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Special to the CATHOLIC RECORD. FIRST COMMUNION AT THE SACRED HEART CONVENT, SAULT AU RECOLLET.

It was with feelings of unmixed pleas. ure that we, numbering three in our party, took our places in a coupe on the morning of the 24th of May, to drive to the beautiful country village of Sault au Recollet, seven miles from the city of Montreal. Our destination was the Convent of the Sacred Heart, and the object of our visit was to be present at the First Communion of the little daughter of one of our party. Through the level white roadways and under the budding elms our carriage sped, and we alighted at the stoop of the convent just as the bell in the cupola rang for seven o'clock mass.

Others had arrived before us, and when conducted by Madame T-we reached the church the benches reserved for visitors were almost fully occupied. As the first notes of a solemn march pealed from the grand organ the procession of pupils entered. They were dressed in the white uniform of the school, with white gloves and veils. Up the centre aisle they passed, genuflecting four at a time before the Blessed Sacrament, then down the side aisles to their appointed seats. When they were placed the nine little first communicants came in and knelt upon a white bench draped in tulle and garlanded with flowers, which had been arranged for them directly in front of the communion railing. Before each was a tall wax taper, exquisitely moulded, and set in a high golden candlestick, and a fair white flower of the species known as St.

The little girls wore their simple uniforms of pique with white stockings and black shoes, white gloves, veils, and wreaths of delicate white blossoms completed their toilet. At each end of the improvised white pew, knelt a larger girl, candidates for the sacrament of con

Punctually at the appointed moment, His Grace the Archbishop of Montreal, attended by Rev. Mr. Martin, and by the priest, entered the sanctuary and pro ceeded to administer the rite of confirmation at which the head of the school, or as she is called the "First Medallion," stood god mother. And then the mass, and the beautiful moment when the nine little doves approached the holy table, and the solemn procession of the religious from their carven stalls and the children in their white attire and the group of us worldings in our colored garments, all sharing equally in the heavenly feast and the sweet strains of exquisite music, and the glow of the tapers, and the scent of the flowers borne on the morning air, oh! it was beautiful and impressive-so that our hearts cried out like those of the Apostles, "Master it is good for us to be here." After the thanksgiving we were taken to see the table set for the breakfast of the nine little girls, where among ferns and lilies, tall cakes and beautiful fruits, there nestled many a costly gift, and the proud and glad little maidens led their fond parents about to inspect one treasure and then

another. One levely child I noticed, clinging to her father's arm, and he, alas! not noted for his faith in Holy Courch—"Oh! Papa," she said, "I had so much to ask the little Jesus, and I was afraid He would not stay with me long enough—so I just pressed my heart hard with both my hands, to hold Him there, while I tried to remember all the graces I wanted to ask." Dear little maid, God grant that her simple

faith may yet prevail! After breakfast there came a grand exhibition of various presents-and very lovely some of them were-missals in Russia leather binding, chaplets of lapis lazuli, crucifixes in carven ivory, trinkets in silver. Then walks about the lovely grounds, and a visit to the conservatories, and a promenade along the quay that skirts the rapids, where over two hundred years ago Father Nicolas Viel, the Recollet priest, lost his life, then dinner and rest, and in the afternoon Benediction.

High on the pure marble altar among the golden flames of many tapers the Master of this fair home had all day long been exposed to the veneration of His privileged children, and now eventide had come and He was going to bless us. On all sides glowed the tapers and the fairy lights, numbering, perhaps, two hundred: fragrant blossoms clustered around the gleaming altar and stood in tall jardinieres about the santuary, among

the golden candlebra and the fairy lights. The religious glided to their quaint mahogany stalls, the white procession, as before, marched in, and bent in adoration before the brilliant altar; the nine little maidens fluttered up to their snowy pew, and thence, two by two, they went to the sanctuary railing, be hind which was placed on a high stand the Book containing the holy Gospels, whereon they laid their little hands and solemnly received their baptismal vows ; and then sweet singing and Benediction, after which the first communicants

was formed of the pupils, each carrying ness will not make him heedless of the a white flag of the Blessed Virgin, and each division of the school bearing aloft least be predicted with certainty, and the silken banner of its sodality, and that is that his dutiful flock will hearken followed by all the worshippers in the to their Bisnop's exhortation not to let chapel, secular as well as religious; it themselves be driven into violence. wound through the corridors leading to THE IMPRISONED PRIESTS AND THE STAR the chapel of Our Lady of Lourdes, where, kneeling before the statue of the "Beautiful Lady," the daily petitions carpet, and blue prie dieux, the light softly falling from its blue and white window panes. After the month of Mary came a last visit to the avaut choeur of the church, to kneel before the exquisite picture of mater admirabilis and breathe there a prayer for courage and patience, and then farewells, and a final glimpse of the children at play in the shaded alleys of the garden, and of the nuns walking along the margin of the rapid river-a last good-bye to our little First Communicants, then out and away, along the dusty highway, our hearts full of the beauty of the day, now drawing to a close—and echoing the prayer so often breathed in that fair convent: "Mater Admirabilis, Ora Pro Nobis. A. M. P.

IRISH AFFAIRS.

THE BISHOP OF RAPHOE AND THE COER CION ACT.

Toe Bishop of Raphoe has felt himself constrained to draw public attention to the manner in which the Star Chamber clauses of the Coercion Act are being employed in his diocese. His Lordship says regarding his flock:—"For the maintenance of good order among them I am, by my position, more deeply concerned than any resident magistrate, and I cannot look on without protest | for a week at a time. while some of the most peaceful districts in Ireland are being thrown into a state of utter confusion by the needless operations of a secret Coercion Court. It is impossible to heal the wounds already inflicted on the public tranquility by this itinerant tribunal, but it may not be too late to arrest the danger of still worse results. Its daily work is a standing menace to peace and an incitement to violence." The incidents which drew the foregoing observations from his Lordship are simply a disgrace to the administration of a civilized country. In a district remarkable for peace and free dom from crime and also for the amic. able settlement of agrarian disputes, respectable men have been thrust into prison, because, as the Bishop says, they declined to appear before the public in the odious character of informers ou their neighbors. They were brought on outside cars from Derry to Dungloe in the West of Donegui, at of raip, to the manifest risk of their lives; and their friends who came to welcome them on their return were dis persed by baton charges of constabulary. The motive for these scandalous proceed ings was and is an inscrutable mystery, which, in all probability, Mr. Balfour bimself would be unable to elucidate. True to his sacred vocation, his Lordship implores his people not to allow "even such insensate provocation to drive them into violence," and he urges them to let "the whole responsibility for disorder rest on those whose tyrannical adminis tration has called it into being."

ANOTHER ST. CHARLES BORROMEO. Now, who is the recently consecrated Bishop of Raphoe? Is he a prelate whose utterances are likely to be rash or hasty, and for that reason to be disregarded by those entrusted with the government of the country? My readers can judge for themselves when I tell them a few facts about the career of the Most Rev. Patrick O'Donnell, Bishop of Raphoe. He was born in 1855; consequently he is but thirty-three years of age. That being so, he is probably the very youngest prelate in the Church at the present day. Since the conclusion of his teens most of his time has been passed in the serene atmosphere of col legiate life, far from the distractions of the outside world. In the June of 1880 he was ordained a priest, and in the September of the same year he so out-distanced all competitors at an examination in Maynooth College that he was appointed Professor of Theology, moral and dogmatic. He had previously won a place on the Danboyne Establish. ment—a fact which in itself is no mean testimony to his abilities. In 1884 he was made Prefect of the Dunboyne Establishment, a position which supposed him to be the highest authority in Ireland on Canon Law, theology, and kindred subjects. As a matter of fact, he has been consulted in cases of exceptional difficulty by both Bishops and priests in England, Scotland, America, and, in short, in all the English speak ing countries of the earth. In 1885 he paid a visit to the centre of Catholic unity; and while he was in Rome the Cardinal of the Sacred Colloge of the Propaganda Fide conceived the highest opinion of his ability, his discretion, his great learning, his personal modesty, and his thoroughly ecclesiastical spirit. the vacancy occurred in the diocese of Raphoe by the elevation of the late Bishop of that diocese to the dignity of Archbishop of Armagh and Primate of all Ireland, the Cardinals of the Propaganda, with a unanimous voice, recom mended Dr. O'Donnell to the Holy Father for the vacant See, and predicted that in him the Church would probably find "another St. Charles Borromeo From these few facts concerning him, it will readily be perceived that the young Bishop of Raphoe is one of the most remarkable men in the Church in this

altar to consecrate themselves to her the utmost respect. Yet it is extremely ure seekers all apparently enjoying themselves.

A handsome sum was realized, which Episcopal warning. One thing can at

CHAMBER COURTS The clergy of the diocese of Raphoe have followed up the Bishop's letter ne'l to day, says Mr. Blakely Hall, in a were presented for this sweet month of with some resolutions passed in confer-May. Almost as beauviful as the church is this little chapel with its pure marble they sympathise with Mr. Blane, M. P, altar and marble railing, its blue Wilton and Fathers M'Fadden and Stephens, who are now incarcerated in Derry jail, "for their courageous and self sacrificing endeavours to defend poor tenants against the impossible demands of cruel landlords." The clergy of Raphoe fur ther state that they admire the heroism of the laymen who went to prison rather than submit to examination by the Star-Chamber Court, and they protest against the manner in which some of the most peaceful districts of Donegal have been thrown into confusion by the operations of an utterly reedless secret court of inquiry. To show that their sympathy is not barren, they also resolved to organise a fund to indemnify all who suffer under the Coercion Act in Derry jail, and they appointed eight of the most influential of their own body to receive subscriptions and to administer the fund, besides requesting that the Bishop himself should act as treasurer. I may add here that the Dungloe prisoners, after a third imprisonment for refusing to recognize the Star Chamber court, and still persisting in their refusal to be sworn on a fourth occasion, were di charged with a foolish threat that they would be brought up again. As their Bishop has practically recommended them to continue contumacious in reference to the Star-Chamber court, it may rafely be predicted that they will laugh to scorn the terrors of its repeated imprisonments

THE CHURCH, EMIGRATION, AND EVICTION. Thoughtful Catholics here are becoming more and more deeply concerned every day for the future of the Church of Ireland. Emigration is fearfully thinning its ranks, and the evictors are at work very busily adding to the volume of the stream of the unexampled exodus. The courts of Quarter Sessions have been hold. ing thair sittings; and it is absolutely true to say that they present a spectacle that could not be matched in any other country of the world. There is virtually no crime to go before the judges. In several instances they have been presented with white gloves as tokens of the absolute crimelessness of the districts in which their courts are held. The County Court judge of Limerick, when he received a par the other day, remarked that he had now so many pairs bestowed on him in the same way that he did not know what to do with them. But it must not be presumed that the County Court judges are idle be-cause of the lack of criminality. No. Unfortunately they are kept too busy in hearing ejactment cases. One court has had fifty to dispose of, another a hundred, another a hundred and fifty, and so on. If evictions should continue to go on at this rate, the time could not be very remote when the clergy should become superfluous for want of congregations. But there is good reason to believe that eviction does not pay the nominal land. doubtful that the writs will be carried out in a mejority of the cases.

CRIMELESS IRELAND. Secret inquiries under the star chamber clauses of the Coercion Act, have been in progress in various parts of the country for two or three weeks back. These clauses were got from Parliament on the understanding that they were to be used for the purpose of endeavoring to discover the perpetrators of crime; but the uses to which they are being put shows that the discovery of criminals was noth- of Parliament, took up the matter in this ing more than a false pretence. They are being employed in districts where no crime has been committed apparently in the interest of landowners who are unwilllog to make adequate reductions of rents. In the opinion of leading politicians here, this latest exertion of the unlimited powers of the Coercion Act is only the final struggle of an expiring monster, which, when it dies, will leave the peoples of Great Britain and Ireland going for ward side by side, not in enmity, but in amity, not in a rivalry of strife and illwill, but in a rivalry of peace and friend. ship and good feeling and kindly offices. God grant that such a blessed consummation shall come soon ?- Liverpool Times.

Special to the CATHOLIC RECORD. ST. MARY'S, ONT.

On Sunday, June 24th, the young children of this parish, to the number of fifty, received for the first time the sacra ment of the Blessed Eucharist, All presented an extremely neat appearacce, the girls being attired in white. It was edifying to notice the ferver of the little ones, who manifested, in every movement, the careful training of a most devoted pastor, whose labors of the past two months have certainly been crowned with the most gratifying results. After Mass each child was enrolled in the scapular, and received a handsome First Communion card and a pair of rosary beads. Father Brennan then exhorted them to persevere in the good werk begun in their souls, and indeed if their conduct of to day may be regarded as an example of what is to follow, his words will bear

fruit double-fold. During the following week, the ladies of the Altar Society gave a most successful garden party, and, notwithstanding the coolness of the weather, the beauti. last quarter of the nineteenth century, ful grounds sucrounding the church, and that his voice is one to which the which were illuminated with Chinese

A handsome sum was realized, which will go to swell the ever-increasing

ANOTHER INTERVIEW WITH MR. PARNELL.

I have had another talk with Mr. Pardespatch of June 24 I met him in Michael Davitt's room at the Westminster Hotel, Mr. Parnell talked freely upon the events that have transpired since my last interview with him.

"You intend to speak to morrow night upon Mr. Morley's motion against the Government?" I asked.

"I will take part in the debate, and I think we shall be able to weaken the Coercionists here in Great Britian by our facts about Mr. Balfour's administration. Mr. Dilion's imprisonment, the brutalities of the police and the acts of the resident megistrates in the star chamber and other courts in which the coer-cion law is administered, will give us enough of material for what will be a damning debate for the Government, no matter how the voting may go at the end of it. Mr. Sexton, our ablest orator, will speak; so will Mr. Wm. O'Brien and Mr. T. Healy. All the members of our party will be present, except those who are in prison-Messrs. D.llon, Patrick O'Brlen and Blane. I intend to insist upon a regular attendance of the members of the party for the remainder of this season. The attendance has been very lax until last week. The Government would have been defeated on several occasions upon minor issues, if the eightyfive men of our party had been regularly at their posts. On Friday night last, sixty of our members voted on Dr. Cameron's motion in favor of the disestablishment of the state church in Scotand. It was a fair enough muster, I admit, but if we had our full strength, the Tory majority of fifty-two would have been still further reduced. I have instructed the whips of our party to pregare and publish a lash, and after each important division in the House a black list of the absentees, so that the people of Ireland may know who is and who is not doing his duty. Meanwhile we are winning all along the line. When talking to you last I counted only upon a reduced Unionist majority in the then pending election at Ayr; but the result showed that the revulsion against Coercion and the feeling in favor of Home Rule are much greater in Scotland than I anticipated. The same progress is being made here in England, so that, if the Irish people do not committ any great political blunder between now and the next general election, Home Rule is an absolute certainty of the near future."

"Have you enough money to carry on the fight until the period you speak of?" "It costs us about \$100,000 a year to keep the riovement going. America has contributed most generously, but such an annual expenditure is an enormous drain upon cur resources. I have such abso lute confidence in the sympathy of our race all the world over that I am in no way apprehensive that we shall be left to fight the remainder of the battle with out the necessary means."

HOW ENGLISHMEN WOULD STAND

IT.

From the Irish World. The police murder of three inoffensive

Irishmen at Mitchelstown, County Cork, on the 9th of September of last year is still being "remembered" at meetings in England and dwelt upon as an illustra. tion of the wide difference between the methods of administering law in Great Britain and in Ireland, John Morley, the other day, speaking before a great gathering in London, at which there were present a large number of members way :- "Let us look now a little more closely-if you will indulge me-into the policy of the present Administration. And I will begin by 'remembering Mitchels town.' I am not going into any of the disputed details of that case. I only want you to bear in mind, and that is nearly all I have got to say upon this matter, one plain, naked, staring fact, and it is this: Three persons were shot dead in the street, an inquest was held, that inquest was quashed upon grounds which I do not dispute, but which strike me as being narrow and technical. No other public inquiry has been held, or is going to be These three violent deaths in the public street—so far as judicial inquisition goes-now stand exactly upon the same footing as though the three poor creatures who met their end had beeen three dogs. That is the literal truth of that transaction. Mitchelstown is a long way off, but I wish you, in order to be able to realize this transaction, to suppose that three men had been shot dead in an affray between the people and police in the parish of St. James (London), where we now are, and suppose the Home Secretary had come down to the House of Commons and said he was perfectly satisfied that no inquiry necessary, that an inquiry would be a superfluity, and that all was over. Why, London would be in a blaze? And why is not Ireland in a blaze? Because handed, lawless method of administering her affairs, that she is barely astonished by it,"

Precisely so. Irishmen are so accustomed to seeing murder by law perpet. rated amongst them that the cases as they occur excite but little astonishment. The police in Ireland go about the country armed with rifles and provided with ammunition, and they know that if they kill a man or a woman or a child of the "common people" they will suffer noth.

policy, if attempted in England, would, the testimony of an interested and pref course, create a "blaze." The Eng. lish police are the servants of the people. They are under the control of the peo-ple, and if they exceed their duty in the direction of any outrage upon popular right, they are quickly brought to task. An affair such as the Mitchelstown massacre happening in England would be speedily followed by the trial, conviction and execution of the murder-

DAVITT'S CHALLENGE.

An Irish demonstration was held in Glasgow lately to protest against the imprisonment of John Dillon. Michael Davitt, who was one of the speakers, chalenged Attorney General Webster to try Mr. Parnell if the law officers of the Crown believe him guilty of the grave crimes alleged against him. He declared that the Government were false to their oath, recreant to their duties and traitors to English law if they did not put himself and Mr. Parnell in the dock. Referring to O'Donnell's libel suit against the Times, Davitt said it had been hinted that there was collusion between O'Donnell and the Times This charge, he said, was entirely unjust and untrue. On the contrary, O'Donnell had pursued the course taken by him against his own judgment and will, and on his (Davitt's) advice, along with that of some Nationalists who believed that the case would receive an impartial hearing before a British judge. They had been grievously disappointed. Surely Chief Justice Coleridge, when he discovered that there was no case on which to go to the jury, ought to have prevented Attor-ney General Webster from trying to make out a charge against men who were not in court, and who had no means of defending themselves. The excuse of the Times that the lives of informants would not be safe if they were brought forward was absurl, and an insult to common sense. The real danger was that the informants themselves would be placed in the dock on the charge of forgery. The Attorney General's assertion that he could prove the charges contained in the Times' articles on "Parnellism and Crime" made the taking of further action inevitable. But by whom was such action to be taken? If the letters alleged to have been written by Mr. Parnell were genuine; if the Attorney-General, as a law officer of the Crown, really he'd proof sufficient to convict Parnell, the speaker and others of conspiracy to murder it was his duty to place them in the dock. (Cheers.) He challenged the Attorney General to adopt such a course. If the latter did not take up the challenge as given from a public platform he (Davit;) would put in a letter giving the Attorney General the alter-native either of admitting that there was no proof with which to substantiate the charges or of forcing the Government to place on trial Mr. Parnell and himself. If the G vernment did not put them in the the allegations were but the weapons of cowardly, moral assassinations. This was the only way in which the charges could be sifted to the bottom, and the truth be made known to the people of Great Britain and Ireland, (Cheers). There could be no shirking the issue.

RULE.

The Irish Presby terians lately held their General Assembly in Belfast, Ireland. Presbyterians have been long and honoridentified with every Nationalist movement in Ireland. The anti National harangue, therefore, which Dr. Lynd, the moderator of the General Assembly, delivered as an expression of Presbyterian opinion, has been indignantly resented by he best element of that body, as the following letter to the Dublin Freeman

abundantly proves:-SIR:-We, the undersigned elders and members of the Presbyterian Caurch, bag to convey to you our most earnest protest against the position and utterance of our present moderator in his opening address at the General Assembly with re. ference to the political situation. We simply and sincerely affirm that, as a matter of fact, he does not represent the opinion and sentiments of the Church upon the subject, and we deeply regret that one so unenimously acceptable to the Church on very much higher than political grounds should have committed her to such a dogmatic statement upon such wide and varied interests. We have no sympathy with its implied distrust of our Roman Catholic fellow countrymen, nor with its indifference and antagonism to their legitimate and elevating aspirations As practical men, in constant contact with them in the hard facts of daily life, we have no fear that they would be so blind to their own interests-not to speak of any higher principle—in which we are sure they would not be wanting-as to abuse the position they seek by pursuing a course of retaliation and obstruction which would be tenfold more injurious to them than to us.

Without meaning any disrespect, we per- declare that the existence of such senti-was ments under all the circumstances destroys our confidence in the soundness of the judgment which harbors and pro. pagates them. They proclaim such an amount of prejudice and intolerance. Ireland for generations has been so selfishness and narrow mindedness, as quite shatters our belief in its verdict on the other issues. We turn with relief and satisfaction to the nobility and readth of the principles and aims of Mr. Gladstone, and to the enlightened Christian principles which pervade them, and we wish him our hearty God-speed in his noble effort to establish a union founded upon justice and equality, and the only likely conditions of peace and prosperity to our distracted country.

For obvious reasons we dare not come to the front as active politicians, but we ing for it, but rather have praise and do trust our English and Scotch cowent in a body to the Blessed Virgin's | most self-sufficient of rulers should pay | lanterns, etc., were crowded with pleas- reward for the deed. Such murderous | religionists will remember that it is not more intense than man's.

judiced sectarianism which is of weight in disposing of such a wide and complex question, and that they will continue to apply to it the principles of truth and justice at a safe distance from the heated arena of selfish and sectarian passion and

Whilst our Moderator claims sympathy with the tenant farmers, we search in vain for any record of its effective expression; and finding nothing to acknowledge in that quarter, we offer our thanks and gratitude to John Dillon, William O'Brien, Michael Davitt, and others for their noble and self sacrificing toils and dangers, by which we in the North are at the present moment reaping such substantial benefit. We also tender to them our heartfelt sympathy in the bitter privation and injustice to which a cruel and insulting Coercion Act has subjected them, and we trust the day is not far distant when all such abominable instruments for the fettering of public right and liberties shall be forever cast aside. The signatures attached are from a very limited area, and are given not for publication, the consequences of which we are not in a position to risk, but that you may, through your corres-pondent here, ascertain for yourself their bona fides, and that we may hereby wipe off, for our own part, the stain of implacable distrust and want of sympathy with our fellow countrymen. We do not take upon us to speak for any but our own ocality; but we are persuaded we represent the sentiments of thousands of Presby terians in Ulster.

"GOD BE WITH JOHN DILLON!"

United Ireland. It is significant that upon the day when John Dillon began his six months' bar-baric prison torments the Daily Express should report and fully believe that his jailer, Mr. Balfour, is about to fly the country in despair. Mr. Balfour denies feverishly that he is so chickenhearted as the Express believes him to be. He will fly not yet. So he hastens to assure his trembling partisans. But the fact that his resignation in sheer panic and failure should obtain the fullest credence at the headquarters of Irish Toryism shows to what an abject pass all his boastful plans for the subjugation of Ireland have brought him and his party. It is not John Di lon, the fragile, sensitive gentleman, girt with bayonets and condemned to herd with the vilest of mankind, who shows signs of hanging out the white flag. It is Mr. Balfour, the commander of many legions, the insolent master of flouts and sneers, whose heart fails him and who quails before the calm, majestic image of his prisoner. Mr. Dillon enters the frowning prison house with the serenest smile. Mr. Balfour has to fly about to all the newspaper offices to assure them that he is not on the point of throwing up the sponge in ignominious funk and It is this tranquir connuen Coercion is a doomed creed which alone reconciles the Irish race to the heartrending sight of one of the noblest lrishmen of the century condemned to unspeakable prison degradation at the hands of the vilest of mankind. Befor the allotted six months of torture could run their course, Mr. Dillon's prison would almost in evit. IRISH PRESBYTERIANS AND HOME ably have become his coffin; but there is a joyous confidence, that, long before Judge Kisbey's savage sentence will have been I to be rained upon this detestable Gov synment in the constituencies and in the House of Commons will decide Mr. Balfour to accept the fate foreshado sed for him by the Daily Exprese, ar a will render back his prisoner to libe My and triumph. This is what consol A our nation at John Dillon's prison do e; and what brightens the lion heart of the prisoner within is the knowludge -secure as his trust in Holy Writthe tation which loves him will prove teelf worthy of his heroic labors, and will, in his own last dauntless words, "stand to its guns!" The scene at Dandalk on Wednesday, maddening though it was, rang throughout with a note of triumph for the prisoner, and of doom and shame for his villainous torturers.

