

The Catholic Record.

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

VOL. 5.

LONDON, ONT., FRIDAY, JULY 27, 1883.

NO. 250

NOW
is the time to order your Spring Suits from N. WILSON & CO., the most Fashionable Tailors in the city.

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136 DUNDAS STREET.

Reflection.

Translated from the Danish by "Hodor."
There was a time when I was very little
My body it was scarce an ell in length
Sweet, when I think of it with nature brittle
I can't keep back the tears with all my strength.

I played in my dear old mother's arms
And rode "a horse" upon my granny's knee
I knew of musing, troubles, wrath or harm,
As little as of Greek or Galahese.

It seemed to me the earth was far too small,
But though it was so much the less in sin
I saw the stars and planets in the sky
Or wings, that I could reach among my kin.

I saw the moon behind the Isle was setting
And thought: I wished I could go and see
So could see, possibly I could go and see
And tell how large, how round, how fine it was.

I saw with pleasing eyes God's sun descend
Towards the ocean's humid bed,
And saw each morning after it to part
The zone far off in colours red.

Of God the merciful I often thought
Who gave me life and ruled o'er my soul
And of the shining stars which he has wrought
For mortal's benefit from pole to pole.

My youthful lips with child's devotion prayed
The prayer my dear old mother taught me first:
O dearest Lord, in purity arrayed
To serve but thee and for thy blessing thirst.

For father and for mother next I prayed
And for all mortals "on God's siml' earth"
And for those people who from God had strayed
That they may think of him with sacred mirth.

They went, they went, the days my child-
hood served,
Tranquillity and joy with those are past
But I the dear remembrance have preserved,
God grant I may preserve it to my last.

CATHOLIC PRESS.

Catholic Columbian.
There are thousands of Catholics, who think they can't afford a Catholic family paper, and yet spend three or four times the amount to keep up some trashy periodical, in which, during the whole year, they will never come across a single thought that will make them wiser or better.

At the late Convention of the Protestant Episcopal Church in the diocese of Illinois it was proposed to change the name of the denomination in the United States to the "Holy Catholic Church." The motion was brought too late in the proceedings to secure consideration, and so was abandoned—until a more opportune occasion. When this is passed, the next thing in order will be the election of a pope. The Episcopalists are imitative or nothing.

Bob Ingersoll claims that the world has attained its present stage of advanced civilization through discoverers and thinkers. It is a long time since Bob uttered any thing so true. Still, he might have gone a step further and told us of the other patent fact, that it is religion that inspired these two potent factors and made them the efficient causes of human advancement. But this would be asking too much from the overrated infidel.

A subscriber puts us the following question: "Is it right for Catholics to give to non-Catholic churches and institutions?" A correct answer to this question involves several suppositions. If the gift be bestowed with the intention, and with the ostensible design of aiding in the building up or perpetuation of what the giver knows to be a false system of religion, he sins against faith in abetting that purpose, whether by material aid or moral encouragement. He violates his conscience, and his act is wrong in itself. If, on the other hand, he bestows the gift as a mere matter of courtesy in the feeling of common brotherhood without intention as to its application, the answer is essentially different from the reply given under the former supposition. In this case there is no presumption of wrong-doing and consequently no intention. It may be courtesy, it may be policy, or it may be any other motive of a kindred nature, that influences the giving—but none of these could be said to give direction to the act, or attribute to it other significance than that which the motive implies, and hence a wrong could not be ascribed to the giver in absence of the intention. It is the intention that constitutes the criminality of every human act.

Catholic Telegraph.

Father Ryan, the poet-priest of the South, recently said: "There is culture at the North; but there is spirit at the South. It is said that if you call a Southerner a liar, he will send you a challenge; a man in the West for the same offence would knock you down, a man in the Middle States will say 'you are another,' and the Yankee will say, 'I bet a dollar you can't prove it.' The South is impulsive. The North is head, but the South is heart."

As has been long apparent, Protestantism, as a religion in North Germany, is fast dying out the clergy, to a large extent, affected by the intellectual unbelief of the day, disbelieve in the Trinity, in the Divinity of Christ, and in the inspiration of the Scriptures; whilst the educated classes are only Protestants in name; they

are Deists, if not avowed Atheists. The masses of the people in Berlin and in other large cities are altogether alienated from religion; they never frequent the churches; are, as a rule, not baptized, and, though better educated than most other nations, know little or nothing of religion.

Baltimore Mirror.

The death of Bishop William Pinkney, of the Protestant Episcopal Diocese of Maryland, places the adherents of that church in a quandary in the matter of choosing a successor to the episcopate. The broad diversity of opinion held by the clergy on ecclesiastical discipline, the extreme tendency to high and low church practices, make the selection of a superior a difficult and delicate matter. The late Bishop was a low churchman, "conservative, and popular with those who found no favor in the modern innovations of high churchmen, who he scarcely commended the respect of the ritualists. This latter feature was eminently manifest by the manner in which these gentlemen absented themselves from the obsequies. Scarcely one of them attended the funeral, and the venerable Prelate went to the tomb attended with no word of regret from them. Of the candidates named for the office, according to the reports in the daily press, no one of them stands a chance of being elected. Some are too high, some too low, others too thoroughly identified with ritualism, while others again possess a sufficient amount of conservatism to insure the harmony of the discordant factions, but are thought too old to assume the onerous and responsible position. This lack of concord where matters of faith and morals are concerned in a religious body, must strike the Catholic mind as a curious disruption of the union which is supposed to exist in a church professing a divine foundation and claiming to be the depository of revealed truth; but when we consider the Protestant Episcopal Church as it is, in reality, a human institution, a body composed of many men of many minds, this disintegration of harmony does not appear so strange.

A primary cause of sloth in the practice of religious exercises is the neglect of family devotion. No Catholic home is truly Christian where the duty of holding family prayers is disregarded. The custom of calling together the members of a household, morning and evening, for spiritual exercise is time-honored in its usage, and yet how many Catholic families are there professing to live up to the faith who, from year's end to year's end, never think of assembling at the close of day to offer thanks to God for His many and infinite mercies. Prayer is a means of union between the Creator and the created. It is effectual in drawing the soul nearer to God; it promotes a glowing zeal for the faith, sanctifies the home, purifies the heart, and helps us to bear with resignation the trials and crosses imposed upon us by an all-wise and all-loving Father. We hear a great deal of complaint about the growing indifference and lukewarmness of Catholic young men and women, and the careless regard they entertain for practical piety. There is a cause for this, and if it were sought for it would be found in the absence of practical piety and unity at home. This family union in spiritual affairs is typical of the union of the Church, which gathers together all the faithful, and in the universal thanksgiving of the Holy Sacrifice of the Mass, prays for them and offers up the pure Oblation—the Lamb without spot. Family prayer is a means of strengthening one in the faith, and drawing down upon the household practicing it abundant grace and heavenly blessings, wisdom in guidance, fortitude and knowledge; "For," says our Lord, "where there are two or three gathered together in My name, there am I in the midst of them." But this humbling of the spirit, this uplifting the hearts in union in the bosom of the family, is not fashionable nowadays. "Family prayers!" the average Catholic young man or woman will exclaim, "we never have them. Worldly attractions are too seductive and their distractions are too strong to be sacrificed for any such trivial arrangement as family prayers. We are permitted to exercise our own judgment in this matter, and we say our prayers in private." And, in a large percentage of cases, such prayers! With laughter upon the lips and the mind allured by any but spiritual thoughts, a few hurried prayers are distractedly recited, and thus the obligation is dismissed.

