

# 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, AUGUST 10, 1889.

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Catholic Record.

London, Ont., August 10th, 1889.

EDITORIAL NOTES.

THE Rev. L. W. Townsend, Superior of Oxford University Mission, whose conversion to the Catholic Church was announced lately, was an eminent scholar in literature, and was well versed in Sanscrit and Bengali. His conversion has created a great sensation among the people and clergy of the Church of England in India, where he was universally held in very high esteem.

ONE of the Church of England organs in England of the Evangelical party announces that two eminent counsel have pronounced Mr. Huxley to be "undoubtedly a member of the Church of England," inasmuch as "he belongs to no denomination." According to the highest legal authority those who do not belong to any distinctive creed are members of the Establishment. The Church must have within its fold many "speckled sheep," and sheep of divers colors.

A TELEGRAM has been published dated Rome, 31 July, as follows:

"The diocese of Kingston, Canada, has been created a new province and has been detached from the jurisdiction of the Archbishop of Toronto. The province will be divided into three dioceses, the bishops of two of these dioceses and the Bishop of Peterborough will be suffragans to the Archbishop of Kingston. The decree making these changes states that they are due to the notable progress of Catholicism in Kingston."

We cannot as yet state whether or not the news be authentic, but it will soon be known. The Episcopal See of Kingston is the oldest in Ontario.

The Globe says, in reference to Mr. J. L. Hughes' non-acceptance of the West Middlesex Conservative nomination:

"Some people wonder whether Mr. J. L. Hughes faked the West Middlesex contest for fear of the publication of a certain modest letter to the late Archbishop Lynch, in which a certain candidate for a certain Inspectorship requested the deceased prelate to exert himself in that candidate's favor."

The Inspectorship referred to, for which Mr. Hughes is said to have applied for the late Archbishop's influence, is the Inspectorship of Model Schools, The Lindsay Canadian Post, which knows the Hughes family pretty well, says on this subject:

"Jim has the cheek of a canal horse and would have no hesitation in asking the late Archbishop to back up his demands."

As an illustration of the strange ideas which Ritualists have of confession and the sacrament of penance many anecdotes are related, but one which was told as a fact by the Rev. W. Sullivan is peculiarly interesting on account of its being so well authenticated. He states that a young lady of Ritualistic tendencies, persuaded that it would be a good thing to unburden her soul to her spiritual director, made her wish known to him, and in compliance with his invitation waited on him at his house, and was conducted to the well-furnished drawing room. The clergyman presently appeared, and in reply to her question, "where am I to make my confession?" answered, "Oh, you may make it here: kneel down at the table." She did so, but immediately after she had begun to tell her sins, heard a rustling noise near by. Turning round, she saw a lady standing by and regarding her attentively. She asked the clergyman for an explanation, saying, "Is this your next penitent?" "Oh no," he replied, "that is my wife. She never allows me to hear ladies' confessions unless she is present."

The anti Jesuit agitators are regarded with great suspicion by the respectable press in the Maritime Provinces. The Globe of St. John, N. B., after quoting Mr. Dalton McCarthy's "bullet" speech at St. John says: "Evidently Mr. McCarthy takes a pessimistic view of the Canadian future." Such views as those to which Mr. McCarthy gives utterance will always be readily cheered at twelfth of July gatherings, for it is the delight of the Orangemen to wade in blood knee deep, if they can only find victims, but the common sense even of Ontario revolts against such blood-thirsty fanaticism, and will not countenance Orange ruffianism. It is well for the country that bigots of the McCarthy stamp show their hand so plainly. In Ontario they can secure a certain considerable following, but this they cannot do anywhere else in the Dominion.

NOTWITHSTANDING the fact that Professor Huxley is an agnostic and that he acknowledges himself the father of the term agnostic," he pays the following tribute to the moral teaching of the Bible, and to the necessity of religious education:

"I have always been in favor of secular education, in the sense of education without theology; but I must confess that I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The Pagan moralists lack life and color; and even the noble stoic, Marcus Antoninus, is too high and refined for an ordinary child. Take the Bible, as a whole, make the severest deductions which fair criticism can dictate, and there still remains in this old literature a vast reservoir of moral beauty and grandeur. By the study of what other book would children be so much humanized? If Bible reading is not accompanied by constraint and solemnity, I do not believe there is anything in which children take more pleasure."

FANATICISM STERNLY REBUKED.

The petitions for the disallowance of the Jesuit Estates' Act were presented on Friday, the 2nd inst., to His Excellency the Governor-General at Quebec. The deputation which presented the petitions consisted of sixty-five gentlemen, the Rev. Principal Caven, of Knox College, Toronto, being the spokesman for Ontario, and Dr. Davidson, Q. C., for Quebec. The Ontario petitions were signed by over 51,000 persons, and those from Quebec by 8,000.

The Ontario petition set forth the objections which have been repeated ad nauseam. It stated that the "Act recognizes a right on the part of the Pope to interfere in the administration of the civil affairs of Canada, which is derogatory to the supremacy of the Queen, and menacing to the liberties of the people." It attacked the Jesuits as an illegal association, "not only incompatible with the constitution of an English province, but with every possible form of civil government."

Lord Stanley's reply to the delegates was respectful but firm. He informed the deputation that he could hold out no hope that their prayer would be complied with, and he informed them very plainly that they should show more tolerance for the opinions and convictions of every class of our citizens. His Excellency's reply was a dignified yet scathing rebuke to fanaticism. He said:

It is not usual to receive such a deputation as this, but, in view of the importance of the subject, I am willing to create a precedent. At the same time I do not think it should be too often followed. The difficulty in receiving deputations is that one may lay oneself open to the charge of arguing for or against the measure in which the deputations are interested, but with the sanction of my advisers I am disposed to let the deputation know what has been the aspect of the case as it presented itself to me. There is no disrespect to those who have so ably stated their views, if I express a doubt as to what might be construed as argument, however unintentionally. Previously to my arrival in the country, or about that date, the Legislature of Quebec had passed the Act in question. The history of the Jesuit estates is so well known that I need not refer to it in detail. Large amounts of property have been virtually idle, because when the Provincial Government had endeavored to sell, protests had been made by the claimants, and in fact none would accept so doubtful a title. I cannot agree with the view expressed in your second paragraph. There were two sets of claimants at least to the Jesuit estates. I was necessary to arrange to whom compensation should be paid, and to insure a division which would be accepted by all. It is true that the Pope, as an authority recognized by both sets of claimants, was to be called upon to approve or disapprove the proposed division, so far as Roman Catholic claimants were concerned, but this appears to me to relate not to the action of the Legislature of the Province but to the division of the funds after they had been paid over. It is arguable that, as a matter of fact, there is no reference to the Pope's authority at all in the executive portion of the Act. It is undoubtedly the case that the preamble to the Act (an unusually long one, which leads to the introduction of the bill, and that on the correspondence so set out authority had been claimed on behalf of the Holy See, to which, however, the First Minister did not assent. The introduction of the name of the Pope may be unusual and very likely unjustifiable to some as Protestants, but as it appears in the course of recitals of facts which had previously occurred, and which of course legislation could not obliterate or annul, and there being, moreover, as I have before stated, no such reference to the body of the Act, I did not consider that His Majesty's authority was in any degree weakened or assailed, or that I was compelled in the exercise of my duty as her representative to disallow the Act on that account. As to the question of policy, that is not one on which I feel at liberty to pronounce an opinion. I believe, and am confirmed in my belief by the best authorities whom I can consult, that the interference is limited, for the Act does not appear to do more than to seek to restore to a certain society, not in kind but in money, a portion of the property of which that society was in years gone by deprived without compensation, and it professes to give a compensation therefore in the money of the Province which had been so possessed of the property and was profiting by it. As to the recognition (spoken of in paragraph 4) of the rights of the Jesuit Society to make further demands, it seems to me that this Act leaves so-called "rights" exactly where they were. It is by no means uncommon for the Crown to recognize such a moral claim, and I can speak from my personal experience when Secretary of the Treasury (ten or twelve years ago) and when it constantly happened that in cases of intestacy, ecclesiastical and other forfeitures to the Crown the moral claim of other persons was admitted and recognized—were made, not as a matter of legal right—for the right of the Crown was undisputed—but as a matter of grace. There are also many Parliamentary precedents to the same effect. Such cases, it seems to me, must in each instance be decided on their own merits.

As to paragraphs five and six, you will pardon my saying that I am not concerned either to admit or to deny your statement; but as a matter of fact I do not find any evidence that in this Dominion and in this nineteenth century the Society of Jesus have been less law abiding or less loyal citizens than others. As to six, it appears to me that the legal status of the Society was settled by the Act of 1857 (to which little or no objection was taken). I cannot see anything unconstitutional in that respect in the payment of the money in question to a Society duly incorporated by law. The Governor-General, both by the written law and by the spirit of the Constitution, is to be guided by the advice of his responsible Ministers. If he disagrees with them on questions of high policy as being contrary to the interests of Her Majesty's Empire, or if he believes that they do not represent the feeling of Parliament, it is constitutionally his duty to summon other advisers, if he is satisfied that those so summoned can carry on the Queen's Government and the affairs of the Dominion. As to the first, I cannot see that I disagree with the course which, under the circumstances, the ministers have recommended, believing it from the best authorities to which I have access to be constitutional. The Parliament of the Dominion by 188 to 13 has expressed the same view. I decline to go behind recorded votes. Members of Parliament are elected not as the delegates, but as the representatives of the people, and it is their duty to guide themselves according to that which they believe to be the best interests of the high functions which they have to discharge. Again, I would ask, do the dissentients represent the majority? I find that the 188 represent 910,717 voters, whereas the thirteen members represent 77,287, and, moreover, the body of the constitutional Opposition appears to have voted for the approval of the allowance of the bill. I have been asked, though not by you, to disallow the Act, though otherwise advised by the Ministers, and though contrary to the sense of Parliament. Would it be constitutional for a moment that I should do so, if it were a question of commerce or of finance, or of reform, or of Constitution. There would be some risk of my being held up as a Court of Appeal on questions of constitutional government and against the Parliament, with which it is my duty to work in concert. Then it has been said, "Why not facilitate matters by a reference to the Privy Council?" I believe that my advisers have a perfectly good answer, that, having no doubt of the correctness of their view they have a good reason for not doing so. I have been asked to dissolve the House of Commons in one of the petitions to which I am replying. A dissolution of Parliament, in the first instance, except under the gravest circumstances, and with great reservation even then, should not be pronounced except upon the advice of responsible Ministers. It causes the disturbance of the various businesses of the country and considerable expense to the country and to all concerned. It is a remedy which should be exercised only as a last resort, and I must say, though I do so with great deference to those present, that excepting in the Provinces of Ontario and Quebec there does not appear to have been any general feeling in this matter, such as would justify the Governor-General to use this remedy. I recognize the influence of the two Provinces, but I cannot leave the rest of the Dominion out of sight, and I may express the personal hope that this Parliament may exercise for some time to come a wise constitutional influence over the affairs of this country. I think my answer has been made substantially to the other petitions which have been presented to me. For the reasons which I have given, I am unable to hold out to you any hope that I shall disallow the Act. You cannot suppose that the course taken by my advisers and approved by me was taken without due consideration. Nothing has taken place to alter the views then entertained, nor could the Government recommend the reversal of an allowance already intimated. Gentlemen, I cannot conceal from you the personal regret which I feel myself in addressing a deputation and returning such an answer as it has been my duty to do to the petitions which have been presented to me, but I have endeavored to make my statement colorless, I have endeavored to avoid argument, and I can only hope that I have done something towards dissipating alarm. I will close by making an earnest appeal—an appeal which by anticipation has already, I am certain, found weight with you—and that is that in this question we should, as far as possible, act up to that which we find to be for the welfare of the Dominion. During late years we have hoped that animosities which unfortunately prevailed in former years had disappeared, and that the Dominion as a united country was on the path of prosperity and peace. I earnestly call upon all the best friends of the Dominion, as far as possible, while holding their own opinions, to be tolerant of those of others, and like our great neighbor, to live and let live, that we in time to come may feel that we have the one object of promoting the prosperity and welfare of the Dominion, and the maintenance of loyalty and devotion to the Sovereign.

After the interview the delegates held an indignation meeting at which it was resolved to "appeal from the foot of the throne to the Sovereign people." The Mail says that the next thing which must be done is to agitate for a revision of the Constitution. We presume this means that Ontario must be constituted the sole Province which is to make laws for the whole Dominion.

There are 800,000 Catholic Poles in the United States.

IRELAND'S STRUGGLE.

The state of Mr. Peter O'Brien, M. P., is causing considerable alarm among his friends. It is stated that O'Brien has set in, supervening on the wound received by him at the hands of the police in their brutal attack upon him. Vigorous efforts are being made to make known the brutality of the Government's doings in Manchester, one of the divisions of which is Mr. A. J. Balfour's constituency. Mr. T. D. Sullivan was the principal speaker at a great mass meeting held there in July, the arrest of Mr. William O'Brien being the principal feature. The resolutions were passed unanimously condemning the Government in strong terms. Arrangements have been completed to hold a series of meetings in Mr. Balfour's and the other divisions of Manchester.

Mr. Charles Ernest Schwann (Liberal), M. P. for the North Division of Manchester, has donated \$2,500, through Mr. William O'Brien, to the fund for the relief of evicted tenants in Ireland.

Dr. Tanner, a member of Parliament from Cork, was sentenced, on the 29th, ult., at Tipperary, to one month's imprisonment on the charge of assaulting Police Inspector Stevenson in May last. When judgment was pronounced Dr. Tanner cried out in the dock "I defy you; the magistracy are the real criminals." For this outbreak three months were added to his sentence.

