

depending upon relief. At the beginning of the present year 180,000 persons were known to be in want of assistance. In other words, within the last quarter of a century the number of paupers has been doubled, and during the last three years Paris has been depopulated by about 60,000 persons. The misery at present existing in the city constitutes a fruitful source of danger for the capital.

From Newfoundland we learn that on Friday, March 12, His Lordship Dr. MacDonald, accompanied by a large number of parishioners from Riverhead, proceeded to the woods by train to Broad Cove Station, for the laudable purpose of cutting timber, to be used in the erection of a new Chapel in that part of the Cathedral Parish. On Saturday evening over 400 sticks were on the site of the new building. We learn that the expense of conveying them by train from the woods was borne by the railway employees on the trains running to Harbor Grace.

By a decision rendered a few weeks ago the Austrian Minister of Public Instruction has refused to Anthony Nittel, Old Catholic pastor of Wardsdorf, authorization to give Old Catholic religious instruction in the gymnasium and in the communal industrial school of Leitmeritz and Leipzig. In consequence of this decision Old Catholic instruction, which had been begun in these schools, must at once have ceased. This decision is all the more significant when we reflect on the efforts made by the German and Austrian Liberals to galvanize Old Catholicism, and their using it as a factor alike against the ministry and the Church.

MGR. AGLIARDI, Delegate Apostolic to the East Indies, is we learn from *Le Moniteur de Rome*, obliged through ill-health to return to Europe. In a letter published in the East Indian journals Mgr. Agliardi writes that he hopes after a time to return to his post bringing with him for the Catholics of British India the blessing of the Holy Father. "Meantime," says the august prelate, "I will be happy to inform the Holy Father as to the condition of the East Indies, to testify to the great liberty enjoyed by the Catholic Church in the Indian empire and to the justice of the laws, of their interpretation without respect of party, and, in fine, to the affability and loquacity of feeling on the part of leading officials, who are convinced that excellent citizens are ever to be found among those who by profession of the Holy Catholic faith are united to the communion of the saints."

A DESPATCH from London dated April 4th says: "The distress in Ireland is constantly increasing, and the Government is preparing plans for a more extensive system of relief than was at first proposed when Mr. Tuke was sent with food to the west coast. A measure is now before Parliament, which will likely be read a third time to-morrow night and be immediately acted upon, which will authorize the Castle Executive to afford relief to the extent of £40,000. Mr. Morley, the Irish Chief Secretary, in explaining the measure, said that since 1862 no person in Ireland in occupation of more than a quarter of an acre of land could receive relief, except in the workhouse, while it is now proposed, subject to certain restrictions, to enable out-door relief to be given where it is needed. This relief will, in every instance, be in the shape of provisions. The reports reaching Dublin Castle, principally from parish priests, show that the distress, amounting in some districts to famine, is widespread."

A VERY remarkable discussion took place in the Belgian Senate on the vote for the Belgian embassy at the Court of the Quirinal. According to the summary of the debate in the *Courier de Bruxelles*, Mr. Lammen declared that as a Catholic and a Belgian he had to protest against the spoliation of a sovereignty to which even Protestant Germany had lately rendered homage by seeking its judgment in the Caroline difficulty. Who knows, asked this worthy Catholic representative, but Europe, which fifteen years ago quietly looked on the violent destruction of the temporal sovereignty of the Popes, that for so many ages had endured, is preparing a solid foundation for the thrones now shaken by revolution, through the re-establishment of the power in its temporal right that is the guardian and protector of Christian right and the true principles of solid endurance? M. Van Ockerhout, while prepared to vote for the item, protested against the confiscation of the states of the church. The Catholic spirit in Belgium is evidently still living.

OBITUARY.

