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Catholic Record.

LONDON, SATURDAY, MAR. 27, 1886.

CALENDAR FOR APRIL.

CONSECRATED TO THE PASSION OF OUR

Off. of Bl. Sac. St. Hugh Bp. and Conf. The Five Wounds of Our Lord. Feris. Off. of Im. Conp. St. Richard, Bp eris. Off. of Im. Conp. St. Richard, Bp and Conf
h Hunday in Lent.
t Viucent Ferrer, Conf.
t. Celestine I, P. and Conf
t. Isidore, Bp, Con. and D. (April 4)
ff of Bl Sac. Mt. Dionystus, Bp. and Conf
ins: Precious Blood of Our Lord.
eria. St. Macarius, Bp. and Conf.
leria. Conf. Masslon Sunday.
t. Leo the Great, P., Cf. and Doc. of the
Bt. Victor, M.
t. Hermenegild. Martyr.
-. Tibartius and Comp.
MM.
M.

21 Bt. Anselm, B., C. and 22 Holy Thursday. 23 Good Friday. 24 Holy Satarday. 25 EASTER SUNDAY. 26 Easter Monday. 27 Easter Tuesday. 28 Of the Octave. 29 Of the Octave.

ST. PATRICK'S DAY IN LONDON.

It was, in truth, fitting that the city of London, which last fall took the lead in the Home Rule egitation in this country. should celebrate with a solemnity of the most august and impressive character, and with an enthusiasm as earnest as it was free | sive and deeply moved the vast audience from undue demonstrativeness, the anniversary of Ecin's patron. Last fall the resolution moved by the Rav. Father Flannery, P. P., St. Thomas, and seconded by the Hon. David Mills, M. P., Bothwell, in favor of Irish self government, gave the Irish in Canada their watchword in the battle for the old land's freedom, and the entire movement an impetus that it had never before known in Canada, The London resolution was the basis and ground. work of all others adopted. We make bold to say that the celebration of St. Patrick's day in this city was the most solemn and inspiriting witnessed this year in the Province of Outario, and as fully impressive as it could have been elsewhere on the continent. In the morning, at 10 o'clock, High Mass was sung by the Rev. Father Dunphy, assisted by Rev. Fathers Walsh and Kennedy as deaand sub-deacon respectively. mitre, assisted at the throne, having as assistants, Rev. Father Tiernan, Chancellor of the diocese, and Rev. Dr. Coffey, editor of the CATHOLIC RECORD The Right Rev. Mgr. Bruyere, V. G, also occupied a seat in the sanctuary. The church was filled to the doors, many non-Catholics being in attendance. The altar was most ta tefully decorated and f on the aisles of the Cathedral presented a truly enchanting appearance. But when the Bishop and clergy took their accustomed places the sanctuary afforded an animated coup d'oeil that will never be forgotten by those present. His Lordship-tall and stately-robed in the richest vestments of his high office. c for of their ancestral land, the celebrant and ministers of the Holy Mass vested in robes of silken white-stiff with cloth of gold-and last, but by no means least, the Venerable Mgr. Bruyere-one of the most illustrious of the living clergy not only of Oatario, but of the entire Dominion, in the purple of his prelature-all, by their presence and participation in the solemn rites of the day, reminded the multitude of worshipping faithful, of Ireland's Catholic traditions, her Catholic apostolate, and her Catholic glory. After the first gospel His Lordship the Bishop ascended the pulpit and preached the sermon of the Tue history of Ireland, he said, if in some respects one of sadness and gloom, was also one of glorious triumphs. Ireland had never, indeed, reached prominence in mere material growth or commercial prosperity. Her glories were of another character. They were triumphs of faith and Christian selfsacrifice. The festival of this day ap pealed to two of the most powerful sen timents of the human heart-love of country and love of religion. With