A Colored Lecturer.

Mr. George R. Thompson, a colored man, and a recent convert, lectured in the basement hall of St. Joseph's church, West End, Boston, on Sunday evening, June 10th. Mr. Thompson is from Buenos Ayres, Argentine Republic, S. A. He was a Methodist preacher, and in that capacity went to Africa on a mission to his race. His health failed, however, and he returned to the United States. Intent on the intellectual and religious elevation of his race, he failed to find the help and sympathy he needed in any form of Protestantism. He was received into the Church in Boston, a few weeks since, by the Rev. Nicholas R Walsh of the Cathedral. His lecture was descrip tive of his stay in Africa, and he touched on the need of Catholic missionaries in that country, and on the work of the Church among the colored people.—N. Y. Freeman's Journal.

I commend to you more than anything else the exercise of holy gentleness and sweetness in all the events of this life -St. Francis de Sales.

The more an idea is developed, the more concise becomes its expressions; the more a tree is pruned, the better is the fruit. - Alfred Bougeart.

People, to live happy with each other, fit in as it were—the proud be mated with the meek, the irritable with the genile, and soforth .- Earnest Maltravers.

We are told by physiologists and poets that God has given woman home attach. ments such as man rarely possess, and that on the average her heart is deeper and

MOW A SCHOOLMASTER BECAME time, "that according to custom the Bishop A CATHOLIC.

LETTER XVII.

All along, in speaking of the Catholic Church, I have, in defiance of the propriety expected by Catholics, applied the single word Catholic to the Church, whose visible head is St. Peter's successor, with. out qualifying it with Roman This may be called either a pitiable error, or a piece of studied impertinence. Had I carefully studied facts, I should have recognized that there is but one Catholic Church, and that this one Catholic Church exists in three segregated and distinctly inde-pendent parts, the "Catholic" (Anglican) Uhurch, the Greek Church, and the Roman Church. The problem may be easy enough, but it has been altogether too hard for me. And that three disassociated and unconnected units make one solid unit, is thoroughly understood, I have found out, by none but a small section of modern Anglicans. These men say that the English Courch, as by law established, although independent of and separated from any other Church, is a branch of the Catholic Church, if not the major and most important branch; that it is really the ancient British Church, which in the 16th century shook itself free of the Roman yoke and supertitions which Pope Gregory the Great so artifully and impudently imposed upon it; that the "R'mish" Church in England is a schismatical body; and that throughout the British Empire the Anglican church is the Catholic Church. In continuation they aver that prior to the 6:h century the British Church knew nothing of St. Peter's Primacy; that the superstitious beliefs and practices that beclouded the pure faith for about nine hundred years were Importations from Rome; that at the beginning of the 16th century the conscience of their Church awoke to a sense of its corruptions and its servile submission to Rome, and reformed itself; and that it is now, not a Protestant Cnurch, but the Catholic Church, standing before the world as a witness to the truth, in all its pristine purity.

I adduce most unexceptional evidence to show that the earliest churches in the British Islands were established by Roman authority and teaching. Collier (Vol. I. p. 27) says: "What progress was made upon the infidels; in what parts the Courch was settled, and under whom; what successes or discouragements; what revolutions happened in the ecclesiastical history of this island, from the apostles to King Lucius, is altogether uncertain. Length of time, persecutions, and the ravages of war have, in a manner, sunk the memory of these matters." And, on page 28, he quotes Bede for this: "That in the reign of Marcus Aurelius Antonius, and his partner in the empire, Lucius Verus, when Elentherius was bishop of Rome, Lucius, a British king, sent a letter to this prelate, desiring his directions to make him a Christian. The holy bishop make him a Christian. immediately complied with this pious request; and thus the Britons being brought over to Christianity continued with-out warping or disturbance, till out warping or disturbance, till the reign of the emperor Dioclesian." On page 29 he gives, from the old book of Llandaff, this extract: That King Lucius sent Elvanus and Medwinus to Elentherius, the twelfth bishop of Rome, to desire that he might be made a Christian by his instruction. Upon which the Pope gave God thanks that such a heathen nation were so earn est in their applications for Christianity. And then, by the advice of the priests of the city of Rome, they first beptized these ambaseadors, and afterwards these ambassadors, and afterwards an opposite quarter." The word happily instructing them more fully in the principles of the Christian faith, they proceeded clously used; for, by the British the Engthus qualified, returned to king Luciue, who, with the chief of the Britons, was baptized; and then, according to the form of Elentherius's instructions, the ecclesias tical order was settled, bishops were or dained, and the Christian religion farther propagated among the inhabitants." This account," says Collier, "carries a great air of truth, and seems to have been the original tradition of the British Church." It seems from this now that It seems from this, now that the British Church did know something of Rome before the time of Gregory the Grest. And the very fact that king Lucius sent direct to Rome for Christian Instruction, passing through France, where Christianity was well known and taught, shows that he regarded the Bishop of Rome as the chief instructor of Christianity. So much for south Britian. Palmer (Church, vol. I., 216) says: "In fine, Scotland received Christianity, and visible churches were founded there by the Irish and Saxon churches." On page 215, he "About the same time (432) the Trish Churches were founded by Patrick, who was consecrated bishop by Coelestinus (Pope); and these churches were acknowl. edged immediately, by all the Christian world, to form part of the Oatholic Church." Collier (vol. 1, p. 117) has: "In the year of our Lord 431, Palladius, as Pros. per informs us, was consecrated bishop by Pepe Celestine, and sent ad Scotos in Christum credentes, i. e., to the converted Scots in Ireland. This author, in his book, Contra Collatorem, mentioning the care Celestine had to drive Pelagianism out of Britain, adds, that "the Pope by sending the Scots a bishop, not only secured a Roman island in its orthodoxy, but like-wise brought a barbarous one to Christiandty. Upon the death of Pailadius, Celes. tine is said to have sent St. Patrick to succeed him, who is supposed to have while the Anglicans to be faithful repre been the second archbishop in that island. This St. Patrick was furnished with extraordinary qualifications, to make him big enough for his undertaking, . . When he came to his charge in Ireland he was wonderfully successful there, and made, as it were, a thorough conversion of the In the Canons of St. Patrick, Which Usher admits to be genuine, appeal

Romae urbis habentem." The British Churches, then, were estab-Easter should be celebrated on the same as can be known, the subject was not Sunday in all the Churches of the world" mooted. But Augustine's mission, which (Du Pin), must have heard at the same opened with such fair promises, and worms.

Petri Apostoli Cathedram, auctovitatem

of Rome should give notice of the day to the churches." Da Pin says, too: last the bishops of this council wrote to St. Sylvester, Bishop of Rome, as the chief bishop of the world, an account of everything that they had ordained, that he might publish these canons throughout the Catholic Church." This is Du Pin's abstract, a mild one no doubt. Dr. Ives quotes Fleury at length for the conclusion, and in it there is, "since you (Sylvester) have the greatest part in the government of the Church." And the same is in "the chief bishop of the world;" the chief bishop must wield the chief authority. British bishops were also at the Council of Sardies A. D. 247, at which the form Sardica A. D. 347, at which the famous decrees were issued, respecting appeals to the Bishop of Rome. In the report to Pope Julius, the bishops of this Council said : "This will seem to be excellent and very suitable, if, to the head, that is, to the seat of the Apostle Peter, the priests of the Lord from the several provinces report." (Hoc enim optimum et valde con-gruentissimum esse videbitur, si ad caput, id est, ad Petri Apostoli sedem, de singulis quis que provinciis Domini referant sacerdotes) in 423, when Pelagianism was rampant in Britain, Pope Celestine, according to St. Prosper, interfered to suppress it. 61 At the instance of the deacon Palladius, Pope Celestine sends Germanus, Bishop of Auxerre, in his own stead (vice sua), that he may drive sut the heretics and bring the Britons to the Catbolic faith," On this subject Archbishop Kenrick remarks: Those who assert the original independence of the British churches, and their autocephalous character, forget their Roman origin, the presence of their prelates in councils in which the perogatives of the Holy See were distinctly recognized, and the interposition of Pope Celestine to extirpate the heresy of Pelagius, through his envoy Germanus." But when the Saxons invaded Southern

Britain, what of the Church was not annihilated was driven to the wilds. Milman (L C) says: "But all were swept away, the worshippers of the saints, and the followers of the heretics, by the Teutonic conquest." Greene (Hist. Eng.) says: But in Britain the priesthood and the people had been exterminated together," Still we are not to suppose the destruction so thorough that all the Christians fell a prey to the sword. Milman has: "Christianity receded with the conquered Britons into the mountains of Wales, or towards the borders of Scotland, or took refuge among the peaceful and flourishing mon asteries of Ireland." Again: "the clergy fled, perhaps fought with their flocks, and neither sought nor found opportunities of amicable intercourse, which might have led to the propagation of their faith." So for more than a century the few survivors of the British church were cut off from all intercourse with the centre of unity. Driven from their homes and churches, which were totally destroyed and reduced to the condition of scattered fugitives, they would hardly be able to preserve their wonted ecclesiastical status, or to keep vividly in mind all their old rites and customs. But their hatred of the Saxons seems to have been bitter and fixed. Milman says: "Nor was there sufficient charity in the British churches to enlighten the paganism of their conquerors. They consoled themselves (they are taunted with this sacrifice of Christian real terms.) of Christian zeal to national hatred) for the loss of their territory, by the damnation of their conquerors, which they were not generous enough to attempt to avert; they would at least have heaven to themselves, undisturbed by the intrusion of the Saxon. Happily Christianity appeared in to ordain them, making Elvanus a bishop, and Medwinus a teacher; and they, being thus qualified, returned to king Lucius, English were to get their Caristianity from Rome. And the controling mind of the great work was Gregory the Great, a monk, a Pope! The deputed agent wasthe monk, St. Augustine, aided by a train of monks. "Unless," says Milman, "he had been a monk, Augustine would hardly have attempted, or have succeeded in the conversion of Britain." "The mission. eries landed in 597," says Greene, "on the very spot where Heugist had landed more than a century before in the Isle of Thanet... It is strange that the spot which witnessed the landing of Heugist should be yet better known as the landing place of Augustine." The conversion of Ethelbert and his

nation soon followed. And right here I must observe that Augustine was a "Roman;" he and his attendants invoked the saints, prayed for the dead, performed miracles, purified with holy water, made the sign of the cross, made processions with a "crucifix of silver" and a "picture of the Redeemer born aloft." Augustine tried hard to obtain the aid of the British in his mission labors; but they met him only to quickly withdraw themselves on the pretence of an affront, ridiculously frivolous, and at the very utmost but three points of difference. They were out of the correct reckoning in keeping Easter; had a peculiar rite in baptism; and used the tonsure of St. John, by "which the front of the head was shaved so as to resemble a cresent, or semi circle, and the hair allowed to fall down upon the back." On nothing else was the sign of a differ-ence started. But, on the supposition that the British church was the immaculate original of the modern Anglican, the Britons ought to have drawn up a pretty long list of "super stitions" that they indignantly abhorred sentatives of their old stock, should agree with them in keeping Easter, in their baptismal ceremony, and especially in the "primitive" tonsorial style. Had the Britons differed much from the "Roman ists" Augustine would scarcely have sought their aid. It is generally said that the Britons took umbrage at the arrogant bearing of St. Augustine and so refused to an the last resort is commanded to be made to "sedem Apostolicam. . . . ; id est ad bility is that their hatred of the Saxons blinded them to their duty, and disposed them to attach importance to differences which in other conditions they would lished in the faith by Roman agency; and submissively have given up. However this may be, they sulked off; but to say Redged the primacy of St. Peter. At the council of Arles, 314, the British Bishops objected to St. Augustine in his deputed of York, London, and Lincoln, who con capacity is a gratuitous venture. Not one curred with the others, "that the feast of of them denied the Poge's authority. As far

really brought into the Church vast multitudes, owing to internecine strife, became contracted in its limits. About this time missionaries from Ireland entered the north of England, to propagate the Gospel. And this was Rome working through Ireland. In 664 King Oswi convoked a council at Whitby, at which Colman and Wilfrith, the leaders of the Briti-h and the Roman parties, respectively, fully discussed their ecclesiastical differences. Greene says (p. 64): "The points actually contested were trivial enough. Colman, Aidan's successor at Holy Isle, pleaded for the Irish fashion of the tonsure, and for the Irish time of keeping Easter; Wilfrith pleaded for the Roman. The one disputant appealed to the authority of Columba, the other to that of St. Peter." "You own," cried the puzzled king at last to Colman, "that Christ gave to Peter the keys of the kingdom of heaven; has He given such power to Columba?" "The Bishop could but answer, the columba?" The Bishop could but answer, the columba?" The Bishop could but answer, the columba? "No." "Then will I rather obey the pastor of heaven," said Oswi, "lest when I reach its gates he who has the keys in his keeping turn his back on me, and there be none to open." The importance of Oswi's judgment was never doubted at Lindisfarne, where Colman, followed by the whole of the Irish born brethren, and thirty of their English fellows forsook the See of St. Aiden, and sailed away to Iona." Read the rest to, "It was from such a chaos as this that England was synod of Whitby." By 669, when Pope Vitalian sent Theodore into England, the succession from Augustine had vanished.
The "Apostolic succession" of the Anglican Courch, if demonstrable at all, must pass back through Theodore. Auglicans can never touch the British Church by "succession." Read this: "Those who drew these letters patent seem not to have been aware that the orders in the Church of England are derived from the Church of Rome: if, therefore, the Church of Rome is an anti Christian society, her authority is gone, and her privileges forfeited; by consequence, the next inference is, that the benefit of the priesthood and the force of holy administrations must be lost in the English Church" (Collier, Vol. VIII, p. 101.) So far it is plain to me that the Anglican Church, both by its people as a nation and by the claim of order, is a stranger to the British Church; and if a descent could be made out, the work Church is recreant to her first love.

would prove that the present "Catholic" It was from Theodore's time to Henry VIII that according to the Homily against peril of idolatry, "not only the unlearned and simple, but the learned and wise; not the people only, but the bishops; not the sheep, but also the shepherds themselves. . . . fell both into the pit of damnable idolatry. In the which all the world, as it were drowned, continued until our age, by the space of above eight hundred years . . So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children, of whole christendom (pretty well distributed) have been at once drowned in abominable idolatry, of all other vices most detested of God, and most damnable to man, and that by the space of eight hundred years and more." This is plain, vigorous talk; but the whole thing betrays a sublime forget falness of the continuous British thurch. Still what does it signify? Mr. Palmer tones it down to a mere nothing; he says as if there was anything obscure in it): The meaning is, that some persons in every class were guilty of idolatry, which is very cartain: but not that the whole Church, literally speaking, fell into damnable idolatry, for if so, 15 must have entirely failed, which would be contrary to the belief of the Church of England." (Vol. I. p. 308) This, of Himself has taught us. And theref re course, is based on the fact that "all ages, the Holy Mass is a Divine action, clothed sects, and degrees of men, women, and in Divine words for the other parts of children." is equivalent to just a very few. Mr. Palmer abounds in such clever explanations. The whole Church in England before the sixteenth century, whether addicted to idolatry or not, was above all things "Roman"; and she was not only believed in and trusted to by kings, statesmen, warriors, philoso. phers, and writers, whom all Englishmen might well honor for laying the founda. tions of England's greatness, framing her laws, opening her resources, filling the country with the grandest architectural monuments in the world, and raising to the highest pitch her military prowess among the nations; but she was revered by the whole nation. Signs of the nation's wish to free itself from "Romanism," no where crop out in history.

TO BE CONTINUED. Special to the CATHOLIC RECORD. FROM HALIFAX, N. S.

The new church, of St. Agnes is paid for as far as the work has gone, funds are needed to complete the inside. It has been proposed to have a party or picnic on the very nice grounds surrounding the Caurch, and a meeting for that purpose will be held on Tuesday

St. Mary's C. Y. M. club are making rapid strides towards raising funds for the building of their new hall, which will

cost at the lowest calculation \$15 000. The celebrated Mr. Chinique is and has been in town for the past two weeks attending the Presbyterian assembly for paltry silver collections. He has been induced to scandilize the Catholic church one night in Halifax and one in Truro,

The good Sisters of Charity have insti tuted quite an idea by which the children under them in St. Mary's and St. Patrick's schools can enjoy the holiday (Saturday). Each child paying ten cents can have a very enjoyable day.

Last Saturday over two hundred children started from Robinson's stables at 9:30 (in charge of five Sisters) for the grounds of His Grace, the Archbishop and spent the day in all kinds of sport, returning at 5:30 p. m. Father Underwood is in hopes to com-

mence the new church in Dartmouth this summer, and his people are working hard with that end in view. His Grace the Archbishop has seen fit

to have a special mass, for children only, every Sunday at 10:15. This is a grand idea and one much needed.

DESTROY THE WORMS or they may destroy the children. Freeman's Worm Powders destroy and 'expel all kinds of

CARDINAL MANNING.

INCLINED PLANE OF UNBELIEF. London Universe, June 9 The Cardinal Archbishop of Westmin-

ster preached on Sunday morning at the last Mass at SS. Peter and Edward's Westminster. His Eminence took his text from the first chapter of the Book of the Prophet Malachias: "From the rising of the sun to the going down, My name is great among the Gentiles. And in every place there shall be sacrifice; and there shall be offered in My name a clean oblation." His Eminence said: The other day we adored the Ever Blessed Trinity and the Eternal Son of God at the right hand of His Father. He is therefore present in the glory of the Ever-Blessed Trinity; nevertheless, He is here in the midst of us. How can these thing be? Let us consider for a little while. The Holy Council of Trent uses these words, "Jesus having loved His own while He was in the world, loved them to the end, and that He might never be absent from His own, of His own wisdom, He ordained a way of presence which the intellect of man cannot comprehend but which the heart of man, illuminated by faith, can con-ceive." The Most Holy Sacrifice is, first of all, a commemoration. It is, next, a representation. And, thirdly, it is a reality. You remember that our Lord, on that last night before He was betrayed, when His soul was sorrowful even unto death, and when His Disciples were sorrowful because they knew He was going away, took bread, and broke it, and blessed it, and said, "Take ye this; it is My Body." "Do this in commemoration of Me." He then instituted an action which should continue to the end of the world. And the worship of the Catholic Church therefore consists not in wordsthough it is enveloped in words-but it consists in an action. "Do this.". He did not say, "Say this." And the action which He instituted and commanded to be perpetual is the Holy Mass. And there-THE DIFFERENCE OF CATHOLIC WORSHIP

from all other forms of worship is this: it consists in an action—the consecration and the oblation. It matters not in what language or tongue the prayers at the altar may be uttered; the faithful know, and the little child knows, that it is the action of the consecration and the oblation of the precious Body and Blood of Jesus Christ. And yet, as I have said, this action is enveloped—clothed in words. Take your Missal and follow me. The words of the Mass are not mere human words. First of all, the Gloria in Excelsis -"Glory be to God in the highest"-was sung by the heavenly host on the night of the Nativity. Next, the Apostles' Creed
—whence did it come? Not from any man, not from a human intelligence; it came from the lips of the Son of God Himself and from God the Holy Ghost the Spirit of Truth, who, on the Day of Pentecost, came by His illumination to interpret all that the Son of God had taught, and to fill up and complete the whole mystery and knowledge of the Holy Trinity and the Incarnation, and the Mystical Body of Christ, and the Holy Sacraments. Therefore the Creed is a Divine composition. Thirdly the Sanctus sunctus, sanctus—"Holy, holy, noly"—was learned from the Seraphim; the Prophet Isais heard these words sung by the heavenly host, and wrote them for our instruction. Once more, the words of consecration are the words of our Divine Lord Himself. In the consecration of His Body and His Blood we commemorate the very action which He did the night before He was betrayed. Then comes the Lord's Prayer which he the Missal, which vary with the day and with the festival, are drawn from the Holy Scripture, from the inspired Book. This, then, is the first aspect of the Holy Mass-a Divine action in words inspire by the Holy Ghost. Secondly, it is a representation. St. Paul says, "As often as ye eat this Bread and drink this Chalice, ye shall set forth the Lord's death until He comes." And therefore what is represented there? It represents the Incarnation, for the bread and wine represent the Body and the Blood assumed by the Son of God. Secondly, it represents His Passion and Death-because the separation of the Body and the Blood is represented by a separate consecration visible to the eye-though they are inseparable now,

DEATH HATH NO MORE DOMINION over Him. Nevertheless, when He died His Body and Blood were parted asunder, and the separate consecration of the two elements is a representation of the separation of the Body and Blood of our Divine Master on the cross. But though the Sacrifice is represented to our eyes by a separate consecration, the Body and Blood of our Divine Lord in glory will never be parted; and for this reason, though the two elements are necessary for the Sacrifice, they are not necessary for Communion. They that partake of the Body partake of the Blood; and they that partake of the Blood partake of the Body; and therefore only the priest who conse crates consumes both; as at the Last Sup per only the Apostles received both from the hands of their Divine Master; so all the faithful-and even a priest, if he be present-receives only one kind. It is an act of faith-a profession of faith, and it contains a doctrine. And you may be sure of this; whenever anybody contends about Communion under one kind, that person does not believe in the doctrine of he Holy Eucharist. Lastly, it is an obation. Our Lord's offering of Himself at the Last Supper was an act which was in-choate; it was begun at that moment, contiuned through that night, and with patient and inconceivable suffering finished and completed upon the cross. It was one solemn act from its outset to its end, and what His priests do at the altar is to commemorate and represent with the most precise minuteness that action which He did the last night before He suffered. So far all Christians profess to believe alike-though I am afraid I must limit that, because my last words describe only what Catholics believe, and

THOSE WHO IMITATE THE CATHOLIC CHURCH,

come to the third point, and there it is was laid. And this brings me to my last that the Catholic Courch stands alonesave only the great Greek schism in the East, which having committed separation from the unity of the Church, has for feited some truths, but it has not forfeited the Ever Blessed Trinity, or the Incarna tion, or the Real Presence, or the Blessed Sacrament. But, apart from this, if we look at the Christian world outside the unity of the Catholic Caurch, what do we We see that it has the commemora see? tion; that it has the presentation in part, but not in whole; but the reality-no! And it is to testify, and

BEAR WITNESS TO THE REALITY, that the Feast of Corpus Christi was instituted : and the whole octave will be spent in bearing witness not only to the intellect and the heart, but to the eye and the sense, of the world to the reality of educated—into the image and likeness of our Lord's Presence. There are three ways in which the Divine Presence is with First, there is the Divine Presence which began in the beginning when God his pride and in his fall. How is it poscreated all things. He is present in all sible, then, to be indifferent? Now, there things-or rather all things are in, and are at present compassed by, Him. It is His essence which keeps them in existence; His presiding Presence Which orders them all, and His power which governs them all. God was invisible until He became Man. When the Sin of God came into the world, there was not only the invisible Divine Presence, but a Divine Presence visible in our manhood. Then there was a Presence wnich was divine and human. After He rose from the dead, for forty days He was teaching His Apostles to believe in this divine and human Presence. He walked with them, and they did not know Him. He broke bread and blessed it, and their eyes were opened; and He vanished out of their sight. He was no longer subject to the laws of nature, even as Man; and He was teaching them to believe in His Presence in the Most Holy Sacrament, which is real, personal, substantial Presence, invisible, veiled in the Sacred Host. And, now, is it possible that words could be plainer than those on which our faith in the Real Presence is grounded? "This is My Body; this is My Blood." "Unless ye eat of the Flesh of the Son of Man and drink His Blood ye have no life in you." "He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him him up at the last day." "My flesh is meat indeed, and My Blood is drink indeed." "As the living Father hath sent Me, and I live by the Father."—that is consubstantially—"so he that eateth Me, even he shall live by Me." Is not that consubstantially? How are we children of the first Adam? Is it not because the substance of the first man was multiplied in all mankind?