"Their words fly up, their thoughts remain below; without thoughts never to heaven go."

It is the duty of parents and those in authority in a household to institute these family gatherings and to see that those under their charge participate in them. They are the secret strongholds of Christian charity in the family circle. Prayer brings patience and forbearance, and causes peace to dwell where was formerly discord. It is the heaven of the earth's earthiness; and if families were to more generally observe the practice of family prayers the world would be all the purer, better and more beautiful.

"For who that knows the worth of prayer,
But wishes to be often there?"

Catholic Citizen.

"He ought to be a Catholic." This remark was made of a prominent and wealthy German-American. "Why don't he go to church then?" The reply is: "He had some difficulty around the church about money matters. He did not consider that he was fairly treated. He had a falling out with the priest. Matters did not progress to his satisfaction." Thus finance interferes with piety. Foolish man! look

at the bargain he is making. He thinks somebody has wronged him, and in order to be revenged he inflicts upon himself an irreparable injury. He loses a little of the worldly self that he is holding up, and in a fit of vexation he casts away his prospects of eternal salvation and cuts himself off from the consolation of Church or religion. There is another moral, however, to such spiritual suicides which should be even more strongly emphasized. This is: "Avoid the temptation." The Church exists for the salvation of our souls. Do not jeopardise this object, so far as you are individually concerned, by seeking to make money out of Church property. The Church building exists primarily and solely for the worship of God, and for the instruction and devotion of men. Do not endanger these purposes, in your own case, by making it also serve as security for loans or as the subject of eight per cent. mortgages. The priest is sent from God among the people to be their guide and instructor; to teach them, to preach to them, to baptize and confirm them, and to administer to them the last consolations of the Church. Do not importune him to come down from this high and sacred calling in order to act as your financial agent. Do not come around him with your money bags and press them upon him for an investment. If you wish to make a free offering to the cause of religion it is well, but a money lender about the church!—Christ once whipped the whole mercenary crew out of His Temple—once and forever! All money relations with the Church, when such are unavoidable, should be conducted upon strict business principles. The title to church property is not in the keeping of Providence, and all expertness teaches that a lightning rod and insurance policy are just as necessary upon a cathedral as upon a cottage. The debts of religious societies, like all other debts, are good in proportion to the security, and the money of a Jew or an infidel is just as valuable in purchasing material as in paying workmen as the money of a sincere Catholic, and all expertness of church debts, it amounts to the same thing whether the creditor is a Catholic or a soulless corporation. The law respecting the obligation to pay is the same, and the disappointment at non-payment is not appreciably different.

Buffalo Union.

The Rev. A. Cleveland Cox of this city made a speech at Woodstock, Conn., on the Fourth of July, in which he unwittingly remarked: "Last of all, let me remind you that to perpetuate a nation, its people must have a common standard of morals; and such a standard was given to our race a thousand years ago, when Alfred labored to make his countrymen know and love the Bible." So, then the Bible was not a sealed book to the people even in the olden days of the good and brave Catholic Alfred—well, high six centuries before Luther was born, or the so-called reformation was dreamed of. How truth will prevail in the end, even though it steal through bigoted lips, usually quivering with bitterest hate of the Catholic Church and every glory of the Bible being a standard of anything, when interpreted on the Protestant principle of private judgment, let the thousands of warring sects, all appealing to the sacred volume, be a sufficient commentary.

Boston Republic.

Mr. Parnell proposes, when the next general election comes to carry the vote into the enemies' country. Besides contesting every seat now held in Ireland by the opponents of the National League, he will nominate a candidate in Glasgow, Liverpool and Manchester, where he thinks the large Irish vote that exists in those places will enable him to secure a follower. It will be something novel to hear the member from Glasgow or from Manchester making an Irish speech in Westminster. Strange things have come to pass though.

Michigan Catholic.

Five hundred and forty Mormon converts arrived in charge of twenty-two missionaries at New York, on Saturday. This honorable band had been recruited in Sweden, Denmark, Wales, England and Norway. Why do not some of our sanctimonious Protestant weeklies, who deplore with such unctious the low moral tone of Catholic countries, remark that that most abominable sect, the Mormons, receives its strength from countries precisely Protestant?

Rev. James M. Sherwood, D. D., a Presbyterian clergyman of New York, has written a book in which he avers that many of the hymns with which Sunday-school and prayer meetings are afflicted, are "pious slipshod." The tunes, he states, are a mixture of Scotch reels and plantation melodies, while the words are hardly above the doggerel sung by the Salvation Army, their language often describing the heavenly inheritance as a sort of picnic on the banks of a stream lined with innumerable orchestras and throwing up spray. This, of course, refers to the character of the music in Protestant churches, which has long struck observant people as a cross between an opera and a minstrel show. Yet Catholics may take from it warning. The beautiful compositions which are set to music in the Catholic service, and which have for centuries moved the devotion of the faithful, are firmly fixed in the rubrics of our Church, and no organist or choir director should dare attempt to mutilate or displace them. It would be next to a sacrilege to introduce in our churches trashy poetry similar to that which is in vogue among Protestants.

The will of the late Archbishop Wood, of Philadelphia, leaves everything to the Church.

ANECDOTE OF FATHER BURKE.

A contributor in an able article in the Boston Pilot tells this characteristic story of Father Burke:
When the proper man undertakes to write the memoir, which I hope some day to see written, he will have much to treat of besides Father Burke's pulpit oratory. The stories which are told of him and his sayings and doings would fill a volume. Though space being overrun, I am tempted to give one of those stories, on account of its special association with the last sermon which he delivered in that very pulpit of the "deserts" Church in Gardiner street, Dublin, previous to the one which caused his death recently. It was the Feast of St. Ignatius, the great feast of the year with the Jesuits, and Father Burke was announced to preach the evening sermon. The congregation on this occasion would be not only fashionable but immense.

Father Tom dined with the Jesuits the evening of the sermon. Instead of withdrawing some time beforehand to think and refresh his memory, he, as was his usual custom, remained at the table pouring forth his brilliant conversation in a continuous stream.
A dinner idea struck him. He called for the decanter several times during the evening in a loud tone, and the very small helps he was taking from it seemed to his friends, the Jesuits, to have a pronounced effect upon him. It could not be concealed but that Father Tom was getting boisterous in his manner and rather thick in his speech. He seemed to be excited, too, and to have something in his mind against the Order to which his hosts belonged. He launched quite a scale of abuse against the Jesuits, who, he declared, ought to be expelled from the country. There was no help for it; the poor Jesuits got quite uneasy. After a whispered consultation one of them came over and mildly suggested to Father Tom that they should take a walk in the garden as, probably, after the fatigues of the day, he was not feeling quite well.

Father Tom's reply was to call for the decanter more boisterously than ever and to declare that the suggestion was another piece of Jesuit chicanery. The anxiety grew intense. The immense congregation could be heard assembling. The Jesuits retired and prayed for inspiration.

Then the Superior came round to Father Tom, and in a kind voice told him not to be uneasy—that it would be all right—that though it would be a great disappointment to the congregation, there would still be no great harm done—as one of the Fathers had prepared a sermon on the same subject, and could deliver it without inconvenience.
Father Tom replied to this by something like a roar. His indignation with the Jesuits and their tricks knew no bounds. Show him the vile juggler that wanted to preach instead of him till he would pitch him out the window.