Mr. Wm. McElheron, Sarnia. This week it becomes our painful duty to chronicle the death of Mr. William McElheron, which took place at his residence here after a lingering illness of two years. Deceased was a young, unmarried man of thirty, much respected by a large circle of friends and acquaintances. For three months previous to his death he suffered a great deal, but bore his trying affliction with Christian fortitude and patience. Medical skill failed to alleviate the sufferings which death finally brought to an end. He was one of the first mem-

bers of the C. M. E. A. branch of this town, and his death was the first that has taken place among the members of the branch. Deceased was always an earnest, practical Catholic, and his death, fortified with the sacred rites of our holy religion, was edifying and consoling to his sorrowing relatives, who have the heartfelt sympathy of their acquaintances and friends in this their sad hour of trouble.

The funeral took place on Thursday morning, April 8th. The members of the C. M. E. A. attended their respect to the deceased by attending the funeral in a body. After a solemn Requiem Mass was sung and the usual prayers for the dead recited by the Rev. Father Bayard, the remains were taken to Lake View Cemetery and laid in their last resting place. *Requiescat in pace.*

JUSTIN MCCARTHY'S LETTER.

THE SCENE IN THE HOUSE WHEN BALLOTING FOR SEATS.

London, April 4.—Justin McCarthy's weekly statement to the press is as follows:—A curious scene, and one quite unprecedented so far as my knowledge goes, was enacted in the House of Commons on Friday. It was the balloting for the right to give away a seat in the galleries for Thursday next, when Mr. Gladstone will make his speech on Home Rule. So many demands had been made by members for the admission of friends to the Speaker's

AND STRANGERS' GALLERIES, that it was found the only possible way of settling the difficulty was by taking a ballot. Yesterday the members all poured into a room used for one of the Grand Committees, when these now abandoned devices of Mr. Gladstone were in their brief spring time or, to put it less poetically, their short swing. The room is a sort of miniature House of Commons, and looks, said Mr. T. P. O'Connor, "very like a State legislative chamber in America." It soon became a scene of confusion, the members apparently as eager as if

depended on the chance of winning one right of admission to the gallery. The galleries hold about one hundred and twenty visitors, and nearly six hundred members rushed to ballot. Mr. Chamberlain was among the first, looking thin, wasted, and elderly as if the responsibility of unofficial opportunism were becoming rather too much for him. Sir Charles Dilke sat with pencil in hand eager to note the numbers and names, looking composed and cool, talking loudly to those around him, and laughing much now and then. Herbert Gladstone, smooth,

SMILING AND DAUNTY. Mr. Raikes, whose colossal, slightly stooping figure stands some six feet in height; Mr. Whitbread, a little taller still, but straight as the mast of a ship; T. P. O'Connor, Sexton, and a number of other Irish members. Mr. Parnell was not there. No mortal ever heard of Parnell balloting for a seat in any gallery. I should tell your readers that seats in the ladies' gallery are

ALWAYS BALLOTTED FOR, the accommodation is so limited, but never until yesterday was the House driven to dispose of seats in the men's galleries by process of ballot. Never within living memory was the demand for admission so great as for Thursday next to hear Mr. Gladstone expound his plan for Home Rule. The members soon became as noisy and boisterous as the crowd in the Stock Exchange or the Bourse. As each winner's name was called out, if he was a popular man it was

RECEIVED WITH CHEERS, if not, with a growl of dissatisfaction. Mr. Chamberlain was a winner, and his name was received with some cheers and some groans. Sir Charles Dilke was not a winner. The last name of a winner called was that of Mitchell Henry, which was greeted with groans and laughter from the Irish members. Truly it was an odd and amusing scene, showing grave legislators in an