Dublin, July 29.—President Harrison has sent a letter to Lord Mayor Sexton in reply to the Dublin Corporation's expression of sympathy for the sufferers by the Jonestown disaster. In it he says: "I highly appreciate the exceedingly kind spirit that prompted your action. Please accept the warmest thanks of the President and the American people for the touching expressions of sympathy and generous gifts of the citizens of Dublin." Mr. Sexton states that the official envelope in which the letter was enclosed bore plain traces of having been tampered with. The seal had been melted and the envelope refastened with another kind of gum, and the American crest on the envelope defaced.

Mr. Arthur Warren, London correspondent of the Boston Herald, says of bloody Balfour: "He is thoroughly in earnest, but he means to have a long life." The same is true of Mr. Balfour's contemporary, "Jack the Ripper."—Boston Pilot.

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In recognition of the courage and fortitude displayed by Mr. J. C. Finucane, M. P., a number of his friends in the county and city of Limerick have resolved to start a testimonial to the member for East Limerick, who is now in jail for the second time under the Coercion Act.

At a meeting of the Waterford Corporation, held on July 2nd, in the town hall, on the motion of Alderman Rodmond, the resolution of immigration recently passed by the Dublin Town Council in reference to the brutal treatment of political prisoners was unanimously adopted.

At the Diocesan Synod of Ferns, held at St. Peter's College, Wexford, on July 1st, a resolution was adopted denouncing the despotic action of the Coercion Government in the prosecution of the Rev. Canon Doyle and the Rev. J. Brown for their noble defence of the interests of their people; considering it an insult to the priesthood in Ireland, and expressing heartfelt sympathy with the persecuted brother priests, and determining to sustain them by all legitimate means. Canon Doyle's prosecution is exciting great indignation throughout Wexford County.

Postmaster General Raites has requested Mr. Sexton, Lord Mayor of Dublin, to forward to him the envelope which contained the letter of President Harrison to Mr. Sexton thanking him for the contributions made by Dublin citizens for the Johnston sufferers, and which, Mr. Sexton declares, was tampered with by the post office authorities. Mr. Sexton, in reply, stated that he would show the envelope to the Postmaster-General, but he would be deceived if he should give it to the post-office department, as it had already proved unworthy of trust.

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The Father Damien Memorial Fund in London has grown very large. Cardinal Manning contributed £50 and the Duke of Norfolk £500 to it.

The priests of Kingston diocese are on their annual retreat this week. The retreat exercises are under the direction of Rev. Father Kenny, of the Jesuit Order. Father Kenny is well known as an eloquent and practical preacher.

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Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Record.

London, Sat., August 10th, 1889.

CATHOLIC SCHOOLS.

President Harrison visited the academy of Notre Dame de Bon Secours at Putnam, Conn., on Wednesday, July 3rd, and was enthusiastically received. A triumphal arch was erected at the entrance of the academy bearing the inscription "Welcome to our President," and two hundred children were arranged with artistic effect wearing the National colors. The Catholic societies of St. Jean Baptiste and the Ancient Order of Workmen assisted at the ovation. Two little girls presented an address of welcome, with bouquets of red, white, and blue, and, after viewing the establishment and listening to a well-rendered programme of music, recitations, etc., the President and other distinguished visitors expressed themselves highly pleased with the efficient work done by the Sisters in charge of the academy. Gov. M. G. Bulkeley of Connecticut, Justice Miller of the U. S. Supreme Court, and others were of the party, all of whom united with the President in his congratulations.

Similar visits have been frequently made by various Governors General of Canada to our Canadian convent academies, and in every instance they have expressed themselves as delighted with the excellence of the education imparted in these institutions, as well as with the deportment of the pupils, and in many instances, to mark their appreciation of the good work being accomplished in them, they have instituted annual rewards in the form of medals, etc., to be awarded to the most forward pupils.

It is interesting to observe the difference of treatment accorded to those nurseries of education by such gentlemen of culture and refinement and that shown to the same establishments by illiterate bigots of the Sam Hughes stamp. Sam is at the present time making a desperate effort through the columns of his paper, the Wanderer, to throw odium upon the Ladies of Loretto in Lindsay, whose scholastic institution there has received special marks of approbation from the most distinguished visitors, as it is acknowledged to be one of the foremost institutions in the country. Lord Lansdowne was among those who instituted a prize medal in the academy. The worst thing that Sam can find, on account of which the establishment should be condemned, is that the name of the Lady Superior is Mother Loyola; St. Ignatius Loyola, after whom she is named, having been the founder of the illustrious order of the Jesuits, whom Sam describes to be the very incarnation of craft and duplicity.

The occasion which gave rise to Sam Hughes' vituperation was simply this: Two Protestant girls attended the Catholic separate school of Lindsay which is under charge of the Loretto ladies. The mother of the children urgently requested the admission of her children as she said she was conscious of the superior deportment of the Catholic children attending over those who attend the public schools of that town. When prizes were being given, some religious pictures and medals were given to a number of children. The Protestant children also were referred to were given pictures representing some event in the history of our blessed Lord, Jesus Christ; but, as they were Protestants, the medals which bore upon them a representation of the Blessed Virgin, were not presented to them. After this, the children earnestly requested that medals should also be given to them, and after some objection on the part of the teachers, their request was at last acceded to. By some means or other one of the medals was, by persuasion or force, taken from the presser, after which it came into Sam Hughes' hands, and he is now exhibiting it as a triumphantly as if it were a banner gained from the enemy during a sanguinary battle. If Sam were honest he would return it to the owner, but he prefers to invent a story of horrid Popish aggression which has no foundation in fact.

From the whole circumstances of the case the general public will, at all events, discover one fact, namely, that while the anti-Catholic press are constantly gloating over the occasional attendance of a Catholic pupil at the public schools, as an evidence of their superiority over the Catholic schools, Protestant parents are often very glad to get their children admitted to the Catholic schools, because the latter are in many cases superior to the public schools, even in towns so important as Lindsay. Such cases frequently occur, but the Catholic trustees and teachers do not think it necessary to proclaim them to the whole world, and it is only when the bigots of the Sam Hughes stamp cause the circumstances to become known that public attention is drawn to them. We may further remark that in such cases the Catholic schools do not get either the Legislative school grant or the taxes to which the school would be entitled in justice on account of the attendance of such pupils. The Mail has been making great complaint about the injustice inflicted once in a while by the accidental placing on the separate school roll of Catholic parents who send their children to public schools, or who desire to do so. If it were so much the advocate of equal rights as it pretends to be, it would find a fit subject for indignation in the fact that separate schools are always deprived of the taxes of Protestant parents and of the Legislative grant also, when Protestants send their children by choice to the separate schools.

THE ROMAN QUESTION.

In connection with the constant repetition of rumors that the Pope is about to leave Rome, the Cincinnati Wahrheitsfreund calls attention to the following expression of Frederick IV. wherein that monarch clearly implies that, in spite of prognostications to the contrary, Rome will continue to be the city of the Pope. The Wahrheitsfreund says: "Frederick IV. of Prussia once declared: 'Forty-four times have the Popes been driven from Rome, but nevertheless all who have occupied it to the disadvantage of the Papacy, have left it again, and the Popes have returned thither.'"

The Protestant press are very fond of prophesying that the Holy Father is on the point of leaving the city, and that when he will leave it again the Catholic Church itself will soon cease to exist. But it is certain that the Pope has no intention of leaving permanently, and if such were his intention the Catholic world itself would for the protection of religion take steps for his restoration. There have been occasions when, to escape persecution and invasion, Popes have been obliged to leave Rome temporarily, but their absence has been in every case only temporary. The bandits who are now annoying Leo XIII. may be able to continue their evil work for a time, under protection of the present anti-Catholic Government, but the Catholic spirit of Italy must in the end triumph, and the Pope's authority will then be established on a firmer basis than ever. The Catholic powers will also in the end insist upon a proper position being given to His Holiness that he may be able to exercise a proper independence in his government of the universal Church. It is indeed possible that circumstances may necessitate the removal of Pope Leo for a time, and the infamous law of Crispi, which will go into force in September, will make it really dangerous for the Pope to fulfil his duties. But the latest intelligence is that the power of Crispi is on the eve of being shattered. Both Austria and Prussia are of opinion that the opposition of the people to Crispi's whole policy will cause the fall of his Government within a few weeks, and at the present moment the triple alliance is severely threatened, though a few days ago it seemed to be a fixed fact. Austrian and German papers are stating freely that, under the circumstances which have recently developed themselves, these two countries must take steps to secure themselves against Russia's aggressions, independently of Italy, which cannot be relied on in an emergency. This Signor Crispi's strongest reliance is suddenly taken from him. In the meantime, it is expected that a new Government must step in soon, and this will undoubtedly be the beginning of a new policy toward the Holy See. There is little room to doubt, the new policy adopted will be one of conciliation.

OBITUARY.

The death is announced of two illustrious ecclesiastics of the United States whose services to religion have been great and enduring. The first is that of Right Rev. Bishop Mechebeuf, of Denver, Col., who first devoted himself as a priest to the spiritual care of the Catholic people of North Western Ohio in 1840 when the people were few and scattered over a large area. Much of his time was necessarily spent in the saddle while he journeyed over the vast area over which his flock was spread. By degrees he witnessed its development in numbers and material prosperity. He afterwards removed to New Mexico in 1851, under Bishop Lamy. In 1868 he was appointed Vicar-Apostolic of Colorado, and while under his care that State has grown and prospered until now churches and religious institutions are multiplied through every quarter. In 1877 he became first Bishop of Denver. Two years ago the Right Rev. Bishop Metz was appointed his coadjutor, with right of succession, so that now Bishop Metz assumes the position vacated by the late Bishop Mechebeuf.

In the diocese of Denver, which was once attended by the late bishop, as the sole missionary priest, there are now sixty-two priests and about one hundred and seventy nuns of various orders, forty-eight churches, a college and ten academies, besides twenty-one parochial schools with five thousand pupils attending. The Catholics in the diocese are estimated at about forty two thousand.

The other death is that of Mgr. James A. Corcoran, editor of the American Catholic Quarterly Review, and one of the staff of the Seminary of St. Charles. Dr. Corcoran had a world wide reputation as one of the most distinguished scholars of the Catholic Church in America. By his death the Church loses one of its ablest defenders. He was remarkable both for his theological learning and his amiability of character. Not only the Quarterly Review but the thousands of Catholics who read that periodical with interest will feel the loss deeply. May they rest in peace.

DR. DEWART'S EXCELLENT SPEECH.

A considerable number of the members of the Press Association made an excursion to the maritime Provinces spending a very pleasant time. They were everywhere well treated, and nowhere was there a more cordial reception given them than in Quebec. Under the guidance of their Quebec brethren they went on a trip around the harbor and to the shrine of "La Bonne Ste. Anne."

We are informed that Rev. Dr. Dewart, the outgoing President of the association, manifested great interest in the multitude of crutches and other evidences of the miraculous cures which have taken place at the shrine.

Most of our readers are aware that Rev. Dr. Dewart is the able editor of the Christian Guardian, the organ of the Methodist Church in Canada, and on the return of the excursionists to Quebec on the 30th ult., he was appointed to address the Quebec members of the association and to thank them for the cordial reception of the excursionists. The reverend doctor made it a point to condemn most emphatically the efforts which are now being made by evil-minded persons to excite strife between British and French Canadians, as injurious to the best interests of our common country. We are glad to notice this evidence of the liberal sentiments entertained by the learned editor of the Guardian. If there were more of the Protestant clergy of Ontario in his mind we would not have to deplore the threatened severance of the tie which now binds the provinces of Ontario and Quebec together, a tie which, in spite of all that the Mail and other non-Popery journals have said on the subject, has been most beneficial to both. French-Canadians have, undoubtedly, made some sharp retorts on those who have been endeavoring to create discord, but the provocation has come from Ontonarians, and though Dr. Dewart does not explicitly state this, he plainly enough implies it in his speech.

The doctor states that this very trip had opened his eyes to the good qualities of the French-Canadians and had taught him that they have a kindly feeling for the people of Ontario. He declares that his contact with them has had the effect of making him more liberal-minded towards them. We are especially pleased to find such sentiments uttered by a Protestant clergyman, and since the mollifying effect of a visit to Lower Canada is so great, we cannot but utter the hope that more of the ministers of Ontario will make similar visits. We fear, however, that the liberality of Dr. Dewart will be as unacceptable to his brethren who assisted at the bogus "Equal Rights' Convention," as were those of Dr. Herridge to his colleagues of the Presbytery of Ottawa.

We may have, and we have in Canada, differences of religion, language and race which must be borne, whatever the form of our Government, and true patriotism should teach toleration to all. The problem of the Dominion is not how we are to force our sectional theories upon each other, but how we can labor together to build the Dominion up into a great and prosperous country. Dr. Dewart very properly deprecates the creation of distinct parties on the basis of religious differences, as Protestant and Catholic, and in this we are of one accord with him.

It is but fair to state here that one or two French-Canadian journals have expressed their opinion that the Press excursionists were lionized too much. It was said that among them there were some of the most implacable enemies of Lower Canada, and that Lower Canadians should have borne this in mind on the occasion of their visit. It cannot be denied that there is a good deal of truth in the remark; however the friendly and forgiving spirit of the French-Canadians is all the more evident on this account; for the fact of the cordial reception cannot be blotted out by the protest of one or two journals. We presume that even in Ontario there sometimes is found a difference of opinion between journals, and the circumstances that this is the

case should make us all tolerant of differences of opinion among journalists in another Province. The general feeling was probably better voiced in the cordiality of the reception than in the protest, and we hope that this fact will tend to increase friendship between members of the press in both provinces.

