



JESUITS' ESTATES ACT.

The Petition for a Reference to the Supreme Court

ANSWERED BY GOVERNMENT.

Why It Cannot Be Entertained—An Exhaustive Report by the Minister of Justice—British and Canadian Precedents.

The following is the copy of a report of a committee of the honorable the Privy Council, approved by His Excellency the Governor-General-in-Council on the 3rd August, 1889:—

The committee of the Privy Council have had under consideration the petition of Mr. Hugh Graham, of the city of Montreal, requesting your Excellency to refer to the Supreme Court of Canada for hearing and consideration an enquiry as to the constitutionality of the acts of the Legislature of the province of Quebec, intituled respectively, "An act to incorporate the Society of Jesus" (50 Vic., cap. 38) and "An act respecting the settlement of the Jesuits' estates" (51 Vic., cap. 13). The Minister of Justice, to whom the said petition was referred, has submitted a report thereon, dated 10th day of July, 1889, stating that for the reasons therein set forth, the request of the petitioner is not one that can properly be complied with, and recommends that the petitioner be so informed, and that the certified cheque on the Bank of Montreal, payable to the order of the Deputy Minister of Finance, for the sum of \$5,000 deposited by Mr. Graham as an evidence of his willingness to bear the necessary costs of the Government in the matter of such reference, be returned to him.

The committee concur in the said report and the recommendations therein contained, and submit the same for Your Excellency's approval, and they advise that the Secretary of State be authorized to communicate the substance thereof to the petitioner.

(Signed,) JOHN J. McGEHEE, Clerk, Privy Council, REPORT OF THE MINISTER OF JUSTICE.

To His Excellency the Governor-General-in-Council:—

The undersigned has had referred to him the petition of Mr. Hugh Graham, of the city of Montreal, requesting Your Excellency to refer to the Supreme Court of Canada, for hearing and consideration, an enquiry as to the constitutionality of the acts of the Legislature of the Province of Quebec, intituled respectively, "An act to incorporate the Society of Jesus" (50 Vic., cap. 38), and "An act respecting the settlement of the Jesuits' estates" (51 Vic., cap. 13), and he has the honor to report as follows:—

The former of these acts—"An act to incorporate the Society of Jesus"—was assented to by the Lieutenant Governor of Quebec, and went into force on the 18th day of May, 1857, and no request has been made for its disallowance, nor was any question raised as to its validity, so far as the undersigned is aware, until nearly eight months after the passage of the second of the two statutes mentioned in Mr. Graham's petition, the "Act respecting the settlement of the Jesuits' estates" which was assented to, and went into force on the 12th of July, 1858.

It may be further observed, as regards the act of incorporation above mentioned (of 1857), the validity of which has lately been called in question, that that act differs only from the act incorporating the Jesuits passed by the Quebec Legislature eighteen years ago (chapter 48 of 1871) to which no exception has ever been taken, so far as the undersigned is aware, in that the act of 1871 incorporates the Jesuits living within the city of Quebec, while the act of 1857 is co-extensive with the provincial jurisdiction, and it differs also in certain other matters of mere detail, which do not appear to concern the validity of the enactment in any way.

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are immediately interested, and who, perhaps, entertain the doubts which petition refers to, the duty of having the validity of these acts determined by the courts, or of addressing to Your Excellency such arguments as might indicate that their doubts are well founded and reasonable.

4. If the petitioner shared these doubts, he had, further, the opportunity of representing them to your Excellency and of showing that they were founded on, before the date when your Excellency signified to the Lieutenant-Governor of Quebec that these acts, respectively, would be left to their operation. Ample opportunity was afforded for such expression, as both the acts remained without action being taken on them by the Government of Canada for several months after their final passage in the Province of Quebec. The petitioner did not make his present request until long after your Excellency had indicated that the acts referred to would be left to their operation, and until, by lapse of time in the case of the Incorporation act, as well as by the obligations of public faith and honor in regard to both of them, it had ceased to be in your Excellency's power to interfere with their operation.

(Continued on third page.)

THE JESUIT AGITATION.

New Brunswick Comment on the Governor-General's Reply.