HOW IS IT THAT FROM THE APPLE TREE we gather the apple fruit? The apple tree was created in the beginning, but that identical tree is not visibly present to day; but the substance of the apple tree is in every apple tree that bears fruit at this hour. And therefore the substance of the Body and Blood of our Lord Jesus Christ is in the Most Holy Sacrament, and in the Most Holy Sacrament is given to us. As the Holy Council of Trent teaches, He is at the right hand of His Father according to the natural mode of His existence, but in the Most Holy Sacrament He is present in a supernatural and Divine mode of existence-in a manner that cannot be judged by sense, nor measured, nor weighed, nor tested by chemistry, but as a Divine reality—absolutely. Well, there was two kinds of theology. There is the theology of man and the theology of God. The theology of man is

A NEGATIVE THEOLOGY. He had only the appearance of a man; He was not really man." After them came those who said, "Oh yes, He was a man, but He was not God." Then following on them came those who said, "Yes, we admit the bread and wine are a commemoration and a representation; but they are not a reality." What is the consequence of this theology of man and of negation? That those who begin with the negation of a doctrine here and there have come to say that there is no God, or, at least, that if there is we cannot know Him. Then they go on to deny that they have no freedom of will-which is

THEIR WAY OF EXCUSING THEIR SINS. They go on, next, to question the existence of right and wrong. "Right and wrong," they say, "what are they? learned from my parents what they learned from theirs; it is all custom, all convention; there is no law; our own will is our law; and there is no Law giver." To such a state of debasement and impotence, intellectual and moral, this negation of the doctrines of faith have reduced men over a large part of the modern world. Is it not, then, true that the Presence of our Divine Lord in the Blessed Sacrament is the very centre and bond which sustains the truth, which bears witness to the truth throughout the whole unity of the Catho lic Church, within which the Ever Blessed Trinity is glorified, the Incarnation is professed, the Holy Sacraments are believed in, the Divine law is taught to the little ones of the flock, and, according to the measure of their infirmity, is fulfilled by the faithful. That brings me to a thought which has often been in my mind. Three hundred years ago in every church, in every chapel

IN THE WHOLE OF LONDON, there was the Presence of Jesus in the Most Holy Sacrament on the altar. There was the lamp hanging in the sanctuary in testimony of perpetual adoration. those days the people of England, in the full light of their faith, adored our Divine Master. In those days the little child grew up in the very presence of His Divine Master, and there learned to know Him from the first opening, from the first movement, of his reason. That was a time when indeed the words of St. John were fulfilled, "And the Word was made flesh and dwelt amongst us; and we saw His glory, the glory of the Only Begotten of the Father full of grace and truth." How is it now? In one day the Blessed Sacrament was removed from every altar in every church and every chapel; that is, a perpetual Good Friday was proclaimed and in all sanctuaries which has been full and who, not being in it or of it, nevertheless have happily received some light of truth, and begun to approach it. Now we the emptiness of the tomb where Jesus and Liver Pills in use.

word. I am bid to ask your alms to day for the schools where your little children here are taught. I can bear witness that they are faithfully taught, for the Inspectors both of the Government and of the diocese have declared these schools to be good. I know with what fidelity, too, the teachers who have the care of these little children have fulfilled their duty; and I can testify to the watchfulness with which the pastors who have the care of both the teachers and the taught discharge also their obligations. I do not think I need say much on this subject. I will only remind you that the soul of a little child is the nearest to Himself. In the soul of every little child which you pass in the street there is the power of our Divine Lord when He was a little child, or of being deformed and destroyed, and made like to the image of Lucifer in

TWO KINDS OF SCHOOLS IN THIS LAND. There was one only until some eighteen years ago, and these schools were Christian schools, in which children were trained up to know the Ever-Blessed Trinity and the Incarnation, and, in Catholic schools, all the doctrines of the faith. But now there is another class of schools in which the Bible is read, but not interpreted, except chronologically and ethnologically, but not doctrinally nor in the sense of the Christian faith. And therefore there are two classes of children growing up in two classes of schools-Caristian schools and schools without Christianity. The people that were once one—in Caristianity, at least, if not in the whole inheritance of the faith-are now being divided; the little ones of the land are growing up in division. And

WHAT IS THE EFFECT OF THIS? That our little children mingle continually with companions who have never been taught to know God and His Blessed Mother; never been taught to know the Blessed Sacrament. They are with them continually, all day long perhaps except when in school, and these companions are undoing the work of the schools, nay, not only undoing the work of faith, but also of morals, for the Ten Commandments are not taught in these schools. I wish I could stop here, but I am sorry I cannot. The best school is a good home;

THE WORST SCHOOL IS A BAD HOME, and the greatest enemies these poor children often have are their own fathers and mothers. What chance then, I will ask, have these poor little ones of learning to know God and His law except in schools? Therefore, lay this to heart: remember the words of our Divine Lord, "Take heed how ye despise one of these little ones"-that is, how you neglect, take no heed of, pass carelessly by. Do not say "What have I to do with this; it is a matter for priests, and schoolmasters, and schoolmistresss." You have this to do with it: you will have to answer for it, for their angels do always behold the face of their Father who is in heaven.

MORE LIGHT.

That the church has nothing to fear from investigation and the fullest discussion has been proved a great many times, but, perhaps, never more strikingly than by the outcome of the recent agitation in England over the proposed naval battle which resulted in the destruction of the Spanish Armada. The interest awakened in the public has led to a close investiga-A NEGATIVE THEOLOGY.

It began in the beginning. When St. Paul preached the Resurrection there were men who said, "Oh, but the resurrection is passed; it is spiritual; it is over and gone."

Afterwards there were those who said "Oh afterwards there were men is the complete demolishing of an old fabile long accepted as history. The popular and long established version of the Afterwards there were those who said, "Oh lar and long established version of the yes, Jesus Christ was God, no doubt, but story has been that the great battle was ism; that the Spanish emperor wanted to compel ail Englishmen to become "Papists;" that he had ready thumbscrews, boots and pulleys with which to torture them into apostasy. But Professor Laughton, of King's College, London, has made a close examination of the records, and declares now that there was. in fact, very little of religious motive in the undertaking. England had long been engaged in piratical hostilities against Spain, and an additional reason for resentment was supplied by England assisting the Netherlands in their revolt against Philip. So papers like our Boston Trans-cript, which really insisted upon the celebration of the anniversary as a great anti-Catholic festival, must be disappointed. There is no ground for such a demonstration in the historical facts of the case, nor is there apparently any general disposition in England to give it such a character.

Another recent instance of the benefit which comes from fair and open discussion is furnished by the "indulgence" episode in Boston. Rev. Father Metcalf, of South Boston, protested publicly against the misrepresentations of a teacher in the public schools who taught that Catholic indulgences were licences to commit sin. The teacher, in defence, fell back upon the text-books of history in use in public schools. A discussion in the newspapers followed and the result has been a plete refutation of the teacher and his text books. The Boston Advertiser, with unusual and even singular fairness and liberality, has published a series of articles setting forth the Catholic doctrine upon the subject. Other papers have followed suit, and thousands of people can now no longer hold the old-fashioned and vulgar Protestant errors about indulgences with out admitting their own determination to be bigoted and prejudiced in spite of full evidence against them .- Catholic Review,

The Life Current.

Deprive the vegetable world of moisture and it pales, withers and dies; the whole earth becomes parched, and desolation pervades the landscape. Deprive the human system of pure blood and health is impossible, disease inevitable. The skin becomes charged with repulsive humors, the lungs loaded with foreign secretions, fevers ensue, and, unless speedily arrested, death follows. Renew to healthy action the liver, the great blood purifying gland, with Dr. Pierce's Golden Medical Discovery, and health flows through every avenue, restoring every organ to vigor. All druggists.

NATIONAL PILLS are sugar coated, mill but thorough, and are the best Stomacn

In our issue of the 30th an error occurred about the centre of the second column. It should read : "In this the monarch was supported by the better spirit that prevailed among the people.' The word bitter was used by mistake.

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

BY THE REV. ENEAS M'DONELL DAWSON, LL. D. F. R. S. ETC.

PART II.

JAMES GORDON-1706.1746. Son of Patrick Gordon of Glastirum, and a cadet of the Letterfourie family, was borr, 1664 in the district of the Enzie, county of Barff. In 1680 he went to commence and complete his ecclesiastical studies at the Scotch College of Paris. In due course he was ordained priest and returned to Scotland in 1692. He labored in his native district till 1702. He was then sent to Rome as assistant to Mr. William Leslie, who was still agent of the Scotch mission in its relations with the Holy See. While there be was appointed coadjutor to Bishop Nicholson, and consecrated by Cardinal Barbarigo, Bishop of Nicopolis, at Montefisscone, on Low Sunday, the 11th April, 1706. He came to Scotland the same year, and succeeded Bishop Nicholson in 1718 as Vicar Apos-

In passing through France, he repaired to St. Germain and paid his respects to the extled king and Royal Family. He then travelled by way of Holland, and arrived at Aberdeen by the end of July. He found Bishop Nicholson in a state of great effiction, some priests having become inconscitated by age, and, what was worse. capacitated by age, and, what was worse, others having fallen and given scandal. In such sorrowful circumstances he stood in need of consolation; and the arrival of

his coadjutor was a source of joy to him. In 1707, a general meeting of the clergy had been held, and new divisions, or dis-tricts, assigned to both the secular and regular priests. Of the former there were, at the time, fifteen, and of the latter twenty one, viz: eleven Jesuits, four Benedictines, one Augustinian and five Franciscans. These figures show that there was an increase in the number of the clergy since the accession of Bishop Nichol son. Bishop Nicholson had made a visitation of the Highlands in 1700 and confirmed 3,000 Catholics. He bad found it impossible to undertake another visitation; and Bishop Gordon now resolved to visit the Highlands for the first time. He was not, however, able to set out so early in the season as he desired, having to attend to a congregation that was, at the time, without a priest. He was thus engaged throughout Lent and till after Easter. He then fell ill in consequence of over-exertion. He was able, at length, by the beginning of June, to commence his He was accompanied by a youthful deacon who could not speak Gaelic. The party travelled through Badenoch, and, in five days, reached Glengarry. There they had the last meal of bread and meat that they were to enjoy for several weeks to come. Pretty comfortable beds could be made of such material as were at hand—heather, grass or straw. But the huts, in which they were spread, freely admitted the rain in wet weather. The Bishop might have provided for travelling more comfortably. But he was passing through a country where some of the better sort of people sought no better way of living, and he wished to avoid all appearance of luxury. Two of presence among them of bishops and the senior priests of the Highlands who priests of their Church. were to accompany him on his visitation, a garrison of soldiers here, he was advised to proceed to the remoter parts of the country before commencing his episcopal Guided by this counsel, he sent back his horses and continued his journey on foot. This he did, partly to avoid notice, and partly to set an example of endurance to those who accompanied him. At Glenquoich the difficulty of advancing was still greater. Some of the rough mountain tracks were such that the travel lers were obliged to scramble over them on all fours. There were frequent preci pices which made their advance dangerous as well as difficult; and the swamps, which they had to traverse, rendered it impossible for them to keep their feet dry. The Bishop, however, kept up the spirits of the party by the buoyancy of his own. At the head of one of the Lochs they were met by Glengarry's brother, who conveyed them in a boat to his house, some miles distant. Here they rested for a couple of days, and on the 20th repaired to the Laird of Knoydart's House. The proper work of the visitation was now begun. On the Sunday following the day of the Bishop's arrival, the people were called together and confirmation administered Next day the party reached an island in Loch Morar, and, on the Tuesday, proceeded, partly by this loch, and partly by land, to Arisaig, and the same day embarked in the Laird of Moydart's boat, in order to be conveyed to the Island of Uist. A contrary wind obliged them to land at Eigg, where the people were

of the state of their congregations. The party now, June 26th, passed over to Reem, and the following day landed at Uist. In this large island they were hospitably entertained at the house of the On the 29th confirmation was administered according to the usual order; and on the 30th the Bishop and his friends sailed for Barra. The four first days of July were spent there and in the small island of Watersay, the priest of which known, in some public hospital.

received from the Bishop a copy of the In 1728 the last of the Dukes of Gor-

catechised and otherwise prepared for

confirmation. These duties occupied two days. One of the priests preached in

Gaelic; and after Mass the bishop deliv-

ered a short sermon which a priest trans-

lated into Gaelic. Such was the usual

order of proceeding on occasion of con

firmation being administered. Only once

or twice, was this order departed from, when preaching was omitted in order to

shorten the service and avoid being sur-

prised by the soldiers. On occasion of

Uist, visiting also Benbecula. When in Uist he appointed a vicar-general at order to exercise the duties of inspection over all the islands. On sailing from Canna, after having given instruction and confirmation there, he was in danger of being ship wrecked. His boat was on the point of being lost in a gale, when one of the priests, who understood something of seamanship, brought the party safe next morning to the Island of Egg. Confirma-

tion was then held at Arisaig.

It may be mentioned, as illustrating the intolerance which still prevailed, that the Bishop could not go to Moydart, soldiers being stationed there; but was obliged to invite the people of that country to come to him for instruction and confirmation at Ardness. He then repaired to Borodale, and thence over "the rough bounds," to Knoydart. At Scothouse in that district, he conferred the order of priesthood on the deacon, who had accompanied him from Preshome, and appointed him a missionary for the Highlands This was the first ordination of a priest in Scotland since the "Reformation." turning south, the Bishop staid three days in Strathglass, instructing and administer. ing confirmation. He did the same in Glengarry, but, very privately, as there was a garrison there. Fatigue and insufficient food now caused a fever, which did not, however, oblige the Bishop to discontinue his travels. He made his visitation of Lochaber, and then proceeding to Badenoch, took leave of the two priests who had accompanied him. An attack of dysentery did not prevent him from pursuing his journey, and, passing down Strathspey, he reached his brother's house at Baluacraig on Aug. 21st.

During the visitation 2,242 persons had been confirmed; and no molestation was experienced. This immunity from all trouble must, no doubt, be ascribed to the great prudence with which the mission was conducted. The Bishop often re-newed his visitation of the Highlands. He spent a whole winter there, 1710 1711, and was heard to say that he enjoyed better health there than in the Lowlands. His object in staying so long was to learn the habits of the people and acquire a sufficient knowledge of their lauguage so as to be better able to impart instruction on occasion of his visitations.

A great increase of labor fell to the share of the coadjutor, as the health of Bishop Nicholson began to fail. The year after his visitation of the Highlands, to which reference has been made, he visited every part of the Lowlands, a task all the more difficult as the Catholics there were fewer in number and more widely scattered than in the Highlands. They were also more exposed to annoying prosecutions, being nearer the courts of law and surrounded by neighbours who looked upon them as rebels and idolators. Bishop Gordon gave them great comfort and encouragement on occasion of administering confimation. Notwithstanding the engrossing nature of his episcopal duties, he was able to maintain a vigorous correspondence with the Cardinals of Propaganda. It has been truly remarked that his letters are characterized by "sing ular elegance of language, strength of justness and animation of sentiment."

In addition to the inveterate prejudice against their religion, the Catholics were subject to suspicion on account of so many of their number having borne an active part in the cause of the exiled royal family. There thus hung over them a twofold mistrust. They were avoided as enemies of the "true religion" and dreaded as partisans who might rise in arms against the established order of things. It is, indeed, under the circumtances, matter for surprise that the persecution was not more active than it was. The patience and fortitude of the Catho. lics in those days of gloom and despond ency were powerfully sustained by the

In the year 1712 it was resolved to met him at Glengarry. As there was establish in a remote and comparatively inaccessible part of the country a seminary for the education of Scotch ecclesiastics. A place the called Scalan on the estate of the Duke of Gordon, in a mountainous region, known as "the Cabrach," was selected as the seat of this institution, which was destined, although very humble in its beginnings, to receive, at no distant date, very wonderful developments. In its remote abode, even, it did good service, and that for little less than a century.

As has already been shown, the Jacobite affair of 1715 brought a new storm of troubles on the Catholics of Scotland, as well as those of England. But, it was a less merciless age, and would not toler-ate such atroclous acts of cruelty as had disgraced preceding periods of our his-

For some years Bishop Gordon enter-tained the opinion that it was expedient to divide the Vicariate of Scotland, so as that the Highland regions and the Lowlands should each have a Bishop Vicar Apostolic. The clergy generally now came to share his views, and the time was come, he conceived, when Propaganda should be addressed on the subject. made the necessary proposal accordingly, and, at the same time, recommended the Rev. Alexander Grant, the President of the seminary at Scalan, as the most suitable person to be appointed Vicar Aposto. lic of the Highlands. Everything connected with this important matter was proceeding smoothly, when Mr. Grant repaired in person to Rome and was approved, nominated and promised his Bulls of consecration by the time of his return to Scotland. Meanwhile, however, Mr. Grant fell ill, when on his way home, at Genoa. His ailment was partly ague, partly despondency of mind. His supply of money having failed, he wrote to Paris for more, but the letter in reply, containing the necessary remittance, never reached him. This unfortunate circumstance preyed on his mind; and his these services, the bishop generally con- imagination becoming diseased, he beversed with the leading people of the lieved that his friends had deserted him. different localities in order to be informed | and that he was wholly unfit for the great responsibilities of the Episcopal office. The Bulls for his consecration reached Scotland. But in vain; Mr. Grant never arrived there. He was never heard of more, although letters concerning him were frequently despatched to Rome and others written from Rome. It is conjectured that he may have retired into a monastery, but with greater probability, that he died, when unable to make himself

statuta missionis. The Bishop returned to don, who was a Catholic, died prematurely. by ample and respectable evidence.

Catholics on his estates. His widow, the Duchess, although a Protestant, showed herself friendly to the clergy who labored among her tenants. The great protector being no more, a plot was contrived for the destruction of the Bishop. He was accused of a design to carry off the youthful heir of the house of Cordon to the continent in order to of Gordon to the continent, in order to have him educated in the Catholic religion. This plot prevailed so far as to cause the Bishop to be arrested and com mitted to prison. The Duchess knew perfectly well that there was no ground for suspecting the Bishop of such a purpose; and she was, accordingly, the most active among all concerned in obtaining his liberation. It would have been strange indeed, if so prudent a prelate had enter tained a scheme that would have renewed the persecution of Catholics and nullified the labors of half a century.

On occasion of the appointment of a Bishop Vicar Apostolic for the Highlands, Bishop Gordon addressed a letter which has been preserved, "to all the churchmen and honorable Catholic gentlemen in the Highlands of Scotland" This letter is dated Edinburgh, October 29, 1741:

"The universal Pastor of the Catholic Church, considering maturely that my advanced years cannot allow me to serve you henceforth, as I have done for many years, and that it will prove much for your advantage and that of all the Highland counties of Scotland to have a Bishop constantly to reside among you, has, in his great wisdom and tender love for you all, with the consent and at the desire of our sovereign (meaning James VIII), ordered the most worthy bearer, the Most Rev. Hugh MacDonald, to be consecrated Bishop to serve among you as your chief pastor and Bishop. And His Holiness sending him, as Bishop, among you, appointed him also Vicar Apostolic with singular powers, to enable him to discharge this office with the greater honor

discharge this can and authority, etc IA. Ep. Nicop., Vic. Ap. in Planis Scotiae

Bishop Gordon's jurisdiction was now, 1731, limited to the Lowlands, the Scotch Vicariate being divided, and Bishop Hugh MacDonald appointed first Vicar Apostolic of the Highlands. This important change was effected by the Holy See through the solicitation and influence of Bishop Gordon. This venerable prelate the Lowlands till his death, which occurred the 1st of March, 1746, at Thornhill, near Drummond Castle, in the house of Mrs. Mary Drummond, a Catholic lady. He was buried at Innerpeffery, the burial place of the Dukes of Perth. His remains were not yet removed from Thornhill when a party of soldiers of the Government army came to take possession of Drummond Castle.

TO BE CONTINUED.

GREAT MUTATIONS IN ENGLAND.

An American journalist declares that to one who knew England as it was, and revisits it now after nineteen years' absence, the changes are deep. He goes on to say: The physical aspect is little altered; London has grown larger, its rail-roads have multiplied, streets have been widened where traffic is heaviest, and the improvement is still going on, but these things are unimportant. The great change is in the people; in the structure of society. England is not the England of twenty years ago, and the changes are yet only beginning. In ten to fifteen years they will have worked themselves out and effected a moral and political revolution in society. England to day is in the early stages of a great mental awakening, manifesting itself in politics, in religion and in economics. The old divisions of classes are fast disappearing, and this movement will progress with accelerated pace as it goes forward. The first class is not coming down, but the classes below it are being leveled up. This appears in the railroad travel. The railroad companies have found that numbers pay, and no longer cater for the exclusive and expensive first class travel. The old first class cars on some roads are inferior to their new second class, and on all roads the third class cars are as well fitted up as the second class cars used to be in the old times. One great railroad system, the Midland, has reduced its equipment to two classes—first and third. This really means the consolidation of the old first and second, and the leveling up of the third to what the old second used to be All the roads will work into this system. Just such a change is going on through the whole structure of English society. The railroads are merely an illustration of it. The lower levels are being raised. The cause is partially political, through the great extension of the franchise, for it is now practically manhood suffrage in Eagland; but the roots of such great movements as are now transforming society lie very deep and are hard to trace. What does appear is that the England of to-day is politically changed from the England of twenty years ago in the most radical degree. Furthermore, the changes are barely more than begun. They are great, but the really great ones are to come. The whole body politic will be transformed when these movements have worked themselves out. The old, exclu sive system is broken down, and the re organization on a new and broader basis is in progress.

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This was a severe blow to the numerous THE ENGLISH CATHOLIC MISSION TO THE AMERICAN NEGROES.

