

appeal to all in favor of a lasting amendment of life.

At Vespers, which were sung at 3.30, p. m., Rev. Father Tiernan officiated. The musical service was, both at High Mass and Vespers, of a very high order, and elicited just commendation from the large congregations which filled the Church at both services.

At St. Mary's Church Father Cornyn officiated at 8.30 and 10.30, administering Holy Communion to a very large number of persons. No fewer than seven hundred persons can have approached the Holy Table at the various masses in the city. The Easter Offertory for the clergy amounted to \$1100.

TIMELY REMONSTRANCE.

A delegation of leading French traders recently waited on President Grevy, to point out the grave injury inflicted on French commerce by the frequency of Ministerial crises in France. The Monitor Universal makes the following comments on the subject: "The merchants' delegates received at the Elyseum, having recalled to the President's mind the high hopes he had formed at his advent to the Chief Magistracy, very politely, but clearly, intimated that in these hopes they had been completely disappointed. They emphatically called upon him to use his influence to bring about the solution of a crisis that could not be prolonged without inflicting irreparable injury on the most vital interests of the country and on its prestige amongst the nations."

This language implies a formal disapproval of the policy of violence and proscription to which M. Grevy has lent a helping hand. But the delegates are still more precise and positive: "Profoundly attached," say they, "to republican institutions, we know that their development and existence itself are bound up with the commercial, industrial, agricultural and financial prosperity of the country. And this prosperity cannot but be compromised if France sees these Ministerial crises continue without cessation, and the national legislature devoting itself constantly, not to the practical reforms impatiently awaited by the nation, but undignified and fruitless discussions."

These words will give ground for reflection to those restless and epileptic politicians who sacrifice national interests to their own low and envious passions. They prove in eloquent terms what, of course, every one knows, that the thinking men of the country are not with the party of proscription.

OBITUARY.

We publish with very great pleasure the following obituary notice of the late Sister M. Helen MacMahon, whose death we some time ago announced. It is from the pen of a lady intimately acquainted with the deceased religious. The life and death of Sister M. Helen, set forth in imperishable characters the saving and elevating influence of Catholicism. For few, even amongst Catholics, know the beauties and lofty saintliness of the hidden life of the cloister. That beauty and saintliness will never be made fully manifest till the great accounting day. It is only now and then that even a glimpse can be obtained of such a life with its happy influence of example as that of Sister M. Helen:

Our loved and saintly Sister M. Helen MacMahon passed away from the community, to which she had endeavored herself by her virtues, on Feb. 11th, 1883. She has left such a bright example of religious perfection that it deserves to be recorded as the sequel to a secular life of most estimable piety. While yet in the world her lively faith and ardent zeal enhanced religion, as was asserted by an eminent prelate of the church who was intimately acquainted with her. Her love of the hidden life made her shrink from observation and endeavor to hide, as it were, those natural talents with which she was endowed in ordinary degree. Content and cheerful in the discharge of any duty assigned her by holy obedience, she strove in her humility, to compensate, by her strict observance, for what she termed her incapacity. Shortly before her death, in reply to those who thought her unable to answer the early bell of the caller, she said: "A pity I would not try to do that at least when I am good for nothing."

Her observance of the holy rule of silence was perfectly exact. A few days before her death she had occasion to say, without any ostentation, that she could repeat every sentence she had uttered in time of silence for a month, so faithful did she endeavor to be, and so little was there to remember. A sister who had occupied the same cell with her for two years, and whose duties brought her in frequent contact with her, asserts that during that time she had never known her to commit a breach of silence or charity.

No less remarkable was her spirit of poverty and detachment. Though removed suddenly from active duty by the hand of death, she had not even in her possession the smallest trifle, not even a picture or medal; even her clothing was an evidence of her love of her holy vow.

An edifying instance of her perfect detachment from family ties merits special mention. In a letter written to Rev. Mother about a year before her death, she remarked: "Dear M. M., I think I am fretting about my sisters, but I am not at all anxious on their account. I leave them in the hands of God, knowing that He will take care of them. I feel like stealing the time that I devote to my relations, though I would gladly promote their best interests."