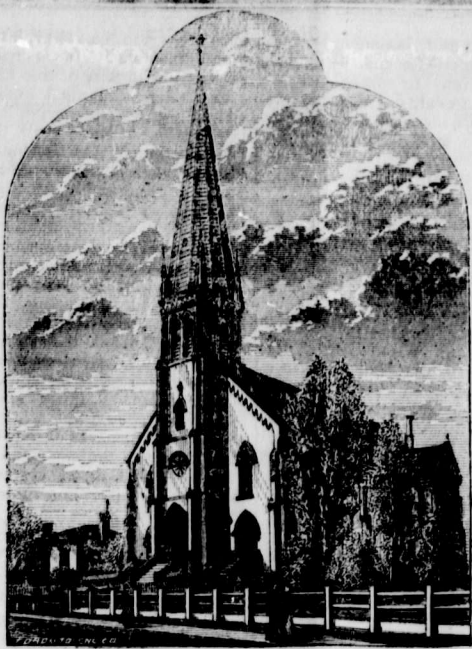
UTTER SCHOOLBOY MOOD. At such a time, with such a struggle coming, it seemed like a scramble for nuts by an army just on the verge of battle, or perhaps like Sir Francis Drake and his comrades playing bowls at Plymouth, while waiting the news that the Spanish Armada was in sight. There is too much haste in certain quarters to divide the arms of Achilles, or in other words to settle

WHO SHALL SUCCEED GLADSTONE when Gladstone is defeated. Archbishops are not yet by any means dead, for Gladstone is not yet defeated. Better wait. No doubt there is likely to be a considerable falling off from his side, but the magic of his influence will begin to reassert itself the moment he opens his mouth to speak in the House of Commons. If he had health and strength enough to stump the country as in the old Midlothian days he would carry all before him and sweep his intrusive opponents out of his path. So far as Ireland is considered it does not matter much if only Gladstone shall commit himself and the Liberal party to a really good, genuine Home Rule measure. That point reached

ON THE CAUSE MUST GO, the only question being of a session or two. For myself, I would rather all Whigs and self-seeking opportunist Radicals should fall away than that Gladstone should be prevailed upon to minimize his measure to retain their support. What he brings forward to day some one else will carry day after to-morrow, supposing that for the moment "this great deed prove too great," as Mr. Browning says. Much talk is made about the

GREAT CITY MEETING Friday to protest against Home Rule, but not one single man of the slightest political importance took part in the meeting. Sir John Lubbock, a mildly philosophical Radical, who cultivates taste for ants, was the leading spirit. He is a very clever, accomplished man in his own way, but who carries about as much political weight

AS HIS PET WASP. Sir Robert Fowler, ex-Lord Mayor of London, a jovial dinner-out—a sturdy, boisterous old Tory, with no political influence whatever—came next, and most of the others were nobodies. George Potter, an influential leader of the workmen, tried to propose a vote of confidence in Mr. Gladstone, but the philosophers and Aldermen howled him down. JUSTIN MCCARTHY.



ST. JOSEPH'S CHURCH, STRATFORD.

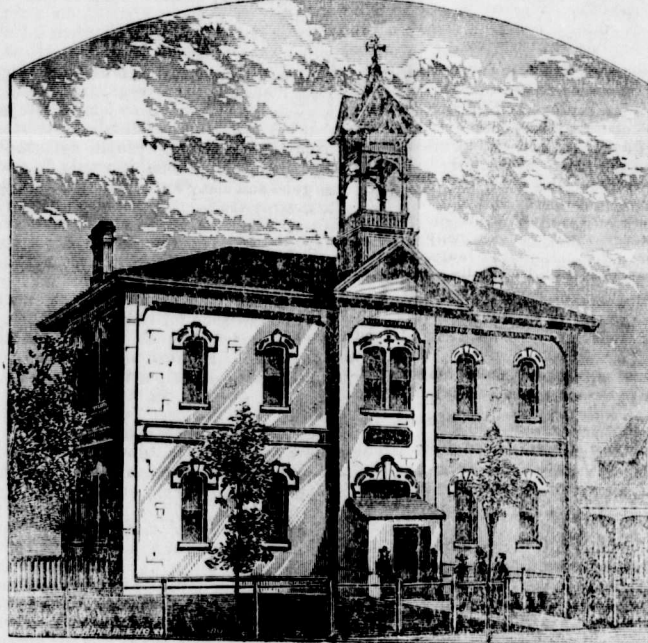
STRATFORD.

THE CITY AND PARISH.

A Noble Record.