as to be dear to the Irish race all over the world. About the close of the fourth century St. Patrick established the Christian religion in Ireland. He was blessed with a very long life, and had before its close the happiness of seing the whole land enrolled under the banner of Christ. Not only was his Christian apostleship blessed beyond measure, but he also purified and Christianized the laws that governed the country, so that he impressed upon the whole land and its institutions the seal of Christian faith and practice. The Bishop then spoke of Ireland's services to the cause of religion and learning during the dark and troublous night of barbarian invasions. Irish apostles and Irish scholars saved learning and propagated the faith amongst these godless people. He then went on to speak of Ireland's struggles against the Danish invasion, a struggle terminating with the glorious Irish victory of Clontarf. His Lordship then gave a brief narrative of the Anglo-Norman invasion of Ireland in 1172. Its success he attributed to dissensions amongst the Irish, resulting from their tribal system of Government. The English conquest of Ireland was not, however, completed till sometime after the Reformation, when hostility of creed was added to that of race, and Ireland plunged into the abyss of an almost cease less civil conflict for fully 200 years. The British Government of the day was reapwas respondent of the B V.M. St. Ben Jos. Labre, Conf. of Im. Conp. St. Anicetus, P. and injustice of that period. With much force the iniquities of the penal laws, and to crise. Bt. Jumes, Cenf.
Anselm, B., C. and D. Spy Wednesday, loly Thursday.

Coly Thursday.

Coly Thursday. ful tribute. Alluding to the present struggle for rights, His Lordship declared that till every vestige of injustice and every remnant of tyranny were removed the Irish nation could not and would not he satisfied. His Lordship then closed with an exhortation to his many hearers to

of St. Patrick's Day so closely identified

THE CANADIAN PACIFIC RAIL-WAY.

present.

prove themselves worthy of their great

saint and the traditions of their noble

Bishop was suffering from a severe cold his

discourse was most eloquent and impres-

The advantages accruing to Canada from the completion of this great national highway are now clear to our American neighbors. They see that by this road Canada has in her hands the keys of the Pacific trade, and in consequence com mercial advantages that must give this new nation a foremost place in the human family. In his lecture before the Catholic Young Men's Sodality of St. Augustine's Church, Kalamaz o, Mich., Thursday, February 18th, 1886, the Rev. Father Zaham, C.S.C., Professor of Physical Science in Notre Dame University, said :

"According to the treaty, the southern boundary of Alaska is in latitude 54 degrees 40 minutes, which should have been the northern boundary of our Pacific coast line, instead of 49 degrees as it now is. Had it not been for the stupid treaty made in 1846 by President Polk and his secretary, James Buchanan, who allowed Great Britain to take the intervening 5 degrees 40 minutes, we should now have an uninterrupted coast-line from the Arctic ocean to the southern boundary of California. As it is, Great Britain controls some of the best ports on the Pacific coast, and threatens, now that the Canadian Pacific railroad is completed, to monopolize a great portion of the through trade great portion of the through between China, Japan and Europe. has, without question, the shortest and most direct line, and will be able to make the transit between points in Asia and Europe in several days' less time than any of her competitors. We are now beginning bearing on his head the golden mitre, the helmet of salvation, and in his hand the past real staff of the good shepherd—which for the occasion had been neatly adorned with the immortal green of old Ireland's shanrocks, his surpliced assistants wearing the same suggestive and lovely color of their ancestral land, the celebrant only by permission of British authority. Seward felt these drawbacks particularly at the time of the Alaska purchase, and realized them fully on the ccasion of his visit to this country, some we are forced to make the best of a bad

It will, we venture to think, be found before many years that a large portion of American traffic will find its way east through the Canadian Pacific Railway. Already the ranchers of Montana have begun to appreciate its advantages, and their example is certain to be followed by Alaskan and other American North-Wes traders. This road ensures to Canada unity, permanence and prosperity.

FATHER CALLAGHAN'S SERMON.

We have great pleasure in calling our reader's attention to the Rev. Father Martin Callaghan's sermon in another portion of this issue. For originality of thought felicity and power of expression this discourse deserves a high place in that peculiar and difficult class of production, these two sentiments was the celebration | the panegyrical orations.

A LIVE SODALITY.

We beg to return hearty thanks to the Rev. Frank A. O'Brien, rector, of Kalamazoo, Mich., for copy in pamphlet form

The Sodality of St. Augustine's Church is indeed a highly privileged body, as may be judged from their present winter's course of lectures :

I.—Thursday evening, Feb. 11—Very Rev. T. E. Walsh, C. S. C., President Notre Dame University, Subject—"Voltaire." II.—Thursday evening, Feb. 18.—Rev. J. A. Zshm, C. S. C., Vice Rector Notre Dame University. Subject—"Alaska." III.—Thursday evening, March 4—Ray, E. P. Walters, of Lafayette, Indiana. Subject— Nicholas Copernicus, or the Calnolic Burch and Science."