In prompt and cheerful obedience also our dear sister shone pre-eminently, impressing every one by her great respect

for superiors whose slightest wish she anticipated. Her pupils, and all who came in contact with her, were edified by her constant remembrance of God's presence, her motto "All for Jesus" being truly exemplified in her every act, her holy influence had a salutary effect on the wildest children. Since her death letters have come from those who lived with her in the novitiate and elsewhere, containing the declarations that the writer had never known Sister M. Helen to commit a single imperfection.

It is to be remarked that during the last few weeks of her life, she very frequently referred to her death, saying to one pupil "I will make up these missed lessons, and this is your piece marked in case anything should happen to me." This was to the young lady who received dear Sister M. Helen's last lesson.

To another woman she was consoling for the loss of a friend, she said, "We must all die, my dear child, I may be the next." Words which proved prophetic.

From the first days of her illness she spoke of death and of the possibility of the attack proving serious, though the physician gave no reason for thinking so. Her self-control in suffering, her gratitude to them in attendance, and her extreme consideration for them are not to be forgotten. In the long hours of agony from 10 p. m. till 4.30 a. m., she never asked for relief, but patient, resigned and thankful, conscious to the last, she seemed intensely alive to the great act of dying. She prayed incessantly, and her fervent aspirations "Sweet Jesus, my only Hope," which could be distinctly heard in every part of the corridor.

Her last annual retreat had been named "The Will of God Retreat." Sister M. Helen often referred to it and on the last day of her life, she said it seemed ominous, repeating "It is surely the Will of God that I should be here."

Towards the close of her illness, when her sufferings were intense, she said to a Sister near her, "Will you shout in my ear the will of God."

FROM OTTAWA.

After the debate and division on the Orange Bill, on Monday, the 14th, Mr. Ross (Middlesex) moved for correspondence relating to reciprocity with the United States. He held that 90 per cent of an export trade was done with Great Britain and the United States, the latter being the largest customer. In Ontario the total exports were \$37,000,000, of which the United States took \$29,000,000. From Quebec the United States took \$6,000,000. Nova Scotia sent \$1, New Brunswick \$1, British Columbia \$1, Prince Edward Island \$1 and Manitoba 1/4 of their exports to the United States. Taking another set of figures to exemplify the same point and to show that Canadian raw materials, which were such a source of wealth to Canada, were just what the United States wanted, he claimed that the Americans took 60 per cent of our agricultural products, 43 per cent of the products of the forest, and 30 per cent of the exports of animals and products. Further, he contended that we bought from our neighbors nearly as much as we sold them. Referring to the Reciprocity Treaty of 1854, he quoted figures to show that it had increased the Canadian trade from \$17,000,000 in 1853 to \$82,900,000 in 1883. He admitted that trade increased even tended towards freer trade relations between Canada and the United States. He asserted that Canada was in matters of trade independent of the United States; that new markets had been opened, and that the country had continued to prosper since the abrogation of the Reciprocity Treaty. The best plan was for Canada to maintain its own dignity, and pursue its own policy independent of any policy that the United States might make or see fit to introduce.

Mr. Charlton defended Mr. Ross and expressed his conviction that the National Policy notwithstanding all that had been said in its praise, had not had a sufficient time. It had come into operation just when a wave of prosperity began to flow over the civilized world, but it was not yet known how it would stand the strain of a period of general depression. At its best it will be found to be but a poor substitute for a free trade with the United States. The time had come for overtures for a reciprocity treaty, and he hoped the Government would take advantage of the opportunity.

REGINA AND LIEUT. GOV. DUNDY. Mr. Casey moved for papers relating to the location of the seat of Government of the Northwest Territories and headquarters of the Mounted Police at Regina, etc. He said it would naturally be supposed that the Government would secure a place on the river, and a place of natural advantages, none of which Regina seemed to possess.

Sir John Macdonald found fault with Mr. Casey's strictures on Lieut. Gov. Dundy, and expressed implicit faith in Mr. Dundy's probity, ability and judgment. The Government buildings at Regina, he said, were merely ready-made wooden houses, taken up from the older Provinces. The Government would do nothing in the way of building until the cost of operations in that line were reduced. Good brick clay was found there, and when prices went down the Government would build a brick Post Office and Custom House, and if the Governor was very good would build him a brick residence.

