

FATHER HENNING.

COURSE OF SERMONS ON THE TRUE CHURCH

SECOND SERMON PREACHED AT ST. PATRICK'S CHURCH, QUEBEC ON SUNDAY 26TH AUG. 1877.

(Reported for the True Witness.)

I proved to you in my last sermon that the Church of God is an organic society—that it is composed of visible members under the direction of a visible organization, governed by a visible head. The establishment of such a society must have a purpose, and that purpose no other than the end for which the Son of God came down upon this earth, viz., the salvation of the soul of man. It is childish to suppose for a moment that God, after establishing such an institution, should leave it optional to man to become a member of it or not, according to his own will. If this society was organized by the Son of God for the purpose of saving man's soul, it follows, with the strictest logic, that outside it there is and can be no salvation for man. If this is true, it follows that each and every one must be able to distinguish this society from other societies. Therefore this organic Society established by the Son of God must have distinct characteristic marks—marks so clear that we cannot mistake them. Now, what are these marks by which we may distinguish that society from every other? we profess these marks every Sunday when we repeat the Credo: Credo in Unam Sanctam Catholicam et Apostolicam Ecclesiam—I believe in one Holy Catholic and Apostolic Church. Here are the four marks. I will begin to-day by explaining to you the first but not the third of these marks—the Catholicity of the Church. What do we mean by the Catholicity of the Church? The word Catholic comes from the Greek; it is a combination of the two words kata and lous which mean throughout the whole. The word Catholic, then, means universal. If I say the Church is Catholic, I mean that the Church is Universal—i. e., it exists for all time; it exists for all places; and it must contain the whole Revelation of God. It must exist, not for one or the other period of time, but for all time; it must exist, not for one or the other place, but for all places without exception; and it must contain, not one or the other or a few teachings of Revelation, but it must contain, whole of the Revelation made by God to man. This is the meaning of the word Catholic. Now, did God intend this Church should be Catholic? I answer Yes. He could not have had any other view. To prove this, I will lead you back into the Old Testament. I will read to you only one of the many testimonies regarding the Catholicity of the Church which I find in the books of the Old Testament. The prophet Isaiah, speaking of the growing of the Gospel among the Gentiles, makes use of the following very remarkable expressions: "But I know their works and their thoughts; I come that I may gather them together with all nations and tongues; and they shall come and shall see my glory. And I will set a sign among them, and I shall send of them that shall be saved, to the Gentiles, into the sea, into Africa and India, them that draw the bow; into Italy and Greece, to the islands afar off to them that have not heard of me and have not seen my glory. And they shall declare my glory to the gentiles." What is the meaning of these words? Is it not the promise of an everlasting Church? Is it not the promise of a Church that is to embrace all nations and all times to the end of the world? This promise, made by the prophet Isaiah, was fulfilled by a son of God, Jesus Christ, who, addressing His Apostles, said: "All power is given to me in Heaven and on earth; go ye, therefore, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." In these few words Jesus Christ expresses the three-fold universality of His Church. "Go teach all nations," that is to say, there shall be no limit of space for you. You shall go—not to this, or that, or the other country, not merely in Palestine shall you preach my Gospel—but you shall pass the limits of Palestine and go into Africa, into Europe, into Asia, into all nations, among all peoples, and preach my Gospel. Here is the universality of space. Then to show them that the Church is to last to the end of the world. He says: "I am with you all days even to the consummation of the world." Until the end of the world, I am with you. Until the end of the world you will have to fulfil this command I have put upon you to preach my Gospel. He tells them also that His Church is to be universal in authority, for He says: "Teach them all things I have commanded you." Not one or the other of my doctrines, but all of them without any exception. Hence, in these three simple texts our dear Lord expresses the three-fold universality of His Church—universality of doctrine. And now, I ask you, could the Church be otherwise than universal? For what did Jesus Christ the Son of God, come down from Heaven to earth? Did He come to save a handful of Jews, a few Asiatics, or did He come to save each and every individual in the whole world? I answer, and you must answer: He came, not for one or the other nation. He came for all the world. He came for all because all were lost; all were descended from the same stock, and therefore, all had the curse of Adam upon them—all needed salvation. Hence He came to save all men. If that were the purpose of His coming, and the Church were established for that purpose, it follows that the Church must exist for all, and the whole revelation of God must be given to her. The Church of God must be the Church of all; hence, the Church must be universal. What is the meaning of all this? It means that the Church is commissioned by Jesus Christ to teach the whole world one and the same doctrine—the same for the Jews, for the Gentiles; the same for the rich and for the poor; for the learned and the ignorant; for the man, the woman, the child. It means that the Church is commissioned to enter into every phase of human life—to take unto herself the teaching and education of the human race in every one of its phases. She is commissioned to teach the child, to teach the youth, to teach the man in his mature years. She is commissioned to teach men how they are to live at home and abroad; as individual men and as members of Society. Therefore, there is no phase of human life that does not come, by this commission, under the influence of the Church. The Church has a right to lay down the principles of morality and as education, of safe and solid government. In other words, the Church is commissioned to teach all nations and to teach them all that Jesus Christ has commanded. What is the meaning of this Catholicity of the Church? It means that the Church is not confined to one or the other nation, but that the Church is commissioned by the Son of God to break down, as far as religion is concerned, all bounds of nationality. Nationality in religion is a heathen idea. It is the idea which was fostered by all the nations of heathendom. Whereas Jesus Christ came to break down these barriers and He established a Church that should embrace all nations. All should acknowledge only one Father and that Father is Himself; only one mother and that mother is the Church. Now, does anyone of the sects possess this great mark of the Church—universality? Study the sects and you will find they have not this mark—they have not impressed on their foreheads, the mark of Catholicity. They are not Catholics in space; they are not Catholic in time; they are not Catholic in their teachings. They are not Catholics in their teachings. Why? Because there is not one sect