The city of Stratford, the youngest and fairest of Ontario's bright civic sisterhood, has its home on the banks of the Avon, in the county of Perth. This fine county, situated in the very heart of the richest agricultural region of Canada, consists of fourteen townships, and is bounded on the north and west by Huron, on the north and east by Wellington and on the south by Middlesex and Oxford. The commercial and business centre of the county of Perth is Stratford, which last year entered Ontario's civic family to the delight of Perth and the gratification of the whole

Province. The preamble of its act of incorporation recited that, "Whereas the corporation of the town of Stratford have, by their petition, represented that the said town contains a population of ten thousand souls, and that the said population is rapidly increasing, and that the said town, by reason of its increased and extensive railway facilities, its large manufacturing and mercantile interests, and its situation in the midst of a rich agricultural district, is now and will continue to be an important commercial center, and whereas the said corporation, by their petition, have prayed that the said town may be erected into a city, to be called 'The City of Stratford.' . . . Therefore Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Ontario, enacts as follows: On and after the passing



CATHOLIC SEPARATE SCHOOL, STRATFORD.

of this Act the said Town of Stratford shall be and is hereby incorporated as a city, and shall be known hereafter as the corporation of the City of Stratford, and shall enjoy and possess all the rights, powers and privileges which could have been exercised and enjoyed by the said City of Stratford if the same had been incorporated under the provisions of the Consolidated Municipal Act, 1883." Ontario's civic family, of which Stratford is the baby member, forms a thriving and beautiful household as a glance at the following figures will show:

	Pop.	1871	1881
Toronto	44,831	56,092	86,415
Hamilton	19,096	26,716	35,961
Ottawa	14,668	21,545	27,412
Kingston	12,743	12,407	14,091
London	11,555	15,826	19,746
Belleville	6,277	7,305	9,516
St. Catharines	6,254	7,364	9,631
Guelph	5,076	6,378	9,380
St. Thomas	1,631	2,197	3,867
Brantford	6,251	8,107	9,616
Stratford	2,809	4,313	8,239

Stratford is the third city situated within the limits of the diocese of London, which has also within its confines the important urban communities of Windsor (pop. 6,561), Chatham (pop. 7,875), Goderich (pop. 4,564) and Sarnia (pop. 3,874). But none, it may be safely said, of all the urban communities, city or town, in the Premier Province, give more solid promise of steady, prosperous and lasting growth than the city of Stratford. The growth of its Catholic population has kept pace with its general progress. In 1861 the total number of Catholics in the town was 610. In 1881 the number had reached the handsome figure of 1,549. From the report of the Minister of Education for 1885, we learn that Stratford has two separate schools, for the support of which there was in 1884 received \$2,589.43, of which \$1950 was expended, making the average cost per pupil on total attendance \$57.4, and on average attendance \$8.33, the former being 340, (185 boys and 155 girls), and the latter 234. The number of teachers employed was six, at an

average salary of \$325. The following information is from reliable local sources.

This parish now embraces the city of Stratford and portions of the townships of Downie, Ellice, North and South Easthope.

	NUMBER OF FAMILIES.
City	220
Downie	32
Ellice	34
South Easthope	10
North Easthope	7
	303

The first emigrant settlers, as such, arrived in the summer of 1832, and located themselves on the present site of the city of Stratford. They consisted of John Sergeant and his two married sons, William and Thomas, from Clonmel, county Tipperary, Ireland. Mr. Sergeant was an Irish gentleman of good family, who had become embarrassed, and with the remnant of a large fortune, sought a home in the wilds of the Huron tract for himself and a few of his friends.

The Sergeants were liberal Protestants, and assisted several of their Catholic neighbors to accompany them to their new home in Canada. The following are the names of the first Catholic settlers who arrived in 1832: John Phalen and five sons, Mrs. Thomas Sergeant, Miss John Stinson, Richard O'Donnell, Patrick Cashin, Miss Julia Coffey, Miss Margaret Anglin, Miss Alice Daily.

