2 Bartlett Ave., Toronto.

HELP! QUICK!

FOR JOHNSTOWN EMERALD SUFFERERS [OFFICIAL.]

Pittsburgh, Penn., June 11th, 1889

To the Officers and Members of the Emerald Beneficial Association Everywhere:

GENTLEMEN AND BROTHERS—A sad calamity has befallen the members of St. Columba's Branch, No. 128, E. B. A., of Pennsylvania, located in Johnstown. The dreadful disaster that befell that city and vicinity, on May 31st, is too well known to need repeating; the sudden death of 10,000 people and the homeless condition of 20,000 more tell the story.

Our brethren of No. 128, through the intervention of Divine Providence, were all saved, though, with but very few exceptions, each one lost one or more members of their respective families—several losing wife and children. The members lost heavily in furniture and property, and, in most cases, are homeless and without a dollar.

The Western Pennsylvania Emerald Senate, of Pittsburgh, took prompt action on Sunday, June 2nd, appointed State Secretary-Treasurer James K. McCallay, residing at the Pittsburgh pesthouses, the treasurer of the Johnstown E. B. A. Relief fund, and raised over \$500 for that purpose.

Help is badly needed, not alone now, but for months or two to come, as the people have no means of earning a livelihood until the streets and building sites are cleared of the immense piles of debris, and the mills are put in running condition. Several committees of the Senate have visited the devastated district and extended aid to the sufferers.

In the name of charity, of the E. B. A.