IV. — Tuesday evening. March 23. — Rev. John F, Lang, Chancellor of the Diocese of Fort Wayne. Subject—" Evolution." Father O'Brien has evidently the secret of keeping the young men of his parish together. Lectures such as these, on live topics, leave lasting impressions, and in these evil days are, to our mind, a necessity as a preventative against error, and a corrective against hesitation or wavering amongst the faithful. We compliment Father O'Brien upon his good work at Kalamazoo, and trust that his Sodality may grow in moral and material strength

TWO SPEECHKS.

In the course of the Riel debate in the House of Commons Mr. Curran, M. P. for Montreal Centre, and Mr. Blake, leader of the Opposition, both addressed the House. Mr. Curran's speech was a rather ill connected amplification of his letter to the RECORD on this same subject. Mr. Blake, in a discussion lasting more than five hours, fully argued the whole question and condemned the execution of the man whom Archbishop Tache believed to be a megalomaniac. Unlike Mr. Curran, we believe the Archbishop as implicitly out of or in a witness box. The member for Montreal closed by the folancestry. Notwithstanding that the lowing:

"He would say that he had been asked to condemn the Government on that question; but was he to sacrifice and disgrace the Minister of Public Works for the sake of Riel? Was he to sacrifice and disgrace the Minister of Militia, whom he respected for the noble manner in which he had stood by his countrymen, for the sake of Riel? Was he to sacrifice the Secretary of State, the idol of the French Canad an race, for the sake of Riel? Was he to declare that the Premier had im brued his hands in the blood of an inno cent man, for the sake of Riel? to sacrifice the Minister of Inland Rev enue, who had stood up so manfully in the interests of the suffering Irish, for the sake of Riel. He felt he could not do these things, and that he would be un-worthy of standing up as a representative of the people if he did these things."

An American rural critic once con demned the works of a national poet a "hexametrical flap-doodle." What will Canadians, who love sincerity and truth, say to the above? How different the conclusion of Mr. Blake's speech :

tion. I agree with them that the vote I am about to give is an inexpedient one, and if politics were the game I would be making a false move, and I would be glad to have reached the conclusion indicated by honorable gentlemen opposite, but it can be said of none of us, least of all of the humble individual who now addresses you, that his continued occupation of public confidence as leader of a party, or even a seat in Parliament, is highly important to public interest, while it must be said of all of us, that what is needed is not that we should retain, but that we should deserve public confidence; not that we deserve prions connected, not should keep, but that while we do keep them we should honestly use our seats in Parliament. We may be wrong, we must We should be prepared to enbut resolved to keep unstained our public careers. I am unable honestly to differ from the view that it is deeply to be re-gretted that this execution shou'd have been allowed to take place, and therefore in favor of that view I must record my

Mr. Curran would not sacrifice the Premier, nor the Minister of Public Works. nor the Minister of Island Revenue for Riel, but what, we beg to ask him, does he think of his friend the Minister of Customs, who threatened himself to raise a mob to execute the unfortunate Aylwards, whose fate the member for Montreal now deplores, in case the law did not cruelly and inhumanly hurry them into eternity? What does he say of the appointment of that very "Grit M. P P." who refused to Campbell?

despatches the following: The recent visit of Sir John Macdonald and Sir George Stephen, the President of the Canadian Pacific Railway, is already bearing good fruit. The London Chamber of Commerce, a body of immense influence, has petitioned the Government, in very strong terms, to support the Canadian Pacific Railway steamship line. The petition says that the new route proposed to be opened up to Australia, Cnina and the east generally, is of great value to the Imperial commercial interests of this

AMERICA'S REPRESENTATIVES ABROAD.

