Catholic Record.

He has

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LONDON, ONTARIO, SATURDAY, AUGUST 22, 1891.

DILLON'S SPEECH.

William O'Brien Repudiates the Dis-

The reception to the released patriots took place in the Temperance Hall, Galway, to which they were escorted after breakfasting with the Bishop, Most Rev. Doctor MacCormack. A number of addresses were presented by deputations from different parts of the country, and in the course of his reply John Dillon said: We have been for six months isolated

from the world. We have been cut off from the knowledge of what has been going on in Ireland. I am afraid from the little I have heard, and from what I saw before going into jail, that the knowledge which we have been cut off from was not such as would bring very pleasant feeling to our hearts. But although I do not feel in a position to address this assembly at any length upon the political situation, I do feel that the country will expect from me, and that it is due from me to the country, to state clearly, if briefly, what my feelings are; all the more because I have been given to understand that it has been given to understand that it has been stated that I altered my views which I had expressed when in America. Well, gentlemen, I have had a long time for reflection uninterrupted reflection -and the result of that reflection has been, if it were possible, to strengthen me in those

On this declaration being made there was a great outburst of cheering, the audience again rising. The demonstration lasted for several moments.

Mr. Dillon, proceeding, said: I can assure you that it was the most painful, the hardest, and the cruelest act of my life when I signed the manifestoes from America. But the motives which induced me to take that action have only become more strong in my mind the more I thought over them.

1 CANNOT ACCEPT THE LEADERSHIP OF MR. PARNELL-(loud and prolonged cheering, the audience again rising) I cannot accept the leadership of Mr Parnell in the policy, in the new policy, which he has proposed for the acceptance of this country—a policy which, in my judg-ment, is directly the reverse of the one which our party has advocated under his leadership since the year 1886. I am in favor of driving the present Government from office as quickly as that can be done—a Government which has set up in this country the meanest and most contemptible system of tyranny which ever was set up in this unhappy land. I am in favor of giving to the Liberal party in England and to Mr. Gladstone the opportunity of bringing forward a Home Rule Bill for Ireland. If that Bill should prove to be satisfactory to the people of Ireland then there will be an end to our troubles, and our country can advance on the path of prosperity If it should prove to be unsatisfactory shall be the first man to fight the Liberal party. If the Liberal party should be so treacherous and false as to play us false and betray their omises, then, I say, would we not be ten times as strong to fight that that the Liberal party mean honestly by us, but I would not lay down one single weapon, nor would I disarm myself in the smallest particular until Home Rule Bill, and a Home Rule Bill that shall satisfy the national aspirations of the people of Ireland, was made law, These are the views which actuated our party for the last five years. I see no reason why they should not be the policy of the Irish party to-day. Until some sufficient reason is shown to me for departing from the lines of that policy I shall adhere to it. I believe that the alternative which has now been proposed to us—an alternative which, I

and end in the total ruin of the National cause.

Referring to the strong language used during the controversy, Mr. Dil lion said: I have not forgotten, and I cannot forget that the keynote of all this abuse and virulent abuse, and all those terrible charges which have been levelled back and forth between old comrades in this struggle, was struck by Mr. Paruell in the opening paragraph of that most unhappy manifesto of his, when he declared that the integrity of a large section of the Irish

party had been sapped—
ONE OF THE FALSEST AND MOST CRUEL CHARGES THAT WAS EVER LEVELLED

AGAINST HONORABLE MEN. I have seen, of course, very little of what has happened since I entered the gates of the jail, but my attention has been directed to the preceedings at the (Parnell) Convention in Dublin the other day. I had time to read the speech of Mr. William Redmond, who seemed to be the chief speaker at that convention, after Mr. Parnell himself. Now, I have known Mr. William Redmond for many years, and I say for him I have always found him an honorable Nationalist, a loyal comrade, take his share of hard work in the rule and law of my political existence. preached by Abbe Proulx. and a brave fellow, who is willing to