that holds all the doctrines of Jesus Christ. Compare the different sects with each other. You will find one sect holds one or the other doctrine of Christ, which another sect rejects and holds another. Thus, the Unitarians hold that there is universal salvation; in other words, that there is no hell but a kind of probation after this life—something akin to our purgatory. The Calvinists and Lutherans, believe in eternal damnation and reject the doctrine of purgatory. The Unitarians believe in the unity of God, but they reject the Trinity—the Unitarians accept the Trinity. The Socinians deny the Divinity of Jesus Christ, but they accept other doctrines which He taught. Thus, the one sect denies what the other teaches. Therefore, none of the sects have the character of universality of doctrine impressed upon them. Are they universal in time? They are not. Because we can trace their history; we can follow them up to their origin, and we find that the oldest of them is not much more than three hundred years of age. The others are far more modern; they do not go back beyond the 16th century. Now, Christianity existed in the first century. The centuries date from Christianity. This proves the sects are not universal in time. Are they universal in space? They are not. For almost every one of the sects is more or less national. There is the Church of England. Why has it that title of Church of England? Because it is a national Church. Take, for instance, the Church in Prussia. The Protestant religion there, what is it? A national Church—nothing but a national Church. Thus, every sect is known more or less by its nationality. It is only God who is the Father of all, the Creator of all, the Judge of all, who can establish a universal religion. Man cannot establish a universal religion. This is as true as that a man cannot establish a universal government.

Has the Catholic Church this greatest mark? It has it to such a degree that outside the Church it is acknowledged as the Catholic Church. The popular voice is in many respects the voice of God; it certainly is in this respect. Go along the streets of any city and ask the first little boy you meet, "Tell me, my son, where is the Catholic Church?" Will he point out to you a Lutheran temple, a Methodist conventicle? He will not; he will take you to a Roman Catholic Church. This argument was used by Saint Augustine. He says: "Ask any man, woman, or child, no matter how ignorant they are, where is the Catholic Church? They will point, not to one of the houses where the sects meet, but to a Catholic Church."

Has the Church this mark of Catholicity? It has. It has all the doctrines revealed by Jesus Christ, without any exception. It teaches all the doctrines concerning God's nature—His Unity, His Trinity. It teaches all the doctrines concerning the Incarnation of the Son of God—the virginity of the Blessed Virgin, the dual nature in Christ. The Church teaches the Divinity of Jesus Christ, despite heresy, despite those who hate and persecute her. She insists that Jesus Christ is God, not a prophet, not a great man like Mahomet, not a learned man like Plato, not a great socialist like Socrates—but she tells you plainly He is the Son of the living God, equal to God in all things, Omnipotent Creator of heaven and earth. She tells you that there are seven sacraments, that these are necessary for salvation, though all of them are not necessary; she teaches the resurrection of the dead, the immortality of the soul, the eternal rewards after this life, the eternal punishments after this life. So that the Catholic Church alone fulfils this command of Jesus Christ: "Teach all men, and teach them all things that I have commanded you."