Another matter seems to have given offence in some quarters, but any feeling of chagrin is not justified by the circumstances. A Te Deum was sung at the Church of Ste. Anne on the occasion of the visit, and Cardinal Taschereau, on hearing of the fact, strongly condemned the act. Members of the press will readily understand that their excursion was not an adequate reason for a special religious demonstration, which is permitted by the Church only on the most solemn occasions when God's great bounty to mankind has been manifested in an extraordinary manner. It was, therefore, eminently proper that His Eminence should blame those who were at fault in making that religious demonstration for an insufficient cause.

We publish Dr. Dewart's speech as it appeared in the Empire, which journal calls it "a capital speech." The Mail had always been careful, up to the delivery of the doctor's speech, to report the progress of the Press excursionists, but the day of the delivery of the speech has been entirely ignored by that journal. The Mail seems to be quite unaware that any such a speech was delivered. Sir Adolphe Caron's excellent speech at Lundy's Lane the Mail could afford to publish, because Sir Adolphe is a French-Canadian, and that journal could abuse him. But Dr. Dewart is an Ontonarian, a Torontonian, too, and one of the most respectable among the Methodist clergy of the Province. It was easier, therefore, to pass him by than to deal with him as it dealt with Sir Adolphe. The doctor spoke as follows:

"All the Ontario press excursionists have now left town for their homes. The reception in their honor and the trip down the river, though marked by no remarkable features, were quite successful and apparently much appreciated by the visitors. The event of the day was the speech of Rev. Dr. Dewart on behalf of the Ontario press, the reverend gentleman making it a point to condemn in scathing language the religious and national crusade upon which some of the Toronto papers have entered. Among other things he said: 'Quebec had what very few places in Canada possessed, interesting historical recollections. Here was perpetuated in the monuments commemorating the last great struggle for sovereignty in Canada, the memory of the union of the two great races which peopled the country. He did not see that any feeling need be aroused here by a reference to the English conquest of Canada, any more than it would be called forth in England by an allusion to the conquest of that country by William of Normandy and his French followers. Nowadays if an Englishman wished to place himself above his fellow countrymen it was the custom to boast that his ancestors came over from France with William the Conqueror. If the Norman conquest had resulted in the weaving of French laws and civilization into English life, so the result of the cession of Canada to the British Crown had been a propitious circumstance in many respects for the people of this country. It was to be expected that he would refer to recent events and agitations, but he would say that ignorance was, no doubt, the parent of prejudice. Since his pleasant visit with the Press Association of Quebec, to Chicoutimi, the Saguenay, the Grand Ebrule and other parts of the Province of Quebec, he had certainly learnt more of his French-Canadian fellow-countrymen, and knowing them better he had learned to be more liberal-minded towards them. Then again he desired to acknowledge his appreciation of the fact that the people of Quebec had desired to show that above the din of battle, or through the smoke that seemed like that of battle, their hearts beat kindly towards them. He deprecated the attempts to set up national or religious dividing lines in Canada, and declared that the efforts to build up a Protestant party or a Catholic party, a French party or an English party, were the curse of the country. He dwelt upon the blessings of British connection and of the loyalty of the French-Canadians to that condition of affairs, adding that even if anything should ever occur in the providence of God to bring about a severance of those relations, he did not believe with those who thought that there was no other alternative for Canada but annexation. He believed, on the contrary, that we possessed the resources and material for the building up of a great, a prosperous and a self-reliant nation."

The Portuguese who fired a shot at Dom Pedro on the night of July 16th, while the latter was leaving the theatre at Rio Janeiro, is named Adrian Valle. He declares that he was instigated to make the attempt by a Republican association. Concerning this attempt a New York paper says:

"Dom Pedro, Emperor of Brazil, has been almost an ideal monarch, placing himself at the head of the national movement in favor of gradual emancipation, taking an important part in international alliances for the suppression of the slave trade, opening the great rivers of his dominions to the commerce of the world, introducing railways, telegraphs, postal routes and public schools, and establishing a new era of material prosperity for his people. In every other quarter of the world the Portuguese have been governed badly, but in Brazil the Alcauterias have pursued an enlightened policy and given form and direction to the agencies of modern civilization. Such a sovereign as Dom Pedro II. does not deserve to fall by the assassin's sudden dagger."

THE CATHOLIC VOTE.

An article which appears in the Mail of 29th ult. under the title "the Catholic vote" can only be characterized as a most despicable attempt to throw dirt at the whole Catholic body, from the highest ecclesiastical functionaries to the laity of every degree. It is hard to conceive that such an article should have been written by any one having the least respect for his own character or for the intelligence of his readers. It is not our intention to attempt to disprove by any serious argument what so outrages common sense, for it is one of the first principles of logic that what is asserted without evidence may be denied without evidence.

We must apologize to our readers for bringing the subject to their attention at all, but our apology is that we wish them to know the virulence with which the Mail treats all subjects connected with the Catholic Church. The bitterness with which one of the Mail editors has long treated everything that savors either of Irish nationality or Catholicity is well known; and from him little else could be expected but malignity and misrepresentation; but from his erratic views he has long been regarded as a mere failure in any attempt to direct public opinion. To his views regarding current events no reasonable person pays the least attention, notwithstanding his acknowledged literary ability. From his colleague in the editorial chair something better might be expected, for he at least has some knowledge of the religion he once professed and practiced, and well he knows that his theory about the Catholic vote being for sale for a corrupt bid is beneath contempt. The Mail says:

"The Liberal party got the Catholic vote by a corrupt arrangement with Archbishop Lynch and the Catholic League in 1871, and have held it corruptly ever since, for the Catholic Church is not Liberal but reactionary."

Such a statement is not only unfounded but also absurd. The Catholic League had no existence in 1871, but when the body bearing that name did exist it had no power to sell the Catholic vote, and as a matter of fact the Catholics in 1871 and ever since have been very fairly divided between both political parties, and are so still just as Protestants are. It would be as reasonable to say that the Protestant vote has been cast for a consideration with one particular party, as to assert this of the Catholics. It is perfectly true that at the local election of 1886 there was a fairly solid vote cast by the Catholics of Ontario in favor of Mr. Mowat's administration, but the reason for this is apparent on the surface. It is not necessary to look for a corrupt bargain and sale to account for it. An effort was then made by the Mail in its capacity as the Conservative organ, to defeat Mr. Mowat by raising a non-Popery cry, and that cry was echoed from one end of the Province to the other chiefly by Conservative candidates. It was threatened to destroy the Catholic school system, which is a system perfectly in accord with the best interests of the Province. It is to the interests of Ontario as well as of the Catholic Church that the rising generation should have a moral training, and such a training is best imparted in religious schools. The Catholics, therefore, by insisting upon the liberty of giving religious instruction to their children, voted in accordance with their conscientious convictions as to parental rights and liberties, and at the same time for the best interests of their country and creed; and they did not need that either the non-existing league or the revered Archbishop of Toronto should sell their solid vote. They had sufficient instinctive knowledge themselves to vote against any party which might threaten their liberties, and this is the secret of the tolerably solid vote given by them at the election referred to.

But let us turn to the other side of the account. Let us suppose for a moment that the Catholic vote was handed over to Mr. Mowat by the clergy, would that be any worse than the effort which the Methodists have made in Quebec only a few days ago to coerce Mr. Merxier's government by instructing the Methodist representative on the Protestant Council of Instruction to vote against the acceptance of the \$60,000 which has been apportioned by the Legislature for Protestant education, simply because a proportionate sum has been devoted to the same time to Catholic education? The Methodists are evidently not satisfied with a proportionate sum. They want one third, which is what they usually get, instead of one seventh, which would be their proper share.

Turn next to Ontario. Do we not find the Anglican Synod, the Methodist Conference, the Presbyteries, the Ministerial Associations, united with one accord in endeavoring to influence the Dominion Government to interfere with the legislation of another Province, and do we not find them threatening the same Government with the terrors of a solid Protestant vote unless they yield to such clerical demands? Do not

these persons with almost one voice laud the thirteen who voted non-conformity in the Government for not submitting to Protestant clerical domination? With much more justice, then, might we say that the Protestant vote has been sold at a corrupt bargain to Mr. Dalton Bulet McCarthy. There was no such agitation raised by Archbishop Lynch as the Protestant clergy have excited within the last few months, and the Mail's assertions, which are reiterated day after day, have not a particle of truth in them. But if any party, we care not by what name it may be called, third party or otherwise, raise the non-Popery banner, it may expect that the Catholics will be on the opposite side. In ranging ourselves so, we shall be exercising our rights as free-men and as British subjects, and it will be no easy matter to suppress us either. At St. John's Mr. McCarthy threatened us with bullets for the settlement of the questions which are now before the public. Be it remembered that out of every thousand inhabitants of the Dominion, there are 426 Catholics. The other 574 include Protestants of every shade, Jews, Mormons, Atheists and Notingarians. It is not always easy for 574 men to annihilate 426, even if the larger number were united on one side. But Mr. McCarthy should bear in mind Keop's story of the Cat and the Fox. Reynard said "Let things turn out ever so bad, he did not care, for he had a thousand tricks for them yet, before they should hurt him." Puss said: "Nay: I have but one shift for it, and if that won't do I am undone." When the hounds came suddenly on them, the cat by help of her single shift ran up a tree, while Reynard with his thousand tricks was overtaken on the plain and torn to pieces by the dogs.

Be it remembered that the organ of the non-Popery party acknowledged the other day that Quebec stands on a vantage ground. In the first place it is not to be expected that the Protestants of Quebec will join in a senseless non-Popery crusade against their neighbors, who have always manifested towards them the greatest liberality, and there are even in Ontario, thousands of liberal Protestants who have no sympathy with the fanatics. We know what Orangism is and that Orangemen generally would willingly employ their bullets for the suppression of the Catholic Church. They used them freely enough in the days that are past. But even among Orangemen there are many who are disgusted with the intolerance that body has displayed, and the thousands of tolerant Ontonarians will have no part in Mr. McCarthy's display of bullets. Yet should even that display prove stronger than we believe it can be, the Mail itself has acknowledged that there is still a shift left which would be decisive of which we might avail ourselves, even though we would adopt it only as a last resort.

The fact is we are ready for the battle with the ballot. We have no fear of the result should Mr. McCarthy and his myrmidons have recourse to the bullet, when they find themselves beaten at the polls. The whole story of the Mail about the sale of the Catholic vote is a fabrication of the editorial staff of that journal. The Catholics will, as usual, vote according to their consciences, as Protestants do, some on one side, some on the other, unless, indeed, they be forced by the fanaticism of a strong party, to unite in self defence. This is an event which is not likely to occur again. Fanaticism did not prove a success in the hands of an able man like George Brown. It is less likely to prove so in the hands of the incapables who are now endeavoring to foster it.

GENERAL BOULANGER'S DEFEAT.

The last session of the French Chamber of Deputies passed a law abolishing the scrutin de liste, so that now each division elects its own deputy, instead of voting for the deputies of the whole arrondissement. A law was also passed that no person shall be candidate for more than one district, the object of this being to prevent Gen. Boulanger from being elected in numerous divisions, and thus exhibiting his popularity throughout the country. Both laws were, indeed, intended to lessen the General's influence, but it was overlooked that on Sunday, 25th ult., there were elections for Councils General in 115 constituencies, and that with succeeding Sundays 2,871 elections will hold similar elections. The General determined at once to open his campaign against the Government, and as the law against multiple candidacy does not apply to these elections, he contested 80 cantons on Sunday, as it would serve as an index of popular will, and would have a great effect on the general elections which were expected to come off in October.

The result, however, did not justify the General's anticipations, as he gained only 12 of the 80 elections which he expected to win easily. The Government are jubilant over this result, and it is said that they will now bring about the elections in August instead of October, as they have every prospect of succeeding all over the country.

LORD STANLEY'S REPLY—THE PREACHERS REBUKED.

The ministers of Presbyterian and Methodist churches, with a few lay fanatics, who petitioned Lord Stanley to disallow the Jesuits' Estate Act, were, on last Friday, gravely rebuked by His Excellency for their insane bigotry and sent home to Ontario with a large-sized flea in their ears. Rev. Dr. Caven for Ontario and Leo H. Davidson for Quebec headed the petitioners. It is said "the delegates were politely, if not warmly, received by the Governor General."