National cause, and of imprisonment when that was going. But I could very much wish that Providence had endowed him with a little mere common sense and a little more self-restraint. He said, addressing that great meet ing, and, being as I said the most important speaker after Mr. Parnell himself, that he was glad that this split had occurred in Ireland (cries of "Oh, oh," and "Shame") because it gave them an opportunity of expelling the rotten elements out of Irish poli-tics (laughter) and that for the future they would have nothing around them but true and tried men. What is one to do with men capable of using language of that kind (Cries of "Put them out")? One would have supposed that Mr. Redmond's experiences in America, not to speak of recent elections in Ireland, would have induced him to adopt a more conciliatory and a more moderate and reasonable tone but Mr. William Redmond not only

feels it to be his stern duty to expel

ALL SUCH ROTTEN ELEMENTS AS THE ARCHEISHOP OF CASHEL, not to speak of the great majority of his own party and the vast majority of his own people, but he rejoices that the occasion has arisen to make this great purgation of Ireland. I do not reci-procate Mr. Redmond's view. I do not desire to drive Mr. Redmond out of Irish politics. I would be very sorry to do it, if he only take the right side Looking at the list of the men present at the convention, I saw the names of nany honorable, just-minded men who have taken, to my knowledge, a brave part in the struggles of the past ten years. I should be sorry to see them driven out of Irish politics. I should miss them sadly in Irish politics. cannot bring myself to believe that hey will continue for long to tear this country with dissension when once it has been made manifest to them what is the voice of the majority of the Irish people. What, then, is the position which I take up? I have stated to you the policy which I feel bound to sup-

I TAKE MY STAND WITH THE MAJORITY OF MY PEOPLE.
But in doing this I think it honest and

fair to tell you that while, of course the hour for us to undertake negotia tions is gone by, I say deliberately that my voice shall always be given in favor of welcoming any rational patriotic and reasonable offer which comes from any quarter-I care not whereand which points towards a reunion of the National ranks in this country, and the banishment of the demon of discord from the people of Ireland; and I trust and hope that better views will prevail amongst these men, many of them intimate friends of my own and comrades of my own, and that they will recognize the necessity, the patriotic duty, of acting with the majority of the people of Ireland. Gentlemen, I regretted to see put forward, shortly before I entered prison, a doctrine which cemed to me the most monstrous and most dangerous that I have heard preached in Ireland in recent times. It was said by some (Mr. Parnell said in the National cause in Ireland, and in the common honesty of the repreit) that there was room for two parties party if they had acted so falsely with that it was the right of the minority to the whole moral sense of mankind at our back. But I do not believe that they mean to play us false. I believe that they mean to play us false. I believe the minority to sentantives of freamed, and that they are not going to be humbugged with a distance of the minority to sentantives of freamed, and that they are not going to be humbugged with a distance of the minority to sentantive of freamed, and that they are not going to be humbugged with a distance of the minority to sentantive of freamed, and that they are not going to be humbugged with a distance of the minority to sentantive of freamed, and that they are not going to be humbugged with a distance of the minority to sentantive of freamed, and that they are not going to be humbugged with a distance of the minority to sentantive of freamed, and that they are not going to be humbugged with a distance of the minority to sentantive of freamed, and that they are not going to be humbugged with a distance of the minority to sentantive of freamed, and that they are not going to be humbugged with a distance of the minority to sentantive of freamed, and that they are not going to be humbugged with a distance of the minority to sentantive of freamed and the minority of freamed and the minority of freamed and the minority o that it was the right of the minority to been said had anyone preached that doctrine this time last year? (Cries of hear, hear.) What would Mr. Parnell himself have said if any one were to attempt to plant a new platform or the soil of Ireland and divide the National ranks? Parnell would have been the first to denounce the man as traitor, and he would have rightly done so. How and by what mean have we succeeded during the past ten years in doing more for the Irish caus and winning more concessions for the people of Ireland, than ever were won pefore? I will tell you. By main aining absolute unity and by strictest party discipline: and if that party discipline or unity is broken up, bound to say, seems to me to be a the Irish cause—the Irish Parliamentary policy of supporting this Government Party-would become a laughing-stock and maintaining it in office-is one and a matter of contempt, as it was in which I believe would plunge this the past, to the enemies of Ireland. country in the most terrible misfortunes, Unity is essential, and unity must be maintained: and I ask any sensible or practical-minded man how, in God' name, are we to maintain unity if the minority will not yield to the majority. know of no other means how th people of this or any other country are to be held together in a great cause

unless the minority are willing to conede to the views of the majority. BRIEN ENDORSES DILLON'S

NOUNCEMENT. William O'Brien, in acknowledging he address, spoke in part as follows: Fellow-countrymen, if I were peak for hours I do not believe I ould make a better speech than simply to say that I adopt in the most olemn and in the fullest manner the great and calm and statemanlike speech we have just listened to. (Loud

A Voice—Ireland is saved. (Cheers.)
Mr. O'Brien—For me as for him MR. PARNELL'S LEADERSHIP IS NOW IMPOSSIBLE.