"Come along to the sacristy," he cried; "I'll stand no more of this. I'll go and inform the faithful what class of men the Jesuits are, and rouse the country against them."

By this time the great Dominican's speech was rather incoherent. The Jesuits followed him in fear and trembling. In the sacristy his conduct was also peculiar. He romped with the altar boys, and indulged in other frivolities. In one of the corners of the sacristy is a little flight of stairs with a door at the top. Open the door and you are in the pulpit, for this corner is a corner of one of the transepts of the church.
The Jesuits had no hope in anything else but prayer, and they all knelt down in the sacristy and prayed with all their fervor.

Father Tom advanced to the pulpit. On the steps he staggered and fell. But he struggled up again, opened the door, and was face to face with the mighty congregation.
At last the moment had arrived. The Jesuits listened in breathless horror for the first word.

It came—a hoarse and terrible shout from Father Burke in the pulpit—"To hell with the Jesuits!" Again the shout repeated—"To hell with the Jesuits!" What the feelings of the Jesuits praying in the sacristy were then must be imagined, for I cannot describe them. I believe the Father Superior fainted. The others listened for what was to follow.
"Yes, beloved brethren," went on Father Burke, after a little pause, "that is the cry which is ringing through the length and breadth of Catholic France to-day!" and then he launched into a splendid sermon from that text on the expulsion of the Jesuits which was at that time taking place in France.

The whole thing was a joke of the eloquent Dominican. It was characteristic of the man that at the same time the cry struck him as an effective opening for his sermon it also suggested to him the idea of this piece of fun with his entertainers.

T. P. G.

Professor Goldwin Smith, who seems to be the subject of an intense antipathy to an Irishman, says, in an article in the Nineteenth Century, for June, "why send more Irish to America?" The Irish who come here become distinguished, and soon justify such Johnny Bulls as Goldwin. Mr. Smith could not do better than preach his doctrine to the English Government, which is now engaged in systematic sending of Irish people across the water.

The Western papers state that Sitting Bull, converted by Bishop Marty, with the grace of God will be baptized in September.

CATHOLIC NOTES.

The late General Ewing was a fervent Catholic.

There are 821 Catholic churches in England.

Catholicity is said to be sweeping through England like a whirlwind. High and low, rich and poor are coming into the Church.

Five hundred farmers of Lealoch, Baltic provinces, Russia, have become Catholics, and many families from Riga will soon follow their example.

Three hundred and fifty children, of whom one hundred and thirty are colored, attend the Sisters' school in Pensacola, Fla.

In Rome, Augustus' tomb is a variety theatre, Hadrian's mausoleum a barracks, Nero's gardens the Pope's gardens, Caesar's death-place a green grocery, Marcellus' theatre a blacksmith's shop.

The Church which Eugenic intends building at Flamborough, England, in memory of her son, will cost \$240,000. The coffin of Napoleon III. and the Prince Imperial will be placed in this church.

The Convent of Villa Maria, at Mont-Lands, Canada, the interior of which is rapidly approaching completion, will, it is said, cost about \$1,000,000, and will be one of the finest buildings of the kind on the continent.

The subscriptions for the free Christian schools of Paris have now reached the amount of \$26,000. Those for the church of the Sacred Heart, on Montmartre, are stated at half a million sterling.

Governor Butler wants to see the Sisters of Charity in charge of the sick at Tewksbury, believing that those under their care would be justly and tenderly dealt with, since the Sisters' sole interest is the well-being and happiness of their charges.

Archbishop Wood bequeathed all his property, real, personal and mixed, to the Church. It consisted of eight hundred dollars in money, a life policy of two thousand and a few books which he kept after donating his library to the diocese.

A life portrait of his Eminence Cardinal Newman has been recently completed by Mr. Barraud, the eminent artist, of Oxford street, London. The likeness is reported to be a faithful reproduction of his Eminence's features, and is an excellent work of art.

On July 24, pupils of the Sacred Heart, from France, were received by the Holy Father, who congratulated the young girls on their opportunity of receiving a Christian education. He spoke highly of the Ladies of the Sacred Heart and showed the importance of educating women and the necessity of combating in France the encroachments of the Revolution.

The Pope has summoned the French Bishops to come to Rome for the purpose of consulting with him in regard to the condition of the Church in France. Should all or the major portion of the prelates respond, it would make a notable ecclesiastical assemblage, there being eighteen Archbishops and over seventy Bishops minister to the spiritual needs of the faithful.

Duke Paul Frederick de Mecklenburg-Schwerin has been expelled from the grand ducal chateau for having chosen, contrary to the orders of his brother, the reigning Grand Duke, to have his second child baptized a Catholic, although himself a Lutheran. This he did in compliance with the wishes of his wife, the Princess Windischgratz. He will become a Catholic, and will take up his residence at Vienna.

In his sketch of the late Dr. Pusey, in the current Catholic World, and speaking of the Ritualistic movement with which his name is inseparably connected, Oswald Keatinge says: "It revolutionized the Church of England and society and did not brook long-standing prejudices. It laid grand missionary work for the Catholic Church. It recruited the ranks of her priesthood with a platoon of some of the most brilliant and gifted of men."

When the lately consecrated Bishop Ralemanacher, of Nashville, came into that city, he was escorted by a committee composed of a large number of clergy-men and military and civil dignitaries. Addresses of welcome were made by the governor of Tennessee, the Mayor of Nashville and others. The successor of the distinguished Archbishop Fechin finds himself among a generous, warm-hearted people.

Divorce—It has been estimated that over 2,000 divorces are annually granted in the New England States. Here in New York we have had over our share. According to a statement made by an official of the County Clerk's office, it appears that there were 276 divorces granted last year by the Supreme Court of New York County. Ninety per cent. of those divorces were of American origin; German came next. There were a few French people and no Irish. There were but a few, and these German, professing the Catholic religion.

New Haven, Conn., July 12.—The Court of Hermann, Ancient Order of Foresters, were yesterday refused admission to St. Mary's Catholic Church while wearing their regalia and attending the funeral of a member. Father McGivney met them at the church door. The court refused to take off their badges and left the church. Three members, pall-bearers, took off the regalia and entered the church. Father McGivney explained that the organization was not connected with nor recognized by the Church.

From a Catholic point of view, the Northwest of the Republic is full of interest. It is classic ground. Its cities—

Chicago, St. Paul, Dubuque, Joliet, Duluth, and Fairbault—recall the names of Catholic pioneers. Father Marquette wintered on the site of Chicago over 200 years ago. Father Hennepin visited the site of Minneapolis over 200 years ago and discovered and named St. Anthony's Falls, the water of which now turns the largest flour mills in the world. To-day there are six Catholic churches in Minneapolis.

A Liverpool correspondent of the London Graphic says: "At Liverpool recently two Roman Catholic priests died from typhus fever, caught by their devoted labors among the poor. The sight of their funerals was a most touching one, the people thronging the streets through which the procession passed, and exhibiting the most profound sorrow. The Roman Catholic Church has, no doubt, more hold on its people on the banks of the Mersey than the Anglican, and will continue to have till the Established Church has a far larger number of clergy who would be able and willing to visit in the courts and alleys, which is certainly not the case now."

PASTORAL VISITATION.