Whether the words of common sense addressed to the delegation, and, indeed, to the whole country, as to the necessity for a course of moderation in dealing with the diverse elements which make up the population of the Dominion of Canada will have any effect, time only can tell; whether, indeed, the patriotism to which His Excellency appeals has a real existence in the hearts of the leaders of the present agitation may now be discovered.—*St. John Globe, Liberal.*

The agitation, we presume, will be kept alive for political purposes, but the clergy-men who are lending themselves to arouse race and religious prejudices can do much better employed in their legitimate field of labor. It was excellent advice the delegation received from Lord Stanley—"to live and let live." There is no room on Canadian soil for religious warfare, and the great masses of the people ought to and will turn their backs upon the agitators. An attempt is being made to introduce the feud in New Brunswick, but the upper province orators who seek to cultivate this field should be gently but firmly told to pack up their grip saks and return west—to stand not on the order of their going, but "git."

We have enough troublesome political questions in these lower provinces without the introduction of an issue that concerns only the people of Quebec.—*Fredericton Farmer, Liberal.*

UNHEALTHY IRISH PRISONS.

Political Prisoners Contract Fatal Fevers.

LONDON, Aug. 11.—Reports of the unhealthy condition of the prisons in which political prisoners are confined are causing considerable excitement and the Government naturally comes in for its share of blame. Many of the more excitable critics of Mr. Balfour do not hesitate to charge that the worst pestholes among the Irish prisons are selected for the incarceration of those convicted of violations of the Crimes Act. The condition of the prison at Falloraugh particularly is referred to as a disgrace to civilization, and it is pointed out that, though the attention of the authorities has been called to it repeatedly within the past year nothing has been done to remove the danger of an epidemic, to which its filthy condition has been a standing invitation. On Thursday John MacGee was released from this pesthole in a pitiable condition, and when he reached his home it was only to die the next day of typhoid fever. He had entered the prison a picture of health and strength, he came out a physical wreck. Another prisoner, a man named Frieze, who was only released a few days ago, is also dead from typhoid fever contracted in confinement.

A Fortune Afloat.

PORTLAND, Me., August 7.—The schooner Fanny Lewis, belonging to Lewis, Chase & Whitten, which arrived to-day, brought in a rear cargo. While off Monhegan Capt. Henderson, who was sitting on the mainmast, suddenly saw something white floating on the water. Moved by impulse he shouted to the helmsman to keep her off. As soon as he was on deck he regretted giving the order, but concluded to run down and see what the object was. A dory was lowered and several of the crew jumped into it and pulled for the object, which seemed to be a mass of dough. The men smelt of it and set out to return and leave it but at last concluded to take it to the vessel.

On board one of the seamen at once pronounced it ambergris. It was carefully put away in a barrel, which it two-thirds filled, and on arriving at the port the owners were told the good news. Several experiments were at once made to see if it was really ambergris, and the result seemed to show that it was without doubt. Samples were sent to New York, and also to Cummings of this city, to be tested. The substance has a peculiar penetrating odor, and much resembles wax. It will melt in the flame of a candle, but will not run as grease would. It is used in making the finest kinds of perfume and retails for about \$30 an ounce. The mass weighs a hundred pounds and, therefore, would be worth a matter of \$25,000. This sum will be

divided in the same manner that fish would be, the owners of the vessel taking half and the crew, of which there are five, having the other half. Eight or nine hundred dollars will pay the men very well for a short trip, and will do much towards counterbalancing the losses occasioned by the scarcity of mackerel.

ALIEN FRONTIER LABORERS.

How the Yankee Contract Law Acts on the Vermont Boundary.

WASHINGTON, D. C., August 8.—Amos L. Allen, an immigrant inspector, with headquarters at Newport, Vt., has made a report to the Treasury Department in regard to the operations of the Alien Contract Labor law, along the Canadian border. He says that his investigations have satisfied him of a general desire on the part of the people to comply with the law, but that there are many cases in which its enforcement would work great hardships and serve no good purpose. The Grand Trunk and Canadian Pacific railways are peculiarly situated as to the law, he says. The latter has about twenty miles of road in Vermont, between Highford and Newport, and at one place, Massonville, runs into Canada again before it reaches Newport. Their road workmen are mostly residents of Canada, and the exigency might arise for them to bring quite a force into Vermont to make repairs. They hire their bridge builders, carpenters, etc., by the month, and it would be a hardship to require them to seek out residents of the State to make repairs and not employ their regular force. The Grand Trunk enters Vermont twelve miles above Island Pond, and terminates in Portland, Me. They can, and do, he says, substantially comply with the law, but there might be cases when it would work injustice and hardship.