Tremendous cheers.) A Voice—That's a nail in his coffin.

Cheers. Mr. O'Brien-The will of the Irish people and the interests of the Irish nation have been with me the supreme

Cheers.) That will and that deter mination has been declared, that will represent the most solemn convictions of my own heart as to what is the nterest of Ireland. Mr. Dillon has told you-and I am proud to see in every stage of this contreversy he and I have been, and remain, absolutely agreed and united-he has told you that we did all that was possible for men to do for peace and conciliation on the basis of Mr. Parnell's withdrawal from the leadership. He has told you we have done our best, and

that in justice to our colleagues, and in justice to the country,
WE HAVE NOT THE RIGHT AND NOT THE INTENTION OF INITIATING ANY

FURTHER NEGOTIATIONS. (Loud cheers.) At the same time, with him I say that always starting from the position from which we have ever wavered-of Parnell's leadership eing fatal to the cause of Itelandonce that condition is fulfiled, for my part I venture to say that the last hought in the hearts of my countrymen or my colleagues is a desire for vengeance or triumphing over my dear old comrades and old friends, and for my part I do say that one deepest desire of my heart still is to see the forces of Ireland once more united, to see their strength once more devoted to the giant task which is before us. I do not fear that any old friend of mine whom his conscience has compelled to take an opposite side, will construct the language of conciliation as indicating a hesitancy astomy course. My course is clear. My view is clear. (Cheer.) There is no man living who believes more thoroughly than I do that the most absolute independence of the Irish party is vitally necessary to the success of our cause. There is no man living who would more willingly resist, no matter what the odds, no matter what the outcome, any attempt at English dictation, or at English advice, that I believe to be detrimental or inspired by hostility to the cause of Irish independence But, on the other hand, I would implore our countrymen who differ from us to remember that if we expect Englishmen to be honest and straightforward with us we must be honest and straighforward with them. We must remember that to the most independent of alliances there are two sides, and what I would say most earnestly, if my words can have any weight with our countrymen who have taken different sides, what I would say is, by all means let us have no Home Rule which is not real Home Rule, but

LET US GIVE OUR ENGLISH FRIENDS COMMON FAIR PLAY.

Let us not make it impossible to have any Home Rule at all by insulting, by exasperating and by doing our worst to destroy the party who are pledged to the lips to satisfy our National aspirathe lips to satisfy our National aspira-tions, and by enthroning in Dublin Castle for seven years more the party and Government who are pledged up to the lips to rule us like Hottentots. I would most humbly and most respectfully say to all our countrymen, let us have some confidence in the common sense, in the patriotism sentatives of Ireland, and that they are their power to knock upon the head any bill that does not satisfy them. Let us guard by all means the independence of our party by every safeguard that the wit of man can devise-let us give the Home Rule Bill, when it is produced, the most rigid scrutiny, and if, as John Dillon says, the betrayal which our opponents anticipated, but which we do not anticipate, should occur, then, I say for myself, there is no course too extreme But, in the meantime, for Heaven's sake, let us be fair, let us not imagine treachery where the evidence is all the other way. (Chears). Let us, by all means, have the Home Rule Bill scrutinized and thrashed out, but let us not attempt, so far as we can, at all events, to bring destruct tion upon the man (Mr. Gladstone who threw up office and who risked the disruption of his party for the sake of giving Home Rule to Ireland, and who can have no possible object left in life except to see a National Parliament for Ireland successully established.

As Messrs. O'Brien and Dillon were leaving the Galway railway depot for Dublin some Parnellites came with addresses, and in the course of his re marks in reply to those gentlemen Mr D'Brien said it was with the deepest pain that he came to the decision that Mr. Parnell's leadership was impossible He followed him as long as it was pos sible, and in his opinion now Mr. Par-nell was the only obstacle to the unity of the Irish race.

A most imposing ceremony took place at Lachine, P. Q., on Sanday, the 8th inst. Archbishop Fabre blessed a monument to the victims of the Iroquois massacre of 1689. ment is placed in the Catholic cemetery at Lachine, and is an imposing land There was a large attendance mark. of prominent people present at the ceremony. After the blessing of the monument an eloquent sermon was

TREVES' GREAT TREASURE.