His Lordship the Bishop of Ottawa, will on the 2nd of August, leave that city to begin his pastoral visit in that portion of the County of Ottawa known as the Gatineau Valley, one of the richest and most inviting districts in the whole Ottawa region.

The following is the itinerary of the visitation as far as prepared:

St. Camille de Leslis, Upper Wakefield.....	2, 3, 4 Aug.
St. Marie du Lac, Ste.	
St. Gabriel de Boucherville.....	4, 5 "
St. Germain.....	5, 6 "
Castor.....	7, 8 "
Moulin.....	8, 9 "
Bois-Franc.....	9, 10 "
Riviere Desert.....	10, 11 "
Maniwaki.....	11, 12, 13 "
La Visitation de Wright.....	13, 14, 15 "
St. Martin, Lowe.....	16, 16 "
St. Germain, Madam Mills.....	16, 17, 18 "
St. Peter, Chelmsford.....	18, 19, 20 "
St. Peter, Wakefield.....	20, 21 "
St. Elizabeth, Cantley.....	21, 22 "

OTTAWA.
N. D. de la Salette, Port.
Land.....23, 24, 25
Mission de la Grand Chute.....24, 25
N. D. du Laus.....25, 26, 27 "

His Lordship will visit the new missions in the County of Argenteuil in September, but the precise dates for this visitation remain to be fixed with the clergy who have them in charge. On his pastoral tour through the Gatineau district, His Lordship will be accompanied by Rev. Father Coffey of this journal.

ST. JANUARIUS.

The Neapolitan journals announce that the liquefaction of the blood of St. Januarius, patron of that city, took place this year as usual. We read in the Liberta Cattolica—

"In the afternoon of Saturday, May 5th, the precious blood of St. Januarius was solid in the chapel where it is kept. It was carried in procession to the Church of Santa Chiara, and exposed in presence of the head of the holy patron. The usual prayers commenced. After an hour the blood liquefied in part, the other part round in form, remained hard. The miracle took place at ten minutes past six in the afternoon, the blood remaining liquid until carried back in procession to the chapel of the Tesor. Sunday, May 6th, the blood returned to the state in which it had been the evening previous, that is, one part solid, one part liquid. In the day it liquefied entirely. Monday, the 7th, the blood was solid in the chapel of the Tesor, and became liquid after a short prayer. Among the numerous strangers in the Church of Santa Chiara to observe the miracle of the blood of St. Januarius was Cardinal Lavigier, Archbishop of Algiers and Apostolic Administrator of Tunis."

Many unbelievers deny this miracle, but those who have observed it have been forced by the evidence of this to recognize it. Alexander Dumas, who was present at the miracle, has declared that the liquefaction was not obtained by human means. "And now," said M. Dumas, "let us say that the liquefaction is due to a secret transmitted from generation to generation since the fourth century until our days by the priests of the Tesor! Perhaps, but in this case we must admit that their discretion is more miraculous than the miracle itself. I prefer to believe the miracle, and for me, I declare I believe it." He added: "The philosophy of the eighteenth century and modern chemistry have lost their trouble and their money. Voltaire and Lavoisier wished to touch it, and, like the serpent of the fable, they bit themselves."

Professor Fergola, of the University of Naples, made an apology of the miracle of the blood in a learned dissertation. In 1850 Professor Luca, a freethinker, who taught chemistry in the same university, caused the phenomenon of the liquefaction to be observed and gave the examination to Professor Pietro Punzo, his disciple and colleague. Punzo was a report, in which he considered that, in the present state of science, it is impossible to resolve the mysterious problem.—Washington Catholic.

"Nonstich" is the name by which a new washing compound is known, manufactured by the Merchants Co., London, and for sale by all grocers. From personal observation we can recommend this as a genuine article. The price is a mere trifle, and, if directions are followed the result is simply this: It washes clothes with but a mere fraction of the labor employed in the old way.

The King's Evil.

John Boyle O'Reilly, in Boston Pilot. They brought them up from their huts in the fens...

TALBOT.

THE INFAMOUS IRISH POLICE SPT. BY JAMES J. TRACY. CHAPTER IX. Tim the Prophet, Larry, Tom Bohan...

Tim the Prophet, Larry, Tom Bohan, and some others were seated before a blazing turf-fire in Carrickbeg. Old jokes, old stories, and old songs, helped to amuse them...

Tim, you'll get a narrow cell in Clonmel Jail, if you don't be good. I hope it will not be so, Tim; may the Lord preserve us from all harm...

"Hold your tongue, Larry, boy," said some of his friends who met him in Bridge Lane. "Don't betray yourself to the peelers."

"I don't care a fig for the whole English army and navy now, I'm in 'em. You ought to be in 'em, and to ought every honest man in Ireland be in 'em."

"I see, young friend, there is no use talking here," said the clever young detective, "come and take a drink. You do not seem to be well or prudent to-night. Your voice indicates a severe cold. Come, let us leave the street."

A Smart Man

is one who does his work quickly and well. This is what Dr. R. V. Pierce's "Golden Medical Discovery" does as a blood-purifier and strengthener...

of Brian Boru not much purtier name could be found.

"You must not expose yourself to the night air," whispered Sweettalk very kindly. "I don't care for the night air, at all, but I am so taken with your party name. It has more music in it than a German band, or a whole wood full of tin whistles..."

"I am afraid you do not look to your own interest, young man. Come on, and take a drink," said the patient Smooth Luke. "All right, Smooth Luke, never say twice to Larry—come on, and take a drink."

"You are a great rogue, and ought to be ashamed of yourself," said Ellen, blushing; "why do you talk that way before a strange gentleman?"

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most heart-broken; tears dimmed her blue eyes and wet her rosy cheeks.

She felt as deep and bitter a sorrow as a princess of the royal family of England would feel under similar circumstances. The British Government never seems to take the faithful Irish maiden's sorrows into account when it fills the prison-cells with youthful and loving hearts.

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TORNADOES.

Scientifically Accounted for, and some Remote Causes that produce Painful Results Explained. The following synopsis of a lecture delivered by Dr. Horace R. Hamilton before the New York Society for the Promotion of Science, contains so much that is timely and important that it can be read with both interest and profit.

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remedy I have named I do not have a doubt, and I feel it my duty to make this open declaration for the enl. mentment of the profession and for the benefit of suffering humanity in all parts of the world.

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The Catholic Record
Published every Friday morning at 486 Richmond Street.

LETTER FROM HIS LORDSHIP BISHOP WALSH.
London, Ont., May 23, 1878.

LETTER FROM BISHOP CLEARY.
Bishop's Palace, Kingston, 15th Nov., 1882.

Catholic Record.
LONDON, FRIDAY, JULY 27, 1883.

PERSONAL.

Our readers will join us in our heartfelt expression of pleasure at the return to this city of His Lordship Bishop Walsh, greatly improved in health.

We are happy to learn that the Rt. Rev. Mgr. Bruyere has made steady improvement during the past few days.

BRADLAUGH'S EXCLUSION.

It is not often that we can express satisfaction with the conclusions arrived at by the British House of Commons. That body nevertheless sometimes arrives at just determinations for which it deserves credit.

We have at all times and we do now support the view that under the British Constitution each and every constituency has the right of electing a representative whose views, however they may differ from the general or universal feeling of the people, are not in discord with that Christian sentiment which is at the base of that Constitution.