> In the sketch of the late Most Rev. Martin John Spalding, seventh Archbishop of Baltimore, with which the third volume of Dr. Clarke's "Lives of the Deceased Bishops of the United States" opens, we find the following interesting sketch of the origin of the Mill Hill Mission of the Josephite Fathers, who have been for the past seventeen years devoting themselves to the conversion of the colored people of the Southern States:-

> The emancipation of five or six millions of slaves by the war in the South, about 100,000 of whom belonged to the Catholic Church, rendered the movement, in which Father O'Connor, Archbishop Spalding, Dr. Vaughan, and the missionary priests of St. Joseph were so prominent, the more urgent. As it had been through English people that slaves had been introduced into our country, so now, under the dispensation of Providence, it was to be through the English Catholics of our day that the descendants of the slaves themselves, first emancipated, should receive the light of the Gospel. This English movement dates back, in

its first origin, to a chapter in the life of

Cardinal Wiseman not generally known. When the late Cardinal Archbishop of Westminster was Dr. Wiseman, rector of the English College at Rome, he suffered with serious mental troubles. same time, there was living at Rome an ecclesiastic named Pallotti, founder of the Society of Pious Missions, who has since been declared Venerable by the Holy See, and is in the course of canonization. Wiseman consulted Pallotti about his colege, and the answer of the venerable Ecclesiastic was, that these troubles would never leave him, until there was a foreign missionary college established in his native country—England. Shortly afterwards, Dr. Wiseman was made Vicar Apostolic of London, and afterwards Archbishop of Westminster. Next, the Rev. Herbert Vaughan, now Bishop of Salford, who was an Oblate of St. Charles, and whose Superior was Father Manning, now Cardinal Archbishop of Westminster, started the project of founding an English foreign missionary college. Father Manning sent him to Cardinal Wiseman, who related to Dr. Vaughan what Pallotti had said to him so many years before. The Cardinal cordially approved of Dr. Vaughan's project, and gave him authority to make colections for the cause. From that time Cardinal Wiseman's troubles ceased. Dr. Vaughan soon went forth on a collecting tour to Chill, Peru, Panama, California, and other American States While he was abroad, Cardinal Wiseman died, and Dr. Manning succeeded him as Archbishop of Westminster. At Panama, Dr. Vaughan was once arrested for begging without first securing the permission of the civil authorities, but was soon released. He next went to California, where a remarkable incident occurred. He a ked permission of the Archbishop of San Francisco to solicit funds for the cause in his Dio cese, and was refused. Undismayed by this refusal, Dr. Vaughan visited the convents and asked the Sisters to pray that he might be permitted to continue his mission in California. The next day, the Archbishop, without knowing of this, revoked his refusal and granted permission. At the end of two years Dr. Vaughan returned to England with \$60,000 collected for the purpose, and purchased a property of about fifty acres in the northwest part of London, called Mill Hill, near Totteridge. A mansion on the property was temporarily used as a college, and the mission was established. The foundation of a new college was laid on June, 29, 1867. On the Feast of SS. Peter and Paul, in 1871, Dr. Vaughan was ready to send out his first mission and selected the United States for his first field of labor, and announced his intention first to the reverend members of St. Joseph's Society, and then to Archbishop Spalding.

The four priests selected for this first mission were the Revs James Gore, Corne. ius Dowling, James Noonan, and Charles Vigneorn, whose departure was preceded by solemn religious services at St. Joseph's, on Mill Hill, London, and followed by the prayers of the faithful in England and

Archbishop Spalding, in his invitation to Dr. Vaughan to come to Baltimore, bestows every blessing on the work, and donates sixty acres of land, with a residence for the Fathers of St. Joseph. In 1884 there were eleven more priests of the Society in the United States; they attend St. Francis Xavier's and St. Monica's Churches, in Baltimore, besides a chapel attached to the convent of the colored nuns, and give spiritual attendance to the Sisters, their orphans and scholars, and St. Augustine's, in Washington. In 1872, mission, started in Louisville by Father J. L. Spalding, now Bishop of Peorla, was given to them. In 1875 the co'ored mission of Charlestown, South Carolina, of which Father Northrop now Bishop of Charleston, was pastor, was given to them. Archbishop Spalding sustained and advocated this great movement by word, deed, and purse, to the last day of his life.

This Society is now incorporated at Baltimore under the laws of Maryland, by the title of St. Joseph's Apostolic Society of the Sacred Heart for Foreign Missions.

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Catholic Record

London, Sat., July 14th, 1888.

A PSEUDO-BISHOP.

Bishop Coxe, of Western New York, has once more been pushing himself into notoriety by an act which for its absurdity and assumption is scarcely equalled, and certainly not surpassed, by anything which that erratic genius has ever done. Being now in Paris, he has written a letter to the Archbishop of Paris, Monseigneur Richard, in which he says: "Certain of the faithful priests and laity of your archdiocese have com. plained of their destitution as deprived of your paternal care, and have appealed to the entire episcopate of the Anglo-American Church to give temporary succor in their grave necessities." He then explains that these persons who have appealed are "Latin Christians of the illustrious Church of Gaul, founded by Saints Pothinus and Irer æus and professing all the dogmas and obeying all the constitutions of the undivided Church," and that "they adhere to the Gallican maxims, maintain the Gallican liberties and profess the Catholic faith according to the rule of antiquity as expounded by St. Vincent of Lerins," He further states that the supposed Catholics "share the convictions of the saintly and erudite D. llinger and of millions" who reject the doctrine of the infallibility of the Pope, which was "not accepted by the Latin Episcopate, but was imposed by the voice of a single bishop," viz, the Pope himself.

He then informs the archbishop that he recognizes his archiepiscopal authority in Paris, and the "canonical primacy of the great Apostolic See of the West," but maintains that the clergy and laity, whose interests he has at heart, reject only "those modern pretensions to infallibility and supremacy which were rejected by the entire Gallican Church" wants of these faithful Catholics are not to be supplied by the Archbishop of them provisional care.

"The flock to which I should minister in such case belongs to you, and only invokes temporary and provisional succor at my hands. It is not, therefore, to stimulate schism, but the reverse, that I have resolved to administer confirmation and to celebrate the offices of the Church among these Gallicans, unless Your Grace shall charitably inform me that you have by no means disowned them and have not failed to approve their fidelity to the traditions of the Church of France."

In conclusion, he expresses admiration of the doctrines of the Church in France, but declares his "Catholic sympathy" with "those who will not suffer ecclesiastical France with their consent to be reduced to a mere satropy which Bossuet has called a foreign domination" and his veneration for those who "were resolved that the illustrious Gallican Church should not become extinct, and that her free maxims and splendid traditions should never be forgotten."

The last paragraph prays His Grace to accept "the assurance of his profound respect in Christ and in the Church:" "in Christo et in Ecclesia." Of course it is evident to every reader

that the "faithful Catholics" whom Bishop Coxe professes to take under his spiritual care, are those who have refused to accept the doctrine of the Pope's infallibility as defined in the Vatican Council in 1870. He maintains that these have preserved distinct from those of the Catholic Church according to the Constitution of the Church as established by Christ, every western Church he acknowledges, but pendence in itself, the Church of Eng. expounds in one way, in another Photinus,

king as supreme, the Church in the United States may appoint its own head, and the Church in France is also an independent body, whose authority, in France, Bishop Coxe is ready to recognize and acknowledge. And with great assurance he claims that in their view he is sustained by antiquity, that is to say, by the usage of the Church of Christ in ancient days. He even professes that his interference, on his own authority, in the diocese of Paris, is justified by primitive canons of the Church, on the pretense that the Archbishop of Paris is neglecting his duty, by not recognizing as faithful Catholics the handful of "old Catholics," as they call themselves, who will not accept the decrees of the Vatican Council.

It is almost unecessary to say that there are no such canons as Bishop Coxe pretends, and though he refers to such so confidently, he is guilty of presumption and sacrilege by pretending to administer to the spiritual wants of those who would be beyond his jurisdiction, if even he were actually a bishop, which he is

The theory of modern Anglicans, which is here maintained by Bishop Coxe, that every nation possesses a thoroughly independent Church, has not the least foundation, either in Holy Scripture or in the primitive canons of the Church to which he appeals with so much confidence. The Caurch, as estab. lished by Christ, is one. It teaches everywhere the same doctrine, administers everywhere the same sacraments, and is subject everywhere to the same supreme authority which resides in St. Peter's successor. When Christ commissioned His apostles to "teach all nations" He ordained that they must "observe all things whatsoever I have commanded you." (St. Matt. xxviii, 20.) It is evident that independent National Churches would not, in the very nature of things, preserve the same doctrine, and as a matter of fact they do not do so. The Protestant Church of England certainly does not teach the doctrines which are taught by the Caurch of France: not even the "old Catholics" have the same doctrines with the Anglican Church and the Protestant Episco- | St. Vincent in confirmation. pal Church of the United States. The "old Catholics" profess to accept all the efficacy of prayer for the dead, and acknowledge those sacraments which the have orginated from "a corrupt follow. in 1682. He says that if the spiritual ing of the apostles." Even the Protesthaving revised the Prayer Book, and rejected some important doctrines which are found in the Anglican formuthat Carist, who insisted so strongly upon the preservation of one faith even results, from its very nature, in diversity

St. Paul exhorted Timothy: "Hold the form of sound words which thou hast heard of me in faith, and in the love which is in Christ Jesus. Keep the good things committed to thy trust by the Holy Ghost who dwelleth in us." 2. Tim. i, 13. "And the things which thou hast heard of me before many witnesses, the same commend to faithful men who shall be fit to teach others also." 2 Tim, ii, 2. "Continue thou in those things which thou hast learned and which have been committed to thee, knowing of whom thou hast learned them." iii, 14 He exhorts Titus: "embrace that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and to convince the gainsayers." Titus i, 9.

This is fatal to Dr. Coxe's theory of independent Churches, teaching differ-

ent doctrines in different countries. In vain does he appeal to the authority of St. Vincent of Lerins to bear him the traditions of the Gallican Church, as out in this. No one, more strongly than St. Vincent of Lerins, insists upon com. in communion with the Apostolic See of | plete unity in faith and upon the author-Rome, and thus virtually maintains that | ity of the Pope as the supreme judge in matters of faith. Bishop Coxe is unfortunate in quoting St. Vincent as bearing out nation is authorized to hold its Church | his views. In his work entitled "Comindependently of any central supreme | mentarium," written about A. D. 434, authority. The Pope's Primacy in the St. Vincent describes how the truth of Catholic faith is to be discerned from declares that his supremacy over the the falseness of heretical pravity." whole Churchis an unwarranted assump. This he says is to be done, tion which has no foundation in the "First, by the authority of the testimony of the ancient Fathers of the | divine law, secondly by the tradition of Church. That is to say, that though a the Catholic Church. Here some one certain amount of honor was conferred perhaps may ask 'seeing that the canon by some act of the Church upon the of Scriptures is perfect and self-sufficient. Supreme Pontiff as Primate and Patriarch and more than sufficient for all things, of the West only, there is no evidence | what need is there that the authority of that the Pope had any real authority the Church's interpretation be joined over the whole Church, and that even in | unto it?' The reason is because all men the West he had no right to decide contro. do not take the sacred Scripture, on versies of Faith. Every National Church | account of its very profoundness, in one has, according to this theory, its inde and the same sense. . . For Novatian West.

etc And for this cause very necessary it is that the line of interpretation be directed according to the rule of the ecclesiastical and Catholic sense. In the Catholic Church itself, very great care is to be taken that we hold that which hath been believed everywhere, always and by all. . . What then shall a Catholic Christian do if some small part of the Church cut itself from the communion of the Universal faith? . . . He shall consult and interrogate the collated sentiments of the ancients, of those who though living at different times and places, yet remaining in the communion and faith of the One Catholic Church, were trustworthy teachers. and whatsoever all have unswervingly held, wrote, or taught, that let him understand is to be also believed by him without any doubt."

There is nothing here of that divided jurisdiction of nationalities which is held by Dr. Coxe.

Again the same doctor says: "Adv. Hæreses:" "Whoever instituted heresies, save he who first divided himself from the consent of the universality and antiquity of the Catholic Church?" Pelagius, Arius and others are cited as examples, and the words of the illustrious father are equally applicable to Bishop Coxe and Anglican divines.

In the same work he relates that Agrippinus, Bishop of Carthage, against the rule of the Church, held that Baptism oughtto be repeated: then Pope Stephen of blessed memory, prelate of the Aposto. lic See, resisted with the rest of his colleagues, indeed, but still beyond the rest, thinking it, I suppose, becoming that he should excel all the rest in devotion for the faith, as he surpassed them in authority of place. In fine, in an epistle which was sent to Africa, he gave has been handed down."

Elsewhere he states in the same book that letters were read at the Council of Ephesus from "St. Felix, Martyr, and St. Julius, Bishops of Rome, and that not only the head of the world, but others also gave testimony to that judgment." St. Cyprian is then quoted by

It appears, then, that St. Vincent of Lerins is far from being of the sentiment doctrines of the Catholic Caurch, except | that Bishop Coxe, or any one else, cut the infallibility of the pope. They offer off from the communion of the one up the mass, which is declared in the Church over which the Bishop of Rome Anglican Book of Common Prayer to be presides as "head of the world," has any "a blasphemous fable." They accept authority to propagate a gospel which is the doctrines of purgatory, and the not in accord "with the faith of the One Catholic Church."

We do not deny that the declaration Anglican articles of religion declare to of the Gallican clergy in 1682 was irreconcilable with the doctrine of the Pope's infallibility. This doctrine was not at ant Episcopal Church of the United the time defined by the Church with that States does not accept the doctrinal clearness with which it has been laid Paris, it will become his duty to afford teachings of the English Church, down by the Vatican Council, though it attacking Catholics, and the Emperor was undoubtedly the general doctrine of the Church in every age. But the declarations of the Church in France have not peror Frederic, however, in accepting Gray every prosperity in their new place laries of faith. Is it to be supposed, then, the authority of the Universal Church, and the voice of the Universal Church as pronounced by the Vatias He revealed it, should authorize a can Council has been heard with system of independent churches which no uncertain sound. The Church in scatter Christian thought and Christian Vatican Council unreservedly, and it can not now be said that there is a Gallican Church teaching differently from the great body of the Church Catholic. While the doctrine of the Pope's infallibility was not strictly defined, there was an excuse for a section of the Church to question it, but even though the Gallican Church questioned this infallibility, it never denied the Pope's real supremacy. Bishop Coxe endeavors to make it appear that this supremacy over the whole Church was not recognized previously to the schism of the Greeks. A few quotations will show the utter fallacy of this position. St. Cyprian, in the third century, writing to Pope Cornelius, says of certain heretics who had gone to Rome to lay their case before Cornelius: "They dare to sail and to bear letters from schismatics and profane persons to the chair of Peter, and to the principal Church whence the unity of the priesthood took its rise."

St. Optatus of Milevis, writing against the Donatists, said: "Thou canst not deny but thou knowest that in the city of Rome an episcopal chair was conferred on Peter first, wherein Peter, the head of all the Apostles, might sit, that in one chair unity might be preserved by all, and that whosoever should set up another chair might be a schismatic and a sinner. To Peter succeeded Linus, to Linus, Clement, etc." He proceeds to give a list of Peter's successors down to Siricius, who was Supreme Pontiff in his

St. Basil, a Greek father, writing to Pope Liberius, says that Eustathius, Bishop of Lebarte, being deprived of his bishopric "devised as a way of being restored a journey to you . . . and he brought back a letter which, when he had shown to the synod of Thyana, he recovered his see." (Letter 263) Thus it is seen that the Pope's authority was as fully recognized in the East as in the

We may conclude with the following land, in England, may recognize the in another Sabellius, in another Donatus, words of St. Jerome in Epistle 16:

"The Church here is rent in three parts, each of which is eager to drag me to itself. Meanwhile I proclaim aloud, if any one is united to the chair of Peter he is mine. Wherefore I beseech Your Holiness. . . by your letter make known to me with whom I ought to hold communion in Syria."

By this test, then, the Catholics of France can tell whether they should hold communion with the Archbishop of Paris, or with Bishop Coxe, and the rebellious subjects whom he has taken under his special protection.

We have hitherto argued the case, even in the hypothesis that Bishop Coxe were really a Christian Bishop. But as it is well known that the orders of his Church have never been acknowledged by the Catholic Church, he is in the position of those who have "taken this honor to themselves, not being called by God as Aaron was."

THE LATE EMPEROR'S LIBER. ALITY.

Several instances of the determination of the late Emperor Frederic III. to treat Catholics with respect for their religious convictions occurred during his short reign. The week before his death it was arranged by students of the University to exhibit a theatrical play entitled Luther Festspiel, in which occurred several passages calculated to excite odium against the Catholic religion. Luther was to be represented as giving vent to his virtuous indignation against the sale of indulgences, and the licenses to commit sin which were supposed to have been issued by Tetzel, and a scene was also introduced in which the Pope's Legate was insulted by the mob while holding out the cross to the people. The National Zeitung states that the play was a decree in these words: "Nothing is to altogether the most aggressive of the be innovated, but that only taught which Luther plays which had hitherto been put upon the stage. It was to have exhibited the leading scenes of Luther's life, and of course to have done so in such a way as to put a wrong construction on Catholic doctrine. However, when the time for the performance arrived, the performers were obliged to announce that the authorities would not permit the play to go on. One of the Berlin newspapers, the Kreuzzeitung, states that the Emperor himself had prohibited it, as there are subjects enough for theatrical performances without heaping insult on one-third of the population of the empire.

Another instance is to be found in his the Gustav Adolp Verein. The object of this Association is to supply funds for erection of Protestant churches in districts which, being mainly Catholic, are unable to build Protestant churches for themselves. Of late years, however, this Society became very aggressive in William, being its patron, never attempted to check them in this. Emthe position as patron, told them plainly of residence. that he consents on the understanding that the Society confine itself to i propersphere, "which is," he said, "to France has accepted the teaching of the love, by works of charity and benevolence, and to prevent religious spirit and feeling from being sapped by indiffer-

> The late Emperor was undoubtedly a thorough Protestant, yet he did not consider it part of his duty to be unjust

> THE BOSTON HIGH SCHOOL OUT-RAGE ENDED.

> Our readers will remember that one of the teachers of Boston High School, Mr. Charles B. Travis, outraged the Catholic community of that city by teaching that indulgences in the Catholic Church mean licenses to commit sin, which are given by the Pope or the clergy on payment of a certain price. It was nothing to Mr. Travis that the Catholic catechism gives quite a different explanation of the nature of an indulgence, and that every Catholic child could tell him that no authority can give a licence to commit sin. He persisted that his teaching was correct, and sustained his position by citing Swinton's "Outlines of the World's History," which was one of the books authorized to be used in the school.

On complaint of the Rev. Father Theodore Metcalf, the matter was brought before the School Committee on text-books, which consists of three Protestants and two Catholics, and Father Metcalf's charge of objectionable offensiveness was fully sustained. The Committee arrived at the following decision, which was signed by four members of the text-book Committee, and was approved by the School Board.

"We are all of the opinion that such definitions and illustrations in any of our public schools are to be deplored by all those who have at heart the best interests of our public schools. schools are established for the education of all our children. Any language, therefore, by our school teachers justly offen-sive to any class of our citizens, whether rich or poor, Catholic, Protestant or Jew, white or colored, cannot be too severely centured. Boston is too enlightened

what every well educated man-nay every tolerably well instructed person in the community-knows to be but a vile slander against Catholics. We condemn in the most unqualified manner both Mr. Travis' definition of an indul gence and his explanations in illustra tion thereof. We are also convinced that immunity from instruction so objec tionable in the future will be sufficiently guaranteed by this declaration, by the removal of the text book which we believe tended to mislead the teacher, and by the transfer of Mr. Travis to some field of duty in the English High School, other than the one heretofore occupied by him as teacher of history.

Swinton's "Outlines of History" have

therefore been properly thrown out of the school. The members of the committee in their examination of the book found it inaccurate, not only on Catholic subjects, but in many other matters. One of the five members of the committee does not appear to have signed the above report, the Rev. Dr. Duryea, Presbyterian Minister; nevertheless he also was in favor of it, and the report is declared to be the unanimous conviction of the committee. The law requires either for the adoption of a text book, or its rejection, not merely majority vote, but a two thirds vote of the whole school Board. This vote was obtained, though there were present only nine Protestants and eleven Catholic members of the board. The report of the text book committee was agreed to by the necessary majority, notwithstanding the absence of several members, which under the operation of the law was equivalent to their voting in the negative.

It was an intolerable outrage that in schools supported by the taxes of the whole community, such an insult to Catholics should have been committed. However the school committee have made in this case all the atonement which it was in their power to offer.

MR. HENRY A. GRAY.

We notice with great pleasure the appointment of Mr. Henry A. Gray, C. E, to the position of Engineer in charge of the Maritime Provinces. This is one of the most important offices in the Engineering Department of the Dominion. Mr. Gray has been for a number of years attached to the Public Works department as Inspector of Harbors and in similar offices of the Engineering Department. He is known to be at the head of his profession, and he is as much admired for his affability and friendliness as for his ability in the discharge of his duties. For acceptance of the position of patron to several years Mr. Gray made his headquarters at Stratford, and afterwards removed to Ottawa, and in both places made many staunch friends, who will greatly regret his removal from Ontario, but will nevertheless be rejoiced to hear of his promotion. The Government of the Dominion deserve credit for their proper appreciation of an official who has done his work so faithfully and well as Mr. Henry Gray. We wish him and Mrs.

A COERCION COURT BAFFLED.

five times for refusing to give evidence against their friends under the Coercion Act at Dungloe in Donegal, have at last been released, the magistrate being completely baffled. For the fifth time they were asked to allow themselves to be sworn, but they steadfastly refused. They were then released, being told, however, that they may be called on again. The clergy of Raphoe Diocese assembled at conference, passed strong resolutions of approbation of their fortitude and propose to raise a fund for their indemnification, the treasurer being the Right Rev. Dr. Donnelly, Bishop of Raphoe. The cause of the sufferers is the cause of the country, and this movement on the part of the clergy manifests their patriotism and sympathy for the suffering poor people. The consequence of their long imprisonment must be much privation and want in their families, and it is but right that they should be relieved. They cannot be indemnified for their loss of health through imprisonment, but the suffering endured by their families on account of it may be greatly mitigated.

The following is the resolution unan-

imously adopted by the priests: "That we warmly sympathize with our brother priests and with Mr. Blane, M. P., now incarcerated in Derry jail for their courageous and self-sacrificing endeavors to defend poor tenants against the im possible demands of cruel landlords. That we admire the heroism of the lav prisoners who chose to suffer in health and business rather than incur the name of acting as spies and informers on their good neighbors at the bidding of the creatures of an odious despotism. That we earnestly protest against the manner in which some of the most peaceable districts in Donegal have been thrown into confusion by the utterly unneeded introduction of a secret court of inquiry. That we deem it our duty to organize a fund to indemnify all who suffer under the mean persecution of the Crimes Act in Derry jail, and we appeal to friends and sympathizers to assist us in this necessary undertaking."

Dungloe is one of the most peaceable and quiet neighborhoods in Ireland. and too just to tolerate in our schools Nevertheless, Mr. Balfour with his usual agitation. The aspirations of the country

policy of manufacturing crime where there was none must belie all the promises which were made when the Coercion Act passed Parliament, that the powers of Government would be used only for the suppression of crime, and the Star-Chamber Court of inquiry must be introduced there to discover whether there are any members of the National League there. The most respectable residents of the place are dragged before the Court to give evidence to criminate themselves and their neighbors, and their refusal to comply with the demand is made to constitute crime in a crimeless district. The Government might as well assume that all the decent people of the locality belong to the condemned League. If they had done this they would not have been far astray, and they would have saved themselves the humiliation of being beaten at their own game, as they have been, owing to the courage and firmness of the men, women and children of Donegal.

The Right Reverend Bishop O'Donnell is equally outspoken with the priests of his diocese in condemning these iniquitous proceedings. He has addressed to the Freeman's Journal a spirited letter in which he solemnly protests against the action of the Government. He says:

"It is impossible to heal the wounds already inflicted on public tranquility by this itinerant tribunal, but it may not be too late to arrest the danger of still worse results. Its daily work is a standing menace to peace and an incitement to violence "

THE PERSECUTION OF MR JOHN DILLON.