Among the petitioners were our own enlightened and liberal-minded Mayor and the Rev. W. H. W. Boyle, of the White Cross League, St. Thomas. Rev. Dr. Caven was the first speaker. "The Act," he said (which allowed the Jesuit Fathers some compensation for all their confiscated property), "beats money for denominational purposes and endows a society whose standing and history make it utterly unfit to become a public beneficiary." It has been told again and again, in both weekly and daily papers of this Province, that Dr. Caven had received from the Ontario Government land in Algoma valued at \$150,000 for denominational purposes—that is for the use and benefit of the Knox College of Toronto of which he is Principal—and how Rev. Dr. Caven could have the cheek to use "denominational grants" as an argument against the Act surpasses all understanding. We do not object to Government donations; colleges or educational establishments of any Christian denomination; but all should be treated alike, as the charitable institutions of the country are treated by the legislature. The amount of good done and of work accomplished is the basis of grants to denominational institutions of every character; but when done for one should be done for all. As the Knox College in Toronto has been endowed and enriched by public grants above all others, it will become Dr. Caven to put forward the argument that because the Quebec Government bestowed a certain sum of money for denominational purposes therefore its Act should be vetoed by the Governor General; especially when what was done for the Jesuits was done for all—for the Laval University, for the other colleges, the Protestant schools getting their share, \$60,000. The next powerful objection brought forward against the Act was that "the standing and history of the Jesuit Society make it utterly unfit to become a public beneficiary." This argument had very little weight with a man of Lord Stanley's literary and historical attainments. His Excellency was educated in the schools of diplomacy—where both sides of every question must be seen and examined, and where societies with grand, world-known records are not viewed with the cramped, one-sided squinting of Presbyterian exclusiveness. His Excellency had read other books than the Provincial Letters of Pascal, which, Voltaire said, were not serious but merely designed to raise a good laugh at the expense of the Fathers. Lord Stanley had read some more impartial and reliable account of the Jesuits than appears in the work of Fra Paolo Sarpi, who was a rebel against all authority and was excommunicated by Pope Paul V. His Excellency did not come out here to Canada to be schooled by Professor Caven, and learn from him who and what are the Jesuits, therefore he said, in rebuke to the entire deputation of preachers and fanatics:

"Let us be fair-minded and sane in our judgment and not hurried away by prejudices. I cannot find that in this nineteenth century the Society of Jesus has been less loyal or less law abiding citizens than others. The legal status of the society was settled by the Act of Incorporation of 1857, and the Jesuits' Estate Act has left their rights as all found estate. I venture with all due deference, gentlemen, to you to maintain that a vote in Parliament is not a thing to be made a little of. The House of Commons represents the Canadian people. Let me urge respectfully all possible toleration for the opinions and convictions of every class of our citizens. I am unable to hold out to you, gentlemen, any hope that the Act will be disallowed, and I cannot conceal the danger I apprehend that the Governor General might be made by the concurrence of such a deputation as yours, a court of appeal as I were against constitutional powers. Let me repeat it again: I cannot hold out to you the slightest hope that the Jesuits' Estate Act will be barred from becoming law."

The papers say that the delegates were wild with indignation. No doubt the were wild when they got from the higher authority in the realm so severe a slap in the face. And now if they do not submit with a good grace and take to heart at put in practice the lessons of toleration and history taught them by Her Majesty's representative—if still they continue fro and fume and agitate the Province and threaten to smash Confederation all good citizens must hold them guilty if disrespect and rebellion to the supremacy of the Queen, and condemn their acts as menacing the civil and religious liberties of Her Majesty's subjects in this Dominion.

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THE MAIL'S VAGARIES.

The history of no-Popery organs in Canada is not so encouraging as to hold out much inducement to ably-conducted journals to raise the no Popery cry. Years ago there was an Orange organ published in this city, and at one time Mr. Dalton McCarthy published a similar organ in Barrie. Both of these journals were called the Herald, but it is evident that they were not paying institutions, as they died of inanition, after eking out a precarious existence for some years.

The Lindsay Warder, which also is circulated chiefly in the Orange township of the county of Victoria, is surpassed in circulation and advertising patronage by its youngest rival in that town, and the Canadian Post is far ahead of it both in circulation and the ability with which it is conducted. The reason of this seems to be that a no Popery organ must give false news in order to sustain its character, and furnish pabulum which will suit the taste of its readers. Honorable Protestants will naturally not care to subscribe to a journal which encourages discord, and furnishes misrepresentations of facts.

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the Protestants of Quebec, while they were denied to the Catholics of Ontario, and it must not be forgotten that the reason why the measure was dropped was because of the opposition of Upper Canadian statesmen to giving Upper Canadian Catholics a school law as good as the statesmen of Lower Canada were quite willing to grant to the Protestants of that Province.

The illiberality of the Upper Canadian majority on this occasion did not, however, prevent the Catholic majority of Lower Canada from acting magnanimously. When Confederation became an accomplished fact one of the first measures of the newly constituted Legislature of Quebec was to improve the Protestant Dissident School Law. It is true that Mr. Mowat's Government has since made the Catholic Separate School Law more workable, but it should not be forgotten that in doing so they merely followed the example which was spontaneously set by the Catholic majority in the Province of Quebec.

The circumstances which we have here stated are sufficient to show that the Mail's statements as to the origin of Confederation are without foundation. The Act of Confederation was passed as the only means of settling the differences which had arisen between Upper and Lower Canada, and both parties in Upper Canada hailed the compact as the salvation of the country. None were more enthusiastic in its favor than the no-Popery party, while the most serious opposition to it came from Lower Canada. It is certain that it was opposed by the Catholic True Witness and the Protestant Witness. Hon. George E. Cartier stated in his opening speech in Parliament in favor of the measure that one of these journals maintained that it would ruin the Catholics, while the other declared it would destroy Protestantism.

We are willing to accept Mr. Cartier's statement that the Lower Canadian clergy, for the most part, favored the measure as a friendly way of settling a long standing quarrel with Ontario, but the circumstances prove that it was not their measure. It was, indeed, rather a concession to the wishes of Upper Canadians; and we may be sure that Mr. Brown and those who with him engineered the no Popery party of Upper Canada assisted in framing the measure, it was at least as much the work of the Protestant clergy of Upper Canada as of the Catholic hierarchy of the Lower Province. The falsehood of the Mail is therefore apparent.

There is, in fact, another feature in the Act which proves the readiness of the Lower Canadians to grant every reasonable guarantee that English and Protestant interests would be respected. The Hon. Mr. Brown, in his speech in advocacy of the measure in Parliament, declared that the object of the provision whereby the senators from Quebec are to be residents of the districts which they represent, was to ensure in the Senate an adequate representation of the Protestant or British population. There is no such provision in favor of the Catholic minority in Ontario.

The adoption of the Quebec resolutions was moved in the Parliament of United Canada by Sir E. P. Tache. This honorable gentleman took occasion to point out that in Lower Canada it frequently occurred that Protestants were elected to Parliament in the most thoroughly Catholic constituencies. He said that if there was any name which would naturally be odious to a French Canadian people, that name was Luther. Yet it was a Catholic constituency which sent a Protestant gentleman named Luther to represent it. No fact is better calculated than this to show that the Catholic people of Lower Canada are truly liberal. Yet the Mail is never tired of telling us that the people of Lower Canada entertain a hatred for Protestants. The facts of the case are altogether against the Mail's assertion. At the present moment there are more Protestant Quebec members in the Legislature and in the Dominion House of Parliament than the Protestant population of Quebec would call for, if it were the law that they should be represented in proportion to their numbers. This arises from the fact that Catholic constituencies are in many instances represented by Protestants.

The Honorable George Brown very justly stated that, from a military point of view, the Confederated Provinces are much stronger than they would be if they were as before, divided into five totally independent Provinces, this being the number of Provinces which constituted the original Confederation. The force of this reasoning is increased by the fact that since that time the number of Confederated Provinces has been increased.

The Mail's assertion that the Act of Confederation is the work of the Catholic hierarchy is a very poor tribute to the intellectual superiority which it is the Mail's custom to claim for the people of Ontario. The Protestant delegates at the Quebec Conference, representing all the Provinces except Quebec, were more than two-thirds of the whole Conference. It is conceivable that they could have been

manipulated by the Catholic hierarchy to the extent which the Mail pretends?

If this be true, not only did the Quebec hierarchy overreach all the Protestant Provinces of the Dominion, but they also succeeded in blindfolding the statesmen of Great Britain; for the Imperial Parliament made such changes in the Act as it deemed advisable, and Canada was compelled to accept it in the shape in which it was passed in England. We cannot conceive why the Mail is so earnest about destroying Confederation, unless its ulterior object be to weaken the country, so that it may become an easy prey to the United States. It takes exception to the Act of Confederation because it makes Quebec a self-governing Province. Certainly Quebec is self-governing under Confederation, but it cannot be expected that the people of Quebec will submit to be governed by an Ontario Parliament. If it is really the desire of Ontario to rule the whole Dominion, we presume the end will be, not the attainment of its object, but the disruption of the Union. Should this be the result, the responsibility must lie on the fanatics who, not content with being sharers in an honorable partnership, would wish to set the part of the intolerant and intolerable bully.

It is astonishing how differently the same facts will be looked at by the same individual at different times, when it suits his purpose to change his views. For months the Mail has been telling us that the British North America Act is the work of the Catholic hierarchy, but in last Saturday's Mail we are told "the veto was inserted in the Constitution of 1867 with the approval of Liberals and Conservatives alike, and recognized by both sides as a vital part of the machine."

This last statement is perfectly correct, for both parties accepted the Confederation Act in its integrity. The veto is no more than the rest of the Act the work of both Conservatives and Reformers. No one but the Mail would think of arguing for the wisdom of inserting the veto power in the Confederation Act because both parties agreed to it, while condemning the Act itself as being the work of the Catholic hierarchy, whereas it is just as much the work of both parties as is the insertion of the veto power. Yet in the same issue of Saturday we are told again that "the Constitution was dictated by the hierarchy speaking through Sir George Cartier, and is a Constitution framed not in the interest of the Canadian people so much as in the interest of the Roman Catholic Church and of the separate and distinct nationality of which she is the head."

ARCHBISHOP CLEARY.

A telegram from Rome gives the intelligence that Kingston has been erected into an Archiepiscopal See, and that two new bishoprics will be erected which, with the diocese of Peterborough, will be suffragan to the new Archiepiscopate. His Grace the Most Rev. Dr. Cleary will be first Archbishop of Kingston. Kingston was the first Episcopal See in the Province of Ontario, and since it was first made an episcopal city, by the elevation of Bishop Macdonnell to the dignity of the episcopacy it has had a line of prelates illustrious for their zeal, piety and learning. Bishops Guilan, Phelan, Moran and O'Brien filled in succession its episcopal throne which is now occupied by the Most Rev. Archbishop J. V. Cleary, who is one of the most eminent scholars of the country. Since his elevation to the Episcopate his sole aim has been to further the interests of religion, and the present prosperous condition of the diocese of Kingston shows how well he has succeeded. We congratulate the people of Kingston on this proof that the claims of the city to a higher ecclesiastical position have been recognized by the Holy See, and no able occupant of the new Archiepiscopal See could be selected than the Most Rev. Dr. Cleary, first Archbishop of Kingston.

It is stated that Cornwall will be one of the new Sees which will be erected. Public opinion has already fixed on the Very Rev. Dean Gauthier as the probable first Bishop of Cornwall, but though the Very Rev. Dean's abilities and other excellent qualifications would eminently fit him for the high office speculation on this subject is at present premature.

THE NEW TENANTS DEFENCE LEAGUE.

The Tenants' Defence League was formally constituted at a meeting of the Irish Parliamentary Party held on 22nd July in Dublin. Its rules have been approved by Sir Charles Russell and other eminent jurists, and it is believed that Balfour with all the legal learning of his lawyers will be unable to make it out to be an illegal association, or to bring it within the meshes of the law. The object of the league is declared to be to counteract by legal means all combinations of landlords used to extort excessive rents, to extort unjust arrears, or to impose inequitable terms of purchase, to stimulate eviction, or in any way to destroy or impair the security of tenants in their holdings. To effect

this purpose, tenants throughout Ireland are invited to contribute in proportion to the poor law valuation of their holdings. In order to increase the difficulty of the Government in fighting the league, or in attempting to suppress it, branches will not be formed, but supporters will hold an annual meeting for the election of treasurers and secretaries who will communicate with the Council of the league whenever occasion may require, and these officers will be recognized by the Council in the transaction of all business.

The league will give legal advice to the tenantry when any combination of landlords, or any landlord belonging to such combination, institutes proceedings against any tenant, and when tenants are evicted from their holdings in consequence of eviction proceedings by such landlord combinations, the league will support and shelter the evicted tenants to the full extent of its power. It will also inform the public of Great Britain of the proceedings of all landlord combinations, for the purpose of making known the grievances under which the country labors, and which it is endeavoring to remedy.

The league will be directed by a Council of fifteen members elected annually by members. After the adoption of the rules, the meeting unanimously agreed to the following resolution: "That a special committee, together with Mr. Davitt, Mr. Biggar, Mr. T. Healy and Mr. P. D. Sullivan, be authorized to receive subscriptions and register members of the league, pending its first meeting for the election of a Council, and that Mr. Campbell and Mr. Cox be requested to act as honorary secretaries of the committee."

AN IRISH JESUIT.

When the Jesuits Fathers are so vilely and so vehemently denounced by the fanatics of Canada, who know no better, it is refreshing to meet with evidences constantly springing up of the claims which the same Fathers have on conscience, morality and civilization. A few weeks ago a monument was raised in Quebec to the memory of Lallemant and Breton, two Jesuit Fathers who were the first to plant the emblem of man's salvation on our shores. To day we read of the death, at the age of ninety-three years, of Rev. James Curley, a Jesuit Father who established the first astronomical observatory in the United States, at Georgetown University, near Washington, D. C.

Rev. Father Curley was preceptor and teacher of men, who, for science in astronomy and mathematics, have since become famous in Europe. Among his pupils was an Italian boy named Secchi, who afterwards became a Jesuit Father, and who was recalled to Italy where his wonderful talents for astronomy and his discoveries among the heavenly bodies made his name and fame dear to the whole world of science. In 1871, when the Infidel Government of Italy banished the Jesuits from their colleges, an exception was made in favor of Father Secchi. His worth was universally recognized, and the Infidels, who hated the name of Jesuit, were compelled to bow down before the learning and genius of so surpassingly eminent a scientist. Father Secchi died a few years ago, and his death was looked upon as a national loss. His master in science, Rev. James Curley, survived him but a few years. A very short biography is given of him in the following sketch which we copy from the Boston Pilot:

The Rev. James Curley, S. J., died at Georgetown University, D. C., on the evening of Wednesday, July 24th, in the ninety-fifth year of his age. He was the oldest priest in America—perhaps in the world. He was a famous astronomer and the first preceptor in that science of one who has attained even a greater name than he—the renowned Italian astronomer, Father Secchi, S. J.