WASHINGTON, August 8.—The Treasury department has received numerous complaints of violation of the Alien Contract Labor law along the Mexican border similar to alleged large numbers of Cuban and illegally employed in tobacco factories at Key West.

THE HOLY SACRIFICE.

The Method of Assisting at Mass in Ancient Times.

As a general rule the churches of early days had no seats for the people to sit on, as that position was not deemed in keeping with the gravity becoming the house of God. As the services, however, were much longer than at present, those who, through feebleness of health or other cause, could not stand, were allowed the use of staves to lean upon, and in some rare cases a cushion to sit upon—a practice that is yet quite common in the churches of Spain, and in many of those of the rest of Europe. It was the rule to stand always on Sunday, in memory of our Lord's glorious Resurrection, and to kneel the rest of the week. As kneeling is a sign of abasement, it was the rule to stand during the penitential seasons and on all occasions of mourning. According to St. Jerome, St. Basil the Great, Tertullian, and others, these rules were derived from the Apostles themselves. Whenever any important prayer or lesson was to be read, and the people were kneeling, the priest would stand, and utter a solemn "amen," by which the people were to stand and in a becoming manner. During the penitential season the congregation was invited to kneel by saying, "Flectamus genua," and to stand up afterwards by "Levate." The same custom may yet be observed in Lent and on some other occasions.

Killed by a Cannon Ball.

YARMOUTH, N. S., August 7.—A startling and remarkable fatal accident occurred here last night. At nine o'clock the streets were filled with people when the sound of discharging cannon was heard in the centre of the town. It was found that one of the old thirty-two pounder cannons in the drill shed had been discharged and the shot had killed a man named James Cosman, in Wilson's stable, in the next street. The artillery company meet in the drill shed for gun drill every Tuesday evening. They go through the exercise of loading and firing the cannon, using the regular large iron shot, but only having a bag of sawdust for powder. Last Tuesday night, when drill commenced, an obstruction was found in one of the guns, which proved to be a shot jammed in tightly in some way near the breach. Various means were tried to get it out without success, and the gun was then left until last night, when Captain T. R. Jolly tried to blow the shot out by putting in powder at the touch hole and firing. The breach was previously sounded with a drift, apparently showing that the gun was empty, save for the shot. A small quantity of rifle powder was put into the breach and the friction tube exploded, but there was no effect until the third attempt, when there was a startling report and the drill shed was filled with smoke.

The shot tore through a heavy rolled up gymnasium mattress, through the doors of the rifle rack, through the end of the wall of the building, and entered the back of Wilson's stable, where Cosman was cleaning a horse, struck him a glancing blow, breaking his neck, and then passed through four heavy board hall partitions before it was spent. The report of the gun and the effect produced was out of all keeping with the amount of powder poured into the touch hole, and the cause of the accident is a mystery.

There is nothing which more exasperates an oppressor of a good man than that silence which grows out of a recognition of the fact that it is useless to discuss with one who does not want to be fair. He who is unjust in his words and ways feels the sting of self-imposed silence on the part of him whom he is ill-treating.

All the beautiful sentiments of the world weigh less than a single lovely action; and while tenderness is a single lovely action, it is a more precious and a more valuable treasure than all other treasures of his time, was for some years professor of Georgetown College.

The Christian Brothers of the Province of Baltimore, which embraces New Jersey, Pennsylvania, Maryland, Virginia, and the District of Columbia, have purchased from Admiral Ammen, of Washington, the large residence and ten acres of land adjoining the Normal School of the order at Annapolis. The new property has been christened "La Salle Villa," and will be used as a retreat for all the communities of the province.