It is well indeed that matters should have taken this decisive turn. So long as the enemies of Ireland could point to a divided Irish nation there could be no hope of forcing Britain into a concession of Home Rule. Not so now, however. Ulster has spoken through Monaghan and the South through Wexford. The whole nation has expressed itself in one sense, and that in a manner so open and so unmistakable as to leave no room for doubt or misconception.

placed on a firm basis by the Magna Charta. The Parliamentary system, as now understood, then took definite shape and has since survived, resisting every revolution that has disturbed and convulsed the political world. If it has so stood, overcoming every obstacle, it is due, we claim, to the Christian principles that underlie it.

THE WEXFORD ELECTION.

The Wexford election, following so very closely the great victory obtained by the Nationalists in Monaghan, is assuredly one of the most significant signs of the times in Irish politics. The Irish people have never before under such great diversity of circumstance exhibited so solid a determination to obtain Home Rule.

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countrymen at home, by such demonstrations of national life and vigor as the Wexford triumph, are doing their duty nobly by themselves and their country. Let us here in America do ours.

FATHER NELIGAN AND LORD LANSDOWNE.

The use made of Father Neligan's name since his arrival in America leads us, in justice to himself, to reproduce an article from the Montreal Post on the subject of his reported statements in regard to Lord Lansdowne. We know, and have published in part, what the gentleman did say in Ottawa to ourselves and two other clergymen. The Post supplements our statement by further details of his conversations in the Dominion Capital.

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A LIBERAL DONATION.

The following letter explains itself: BISHOP'S PALACE, London, Ont., July 23rd, 1883. E. Meredith, Esq., Mayor of London.

The daughter of Lord Denbigh, peer of England, has become a Sister of Charity at the Rue de Bac, Paris. Her father, the former Viscount of Fielding, is the only male descendant of the Counts of Hapsburg.

THE IRISH BISHOPS SPEAK.

At the beginning of this month the Irish bishops assembled in council at the College of Clonliffe, and passed a series of resolutions on the state of the country that deserve the widest publicity and the most earnest consideration at the hands of our fellow-countrymen.

A NEW PROVINCIAL.

We are most happy to chronicle the statement that the Rev. James McGrath, O. M. L., pastor of the church of the Immaculate Conception, in Lowell, Mass., has been appointed Provincial of the Oblate Fathers of the United States.

A HYPOCRITE UNMASKED.

Last Spring, after the rejection of the Orange Bill, Mr. Thos. Scott, M. P. for Winnipeg, speaking in the Orange Hall, Ottawa, delivered himself of certain very offensive observations in regard to Catholics in general and the French Canadian population in particular.

AN EXCELLENT APPOINTMENT.

We are pleased to learn that choice has been made of Mr. Patrick Kelly for the Jailorship of Middlesex. Mr. Kelly's fitness for the place is admitted on all sides.

THE OFFICIALS.

General attention has been drawn to the strike of which began on operators had grinding injustice to their rights on the following terms: The undersigned, the Brotherhood of United States with cordials with respect to the bodying of the service Co: Section 1.—

national sympathies and true patriotism than any other to pronounce judgment on the causes of Ireland's evils, their present condition and the remedies required under the circumstances for their removal.

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be considered as holding views such as have been ascribed to him by the newspapers. But that he holds these views his Stonewall speech very clearly proves. He now stands unmasked as a hater of these very people, the French half breeds, to whose votes he owed his first election to the House of Commons.

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FRANCE.

The relations between France and Britain are just now pleasant. In fact, in one form or another, the virtual conquest of Britain. The public opinion government prevented the French actual assertion of power and practically gave Britain. New cases since arisen and the difficulties between the two countries can be very easily much real cause for. From a despatch we learn that the cable letter discussing troubles between the nations. Public feeling classes, says the relations between becoming decidedly comfortable. The late, including Italy to each step of foreign policy, the relation to French Malagascar and Tannar incident at Tannar embroglio. The widely when the circumstances to widen the breach between the two nations. The late difference more and more element of politics promises to be the downfall of T. It is said, apparently that Mr. Gladstone means to induce factory concession as he certainly will agreement to the country. A gress it becomes ent that the circ afford Mr. Gladstone retire with dignity that as there is no being able to beguistry to his success brace the occasion He can say that check inspired by spoliation, that he dulent technical Delasseps of his that he is willing country desires it policy at once a capitulation which itical burden of of the Tories, and them the duty of the Egyptian formal be as good an ex hope for. At presentman, and mons unmanagerec legislation a litation to his tional misfortune from abroad to reinstate him in There is much pressed by the o But England has blame for the tro just cause of off Malagascar affia the case of the S to insult by Rob D. Lesseps, of h dently gone too the just rights France cannot grace recede fro has thus far dea threats and mu Stone has the a since with the scheme. His evidently populic opinion an THE OFFICIALS. General atten the strike of which began on operators had grinding injustice to their rights on the following terms: The undersigned, the Brotherhood of United States with cordials with respect to the bodying of the service Co: Section 1.—

FRANCE AND BRITAIN.

The relations between France and Britain are just now the very reverse of pleasant. In fact the unpleasantness has in one form or another continued since the virtual conquest of Egypt last year by Britain.

Public feeling in France among all classes, says the writer, has become extremely bitter towards England, and the relations between the two countries are becoming decidedly unpleasant and uncomfortable.

From Paris we learn that on the 21st inst., Challemeil Lecour, replying in the Senate to a question, said France has not declared war against Annam.

There is much truth in the views expressed by the correspondent of the Sun. But England has after all herself only to blame for the trouble.

Since the above writing Mr. Gladstone has withdrawn his Suez Canal scheme. His government is now evidently powerless to control public opinion and must soon go under.

THE OPERATORS' STRIKE.

General attention has been drawn to the strike of the telegraphic operators which began on the 19th of July.

The undersigned, Executive Board of the Brotherhood of Telegraphers of the United States and Canada, acting in accordance with instructions from that body, respectfully petition your favorable consideration of the following memorial embodying the desires of all classes employed in the service of the W. U. Telegraph Co.

Section 1.—Believing that man's physical and mental welfare requires that at least one day in seven should be accorded him for rest and recreation, we request the total abolition of Sunday work, as compulsory labor, unless compensated as extra service.

Section 2.—That eight hours shall constitute a day's work, and seven hours a night's work.

Section 3.—Both sexes shall receive equal pay for equal work.

Section 4.—That a universal increase

of 15 per cent. on all salaries now paid be granted.

LINEMEN'S INTERESTS. Section 1.—That eight hours shall constitute a regular day's work, and that compensation at the rate of two day's pay shall be allowed for all Sunday work; that the lowest salary paid regular linemen shall be \$65 per month, and for helpers \$50; that the duties of linemen will be confined solely to their legitimate work.

WHEATSTONE INTERESTS. Section 1.—That the salaries of first-class Wheatstone operators, be increased to \$75 per month, and second-class operators to \$60 per month, and that they receive, in addition, fifteen per cent. increase, as for Morse operators.

Section 2.—That the working hours of Wheatstone operators shall be the same as Morse operators.

The demands thus formulated are entirely within the bounds of justice and even moderation. The telegraphic operators work hard and long and faithfully. The cost of living for them as for all other respectable operatives, is very high and without adequate remuneration, they cannot live as they should.

FRANCE AND ANNAM.