The treatment of Mr. John Dillon by the Coercion Government is of a piece with all their conduct towards Ireland since they came into power-or rather into office-for power is scarcely the word to be used in regard to a Government which is every day openly defied by the public of high and low estate, by the noblest in the country, equally with the little newsboys who sell United Ireland, the Freeman's Journal the Cork Examiner and similar journals without the fear of Mr. Balfour's prisons deterring them in the least. A government cannot be said to be in power which depends upon so hetrogeneous an alliance, and which on an important question like the Local Government Bill is subject to ignominious defeat, and is obliged to beat a retreat, while putting forth the flimsy pretext that they were not beaten on a test question.

Mr. Dillon is again in one of Secretary Balfour's jails. The charge against him was conspiracy; yet so confident was the crown prosecutor of the decision of the magistrate, that he did not consider it at all needful to prove that there was any conspiracy. Mr. Dillon's own speech was the only evidence of conspir. acy brought against him, as if a man could conspire with himself. And the confidence of the crown prosecutor was not misplaced. As a matter of course Mr. Dillon was convicted though there was not a particle of evidence adduced that there was a com-Five prisoners who were sent to jail bination or conspiracy of any kind in the case. This is one of the travesties of justice for which the Irish law courts have become remarkable. It is certain that the Irish would not endure passively these mockeries and cruelties without open rebellion were they not firm in the conviction that every act of injustice perpetrated will hasten the day of their deliverance; and the elections of Southampton and Ayr, especially of Ayr, prove that their conviction is well grounded.

As was to be expected, the greatest sympathy was manifested for Mr. Dillon when he left Dublin to prosecute his appeal at Dundalk before County Court Judge Kisbey, and along his route. From Dublin he was accompanied by Messrs. Win. O'Brien, M. P., Shaw Lefevre, M. P., Schwan, M. P., T. Harrington, M. P., Roantree, M. P., J. B. Ellis, M. P., Professor Stuart, M. P., also by Mr. Wilfrid Blunt and Lady Ann Blunt and many others. At Dundalk the dragoons and police were drawn up in force at the station to prevent any demonstration; nevertheless flags and green boughs were displayed from the houses of the town, with inscriptions such as "Long live John Dillon," "the Plan for ever,"

Mr. Dillon did not think it worth while to make any defence, or even to employ counsel. He knew that his imprisonment was a foregone conclusion. but he pointed out that the Crown had made no attempt to prove conspiracy. He remarked that when the Crown denies the accused the right of trial by jury, it should have the decency, at least, of taking the pains to offer some proof of the charge, which had not been done in this instance. But all this was of no avail. The sentence of six months' imprisonment was confirmed, and he was confined, accordingly, in Dundalk

It is well known now that Mr. Dillon is one of the Nationalist leaders whom Mr. Balfour aimed at killing by imprisonment, so as to choke off the National

will not be so easily destroyed, and there is even a strong reason to hope that Mr. Dillon's term of imprisonment will be shortened, not by the mercy of the Government, but by their ignominious defeat. The most ultra-Tory organs virtually concede that the Ayr election especially points to this result. The Daily Express says: "There is no use blinking the fact that the defeat of Mr. Ashley in the Ayr Burgs is a serious matter demanding the immediate atten. tion of the leaders and organizers of both sections of the Unionist party." It then intimates that there must be a complete change in the tactics of the party, and that abler men must undertake the defence of the party's principles.

The Tories are not altogether insensible to the opinions entertained of them by other nations, and at all events it is well that they should know what others think of them, though they may be too self important "to see themselves as others see them." The Reforme of Brussels says of the result at Ayr that "the British nation is unquestionably condemning Lord Salisbury, and is ready to give Mr. Gladstone the majority it refused him two years ago."

The public opinion in America on Mr. Dillon's treatment may be judged by the following extract from the American, of Philadelphia, a leading Republican journal. The American in this voices the general opinion of the country, and its words are worthy to be noted by Mr. Chamberlain and those who with him say that America is in favor of the Coercionists.

"The case of Mr. Dillon, sent to jail for six months for speaking at a Land League meeting, is one which has aroused an unusual degree of indignation. The meeting at which he spoke was not proclaimed until he was on the spot. was in an Ulster county, where there could be no apprehension of a general disturbance of public order. These two facts indicate that it was proclaimed to carry out Mr. Balfour's programme by entrapping Mr. Dillon. He is charged Wilfrid Blunt with avowing his purpose to give Mr. Dillon a long term of imprisonment in view of the fact that he is consumptive and that confinement may be fatal to him. Already the authorities of Dundalk jail have had to send their new prisoner to the jail infirmary. Mr. Morley chose this occasion to make a fresh attack upon the Coercion policy, in order to give the Unionists a chance to put themselves upon the record as approving or disapproving this and similar atrocities of Coercion. As the motion was rejected by a majority of 93, they seem to have made up their minds that they have no alternative but to back the Tories, however Toryish their policy may be, and like the man who got the wolf by the cars, they are endangered by holding on, but to let go would be fatal.

In the debate Mr. Gladstone observed that nineteen out of the eighty-six Nationalist Irish members had been imprisoned under the Coercion Act. He said the Liberals had made the motion not in hope of a vote adverse to the government, but to fasten public opinion upon the matter.

A CREED WAR.

Hazeldean, in the Township of Goulbourn, Carleton Co., about fifteen miles from Ottawa, has been the scene of some disgraceful occurrences arising out of sectarian hatred. While the Rev. Mr. Horner, Methodist, was conducting the services in Union Church a crowd surrounded the this leads to individual presumption, church, lifting the windows, forcing doors open, and acting otherwise in an unruly manner. The leaders were prosecuted at Mintonburgh, Magistrate George Rochester presiding. The Rev. Mr. McDowell, pastor of the church, was present assisting his counsel in the prosecution. Rev. Mr. Horner's examination lasted three hours. He stated that he was much disturbed by unruly persons refusing to leave the church. They shouted, forced open doors, abused those who tried to close them, threw eggs, clergy, whether in Dominion, Provincial stones, and other missiles. He was struck with an egg, so were Rev. Mr. McDowell and Mr. Enoch Starmer. It appears that the trouble commenced last winter in the village of Carp. Some leading members of the Anglican Church were displeased on account of some successful missionary meetings conducted by Rev. Mr. Horner and other Methodist ministers, and to this jealousy is attributed the ill feeling which culminated in the present disorders. Many witnesses for the prosecution have been examined, but as there are also many for the defence, the case has been adjourned to the 25th inst. It is thought that there will be further trouble, and the county is much excited over the case.

DEATH OF FATHER PRENDER-GAST.

dence, in this city, on Tuesday night, 3rd instant. Solemn Requiem Mass was celebrated for the repose of his soul by his cousin, Rev. Father Durkin, O. P., in St. Peter's Cathedral, on Friday, after which the remains were conveyed to Ohio, where the rev. gentleman had been stationed up to the time he became seriously ill. In our next issue we hope to be enabled to give a more this estimable member of the Order of Preachers.

A CANADIAN BURCHARD.

The Rev. J. W. Sparling, President of Montreal Methodist Conference, preach. ing in Kingston on Sunday, 1st inst made a lame attempt at constructing an aphorism in imitation of Burchard's celebrated "Rum, Romanism and Rebellion." Without the wit implied in attempt is characterized with the same spirit of intolerance, and is dictated by the same "Father of Lies." He stated that he feared three dangers "which threaten the future welfare of the counry-party politics, the encroachments of Romanism, and the legalized traffic in strong drink."

Coming fresh from New York Confer. ence, where Bishops were elected amid wire-pulling and fraud which would dis grace Tammany Hall in its worst days, it ill becomes Mr. Sparling or any other Methodist minister to lecture Catholics community at large from Catholic teaching. We understand that Rev. Mr. Sparling was present at that Conference, though his presence there or his absence matters little; but if he was present, he witnessed scenes which were unparecclesiastical gathering, whether Catholic or Protestant, which ever professed to represent the Church of God on earth. And is it by such dignitaries that society is to be saved from the ills that threaten it? Who is responsible for the flood of infidelity which is inundating the United States, and threatening Canada? Is it not the Methodists and others who like them have persistently in the past upheld schools without religion, and who have endeavored and are still endeavoring with all their might and influence to deny to Catholics the right of teaching religion to their own children? Who is responsible for that sink of iniquity in Utah, if not the Methodists and others who have furnished recruits to Mormonism by sapping religious faith, and by their attacks upon Catholicity, which alone has within it the vigor and truth which is able to save the world by teaching consistently and with authority the "faith once delivered to the saints." At this very moment Methodism in Canada is busy endeavoring to destroy faith by undermining the Catholic schools in which religion is taught; and to force into the Public Schools a nondescript religious teaching which can never bear fruit.

Mr. Sparling recognizes the fact that the Catholic Church is growing in this country. It is well for the country that this is the case, for without the presence of the Catholic Church, Protestantism itself would become the nursing-parent of Infidelity, Atheism, and Anarchy, which have in other countries arisen out of Protestant teachings.

affection for our Protestant fellow-citiwe have for them only sentiments of system to which they unfortunately adhere, must lead to consequences most deplorable. The principles which they maintain lead to the complete negation of Church authority, as Divinely instituted; and to the inculcation of doctrines dangerous to the soul, and to society as well. Only the authority of the Catholic Church can avert the danger which such sentiments as Rev. Mr. Sparling expresses are likely to precipitate.

Of Mr. Sparling's condemnation of party politics we need say little; but it is notorious that there are no more officious meddlers, no more zealous partisans in Ontario than the Metdodist or municipal contests. And the proceedings of the New York Conference prove that they are adepts in all the tricks of party politics. To hear a Methodist minister deprecating the politics of parties is certainly to listen to "Satan reproving sin."

THE O'DONNELL LIBEL SUIT.

The libel suit of Mr. O'Donnell against the London Times has been brought to a sudden ending, and a verdict has been rendered for the defendant. It will be remembered that the Times published letters which were said to have been written by Mr. Parnell, implicating him and Mr. Egan in the criminal acts of the Invincibles, and especially in the murder of Secretary Bourke in Phoenix Park. We regret exceedingly to announce the | The letters are positively declared by Mr. death of Rev. Father Prendergast, O. P., Parnell to be forgeries, and as the Times which occurred at his mother's resl- is known to be a most unscrupulous paper, Mr. Parnell's denial will be believed by all impartial readers. If the Government believed that Mr. Parnell were guilty, or if the letters which are supposed to criminate him were authentic, it would undoubtedly be their duty to arrest him their final resting place in Somerset, and put him upon trial for complicity with the murderers. The prosecution of will be able to endure the hardship of his the Times by Mr. O'Donnell will not be for there is good reason to believe that officials and some Irish Orangemen, the extended account of the life and labors of this prosecution was simply a farce. Mr. universal verdict is that his incar-

his employing of Mr. Ruegg as his counsel shows that he was not serious in his effort to secure a verdict. It is acknowledged that Mr. Ruegg is not an experienced counsel, and on the side of the Times the best talent was employed. including the Attorney General, Mr. Webster. The Lord Chief Justice Coleridge Burchard's alliteration, Mr. Sparling's intimated that the plaintiff had not presented any case for the Times to answer. Mr. Ruegg rested the case on two instances wherein Mr. O'Donnell's name was mentioned by the Times. The judge charged the jury strongly against Mr. O'Donnell, and though no effort was made to prove the charges true, the verdict was returned for the Times.

The Tory journals persist in asserting that the only course open to Mr. Parnell is to prosecute the Times But it does not appear that Mr. Parnell will sulject himself to the mercy of a London jury. He is willing, however, to submit the case to a on the dangers which will ensue to the committee of enquiry appointed by the House of Commons. 'This the Government are not willing to grant. The Times, however, reiterates all its charges, and declares that it is ready to prove that Carey, the leader of the Invincibles, was in the pay of Mr. Egan, the treasurer of alleled in their nauseousness in any the National League, and that Mr. Parnell wrote a letter from Kilmainham jail. urging Mr. Egan to make it hot for Foster. Mr. Parnell denies explicitly that the letters were written by him. The Daily

> Mr. Parnell's plain and frank words effectually dispose of the absurd charges made against him by dupes and partisans. He has done his duty by exploding before the House of Commons and the country fixions which would scarcely have deceived a well-regulated nursery.

Every impartial reader will agree that Mr. Parnell's well known character for honesty and veracity will not suffer from the slanders of the Times. It is even acknowledged that the body of the letters is not in Mr. Parnell's writing, only the signature being an imitation of his penmanship. The following is the cable report of Mr. Parnell's explanation in the nati. He had been for more than fifty House.

London, July 6.—On the assembling of the House of Commons to day Mr. Parnell rose to make an explanation concerning certain statements made in connection with the O'Donnell trial. He said the upshot of the trial prevented his testifying on oath, and therefore he would tender a statement to the House. He declared that he never saw Patrick Egan's letter of Feb 24, 1881, which was read at the trial, with the view of showing that the League instigated the Phonix Park murders. He was convin eed that it was a forgery. The imputa-tion against the O'Lesrys was false. In regard to his letter dated simply Tues day, and saying "I see no objection to your giving the amount asked for; there s no liketihood of what you apprehend happening," Mr. Parnell said it might be genuine, but be could not recall it. As to Egan's letter We say this with due respect and of October 25, 1881, to Carey, saying "I sent on £200; when you get to work zens. We entertain for them no ill-will; give us the value of our money," and which Attorney General Webster stated the police found in Carey's house, Mr. benevolence and charity, but these very Parnell said that doubtless genuine sentiments require us to show that the letters from Mr. Egan were found there, but Mr. Egan had never been legally charged, and he had sent a telegram attributed to him. nounced as an absolute forgery the letter which it was alleged he wrote, and which it was claimed was smuggled from immediate action, and to "make it hot for old Foster." He never wrote, signed, saw or authorized the letter. Mr. Parnell then reiterated his assertion that he had neither signed nor authorized the letter dated May 15, 1882, which bore what was alleged to be his signature, and which was published a year ago. He said he had not used a signature similar to the one attached to this letter since 1879. He had then adopted a different style of signature. ("Oh!" from the Ministerial benches.) The letter of June 16, 1882, was also a forgery. The Byrne letter was doubtless genuine, but he had never sent Byrne any money. He had subscribed a small amount to the Byrne testimonial. "The great majority of the letters read at the trial,' Parnell continued, "are palpable for-geries. If they are credited it must be supposed that I deliberately put myself in the power of a murderer; that I was an accessory the Phœnix Park murder before and after the fact, and that I

MR. DILLON'S IMPRISONMENT.

entered Kilmainham jail desiring to

assassinate Mr. Foster. The absurdity

of the whole series of letters, with a few

exceptions, shows them to be forgeries."

The imprisonment of Mr. John Dillon in Dundalk jail is very properly regarded by the whole Liberal party as a piece of brutal tyranny. On the day that he was sent to prison an address of sympathy was presented to him, signed by 150 members of Parliament. The general sentiment of the public was ably expressed by Sir William Vernon Harcourt in a speech delivered two days before the sentence was pronounced which consigned him to the criminals' sell. Mr. Dillon's health is Home Ruler, is now correspondent for of which the Salisbury Government have prevalent. The Protestant ministers are both arms were gone. "What!" exclaimed | Cardinal Manning.

from Sir William Harcourt's speech.

"Mr. Dillon knew well what he had to face. I spoke to him of it a few days ago. His going to prison is like the ancient hero of Rome of whom you have read, who returned to place himself in the hands of his barbarous foe. The great Roman poet wrote of him in lines which have been well translated:-

"Albeit he knew what the barbarian skill Of the tormentor for himself prepared, He mottoned from his path The opposing kindred, the retarding crowd."

And so Mr. Dillon will go prison. That has been settled beforehand long ago. They have resolved to stifle a voice which they know is everywhere fatal to them. They will seek to break his spirit, but know the man, and in that they will fall. They may destroy his frail frame, but his voice though smothered in prison walls, will still be heard. It will speak in every town, in every village, and in every cottage throughout the land. From the day that he enters that prison to the day he leaves it we will raise a perpetual protest, and it will find an echo in every heart which is not insensible to the sentiments of honor, of humanity, and of justice. Whatever betides him he will know that, like the men who some centuries ago were led to the stake by the Balfours, he has lit a candle in England that shall not be put out. They may try to destroy Mr. Dillon, but of this I am certain, that Mr. Dillon will destroy them."

EDITORIAL NOTES.

THE Western Watchman, in its humorous mood, is authority for the statement that some assert that Mr. Thurman is a Catholic, because he was spoken of frequently in the Chicago Convention as 'the noblest Roman of them all."

REV. Father F. O'Connor, S. J., vicepresident of St. Francis Xavier's College, New York, has translated the little work of the Holy Father on "The practice of humility." It will in a few days be published in an elegant red line edition by Messrs Benziger Bros, New York.

FATHER F. X. WENNINGER, aged eighty-three, died on 29th ult, at the Priory near St. Xavier's church, Cincinyears a member of the Society of Jesus, was a well-known missionary, and a writer of many ecclesiastical works.

A CATHOLIC cathedral is being erected in Salt Lake City, Utah. The Right Rev. Lawrence Scanlan is first Vicar Apostolic of Utah Territory, having been consecrated Bishop of Lavanden on the 29th of June, 1887. His residence is in Salt Lake City, and the Vicariate comprises, besides Utah Territory, six counties in Nevada.

GENERAL PHIL SHERIDAN has recovered from his illness so far that he was able to take a trip from Washington down the River Potomac, passing by the shores of Maryland, Dalaware, New Jersey, New of all the clerks; and those who refuse York, Connecticut and Rhode Island to to give them anything are discharged." Massachusetts. The people of the United Seldom has such a tissue of absurdi-States and Canada will all be pleased to hear of this great change in his condition. space.

THE Baptists assembled in Conven tion at Washington have refused to denying the authorship of the letters admit colored Baptists to a standing in attributed to him. Mr. Parnell de the church on an equality with whites. The colored Baptists, in consequence, propose to establish themselves as an Kılmainham jail to Egan, urging him to independent church. The establish. ment of a denomination more or less among Baptists in their present divided state does not make very much difference, but it speaks badly for the prospect of denominational union."

WHEN Prince Alexander of Battenburg, was at Darmstadt stricken down with illness he was attended by two Sisters of Charity. So grateful does he feel for their devoted services that he requested to be allowed to pay the expenses of a pilgrimage by both the Sisters to the Eternal City. The offer was, however, respectfully declined, the Sisters' Superior informing the Prince that the members of the Order received no recompense whether they attended a prince or a beggar.

THE Conservatives are much elated by the large majority obtained at the election on the Isle of Thanet, viz., 658. When it is considered that the majority was reduced to this figure from 2,088, gained at the previous election, there will not appear very great ground for rejoicing, except that it shows that the Liberals would not gain every seat if a new general election were to take place soon. A majority diminished by 1 430 in one constituency is small satisfaction in the face of so many seats which have been absolutely lost at the

IT is said that the last number of the North American Review, containing an article by Ingersoll, blasphemous as usual, in reply to Mr. Gladstone's vindication of such that it is scarcely possible that he | Christianity which appeared in the previous number of the Review, has had a six months' term of imprisonment, and, sale of 140,000 copies. It is sad to think thought by any one to settle the question, with the exception of the Government that in the United States there can be found so many who are willing to read the Freethinker's blasphemies, but it is a

wish to deprive Catholics of religious schools. It is to the course followed by them in the past that the large number of infidels in the United States is to be attributed.

telegram from Rome that the Holy Father has conferred on him the decoration of the Grand Cross of the Order of St. Gregory the Great, as a recompense for his filelity in fulfilling his duties to religion and to his country. He is the first Canadian to receive this high honor.

MR. MICHAEL DAVITT, in a recent speech in Kildare, gave the particulars of one of the many atroclous acts of injustice to which the Irish tenants are being subjected by rack-renting landlords. Mr. Davitt said: "Let me now give the pubic through the medium of this meeting the facts of this case, which will convince every right-thinking man in Ireland that this is an act of atrocious injustice. Mr. Kavanagh has been paying rent for slxtythree acres of land at the rate of £172 10s every year, the valuation of which land and holding I find to be £85 5s. Here we have a case of a rack-rent over a just rent of more than 100 per cent. I find that taking the last ten years of his tenancy he has been compelled to pay more than £800 over what he should pay if a fair and just rent obtained in the holding, and yet, notwithstanding all these facts, he is now to be evicted." In this case Mr. Kavanagh was obliged to pay in rent more than double the fair value of the property. As a matter of course, when the tenants are mulcted so heavily, the country cannot but be impoverished to the amount of excessive rent. Thus the capital of the country is carried away for the benefit of Ireland. the landlord.

The following statements from the Detroit Christian Herald, a Baptist paper, for mendacity and intolerance, are worthy of the no Popery lectures of "Dr." Justin D. Fulton, and Mrs. Diss de Barr, of spiritist fraud fame: "There is a private wire running from the President's house in Washington to that of Caradinal Gibbons in Baltimore, and the former conthe departments at Washington are Irish Catholics. All the public hospitals supported by the government are in the hands of the Romanists, Since 1886 \$1 000 000 of government funds have been given to Catholic institutions. On each pay day, the 1st and 15th of the month, the Sisters of Charity are allowed free entrance to the offices, where no outsider is allowed to go, to beg money ties been put together in so small a

OBITUARY.

Mr. Thomas Patrick, of London Township.

It is with heartfelt sorrow we announce the death of Mr. Thomas Patrick, which occurred at his residence, 11th concession of London Township, on the 5th instant. He had advanced but little beyond the prime of life, had secured and made attractive a comfortable home for himself and his wife and an interesting family, when death stepped in and caused a sad and sorrowful change. He had been ailing for some time, but hopes were entertained that he would regain his accustomed good health and energy. He was a son of one of the oldest settlers of London Township, one of the brave and dauntless spirits who over half a century ago left the good old county Tipperary to found a home for his family in free and happy Canada. The deceased was a brother of Mr. Wm. Patrick and Mr. George Patrick, who are prosperous farmers in the same neighborhood. The remains were interred in the cemetery at Birr on Sunday, 8th instant, His eldest son, Thomas, arrived from Manitoba, about an hour before the funeral took place. The immense concourse of neighbors present on the occasion was proof that a prominent and esteemed resident had gone to his reward, and indeed such was Mr. Thomas Patrick. We knew him well for many years, and now that all that is mortal of him has been consigned to the silent resting place in the lonely graveyard, we must place our tri-bute of love and esteem on the newly. made grave. He was a good man, a just man. He was an affectionate husband, a kind and indulgent father, a model neighbor, whose friendship welled up pure and fresh from a heart true as steel and warm as it was true. Such was Thomas Patrick, and we hope he will be assigned that place in the next world reserved for those who follow the footsteps of the Master. To his sorrowing relatives, and more especially his devoted and loving wife, do we offer our heartiest sympathy and condolence.

A Providential Punishment.