Is the Catholic Church universal in time? I answer yes. You may go back as far as the days of the Roman Emperors, you will find the Church. You may live till the end of time and you will find the Church, in spite of all the persecutions and all the hate of men and devils, renewing her youth continually, now apparently crushed to dust, and then rising again like the phoenix out of her ashes.

Is the Catholic Church universal in space? Do you know how many belong to the Catholic Church? All the Oriental churches, the Greeks, the Romanians, the Chaldeans, the Russians, number together about 75 millions of members. All the different Protestant sects, in all at least one hundred and forty (how many more, I do not know) number sixty millions, not even as many as the Oriental sects. The Catholic Church counts two hundred and fifty millions members, living at present on the face of the earth. Now, I ask you, is the Catholic Church universal or is she not? when she counts 250 millions of members, whereas all the Protestants together count only sixty millions and all the Orientals, 75 millions—more than all the Oriental sects and all the Protestant sects put together. Go to any country in the world, I care not to which, and there you will find the Catholic Church. There is not a nation on the face of the earth that has not the Catholic Church in its midst.

Thus, the Catholic Church has this first great mark of the Church of God; she is Catholic, i. e., universal. This characteristic mark has been impressed upon her brow by the son of God Himself, and he who sees this mark and yet refuses to enter that body, pronounces his own damnation. Those who see this (I am not speaking of ignorant men of those who never had a chance to see) but I say those who see this mark of universality impressed upon the Church, and still remain in the sects, pronounce their own damnation, the damnation that was pronounced against them long ago by Jesus Christ when he said: "Go preach the Gospel, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned." They shall lose their eternal salvation; they shall burn one day in the flames of an eternal hell—a hell from which there is no redemption.

Brave Priests Among the Rioters. Father Dunn furnishes the following account of the riot at Scranton, Pa., on Tuesday week, in which Mayor McKane, was badly beaten and four of the rioters killed. I was in Hallock, Cary & Co's store, on Lackawanna avenue, when a young man told me there was a crowd at the corner. I stepped down to see what was the matter. When I got there I saw a large crowd standing on the railroad, and I passed under the bridge. I saw a young man pursued by the crowd, who were some distance behind him. I called on the crowd to stop. They obeyed, and I asked them what they intended to do. They said they were going to get their rights, and I asked

them by what means? They replied, "by peaceful means." I asked them if they had any firearms, and they answered "no, no." I did not see any firearms. I spoke a few words telling them to be peaceable and orderly, and they walked to Washington avenue. Here we met the Mayor, running and pursued by a crowd. He looked pale and excited. He spoke to me, took me by the arm and told the crowd to stand back. Some of those present said, "don't kill him." I told those in front to keep up their clubs and keep the rest back. We walked about six steps when the Mayor was struck. He fell and I fell with him: I was then carried out of the crowd and a few steps onto the building on Lackawanna avenue, when I heard shots fired in succession. I thought some of the wounded might need my attention, and turned right into the crowd I found two dead and two dying on the pavement. I attended to the dying and afterwards went home. One of the Bedemorters of St. Philomena's Pittsburg, rescued the Philadelphia Soldier, Shaw, from the hands of the infuriated rioters, and brought him safely through the mob to the hospital where he died.

CATHOLIC LITERARY ASSOCIATION, HAMILTON.

A PAPER READ ON "LEGENDARY IRELAND."

The Catholic Literary Association resumed its weekly meetings, (which have been discontinued during the hot weather) last night in their rooms on the corner of King and James street. The chair was occupied by Donald Smith, Esq., the President of the Society, and on the platform were the Revs. P. J. Maddigan, Chaplain of the Society, T. Dowling, of Paris; P. Lennon, Bishop's Chaplain. The President opened the evening's entertainment with a few appropriate remarks after which the Glee Club gave one of their excellent selections. Mr. William Kavanagh then read a piece, and a little lad named Willie Harts recited a short poem capitaly. The Glee Club sang another glee, after which Mr. Smith, the President read a short essay on "Saving and Thrift." Mr. Furlong, the 1st Vice-President then read the following interesting paper on the early history of Ireland:

LEGENDARY IRELAND.