First Mass was celebrated in the fall of 1832, by Rev. Father Dempsey, who came on horseback from St. Thomas, through the then dense wilderness, to visit some of his friends who had settled in the Huron tract. The same priest visited the settlement again on June 4th, 1833, when he married Richard O'Donnell and Julia Coffey, and baptized the first white child born in Stratford, Edward Stinson.

During 1834 a priest paid a visit to the colonists (probably Father Downie of London). In May of that year Richard O'Donnell and wife took their son Michael to Guelph to be baptized, the God-father and God-mother accompanying them—Patrick Cashin and Miss Alice Daily. Miss Daily returned home as Mrs. P. Cashin.

On the 10th of November, 1835, Rev. Father Worrath, from Wilmet, visited the mission and remained three days, during which time he offered up mass

daily and gave instructions. This good German priest walked all the way from Wilmet through the dense forest, carrying his vestments on his back. It was late that cold, stormy November night when he reached the Widow Cashin's log hut. The news of his arrival spread like wildfire among the settlers, who were all on hand the following morning to give him a *cord mille faillita*.

From Stratford, (Little Thames), he set out on the 14th of November, for Dennis Downie's, Irishtown, accompanied by young William Cashin, who volunteered to carry the sacred vestments. From Downie's he proceeded to Goderich, where he remained two days, and then began his return journey, always on foot, to Irishtown. As the Catholics expected him, there was a great gathering at Downie's during the two days the good priest remained with them. When he reached Stratford he was almost worn out from fatigue. As his clothing was poor and he wore low shoes he suffered intensely from the cold. From Stratford he went with Cashin, to Beachville, stopping at John O'Neill's: then to Egau's and Dunn's, near Woodstock. It was now December, and the snow fell heavily, so the poor priest was almost frozen when he reached Stratford. During the whole visitation he slept in his clothes.

From Stratford he went with Cashin, to Beachville, stopping at John O'Neill's: then to Egau's and Dunn's, near Woodstock. It was now December, and the snow fell heavily, so the poor priest was almost frozen when he reached Stratford. During the whole visitation he slept in his clothes.

There were then in what is now the diocese of London seven priests, located as follows: Rev. Patrick O'Dwyer, St. Lawrence, London; Rev. Michael O'Donnell, St. James, Maidstone; Rev. Thomas Gibney, St. Simon's, Stratford; Rev. Peter Schneider, St. Isidore, Goderich; Rev. John B. Morin, St. Peter's, Raleigh; Rev. Augustine Ver-vais, St. John's, Amherstburg; Very Rev. Eneas McDonnell, Assumption, Sandwich.

From 1841 to 1844 Father Gibney had charge of Guelph and Stratford, and during his administration the first church was built, a frame structure, 40x40, which remained for many a long year unplastered and unfurnished. In 1845 confirmation was administered for the first time in Stratford by Rt. Rev. Dr. Power.

Rev. Peter Schneider replaced Father Gibney in 1841, and continued to visit the mission until 1852, when he was appointed pastor of Brantford, where he remained two years, returning to his old mission in March, 1854. During Father Schneider's absence Rev. John Ryan and Rev. Robert Keleher looked after the spiritual needs of the fast increasing flock. The first resident priest—in 1856—was Rev. P. J. Canney. During his administration the church was very much enlarged, as the building of the Grand Trunk railway brought a large number of families to the village. Father Canney continued to have charge until replaced by Rev. Peter Francis Crinnon, June 6th, 1858.

Father Crinnon governed the mission wisely and well until his elevation to the Bishopric of Hamilton, April, 1874.

It was he who established the separate school, purchased a cemetery, built the churches at Kinkora and St. Mary's, and the pastoral residence. The last, but not least, of his good deeds was the building of St. Joseph's church, Stratford—the largest and finest in the diocese of London, except the new cathedral. No wonder that our first Bishop, Rt. Rev. Dr. Pinnonneault, made him dean of the diocese, and that one of the first acts of our present venerated Bishop was to make him his Vicar General.