After the revolution that disgraced the close of the last century, a chaplain was called to attend a soldier very severely wounded. The priest found a man whose countenance showed the greatest serenity. He said to the wounded man: "My friend, I was told that your wounds were very O'Donnell himself, though formerly a ceration is one of the most infamous acts natural result of the Godless education back with a shudder, for he perceived that

one of the most ultra. Tory organs, and been guilty. The following is an extract beginning to see this, and many of them the soldier "you start with horror at such are now agitating for religious instruction a trifle! Raise the covering from my feet then." The priest did so, and saw that in the schools. Yet, all the same, they his feet had likewise been carried away. "Ah!" he said gently moved, "how I pity you, poor fellow!" "Oh, no," answered you, poor fellow!" the mangled form of humanity, "I suffer only what I earned for myself. Not long since, in an insane fury, I chopped off all the limbs of a crucifix, so that the image of my Redeemer fell to the ground, and MR. MERCIER has been informed by in the next battle my own arms and legs were carried off by cannon balls. As I treated Him, so He has treated me. But thanks be to God for punishing me in this world for my crime, that He may spare me in the next, as I hope and trust He will in His great mercy!'

LATEST PHASES OF THE IRISH QUESTION.

The Irish bishops have published a series of resolutions explaining in detail the present position of the land question, and expressing the opinion that unless Parliament immediately applies a really effective measure to protect tenants from oppressive exactions and arbitrary eviction, the most disastrous consequences to public order and the safety of the people must almost inevitably ensue.

There were great rejoicings in many parts of Ireland over the result of the Ayr election. Bonfires were lit, and the houses were illuminated in many towns.

Mr. Balfour has presented in the House of Commons bills for the improvements of lands near the Rivers Bann, Barrow, and Shannon, stating this was the first instalment of the Government's policy for promoting the material well-being of Ireland. The bills, he said, would deal with occupiers alone, who would have the whole benefit of the change. The Government proposed to make free grants of £65,000 to the Shannon, £20,000 to the Bann, £215 000 to the Barrow, making a total of £300,000. This is only an instalment, but no trifling instalment. The Parnellite members, on the whole, received the bills favorably. Mr. Arthur O'Connor said nothing more satisfactory had proceeded from the Treasury bench for a long time past than the speech of the Caief Secretary. If carried out in their entirety the bills would confer a substantial benefit on

It is stated that in reply to some representations made through a Cardinal that the Pontiff should demand strict obedience from the Irish Catholics to the decree of the holy Office, the Pope caused a letter to be written to the Cardinal in question, observing that the Irish and their bishops knew well what was their duty, and that any pressing injunctions of the nature indicated were uncalled for and would be useless. Time, added His Holiness, would bring calm and reflection.

United Ireland's last cartoon is entitled sults the latter in regard to political "A complete change of Ayr." Mr. Gladquestions. Nine tenths of the clerks in stone in full Highland custume is being welcomed to Ayr by a Scotch workingman, while Balfour as a Highland piper is limping away with his pipes broken with the tunes of Eviction and Coercion. He is supported by Lord Hartington and Mr. Chamberlain, who also wear a discomfitted look. Mr. Gladstone carries a stick inscribed "Mak Siccar Willie," and a dagger named "Home Rule," The following conversation explains the situation:

Scottish Ayr, (to Gladstone.) Welcome, Willie, always welcome to Scotland. One thousand two hundred and forty welcomes for Old Lang Syne's sake, Bladstone." "Thanks, old friend. This splendid change of Ayr has given me a new lease of life."

Our Private Secretary .- "I don't like Scotland. I have a pain here. This Ayr don't agree with me at all."

Harty (disheartened.) - "Hold up, you limp legged rascal, I'll try to support Mr. Chamberlain (the Quack.)_Try

a small dose of my patent Birmingham Moonshine. It is good for man and beast-especially beast." One of the mean tricks for which the

present Government of England and Ireland is now noted, was the removal of a volunteer Artillery Corps from Ayr to Plymouth just before the election, thus getting rid of several hundred votes a considerable majority of which would have been cast for the Liberal candidate.

It is very currently stated that Mr. Balfour will be obliged to resign the Irish Secretaryship. It seems scarcely possible that he can survive politically tremendous defeats endured in Southampton and Ayr; but the Tory victory in Thanet Island is almost as disastrous. for it manifests a most astounding change in public opinion since the general election. The Government may exclaim, like Pyrrhus of old, "another such victory and we are undone," The rumor of the secretary's intended resignation was started by Tory organs, usually well informed as to the Government's in-

Eviction notices have been served on thirty tenants on the Vandeleur estate in Clare Co. The police and military will assist the evictors with battering-rams if necessary. Earl Spencer, in a speech at Thornbury,

said that the government had failed in one of its principal objects, namely, to crush the league, the subscribers to which and the influence of which were as large as ever. Repression, he said, would do more harm than good in Ireland, but if the policy of representative institutions were tried it would succeed. He hoped that Mr. Gladstone would live to see such a policy inaugurated.

"The Liberal-Unionist peers have subscribed a large sum to extend the workings of the party." It would be the wisest way to purchase a galvanic battery to infuse an appearance of life into it, as it died somewhere between Southampton and Ayr. Earl Derby was elected leader in the House of Lords, and Earl Camperdown whip.

The life and death of a man rests with his tongue; less on account of eating and drinking than on account of speaking.— St Francis.

serious," Smiling sadly, the soldier answered: "Reverend sir, will you please raise the bed clothes a little from my which surpasses their own; and, therefore, which surpasses their own; and, therefore, chest?" The priest complied, and then drew | it is that we hear these tales, fables, slanders, fiction about monks and nuns .-- CATHOLIC PRESS.

Colorado Catholic.

The truth is obvious that death comes

to all; but the matter of most importance connected with death is that all must be

prepared for it. It is an evil to the wicked only; to the good it is the entrance

into true life. Shakespeare says that death is felt most in the apprehension.

True; and to fill out the thought we should add, in the apprehension of the

judgment that follows. That we may

have a happy judgment we must judge ourselves in time; in other words, we must

lead lives of innocence. In practice this

means that we must frequent the sacra-

ments of the Courch and keep our accounts straight. Let the record of one's life be clean, or, if ever stained, whitened

by Christian repentance and the judgment will be shorn of its terrors.

N. Y. Catholic Review.

It is a curious ambition in a young

Catholic to open a wholesale liquor busi

ness at this particular time. Such a one

lately asked our opinion on the wisdom of the enterprise. Finding that he is the

representative of a small army of ambiti

ous young men, we give him publicly an

opinion which is worth the having, we

short time. In that case the liquor busi-

ness, wholesale or retail, is the worst

the reasons for it are quite plain to any

one. The manufacture and sale of in-

toxicating drinks are now overdone. As

far as the profits are concerned, how-

abnormal drinking habits of the people,

pends on making sober men drinkers,

and sober drinkers slightly immoderate.

The abnormal drinking habits of liquor-

consumers make the abuse of the busi-

ness. Rich and poor are alike spending

more money on intoxicants than their

incomes will allow, or their consciences

permit, or their health can stand. There

must be sooner or later a reaction all

along the line, and the moment it comes

profits fall away, distilleries and brewer-

ies shut down, and wholesale dealers be-

come bankrupt. In the nature of things

it must come. A business dependent

on the abnormal appetites of men stands

only as long as those appetites endure,

which, at the longest in the healthiest

man goes not over twenty years, and an

The Monitor.
"Culchaw!" is developing itself in a

new way in Boston, where one Bostonese female has advertised for the recovery of

a lost dog, offering \$20 reward and pathe

average man not beyond ten.

and for its extension the business de

We say, keep away from the liquor

can assure him.

REMINISCENCES OF A RECTOR.

EXFRCISE OF CHARITY, FOLLOWED BY THE CONVERSION OF A WHOLE FAMILY. Catholic Columbian.

One evening I answered a ring at the bell. A messenger-boy informed me that a very sick woman in "The Bee Hive" wished to see me. This not inappropriate name had been given to a large tenement house located in the heart of the city. Its occupants usually numbered over three hundred human beings. Some domiciled therein were outcasts. Happily others were there who, amid all their unfortunate surroundings, were faithful Christians. They were the victims of circumstances Their limited means had compelled them to find a shelter where the rent was low.

Accompanied by a friend I started on my journey. Having reached the place made inquiry and was told that the invalid was in one of the rooms of the uppermost story. We cautiously ascended the winding and rickety stairway. On arriving at the highest landing we were able to discover, by the aid of the faint light of a swinging lamp, several doors on either side of the corridor.

Not knowing on which of them to rap, I deemed it advisable to attract attention by striking the floor with my cane. A lady made her appearance, who cordially greeted us and bade us enter.

One glance at the interior was sufficient to satisfy us that we were in a home of real poverty. I approached the cot on which the patient was lying. Her pale and shrunken face bespoke her near departure. As soon as she recognized me she uttered a prayer of thanksgiving and addressed me in words like these: "Father, I am very ill, and my earnest wish is to prepare well to meet my Maker. Thanks to my dear mother's instructions and example, I have always endeavored to follow the teachings of my religion. If I am in this abode it is through no fault of mine. While my husband lived I enjoyed a happy home, after his death I earned my living by sewing. When ill health overtook me, my limited resources obliged me to find a refuge here. God has been merciful to me; He has sent to me Mrs. L-, who met you on your entrance. She has been like a ministering angel. Her frequent visits and her kind words and works have made me resigned to the will of Providence. May our dear Lord ever

I comforted her and encouraged her to be of good heart, and promised to give her Holy Communion early in the morning. At dawn on the following day she received the Bread of Life.

On my departure Mrs. L ---, who had been reverently kneeling while I admin istered the Blessed Eucharist, accompanied me to the doorway. I expressed my gratitude for her goodness to the poor woman and assured her that she would be rewarded for her great charity. Her reply was that she was only doing her duty. Soon afterwards I discovered that she was not alone in her benevolence. Night after night her devoted husband, carrying a basket of provisions accompanied her as far as the house. Meanwhile he walked up and down the neighborhood until her re-appearance.

Memory carries me back to her first visit to my parochial residence. She appeared to be laboring under great excitement. On my asking the cause of her trepidation she candidly assured me that her early education had made her dread a Catholic Priest. In the interest of the sick person she had resolved, in spite of her prejudice, to come and solicit my aid in behalf of the afflicted one. Having shown how groundless her fears were I gave her a sum of money and requested her to have no hesitation in calling on me

me she wished me good day.
On her return home—as I afterwards learned from her husband-she said : "If there is a true religion on earth it must be the one to which Father X. belongs, I called on him in the interest of Mrs. D -In the "Bee hive" and without any hesitation he gave me a handsome offering. What a contrast between his generosity and that of some members of my own denomination, who after a multiplicity of questions, handed me a few pennies!"

My visits to the dying woman were frequent. In her last moments I was at her bed side. Full of plety she received the last blessing; hoping for a happy hereafter she quietly passed away. Mrs. Lwho had constantly ministered to her necessity, was present when she died.
Soon after the burial she and her hus-

band came to see me. During our conversation the subject of religion was men tioned by them. I took advantage of the opportunity to explain the divine character and heavenly mission of the one true Faith. Before bidding me good night they exacted a promise from me to visit their home. In a few days I complied with their request. I was warmly received by Mrs. L—and her sister. During my stay I was surprised and rejoiced to hear them express a most eager desire to study the catechism and to be admitted into the Catholic Church. The day soon came when both received

Holy Communion for the first time. This happy entry into the Church was soon followed by the baptism of the children in the presence of their parents. Meanwhile, Mr. L— relinquished his pew in the the cause cannot suffer in the slightest church in which he and his wife and little degree, for the agitation for Home Rule ones had hitherto been faithful attendants. Their absence was soon noticed. In answer to the minister's enquiry, Mr.

L—— replied: "My wife and children now attend St. Xavier's Church, and my love for them obliges me to accompany During nine months Mr. Lattended Mass and Vespers. At length he received Baptism. His conversion was soon afterwards followed by that of a

brother and a cousin.

To day his whole household forms a family of converts. Their residence is under the shadow of the church in which they Worship.

Their's is the house whose door was once rudely closed in my face when I asked to see a young woman who was in a dying condition,-the reader will recall my his tory of the event.

What a remarkable change! The dwelling of bitter enemies of the Catholic Church became, by the grace of Gcd, the accumulation of the poisons which proabode of a family of devoted members of | duce disease.

Temporal and spiritual blessings fol- A Burn or Cur will heal quickly and leaves less scar if Victoria Carbolic Salve is the Church of Rome! lowed them. For many years Mr. L- applied at once.

has been annually elected Mayor of the city. When all political parties unite in naming the same individual as their pre siding officer his character must be most praiseworthy. This is pre eminently true where their choice is a member of the Church of Rome in a community where three fourths of the voters are non Cath-

To this day Mrs. L—continues her good works. The poor ever find in her one who not only sympathizes with them but who is ever ready to alleviate their wants. "God bless Mrs. L- and her husband" is a prayer oftentimes wafted

Blessed is he that understandeth conceroing the needy and the poor" (Ps. 402) "He that showeth mercy to the poor shall be blessed" (Prov. 21-25)

CARDINAL MORAN'S OPINION.

WHAT THE ARCHBISHOP OF SYDNEY SAYS OF THE PAPAL RESCRIPT. From the Sydney, N. S. W., Freeman's Journal.

"Your Eminence will not remain long away ?" asked a Freeman representative in conversation with Cardinal Moran on Thursday evening. "No," the Cardinal replied, "I will be in Rome the 15th of June, and it is my intention to take ship at Naples to come back to Sydney on the 15th day of September, or, at the latest, on the first of October." "Then, as we supposed, there is no truth in the rumors of your Eminerce going to Dublin?"
"None whateyer," His Eminence replied, "The cablegrams in the papers stating that Dr. Walsh is to resign and that I am to to take his place, are sheer nonsense! The Cardinal went on to show how silly it is to talk of the Archbishop of Dublin resigning his See. Anyone at all acquainted with the laws and usuages of the Church knows perfectly well that not only was there no probability of the Archbishop doing anything of the kind, but that even if Dr. Walsh adopted such a course the probability of the Holy See accepting his resignation was even more remote. "And as to Dr. Walsh's views on Irish national affairs involving him in any difficulty," continued the Cardinal, "why, am myself even more advanced than he is in my aspirations for the national independence of Ireland, and, although I have never made much noise in public, those who know anything of my views and convictions in regard to Ireland's rights-and no one knows them better than my old friend Dr. Walsh, whom I have, if I may to speak, led in many things respecting Ireland's welfare-will give me credit for having the national cause deeply at heart." "What does your Eminence think of the other sensational cables?" "Weil," said the Cardinal, "it is of course impossible on such information to tell what action the Holy See really has taken; but it appears to me that it is simply the practice of 'boycotting' which are undoubtedly some-

tically declaring that she is "nearly insane at her loss." Another tender maiden times carried to excess, especially when introduced into the churches-as was the advertised some time ago for a "nurse to take a dog out to walk daily." There are apartment houses in hotels in the city which admit "dogs but not children;" case in my own diocese in Ireland-as a means of punishing objectionable people, and the resorting to means of violence in the disputes over the possession of land and the philanthropists have succeeded in and the payment of rents, that have come under the censure of the Holy See." getting the West End railroad to admit dogs accompanied by their owners to travel in the cars. The Boston dog has a better time than the Boston baby in some "Then your Eminence does not think the National movement proper has been assailed or condemned? "No, I certainly respects, but then it must be borne in do not; but if such were the case I do not mind in regard to Boston babies-none hesitate to say that the Irish people would be perfectly within their right in disrebut the Irish need apply. garding even the command of the Holy A FINE OLD IRISH LANDLORD. See, for with the agitation for self-govern

ment are bound up all the dearest hopes

In the course of his investigation of of the Irish race, and while the Irish people recognize the national demand as a thing in which no power on earth has for more in case of need. My offering any legitimate right to interfere, seemed to surprise her. Having thanked they are also conscious that it is beyond any power to prevent the triumph of a cause as just as it is sacred. 'Do you think interference of the kind reported would be resented?" "Unqueslandlordism, will appear incredible. tionably it would, and rightly so, just as such prominence last fall by the death of any unwarrantable or unreasonable interference in our national affairs in Australia

and proceedings of a similiar kind are

discountenanced by the National leaders, hundreds of men, particularly the educated classes in both Ireland and England,

who have to a certain extent held aloof from the Home Rule movement on

account of not approving of certain

methods adopted to advance it, having their scruples removed will throw in the

weight of their sympathy and support,

with the result that even the present Tory

Government may be forced to yield to

the demand for Irish self-government."

"Your Eminence, then, is hopeful that, after all, some good will come out of the action of the Holy See?" "Yes, if it is

as I believe, the hands of Mr. Gladstone

will be materially strengthened, and the

Irish cause itself will be enormously

benefited; and, even if things are as bad

as represented by some of the cables,

must, and shall, go on until the victory

is gained, no matter from what quarter

disapproval or opposition may come.'

"It is your Eminence's intention to go to

Ireland?" "It is unlikely, for I shall

have to spend some time in France and

Belgium, arranging for some new teach.

ing orders who are being trained for Australia in the Irish houses of the

French Christian Brothers and the

Brothers of Charity, established by my-

self; and if I do go to Ireland it will be

either in company with Dr. Walsh-who

or for the purpose of paying His Grace

a friendly visit.'

would be resented by Australian Catho. lics." "The effect of the reported con demnation of the practices just referred to, what does your Eminence think will also pass over the Ponsonby and Lewis estates, where the troubles are still un-"Well, if, as I have reason to be settled, and where there is, after all, only lieve, the condemnation is confined to the rather commonplace record of clearwhat are sometimes spoken of as 'the exances and evictions, followed by deaths crescences on the national movement' the effect, I venture to think, will be, if anything, a disappointment to the enemies of Home Rule, for if boycotting

from exposure, etc. But the history of the Ormsby estate, in County Mayo, invites attention from the novelty and ingenuity of the methods devised by the noble landlord for extorting money from his wretched serfs. To begin with, nearly every one of the six townlands included in his possessions, consists of mountain slopes, reclaimed by the tenants without the slightest assistance from him. On these the rents range all 50c. and \$1 size. from him. On these the rents range all the way from 35 to 66 per cent. in excess of the Government valuation. Moreover the tenants pay the entire taxes on the

We shall not touch here on the history

These enormous rack-rents, his total exemption from taxes, and from expenditure for repairs or improvements on his premises, these being provided for by the "duty-work" of his tenants, do not satisfy the rapacity of Landlord Ormsby. He further replenishes his treasury by a system of fines. The basis on which these are levied can best be understood by a few

examples. It was proved in open court at the Swinford Quarter Sessions that John Jennings, of Laragan, was fined £3 for taking a wife without Mr. Ormsby's sanction. Another man was fined 2s. 6d. for staying home from duty work to bury his child. Michael Conlon was fined £2 for life for not working when his hand was sore, and on another occasion 7s. 6d. for not making a drain on his premises while he was mowing for the landlord. A little girl named Snearon was fined 5s. for looking through a fence on the road. side on her mother's land at a travelling will probably be in Rome when I arrive show. Anne Nolan, a servant, was fined 5s for visiting her sick mother. The same girl was fined 7s. 6d. because the cows did not give as much milk in winter Fortify the system, by the use of Ayer's as in summer. Ormsby himself measured where he had been laid up for a long ting the milk night and morning for three with a lame back, by using two bottles. years. This virtuous landlord actually to hot weather. This medicine induces a healthy action of the stomach, liver and fined a tenant whom he caught in the

act of kissing the girl he was engaged to. He had an effective method of improving his estate by moving a thrifty tenant -without compensation of course-from the bog or rock he had reclaimed to another in need of reclamation. He moved | Grant, Moose Creek, Ont.

one man, Thomas Cavanagh, three times: and when the unfortunate man protested against a fourth change, turned him out on the roadside without a cent. Cavanagh and his wife died in the poor-house. Twenty six tenants were evicted at one swoop simply that the demesne might be enlarged.

The parish priest, Father O'Hara, has been trying to effect a reduction in the rents of his wretched people. He proposed arbitration to the landlord, and went so far as to leave the choice of any two honest men to act in that capacity, to Ormsby himself. The proposal was contemptuously rejected. Will any one contend that the Ormsby tenants are in conscience obliged to submit to this system of terrorism and extortion?-Boston

"SURSUM CORDA."

The Blessed Henry Suso was once asked what was the subject of his contempla-tion when he sarg Mass and entoned the words "Sureum corda," at the beginning of the preface before the Canon. Now these words mean in the vulgar tongue, "Lift up all hearts on high to God;" and they came from his mouth with such an expression of ardent desire, that it may well have moved to peculiar devotion those who heard him. He answered this business in any form. Your wish is to enter a business which will pay well and question with a deep sigh, saying :- When I sing these adorable words in the holy enable you to realize a small capital in a mass, it usually happens that my heart and soul are melted with a yearning and longing after God which carry away my business you can take hold of. And heart out of itself at that moment; for three different intentions commonly present themselves to me then, and lift me up on high-sometimes one alone, sometimes two, and sometimes all three ever, the business is still a good one, and together-and they bear me upwards unto as to its possibilities of extension they God, and with me all creatures. are practically unlimited. But the pre-sent profits are derived solely from the

The first intention, that darts like a ray of light into my mind, is this :- I place before my inward eyes myself with all that I am-my body, soul, and all my powers-and I gather round me all the reatures which God ever created in heaven, on earth, and in all the elements, each one severally with its name, whether birds of the air, beasts of the forest, fishes of the water, leaves and grass of the earth, or the innumerable sands of the sea, and to these I add all the little specks of dust which glance in the sunbeams, with all the lit le drops of water which ever fell or are falling from dew, snow, or rain, and I wish that each of these had a sweetly sounding stringed instrument, fashioned from my heart's inmost blood, striking on which they might each send up to our dear and gentle God a new and lofty strain of praise for ever and ever.

And then the loving arms of my soul stretch out and extend themselves towards the innumerable multitude of all creatures, and my intention is, just as a free and blithesome leader of a choir stirs up the singers of his company, even so to turn them all to good account by inciting them to sing joyously, and to offer up their hearts to God. "Sursum corda." His second intention, he said, was this:

put before myself in thought my own heart and the hearts of all men, and l consider on the one hand what j'y and pleasure, what love and peace they enjoy who give their hearts to God alone; and, on the other, what hurt and suffering, what sorrow and unrest perishable love brings to those over whom it rules; and then I cry out with earnest desire to my own heart, and the hearts of all men, wheresoever they be, from one end of this world to the other: - Come forth, ye cap tive hearts, from the strait bonds of perishable love! Come forth, sleeping hearts, from the death of sin! Come the workings of the Plan of Campaign on forth, ye frivolous hearts, from the lukevarious estates in the South and West of warmness of your slothful and careless Ireland, the special commissioner of the Dublin Freeman has brought to light incidents of landlord caprice and cruelty that, "Sursum corda." His third intention was approximately to the light incidents of landlord caprice and cruelty that, even to men hardened to the iniquities of a friendly call to all well disposed but undetached men, who go astray in their interior life, and cling closely neither to of the Clanricarde estate, brought into God nor to creatures, because their hearts are distracted and drawn to one side or young Larkin, and where, although the the other at every moment. These men, Land Courts have been open to the tenants, the agent has kept them out by invite to make a bold venture of our threats of distraint and costs. We will selves, by turning away entirely from ourselves and every creature unto God. Such was the subject of his contemplation in the words "Sursum corda."

> Consumption Can be Cured By proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which con-

tains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Dr. D. McDonald,

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Mr. Thomas Ballard, Syracuse, N. Y. writes: "I have been afflicted for nearly a year with that most to be-dreaded disease, Dyspepsia, and at times worn out with pain and want of sleep, and after trying pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelee's Valuable Pills. I am now nearly well, and believe they will cure me. I would not be without them for

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"I was nearly dead with Cholera Morbus, one bottle of Extract of Wild Strawberry cured me, and at another time I was so bad with Summer Complaint that I thought I would never get over it, when two bottles cured me. Mrs. E. Askett,

R. C. Bruce, druggist, Tara, says: I have no medicine on my shelves that sells faster or gives better satisfaction than Dr. Thomas' Eclectric Oil, and the sale is constantly increasing, the past year being the largest I have ever had. One of my cus-tomers was cured of catarrh by using three bottles. Another was raised out of bed, where he had been laid up for a long time have lots of enstomers, who would not be without it over night.