We have already made mention of President Cleveland's unhappy choice of Amer-ica's representatives abroad. The only really good selection that he made, that of Mr. A. M. Keily, he suffered to be set aside with a submissiveness as childlike and bland as might have been expected from the King of the Sandwich Islands. A story was some weeks ago cabled from Rome that Judge J. B. Stallo, the new United States Minister to Italy, abruptly left a dinner given by Dr. Delamater, an American dentist living in Rome, on dis covering that the chamberlain of the Pope's household was among the guests. Judge Stallo is reported to have said that he had orders to have no relations of any ort with the Vatican. The story is much commented on in Rome. While Judge Stallo was in London on his way to the eternal city he made many friends, and they are now recalling certain anti Catholic remarks the anti-Papal speeches which he is reported to have made in Cincinnati just after he was appointed American Minister to the Italian court.

Judge Stallo is evidently the kind of a man that will be as acceptable to the infidel reactionists of Italy as Minister McLane is to the French radicals, and Jabez L. Curry to the Bible society peddlers in Spain. America is disgracefully misrepresented by such men. But where are the Irish Catholics of the American Republic, one of whom, at least, accuses his Canadian fellow-countrymen of lack of public spirit? Where are the protests against such infamous appointments? Where their influence to prevent them, or secure their cancellation? We greatly fear that the spirit of partisanship, that on a smaller scale works such evils in Canada, is too busy amongst American Catholics to permit an independent course of action towards any party that offends against right.

RIEL'S SECRETARY.

William H. Jackson, who was Riel's secretary before and during the rebellion, was acquitted on the ground of his being insane. He was then, for the sake of appearances, consigned to a lunatic asylum and after a time permitted to escape. He is now lecturing in various places throughout the American North-West. In Chicago, on the 16 h, he is reported to have appeared on a public platform to discuss North West independence. He is said to have first "discussed the question whether the country originally belonged to England or to France after its settle ment. He then spoke of the treaty of Versailles, and said the northern boundary of the United States, according to that contract, was to be the great lakes. Now, the great lakes do not stop at Lake Superior, but also include the great lakes in British America, and hence the Riel rebellion did not occur in British territory, but in the United States. The action of the Hudson's Bay Company from its of the Hudson's Bay Company from its of the does he do a wrong? Would you do beginning to the present day was it? Would I do it? I would call that "I have been threatened by honorable of the Hudson's Bay Company from its as a gigantic and wicked monopoly. He then spoke of the rebellion of 1869 and the causes which led to it. The half-breeds were till that time living generally by themselves. Each man had a tract of land perhaps half a mile wide and two miles long. Now, when civilization moved

> were far greater than in the former, and had they submitted to it longer they would not have been men." This is certainly not the language of an nsane man. Meantime, while Jackson is ecturing. Riel is mouldering in his grave. Not that we grudge Jackson his liberty, but regret the sacrifice of his chieftain's life to please a vile faction.

West, Government surveyors cut up their

farms and rebellion was their only

resource. In the last revolt their grievances

THE HOUSE OF LORDS.

The British Lords have had a rule awakening from their dream of unassailable security. The large vote given in favor of Mr. Labouchere's motion declaring the inexpediency of maintaining an hereditary chamber, is ominous for the blue-blooded despots that have so often and so long stood in the way of national advancement. Speaking of this division. Mr. Justin McCarthy says that the minority vote of 166, twice as large as ever sign the petition for their reprieve to the | before, would certainly have been over Chief Justiceship of Manitoba, by Sir A. 200 if any whip had been sent out. Mr. Labouchere's speech the member for Longford characterizes as witty and effec-WE are pleased to read among late cable tive. "The humorous side can be judged from the following sentences: I should no more think of refusing a thistle to a hungry needy donkey than of refusing a baronetcy to any body who wanted it. Will Sir Henry Allsopp's great-grandson ever allude, I wonder, to the paternal being? We have heard a great deal about a certain land league from honorable members of the other house. When country, and should receive Government that the Irish party voted in a body with

titled insolence, and aristocratic villainy, there will, we trust, be soon as little respect among the masses on the other as there is now on this side of the Atlantic.

GEN. BURKE'S SPEECH.