After some further observations from Messrs. Cameron (Huron) and Sproule the motion was carried. On Tuesday the 20th the House spent some time in committee

on the bill relating to Banks and Banking. Mr. Colby in the chair. The bill was after some time reported with amendments and concurred in.

The House then resumed consideration of the bill to provide for the punishment of adultery, seduction and like offences as amended by committee of the whole.

Mr. Charlton said the vote of the committee of the whole to strike out the clause referring to seduction under promise of marriage was not recorded on the journals of the House. He thought those who were opposed to that clause should place their votes on record, and he would, therefore give them an opportunity of doing so. He accordingly moved that the bill be referred back to committee of the whole to restore the clause that had been struck out.

After some discussion the motion was put and carried by 91 to 74. The House then went into Committee, Mr. Ives in the chair and reported the bill with amendments. Further discussion on the question was then postponed. Several bills were then advanced a stage, amongst others Mr. Robertson's (Hamilton) to provide for the punishment of wife beating.

On Wednesday Mr. Blake moved for an address for a statement of the number of persons entering Manitoba by rail during each month of the last calendar year, &c. He said the member for Pictou (Tupper), in moving the address, had given a number of figures, and he would like to see the data on which those statements were made.

Hon. Mr. Pope said all the information asked for would be found in the annual report of the Department of Agriculture, which would be brought down immediately after recess. The number of emigrants from the United States was largely increased this year by the number of French Canadians returning to Quebec on account of the number of factories which had been started giving them employment which had previously had to seek in the factories of New England.

The estimates were on the same day laid on the table and Sir L. Tilley promised to deliver his budget speech on Friday the 30th. The estimates for 1883 show a total of \$29,961,989.08 against \$28,073,799.81 for 1882. Amongst the items in the estimates for current year are the following for harbors and rivers:—Colombus, \$20,000; Port Hope, \$14,000; Toronto, \$117,000; Rondeau, \$4,000; Kincardine, \$7,000; Port Elgin, \$6,100; Goderich, \$5,000; Collingwood, \$26,000; Warton, \$5,000; Meaford, \$3,000; Kingston, \$2,500; Little Current, \$10,000; Kingsville, \$25,000; River Sydney, \$5,000; Newcastle, \$8,000; Chantry Island, \$5,000; River Otanabee, \$1,200; Little Bear Creek, \$5,000; surveys of Lakes Huron and Superior, \$5,000.

Post Offices—St. Thomas, to complete, \$28,000; Chatham, to complete, \$16,500; London, \$3,000.

It is gratifying to know that the Hon. M. Chapleau's health has been completely restored by his sojourn in California and that he will be enabled to take his seat for the first time in the commons early next month. The House adjourned on Wednesday for eight days. Nothing of importance is expected to occupy the attention of Parliament till after the financial statement is made.

The solemnities of Holy week were observed with all due impressiveness in the Dominion Capital. On Holy Thursday, Pontifical High Mass was celebrated in the Basilica at 9 a. m., by His Lordship, the Bishop of Ottawa. This ceremony was accompanied by blessing of the Oil. At two o'clock in the afternoon took place the Washing of the Feet, the Bishop performing the ceremony, washing the feet of twelve of the choristers. On Good Friday the "Mass of the Presanctified" was solemnly celebrated by His Lordship, the Bishop of Ottawa, and the sermon of the Pastoral delivered in English. At three o'clock in the afternoon the Stations of the Cross took place, and in the evening at seven, the sermon on the Passion was delivered in French. On Holy Saturday, the blessing of water was proceeded with at 8 a. m., and was followed by His Lordship, the Bishop of Ottawa, Rev. Vicar General Routhier. On Easter Sunday masses were celebrated at 6 and 8 a. m., and High Mass by the Bishop of Ottawa at 10 o'clock. The choir rendered an especially fine musical service. On Sunday evening at 7 o'clock the Rev. Father Barber, of the Order of Oblates, terminated his learned series of Lenten Conferences in English.