The study of Irish history, although a most interesting one, is sadly neglected, even among the sons of the Green Isle. This may be accounted for, to some extent, from the fact that we possess no complete history of our country. That of MacGeoghegan, which is perhaps the best, is, after all, but an epitome. It compresses into an octavo volume of some six hundred pages the history of well nigh twenty-five centuries, each of which would furnish material for a volume of the same size; and we have no history of any period which deserves the name. All our histories commence with the earliest times and extend down to the author's time or a century or two previous. Mr. Froude, indeed, has kindly sought to remedy this want to some extent by giving us the history of the English occupation; but inasmuch as his work is a pamphlet of somewhat large dimensions, devoted mainly to the abuse of everything and everybody in the remotest degree connected with Ireland, save only the Presbyterians and Orangemen of Ulster, his work is not likely to take high rank as a historical production. Some effort should be made to remedy this state of things. Irish manuscripts that lie mouldering in libraries should be published, and the history of our land more generally known. At all events it does not deserve the neglect it now receives. The history of a nation which exhibited a high degree of civilization at a time coeval with

HALF MYTHICAL SIEGE OF TROY.

which since that period produced priests, sages, kings, and warriors whose names the world will not willingly let die, in which burned brightly the lamp of learning at a period when Britain was peopled with painted savages, and Rome was struggling for bare existence amid the petty tribes of Samnium and Etruria. At a later period when her missionaries were diffusing the light of Gospel truth among the savage tribes of Germany and Gaul, her scholars filling chairs in the centres of European learning, their names cherished among the nations of their adoption are forgotten by their countrymen, who learn with half-indifferent astonishment that St. Gall, who gave his name to a city in Switzerland, and John Scotus Erjens, the most famous of medieval schoolmen, were Irishmen. Even within the period of modern history how many Irishmen, whose names are household words in the countries to which they devoted their swords, and the fame of whose deeds made Europe ring, are known in their own land! If these humble papers will have the effect of directing your attention to the closer study of history of our country they have served their purpose, for they have no other. And now to our task.

DR. KEATING COMMENCES HIS HISTORY OF IRELAND WITH THE CREATION.

not that the good doctor intends thereby to convey the idea that Adam was an Irishman, or that the Garden of Eden was located in Tipperary, Mayo or Wexford, but he apparently had in his mind's eye some of the modern literateurs who have sought to prove that they knew better than the

INSPIRED BOGS.

by assigning a number of ancestors to the family of mankind, and by commencing his history with Adam, in that manner marking his adhesion to the doctrine of the family of the human race. [At this point, Mr. Furlong narrated a series of stories connected with the earliest Irish history, as it has descended in a legendary shape. He then went on to say: It will be proper to close this paper with a brief enquiry as to the origin of the Irish people—who were they, whence came they, and from what cause arose their undoubted early civilization? That the Irish race is of extreme antiquity is certain; their alphabet is almost identical with the Hebrew—probably the primitive language of man. The use of letters must have been brought with the first immigrants, for the Irish resembles no alphabet of any nation known to have had intercourse with them at a later day. Manuscripts of known antiquity exist in this character, and save the Jews alone, no nation has an authentic written record of greater antiquity. The most favored of modern theories among Irish antiquarians is that the Phœnicians were the ancestors of the Irish people. Now, while it may appear presumptuous in me to differ with, I may say the entire body of modern Irish scholars, yet I respectfully submit that the Phœnician theory is untenable. True it is that the Phœnicians had intercourse with Ireland. Indeed, since the deciphering of the inscriptions on the "Egubian Tables," it would be idle to deny the fact, since one of these very inscriptions is a very minute direction to navigators concerning the voyage from the Pillars of Hercules to the Irish coast. But the fact of Phœnician traders pushing their voyages to Ireland is no more a proof that the country was settled by that people than that Britain was so settled, for they unquestionably traded with Britain, and on one contends that the ancient Britons were Phœnicians. Another reason advanced is, that Baal or Bel was a God common to the Irish and Phœnicians, and that both nations offered human sacrifices to their chief God.