Father Curley was born at Athbogue, County Roscommon, Ireland, October 25th, 1796. His father was a builder and superintendent of mills. The talented boy laid the foundation of his magnificent mathematical education in the neighboring monastery of the Visitation Nuns. In 1817 he came to America, and for two years kept books in a large grocery store in Philadelphia. Later he was a teacher of mathematics—first in the County Academy at Frederick, Md., then at the Jesuits' College, Washington, D. C., the same institution which is now known as Gonzaga College. In 1827 he entered the Society of Jesus. After his novitiate and a short stay at Frederick he returned to Georgetown College, and remained there until his death. He was ordained priest in the Chapel of the Visitation Monastery, June 1st, 1833.

For forty-eight years he was professor of mathematics and natural science, full filling also the duties of chaplain to the neighboring monastery of the Visitation Nuns. He gave himself to the study of astronomy with intense devotion, but under many disadvantages. Through the generosity of Mr. Meredith Jenkins, however, who himself also became a Jesuit, Georgetown College was supplied with a splendid and completely equipped observatory, for which Father Curley drew the plans. The result of Father Curley's observations was published in the Annals of Georgetown Observatory and were greatly appreciated in scientific circles. His observations to determine the exact longitude of Washington from Greenwich, made half a century ago, have recently been officially verified by the Government astronomers

and accepted by those connected with the English Royal Observatory.

In 1883 Father Curley celebrated the Golden Jubilee of his priesthood in the chapel of the Visitation Nuns, where he was ordained. From a beautiful ode, written for the day by a gifted Visitation, we quote a passage, which applies as well to the class of the veteran priest's holy and fruitful life.

"O faithful servant! nobly hast thou borne Thy hallowed toil; Hast poured the oil Of pardon into many a troubled soul; Hast dried the tears And calmed the tender fears Of childhood's conscience; thou, as gently stote To blushing womanhood thy virgin care, Hast sent them strong to do and dare In the world's great strife; or, calmly galled in Those rarer souls who sought to win A higher throne, and follow whatsoever

Goeth the Spotted Lamb. "O Father! where shall speech or song be found To tell the history of hearts who've reaped The ever-springing harvests of thy grace? The ocean depths of gratitude to sound In souls where thou hast fixed the anchor, peace: Where thy name is a prayer, and rather wept Than uttered."

Father Curley's funeral took place from the Church of the Holy Trinity, Georgetown, on Friday, July 26. The Mass was celebrated by the Rev. W. F. Clark, S. J., of Gonzaga College, the oldest living graduate of Georgetown. Cardinal Gibbons gave the Last Absolution. The interment was in the college cemetery.

FATHER WHELAN'S CHALLENGE.

On the day appointed for the meeting of the four arbitrators to appoint a fifth to decide the debate between Father Whelan and Dr. Hurlbut, of Ottawa, on the question whether the Jesuits, or any Jesuit, teaches that the "end justifies the means," the two Protestant arbitrators appointed by Dr. Hurlbut failed to put in an appearance. The day appointed was 29th July. Fathers Doherty and Jones were on hand, but waited in vain for the doctor's arbitrators to appear. The Etandard says in reference to the disappointment:

"Yesterday the two arbitrators of Dr. Hurlbut, Rev. John Scribner, professor at the Presbyterian College, and another whose name we do not know, were to meet Rev. Fathers Doherty, S. J., and Jones, S. J., of St. Mary's College, to decide upon a fifth arbitrator. They made default. It is a backdown at the last moment! When the scene is drawn it must be drunk, my reverends. We are awaiting with legitimate curiosity the outcome of this pacific duel. If Dr. Hurlbut wishes really to enter the contest, and if he has not given instructions to his witnesses to avoid the difficulty, by impracticable pretensions in the choice of a fifth arbitrator, the debate will be a memorable one—or we are greatly mistaken—full of teachings for those gentlemen. We understand that in so far as they are concerned, Rev. Fathers Doherty and Jones, relying on the justice of their cause, will be accommodating as it is possible to be."

The Mail's correspondent gives the following rather fishy excuse for the defaulting arbitrators. We suppose it is true enough that Principal McVicar, who lives in town, was "out of town" when his presence was required; but Father Doherty who lives "out of town" took the trouble to be in town for the occasion. It would have cost Principal McVicar but little trouble to have been in town also. But perhaps these arbitrators are of opinion that the end does justify the means. The Mail gives the explanation thus:

"Rev. Prof. Scribner was seen in reference to the above, and said it was understood by him that this meeting was to take place on August 29th and not on July 29th. The second Protestant minister to discuss the question is Principal McVicar, who at present is out of the city. Father Jones, however, holds that yesterday was the day that the fifth party was to have been appointed. Prof. Scribner said it was his intention to meet Fathers Jones and Doherty on the 29th of next month, and that he had no intention of backing out of the discussion. It was agreed that the arbitrators named by each of the parties should meet on a specified date in the Jesuit College in this city to choose a fifth arbitrator. There now seems to have been a misconception."

A VISIT TO SARNIA CONVENT.

Special to the CATHOLIC RECORD.

It was with feelings of real satisfaction that I, last week, visited the Convent of Our Lady of Lake Huron, Sarnia, Ont., under the direction of the Sisters of the Holy Names of Jesus and Mary. This institution is delightfully situated on an eminence which overlooks the sparkling waters of the river St. Clair, and commands a view of the busy city of Port Huron, Michigan. The convent, of late, has undergone extensive repairs; rooms have been enlarged and beautified; and the Sisters in charge can now offer all the young ladies entrusted to their care spacious, well-lighted and thoroughly ventilated apartments. As a friend of the institute, I sincerely trust that many parents, anxious to give their children the advantages of first class instruction in the English and French languages, as well as afford them an opportunity of cultivating fine arts, will visit this pleasant home before placing them elsewhere. Happy, indeed, must be the lot of those who seek for knowledge in a spot so magnificently enriched by nature! Here are to be found a commanding site, stately buildings, beautiful and large playgrounds, kind and devoted teachers; every thing, in fact, that tends to the comfort as well as to the physical and moral improvement of the happy inmates of this lovely "Home among the Pines" J. B.

His Eminence Cardinal Manning, Archbishop of Westminster, was born at Tottenham, Hertfordshire, on July 15th, 1808, so that on the 15th ult. he completed his eighty-first year.

The numerous friends and influential supporters of Mr. John Dillon, M. P., in Orange planned a splendid reception for the honorable gentleman on Wednesday night, May 22nd. The Illiberal Band turned out about a quarter of an hour before the train arrived, and discoursing Irish National airs, followed by some four hundred marching in procession, and many of them bearing torches. Precisely at 7.30 the train staid at the station and a rush was made towards the first-class compartments to get a glimpse of the Irish member. In a short time he was recognized, and deafening cheers were raised again and again for him. Mr. Dillon being introduced to several of those present, he took his seat in Mr. James Dalton's carriage, which was waiting outside the railway station, in company with Father Moylan, Father O'Keefe, Mr. J. Dalton, Mr. J. F. Dalton, Mr. F. Dalton, and drove at a walking pace to Duntrylogue, preceded by the band, and followed by over five hundred people.

On Friday night Mr. Dillon delivered an address to a large audience on the 14th question in the Australian Hall. The proceedings were marked with the greatest enthusiasm throughout. The result of the meeting was highly satisfactory, £400 being subscribed. Mr. James Dalton presided, and we noticed on the platform—Messrs. M. Casey, J. Burke, G. Dalton, M. J. Dalton, J. P. P. Flanagan, J. P., John Mesinger, J. P. (Bathurst), S. Kearney, Rev. Father Kelly, Rev. Father Moylan, Rev. Father O'Keefe, Rev. Father Flanagan, Messrs. J. Casey, J. M. Ryan, P. Kenny, P. Shannon, Alderman M'Fadden, and Messrs. P. Delphie, Thomas Merrick, M. F. Judge, M. Leahy, and P. Watson.

These gentlemen were the true nucleus of the meeting, and we were entitled to hold our own in our part I am exceedingly glad that they thought it right in their wisdom to hold the meeting, because it will give the people in these colonies a very instructive sample of the character of those who really govern Ireland at the present moment. If I were in want of an argument to support the cause of Home Rule for Ireland, I need only invite the attention of reasonable men of any nationality to the utterances of the speakers at the loyalist meeting, and I should like to know if they would meekly submit to be governed by such men.

ALIBIS.

These gentlemen proposed at that meeting to speak the voice of the citizens of Australia in contradistinction to the character of the great meeting which I addressed in Sydney; and it is a remarkable fact that not one of those who took part in the so-called loyalist meeting was Australian-born, and I doubt whether any Australian-born were on the platform (loud cheer). They were the true nucleus of the worst class of bigoted North of Ireland men—exported to this colony to the great benefit of Irishmen (laughter), and I am afraid, to the considerable detriment of this colony (renewed laughter). Of this class we are perfectly willing to let you have as many as you like (laughter and applause). I would ask you to notice, because it is worth noticing, the utterances of the men who appeared on the loyalist platform, and the language used on that platform, and compare it with the language made use of on our platform, and by the men who attended our meeting. Our platform were side by side Scotchmen and Englishmen, Catholics and Protestants, Australian natives and Irishmen, all bound together in sympathy and in common cause (cheers), and on the platform of our meetings from the outset to the present hour not one word has been spoken by any individual to sow dissension in the ranks of Australian citizens, or give offence to any law-abiding man (applause).

THE CAUSE OF TROUBLE.

Now, friends, if you want to know what the real trouble is in Ireland my answer might almost rest here. Our country is governed by a class of men much resembling those who recently occupied the so-called loyalist platform in Sydney. Normally they are governed by the British Parliament at Westminster, but those who come over to govern Ireland know nothing of the condition of the country, and they are obliged to guide their policy entirely on the advice and counsel of the Orange faction in Dublin Castle, whose spirit is reflected in the meeting in Sydney, and whose policy is to subject the majority of the Irish people to slavery, whilst a small faction are kept in the position of power and supremacy (applause). This is one of our difficulties in Ireland, and I am exceedingly glad that

### THE CATHOLIC RECORD.

AUGUST 10, 1889

### CARDINAL NEWMAN'S "DREAM OF GERONTIUS"

T. A. G., in Notre Dame Scholastic.

Cardinal Newman, the greatest living master of English prose, has not confined himself entirely to prose composition; he has written many short religious poems. They exhibit his remarkable purity and simplicity of diction and his admirable ease in giving his thoughts a poetic form. His poetry, whether it is due to the emphasis of moral truths or to his excessive love of short sentences and expressions, lacks that inner glow of poetic genius which would free it from all prosaic taint. The "Dream of Gerontius," the longest and best poem he has written, would have been sufficient, had he composed no other, to entitle him to a high place among religious poets.

The subject of the poem is peculiar to itself. It is not a mere death scene, which has ever been a fruitful source of pathetic and touching descriptions. The poet does not take us by the hand, like another Virgil, and lead us through Dante's realm of departed souls, there to witness the rewards of virtue or the punishments of vice. Like a pioneer, he breaks new soil; he is the first to steal a glance behind the veil of death and reveal to us, in a sweet and surprising way, the secret experiences of a soul during the interval between its separation from the body, and the sentence of joy or doom passed upon it before the judgment seat of God. This poem is a perfect model of the "Divine Comedy," a guide that takes us across the dark chaos to the adamantine gates of the spirit world. In it are blended in a masterly way the principal dogmas, teaching, and beliefs of the Catholic Church, and it depicts of half the horror, and it impresses us with the sacred hope of finding as happily as Gerontius. It invites the reader to a virtuous life, and gives him that purity and elevation of thought which true poetry alone can inspire.

The poem opens with Gerontius at the point of death. He knows that he is about to die, not by his filling breath or cold dampness on his brow, but because he feels that all that gave him life is flowing from his body. His soul is wavering on the brink of death. It has a strange presentiment of a mysterious phantom flitting in the gloom—an unknown something that has come to summon him away. On what consolation can be greater at our last moment, but the thought of more of our agony than the thought of knowing that there are some friends at our side to offer up their prayers and comfort us with their soothing words!

His soul has not yet left its earthly prison. He rallies and excites himself to make good use of the few seconds he still has to live. Inspired with a sense of confidence and unshaken love, Gerontius sings a hymn in which he makes a complete profession of faith in all the mysteries, dogmas, and beliefs of the Church. With Christian humility he submits to all her teachings, and patiently bears all her pains and trials that God is pleased to send. A strange feeling of ruin and dissolution comes over him. A fear pervades a hymn in which he makes a complete profession of faith in all the mysteries, dogmas, and beliefs of the Church. With Christian humility he submits to all her teachings, and patiently bears all her pains and trials that God is pleased to send. A strange feeling of ruin and dissolution comes over him. A fear pervades a hymn in which he makes a complete profession of faith in all the mysteries, dogmas, and beliefs of the Church. With Christian humility he submits to all her teachings, and patiently bears all her pains and trials that God is pleased to send.

### HISTORY OF FREEMASONRY.

ITS REAL CHECK IS TO DESTROY CHRISTIANITY FOR A RELIGION OF HUMANITY.

Freemasonry is the system of the Freemasons, a secret order and pantheistic sect, which professes, by means of symbolic language, and certain ceremonies of initiation and promotion, to lay down a code of morality founded on the brotherhood of humanity only. Some writers apply the term Freemasonry not only to the Freemasons proper but also to all other secret organizations which seek to undermine Christianity and the political and social institutions that have Christianity for their basis.