At St. Patrick's Church there was service every night at 7.15, with a sermon by Rev. Father Burke, Redemptorist, of Quebec. On Thursday morning solemn High Mass commenced at 8 o'clock; on Good Friday the Mass of the Presanctified commenced at the usual hour and on Holy Saturday the ceremonies began at 7.30. On Friday the Stations of the Cross were held at 3 o'clock in the afternoon. High Mass was celebrated on Easter Sunday, and was unusually impressive, the altar being decorated especially for the occasion, the musical portion being of unusual excellence.

At St. Joseph's Church, Mass was celebrated at the following hours: Holy Thursday, 8 a. m., Good Friday, 8 a. m., and Holy Saturday 7.30 a. m. The choir had made great preparations for Easter Sunday, and rendered with great skill and effect Desforge's Grand Mass at 10 a. m. In the evening also the musical service was a special one, and more than ordinarily good.

Two Australian Priests Drowned While Bathing. Again have we to chronicle another of those accidents which have been of frequent occurrence in Kiama during the past two years, and this case—the drowning of the Rev. Fathers M'Grath and Clarke on Friday last—was a very sad one indeed. It appears that Archbishop Vaughan, who is on a tour through the southern district prior to his visit to Europe in April next, was staying at the Presbytery, and Fathers Ryan, M'Grath and Clarke were also staying there on a visit. At about 11 o'clock on Friday the two latter gentlemen went to Sandall's Beach, in company with Father Ryan, to have a bath in the surf; they undressed and went in the water, and were not in long when they were taken out some distance by the tide, and not being able to swim were, of course, in an awkward position. Father Ryan, who was on the cliffs a short distance from the beach, in a short time noticed Father

Clarke struggling, but thought he was amusing himself. It transpired that the reverend gentleman was struggling hard for life, and Father M'Grath, seeing to his rescue became exhausted, and could not return to shore. So, sad to relate, both clergymen were drowned before any possible assistance could be rendered.

The bodies were afterwards recovered by Dr. Caird and Mr. McCulloch (a gentleman staying in town), whose contact, as will be observed elsewhere, is about to be deservedly recognized. Father M'Grath, who was stationed at Shoalhaven, was 33 years of age, was born in the county of Limerick, Ireland, and had been in the colony for the past 10 years. Father Clarke was 26 years of age, was born in the county of Meath, Ireland, and had been in the colony 15 months. As soon as the sad accident became known in Shoalhaven, in which district Father M'Grath was much respected, quite a concourse of people started for Kiama, and attended the funeral of both the deceased gentlemen, which took place at 10 o'clock on Saturday afternoon, the procession moving to Gerringong cemetery, where the remains were interred, and the service was conducted by Archbishop Vaughan. May they rest in peace.—Kiama Reporter, January 15.

A UNION SPRINGS PHILICIFER.

Buffalo Catholic Union. An esteemed subscriber sends us a scrap, cut from some newspaper, in which a correspondent of sceptic proclivities criticises a sermon preached in Union Springs, by a Protestant minister, on the devil and his works. The sceptic critic takes occasion of the sermon to ask a litany of questions mixed up with his own statements and inferences, and concludes by asking: "Will some divine give us some light on this subject?"

While it is not the business of a Catholic editor to defend Protestant ministers from the consequences of their false position, we must confess that when we hear of them condemning the devil and his works we believe they are doing a very good thing; that if they, as a rule, spend more of their time and energy in that direction and less of both in attacking the Catholic Church they would put in much more effective work. As long as Protestant ministers attack the devil and his works, they may count on the sympathy and active co-operation of the Catholic clergy.

The friend who sent us the slip containing the sceptic's questions asks us to reply to them. In doing so we must observe in the first place that the whole article—its questions, statements and inferences are based on ignorance of Christian principles. The writer evidently thinks that he knows about those principles; his ignorance of them never occurred to him. And yet he is as ignorant of them as Sittling Bull is of the metaphysics of Aristotle or the pantheism of Justinian.