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TO THE CLERGY.

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its continued use.

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and I advise all families to use it in sudden emergencies, for coughs, croup, &c."

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"I cannot say enough in praise of Ayer's Cherry Pectoral," writes E. Bragdon, of Palestine, Texas, "believing as I do that, but for its use, I should long since have died."

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there will be only one express or freight charge.

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N. Y. Freeman's Journal. SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Donohoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.] XXVII.

PENANCE DEAR PEOPLE: Earthly princes have power to clothe civil magistrates with their own authority. They send ambas. sadors and plenipotentiaries to sign treaties and contract alliances in their name. This power has never been questioned. When Christ was laying the foundation of His Church, He addressed these words to His Apostles: "All power is given to Me in heaven and on earth . . . As the Father hath sent Me, I also send you . . . Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven, whose sins you shall retain they are retained. Amen I say to you, Whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in

heaven. By these words our Saviour conferred upon the Apostles and their successors, Bishops and priests, the power of binding and loosing, of remitting and retaining

He made them the judges and physicians of consciences, and promised to ratify their judgments in heaven. Now, a judge cannot render a judgment, or pronounce a just sentence, unless he has a knowledge of the case. The priest must have recourse to the proper means to acquaint himself with the nature of the case in which he is called upon either to bind or to loose. The only means of penetrating conscience is confession. How can the priest unbind, unless he sees the chains of him who is bound? If a sick man will not show his wounds, what can the phylician do for him?

Priests, in virtue of the power confided to them by Christ, are not to bind and loose sins indiscriminately. How can they know the sinners whom they ought to bind or loose, except by confession? Unless you suppose that Christ conferred a wholly useless power upon His Apostles, confession is necessary. If the faithful had any other means of obtaining pardon of their sins, they certainly would not go to confession. There is nobody who would prefer the far simpler way of confession. fessing to God alone. The priest remits and retains sins by giving or refusing absolution, but as nobody would come to the tribunal if confession were not necessary, this power would be simply illusorybe a blasphemy against the Divine wisdom to assert that Christ conferred such a negatory power when he said: "Whose sins you shall forgive, they are forgiven; whose sins you shall retain, they are retained."

The Councils of Lateran, Constance. Florence and Trent establish both the divinity and necessity of confession: "If any one," says the Council of Trent, "denies that sacramental confession is of Divine institution, or that It is necessary for salvation by Divine right, let him be accursed." Whoever says that confession was not divinely instituted or that it is not necessary is a heretic. Sacramental confession was practiced from the time of the Apostles. We read in the acts that a great number of the faithful came to the feet of St. Paul at Ephesus, con fessing their sins. St. Paul says, God has established us ministers of reconciliation. St. James says, if any one be sick among you let him call in the priests of the Church. And he goes on to say : If we confess our sins God is faithful and just to orgive us.

St. Barnabas, in his letter to the converted Jews, places confession amongst works of the way of light that conducts to eternal life. St. Clement, in his second orinthians, expresses him self thus: "Let us be converted with our whole heart, whilst we have time, for after we leave this world we can no longer confess nor do penance."

St. Irenæus, a disciple of St. Polycarp. who had St. John for his teacher, speak ing of a certain heretic, named Marcus, says that several women who were led astray by him were converted and confessed their sins, and he adds that, not content with private confession, they confessed publicly also.

Tertullian, in his book on Penance. speaks of confession which our Saviour insti tuted, as an essential part of Penance. He blames those who delay their confession from day to day, and those who conceal their faults through shame. "Do you think," says he, "that by concealing your fault from a man, it will escape the knowledge of God? Do you think it would be better to be damned for a fault you concealed than absolved from a crime you confessed."

Origin says: "The sinner will obtain pardon of his sins by Penance, provided he makes his sins known to the priest of God. It is necessary to confess even one's bad thoughts." This learned doctor goes on to say that public confession is some times advisable, but that it must always be preceded by private confession, St. Cyprian asserts that Christians never approached the Holy Table without the authorization of the priest after confes-

St. Hilarius says: "The Son of God established the severe tribunal of the Apostles, saying that those who would be left in the bonds of their sins would be bound before heaven, and that those who would be unbound by confession would be unbound and absolved in heaven." St.

Athanasius speaks in a similar strain. 'In confessing one's sins," says St. Basil the Great, "one ought to act in the same way as is usually done in making known the maladies of the body. One ought not to make known the maladies of the body to every one, but only to those who know how to heal. In the same way confession of sin ought to be made to those who know how to apply a remedy. It is necessary to confess one's sins to those who are charged with the dispensation of the mysteries of the Kingdom of God." In the following discourse we will continue to quote from the Fathers up to the thirteenth century, in which the Council of Lateran was held.

To most children, the bare suggestion of a dose of castor oil is nauseating. When physic is necessary for the little ones, use prize for highest marks during the year. Ayer's Cathartic Pills. They are safe and pleasant to take. Try them.

Special to the CATHOLIC RECORD. ST. JOHN, N. B.

THE SISTERS' SCHOOLS, PORTLAND.
When the curtain rolled up in St.
Peter's Hall Tuesday evening, June 26th,
there was disclosed a pretty sight—three or four rows of happy, joyous girls, all attired in white, and wearing bright colored sashes. They sang a chorus of welcome excellently and heartily, and re-The curtain next lifted to permit Agnes Harrington, accompanied by Jennie Delaney and Minnie Coholan, give an address, which was very pleasingly done. Then came the event of the evening—"A Fairy Festival," in which the characters were distributed as follows:

were distributed as follows:

King of the Fairies. Ellen McCarron

Attendants. Annie Murphy

Gueen of the Fairies. Mary Kane
Queen of the Fairies. Mary Colligan

Attendants. Katie Blauchard

Ellen Kervin

Fairy Cricket. Ellen Boyce

Fairy Fun. Clara Maloney

Fairy Fune Heart. Mary Kelly

Fairy Good Will. Ellen McGowan

Fairy Silence. Josephine Murphy

Attendants on Fairies—Fiora McDonald,

Emma Gillespie, Katie Legere, Jennie Mullin, Maggie Durick, Mary Collins, Bessie

Green, Estella McMahon, Gertie Casey,

Katie George, Laura Godyre, Nellie Priscoll,

Loretta Coholan, Ellen Ucllins, Genevieve

Nagle, Alice Cain, Minnie, Keenan.

The girls are deserving of much praise

The girls are deserving of much praise for the manner in which they produced the Cantata. The singing and the reciting were very good, and every motion of the fairies and their attendants, as might be expected, graceful. The large audience was highly entertained, and frequently applauded the young performers.

When the curtain went up for the last time some interesting business was commenced—the presentation of prizes. Rev. Fathers Krien and White, Mr. M. Coll, School Trustee; Mr. F. H Hayes, Superintendent, and Count DeBury occupied the platform. Mr. Coll opened the proceedings by calling on Mr. Hayes to read the premium list. Before doing so, Mr. Hayes referred briefly to the excellent condition of the Sisters' schools, and said steady progress is being made year after year. The prizes were then presented.

CONVENT OF THE SACRED HEART. "The closing exercises at the Convent of the Sacred Heart were held Wednesday morning, June 27th, in the study hall of the institution. The room was prettily decorated with evergreens and flowers. His Lordship Bishop Sweeny, attended by Fathers Carney, Casey, O'Donovan and Walsh, occupied chairs at the head of the room. A programme consisting of the following selections was admir ably rendered:

1 Fahfare Militaie.
2 La priere du soir.
3 Tarcissus.
4 Ave Maria.
5 Dialogue—Children of St. Teresa.
6 Grana Chorus from Martha.

It is almost impossible to say that any one selection was more pleasing than the others, but praise is due Miss O Connor for the truly excellent way in which she recited "Tarcissus," At the conclusion of the programme the prizes were awarded. The gold medalists were: Miss Maher, for exemplary conduct; Miss Mary Travers for French, and Miss Bonness for calisthenics. A num ber of other prizes were also awarded for excellence in classes. Miss Travers graduates with high honors from this school, where she has spent her child hood. In her valedictory she said, referring to her companions: "May our paths through life be like those gentle and irrigating streams which spring from the same source and flow in different directions over the land, dispensing blessings in their course until they mingle their water with those of the mighty sea, and thus when we reach the boundless ocean of eternity we may lope to meet again in And to her Alma Mater "And now dear home of my child hood, adieu! With each hall and class. room is associated a souvenir of thy cherished inmates; a souvenir which shall be to me the brightest reminis-cence of the past. May prosperity un furl her banner above thee, and may the Angel of Peace always hover o'er thee! while down the coming years thou shalt continue to dispense the blessings of solid and religious education," His Lordship, in addressing the young people, congratulated them on their pleasant performance and the manner in which they acquitted themselves. "It is more blessed to give than to receive," he said, and after having the honor of giving so many prizes he felt that he should not do any more, but that he must add further congratulations on the evident display of appreciation towards their teachers, for he felt sure so many honors and prizes could not have been awarded unless fully deserved, He wished them all a pleasant vacation and a happy life.

AT ST. MALACHI'S HALL. The closing exercises of the schools in St. Malachi's hall took place Thursday, June 28th. The following programme was carried out: Welcome song; slate and mental arithmetic, grades 5 and 6; recitation, "Only a Boy," Jack Colston; reading, grade 4; Jubilee chorus; recitation, 'What is a Gentleman," Percy G. Allen; recitation, Autumn Leaves," P. J. O'Rourke; recitation, "The Elf Child," Arthur O'Neil; physical exercises, grade 5; recitation, "For a Little Bird Tells," Phos. Lunney; recitation, "Boys Make Men," Charles O'Neil; recitation, "No-Body's Child," Owen G Coll; dialogue, "The Trades," grades 3 and 4; recitation, "Noah's Ark," Frank Greany; recitation, "Downfail of Poland," John A. Kelly; vacation song; distribution of prizes. The prizes were distributed by the Rev. J. J. Walsh, who made an ex-cellent address. Mayor Thorne, Ald. Peters, and Sec. March, of the School Board, Dr. D. E. Berryman, Ald. Bliz ard and Mr. Timothy O'Brien also ad dressed the children.

In Grade VII. and VIII. (Mr. Jas. Barry), John A Kelly, P J Donohue, and John J. Kerrigan received prizes for general proficiency; A J Peterson, John Kickham, reading; Wm. J Flanagar, penmanship; Thos. O'Mullaly, grammar; Rupert Sullivan, highest marks made; and Lawrence W Hayes, arithmetic. R

J Ritchie was awarded the School Board

deportment; and Arthur Shea, Harry Driscoll and John Doyle, for general proficiency; and Vincent Maguire for attendance. Chas, Peterson received the School Board prize for highest marks.

In Grade V., (Mr. F J Sweeny), prizes were given James Egan for highest marks; Denis McHugh, general proficiency; Frank Corr, writing; Jos. McGuire, arithmetic; Stephen Gerow, history. John Horton received the School Board

In Grade IV., (Mr. W J Mahoney), prizes were awarded Michael Dacey for nighest marks; William Higgins, second highest; John Griffith, attendance; Tom Kelly, deportment; Louis McDonald, reading, and Wm. Mulholland, general proficiency. Frank McAvinn received the School Board prize.

In grade III. and IV., (Miss Flaherty), prizes were awarded Perley Lunney for map drawing; Samuel Stone, attendance; Thomas Horton, general proficiency; Louis Flanagan, reading; Bernard Walsh, deportment, and Sarsfield Sweeny second

standing in grade IV. In grades II. and III. (Miss Enslow). prizes were awarded to George McGilvery for highest marks, grade III., John Meltiday, scholarship; Jack McLaughlan and Jack Callston, perfect attendance; Willie Meloy, writing; Dan Dacey, highest marks, grade II; and Justin Daly for

neatness in work.
In grade II. (Miss Cotter), Thos. Foley, Peter Lunney, Frank Flaherty, Jack Walsh, Willie Nugent, O. G. Coll, Edward Fitzgerald, John Finn, Frank McGosnel, Frank Greany and Alex. Mc Dermott were awarded the prizes

In grade I. and 11. (Miss Katie E. Lawlor), prizes were awarded Thomas Lunney for highest marks; Austin McLaughlan, printing (grade II.); Geo. McGillan, spelling; Charlie O'Neil, highest marks at examination; Willie Hennebry, general proficiency; Frank McDermott, neatness in work, and Frank O'Neil, attendance.

In grade I. (Miss O'Sullivar), prizes were awarded to James O'Regan, John Mudge, James O'Neil, John McDermott, Percy G. Allen, Jos. Ryan, Willie Strain, Laurence Sullivan, and P. J. O'Rourke.

Mr. James Barry, the principle of the schools, stated that a gold medal would be given next year by Mr. Richard O'Brien. The conditions would be announced at the opening of the school

The prizes were contributed by Mrs. James Gerou, Mrs. John Cotter, Mrs.
Thos Lunney, Mrs. E C Wurlock. Misses
A Ferguson, E Hail and C Euslow;
Messrs. T. O'Brien, & Co., Geo. Carvill,
James Barry, E F Greany, James Coll,
H. J. Sulling, R. F. Origley, Michael H J Sullivan, R F Quigley, Michael Crowley, F McCafferty, M J McGill, John F Gleeson, R O'Brien M Gallagher, T Kickham, John M Driscoil, Daniel Mullin, Jas. V Lantalum, R Sullivan, R Coleman, Thos Lunney, W H Fry, J R Sugrue, Capt. R W W Frink, Ald. Morrison and Ald. Lantalum.

ST. JOSEPH'S SCHOOLS. The prizes donated to the pupils of St. Joseph's schools this morning by Rev. J J Walsh, Messrs. E F Greany, J J Power, R O'Brien, F Downing, A Friend, M Crowley, E McCarthy, F J Sweeny, W J Mahoney, T O'Brien & Co., C Gallagher, T J Cronin, I J D Landry, were awarded to the following:

Advanced department, Anna Coady and Clara Brennan for highest marks; Mary E Stack and Lizzie Duke for perfect attendance during the year, both pupils having been present at every session; Jennie McLaughlin for perfect attendance; Lizzie Burns, Mary Mc-Carthy and Mary King for attendance; Mary Greany for application and Ada

Baxter for map drawing.

Primary department:—Lizzie Whelan,
Katie Greany, Nellie Dacey, Genevieve Nellie Gogan, Julia Coleston, Francis Holmes, Lizzie McGuire, Katie King, Mary Shaw, Fannie Melliday, Alice Scribner, Lilian Stanton, Nellie Reid, Mary McDonough, Lucy Sullivan, Janie Mills, Ethel Finn, Eva McDonald, Annie Paterson.

ST. VINCENT'S CONVENT, CLIFF STREET. The schools in St. Vincent's building closed yesterday, 28th June. Some handsome premiums were drawn for by the pupils of the different grades; all the pupils took part in the drawing, as each one had some acquirement or quality that merited reward. Apart from the drawing, Miss McInerney took a prize for language, as embraced in the curricu-lum of standard nine, and Miss Maggie Hayes for the mathemathics embraced in standards nine and ten. The prizes were presented to the pupils by Rev. Mother Augustine, and were contributed by Messrs. John L Carleton, T P Regan, James Barry, R. J. Walsh, Hugh O'Connor and others.

Do Not Think for a Moment that catarrh will in time wear out. The theory is false. Men try to believe it because it would be pleasant if true, but it is not, as all know. Do not let an acute attack of cold in the head remain unsub dued. If is liable to develop into catarrh. You can rid yourself of the cold and avoid all chance of catarrh by using Dr. Sege's Catarrh Remedy. If already afflicted rid yourself of this troublesome disease

gists. From Moropano, Man. Mr. Joseph Clark writes—"All last winter I was so bad with Inflammatory Rheumatism that I was not expected to live. used no other medicine but Burdock Blood Bitters and can now get around again feeling better than I ever was before I was taken sick, and I owe it all to Burdock Blood Bitters."

speedily by the same means. At all drug-

It is a remarkable fact that Dr. Thomas' Eclectric Oil is as good for internal as external use. For disease of the lungs and throat, and for rheumatism, neuralgia, crick in the back, wounds and sores, it is the best known remedy, and much trouble is saved by having it always

§A Fact Worth Remembering. Mr. Jas. Binnie, of Toronto, states that his little baby when three months old was so bad with summer complaints that under doctors' treament her life was despaired Four doses of Dr. Fowler's Extract of Wild Strawberry cured me. She is now

fat and hearty. Jacob Loockman, Buffalo, says he has In Grade V. and Vi. (Mr. J R Sugrue) prizes were awarded John Murphy, for Special to the CATHOLIC RECORD. DIOCESE OF KINGSTON.

CONVENT OF THE CONGREGATION DE NOTRE DAME, WILLIAMSTOWN-CLOSING CON-CERT-A DISTRIBUTION OF PRIZES.

On the evening of Monday, the 25th of June, a very large and appreciative audience assembled in the concert hall of the convent to assist at the closing concert and distribution which take place annually subsequent to the separation of the pupils for the summer vacation.

The programme for the evening was attractive and eminently calculated to interest all present. The taste and precision with which the different pieces of music, vocal and instrumental, were rendered gave ample proof of the care and ability which have been exercised in the musical education of the pupils, A recitation, "The Polish Boy," by Miss Teresa Shannon, formed a delightful feature in the entertainment. The concert was followed by the distribution of prizes. Among the principal rewards given were the following:
A silver medal (the distinctive honor

for superior course) equally merited by Misses M Rooney, A Barnhart, S Frem-

blay, T Barrett and E Leacy.
Gold medals (distinctive honor of complete course) awarded to Misses T Shannon, M Faikner, and L Maley. A gold cross for religious instruction

merited by Miss Teresa Shannon. Crowns for religious instruction equally merited by Misses S Tremblay and T Barrett.

A silver medal for religious instruction awarded to Miss Minnie Owens. Crowns for instrumental music equally merited by Misses L Maley, M Faikner, T Shannon, E Bastun and O Lefiance.

Gold medals for painting awarded to Misses L Maley and T Shannon. Wreaths for good conduct, awarded to Misses K. Dillon, T. Barrett, M. White, M. Quinn, B. Van Epps, L. Burton, L. Gauthier and C. Labre.

A silver medal for deportment, awarded to Miss Angeline Lefrance. Wreaths for amiability, merited by Misses T. Shannon and M. Falkner.

A gold medal for excellence, presented Rev. Father McCarthy, awarded to Miss May Burton,

A gold medal for excellence awarded to Miss Lulu Maly.

The distribution of these well-merited rewards was followed by a valedictory read by Miss Maggie Falkner, at the close of which Reverend Father Mc-Carthy, in addressing the audience, dwelt long on the manifold advantages of convent education and the reputation which the convent of Williamstown in particular bears through Canada for the excellence of its method of education both in science and music.

He expressed his perfect satisfaction at the manner in which the young ladies acquitted themselves at their examination which took place on the Thursday and Friday of the previous week. After assuring the audience of the pleasure it gave him to see so large a number present, our reverend pastor concluded by wishing the pupils every possible enjoy-ment during their vacation,

Think of It.

Never before in the history of the world was there a remedy for corns as safe, pain-less, and certain as Putnam's Painless Corn Extractor. It makes no sore spots and acts speedily, Try Putnam's Corn Extractor. At druggists. Sure, safe, and painless.

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"After suffering with Dyspepsia, Kidney Disease, loss of appetite and pain in the head until discouraged, I heard of Burdock Blood Bitters, took two bottles and am happy to say feel as well as ever." Mr. Rufus E. Merry, New Albany, N. S.

Pleasent as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm destroyer of the age.

Give Holloway's Corn Cure a trial. It removed ten corns from one pair of feet without any pain. What it has done once it will do again.

CARPET AND HOUSE FURNISHINGS.—R. S. Murray & Co. nas always on hand the largest and most modern stock of House Furnishings in the West, and is prepared to fit up Churches, public buildings and private howses with Veivet Carpets, Turkey Carpets, Brussels Carpets, Tapestry Carpets, Union and Wool Carpets, Occoa and Imperial Mattings, Nottingham Lace and Damask Curtains, Window Poles and Oornices. Oil Cloths from 1 yard to 8 yards wide. Lincleums cut to fit any size room, and any other article suitable for house furnishing. Please call and examine before purchasing.

M. S. Murray & Co.

The best medical writers claim that the successful remedy for nasal catarrh must be non-irritating, easy of application, and one that will by its own action, reach all the remote sores and ulcerated surfaces. The history of the efforts to treat catarrh during the past few years obliges us to admit that only one remedy has completely met these conditions, and that is Ely's Cream Balm. This safe and pleasant remedy has mastered catarrh as nothing else has ever done, and both physicians and patients freely concede this fact. The more distressing symptoms quickly yield to it.

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CATAREAH, CATARRHAL DEAFNESS. AND HAY FEVER—NEW TREATMENT.—Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasities in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarth, catarthal deafness, and hay fever, are cared in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. were cured. This is none the less startling when it is remembered that not five per cent, of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarth, catarthal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 303 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

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arising from a disordered state of the Liver, Stomach and Bowels, such as

Dyspepsia or Indigestion, Bilicus Affections, Headache, Heartburn, Acidity of the Stom-

ach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c.

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effective blood medicine ever discovered.

Nathan S. Cleveland, 27 E. Canton st., Boston. writes: "My daughter, now 21 years old, was in perfect health until a year ago when she began to complain of fatigue, headache, debility, dizziness, indigestion, and loss of appetite. I concluded that all her complaints originated in impure blood, and induced her to take Ayer's Sarsaparilla. This medicine soon restored her blood-making organs to healthy action, and in due time reëstablished her former health. I find Ayer's Sarsaparilla a most valuable remedy for the 'assitude and debility incident to spring time."

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St. MARY'S ACADEMY, WINDSOR, Ontario.—First Institution is pleasant, 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 rudimental as well as the higher English ranches. Terms (payable per session in advance) in Canadian currency: Board and tuition in French and English, per annum, \$100; German free of charge; Music and use of Piano, \$40; Drawing and painting, \$15; Bed and bedding \$10; Washing, \$20; Private room, \$20. For further particulars address:—Mothers Supersion.

\$20. For further particulars address:—MOTHER SUPERIOR.

WEST SUPERIOR.

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Meetings.

CATHOLIC MUPUAL BENEFIT ASSOCIATION—The regular meetings of London Branch No.4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, Albion Block. Richmond St. Members are requested to attend punctually. MARTIN O'MEARA, Pres., WM. CORCORAN, Sec.

HOIICH

HAVING purchased the stock of Mr. C. Switzer, Fobacconist, my friends and the public generally will find the Largest, Finest and Freshest stock of goods in the city.

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O. M. B. A.

Official Notice. Grand Secretary's Office, London, June 25th, 1888.

To the Members of the C. M. B. A., Canada. BROTHERS:-You are hereby officially notified that the next convention of the Grand Council of Canada of the Catholic Mutual Benefit Association will be held in the city of Toronto, Ont., commencing on the second Tuesday of August, 14th, 1888, at nine o'clock a. m.