The origin of Freemasonry is disputed. The Freemasons themselves, in the language of their rituals, assume the sect to have begun its existence at the building of Solomon's Temple; but serious Masonic writers as well as all writers of repute, declare this to be merely a conventional fiction. Nor is any more value to be attached to the attempts that are occasionally made to find a link between the Pagan mysticisms and Freemasonry. Some writers trace Freemasonry to the mysticisms of Eastern origin that prevailed during the early and middle ages in certain parts of Europe, such as those of the Gnostics, Manichaeans, and Albigenses, some of whose mischievous tenets are, no doubt, apparent in the sect. The suppressed order of the Knights Templars, too, has been taken to have been the source of the sect; and this theory may have some countenance in the facts that a number of the Knights in Scotland illicitly maintained their organization after the suppression, and that it was from Scotland that Freemasonry was brought into France at the beginning of the last century.

But it seems more in consonance with many known historical facts to trace the origin to the medieval guilds of stone masons who were popularly called by the very name of Free Masons. During the middle ages the various trades were formed, with the approbation of the Church, into guilds or close protective societies. In general no one was permitted to follow a trade for wages or profit, as an apprentice, journeyman, or master, until he had been made free of the guild representing that trade. Each guild had its patron saint, and several guilds, it is certain, had each its peculiar ritual, using its own tools and technical language in a symbolic way in the ceremonies of initiation and promotion—that is to say, in entering an apprentice, and at the end of his time, in making him a worthy fellow journeyman or craftsman, etc. The guild of Free Masons was singular in this; that it was a migratory one, its members travelling under their masters in Europe, wherever their services were required in building. When first referred to, they were found grouped about the monasteries especially about those of the Benedictines. The earliest form of initiation used by the guild is said to have been suggested by the ritual for the reception of a Benedictine novice.

The South of France, where a large Jewish and Saracenic element remained, was a hotbed of heresies, and that region was especially favored by the Knights Templars. It is asserted, too, that as far back as the twelfth century the lodges of the guild enjoyed the special protection of the Knights Templars. It is easy in this way to understand how the symbolical initiation to Solomon and his Temple might have passed from the Knights into the hands of the Free Masons, and how, too, might be explained how, after the suppression of the order of the Temple, some of the recalcitrant Knights, maintaining their influence over the Free Masons, would be able to pervert what hitherto had been a harmless ceremony into an elaborate ritual that should impart some of the errors of the Templars to the initiates. This form of the ritual, which purports to be a charter granted to a lodge of Free Masons in England in the time of Henry VII., and it bears the marks in its religious indifference of a suspicious likeness between Freemasonry then and now. In Germany the guild was numerous and was formally recognized by the Emperor Maximilian. But the sanction was finally revoked by the Imperial Diet in 1707.

So far, however, the Free Masons were really working stonemasons; but the so-called Cologne Charter—the genuineness of which seems certain—drawn up in 1598 at a reunion of Free Masons gathered at Cologne, and signed by the Emperor Maximilian, is a document which, in a fantastic manner the jargon of alchemy and other occult sciences with pantheism. This order soon became affiliated to some of the Masonic lodges in Germany where there was a constant founding of societies, secret or open, which undertook to formulate a philosophy or a religion of their own.

As we know it now, however, Freemasonry first appeared in 1725, when the Lord Derwentwater, a supporter of the expelled Stuart dynasty, introduced the order into France, professing to have his authority from a lodge at Kilwinning, Scotland. This formed the basis of that variety of Freemasonry called the Scotch Rite. Rival organizations soon sprang up. Charters were obtained from a lodge at York, which was said to have been of very ancient foundation. In 1764 Martin Laquerriere, a Portuguese Jew, began in some of the French lodges the new degree of "cobens," or phisix, which afterwards developed into a system by the notorious Saint Martin, and is usually referred to as French Illuminism. But it remained for Adam Weishaupt, Professor of Canon Law at the University of Ingolstadt, in Bavaria, to give a definite shape to the anti-Christian tendencies of Freemasonry. In 1776, two years after the expulsion of the Jesuits from the University, he brought together a number of his pupils and friends, and organized the order of the Illuminists, which he established on the already existing degrees of Freemasonry. The avowed object of the Illuminists was to bring back mankind—beginning with the Illuminated—

### SALTING A TENDERFOOT.

AN ILLUSTRATION OF THE FACT THAT PROVIDENCE WORKS IN A MYSTERIOUS WAY.

A dozen years ago, when eastern tender-foot capitalists were as thick as blackberries in the west, and every single man of them was ready to buy a silver mine before breakfast, four of us who had jumped an old claim in Nevada put up a job to catch a sucker. I went up about twelve feet with a shaft, struck "indications," and then raked and scraped for specimens to "salt" with. We sold our revolvers and everything else we could spare, and when we had the hat ready to put on we could have put up enough money to pay a week's board in advance.

We placed our figures at \$20,000, and as I was the smoothest talker of the quartet I was selected as the splier to walk the fly into our parlor. I went up to Virginia City and after a couple of days I got hold of a Boston man. He was not only green, but powerfully anxious to be taken in. He was loaded down with money and overflowing with confidence. Our first conversation ran about as follows:

"Are you looking for an investment in mining property?"

"I am, sir. Have you anything in that line?"

"Yes, sir. I own a one-fourth interest in a claim which we believe to be very rich."

"One-fourth! Oh, I want the whole thing. I don't want no partners in this enterprise."

"But I think you can buy all of us out."

"That alters the case. I'll look at your claim and make you an offer."

I took him out there. I don't believe he knew the first thing about ore, but he descended the shaft, looked around a bit, and when we had hauled him up he said:

"Doesn't seem to be overly rich, but I'll chance it. I'll give you \$10,000 cash for your right, title and interest."

We closed on that, transferred our rights, and almost broke our necks to get out of the country before any climax came. The old chap was the butt of ridicule for several weeks, but people then began to laugh the other way. He got men and machinery to work, sunk three or four shafts, and inside of a year he took over \$100,000 worth of ore out of that claim. Inside of three years he took out half a million, and then sold to a syndicate for double that sum. I met him after he had drawn \$200,000 in Denver, and he held out his hand and said:

"Why, my dear man, I'm glad to see you. Have often wondered where you went to. It was a pity you poor fellows were obliged to sell out so cheap. Here, take a couple of hundred to get a clean shave and a new suit of clothes!"—New York Sun.

On The Increase.

So increasingly prevalent have scrofulous diseases become that we call the attention of our readers to the best blood purifier and alterative known, viz., Burdock Blood Bitters, which unlocks all clogged blood vessels and removes all blood diseases, as a common police to the worst scrofulous sore.

A Baby In Danger.

My baby was taken very bad with diarrhoea, nothing did any good until I tried Dr. Fowler's Extract of Wild Strawberry. I am certain nothing equals it, and could not do without it in times of summer complaint and diarrhoea.

Mrs. L. B. Buz, Shell River, Man.

Fowler's All Others.

I used one bottle of Burdock Blood Bitters for constipation and loss of appetite, and it cured me. I would not be without it at six times its price for it excels all others.

William Walton, Galt, Ont.

Mystic Words.

I can recommend Dr. Fowler's Extract of Wild Strawberry for chronic diarrhoea, as I have used it for two years and can get nothing else that helps me like it. Jane Taylor, Mystic, P. Q. This medicine cures all summer complaints.

An Old Favorite.

That has been popular with the people for thirty years is Dr. Fowler's Extract of Wild Strawberry for all varieties of summer complaints of children or adults. It seldom ever fails to cure cholera morbus, diarrhoea and dysentery.

### SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES Almost as Palatable as Milk.

SCOTT'S EMULSION is acknowledged by Physicians to be the FINEST and BEST preparation of its class for the relief of CONSUMPTION, SCROFULA, GENERAL DEBILITY, WASTING DISEASES OF CHILDREN and CHRONIC COUGHS. Sold by all Druggists. 50c and \$1.00

CONCORDIA VINEYARDS, SANDWICH, ONT. ERNEST GIRARDOT & COMPANY PURE NATIVE WINES. Alter Wine a specialty. Only Native Alta Wine used and recommended by His Excellency the Governor-General, and by the Hon. Lynch and Bishop Walsh. We also make the best Native Claret wine in the market. Send for prices and circulars. London, Sept. 13th, 1887. The Messrs. Ernest Girardot & Co., o sell, and are good prepared Catholics who are satisfied that the wine they sell for use in the Holy sacrifice of the Mass may be relied on and administered. We, therefore, by these presents recommend it for use by the clergy of our diocese.

My Toethache

Is an exclamation heard every hour in the day. Toothache is the most common ailment of young and old, and in the aggregate inflicts a great deal of suffering on any other single complaint. A one minute cure is just what every person desires to possess. Nerviline—nerve pain care—is a most efficient in relieving the agony, and as a sanitary it affords a complete instant relief in 100 applications, 10 cents fills the bill. Poison's Nerviline is the only positive remedy for toothache and all nerve pains. Sold by all dealers in medicine.

### WANTED

Active men, young or middle aged, to sell Catholic Books and Goods in Australia. Fortunes have been made, and can be made. Oceanic Publishing Co., Guelph, Ont. This is the same firm that nearly did business as Lyon, McGill Publishers. They have empty taken the name of Oceanic Publishing Co.

"TALLY HO" LIVERY, 288 DUNDAS STREET. I have added another improvement to the above stable, in the shape of a covered driveway, which now makes my stable the finest in London. Boarding horses a specialty. My middle horses are quiet, but stylish. Horses and carriages sent to any part of the city. Telephone 678.—J. FULCHER, Prop.

STANDARD CUT, REVEALED SILVERED BENT PLATE #6

MAMA SAYS THE DOWSWELL WASHER IS STANDARD WRINGER

I SAVE HEALTH, TIME, MONEY

HOW A SCHOOLMASTER BECAME A CATHOLIC.

Address—JAMES P. TAYLOR, Lincoln, Ontario. 50c. a copy, 2 copies for one dollar, 3 copies for one dollar 50c.



**KENDALL'S SPAVIN CURE.**  
THE MOST SUCCESSFUL REMEDY EVER DISCOVERED, AS IT IS CERTAIN IN ITS EFFECTS AND DOES NOT DISTURB. Read proof below.

OFFICE OF CHARLES A. SYDNER, BROTHERS OF CLEVELAND BAY AND TRUSTED BREEDERS OF FINEWOOD, ILL., NOV. 9, 1888.

DEAR SIR: I have always purchased your Kendall's Spavin Cure for the half dozen bottles, I would like to purchase in larger quantity. I think it is one of the best remedies on earth. I have used it in my stable for several years.

Yours truly, CHAR. A. SYDNER.

**KENDALL'S SPAVIN CURE.**  
BROOKLYN, N. Y., November 5, 1888.

DEAR SIR: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for lameness, stiff joints, and swollen legs, and have found it a very good, and really a most valuable remedy.

Yours truly, A. H. GREENE, Manager Troy Laundry Stables.

**KENDALL'S SPAVIN CURE.**  
BART, WINTON COUNTY, OHIO, Dec. 15, 1888.

DEAR SIR: I feel it my duty to say what I have done with your Kendall's Spavin Cure. I have cured twenty-five horses that had Spavin, ten of which were very bad cases. I have cured several of my dogs. Since I have had one of your books following or selling, I have never had a case of any kind.

Yours truly, ANDREW TAYLOR, Horse Doctor.

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Price \$1 per bottle, or six bottles for \$5. All Druggists have it on hand, or it will be sent to any address on receipt of price by the proprietor. Write to C. A. SYDNER, CLEVELAND, OHIO. SOLD BY ALL DRUGGISTS.

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AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

FARM TO RENT OR FOR SALE. ONE HUNDRED AND SEVENTY acres, well improved, residence, barn, well, etc. etc. The property is bounded by lot No. 10, north of the Lehigh River; Catholic Church and school on same lot. Nearly 1000 feet front on the Lehigh River. 10 miles from Lehigh, on gravel road; 1 mile from Luzan market. Good reasons for renting or selling. Terms easy. Address M. COLIUSO, Englewood, Ont.

WANTED Active men, young or middle aged, to sell Catholic Books and Goods in Australia. Fortunes have been made, and can be made. Oceanic Publishing Co., Guelph, Ont. This is the same firm that nearly did business as Lyon, McGill Publishers. They have empty taken the name of Oceanic Publishing Co.

"TALLY HO" LIVERY, 288 DUNDAS STREET. I have added another improvement to the above stable, in the shape of a covered driveway, which now makes my stable the finest in London. Boarding horses a specialty. My middle horses are quiet, but stylish. Horses and carriages sent to any part of the city. Telephone 678.—J. FULCHER, Prop.

THE AUSTRALIAN MISSION.

ENTHUSIASTIC RECEPTIONS—SUCCESSFUL MEETINGS.

Freeman's Journal, Sydney.