THIS SIMPLY PROVES NOTHING. Baal or Bel is only a different form of Allah, the Arabic name for God and Elohim, which was the ineffable name of the Deity among the Hebrews, a name never pronounced by them. In all these words the root is Al or El and each and all simply

mean the Deity. I must always be borne in mind that, in the first ages of idolatry, there was not a multiplicity of gods. The first form of idolatrous error was the material symbolizing of the Deity and in all probability the first idol was given the name till then applied to the Supreme Being. It must not be forgotten that the oldest chronicles represent the Irish as worshipping the true God, which is extremely probable, considering the great antiquity of the Irish race. According to the Book of Lecan, Tighernanus introduced idolatry into Ireland, and it is by no means impossible that he adopted some of the gods of the Phœnicians, though the peculiar genius of the Irish race prevented the introduction of the grosser forms of Phœnician idolatry. The offering of human sacrifices proves little, for all idolatrous nations deemed the highest and most acceptable sacrifice to the Creator was the noblest of his creatures, man. Among the Greeks we find human sacrifices, and I need scarcely remind you of the sacrifice of thanksgiving offered by Jephtha, judge of Israel, after his victory over the Ammonites. But, to my mind, the most conclusive evidence against the Phœnician origin of our people is the fact that the worship of Ashtaroth or Astarte

NEVER PREVAILED IN IRELAND.

That the most degraded rite of idolatry never polluted the shores of Erin. Had the Irish been Phœnician colonists, there can be no doubt but that most widely-spread form of idolatrous worship would have been carried with them from their homes by the tideless sea. If they carried with them Baal, why not Ashtaroth? Certainly, from the prevalence of the worship of the goddess in our supposed mother land, it is, to say the least of it, singular that the god was elevated and the goddess disregarded. Even in their idolatry, the chastity of the Irish race was conspicuous, and the impurities of the vilest of idolatrous objects of worship stuck no sympathetic chord in the Irish heart. But, if the Irish were not Phœnicians,

WHO THEN WERE THEY?

Mr. O'Mahoney, in a note to his translation to Keating's History of Ireland, ventures to conjecture that they were a branch of the great Pelagic race, and the evidence which he adduces, and to which I shall presently refer, seems to strongly confirm his view. Shortly after the confasion of tongues and consequent dispersion of the race, we find traces of the waves of a mighty emigration issuing from Asia and spreading thence over the whole of Europe. This people possessed a primitive civilization, such as has existed to this day in China and India, and which we find in Egypt from the age immediately succeeding the dispersion at Babel. We find this race, known as Daniel and Pelagis, along the Euxine as the Scythians, in Italy the Etrurians. A later and degenerate age, gazing with awe-stricken wonder upon the mighty works of this great race, ascribed them to the giants, to the Centaurs, to the Cyclops, and gave to human language a phrase which has lasted to our own day—Cyclopean. That it was a learned race their sculptured monuments attest. But with the exception of their Irish descendants, they have passed away, and we can only conjecture who they were. Ireland alone, among European nations, received her civilization from no foreign source. No Cadmus brought her letters nor Hercules destroyed her monsters. She needed them not. Her civilization was primitive as that of Egypt. Her laws, her language, her institutions were as venerable as even those of the chosen people. True it was, that upon her rested the curse of man's first transgression, but it would seem that the omniscient pen had destined her in future ages as the brightest example of the new dispensation, and long before Christianity her sons were imbued with principles of almost Christian virtue. Like the

PERI OF HER OWN POST'S

song, although shut out from Paradise, yet she was not wholly condemned to despair, and in after days, as we shall see if spared to complete this series, she alone among the nations of the earth received the faith without the cost of a single drop of martyr's blood. I might direct your attention too to the evidence furnished by the similarity of national and tribal names. The ancient Irish were called Scots which is but another form of Skuthos, or Scythian. The Malitia de Danaans, too bore a name closely resembling Danaal, the primitive name of the Pelagic settlers of Greece. That this tribe was not Phœnician is abundantly manifest from the names given by them to their abiding places, Eri, Alba, Mana, Ara, Mumba, &c., with their peculiar mode of forming their oblique cases in *nd* or *na*, analagous to the Greek endings, as *is* and *us*, which make the genitive *nos* and *anos*. The Milesians were of the race of Remohas. This is of the same stock as the Malitia de Danaans. Time forbids my entering at greater length into this most interesting question. I have but given the merest outline of what seems to me an extremely probable theory as to the origin of the Irish race.