There are none so liable to err as those who have a half hold on a smattering and superficial knowledge of great truths. This is what is the matter with those tonguey people of our day who imagine that to run counter to the common sense of the race to which they belong is a sign of mental superiority and genius. Never having studied Christianity profoundly they do not understand its philosophy, and being ignorant of this, they imagine they see at every step absurdities and contradictions. It does not occur to them that a religion that has commanded the admiration and allegiance of the greatest minds the race has produced deserves at least a profound study; and that what appears absurd and contradictory to them does not so appear to those master minds that should lead them to suspect that the apparent absurdities and contradictions arise not from Christianity but from their superficial knowledge of the religion they are so ready and so incompetent to judge.

The critic who requests some divine to throw some light on his talk is a small sized member of this class—a sardine, as it were, among cuttle-fish. He affords a good illustration of what we have just said.

We will now proceed to give his reasons, accompanied by the necessary antidote. "According to the creeds of the sectarian churches they must acknowledge him (the devil) as the second person in the Godhead, as the devil cannot be dispensed with, without destroying the theory of man's salvation."

En. U. & T. Even if we were to grant, which of course we do not, that the devil was indispensable, we fail to see that it would be the occasion, but not the cause, of man's salvation, man was and is evidently indispensable—then if there is any virtue in the logic of this critic, man also must be acknowledged as the second person in the Godhead. Creation itself was indispensable in the theory of man's salvation—then creation must be acknowledged as the second person of the Godhead! And yet the Union Springs philicifer dreamt he was reasoning.

En. U. & T. "First, without God man would not have existed." "En. U. & T. "And without a devil man would never have fallen."

En. U. & T. Where did you get this precious piece of information? Do you wish to insinuate that Christianity teaches it? It is a matter of melancholy fact that the devil did have a hand in man's fall—he was the occasion, but not the cause, much less was he the necessary cause. He was no more the cause of man's fall than the Union Springs preacher's sermon was the cause of your bad logic. The minister gave you occasion to write; but it would not be true to say that without a minister you would never have asked and logic. Just as the preacher is not responsible for your logic, although incidentally associated with it, so the devil is not responsible for man's fall, although he intended it and did all he could to bring it about. The cause of man's fall was the volition of Adam. The moment that the created will ceased to vibrate in harmony with the divine volition there was discord and the fall. It was not in the power of the devil to force these two volitions to antagonize. That power was in man—Adam alone; and therefore the devil was not the cause of the fall, and not being the cause of it, he was not needed or necessary to effect it. Adam had free will; and

wherever there is free will there is the possibility of falling—it exists there intrinsically and needs no external agency to reduce it to act. Hence when you say: "without a devil man would not have fallen" you draw on the faculty of your badly instructed imagination.

Critic. "Without a Saviour there would be no redemption of man." En. U. & T. Of course, if man had not been redeemed, he would not have been redeemed,—would not have had a redeemer. Your perspicacity here is admirable. But this remarkable fact was known some time ago. Your observation has not even a snap of novelty about it.

Critic. "The Holy Ghost is the agent in man's salvation." En. U. & T. It occurs to us just here to ask what theology you are teaching. Your idea is a Ko-inoor in its way, but not being Christian theology we do not see that we need stop to admire it. We do, however, feel somewhat small to think that after all our studies in theology, an obscure correspondent from Union Springs should tell us the duty of the Holy Ghost,—God between us and irreverence.

Critic. "We fail to see how one of these four can be dispensed with without destroying the system of man's salvation." En. U. & T. By "these four" you mean the devil, the Saviour and the Holy Ghost. After having said, as you did, that the devil was necessary for man's fall, it is difficult to see how you can drag him in again by the ears and hold that he cannot be dispensed with when man is to be saved. It is hard to see how you can utilize him in two opposite directions. The devil may be a logician, but he will not reconcile this contradiction, but my dear sir, you must confine yourself to human logic when you write for the newspapers. We, therefore, kindly but most peremptorily exclude your friend from having anything to do with man's salvation. He has had, by permission of an inscrutable Providence, much to do in the tragedy of Man. He was a party to the fall though not a necessary one. We have had enough of him. The less you have to do with him the better. Your efforts to rehabilitate him and give him a standing will no doubt be duly appreciated and properly rewarded.