Full particulars regarding hotels and their rates per day, also railroad fare in

Yours fraternally, D J. O'CONNOR, Grand President, SAMUEL R BROWN, Grand Secretary. Forms of credentials for legal Representatives to the Grand Council Convention have been mailed to the Recording Secretary of each Branch in Canada.

Secretaries are requested to have said credentials filled out and returned to the Grand Secretary not later than July 20th.

Grand Secretary from the 1st day of July, 1887, to the first day of July, 1888.

Forms for said statement have been sent to each Branch, and officers of Branches will please attend to having the statement made out and returned in due time.

On June 25th, O K. Fraser, Eq, organized Branch No. 81, at Smith's Falls. The following is the list of officers for the Spiritual Adviser-Rev. M. Stanton

President—M. Ryan First Vice President—P. Donegan Second Vice President-John Meagher Recording Secretary-Patrick Delaney Assistant Secretary—John McGill Financial Secretary—D. Halpin Marshal—William J. Sutherland Guard—Patrick McManus

Trustees for one year, Nelson Beach, Thos. Doyle, Jas. Reilly; for two years, P. Donegan, John Meagher.

This Branch starts with 17 charter members and prospects are good for a strong branch. The regular meeting nights are second and third Tuesdays in each month.

Resolutions of Condolence.

At the regular meeting of branch No. 13, Stratford, held June 13th, 1888
At the regular meeting of branch No. 13, Stratford, held June 13th, 1888, the following resolutions were adopted:
Whereas, it has pleased God in His wisdom to remove by death Miss Mary O'Leary, daughter of Bro. T. O'Leary and sister of Bro. M. O'Leary. Be it tesolved, That the members of Branch No. 13 extend our sympathy to Bro. O'Leary and family in this their hour of sorrow. Be it further

No. 15 extend our sympathy to Bro. O'Leary and family in this their hour of sorrow. Be it further
Resolved, That a copy of these resolutions be tendered our Brothers, also published in the CATHADIC RECORD and C. M. B. A. Monthly.

Thes. J. Douglass
Rec, Sec. No. 13.

At the last regular meeting of Dublin Branch, No. 60, he.d 20th uit., it was resolved that, Whereas, it has pleased Almighty God in His infinite wisdom to call to his eternal home Peter Dunn, son of Hugh Dunn, and brother of Joseph Dunn, both esteemed members of this Branch, it was further resolved that, whilst bowing in numble submission to the will of God, we desire to extend to our worthy Brothers and family our sincere sympathy in this their sad bereavement. Resolved, that a copy of these resolutions be transmitted to each of our said Brothers and published in the CATHOLIC RECORD and C. M. B. A. Monthly.

WM. A. NEVEN, Rec. Sec.
The following resolutions of condolence

WM. A. Neven, Rec. Sec.

Wm. A. Neven, Rec. Sec.

The following resolutions of condolence were adopted by Windsor Branch, No. 1:
Moved by Francis Cleary, seconded by D. B. Odette, that Whereas, by the recent death of Brother Henry Beuglet, this Branch has lost a member, the third since the date of its organization; be it therefore resolved that, whilst deploring the death of a brother mamber, we hereby extend to the family of our deceased brother and to Mr. Charles Beuglet, his surviving brother, and a member of this Branch, our sincere sympathy in their sad bereavement, and trust that our Heavenly Father will enable them to become reconciled to His Divine will: resolved, that a copy of these resolutions be forwarded to the family of our late lamented brother and published in the CATHOLIC RECORD and C. M. B. A. Monthly.

J. M. MELOCHE, Rec. Sec.

Catholic vs. Protestant Church Members.

Kansas Catholic.

From Rand and McNally's Atlas, Chicago, 1882, we find that Catholics outnumbered the combined membership of the four chief Protestant sects, six years ago, in twenty seven States and Territories, the Catholics represented by the left column of figures and the Congregationalists, Baptists, Episcopalians, and Presbyterians represented in the right column under the head of sects, as follows:

	Catholics.	Rect
Massachusetts	500,000	158.405
Rhode Island	96,10	21.855
Connecticut	175,000	102 505
New York		486,735
New Jersey		156,742
Maryland		93 495
District of Columbia		19,484
Pennsylvania		365,739
Ohio		324.309
Illinois		122.291
Michigan		122 377
Wisconsin		65,364
Dakota		2,328
Missouri		122,930
Colorado		6,324
Texas		95 877
Louisiana		68 967
Arizona		19
Wyoming		256
New Mexico		20
Montana		508
Washirgton		2 823
Oregon		9 912
Nevada		954
California		28 168
Idaho		704
Aleska		26

There are two things to be taken into consideration in this matter. First: The Catholic "membership" is like Catholicity Itself, firm as a rock and subject to no discounts; whilst the "membership" of the sects is like the sects themselves, so varying and unstable and vague an article that It must always be taken with a large discount. The other and most significant is that since 1882 Catholicity has increased far ahead of the increase of population, whilst the sects have hardly increased at all, which places Catholicity now more and a number of tombs and graves. The largely in the lead and adding largely in the lead and adding ruins of the Cathedral are not those of to this lead yearly. As a sample, Kansas the church erected by Columba, but of a gree when there is no agreement, in feigning sentiments which are not felt. Catholics, and the sects at 74,188 To day the Catholic body has so grown as to necessitate the division of the State into with nave, transept, and choir, having a three dioceses with far more than twice sacristy on the north side and chapels on that membership, whilst the Protestant the south side. The hills on the island sects have not increased 20 per cent in which Columba climbed to see, but in

indifferentism from which infidelity is recruited; Catholicity will not allow the public schools to strangle Christianity; this is one large factor in this extraordinary growth.

SCOTTISH FAITH REVIVES.

Glasgow, June 13th. To-day there took place a pilgrimage to Iona, the place gloriously associated with the Irish Saint, Columba, the Apostle of Christianity in this country. It is an evant of deep interest to the Catholics o Scotland, and marks a red-letter day in the annals of the Church here. To day's pilgrimage is the first made in Scotland since the days of the "Reformation." The last devotion of the kind that occurred brings the mind back to 300 years ago, when a body of pilgrims set out to the shrine of St. Ninian, in Galloway. In this part of the country the people held on to the old devotion longer than did the All Branches in the jurisdiction of the Grand Council of Canada must forward to faithful in any other part of Scotland. James Quillinan, Esq. chairman of the English Catholics from over the border Finance Committee, Niagara Falls, Ont., on or before the 10th day of July next; a full statement of all moneys remitted the pilgrims from England, even in those pilgrims from England, even in those penal days, that the Liberal Parliament of "Reformers" in Edinburgh, finding the persecution of the old religion unable to put down this "Popish practice," issued a decree for the demolition of the shrine of the saint. Pleasanter times for Catholics in Scotland have now arrived. Happily, freedom of conscience is now more real than in the days of Knox and his fol-

The old hierarchy of Scotland, after a banishment of 270 years, has been reestablished, and throughout the land the religion St. Columba planted is rearing its head in a second spring. Fitting, then, it was, the clergy thought, that a pilgrimage should be made to the Scotch home of the Irish saint. Here, it may be mentioned, as it was to-day among the pilgrims, that the countrymen of him who spread the light of faith from Iona centuries ago are the people who are now re-kindling the light in the same country. Irish land-lordism has done one good thing; it has sown Catholicism all over Scotland. Evicted tenants had to leave their land behind them, but their priest and their behind them, but their priest and their one of the greatest days in the annals of religion they brought with them to the re established Catholicity in Scotland. country of the stranger.

The pilgrims arrived in Oban last night.
They included Catholics from all parts of Scotland, from England, and from the native country of Columba. They were welcomed by Bishop Angus Macdonald, the Prelate who presides over the diocese in which Iona is situated. Among the ecclesiastics present were Archbishop Smith of Edinburgh, Bishop John Macdonald of Aberdeen, Bishop John McLach. lan of Galloway, the Very Rev. Dean Clapperton, Administrator of Dunkeld a See now vacant; Monsignor Percico, at present on a visit to this country; the Rev. Lord Archibald Douglas, and representatives of the Jesuit, Benedictine, Vincentian and Franciscan O.ders, and of the secular clergy. Solemn Benediction, at. tended by the pilgrims, was given by Archbishop Smith in the pro Cathedral last night. Early this morning a number of Masses were celebrated by the Bishop and priests in the same church.

At 6 o'clock the pilgrims left Oban in a special steamer for Iona. During the sail along some of the grand, wild scen. ery of Scotland, the life of Columba was the subject of conversation. As most readers know, the saint was born at Gartan, Donegal, in the year 521. His tan, Donegal, in the year 521. His quarrel with Finian led to his exile from the land he loved. As a penance he was ordered to quit Ireland, and not return until he had won as many souls to God as had been killed in the battle that arose out of the quarrel alluded to. At the age of farty two reasons. arose out of the quarrel alluded to. At | that he is in both respects very inferior the age of forty two years, accompanied to Mr. O.Meara. by twelve disciples, he set out to bring heathens to the knowledge of the Gospel. On May 12th, 563, he landed at Iona, where he began, and from which for thirty four years he continued the work of making Scotland a Christian and Catholic country. Before he ended his career the whole Kingdom was made Christian, and its territories were studded with churches and monasteries. It is said that he founded no fewer than 300 churches in Scotland and its isles, of which at least ninety remain. Devotion to the saint in this country to day is shown by the dedication to his honor of churches in Oban (1836), Drimnin (1838), Annan (1839), and Rutherglen (1853).

Reaching Iona a little after 9 o'clock, the pilgrims walked in solemn procession to the ruins of the old Cathedral of St. Mary's. Here Pontifical High Mass was sung by Bishop Angus Macdonald, of Argyll and the Isles, the clergy chanting the responses. The scene amidst the ruins was most impressive. At the con-clusion of the Mass the Prelate of the diocese preached an appropriate sermon in Gaelic. An interesting discourse in English was also delivered by Father Oswald, known to the world as Mr. Hunter-Blair, an Ayshire baronet's son, who, giving up Protestantism, joined the Bene-dictine Order, and handed over all his wealth to the cause of religion. An in. spection of the Catholic relics of the island was then made. Iona, or Iconcile, as it used to be called, is a small island of the Hebrides, on the west coast of Scotland. It measures three and a half miles long by one and a half broad. Two Protestant churches lift their spires over the island, but, so far, no trace of living Catholicism does the place contain. The population counts under 300 But its inhabitants are not monks, and the owner of the island, which at one time was given in free gilt to Columba by King Brnde, is now the Duke of Argyll.

The relics of the old Catholic days are the ruins of the Cathedral, a nunnery, some small chapels, the bishop's house, in the twelfth or thirteenth century by

schools are strangling Protestantism, in-gulfing all the sects in the vast sect of from his native country, "when I turn to from his native country, "when I turn to Erin—to Erin, where the songs of the birds are so sweet, and where the priests sing like the birds. . . Noble youth, take my prayer with thee and my blessing—one half for Ireland and the other half for Scotland." Passing the CATHOLIC PILGRIMAGE IN SCOT- Martyrs' Bay, the party proceeded to the cairn, where the Drulds were accustomed to perform their services previous to the introduction of Christianity to the island. The ruins of a nunnery, like the other Catholic build ings deserted since the "Reformation." were also visited. Close by is the gravestone of the last abbess of Iona. figure of the nun is sculptured on a stone, which contains the prayer: "Sancta Maria, ora pro nobis," and an inscription: "Here lies the Lady Macdonald, the last Abbess of Iona, who died in the year 1511. Her soul we recommend to the Most High,"

At a place called Raidhligorian is a spacious burying ground, covered with grave-stones. In this cemetery were buried kings and warriors, powerful and famous in their own days. These include forty-eight Scottish kings, four of the Irish kings, eight of Denmark and one of France. Attracted by the sanctity of the Island, many of these visited Iona on a pious mission, and there remained until death called them away to another world. An interesting grave to patriotic Scotchmen is that still to be seen of Angus Oig Macdonald, Lord of Islay and Kintyre, a famous warrior, who fought with success at the battle of Bannockburn, with King Robert Bruce. A prophecy attributed to Columba, Father Campbell, S. J., an enthusiastic Highland priest, at present stationed in Glasgow, explained, is: "Isle of my heart, isle of my love, where monks have chanted kine shall low; but ere the day of doom shall be, thy glory shall return to thee." Who knows but that to day's visit of the ecclesiastical dignitaries and the lalty of the revived Catholic Church in Scotland is the beginning of that period when some at least of its ancient glory shall return to Iona?

As showing the interest His Holiness took in the pilgrimage, it may be stated that the Holy Father granted a plenary indulgence to the pilgrims which was pronounced before the party left the island. The return journey was made by the steamer, which arrived at Oban about six in the evening. And so was witnessed

THE MUSKOKA JUDGESHIP.

Canadian Freeman, Kingston, July 4, 1888. We have learned with deep regret that the Dominion Government has seen fit to appoint Mr. Mahaffy, of Bracebridge, Judge of the provisional county of Muskoka and Parry Sound. We regret it for two very special and telling reasons, the first being Mr. Mahaffy's unfitness for the position, of which unfitness Senator Gowan knows something, the second being the injustice done by this appoint ment to the claims of meritorious conservative barristers, such, for instance, as our friend Mr O'Meara, of Peterborough.

The Government, when the latter gentleman's application was first put before them, expressed a desire-other things being equal—to give the place to a local man.
We freely admit that there is a good deal to be said for the assumption of such a position by the Government, and would offer no emphatic opposition to Mr. Mahaffey's appointment, did we feel convinced that "other things were equal." Let us be precise. The position demanded an able lawyer, a lawyer without profes-

Our readers already know our opinion of this gentleman. That we hold him to be one of the very best lawyers in the country, and that he is professionally as well as personally without taint or tarnish. Senator Gowan can say whether or not, in his opinion, Mr. Mahaffey is professionally fitted for a judgship. We greatly fear the Government, unwilling as it must have been to pass over the matured opinions of so venerable a Conservative as Senator Gowan, had perforce to capitulate before the aggressive Protestantism of Col. O'Brien, the M P. for the district.

Col. O'Brien holds that the appoint-

ment of a Catholic to so high a post as County Judge in a Protestant section of the country is perilous to the election of Protestant Conservatives for that section, We have recently seen some correspondence that shows a wonderful survival of Protestant bigotry and intolerance in this nineteenth century. Neither the Premier nor Mr. Thompson deserve any credit for this latest judicial appointment.

The Peterborough Examiner, in its issue of the 6th inst., reproduces the above article and adds as follows:

"The following article in reference to the judgeship of Muskoka and Parry Sound, is clipped from the Canadian Freeman, Kingston. It is understood that Mr. O'Meara, of this town, was led to believe that he would receive the appointment; yet his claims were ignored and set aside, not withstanding the strong influence exerclsed in asserting his right to such a recognition of his political services.

This action on the part of Sir John creates no surprise, and it indicates his opinion that he has so firm a grip upon the allegiance of his following that he can afford to overlook the services of even those to whose influence he owes, to a very large extent, the fact of the Government having a supporter in this Riding."

Not uttering what is false or doubtful is but a small part of real truthfulness; deceit may consist in concealing what ought to be spoken, in exaggerating or

There is no condition in life so bad but it has one good side. Every situation has its point of view-we should place in it that tavorable light.

Oh, how good a thing and how peace than half that percentage. The public ever thought of Ireland. "Great tears report what one has heard.

DIOCESE OF PETERBORO'.

THE "ST. LEONARD'S" PICNIC. Peterboro' Examiner, July 3.

The most pleasant and successful picnic ever conducted under the suspices of St. Peter's Cathedral, came off at "St. Leonard's Park. This is a most beauti. ful spot for such a gathering, and it was taken advantage of to the fullest extent. The attendance was very large, and throughout the day there were the utmost good order and enjoy ment. The grounds began to fill up at an early hour and all day long there was a busy throng. The clergy was presented by Rt. Rev. Bishop Dowling, Rev. Fathers Conway, Norwood; O'Connell, Doure; Keilty, Ennismore; Fayolle, of Crookston, Dakota, and the resident priests, Rev. Fathers McEvay, Rudkins and Dubie and Dubie.

The first stated event was the base. ball match. The match began at 10 o'clock sharp between nines from the as far as Philadelphia, and returning, will Lock Works and the Wm. Hamilton visit the principal Canadian cities. Manufacturing Company's Works. The latter won after a closely contested seven inning game. For the winners, Galley and Callahan proved an invincible battery. About half the men were struck out by Galley. Farley, for the Lock Works nine, though he pitched a ball that appeared to be rather easily taken, did perhaps the best all-round playing. He made three nice catches and a home run. Graham behind the bat was what the boys call a "dandy." The game was well contested throughout, there being very few errors credited to either side. At the close the score stood: Hamilton's team, 8; Lock Work's team, 4.

The material wants of the people were by no means neglected, and the dinner tables and refreshment booths did a thriving business. There were two refreshment booths, one the palace booth, presided over by Messrs. R Sheehy and John Lynch. They disposed of a barrel of lemonade compounded of a bushel of lemons with ice and water ad lib. Their receipts totalled \$80. Another booth was conducted by Messrs, C. Butler, R. Donaghue, E. O'Neil and C. P. Marty. This also did a good trade and their recipts totalled about \$63. The dining tables were a most import.

ant feature. As 10:30 Ashburnham opened the ball, and soon the other three tables followed suit, and from that hour till two o'clock the ladies in waiting were kept busy supplying abundance of excellent edibles, and from five to six the operation was repeated, The following are the names of the ladies in charge of the different ward tables:

of the different ward tables:

No. 1 Ward—Mrs. J. B. Dunn, Treasurer;
Mesdames E. Phelan, Redmond, White,
Tlerney and Miss Martin. Tee cream tables
—Miss Simons and Miss McFadden. Total
receipts, \$76.75

No. 2 Ward—Mrs. Denerty, Treasurer,
Mesdames T. Kelley, Hackett, LeHane,
O'Meara, Curran and Donoghue, and Misses
McCartby, Navin, Barette and McLaughlin.
Ice cream tables—Miss M. A. Sullivan and
Miss D. McDenald, The receipts of this
table were \$66 37.

Miss D. McDonaid, The receipts of this table were \$66 37.

No3 and 4 Wards—Mrs Delaney, Treasurer; Mesdames (Dr.) O'Sullivan, T. Dolan, Morrow (B.), McFadden, Muncaster, Moloney, Lynch (John, jr.), Dianeen. Dwyer and Crowley, and Misses Connin, Haggerty, Hickey, Vicette (2), Murty, Archamoault and Daly, Ice cream tables—Mrs. Dolan and Muncaster Receipts at the treasurer's office, \$72 88.

No 5 Ward—(Ashburnham) Mrs. J. C.

offic., \$72.85.
No 5 Ward—(Ashburnham) Mrs. J. C.
Sullivan, Treasurer. Mesdames Brennan,
Clancy, O'Connell, Wall, Mercier, Welsh
and Thorne, Misses B. Nolan, M. Tobin, M.
Will and Malane. Total receipts, \$75. THE SPORTS AND GAMES,
These events passed off without a hitch

the prizes were awarded according to the following list:
Standing Broad Jump.—J. F. Sullivan, prize, serge suit, value \$5.00, presented by Gough Bros.

logars, value \$5.00, presented by W. J. Morrow
100 Yard Race (Men)—L. Squire, prize, pants to order, value \$3.50, presented by H. Lebrun.
100 Yard Race (boys)—P. Heffernan, prize, silk handkerchief, value \$1.00, presented by James Dolan.
Three Legged Race.—J. McPherson, J. Batler, prize, pair of boys boots, value \$2.00, presented by T. L. Bayeur.
Hurdle Race.—L. Squire, prize, lady's trimmed hat, value \$3.50, presented by Miss E. Delaney.
Boy's Boot Race.—John McCabe, prize, cash, \$1.00, presented by James Dolan.
Obstacle Race.—L. Squire, prize, box of soap, value \$4.00, presented by John Garvey.

yey.

Backward Race.—Jas. McPherson, prize, white robe dress, value \$500, presented by G. C. Clarke.

Clog Dance.—P. Twomev, prize, umbrella, value \$250, presented by M. Sullivan & Co. Irish Jig —Miss Highland, prize, parasol, value \$200, presented by Thomas Kelly. Scotch Hornpipe.—Thos. Hoolihan, prize, suit of underclothing, value \$2.50, presented by P. D. Doran.

There were other means employed for

There were other means employed for adding to the profit of the occasion. A twenty dollar gold piece was represented by a large number of tickets sold by young ladies and their success was remarkable especially that of Miss Maggie ("Flax") McAuliffe, who not only sold the winning ticket (1581) which gave the coin to Mr. John Hays, jr., but also won for the persistent and energetic ticket seller the greeigh wire of \$20 for ticket seller the special prize of \$20 for the lady selling the greatest number of tickets, generously donated by Mr. John Hackett, and which was duly presented on the grounds in the shape of two \$10

The silk banner was won by Mrs. Bonhomme, and the Bishop's picture was won by Mrs. P. Begley. A whip worth \$2.50, kindly given by Mr. W J Devlin, brought \$9 25 and was won by Mr. T H O'Shea, Asphodel. The shooting gallery, conducted by Mr. P Heffernan and Mr. R Begley, realized \$25 35.

The picnic was a very gratifying success in all respects, and much credit is due the energetic committee of which Rev. P. Rudkins is chairman. The total receipts were \$1,166 88

One was the world of love, and passion, and poetry, where the hidden prizes of life seemed to be sleeping in the heart, as the rose in the unfolded bed, or the statue in the unhewn marble. The other was a world of ever-widening duties, where love was not absent, but by itself never could satisfy. It was a world where lovers look beyond their own circle of bliss, and felt that there could be no rest for the soul but in suffering for those that suffer, and laboring for those whose lot their labor could make lighter, and where their deep. even this Western State, and it is doubtaven this Western State, and it is doubtful if their increase will cover much more "beloved Erin," were also visited. He believe all that is said, nor easily to but when side by side they were fixed on est union was not when their eyes met, a common sacrifice. - Mallock.

· WEDDING BELLS.

There was a marriage in the Cathedral of the Immaculate Conception, St. John, N. B, at an early hour on Wednesday, June 27th, the groom being Ald. John Connor, of Portland, and the bride, Miss Katie Agnes, daughter of Mr. Wm. Carleton, of the Customs. The groom was supported by his brother, Mr. P. L. Connor, the bride being assisted by her little sister, Miss Evelyn Carleton, and her cousin, Miss Aggle Carleton. Very Rev. Thomas Connoily. V G, assisted by Rev. John J. Walsh, officiated. The bride looked exceedingly well in a dress of white Saxony Tweed Coat \$4.50 cashmere, with white veil and orange blossoms. Miss Agnes Carleton's costume was of white cashmere, with white bonnet. Miss Evelyn Carleton carried a large basket of flowers. She had on a dress of old rose savin, trimmed with cream lace. Mr and Mrs. Connor left for the United States on their wedding tour. They will go

Virtues even, are dangerous if they have not humility in their number, for they beget pride and give a false virtue. Crimes lead into one another. - Burke. Silence is often the severest criticism.-Buxton.

Character is the diamond that scratches every other stone .- Bartol.

Speak little and gently, little and well, little and frankly, little and amiably. It is G. d's love for us whence flows all the bitterness as well as the sweets of this

life.—St. Ignatius Arguments and human reasoning will never teach us as much as an humble

recourse to God -St Ignatius. How can one cut a part out of one's life and throw it away ?- the memory and

the influence of the past remain. A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love.

MARRIED. At Arnpilor, on July 7th, by the Rev. Father Socenham, Mr. Thomas Prout, pro-prietor Queer's Hotel, to Miss Bridget Moran, Springtown, Ont.



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