From Paris we learn that on the 21st inst., Challemeil Lecour, replying in the Senate to a question, said France has not declared war against Annam. There was no thought of establishing a blockade in Annamese waters, but France would certainly do so if any other power should supply Annam with arms and ammunition.

We are pleased to see the French government assume an attitude of such firmness. If France really purposes to insist on her rights in the east, she must make her power felt, regardless of British jealousy and British hostile criticism.

In connection with Annam we may mention that, according to some recent statements made in Paris, the religious propaganda in Annam has been singularly successful. For ecclesiastical purposes the country is, we learn, under two vicars-apostolic—one having charge of the northern, the other of the southern division.

The erection of a monument to Garibaldi on the Janiculum gives occasion to a remarkable article in the *Unita Cattolica* of Turin, which concludes with these eloquent words: "Be it so, then! Men of the new civilization, who hold sway at Rome to-day, build your palaces of finance, your palaces of justice, your palaces of parliament. Erect monuments to the brothers Carroli, to Victor Emmanuel, to Garibaldi. The successor of St. Peter will not destroy these monuments when he returns to his city—and that day is not far off,—but he will sanctify them. On your palaces that cross will rise triumphantly which you have pulled down from the Coliseum, which you have overturned at the Capitol. The Name of Jesus, that sacred Name, which, almost as soon as you had set foot in Rome, you effaced from the Roman College, will be sculptured again. And your monuments will but serve to furnish a new demonstration of the invincible power of the Pope, and of the divinity of that Christ who triumphs, who reigns, who commands."

IRELAND'S STRUGGLE FOR THE FAITH.

XIII.

We may here pause in our narrative to consider the sad fate of the self-exiled chiefs of the North. Whatever hope they might at the time of their departure have entertained of securing foreign assistance was soon removed. In July, 1608, Rod-erich O'Donnell, Earl of Tyrconnell, died in Rome, in August, Maguire, lord of Enniskillen, died in Genoa, on his way to Spain, while in the September following Caffar O'Donnell, brother of Tyrconnell, also went over to the majority. O'Neill lived for eight years longer, a pensioner on papal bounty, and died in the eternal city. In 1613, to the surprise of all, a Parliament was summoned to meet in Dublin. For twenty-seven years no Parliament had been held in Ireland, and men were puzzled to know for what purpose elections were now ordered.

The first trial of strength between the parties took place in the election of a speaker. The Protestant candidate was Sir John Davis, while the choice of the Catholics fell upon Sir John Everard. Both parties claimed the election and the session broke up in confusion. Deputies were sent by both sides to London to lay their complaints at the foot of the throne. The Catholic envoys were received with a storm of abuse from the king, and committed to prison. They were, however, soon released, and a compromise effected at the suggestion of Everard. Sessions were held in 1614, 1615 and 1616, in which, besides liberal subsidies being granted to the king, letters were passed acknowledging the title of James to the Irish crown, repealing former statutes as to distinctions of race, repealing the act of 3rd and 4th of Mary against bringing Scots into Ireland and acts of attainder against O'Neill, O'Donnell and O'Doherty. There was besides passed an act of amnesty and oblivion, which proved of some service to the Catholics, whose representatives were likewise successful in preventing the passage of a penal law of a sweeping character. In 1616 Chichester retired, after the long term of eleven years, from the deputyship, to be succeeded by Lord Drummond, under whose administration was issued a "Commission for the discovery of defective titles," whereby 66,000 acres in Wicklow and 385,000 acres in Leitrim, Longford, the Meaths and King's and Queen's counties were found to be vested in the crown.

The Catholics were still nine-tenths of the population and continued, notwithstanding the constancy of their persecutors, to enjoy a certain share of political power, which was made specially manifest during the negotiations of James for the marriage of his son, Prince Charles, to the Infanta of Spain. To bring about that alliance James actually bound himself by oath in 1624, the year in which Pope Gregory XV. granted a dispensation for the marriage, to suspend the execution of the penal laws, to secure their repeal in Parliament, and permit Catholic worship in private houses. The marriage did not, however, take place, and Charles, some time after his father's decease, espoused Henrietta Maria of France. Charles succeeded to the crown in 1627. Lord Falkland, who had replaced Grandison in 1622, was then at the head of Irish affairs and remained so till 1629.

"Charles I.," says Cobbett, "who came to the throne on the death of his father, in 1625, with no more sense and with a stronger tincture of haughtiness and tyranny than his father, seemed to wish to go back, in church matters, towards the Catholic rites and ceremonies, while his parliament and people were every day becoming more and more puritanical. Divers were the grounds of quarrels between them, but the great ground was that of religion. The Catholics were suffering all the while, and especially those in Ireland, who were plundered and murdered by whole districts, and especially under Wentworth, who committed more injustice than ever had before been committed even in that unhappy country. But all this was not enough to satisfy the puritans; and Laud, the Primate of the Established Church, having done a great many things to exalt that church in point of power and dignity, the pure Protestants called for "another Reformation," and what they called "a thorough golly Reformation."

"The new monarch," says McGee, "inherited from his father three kingdoms having in the throes of disaffection and rebellion. In England the most formidable of the malcontents were the Puritans, who reckoned many of the first nobility and the ablest members of the House of Commons among their chiefs;

the restoration of episcopacy, and the declaration of the subservient parliament of Scotland, that no general assembly should be called without the king's sanction, had laid the sure foundation of a religious insurrection in the North, while the events which we have described filled the minds of all orders of men in Ireland with agitation and alarm. The marriage of Charles with Henrietta Maria gave a ray of assurance to the co-religionists of the young queen, for they had not then discovered that it was ever the habit of the Stuarts "to sacrifice their friends to the fear of their enemies." While he was yet celebrating his nuptials at Whitehall, surrounded by Catholic guests, the House of Commons presented Charles with a "pious petition" praying him to put in force the laws against recusants; a prayer to which he was compelled by motives of policy to answer in the affirmative. The magistrates of England received orders accordingly, and when the king of France remonstrated against this flagrant breach of one of the articles of the marriage treaty, (the same included in the terms of the Spanish match), Charles answered that he had never looked on the promised toleration as anything but an artifice to secure the papal dispensation. But the king's compliance failed to satisfy the Puritan party in the House of Commons, and that same year began their contest with the Crown, which ended only on the scaffold before Whitehall in 1648. The leading defect of Charles was, like his father's, insincerity, whereby he sacrificed the true friends of his house and of the monarchy to the exigencies of the moment and the insatiable fanaticism of his enemies. These enemies, fierce and implacable, had, within a few years, grown from a small and obscure sect to be the leading element in the Protestantism of the nation and the most redoubtable foes that either the monarchy or Catholicity had yet encountered. The origin of English puritanism dates from the early years of Queen Elizabeth's reign. The sect was founded by English Protestants who, self-exiled during the reign of Mary had, after having on the continent imbibed the principles of Calvinism, returned to their mother country. About the year 1570 they became numerous and powerful, and continued to grow in numbers and influence all through the reign of James I. They were called Puritans because they claimed to deliver their religion from all anti-biblical additions, from every popish superstition and to revive primitive evangelical purity. They denied the spiritual supremacy of the Crown, holding that the supreme direction of ecclesiastical affairs belonged to the synods. They refused to acknowledge apostolic succession in the bishops of the state church, on the ground that such an acknowledgment would imply that the Church of Rome had preserved apostolical organization, whereas they believed the Pope to be anti-Christ and the whole Roman church false and superstitious. They also denied that the bishops were superior to the other clergy; and condemned all rites and ceremonies authorized by the liturgy of the state church as the invention of anti-Christ. They even went so far as to condemn music, vocal and instrumental, and the use of bells, and abolished every religious festival except Sunday. Theirs, indeed, was Calvinism of the purest type—which they finally succeeded in imposing for a time on the whole British nation. In Ireland the Puritans began to assert themselves about the time of the plantation of Ulster under James I. The Protestantism of the state church in that country had, however, been always more or less deeply tinctured with a puritanical spirit. The successes of the English and Scotch Puritans, therefore, gave rise to nothing like general dissatisfaction among Irish Protestants of any class. For ten years after the accession of Charles there was no Parliament summoned in Ireland. The affairs of the nation were in the interval administered by the Lord Deputy and a council, assisted by three special courts, all armed with extraordinary and even unconstitutional powers. They were the court of Castle Chamber, the ecclesiastical High Commissioners' Court, and the Courts of Wards and Liveries. Of these courts the first took absolute cognizance of all state affairs, the second, in like manner, matters ecclesiastical, and to the third was given charge of all minor heirs of Catholic proprietors throughout the kingdom. Of all the inventions of heresy the Court of Wards and Liveries was one of the most successful—while one of the most truly diabolical.