The numerous friends and influential supporters of Mr. John Dillon, M. P., in Orange planned a splendid reception for the honorable gentleman on Wednesday night, May 22nd. The Hibernian Band turned out about a quarter of an hour before the train arrived, and discharging Irish National airs, followed by some four hundred marching in processionary order, many of them bearing torches. Freely at 7.30 the train staid into the station and a rush was made towards the first-class compartments to get a glimpse of the Irish member. In a short time he was recognized, and deafening cheers were raised again and again for him. Mr. Dillon being introduced to several of those present, he took his seat in Mr. James Dalton's carriage, which was waiting outside the railway station, in company with Father Moylan, Father O'Keefe, Mr. J. F. Dalton, Mr. J. F. Dalton, and Mr. F. Dalton, and drove at a walking pace to Dunryeague, preceded by the band, and followed by over five hundred people. MEETINGS IN THE EVENING. On Friday night Mr. Dillon delivered an address to a large audience on the Irish question in the Australian Hall. The proceedings were marked with the greatest enthusiasm throughout. The result of the meeting was highly satisfactory, £400 being subscribed. Mr. James Dalton presided, and we noticed on the platform Messrs. M. Casey, P. Burke, G. Dalton, M. J. Dalton, J. P. P. Flanagan, J. P. John Mesinger, J. P. (Bathurst); S. Kearney, Rev. Father Kelly, Rev. Father Moylan, Rev. Father O'Keefe, Rev. Father Flanagan, Messrs. J. Casey, J. M. Ryan, P. Keenan, P. Shannon, Alderman M'Fadden, and Messrs. P. Delphie, Thomas Merrick, Mr. F. Judge, M. Leahy, and P. Watson. Addresses were then presented by the Irish National League of Orange and the local Hibernian Society (St. Joseph's Branch).

MR DILLON'S SPEECH. Mr. Dillon, after acknowledging the address in fitting terms, said—I am very glad to have this opportunity of thanking the citizens of Orange for the preservation with which they have adhered to the national cause, and for maintaining the National League here for so many years and so far away from the old country. Many of you, no doubt, have read recently the report of a meeting in Sydney, held on Monday last, by certain individuals who called themselves loyalists. Well, these gentlemen were perfectly entitled to hold their meeting, just as well as we were entitled to hold ours, and I may say for my part I am exceedingly glad that they thought it right in their wisdom to hold the meeting, because it will give the people in these colonies a very instructive sample of the character of those who really govern Ireland at the present moment. If I were in want of an argument to support the cause of Home Rule for Ireland, I need only invite the attention of reasonable men of any nationality to the utterances of the speakers at the loyalists' meeting, and I should like to know if they would meekly submit to be governed by such men.

ALIBIS. These gentlemen proposed at that meeting to speak of the police of the citizens of Australia in contradistinction to the character of the great meeting which I addressed in Sydney; and it is a remarkable fact that not one of those who took part in the so-called loyalists' meeting was Australian-born, and I doubt whether any Australian-born were on the platform (loud cheer). They were the worst of the worst class of bigoted North of Ireland men—exported to this colony to the great benefit of Irishmen (laughter), and, I am afraid, to the considerable detriment of this colony (renewed laughter). Of this class we are perfectly willing to let you have as many as you like (laughter and applause). I would ask you to notice, because it is worth the notice of the character of the men who appeared on the loyalist platform, and the language used on that platform, and compare it with the language made use of on our platform, and by the men who attended our meeting. On our platform were side by side Scotch men and Englishmen, Catholics and Protestants, Australian natives and Irishmen, all bound together in sympathy and in common cause (cheers), and on the platform of our meetings from the outset to the present hour not one word has been spoken by any individual to sow dissension in the ranks of Australian citizens, or give offence to any law-abiding man (applause).

A CONTRAST. But what do we see when we turn to the meeting of protest? We see that the platform is occupied by gentlemen of one religion only (hear, hear). We also see that no Australian natives are to be found standing upon that platform, and we also see that instead of Englishmen and Scotchmen attending that they have to fall back on the most bigoted specimens of North of Ireland men (applause). When we examine the language used and compare it with that used on our platform, you find in the loyalists' utterances an importation of sectarian strife, and an attempt is made to stir up in this new country the old hatreds between Catholic and Protestant (cheers). So you can see the programme and policy of these gentlemen is that in Ireland and Australia it should be impossible in the future that members of different religions should live together without abusing one another (shame).

THE CAUSE OF TROUBLE. Now, my friends, if you want to know what the real trouble is in Ireland my answer might almost rest here. Our country is governed by a class of men much resembling those who recently occupied the so-called loyalists' platform in Sydney. Nominally we are governed by the British Parliament at Westminster, but those who come over to govern Ireland know nothing of the condition of the country, and they are obliged to guide their policy entirely on the advice and counsel of the Orange faction in Dublin Castle, whose spirit is reflected in the subject in Sydney, and whose policy is to subject the majority of the Irish people to slavery, while a small faction are kept in the position of power and supremacy (applause). This is one of our difficulties in Ireland, and I am exceedingly glad that

these gentlemen did not adopt what would be for them the wise policy of silence and not venturing the sectarian struggle before the people of New South Wales and expose their schemes and their spirit of sectarianism (applause). When I came to the conclusion of that meeting and read the following resolutions, "That this meeting hereby resolves to maintain intact the integrity of the British Empire," I could feel not help laughing. May the Lord have mercy on the Empire that it should ever come to such a pass that it would have to depend for its integrity on the Orangemen of Sydney (laughter).

A GREAT DRAIN. During these last two years two thousand of the most active Nationalists have been arrested and sent to hard labor under the Crimes Act for no offence whatever in our view. Many of them are men of very moderate means with families depending upon them. Sometimes farmers are taken away from their work in spring-time and they are persecuted and imprisoned and subjected to the meanest persecutions while in prison. Then we have to meet the great cost of the Times which was instituted against us for various objects, and one of the objects was to attempt to crush our organization and ruin our movement by the costs they would pile upon us. The people of Ireland and elsewhere, through their credit to it, have come to our rescue and supplied us with sufficient funds to carry on the great cause (applause). I should not like to say that the results are worth ten times that sum if it is a great drain on a poor people (applause). Now, we have in Ireland a system of POLICE RULE.

I should have said police persecution, that is, I believe, without parallel in the history of the world. There is no country in the world where there is such a large number of police to the population as in Ireland. In Ireland there is one policeman to every two hundred and fifty people, and they cost 7s 6d per head to the population, whereas in England they cost 1s 6d or 2s. In England there is only one policeman to every twelve hundred. Now, what is the reason that so many are required? It is this: They spend most of their time striving to collect exorbitant rents which are the cause of the impoverishment of the country. Let me point out some of the duties of the police. They patrol the roads in many parts of the country night and day. They watch the railway stations in Ireland and take notes of every remarkable person passing. Recently they have adopted a new system, and it is this: When a man is in active opposition to the Government or when he is known to be in any way identified with the National cause they watch him from the time he gets up in the morning until he retires to bed at night (applause). Not only that, but they watch his house at night, and they send to Dublin Castle the names of any persons he has spoken to. It is not to be wondered at that the expenses of the police force which are thrown upon the poor people are enormous. Here in New South Wales if you had such a system of police espionage, it would cause a considerable increase in the police force.

PUBLIC MEETINGS. We are not allowed to hold a single meeting without a large number of police standing by, and although meetings have been held for the last ten years, since I first took part in politics, there has been no disturbance except where the police deliberately got into a conflict with the people. Still the police in this day come to the Nationalists' gatherings and they stand by watching us. The result of this is this: They are ready at the least provocation—and it so happens at times where a large crowd collects, it is not easy for the organizers or directors when there is a disorderly or drunken person in the crowd to restrain him—and the consequence is that we are always exposed to the danger that some disorderly or drunken man over whom we have no responsibility may precipitate a collision which may end in the loss of life. We have over and over again remonstrated with the authorities with reference to the absurdity of bringing those into contact with the people.

THE BAYONET. Still they persist in doing it, and no reason can be assigned except the desire to intimidate and cover the Irish people by keeping before their eyes the glimmer of the bayonet and to show them that there is always a force in reserve which won't allow them to shake off the yoke of landlordism. I may mention that a number of times the drafts of the police to public meetings resulted in collisions with the people. Hardly a fortnight passes in Ireland in which the police do not charge the people for some paltry excuse or another, consequently many people are seriously injured, and in all those cases it has been impossible for us to get a fair trial (applause). We also see that the police in the investigation of the conduct of the police no matter how they act.

SPIES. We have also in Ireland spies, which is a part of the police system and which is intolerable and odious. Ireland is covered over with spies who have been imported into the country, and some of them are of such degraded characters that it is surprising how any Government in the world have decided to keep them in their employment. I will give you the history of one case. Many of you will remember in the county of Clare, of reading what was known as the moonlight outrage on Sexton's house. Now, it turned out at the investigation that the police had in their employ a spy of the name of Callinane, a man of notoriously criminal reputation, and an oft-convicted scoundrel who was the chief organizer of the attack on the house. When Callinane, the police spy, organized the attack, he came to the police a week before it took place. Well, the sergeant of the police, a man named Whelehan, gave Callinane a half sovereign and sent him (Callinane) off to conduct the attack, and that he (Sergeant Whelehan) would go at the head of twelve police into Sexton's house to capture the moonlighters. I think that was a most atrocious thing to do. He and Callinane were the chief agents in organizing the attack. Well, what happened? The night came and Whelehan, the sergeant, and ten police went into Sexton's house (applause). This is one of our difficulties in Ireland, and I am exceedingly glad that

WORLDLINESS AND ITS ANTIDOTE.

SOME LATTER DAY DANGERS—SERMON BY CARDINAL MANNING.

His Eminence Cardinal Manning preached at the Church of St. Peter and Edward, Westminster, on Sunday morning, and made the annual appeal in behalf of the parish schools. The mission, though situated in the heart of the district, is in itself exceedingly poor, very few of the congregation being largely dowered with this world's goods. The schools, which afford an education to some hundred and fifty children, are consequently a heavy burden on the resources of the parish—the pressure of which has been actuated during the past year by the expenditure involved in carrying out certain necessary structural improvements. Mass was sung by the Rev. C. Foster, O. S. C., pastor of the mission, and, as a large congregation was present, as well as the effect of His Eminence's moving appeal was to strengthen considerably the financial position of the schools. Having reminded his hearers that they were that day celebrating the Sunday within the octave of the ascension of our Divine Lord, His Eminence said that when He ascended into heaven, He drew the hearers of the apostles up with Him—that is, they became heavenly-minded. We, too, must be heavenly-minded, and we can have no more perfect model for imitation than our Divine Lord and Master, the King of Saints. "That which is born of the spirit is spirit," and in holy baptism we are born of water and of the Holy Spirit; and the indwelling of the Holy Ghost, which we forfeited by the fall of Adam, is restored to us, and we become "members of Christ"—"flesh of His flesh, and bone of His bone." In our weakness we are like our Divine Exemplar in this—that we can know God by faith, that we can love Him by the charity He has poured into our hearts, that

HEAVEN IS OUR HOME. that we are co-heirs with Him, who has taken possession of it for us in His own name and ours. It is possible for us, therefore—and being possible it is our duty to be heavenly-minded; our hearts ought to be drawn and lifted up and hid with Christ in God. Preceding to consider the characteristics of the earthly as opposed to the heavenly mind, His Eminence recalled the words of St. John: "Love not the world, nor the things that are in the world, for if any man love the world the love of the Father is not in him. For all things that are in the world—the concupiscence of the eyes, and the pride of life—are not of the Father but of the world; and the world passeth away." Expounding the apostle's warning as to the concupiscence of the eyes, His Eminence said nothing could be more pure than the eye if it is rightly used. On the other hand, nothing could be worse or more defiling than the eye that reads the pestilent immoralities that are printed at this day, and that gazes with delight upon

THE ADMIRABLE ABUSE OF THAT GREAT GIFT of God by which men can delineate and represent the human form. The eye that gazes with delight upon the pictures of evil—"Death enters by the windows," and the ears and the eyes might be made the windows of death. Enumerating the marks of the heavenly mind, His Eminence said the first mark was this: a constant realization by faith of the presence of God and His Kingdom. To those who have a heavenly mind, the words of St. John, His Eminence's presence of God, the presence of Jesus Christ in the Blessed Sacrament of the altar, the communion of the Trinity, are as real as this visible world, and affect the soul more powerfully and more energetically. Living by faith, and not by sight—this is the first mark of the heavenly mind. And what is the consequence of a constant detachment from this visible world? I do not mean that we should not love it, admire it, enjoy it—enjoy every cedar on the mountain and every flower in the field—for none

REJOICE IN THE WORKS OF GOD, so much as they who love God. By detachment from the world I mean detachment from the world which man has made, not God—from the vanities, and follies, and wickedness, and snares, and traps which are on every side—detachment from everything that is not attached to God. There is another effect: the soul is attached to God and His Kingdom. And there is one special mark of the heavenly mind—a great delight, a certain sweetness which none know except those who realize the Kingdom of God, recalling the words of the Psalmist: "Thy word to me is sweeter than honey to the honey comb; it is dearer to me than gold or silver." It is the heavenly mind ours? The world may be divided into two classes of people. There are those who live on the north side of the wall, and what is the name of the north side of the wall is damp and all dewed and weather stained and ruinous. But there is another side—the north side. The sunshine is there, and there are flowers and fruit, and the fertility and the beauty which God has made. Those who live on the north side of the wall are always chilly, murmuring, discontented, unhappy.

FINDING FAULT WITH EVERYBODY except themselves. Ask yourselves, then, this question first: "Am I dead to the world?" What answer can you give? Are you dead to the love of money? Are you hoarding and laying it up? Do you give with a sick and unwilling hand? Is your heart shut when you see misery? If you have the love of money in you, you are not spiritually dead yet. Next, have you the love of pleasure, of false society? You know what it is better than I do. A mutual admiration society, a mutual corruption society, a mutual destruction society. That is enough. Have you any love for it? Have you a desire to be asked here and asked there, to make false acquaintances, to have friends with thin names? Are you ravenously anxious to be going up and down among the great people of the world? I can hardly think that anybody who hears me is so weak as that, but be on your guard. Once more! Are you dead to your own will? Do you ever consider what you will do? Do you ever give voice to those whom you ought to trust? Can you say that you hope, that your life, is hid with Christ in God? When

WORLDLINESS AND ITS ANTIDOTE.