The Seamless Garment Which the

Boston Republic.

which, so the Scriptures attest, the Redeemer of the world wore at the time of His crucifixion, was last exposed for cathedral of which city the present and relics, though it was on that Bishop of the diocese has announced point that his co-laborer, Ronge, made veneration at Treves, in the an exposition of six weeks, to begin on veneration of the holy coat. The schismatics held a conventicle at Leipsic in March, 1845, and after the 25th of this month. In that year, 1844, Bishop Arnoldi, who then had charge of the Treves diocese, ordered an exposition of the sacred relic, and invited pilgrims from all parts of Europe to visit the cathedral. His in vitation was accepted by an immens number of pious personages, and many miraculous cures are said to have been effected during the exposition. Before that date there was a solemn exposition in 1810, when upward of a quarter of a million pilgrims flocked to Treves. In 1512 Leo X., then the Supreme Pontiff, fixed the dates of the expositions for every seventh year, but the so called reformation ensuing shortly afterwards, and being particularly strong in Germany, it was found inexpedient to place the holy coat on exposition, as that Pontiff wished. Its exposition now, after a lapse of forty seven years, is sure to attract an immense pilgrimage to the Treves cathedral : and promises to be a memorable event in the religious history of the

close of the century.

The holy coat is believed to have been discovered by St. Helena when that Empress made her memorable visit to Palestine in the fourth century. The coat, according to the testimon of ancient writers, was a seamless gar ment woven by the Blessed Virgin for the Saviour; and pious tradition says that it was made for Him while he was a child, and that as he grew up it adapted itself to his form, needing no finds this tradition difficult to believe,

TAKE UP THE OLD TESTAMENT and turn to the fifth verse of the twenty-ninth chapter of Deuteronomy, wherein Moses tells the Israelites:
"He hath brought you forty years through the desert; your garments are not worn out, neither are the shoes of your feet consumed with age." Let nim turn again to the fourth verse of the eighth chapter of the same book and there he will find the words: Thy raiment, with which thou wast covered, hath not decayed for age,

and thy foot is not worn, lo! this is the fortieth year!" After the death of the Saviour on the cross the gospel narrative tells how this garment wa disposed of. "The soldiers, therefore, when they had crucified Him," says St. John, "took His garments, and they made four parts—to every soldier a coat was without seam, woven from the top throughout. They said then one to the other: Let us not cut it; but east loss for it, whose it shall be; that e Scripture might be fulfilled, saying : They have parted my garments among them, and upon my vesture they have cast lots. And the soldiers indeed did

It is believed that some Christians urchased this seamless coat from the ldiers into whose possession it came the casting of lots, and that when Helena visited the holy places in e fourth century, it was presented t er by the person who then held it. The pious Empress, as history records nade many presents of relics to the lifferent churches she visited on her way to and from Palestine, and to the cathedral of Treves she gave the seamss robe. So great a treasure wa nighly prized by the Bishop and his who deposited it in a suitable lace and exposed it from time to tim or the benefit of the people. During the Norman invasion, in the ninth cer ary, the precious relic was hidden in crypt, in order that it might not tolen; and it was not until

TWO CENTURIES LATER hat it was again exposed to the public gaze. Treves, in the cathedral of which city the holy coat is preserved, a town of Rhenish Prussia, and its oishop is a suffragan of the Cologne

The last exposition of the holy coat, n 1884, was seized upon by two rene-

ide priests as an occasion to stir up a

eligious revolt, which had disastro

consequences. When Bishop Arnoldi ssued his pastoral declaring the pilof that year, an ecclesiastic amed Ponge, who had been deposed rom his curacy and suspended from ffice, came out with a manifesto assert ing that the veneration of the holy oat was an idolatrous practice, and calling upon Catholics to come out of a hurch that sanctioned such an act Unfortunately, this dishonest appeal and Ronge's calumnies were not with out their influence on a number of weak minds, and not a few Catholics Protestants, who, naturally the applauded their action. Ronge found a sympathetic ally in a Posen apostate Christian Apostolic congregation; and was able to resume my ordinary occuthese two worthies summoned others pations."