The Free Press, in its issue of Saturday last, gave some prominence to a reported speech of General Thomas F. Burke, delivered in Montreal on St. Patrick's day. Tae despatch published by the Free Press is dated, Montreal, March 19, and begins by the statement that "at the entertainment given there Wednesday evening by the Young Irishmen's Literary and Benevolent Society, in celebration of St. Patrick's Day, the principal orator on the occasion was General Thomas Francis Burke, who came specially by invitation from New York. In closing a long speech on Ireland, which was mainly character ized by abuse of England for her alleged tyranny over his country, the orator is publicly reported as having given utterance to the following tirade :"

The "tirade" referred to by the superloyal correspondent we divide into two parts. The first reads thus:

"He said he had stood as near the brink of eternity as any man, but he lived long enough to see the great victory which was coming. Iceland was not a child of enough to see the great victory which was coming. Ireland was not a child of England. She might be her stepchild, and a very cruel stepmother England has been. The only title she has to Ireland is that of a robber. She has scattered our flesh, blood and bones throughout the world. She has robbed our families of their fathers, thrown weakly women and suckling babes on the highway, not having sufficient to eat, that another who never sets his foot on the soil may have one hundred thousand pounds to spend in hundred thousand pounds to spend in debauchery and the gambling hells of Baden-Baden."

The language here used is rather strong out historically correct. Many Englishmen are to be found who admit the truth of General Burke's contention in this regard. If England had acted fairly to Ireland, no Irish question would to day harrass and annoy Mr. Gladstone's administration. Gen. Barke may, we repeat, have been too outspoken for Canadian lovalists, but let any man present at his lecture come out over his own name and controvert his statements. We shall gladly give space to any such person to demolish the General. The second part of the speech, as manufactured by the Free Press correspondent, is thus con-

structed : "Now I come from Tipperary, and sometimes men die suddenly there— (laughter)—and in nearly every instance (laughter)—and in leastly every instance where a man dies—(laughter)—suddenly he is a landlord. We are told that is murder. Where is the murder? Why surely a man with any claim to the feel ings of humanity should protect and foster the lives of those who brought him into the world, and of his own flish and blood. The speaker went on to say that supposing a great landowner, such as he had been speaking of, wished to extend his estate and tried to wring from the people that which they could not give, was it unreasonable to suppose that an Irish peasant might not for a moment lose his temper and act according to the dic-(Great applause.) I have no desire to be considered blood-thirsty. I do not seek to have the blood of any man on my hands, but there are times when even thi nature of ours cannot be controlled.'
(Loud appliese.)

We have no hesitation whatever in pronouncing this so called report of Gen. Burke's utterances a wilful distortion of the speaker's meaning, made for the very worst purposes. Gen. Burke, like most Irishmen, holds landlordism in abhorrence, but that he advocates anything savoring of cowardly marder or assassina tion we do not believe. He may indeed see much that is extenuating in some of the worst of the Irish agrarian crimes. but he is, brave soldier as he has proved nimself, no advocate of or apologist for murder.

The last paragraph of the Montreal despatch to the Free Press gives away the

"Mr. H. J. Cloran, editor of the Post, and joint secretary of the National party, on rising said he considered himself highly favored in having the honor to move a vote of thanks to the General, whose address he endorsed in every particular. The vote was carried with the greatest enthu-

Mr. Cloran is a gentleman in every respect as respectable, as law abiding and orderly as the editors of the London Free Press or Toronto Mail both of which published the despatch alluded to for the purpose of doing him injury and casting dium on the Irish Catholics of Montreal, a body as thoroughly devoted to Canadian interests, and as unselfishly Christian as lage the benefit of as many masses as he any in the Dominion. We are here reminded that the Free Press and Mail lately indulged in loud-sounding eulogies of Father Dowd. Father Dowd deserves all that can be said in his praise. But do not these journals, who so readily used his venerable name to cover political delinquency, show little regard for his feelings and his honest record, when they deliber-ately accuse his faithful Irish Catholics of able members of the other house. When was there ever such a pernicious land league, I should like to ask, as that which is gathering together to legislate upon us in the other House." We are glad to note that the Irish party votel in a body with the minority. To the British Lords Ire-

land owes nothing. For gilded vulgarity, Either Father Dowd is not the priest, the apostle of good, that he has been represen-ted, or the Irish of Montreal are not friends of murder, outrage and lawlessnes. For our part we know that Father Dowd reflects the highest credit on the Irish priesthood, as does his flock on the Irish people at large.