Let the force and beauty of his sorites might not be seen, the critic proceeds to re-chew his argument, as a cow does her cud. We don't like to repeat things, but we are determined to follow this philicifer to the end of his string.

Critic. "(1) Without a God there would be no existence of man; (2) without a devil no fall; (3) without a fall no redemption; (4) without a redemption no use of a Saviour; (5) without a fall and redemption no salvation for man."

En. U. & T. We have put the figures in the above for convenience of reference. The first is self evident. The second is false and therefore not a Christian doctrine. The third and fourth are true, while the fifth involves a confusion of ideas. If man had not fallen he would have continued in a state of beatitude; there would have been no salvation for him for the same reason that there is no cure for a well man. If man had not fallen, he would have continued to move along towards his happy destiny without let or hindrance; but having fallen he needed to be lifted up, balanced and started on his path again. This what is meant by redemption or salvation. The fall was not a predestined part of his career, as your statement leaves to be inferred. It was the result of man's free agency—the betrayal of a trust. Adam was what the lawyers would call the attorney in fact for the race to which he belonged and of which he was the origin. At the time he fell he was the race in its totality. Hence when he fell the race fell.

Critic. "The salvation of man rests wholly on the crucifying of the Saviour." En. U. & T. This may be very good infidel theology, but it is not Christian. Christian theology teaches that inasmuch as God can do all things, he could have used other means for the rehabilitation of man besides the incarnation and death of Christ; therefore the death of the Saviour was not a necessary consequence of man's fall. The salvation of man then did not rest wholly on the crucifying of the Saviour, as you so confidently assert.

Critic. "This makes the act of the Jews in putting Christ to death indispensable." En. U. & T. What we have said above puts this statement to rest.

The remainder of what the philicifer of Union Springs says hinges on this misrepresentation of Christian theology. Inasmuch as his deductions are drawn from false principles, ignorantly or otherwise credited to Christianity, they are of course false. Why don't these glibly infidels study the catechism?

They seem to believe that genius and wisdom consists in the ability to ask questions, not thinking that the questions which they imagine to be exceedingly "cute" bear with them the earmarks of ignorance. Ignorance is the greatest enemy Christianity has to contend with in the world; and of all the kinds of ignorance that sway the actions of men there is none so dangerous as self-concocted ignorance, because it always has a way of making an ass of its possessor.

Know Nothingism Illogical. How many Americans can trace back generations and not find foreign blood? How many can go back two generations without this discovery. How many of us cannot even trace our own origin to two American parents? And yet the old spirit is not wholly dead. Often we hear people say, with a shrug of the shoulders, "Our next war is going to be a religious war." The hatred against the Roman Church seems to be not so much a matter of doctrine as a hatred of foreigners. In just as the Church is not an American invention, but came from the efforts monarchies of the old world. Milwaukee—noted for the three Protestant rectors' opposition to a cathedral—has lately distinguished itself again. On a late Sunday, when Protestants never work, or do any thing irreligious, pamphlets were circulated on the streets, and in the Protestant churches, strongly denouncing Catholic candidates for Congress. This is needless will sometimes return to those who originated it. It is a premium on hypocrisy. Men will pretend to be good Protestants, and in some cases, perhaps, communicate in meeting houses, just to

win votes. We have always admired the character of James II, who preferred to abdicate the English throne rather than to renounce religion. If we do not have much respect for the Orange usurper who succeeded him. Queen Victoria, by her interpretation of the law, is a churchwoman in England and a Presbyterian in Scotland. This country is indebted to foreign Roman Catholics for fighting in her wars. She, in their fight and receive no reward! If we can trust the press, we cannot we trust them in Congress.—Anglo Catholic. (Ritualistic.)

In Memoriam.

Theresa Ligouri, beloved wife of J. James Kehoe, Barrister, Stratford.

The last sad rites are over,
The requiem is sung,
The pure young life is ended,
Which scarcely had begun,
The flower we trust is now transplanted
To the garden bright above,
And, bowed in deep submission,
We pray for the soul we love.

Yes, this is another burden,
Link in our chain of woe,
That the wife, the daughter, friend,
From this cold earth must go,
But ah! we should not mourn her,
Let's list to faith and pray,
That soul, who gave her to us,
Will her receive this day.