in the sect was formed at Schneidemuhl. of Posen, and others sprang up in different places, until, in 1845, the schismatics claimed to have three hundred churches. The Posen apos holy coat," or the seamless garment thich, so the Scriptures attest, the tate gets the credit of having drawn up the articles of faith for the sectarians, but, singularly enough, h omitted to put in his creed any de claration against the worship of saints ssue with Bishop Arnoldi and the

o follow them The first congregation

adopting what was known as the Breslau Confession, they declared for the rational interpretation of the scriptures, pervaded and actuated by the Christian idea": for adaptation forms of worship to the requirement of time and place; tor THE GOVERNMENT OF CHURCHES

by presbyterial and synodal action and for the election of the clergy t enefices by popular vote. The patronage which the authorities extended to these German schismatics enabled them to attain a greate prominence than they would otherwise have won. As in every case of eccles astical revolt, there were not lacking enemies of Catholicity to applaud th novement, nor sore-heads to The officials of every town where the new sect gained a foothold appear to have been kindly disposed toward it, and were inclined to aid it in its propagation of error. But a church built up in that way seldom enjoys any lasting existence, and it was not long beore this latest heresy began to show signs of dissension and decay. The Catholic Bishops with their faithful Catholic Bishops with their fathbut clergy, of course, steadfastly opposed it and exposed the falsity of the charges its promoters alleged against the true Church; and it was not long before the Protestants who had supported it discovered that "reformed alteration and suffering in no respect priests are not characters to give any from time and use. If any person movement a creditable reputation or a becoming management. The two apostles who started the new departure ould not agree among themselves on matters of doctrine. Ronge leaned too much toward nationalism to please his ally, and the latter was accused by his oadjutor of clinging too closely to the orthodox Catholic belief. A second conventicle was called at Berlin in the hope of putting more life in the novement, but the attempt proved a complete failure; public interest in the eresy and waned greatly, and only a

ew moribund congregations that existed in their districts, and another "Old Catholic" movement had gone part. And also His coat. Now, the the way of its predecessors and sucessors, including the Dollinger departure OF OUR OWN DAYS. Although the cathedral of Treves is niversally admitted to possess among ts treasures the seamless garment worn by the Saviour, which St. Helena brought from the East in the fourth church at Argenteuil, near Paris, which is also an object of pious venera- Colling wood.

game was up, Ronge went over to London to practice hts arts on the

Anglicans, who are always taken in by

any movement that portends to be

Catholie, but not Roman Catholic; the

Austrian authorities suppressed the

handful gathered.

tion. There is nothing inconsistent in this. The Redeemer unquestionably had more than one gaament, and we ean readily believe that the early Christians took every possible precau tion to preserve all they could belong ing to him and to transmit those pre cious relics to posterity. Though not o widely known as the holy coat of the Treves cathedral, whose authenticity as been vouched for by Popes, th Argenteuil robe has been pronounced genuine relic of the Redeemer, the fact in 1804. This robe has frequently been exposed to the veneration of the at Juilly, in a letter written by her June 2, 1847. "Two years ago," says His Grace Archbishop restoration to health after a severe illness. Judge, then, of my joy and

DERIVING ANY BENEFIT, and the pains I suffered rendered me unable to perform the functions of the office to which God had called me. In as they called themselves, broke with this wretched condition I began a the church and joined hands with novena in honor of the holy robe at this wretched condition I began a Argenteuil. On Dec. 30, three days before the close of the devotion, after having assisted at Mass, and received priest, who, some time before, had priest, who, some time before, had revolted and formed what he called a natural length, all pain ceased, and I

The exposition of the Treves relic which Bishop Korum has ordered to begin on the 25th of the presentmenth and continue for six weeks will undoubtedly bring an immense number of pious pilgrims to that city. The Treves relic recently underwent a persons having started a story to the effect that it is not the original seam-less garment spoken of in the gospel narrative, but an outer covering which covered the original relic. In order to set all such stores at rest, the Bishop ordered an examination made, and the examiners testified to the authenticity of the relic, though the innumerable miracles that have been wrought through its instrumentality were abundant evidences of its genuineness. In appearance this holy coat resembles much what we of to-day would call a tunic, and is something like in shape o the dalmatic which deacons and subeacons wear at the celebration of Mass.

NO. 670.

preserved in the cathedral of Treves. A Picture for the Assumption.

as it lengthens and the sleeves are

short and loose. The robe at Argenteuil is much similar to the relic

A Picture for the Assumption.