MASSES FOR DECEASED PRIESTS

For the interest and benefit of our elerical readers in this diocese and elsewhere, we reproduce an important article from the Irish Ecclesiastical Record for March, 1886. It is under the general heading of "Theological Questions," and deals with diocesan regulations regarding masses for deceased priests. The question dealt with is one of the utmost importance, and its solution of great interest and moment to the clergy :

"In a recent number of the RECORD it where the Bishop told his priests at a Conference, explaining as it appeared, an existing regulation, that they were bound to celebrate three Masses for every deceased fellow priest, there is a grave obligation of applying three Masses for every deceased priest of the diocese or deanery, as the case may be, These Masses are declared to be thus

These Masses are declared to be thus obligatory, under the authority of diocesan legislation.

"Now many theologians hold that a Bishop, though he can command the celebration, cannot command the application of Mass. Lacroix holds that he can command the particular application of Mass, but only in urgent public necessity—"Potesque etiam Episcopus Sacerdotibus saecularibus imponere applicationem Missarum, si sit causa, et necessitas publica urgens. Pasy q. 180'—Lib tas publica urgens, Fasq q. 180'—Lib vi, Pars. ii. 214. Lehmkuhl, who is of vi, Pars, ii. 214 Lehmkuul, who is of opinion that Bishops have this power, states that it ought to be very rarely used, since, as he says, the Sovereign Pontiff, although he can, is not accustomed to command such application of Masses,—Vol. ii. p. 153.

Masses.—Vol. ii. p. 153.

"There is no urgent public necessity in the present case: and adhering to the principle that mortal sins are not to be multiplied or presumed practer necessitatem, I should be slow to admit here an obligation sub gravi In the Society of Jesus there are constitutions directing such masses for deceased members, and of their obligation Lacroix thus writes: 'Missae pro defunctis ejuséem Ordinis (societatis Jesu) sive inducantur per generales constitutiones Ordinis, sive ex Superiorum praescripto, non obligant sub mortali, quia 1sta tantum habent rationem simplicis mandati, nisi accedat praeceptum obedientiae."—Lib. vi, n 169. Of course this does not go to show that Religious Superiors could not impose such an obligation under sin; but if it has been deemed wise not to bind the mem bers of the Society under the obligation of sin in this matter. I do not think we are constrained to presume it in diocesan In laws or regulations. Neither am I inclined to admit that such an obligation is imposed on a priest, because he does not disclaim before the assembled Conference. In many such cases 'silence is golden.'
Piety, traternal charity, mutual fidelity will in almost every case, ensure the ful-filment of this opus magni amoris"—E. We share in our respected correspond-ent's aversion from multiplying mortal sin, or, indeed, the occasion of any sin,

without necessity. It was under this feeling that we argued against the opinion of a previous correspondent who advocated the existence of a grave obligation in the control of the contro gation in justice. The difficulty of interfering in the application of Masses as inferential from the Church's own forbearance was the chief point in our reasoning. It seemed to justify us in confining the obligation, but not in setting it aside. Indeed we were, and are surer of the obligation than of its restriction. All of course admit that a Bishop tion. All of course admit that a Bishop cannot indiscriminately order priests to apply their Masses for purposes named by him; but, on the other hand, such theologians as discuss the point with practical unanimity, hold that he may command the application of the Holy Sacrifice under certain special circum-stances. Now if a prelate undertakes to make a law on the subject in connection make a law on the subject in connection with Masses for deceased priests, we certainly should not feel at liberty to overlook this duty on the ground that he has exceeded his powers as legislator and administrator. The example of the Jesuits will not shake the certainty of this obligation. How many things are wisely left free in the great Society which might be imposed under penalty? What it may be wise to exempt from obligation in case of those who cannot receive in case of those who cannot receive honoraria, it may also be true wisdom to impose under strict precept on those who are at liberty to receive such stipends for private use. Besides, our cor-respondent knows very well, and indeed states, that Religious Superiors can demand the application of Masses from

their subjects, according to the rules of each particular Order.