Father Crinnon will be long remembered in this parish, as a grave, prudent, humble, zealous priest, who devoted his whole time to charity and good works. His example and encouragement induced several young men of the parish to devote themselves to the holy ministry. Among those the writer now knows are Rev. Fathers McCauley, Lennon, Quinnivan and Scanlon, all devoted priests of many years' standing.

Father Crinnon was consecrated Bishop of Hamilton on the 19th of April, 1874, in his new church.

That was indeed a memorable day for Stratford. Never before had any town west of Toronto witnessed such a gathering of prelates and of clergy—and on few occasions in the history of the Canadian Church has there ever been such a representative gathering of church dignitaries from all parts of the Dominion and the adjacent states of the American republic. Among those present were:

His Grace, Archbishop Lynch, of Toronto, consecrating prelate.

BISHOPS: Bishop Walsh, of London; Bishop Horan, of Kingston; Bishop Fabre, of Montreal; Bishop McQuaid, of Rochester; Bishop Gilmour, of Cleveland; Bishop Borgess, of Detroit; Bishop McNeirny, of Albany; Bishop Foley, of Chicago.

FREESTERS: Toronto Diocese.—Very Rev. Father Rooney, V. G.; Very Rev. Father Vincent, Superior of St. Michael's. London Diocese.—Very Rev. Dean Laurent, Rev. Fathers O'Connor, Wagner and Murphy.

Hamilton Diocese.—Very Rev. Vicar-General Heenan, and Rev. Father Lennon, (secretary to Bishop elect.) Kingston Diocese.—Very Rev. Father Farrelly V. G., and R. V. J. S. O'Connor. Montreal Diocese.—Very Rev. Father Baile, Superior, Seminaire St. Sulpice; Rev. Fathers Hogan, and Therien.

New York Diocese.—Very Rev. Father O'Farrell, St. Peter's, N. Y., now Bishop of Trenton. Albany.—Rev. Fathers Kevany, Hannett.

Halifax.—Very Rev. Canon Walsh. Portland, Me.—Rev. Father Goodwin. Burlington, Vt.—Rev. Father McCauley, Cleveland.—Very Rev. V. G. Hannon, Rev. Father Gauthier.

Detroit.—Rev. Father Joos. Chicago.—Very Rev. Dr. McMullen, afterwards Bishop of Davenport, Ia.

The sermon for the occasion was preached by the Right Rev. Bishop McQuaid, of Rochester. It was one of lofty eloquence, befitting the solemnity of the occasion, and worthy the ability of the gifted speaker. Amongst other things, the learned Bishop said:—"One had been taken to-day from his brethren in the

priesthood and inducted into the order of Bishops. A crown had been placed on his head, and a ring on his finger. Strange things had been uttered in his ears, which, unless he was more than mortal man, must make him tremble at the responsibility which God had thus placed upon him; but he had also heard words of comfort and reassurance. He had heard read the Gospel of the Sunday of his consecration—"I lay down my life for the sheep." His was a position of authority, dignity, and grandeur. His priests and his people will kiss his ring, kneel at his feet, and crave his blessing; and when the weight of his responsibility crushes his soul, he will remember the Good Shepherd and take comfort and strength. He will be the ruler, guide and constant friend of his people. He has been consecrated to rule over a widowed Church, and when he goes there the people will lay aside their mourning and hold a great day of rejoicing. He will there be a ruler in God's Church, and a teacher of God's truths. He could not go astray when joined, as he had been to-day, with Peter's successor.

It was, indeed, with the hesitancy of true humility that Dr. Crinnon accepted the episcopal dignity, but how fully did he verify the words of the preacher, that he should be a ruler, guide and constant friend to his people! The good people of Stratford, proud as they justly felt at the honor done their pastor, were, however, loathe to part from him, whom they had so deeply loved and revered. On the evening of the day of his consecration, after an eloquent sermon had been delivered by Rev. Father O'Farrell, of New York, now Bishop of Trenton, N. Y., Mr. James Corcoran, on behalf of the congregation, presented the newly consecrated Bishop with an address and a purse of \$1,300.