SOME LATTER DAY DANGERS—SERMON BY CARDINAL MANNING.

you know the will of God, do you do it as far as is in your power? The words which our Lord spoke in commendation of the poor woman who anointed His head are full of consolation—"What she could, she hath done." Have you done what you could? Next, you say that you desire to do those things which you cannot do. Have your heart a longer reach than your arm? Do you long and desire to do the things which are beyond your power, in charity and kindness, in sympathy? Are the desires of your heart larger than your powers of accomplishment? The few and little thing you can do, measure the reach of the arm; the heart is measured by that test. Try yourselves by that test. And remember this, the virtue of everything we do is in the motive for which we do it. If we do it for the sake of our Divine Master, even a cup of cold water given in His name will not lose its reward. His Eminence went on to say that he was asked that day to make the annual appeal for the parish schools. He gave an account of the year's work. The Diocesan Inspector's report was good throughout. The same was to be said of the report of the Government Inspector with a slight modification as to the reading in the first standard, and the composition in the sixth; whilst that official further testified to a marked improvement in the behavior of the scholars and the character of the instruction. All this was accomplished at much expenditure, and His Eminence earnestly reiterated the hope expressed by the clergy in their annual statement that those whose generosity had helped them that month would this year be reinforced by others willing to join in the pastoral work of saving souls. I need not, concluded His Eminence, dwell upon this, I cannot conceive a better test of a heavenly mind than an appreciation of the perils of OUR LITTLE CATHOLIC CHILDREN.

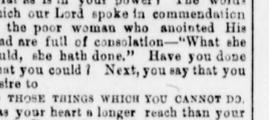
You know how you shelter, watch over, and care for your own children. You keep your doors closed against the entrance of anything or any person that could in any way affect the innocence and purity of their souls. Remember that the poorest little child is as precious in the sight of God as you are—created by the same Maker, purchased by the same Redeemer, sanctified by the same Holy Ghost, susceptible to every taint and poison of the world, the flesh and the devil. Can anybody have heavenly-mindedness and not say: "Every little child that I see in the street may be cast into outer darkness, where there is weeping and gnashing of teeth, or maybe before the presence of God in the glory and blessedness of His Kingdom." And that choice and final sentence will depend upon how they are guarded and watched over in this world; and upon me, in my share and proportion, rests a duty, and God helping me, I will not neglect it. It is little I can do personally, little I have to give; but what I can do and give I am ready to do and give. I will not have the responsibility of which our Lord warned us when He said: "Take care how you despise one of these little ones, for I say unto you that their angels do always behold the face of My Father who is in heaven."

MOUNT ST. LOUIS INSTITUTE, MONTEBELL—This Institution occupies a very picturesque site on the elevation known as Mount St. Louis. The location enjoys excellent sanitary advantages. The building is commodious, and all improvements tending to promote the health and comfort of the students have been introduced. The ample grounds attached to the Institute afford every opportunity for physical development. The Institute is conducted by the Brothers of the Christian Schools, whose methods of teaching have been highly successful in all parts of the world. These methods have come down to them from the Blessed Founder, St. John Baptist De La Salle, together with whatever improvements the experience of two centuries could suggest. A paternal direction, an enlightened vigilance, the maintenance of a mild yet firm discipline, an appeal to all that awakens the nobler sentiments: such are the means employed to inspire the students with a taste for study, to cultivate the heart and to form the Christian gentleman. Students are entered at any period during the year, and are classified according to their attainments. Pupils from other institutions applying for admission must present a certificate of character.

THE CHARACTERISTICS OF THE LOVE OF THE SACRED HEART. How does the love of the Sacred Heart differ from the love God bears us? Does it add anything to the Divine love entertained for us by our Father in heaven? Yes, it has certain characteristics impossible to the uncreated nature of the Infinite God. It is a human love. It is the Heart of One who is really and truly man. Hence the love of His Heart is that of a heart that beats with pulsations like ours. It has all that belongs to human love raised to an almost impossible intensity by reason of the Divinity to which it is joined. What confidence ought we to have in Christ our Brother, whose love for us is human as well as Divine! It is a sensible love. Just as we see through our eyes, and hear through our ears, so we love through our hearts. The heart is the organ of love. It feels affection and is physically influenced by it. It has strong emotions and now rejoices, now sorrow. It is touched with the feelings of our poor infirmities. Human joy and sorrow thrilled through His Sacred Heart while He was on earth. His Heart still rejoices over His children and still mystically sorrows for their sins. It is a love of sympathy. The Sacred Heart has itself experienced all that we suffer. Each misery has its echo there. Jesus not only understands all our troubles, but each has been felt by Him in His own person. What a relief to have one who always has for us unlimited sympathy!

EXPELLS WORMS by using the safe and reliable Antihelminthic Freeman's Worm Powders. To INVIGORATE both the body and the brain, use the reliable tonic, Midgarden's Quinine Quinine Wine. VICTROLIN CATHARTIC SALVE is a great aid to internal medicine, in the treatment of scrophulous sores, ulcers and abscesses of all kinds.

BEAUTY OF SKIN & SCALP RESTORED BY CUTICURA Remedies.



NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDY in their marvellous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disgusting, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair. CUTICURA, the Great Skin Cure, and CUTICURA SOAP, an exquisite skin beautifier, prepared from the most refined and purest ingredients, cure every form of skin and blood disease, from pimples to scrofula. SOLD EVERYWHERE. Price CUTICURA, 75c; RESOLVENT, 50c; SOAP, 35c. Prepared by the CUTICURA MEDICAL CHEMICAL CO., Boston, Mass. Send for "How to cure Skin Diseases."

Minard's Liniment for Rheumatism. C. C. RICHARDS & CO. Gentlemen—I have used your MINARD'S LINIMENT in my family for some years and believe it the best medicine in the market, as it does all that it is recommended to do. DANIEL KRIEGERSTEAD. Canada Forks, N. B. John Mader, Mahone Bay, informs us that he was cured of a severe attack of rheumatism by using MINARD'S LINIMENT.

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: 1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity, at the lowest wholesale rates, thus getting its profits or losses from the importers or manufacturers, and not from the consumer. 2nd. No extra commissions are charged. Its patrons can purchase goods for themselves, giving them besides, the benefit of its experience and facilities in the actual prices charged. 3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only 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. 4th. Persons outside of New York, who may not know the address of Houses, or a particular line of goods, can get such goods by purchasing by sending to this Agency. 5th. Clergymen and Religious Institutions and the trade buying from this Agency are favored the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency are strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you wish to order anything, send your orders to THOMAS D. EGAN, Catholic Agency, 41 Barclay St., New York, N. Y.

MANUFACTURING UNDERTAKERS Wholesale and retail. Outside the combine. Always open. R. DRISCOLL & CO. 44 Richmond-st., London, Ont.

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ACADEMY OF THE SACRED HEART. Conducted by the Ladies of the Sacred Heart, London, Ont. Locality unrivaled for usefulness offering peculiar advantages to people even of delicate constitution. Air, bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise. System of education thorough and practical. Educational and religious instruction. French is taught, free of charge, not only in class, but privately by conversation. The Library contains books and standard works. Literary reunions are held monthly. Vocal and instrumental music form a prominent feature. Medical societies take place weekly, elevating taste, testing improve ment and insuring self-possession. Strict attention is paid to promote physical and intellectual development, habits of business and economy, with refinement of manners. Terms can be obtained on application to the Lady Superior.

CONVENT OF OUR LADY OF LAKE Huron, Barata, Ont.—This Institution offers every advantage to young ladies who wish to receive a solid, useful and religious education. Particular attention is paid to vocal and instrumental music. Studies will be resumed on Monday, Sept. 1st. Board and tuition per annum, \$10. For further particulars apply to MOTHER SUPERIOR, Box 203.

ST. MARY'S ACADEMY, WINDSOR, Ontario.—This Institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the rudiments as well as the higher English branches. Terms (payable per session in advance) in Canadian currency: Board and tuition in French and English, per session, \$10; German free of charge; Music and use of Piano, \$40; Drawing and painting, \$15; Bed and bedding \$10; Washing, \$20; Private rooms \$25. For further particulars address: MOTHER SUPERIOR, 45-1/2

ASSUMPTION COLLEGE, SANDWICH, Ont.—This Institution embraces the Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, \$10, per session. For full particulars apply to REV. DENIS O'CONNOR, President. 45-1/2

DR. WOODRUFF. No. 15 QUEEN'S AVENUE. Deficient vision, impaired hearing, Nasal catarrh and troublesome throat, Eyes tested, glasses adjusted. Hours—12 to 4.

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GEORGE C. DAVIS, DENTIST. Office, Dundas Street, four doors east of Richmond. Extracted air administered for the painless extraction of teeth.



C. M. B. A. We would call the attention of our C. M. B. A. Branches and members to the fact that we make a very pretty silk C. M. B. A. badge...

Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month...

C. M. B. A. At the last regular meeting of Branch No. 4, this city, held on the 25th of July, the Grand Council report re incorporation and surrendering of application...

Bazaar. The C. M. B. A. bazaar and drawing of prizes under the auspices of Branch 75, Penetanguishene, in aid of the Martyrs' Memorial Church...

DEAR SIR AND BROTHER—We now take the liberty of sending you a book of tickets for our bazaar, hoping you will join us in assisting our spiritual adviser...

Resolved, That the members of Branch 37 of the C. M. B. A. join in expressing their heartfelt sorrow for your sad loss. Be it further Resolved that a copy of the resolutions be sent to Bro. Dea. and to the CATHOLIC RECORD and C. M. B. A. Monthly for publication.

The regular meeting of Branch 102, C. M. B. A., Richmond, Que. was held in their hall on Main street, July 29, the President, Dr. Robette, in the chair.

Branch 102 already numbers over thirty, and among its members are several of the leading professional and business men of the town.

E. B. A. I beg to inform the readers of your valuable journal that the revised edition of the constitution of the Emerald Bazaar Association will be received from the printer on the 15th...

DIocese of Peterborough. CONFIRMATION AT HASTINGS. SPECIAL TO THE CATHOLIC RECORD. On Sunday, 2nd July, His Lordship Bishop O'Connor administered the sacrament of confirmation to eighty young persons in St. Mary's Church, Hastings...

THE ANTI-JESUIT AGITATION. The following letter from Mr. James Meagher appears in the Belleville Intelligencer of 26th ult. To the Editor of the Intelligencer: DEAR SIR—Too much cannot be said in praise of the press of this city...

Belleville, July 26, 1889. LATEST CATHOLIC NEWS. Rev. Thomas Ewing Sherman, son of General Sherman, was ordained priest on Sunday, 7th ult. in the private chapel of His Grace the Most Rev. Archbishop Ryan of Philadelphia.

Extraordinary as is the prosperity of the city of Toronto, it is not more so than the prosperity which has attended the movement of the great Agricultural and Industrial Exhibition in aid of the Martyrs' Memorial Church...

On August 1st the Usuline nuns throughout the Province of Quebec celebrated the two hundred and fiftieth anniversary of the landing in Canada of the venerable Mother Marie de l'Incarnation and her companions, the founders of the Order. The Ursulines are famous for their ability and success in teaching and they have many houses, especially in the Province of Quebec.

A Conservative contemporary boasts that there are "two men" in the Ottawa Cabinet who are believed to carry the Separate School Act in 1863. As a matter of fact there are more than two. The bill was brought in by Mr. (now Senator) Scott. Mr. Sandfield Macdonald was Premier, but the measure was opposed by the Upper Canadian Reformers.

PERSONAL—We had the pleasure of a visit this week from Messrs. J. Quillean, Niagara Falls; Thomas O'Neil, Paris; and John Ross, Hamilton, and others of the Grand Council of Canada, C. M. B. A., who are in the city for the purpose of auditing the books of the above society.

not possibly be satisfactorily settled without his consent and signature. We are aware that in the civil order, when under certain circumstances, though by no means a parallel case, a person loses his property in ten years, has he no moral claim that should be respected? Mr. Skinner, as a lawyer, or Mr. J. W. Dunnet, as a shrewd business man, looking at it as a matter of dollars and cents, would say no. But what say the Ministerial Association, who claim to be the expounders of the divine law?

Dr. Davidson, chairman of the Montreal Citizens' Committee, has said that "the battle was not a religious one, and the men, in the fight against the Jesuit Society, were willing to shake hands with their Roman Catholic fellow citizens as an expression of brotherly regard." This smacks very much of the Donnybrook Irishman—

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The annual picnic of the Irish Benevolent Society will be held Wednesday, August 14th, at Port Stanley. There will be a good programme of sports, for which cash prizes will be given. The 7th Batt. Band will be in attendance. The public are cordially invited.

THE ANNUAL PICNIC OF THE IRISH BENEVOLENT SOCIETY WILL BE HELD WEDNESDAY, AUG. 14th. AT PORT STANLEY. Good Programme of Sports for which cash prizes will be given. By permission of Lieut. Col. Tracey and Officer.

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Advertisement for N. Wilson & Co. featuring 'The Annual Picnic of the Irish Benevolent Society' and 'Canada's Great Industrial Fair'. Includes details about the fair's location at the Agricultural Exposition, dates (Sept 9th to 21st), and various prizes and exhibits. Also lists other local businesses like St. Michael's College, St. Mary's College, and W. J. Thompson & Son.