During the present year occurs the centenary of the first Catholic Church in Blackburn, England—the first, at least, since England's secession from the Church three hundred years ago. In 1829, the Catholics of Blackburn and vicinity numbered but 1,200; to-day the Catholics in Blackburn alone are nearly 10,000 strong.

Says the Cleveland Penny Press: "The growth of the Catholic Church in the city of Cleveland has been something bordering on the miraculous. From the nucleus of five families in 1835 there have arisen 21 churches and 20 parochial schools, with an attendance in January, 1882, of 8,992 scholars. It is estimated that the children attending at present number nearly 10,000. There are over 9000 Catholic families in the city, and the present Catholic population of Cleveland is roughly estimated at 45,000."

FROM PONTIAC.

From the county of Pontiac we learn that recently in an obscure sheet published there, a most unfounded attack was made on the Catholic Board of Examiners for that county. The author of this attack was evidently inspired by an uncontrollable spirit of bigotry. The facts of the case are these: One year or two ago there was but one Board of Examiners in the county of Pontiac, and though nominally a mixed Board, was to all intents and purposes as Protestant as if it contained no Catholic representatives. These latter made vain endeavors to keep the Board within the law, but finding it at last impossible to do so, decided on asking the Provincial Government to establish a Board of Catholic Examiners for the County. The Government complying with this request appointed, we believe, the Rev. Father Brunet, of Portage du Fort, Rev. Father Ouellet, of Calumet Island, and James McGill Roncy, Advocate, Portage du Fort, with Drs. Rouleau and Gagnouy of Byson to form the Board. Mr. Roncy has since died, but the other gentlemen continue, under the able guidance of Father Brunet as chairman, to do their duty faithfully for the public. They understand the nature of the trust confided to them and discharge their duties as those who know them fully understand them to be able to do. The writer in the *Advance*, without courage himself to make the attack on his responsibility, cited the name of Mr. Gay, Inspector of Catholic schools in the Ottawa district, as his authority. Mr. Gay in his report to the government condemned Boards of Examiners throughout the Province as too lax in granting diplomas to candidates for examination as teachers, but made no special mention of or reference to the Catholic Board of Pontiac. In fact he could not in reason do so. And now we are glad to learn himself repudiates the construction put on his words by the narrow writer in the *Advance*. In connection with this matter our attention has been called to a letter addressed to the Equity, a new Pontiac paper. We give the letter in our columns as stating a true view of the case: TO THE EDITORS OF THE EQUITY: GENTLEMEN,—In the issue of the *Advance*, dated the 29th ult., I find in the course of one of those incoherent and inconclusive productions in all regards so well worthy the columns of that attenuated remnant of journalistic failure, the following choice morsel:—"We call the attention of the Catholic Board of Examiners for the counties of Ottawa and Pontiac to the following paragraph in Mr. Gay's report, and one that bears out the general impression that prevails throughout the district, namely, that a candidate for teacher's diploma can pass much easier before the Catholic Board than he or she can before the Protestant Board. This may be a kindness to the candidate, but it is not by any means kindness to the children who have to be instructed by these poorly educated teachers, neither is it a kindness to the parents who have to be taxed to pay for these teachers' salaries. Mr. Gay says:—'That the Board of Examiners are too lax in granting diplomas is known to all, and all complain of it. It is a abuse that should be put a stop to at once.' And again he says: 'On this point—want of progress among the pupils—I regret to say, that our schools leave much to be desired, owing to the incapacity of our school mistresses, with a few exceptions.'"

Permit me, gentlemen, to state for the information of James Thomas Pattison that he is not a member of the Catholic Board of Examiners for the county of Ottawa, and that there is nothing in Mr. Gay's report that does not apply with equal force to other as well as Catholic Boards. Mr. Pattison was evidently eager for an attack on the Catholic Board of Examiners for the county of Pontiac, but took a singularly inopportune moment to vent his spleen. He goes out of his way, though he departs not from one of his cherished prejudices, misrepresentation to attempt a blow at that efficient and respectable body. With the cowardice characteristic of the small and malevolent spirit and which has made the career of James Thomas Pattison so conspicuous a failure, he shelters himself behind Mr. Gay to traduce a body of gentlemen whose names can never, without injustice, be associated with that which he claims and which he has so brazenly traduced that none else could own it. Without any injustice to the Protestant Board of this county, I can state with knowledge of what I say, that the Catholic Board of Examiners for Pontiac is in no wise inferior to either as far as concerns the qualifications and attainments of its members or their conscientious regard for the duties of their office. Let Mr. Pattison point out one case of laxity on the part of the Catholic Board of Pontiac and I shall be ready to admit that he has ground for his attack. He not only specifies no instance of laxity on the part of the Catholic Examiners, but is unable to do so, and knows that he is so unable. I think it quite pertinent to my subject to remark that, whatever the qualifications of the teachers sent out by the Catholic Board of Pontiac, none of them will ever become guilty of the atrocious outrages on syntax and propriety that make the *Advance* the very shame of Canadian journalism. Mr. Pattison seems solicitous for the Catholics of Pontiac. "Thank you, Jew," say the Catholics of this county. They will have more of James Thomas Pattison's gratuitous intervention in matters solely concerning themselves. They look to other guides, they have trusted leaders, men of honor and consistency above little tricks, sly ways and mean devices. Mr. Pattison's feeble attempt at assault on the Catholic Board of Pontiac terminates with the following appeal to sectarian prejudice:—"The readiest way to remedy this evil is for the school commissioners in the different municipalities when engaging teachers to give the preference to all teachers who hold diplomas from the Protestant Boards. This plan adopted for a short time would work well in two ways: it would spur up the lazy ones who seek for teachers' diplomas to qualify themselves more efficiently, and would stir the Catholic Board of Examiners to look more closely into the educational qualifications of all candidates presenting themselves for examination."

We had thought that the standard of religious discord in this county had been folded, furled and laid by forever. We

were, however, mistaken. It is now, soiled and tattered though it be, seized on by Mr. James Thomas Pattison. The standard becomes the man, the bearer is worthy his burden. Rugged and broken will be the regiment its unfurling will recruit. But it will be of a piece with the cause it espouses and the chief it follows. ONE WHO KNOWS.