Great interest is manifested by the Catholics of England in the recent discovery at the British

CATHOLIC CULLINGS.

Interesting Items Gleaned From all Quarters of the Globe.

Mgr. Oluf, Bishop of Arindale, sailed for Europe last week.

The late Bishop Ullathorne received into the Catholic Church during his ministry 75 Anglican clergymen.

In Rome there are 30 cardinals, 35 bishops, 1,469 priests, 2,215 nuns, and 3,000 monks, friars, candidates, etc.

Mgr. Fabre has appointed Rev. J. Cabana vicar of St. Lin, and Rev. F. X. Plante vicar of St. Charles.

A Latin magazine has just been started by the Trinitarian Order. It is designed to convey religious and secular instruction to their native converts.

Rev. Abbe Deguire, Principal of the Montreal college, has been appointed acting curé of the parish of St. James, during the indisposition of Curé Rousselot.

The Pontifical medals, struck annually for the Feast of St. Peter and St. Paul, bear this year a representation of the portico and cloister of the Lateran, restored by Leo XIII.

Fifty six colleges in England are aided by the Catholic Church. They are: the Church of England, eight; undenominational, three are Catholic, and two are Wesleyan.

The students of late Seton Hall College, South Orange, N. J., will have as their professor of mathematics and astronomy, for the coming scholastic year, Professor Charles H. Jourdan.

Mr. Thorold, a student in the college of Noble Ecclesiastics, in Rome, is the son of the Anglican Bishop of Rochester, and nephew of Mr. Henry Labouchere, M. P., editor of *Truth*.

Torku Mardira, a Japanese lady, and daughter of one of the most distinguished families in Yokohama, is about to take the veil in one of the religious communities at Munich, Austria.

Five nuns of the Third Order of St. Dominic lately arrived in Quebec, Ecuador, to take charge of a leper settlement there. The same Sisters also conduct a large hospital for lepers at Trinidad.

Rev. Henry Pedenberg, until lately pastor of a Campbellite congregation in Allegheny City, Pa., has been received into the Catholic Church by Father McDonald of St. Paul's Cathedral, Pittsburg.

A new Catholic church, to be called St. Stephen's, is to be built in Minneapolis, Minn., at a cost of \$40,000. St. Stephen's is one of the youngest parishes in the city, and is in charge of the Rev. Patrick Kenny.

By will of the Guido Pfister, of Milwaukee, Wis., the Little Sisters of the Poor receive \$5,000, and St. Joseph's and St. Mary's hospitals, St. Paul, Minn., receive \$2,500. The House of the Good Shepherd, each \$2,500.

A chapel for German immigrants has been opened in the building to be known as the Leo House, New York. The chapel is named in honor of St. Raphael, the Archangel, and the Rev. John Reuland has charge of it.

The Empress Eugenie has placed a granite slab in the Emperor's chapel at the Church of St. Mary, Chislehurst, in which the following inscription is cut: "On the spot rested for many years the remains of Napoleon III. R. I. P."

Cardinal Lavigne has obtained from His Holiness approbation for a form of service for the abolition of slavery to be used at Lucerne. During the sessions of the Congress Mass will be offered every day by Archbishops and Bishops for the enslaved races.

On the occasion of the pilgrimage of Alsace to Rome, the Montmartre Fair one hundred and sixty Masses were celebrated, and about four thousand persons received Communion. The province was consecrated to the Sacred Heart amidst deep emotion.

The Benedictine convent at Nursia (the birthplace of St. Benedict), is threatened with destruction by the Italian Government. The Rt. Rev. Abbot of St. Paul's, Rome, begs for the rescue of the convent, and will suffice to rescue the numerous community.

The old seminary at "The Barrens," Perry Co., Mo., recently renovated, will be in future the headquarters of the Western Province of the Vincentian Order and the residence of the Visitor; the person now occupying that distinguished position being the Very Rev. Thomas Smith.

The Rev. Sister Theresa de Jesus, Superior of the St. Joseph's Convent at Longue Pointe, has visited dioceses in England, Scotland, Belgium, and the North of France. She was accompanied by the Rev. Sister Magdalene and Mr. Gustave Lamotte, and sailed for Canada on the 10th of August.