It is right to add the reason why we hold that a secular prelate can legislate on the matter in question. Our correspondent quotes Lacroix with approval. Well, the hypothesis under discussion has the advantage of contemplating an arrangement which is entirely for the age the beneat of as many masses as ne is bound to apply for others. This is not so in the one case which Lacroix casually mentions. Nor is there any absence of grave spiritual necessity for a diocesan law requiring Masses for deceased priests. What else has placed a regulation of this kind appear the attention. priests. What else has placed a regula-tion of this kind among the statutes of so many dioceses, but the public sense of its being absolutely required to make certain, and secure the priesthood in the conviction, that whether one die poor or rich, young or advanced in years, friend-

matter, than to many poor creamong our parisbioners who die w among our parishioners who die w anyone to say Mass for them. priest who can always have hon priest who can always have how will generally consider that a monce or oftener, is sufficient dischinis obligations to the latter, and sho justified in acting likewise by deceased fellow priests if dioced does interpose its weight. Will does interfere by compelling thrice forego a honorarium and cel Mass for another purpose, we think that his obligation is an Mass for another purpose, we think that his obligation is an

think that his congation is an short of grave.

The "Diocesan Statutes" just a are those of Cloyne and Ross, pul in 1847. It may be well to subjoit they state on this subject:—

"Sancta et salubris est cogita defunctis exorare ut a peccation they company convention of the company convention." tur. Cum ergo omnino conven qui in eadem vinea laborant nvicem fraterna caritate prosequ cipinus ut, mortuo episcopo, Missae a singulis Presbyteris p animae requie celebrentur. Pro d Vicario Generali, quinque Mis mortuo alio quocumque hujusce l Sacerdote, tres Missae celebrentu ne tam sacrum et magni momenti negligatur, mandamus in Domino Missae celebrentur, quam primu mode fieri poterit, post mortem u mode heri potent, post mortem u jusque ex clericis praedictis." The "Dublin Diocesan Synod not demand so much, but uses la of still greater force—"Strictissi

> WHITE SLAVERY. The curse of Irish landlord

reached America in more ways th Some weeks ago the Chicago published a very remarkable ar lien landlordism in America, that an Irishman named Wm. Scu residing in London, is proprietor of 75,000 and 90,000 acres of the best lands in Illinois. The writer of t icle, after visiting the Scully estate that the lands were tilled by a class of tenants, from whom were enormous rentals. In fact, all entire proceeds from the sale of th went to support the alien landl Chicago despatch dated the 19 adds that an investigation being in and a tour of Kansas and Nebrash "the information was reached title to more than 100,000 acres est prairie lands in those Sta vested in the name of William All these vast tracts have been his landed estates within the years. Although a small portion cultivation, the same system of fa ing that exists in Illinois is rapid introduced in these States. Bet and 70 families have bound then Scully. So long as they remai land they cannot throw off the holds them in slavery. Before a lease they must agree to waive of exemption, and until their re everything they possess, includi ing crops, belongs to Scully. they are the poorest farmers in pect in the country, and very fe can obtain credit from mercha lease that binds them to Scully ally a chattel mortgage, and claims against the tenants are until Scully gets his rent."

This is a state of things that attention from our American Scully must be obliterated. hard-hearted wretch, living on of toiling and oppressed freem Let there be, we say, an examp him. There is no room here of continent for the rapacity and the Irish landlord. It were a and an ever crying shame to Scully iniquity to continue. making all due allowance for improvements, anything is him, let him be paid, and efface soil of the great West, as a vile the Russian thistle.

THE NEW IRISH VIC

Lord Aberdeen, the ne Viceroy in Ireland, seems to h made a good impression upon people. We do not, however, when his appointment to the was first made known Justin M. P., cabled to this side of th opinion of the noble Lord:

opinion of the noble Lord:
"Lord Aberdeen," said he
Viceroy of Ireland, is much ir
Scotch religious societies.
strong antipathy to Catholi
close private friend of Mr.
who often stays with him.
stone is, perhaps, friendly to
lie views. It is curious that lic views. It is curious that should be anti-Catholic ar Protestant, side by side with (John Morley) anti Catholic

thinker. Whereupon the Irish World "We see nothing curious i contrary, we should think it ous thing indeed if any ot anti-Catholic were appointe Chief Secretary for Ireland law no Catholic can hold Lord Lieutenant of Ireland tary. Both offices are alw English or Scotch Protesta as a matter of course, hear religion of the Irish people

Lord Aberdeen will mee respect and support so lon within his duties. But sho seek to obtrude his auti-Cal upon Catholic Ireland, the religious susceptibilitie