AT THE CONCLUSION, THE LECTURER WAS LOUDLY APPLAuded.

The Rev. Father Dowling, of Paris, then addressed the audience briefly, and gave a short account of his recent visit to Rome and the cordial reception of the Canadian Pilgrims by the Holy Father.

Before the proceedings ended, a vote of thanks to Mr. Furlong was moved by Major Moore seconded by Mr. Healey, for his admirable lecture, and carried unanimously.

A glee sung by the Glee Club, brought the evening's entertainment to a close.—Hamilton Times.

AN EMINENT CATHOLIC'S ADVICE TO HIS SON ON GOING TO COLLEGE.

CHARLES WATERTON, the eminent English naturalist, wrote such wise advice years ago to his son, when sending him to the great Jesuit College of Stonyhurst, that we have pleasure in commending it to the attention of all our Catholic youths, now upon the eve of returning to their studies of college after the midsummer holidays. Here is the late Charles Waterton's letter, every sentence of which is full of Catholic wisdom:—"To my dear Edmund,—You are now, my dear boy, about to enter into a college conducted by Professors famed far and near for their learning, for their sanctity, and for their paternal care of those who are intrusted to their purgatory. This college will be a paradise or a purgatory to you. If you love God above all things, if you revere your superiors, if you give good example to your equals, and attend to your studies, happy indeed will be your hours and your days. But if, on the contrary, you neglect to perform your duty to God and man, there will then be no comfort for you, and you will be annoyed by brambles and by thorns at every step as you advance along. Now is the acceptable time. Never, never will you have such an opportunity of acquiring that knowledge, and those habits of virtue, which will infallibly insure your superiority on this side of the grave and your salvation on the other. Treat, then, with attention and with gratitude those good Fathers who sacrifice their own comforts to lead you safely through the paths of innocence and knowledge. Should any of your companions try to alienate your affection from these superiors by turning them into ridicule, oh! my dear boy, listen not for one moment to the observations of such heartless young fools. The youth who is in the habit of scoffing at his superiors will never rank among the generous and the brave when he shall enter into the world at large. Should any boy offer you a forbidden book to read, oh! request him, not to approach you with a viper, whose sting is mortal. Never give an impertinent answer to any of your superiors. Love them and obey them to the best of your power, and they will

most amply repay you by their kindness to you, and by their solicitude for your present and your future welfare. The scholar who revere his superiors is sure to become well-informed, and to acquire a large stock of virtue; but he who takes pleasure in thwarting them, will probably be a vicious man after he shall have taken his departure from this world. Sometimes there are certain youths whom I recommend to their notice. Turn a deaf ear to the treat them at the same time with gentleness and charity; and try to persuade them, by the progress you yourself are making in virtue and learning, how much they lose by running down the institutions of the College, and how much you gain by upholding them. Believe me, my dear boy, I would never send you to Stonyhurst were I not convinced, beyond all manner of doubt, that you cannot go to a better place for your education. I have the very highest opinion of it, and I hope that you will have the same. I am sorry that you should be separated from me, but your welfare requires that we should part for a while. In the meantime you will find a parent at every step in the good Fathers of Stonyhurst. Oh, love them, then, my dear boy, and never do anything that may cause to their hearts one single pang of sorrow for you sake, or of regret that they should have taken you under their charge. You cannot show your affection for them better than by observing, to the best of your abilities, all the college rules. Take St. Aloysius for your model. Pray to this angelic servant of Jesus Christ with confidence, and He will not fail to intercede for you at the throne of Divine Grace. In conclusion, let me advise you to be very punctual in rising in the morning. Acquire the habit of early rising while you are young, and you will never lose it in after life. Take a part with spirit and good nature, in all the public games which are instituted by the College. Carefully avoid particular friendships. They will injure you while at college, and they will be of no manner of use to you when you shall have left it for good and all. Prepare yourself with great assiduity to enter into the Sodality of the Blessed Virgin; and when you shall have had the happiness to become a member of it, make a resolution to recite her Office every day until it shall please God to take you out of this world. Farewell! my dearest boy; I give you my blessing; and I promise you shall want for nothing, provided you perform your duty, and you cannot fail to do so if you love and revere your superiors, and follow implicitly the sound and excellent instructions which you will receive at their hands. I have one parting request to make of you: Say a short prayer once a day for me to St. Francis Xavier, the glorious apostle of the Indies. Farewell again, my dearest son, and believe me to remain your ever affectionate father, CHARLES WATERTON.