Miss Anna Willets, one of the belles of Columbia Heights, Brooklyn, whose parents are Episcopalians, has taken the white veil. She became a convert while a student in the convent school and is an only child, and is now in the Convent of the Sisters of Divine Compassion, on Second avenue, New York.

Rev. Abbe Fabre has been appointed vicar at Cavanahawaga. When he has mastered the Iroquois dialect he will succeed Rev. Father Burin, O. M. I., the respected curé, who will retire owing to infirmity and old age. Father Burin has in his residence the table on which Father Charlevoix wrote his History of Canada.

There is a movement under way to establish an Italian parish in Providence. With Bishop Harkins' approval it will shortly be organized under the charge of three priests of the Italian Emigration Union, established on July 12, 1888, by the Superior, Rev. P. Felice Morrell, through the exertions of their protector, the Bishop of Piacenza, and with the authority of the Holy Father.

museum of the Anglo-Saxon charter of Edward the confessor to St. Mary's Abbey at Coventry, Warwickshire. This abbey was founded in 1043. The document bears witness to the piety of King Edward, and his devotion to the service of God and "His dear Mother," and is a valuable relic of Catholic times.

The Countess Anna, Ahlfeld Lauriger, of Denmark, and her sister, aged twenty-five years, were received into the Church recently by the Apostolic Prefect, Monsignor John de Euch, at Odense. This lady's elder sister, Baroness Wedell Jarlsberg, as also her mother, were numbered among the converts to the Church last year. They are nieces of the Danish Minister of Foreign Affairs.

The annual account of Catholic missions has just issued from the Propaganda press. It is a volume of great interest, as it gives statistics showing the condition of the Church in the various non-Catholic countries. The number of Catholics in Ireland, according to this work, is 3,792,357; the churches number 2,647; and the priests, 3,851. In England the Catholic population numbers 1,353,551; the priests, 2,540 and the churches, 1,261. In Scotland there are 338,641 Catholics, 245 Catholic churches, and 329 priests. There are 7,762,168 Catholics in the United States.

New Haven, Kentucky, though a small inland town, has had among its residents at least two of the most notable and illustrious of Kentucky Catholic laymen. One was Dr. Barry, a contributor of marked ability to Catholic periodicals and author of a "Life of Columbus." He died a few years since. The other was Mr. Sylvester Johnson, undoubtedly the greatest Catholic giver of charitable gifts in the State. He, also, is now no more. He was buried from St. Catherine's Church, New Haven, on Monday, July 15. Bishop McCloskey, his vicar-general and about sixty of the Kentucky clergy were present.

The will of the late Right Rev. J. P. Macbeauf, Bishop of Denver, Col., has been filed for probate. All the property he possessed of every sort and description has been left to the Church, to religious institutions and religious charities, save a policy of insurance for \$5,000 on his own life. As to this, the right reverend testator's will says: "Having received the most of my patrimony and a portion of that of my ancestor for missionary purposes, I wish to make compensation to my relatives." With this prelatory observation the amount of the policy is bequeathed to his relatives in France.

In a recent interview, Cardinal Manning took great delight in saying there was nothing in his whole episcopal career which gave so much consolation to his heart as the fact that there was not a single Catholic child in London, known to the clergy or anybody, who was not in a Catholic school. The Cardinal said he was urged to see a cathedral, but the cathedral he wanted to see during his episcopal career was a cathedral built up of living stones, the souls of the children of his congregation. He said he would leave to his successors if need be to erect a cathedral, but he would do his duty and have all the children in his diocese instructed in the Catholic faith.

We quote from the *Dakota Catholic*: "Another young lady from Father Jerome's mission school has determined to consecrate her life to God in the religious state. She is a half-breed, named Miss Lily Ferguson, an exceedingly bright scholar and an excellent musician, who has long been the organist at the Mission Church. She left her last week for Annapolis, where she will enter the novitiate of the Gray Nuns. Father Jerome has been in charge of the Indian missions at the Devil's Lake Agency, Fort Totten, for nearly seven years." The same journal adds: "An interesting question has been raised as to the full-blood Sioux first admitted to the rank of priesthood, a convert to the religion of the Order of the Holy Cross, who is now a young member of the celebrated Ironheart family at that agency, who is now known in religion as Sister Nebraska. Three years ago she entered the novitiate of the Gray Nuns, and after spending two years as a novice, according to the rule of her Order, she made her religious profession in that community, and is now at St. Boniface, Manitoba. Her excellent qualities as a most efficient religious are highly appreciated by her local superiors and by Archbishop Taché."