The kindness and attention
That a husband and friend,
The prayers were vain we uttered,
For our dear one,
O! Refugium peccatorum!
Wait her safely over the sea,
And through thy intercession,
Let us unite in eternity.

MINNIE.

Almonte, March 20th, 1883.

A Prisoner Among the Boers.

During the Anglo-Boer war, the Right Rev. Dr. Jolivet, O. M. L., Vicar-Apostolic of Natal, in whose diocese Boerland and Zululand are included, happened to fall into the hands of the Boers and was made a prisoner of war. During his short captivity he was treated with the best regard and attention.

"On Sunday," he writes, "I obtained permission to visit the soldiers in prison, two of whom were wounded. I saw they were well treated. I addressed the Catholics more especially, and consoled them by assuring them they would be respected. Seeing that the Protestant soldiers, as well as a number of the Boers, who more or less understood English, wished to hear me, I collected them all together, and gave a sermon on resignation in the hour of trial, presenting to them a perfect model in our Lord. The subject was one which offered no party. After the instruction, an intelligent Boer, who knew English well, accosted me and said: "What do you think of our religion?"

"To the Catholic church, I replied."

"But you have preached the purest Christianity?"

"Undoubtedly, the Catholic Church always teaches the most perfect doctrine. Those who maintain the contrary are either ignorant or mendacious."

"This is new to me," said he.

"At that moment a Boer officer called him away to act as interpreter. The Boers have the most absurd ideas about Catholicity, and it is in dissipating these that our schools do good on a grand scale. Every pupil who has passed through our classes becomes a witness, to whom no suspicion can attach, against the lying traditions in which they have been cradled from their infancy."

After a fortnight's detention, the Bishop obtained a safe conduct on the condition that he would do nothing inimical to the Boers, a promise he had no difficulty to give. He was then set free, and "as I was going away," says he, "a Dutchman shouted out in French: 'A pleasant journey! and all the Boers repeated as best they could: 'A pleasant journey! clapping their hands the while. Thus I left Potchefstroom in the midst of cheers, leaving many other prisoners envious of my happy lot!'"—Jaffra Catholic Guardian.

A Priest and the Crucifix.

A somewhat novel incident occurred in London recently, the presence of a priest, crucifix in hand, preaching in the courts and byways and exhorting the people of the great metropolis to attend the twelfth annual Mission in the Church of St. Mary and Joseph. On the afternoon of the first Sunday of Lent Rev. F. Lawless, the rector of the church, addressed a large audience in Anne's row, one of the purlieus of Limehouse. He recited aloud the Litany of the Blessed Virgin, and afterwards made a short and earnest exhortation inviting all to come to the Mission. He then asked them to make their promise aloud, and all kneeling, with one voice, said: "We promise to come to the Mission." He then blessed them with the crucifix and departed to another part of the parish to repeat the call. The spot he chose next was Sophia street, in the very heart of the city. There he addressed a far larger audience, and received the same promise, devoutly and earnestly made. He then proceeded to one of the greatest centres of the population, Providence court, Blackwell (better known as Blind Billy's alley). Here there was a perfect throng, and the Rev. Father, with the crucifix held on high, spoke at considerable length, in accents never to be forgotten, of the sinful and neglectful lives many living in that locality were leading. Commanding all to kneel down, he bade them make their promise to come to the Mission. In earnest and devotional tones, broken with sobs, they cried out, "We promise, Father, to come to the Mission."

This ended the programme arranged by the Rev. Father. But a touching incident which here occurred caused him to take up a fourth position near the East India Dock gate. Many poor people crowded round him as he was leaving the court and begged him to go into their court that it might be blessed by his presence, and that their poor relations and friends living there might hear his voice and be encouraged to go to the Mission. The last place, then, in which he stood was Tavern court. So dense was the crowd that some of the men and boys had to get on to the roofs of out-houses, and the scene will never be forgotten when altogether they raised their voices in one "God bless you, Father, we will come to the Mission." At the evening service, when the Mission was opened, the church was crowded to excess, and those who needed the Mission were, according to their promise, first in the church.