OPENING OF THE PEOPLE'S PARK AT LIMERICK.

On Monday the People's Park was formally thrown open to the public by the Mayor, Mr. James Spaight, J.P., in the presence of Lord Emly and a large number of citizens. The weather was rather unfavourable, a drizzling mist falling almost to the close of the ceremony, but with this exception everything passed off successfully. The site for the park was most liberally given some time since by the Earl of Limerick, and the committee who were appointed by certain of the citizens to raise a suitable memorial to the late Mr. Richard Russell, J.P., an extensive merchant of Limerick city, decided that the ground so given should be planted and laid out as a public park, and handed over to the corporation, in trust, for the benefit and recreation of the citizens of Limerick. Accordingly a sum of over £2,500 was made available for beautifying the grounds, containing, as they do, some seven acres. The park is very handsomely planted with trees, shrubs, and flowers of various species and sizes, and is further ornamented with a noble column, some eighty feet high, surmounted with a statue of the late Right Hon. Thomas Spring Rice, sometime Chancellor of the Imperial Exchequer, and first Baron Montegale, who represented Limerick city in Parliament for several years. The Mayor said it afforded him very great pleasure in opening the park, and he was sure it would prove a delightful place of recreation for the citizens. He regretted that the inclement weather prevented a large attendance of the fair sex, and also that the opening ceremony was not performed by his Grace, the Duke of Marlborough, Lord Lieutenant of Ireland. He met his Grace and the Duchess the other day at Atheryn, on their way to the cattle show at Galway, and they both bade him express to the people of Limerick their regret at being unable to be present at the opening of the park; but his Excellency added that he would pay a special visit to Limerick in the month of May next. He was glad to see the country and city associated in the person of Lord Emly, who was present at the opening ceremony, and now had the great pleasure of formally declaring the park open to the public (loud applause). Lord Emly briefly thanked the Mayor for the kind mention of his name. He believed that by providing the people with such places of amusement and recreation as this People's Park more good would be done than by repressive legislation in checking drunkenness and such offences. He hoped, too, that the Mayor before his year of office had expired, would be able to inaugurate in Limerick a movement for improving the dwellings of working classes.—Limerick Reporter.

OPINION ON THE TURKS.

An officer in the British service, Lieut-Col. Brackbury, of the Royal Artillery, is engaged as a special military correspondent of the London Times. In a recent letter to that paper he writes as follows:—"We all feel sorry for the poor fellows who are driven to fight against a warlike nation from the north, instead of cultivating roses. But the pity becomes mingled with a sterner sense of justice when later we find murdered Bulgarian peasants strewing the ground with their throats cut from ear to ear, and others with gasbes on their heads and skulls dashed in. But again comes the recoil to pity when Prince Wichtenstein rides up and says that the Bulgarians are murdering the wounded Turks; the slaves acting like all other enslaved people when they escape from the lash of the master. This war is not an affair of civilization, but of horror upon horror. When later we passed back over the field of battle to visit the wounded, the Bulgarian peasants were pillaging the dead, and were driven from their foul work by indignant commands and a threat of Cossack whips. The position of the future ruler of Bulgaria will be extremely difficult. But what is to be expected from a people who have been enslaved for centuries, the military service—the true fountain of honor—has been forbidden, whose women have been the property of their masters? I assert from my own knowledge that one of the chief quarrels the Bulgarian men have with the Turks is that their wives and daughters are violated by their masters, and in many cases are left in the town to bear children of shame and abhorrence. For these things execution is being done, yet done by judges who lack power to guide always the hand of the minister of justice. I write the truth, as I see it, without fear or favor. The Russian officers, abhor all these atrocities on the one side as on the other; but situated as this column is at this moment, with enemies on all sides, completely separated from all base of supplies and from all help, the powers of every man being strained to come through in safety, it is impossible to organize a proper system of military police."