In the soft splendor of the angel train
That bore Our Lady up unto her Son.—
That, singing, bore her to the Loving One,
The Mighty One, who in her arms had lain.
She rose and rose;—gone, gone the throbbing
pain.
The longing and the waiting all were done,
The peans for her crowning had begun.
Above the beauty of the waving grain—
She saw the beauty of the waving grain—
She saw the beauty of the golden fields.
Though rapturous throngs wheeled round
her, rank on rank.
And far beyond was held the peerless crown
Awaiting her to whom each angel yields
Deep adoration,—low Prince Michael sank,
But our Sweet Queen, for love of us, looked
down. -M. F. Eyan in Ave Maria.

ARCHDIOCESE OF TORONTO.

Collingwood Items.

From our own Correspondent. Rev. Father Kiernan, our popular arish priest, returned on Friday evenng, 7th inst., from a three months tour o Ireland, his birthplace. The congregation, although a poor one, deternined to show Father Kiernan in a tangible way that, though gone, he was not forgotten, and to this end a committee was formed to give him a proper reception on his return home. Accordingly, a large number of his congregation met him at the train on Friday evening and escorted him and Father Moyna, of Stayner, to the presbytery, where an address and handpurse was presented him. Mr J. Crawford read the address and Mr. James Guilfoyle made the presen-

tation. The address is as follows:

Dear Father Kierran—It is with feelings of exceeding joy and thankfulness we meet you here this eventing to bid you a warm and heartfelt welcome on your safe return from over the sca. We rejoice to known the benefit to your health sought by your journey has been realized, and we fervently hope you may be long spared to labor amongst us as you have in the past, with untiring and unselfish zeal.

In conclusion we ask you to accept this small gift as a slight token of the love and esteem in which you are held by your parishioners; and we ask God to shower upon you his gifts and blessings in abundance.

Father Kiernan, who was taken altogether by surprise, made a suitable reply, thanking the people for their gift, which was altogether unexpected, and hoped that the same kindly feelings century, there is another holy coat in which prompted his reception would always exist during hi Collingwood. After a ple for about an hour the visitors bid Father Kiernan goodnight, and left him to seek a much required rest after his long journey. T. J. C.

his long journey. T. J.
PROFESSION AND RECEPTION. On Saturday, the 15th inst., the solemn and interesting ceremony of a religious profession and reception took place at St. Joseph's Convent, Toronto. The candidates for reception were Miss Annie Fraser, of Toronto, in religion Sister Geraldine ; Miss Lizzie Ryan, in religion Sister Mary Francis bishop of Versailles testifying to that fact in 1804. This robe has frequently Sister M. Matilda. The Miss Ryans are sisters, and are from Barrie; Miss aithful, and through its instrument. Nanno Lynch, in religion Sister M. Hilda; Miss Nellie Lynch, in religion happenings have taken place at Argenteuil, and several well attested sisters to Sisters Bernardine and cures have born testimony to Leona, already professed in the order the potent efficacy of its guard of St. Joseph, nieces of Rev. Father ed treasure. Here is the account Egan, P. P., Thornhill and daughters of one such cure, as told by the sister of James Lynch, Esq., of Kilmaley, superioress of the Ladies of St. Louis Ennis, Co. Clare, Ireland. Sister M.

His Grace Archbishop Walsh and the religious in question, "I had the honor of returning thanks before the holy robe of our divine Saviour for formed by Very Rev. Vicar-General Rooney, assisted by Very Rev. Dean Cassidy, and Very Rev. Father Marijon, gratitude to day again, when I inform Provincial of the order of St. Basil. you that I have been the recipient of The Mass was celebrated by Rev. Father another special favor. For over two Egan, and an eloquent and approprimonths I have suffered much from a ate sermon on the excellence sore knee and a contraction of the of the religious life was preached lower part of the limb. The skill of by Very Rev. Father Teefy, the best doctors was exercised without Superior of St. Michael's College, Toronto. The other clergymen present were Very Rev. Father McInerney, S. S. R : Father Googan, C. S. S. R. Fathers Murray, O'Reilly, Frashon, Lynch, Trayling, Cruise and Coyle. The music and singing on the occasion The ceremony were of a high order. commenced at 9 a. m. and the spacious chapel of the institution was crowded to its utmost capacity by the friends of

> There are twenty-three priests in the German Reichstag.

the new Sisters.