The status of the late Bishop Guignès of Ottawa, ordered by His Grace the Archbishop in Paris during his last visit to Europe, has been placed in position in the pleasant little plot on the left side of the Basilica, facing Sussex street. The statue is true to life and represents the eminent churchman, who first held Ottawa's pastoral crook, in the act of preaching. Every one who knew Bishop Guignès will remember his earnest and impassioned gospel truths, that the people who loved the late Bishop so well might gaze on the kindly features in bronze that all so warmly cherished in life. The pedestal, which is of New Brunswick granite, has been prepared and designed by Rev. Father Bouillon. It is of the finest workmanship and does honor to all concerned in its preparation. The statue is now covered and will not be unveiled till the 9th of October, when His Eminence Cardinal Taschereau and other illustrious churchmen will be in the city for the occasion. Then will the majestic work of art remain forever, in sunshine and darkness, in the tumult of the tempest and in the passive quiet of the calm, an enduring testimony of Bishop Guignès' noble devotion to faith, and a memorial to His Grace the present Archbishop's filial devotion and gratitude to him from whom he received the sacred order of priesthood.

Two Nuns Assaulted.

TORONTO, Aug. 10.—The notorious Catherine Hardman acted disgracefully at the House of Providence on Tuesday night. Little Hattie Hardman, her sixteen-year-old daughter, had been an invalid for some years and died in the institution about the beginning of this week. Mrs. Hardman was under the influence of liquor when she went to the House of Providence to see the remains. In the death chamber she was seized with a fit of passion and pulled the body of the girl from the coffin, kicked the casket off the table, pulled the headress off the two sisters in attendance and struck one of them a heavy blow on the face. Then she broke the windows with her umbrella.

A gentleman who was passing hustled her out into the street and the police took her to Police Headquarters, where a charge of drunkenness was registered. No one came to toll of her conduct in the institution, and she was merely fined \$1 and costs or ten days by Ald. Exeter on Wednesday. The Mother Superior would not see any action against her, saying that she was irresponsible for her doings.

Cardinal William Masella died at Naples yesterday, aged eighty. He was noted for his missionary work in Africa.

FEAST OF THE ASSUMPTION.

It is Tradition That the Body as well as the Soul of Mary is in Heaven.

On the 15th of August the Church celebrates the Feast of the Assumption, some of the early sages supposed that the Mother of our Lord never died, but that she was taken up body and soul into heaven. Many of them say they doubt her death; others say she did not die; but the common opinion among both the Latins and the Greek Fathers is that she died. The Bible is silent on the matter. The Gospels were written to give a history of our Lord from his conception till his going up into heaven, while the Acts of the Apostles tell us of the lives of some of the followers of our Lord, till they went forth into the different parts of the world to preach the Gospel, in the fourth chapter of Acts and in the sixteenth chapter of the Acts of the Apostles. The other parts of the New Testament give some of the doctrines, but not the history of these early days. Following the inspired words: "Who is the man that shall live and not see death?" it is appointed unto men once to die; the great writers say the death can be taken in two senses, the natural end of all living creatures in this world, and as the punishment of sin. She committed no sin, for she was conceived to be the source from which was to come the human nature of the Son of God, and therefore as a sinner she did not die. But she died because she was creating a new world. This is the common belief of all Christians. As the daughter of Adam she was subject to all the miseries of this life, although without sin, and one of these miseries is death.

The constant and universal tradition of the Church is, that our Lord's Mother died and was buried. Her tomb to-day is pointed out on the side of the Mount of Olives. We know that she lived for many years with the beloved Apostle St. John at Ephesus, and that at length she went to Jerusalem, where she met all the Apostles. There, many years after our Lord's Ascension, she died, and they buried her.