"We do not murmur that the Holy See has otherwise ordained, but with the congratulations which we tender our co-religionists of your Diocese we cannot but mingle our own grief at your departure. You came amongst us some sixteen years ago, to find us disheartened and crushed with debt. You leave us to-day justly proud of the position to which your pious zeal has raised us, and full of hope for the future. Few of those who then knelt in the humble wooden chapel where you first offered for us the sacrifice of the Mass, dreamed that on its site would so soon arise, 'Ad Majorem Dei Gloriam,' the grand sacred edifice in which thousands worshipped to-day, and which speaks in its own silent language of the holy relations that existed between you and your flock."

You bequeath us this church as a memorial of your pastoral love. We will reverence and guard it as did our ancestors the hallowed cloisters and consecrated temples of Ireland, and when the deep tones of its bell swelling over town, field and forest, summon us to prayer, we will think of and pray for the loving Pastor to whose untiring zeal we are indebted under God for its construction.

We know, my Lord, that you are poor in this world's wealth, for the fruit of your labor has been given to us with a generous hand. We ask you then to accept from our full hearts the modest offering which we present you with these words of farewell, and crave in return your episcopal blessing and a remembrance in your pious prayers."

The reply of the Bishop was eloquently touching and beautiful.

"In the goodness of your hearts," he said, "you attribute to me the merit of your own praiseworthy deeds. Whatever has been done in this mission in behalf of our holy religion, has been done by you, not by me. I was the mere agent, you were the real actors; and therefore to you the credit and honor are due."

I was glad to hear you say that you would guard this sacred temple as your fathers did the venerable ruins of Ireland. In those memorable days, when Ireland was free and happy, great and glorious, your forefathers erected magnificent churches, colleges, and monasteries. Their crumbling walls are a living testimony of the faith and zeal of your sainted ancestors. Then their bishops and priests went forth to evangelize Europe, to bring the light of our holy faith to those who sat in darkness and in the shadow of death. And it is still the mission of Ireland to send forth bishops, priests, and people to propagate the same holy faith throughout the world. This mission, destined by Providence for Ireland, is an arduous and a sublime one; and you, my dear friends, in the backwoods of Western Canada, are faithfully fulfilling it."

You say that our separation is painful to you. Let me assure you that to me it is doubly so. I leave you with a sad heart."

In bidding you farewell my continual prayer will be, that the God of peace and charity may always abide with you."

On Monday, April 20th, Bishop Crinnon left for Hamilton, where, amid general rejoicing, he took possession of his Cathedral church.

Rev. E. B. Kilroy, then rector of London cathedral, was appointed, by Rt. Rev. Bishop Walsh, pastor of Stratford, and still continues in charge. From the *Cyclopedia of Canadian Biography* we borrow the following notice of Dr. Kilroy:

Kilroy, Rev. Edmund Burke, D. D., Pastor St. Joseph's church, Stratford, Ontario, was born in Ireland, on the 30th of November, 1830. His parents emigrated to Canada in 1836, and settled near Windsor, Ontario. Father Kilroy, after suitable training, and when in his fifteenth year, entered the University of Notre Dame, Indiana; and from this institution, graduated in 1852, with high honours. He continued his theological studies till 1854, when he was ordained a priest. From this period till 1856, he was one of the best known missionary priests in northern Indiana and southern Michigan; through which at that time formed the missions which he attended, there were now twenty priests stationed. In 1856, Father Kilroy, was appointed president of the University of Saint Mary's of the Lake, Chicago, Illinois, continuing in this capacity for two years, and giving great satisfaction to all interested. But in 1858, he became pastor of the church in Laporte, Indiana; and shortly afterwards was transferred to the City of Lafayette, where he presided over the most important parish, within the diocese of Fort Wayne, till 1864, when

CONTINUED ON EIGHTH PAGE.