Portage du Fort, July 2, 1883. In reply to this letter the editor of the *Advance* made a very lame attempt at self justification, again showing his lack of faith by claiming Mr. Gay as an authority for his unfounded charge of laxity made against the Catholic Board of Pontiac. The gentlemen composing that Board are too well known and widely esteemed to require special defence at our hands, but we will, in so far as we can, permit no one, not even Mr. Pattison, of the *Advance*, to vilify them or any respectable body of Catholic gentlemen seeking faithfully and honestly, under many difficulties, to promote the cause of education.

FATHER DRUMGOOLE'S FARM.

The Noble Charity just Started on Staten Island.

Facing the Highlands of Navesick, on the sloping southern shore of Staten Island, and in full view of the steamers that pass through the Narrows on their way to foreign ports, lies a large tract of land known as the Mount Loretto Farm. The property was purchased by Rev. Father John C. Drumgoole early in 1882 for the use of the Mission of the Immaculate Virgin, whose handsome buildings in Lafayette place in this city are generally visited by strangers. The property is designed as a place where homeless boys can find a pleasant abode and be taught to become practical farmers. It is the intention of the good priest to take down there the neglected boys of New York, provide them with healthful occupation and instruction, and send them West when they have attained the age of experience necessary to make them competent farmers and worthy citizens. "The majority of the boys who go out West, at present," said Father Drumgoole to a Star reporter yesterday, "have no experience, no money and little idea of what is expected of them. Consequently, they grow dissatisfied and avail themselves of the first opportunity to steal away from a life they care nothing about. My boys shall have loving instruction and tender care. I intend to make them practical farmers—not in word, but in deed."

The farm comprises over 400 acres, and is said to be one of the best on the island. It has a mile of water front, and nearly fifty acres under water contains many valuable beds of oysters and clams, from which a good revenue may confidently be expected. Several hundred yards beyond, upon high rolling ground, are situated the new buildings of Mount Loretto. They are eight in number, constructed of brick in an imposing style of architecture. The main edifice, with its wings, covers eight acres of ground. Attached are laundry, boiler-house, bakery and store-house, with slate roof and fireproof filling, a perfect network of rods protecting them from lightning. The playroom, lavatories, dining-room and kitchen are upon the ground floor, all of them large and commodious. In the rear extension is a beautiful chapel lighted by thirty stained glass windows, in the Gothic style of architecture. In the front of the building is a massive tower, surmounted by a gilded cross, from which a widespread view of harbour and country may be obtained.

Two buildings, one on either side of the main edifice, are 135 feet long by forty feet in width. The ground floors are fitted up as gymnasiums and bathrooms. Up one flight of stairs are spacious and well-ventilated classrooms, and on the floor above are dormitories and guest chambers. All the buildings are connected by flagged corridors, heated by steam and lighted by gas generators, with capacity for 400 lights. Fifty feet away is the laundry, two stories in height, in the wing of which is a sitting room and dormitory for the female help to be employed upon the farm. The boiler-house contains two boilers, an engine of ten horse power and five large pumps. Adjoining is the bake-house and store room. At the side is an artesian well and three cisterns, with a total capacity for 147,000 gallons. The stables, barns, granaries and other out-houses are to be situated some distance to the right of these last buildings.

"I formally took possession yesterday," said Father Drumgoole last night, as he rested in this city from his fatiguing labors on Staten Island; "and I hope to have everything sufficiently advanced to take down 400 boys about the second week in July. I have a trained Irish farmer there, Mr. Murphy, who thoroughly understands conducting large farms. We shall raise corn, wheat, potatoes and vegetables of all kinds. A large quantity of grain is now growing, and under the blessing that has attended the work, it is most promising. A fine dairy will give us a large quantity of milk, butter and cheese, and from the ducks, geese, turkeys, and chickens there will be plenty of eggs. We own thirty-five milk cows and a number of good horses. Nothing could be more encouraging than the blessings that have attended all our labors. I trust to be made the humble instrument of making good and practical citizens of many motherless and fatherless and penniless in this city."—N. Y. Star, July 2d.

The Abbe Vaudray, whose return to the Catholic Church has given so much consolation to continental Catholics, is awaiting the reception of the documents sent by the Holy Office restoring him to his priestly functions. The Holy See acts with grave prudence in such cases; and for the present the Abbe Vaudray receives Holy Communion as a layman. His leisure is occupied in the preparation of memoirs of the Lyonnais schism, which will shortly be published, and which will contain many hitherto unknown revelations of the attempts made by the ex-Carnelotte to obtain funds from innocent Anglicans and Ritualists, and of a turpitude and sacrilegious effort to obtain episcopal consecration from the Old Catholic schismatics.—Liverpool Catholic Times.

Meetings.

CATHOLIC MUTUAL BENEFIT ASSOCIATION—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hill, Albion Block, Richmond St. Members are requested to attend punctually. J. J. BLAKE, Pres. ALEX. WILSON, Sec. Sec.

Woolverton, Surgeon Dentist. Office—Corner Dundas and Clarence Streets, London. (Over Brown & Morris'). Charges moderate and satisfaction guaranteed. SOLON WOOLVERTON, L. D. S., late of Grimby.

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THURSDAY, THE 2ND DAY OF AUGUST

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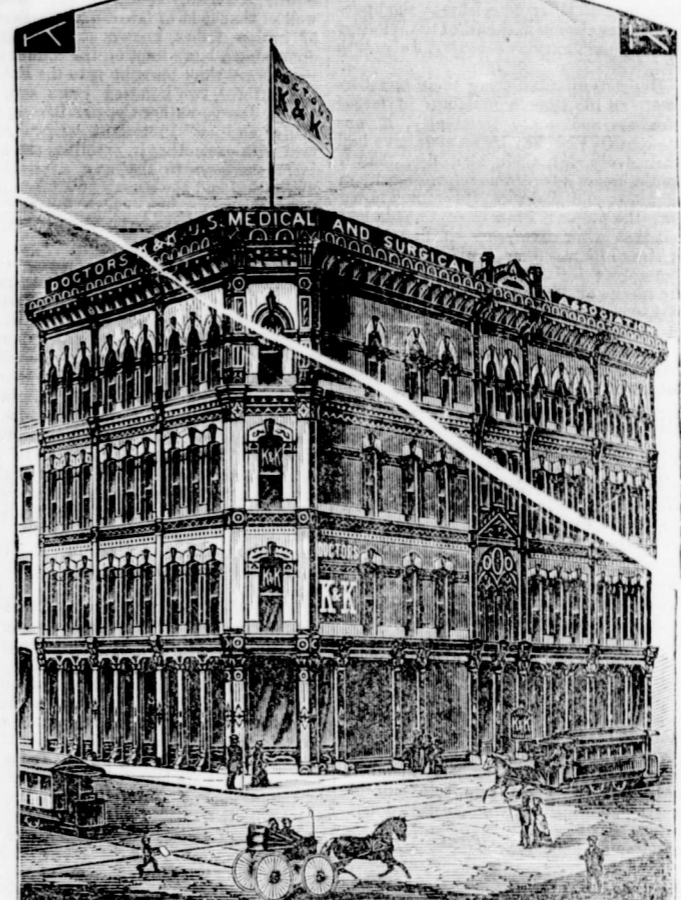
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