From the most ancient traditions we learn that Mary left the home of the beloved Apostle St. John at Ephesus and returned to Jerusalem. At that time all the Apostles had preached the Gospel to the ends of the earth. Now, as by the hand of God, they all gathered again in the holy city. Suddenly they heard the voice of angels singing the praises of their Lord, the Virgin Mother of our Lord laid down, and in the midst of the sweetest music ever heard by human ears she went to sleep in the Lord. Her body filled the air with sweetest odor, while the heavenly song still resounded from the invisible choir, and continued for three days after they buried her in the Garden of Gethsemane, in the tomb pointed out to-day. Thomas came after the burial, and asked to look upon more on the face of the Lord's Mother. They opened the grave for him, but the body was gone, only her dry clothes were seen, which filled the tomb with the sweetest odor. They closed the tomb, and from that time the Apostles taught that her body was taken up into heaven.

We are not sure how old she was when she died. Some say she lived to a good old age, others that she was 57, 69 or 90 years of age when she died. While we have no notes and the remains of all the Apostles and the martyrs, while countries and cities have in the past vied with each other in guarding the relics of the saints, no place, city or church has ever claimed to have the body of the Virgin. It is the common belief of all Christians that her remains were taken up into heaven shortly after her death, before her body saw corruption. The doctrine of the Assumption of the Virgin body and soul into heaven has not been defined by the Church, nor is it given in Scripture, but the time will come when the Church will define it; nevertheless, the body of the Virgin was taken up into heaven shortly after her death, before her body saw corruption. The doctrine of the Assumption of the Virgin body and soul into heaven has not been defined by the Church, nor is it given in Scripture, but the time will come when the Church will define it; nevertheless, the body of the Virgin was taken up into heaven shortly after her death, before her body saw corruption. The doctrine of the Assumption of the Virgin body and soul into heaven has not been defined by the Church, nor is it given in Scripture, but the time will come when the Church will define it; nevertheless, the body of the Virgin was taken up into heaven shortly after her death, before her body saw corruption.

From the very earliest times, the Church celebrated the Feast of the Assumption on the 15th of August. This is the day her body is said to have risen from the grave and gone up into heaven. The day of her death is not certain; some say that two days, some three days, others seven or fifteen days before this day. But most writers think it took place three days before, following the example of her divine Son, who rose on the third day.

We find that this feast was celebrated in the remotest times in the beginning of the Christian religion. Some of the early churches held the Feast on the 18th of January, till at length they followed the customs of the early Christians by celebrating the Assumption on the 15th of August. We find the Saints of the earliest times preached some of their most eloquent sermons and wrote many beautiful things on the services of the Assumption of the Mother of God.

Like the other great feasts of the year, the Assumption has an Eve, when we are to fast, and it is followed by an Octave. It is always a feast of obligation, when we are to stop all service work and hear Mass; in a word, we are commanded to keep it like Sunday.

The Gospel is taken from St. Luke, where our Lord went into the house of Lazarus, Mary was a figure of the religious life, while Martha was a type of the active life. The religious life is the most perfect; for that reason Mary was praised by her Lord when she was a young girl, because she was troubled about many things. This Gospel is read to-day, because Mary, the Mother of our Lord, was first to give woman the example of following the religious life. She spent her early days in the temple, she was the first who ever took a vow of chastity, and she was thus the mother and the example of all virgins who dedicate their virginity to God.

All Saturdays are dedicated to the Mother of God, and on that day her Office is often said, because when our Lord lay dead in the tomb on Saturday, all his followers fled and gave up hope. His Mother alone had faith in his resurrection, and for that reason to remember her faith we celebrate her praises on Saturday.

The Rev. Dr. Starr, of Baltimore, at a recent solemn benediction of the Blessed Sacrament borrowed all the diamonds he could get from the congregation and hung them about the ostensorium. The dazzling brilliancy of the jewels, with the altar lights, is said to have produced a very remarkable effect.

Rev. Father Nollin, S. J., has resigned as director of the Colonization society of Montreal, and been replaced by Rev. Father Lacasse, O. M. I.