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Irish Ecclesiastical Monthly.

LITURGY.

I.

The Conditions for gaining the General Advantages and Indulgences of the Scapulars.

DEAR SIR,—Referring to the question of Scapulars, touched upon recently in your journal, may I ask you to inform me what are the prayers necessary to be said in order to gain the indulgences attached to the several Scapulars:—black, white, brown, red and blue.

Further, where these various Scapulars are worn as one, i.e. attached, is it necessary to say all those prayers?

Yours, S.

To answer this question satisfactorily, it is necessary to refer to the distinction that exists between the General Advantages that result from membership of the confraternities of the several Scapulars, and the Indulgences which the members can gain by complying with certain conditions.

The General Advantages are chiefly the following:—

1. During life.—1. The members of a Scapular confraternity are associated with the Religious Order represented by the particular Scapular. This means that they participate in the fruit of all the good works of the Religious who belong to the Order, that is, in the fruit of their prayers, meditations, Masses, fasting, penances, alms, and all else that go to form the spiritual treasure of the Order, or Institute. Now, the Brown Scapular or Scapular of Mount Carmel, represents the habit of the Carmelites; the White, with a little red and blue cross, or Scapular of the Holy Trinity, represents the habit of the Trinitarians; the Black or Scapular of the Seven Dolours, the habit of the Servites or Servants of Mary; and the Blue or Scapular of the Immaculate Conception, the habit of the Blueards.

With respect to the Brown Scapular in particular, Pius Clement VII. and Clement X. declared that the associated participate in a special manner in the fruit not only of the spiritual works of the Carmelites to whom they are united as a confraternity, but also of all the good done throughout the whole Catholic Church.

2. Moreover, the associates of these Scapulars participate in the privileges and have a claim to the various indulgences enjoyed by the Orders to which they are specially united as confraternities, for the Congregation of Indulgences has declared:—"Sodalitates canonice erectae, privilegia et indulgentias quodammodo Ordinum Regularium gaudent fructibus suis, juxta Constitutionem Clementis VIII."

3. Those who are enrolled in any of these Scapulars, being members of a confraternity, have not only a claim to the indulgences which the Church grants so liberally to the associates on certain easy conditions, but, moreover, each one shares in the fruit of the good works done by all the members—by the bishops, priests, members of Religious Orders, and the thousands of the faithful who wear the Scapular.

4. The associates of the Scapular of Mount Carmel have received the promise of the Blessed Virgin, according to the revelations made to St. Simon Stock, to be adopted by her as her favourite and privileged children, and to enjoy during life her special protection both for body and soul:—"Accipe delectissime fili, said the Blessed Virgin to St. Simon Stock, "meas confraternitatis signum, tibi et cunctis Carmelitis privilegium in quo quis pie moriens aeternam non patietur incendium. Ece signum sanctis, salus in periculis, foetus pacis et pacti sempiterni."

II. At the approach of death:—1. Each of the Scapular confraternities has a formula for a general absolution in *articulo mortis*.

2. The associates of the Scapular of Mount Carmel are encouraged to hope for the very special assistance of the Blessed Virgin at the point of death: "in quo quis pie moriens aeternam non patietur incendium." This is called the "Privilege of Preservation." It means that the Blessed Virgin, by her powerful intercession, will draw from the divine treasury, in favour of the associates, special graces to help the good to persevere to the end, and to move sinners to avail themselves of favourable opportunities of conversion before death seizes on them. This privilege may also mean that sometimes, owing to the influence of the Blessed Virgin, the hour of death is postponed to give an associate, who is in sin, a further opportunity of conversion; and writers add that this privilege may be sometimes exercised in the case of obstinate and obdurate sinners when God permits death to come upon them when they are not wearing the Scapular either as the result of forethought, or from indifference, or neglect.

III. After death:—1. Masses, no matter at what altar they are offered, for the deceased associates of the Blue Scapular have the plenary indulgence of the privileged altar attached to them.

2. The deceased members of the Brown Scapular have a special share in the fruit of the daily prayers of the Order of the Carmelites, and of the Holy Sacrifice which they offer once a week, and occasionally at other times during the year, for the deceased Carmelites and associates of the Carmelite Confraternity.

3. Finally, the associates of the Scapular of Carmel, enjoy (on certain conditions, however, which we will mention later) the remarkable privilege known as the "Privilege of Deliverance," or the "Sabbatine Indulgence." This privilege refers to, and is grounded on, the promise of the Blessed Virgin made to Pope John XXI., to withdraw promptly from Purgatory, and especially on the first Saturday after death, associates of the Scapular of Carmel. The account of this revelation Pope John XXI., embodied in his famous Bull, *Sacratissimo uti culmine*, more commonly called the *Sabbatine Bull* on account of the promise of deliverance on the first Saturday after death. The genuineness of this Bull has been questioned on the ground of internal tokens of the absence of authenticity, and also because it is not found in the Roman Bullarium. It is, however, printed in the Bullarium of the Carmelites and in many other works.

Leaving the discussion of the authenticity of this Bull to others whom it concerns more directly, it is enough for us to know that the privilege of deliverance has been explained and sanctioned by succeeding Popes, Paul V. when giving permission to the Carmelite Fathers to preach this indulgence to the faithful, explains the nature of it in this way:—"The Carmelite Fathers," he says, "are allowed to preach that the people can believe that the Blessed Virgin will help by her continual assistance, her merits, and her special protection, after their death, and particularly on Saturday (the day consecrated by the Church to the Blessed Virgin) the souls of members of the Confraternity of Mount Carmel, who have died in the grace of God, and who have in life worn her habit, observed chastity according to their state, and recited the Office of the Blessed Virgin, or if they are not able to recite the Office, who have observed the fasts of the Church, and abstained from meat on Wednesdays and Saturdays, except when Christmas falls on either of these days."

The second Nocturn of the Office of the Feast of our Lady of Mount Carmel, given in the Roman Breviary, speaks in much the same language of this privilege. We read in this Office: "It is piously believed, since her power and mercy have ever shown great efficacy, that the Most Blessed Virgin consoles with special maternal affection the associates of this Scapular, when detained in the fire of Purgatory, who have practised certain light abstinence, repeated certain prescribed prayers, and observed chastity according to their state in life, and that she will endeavour to bring them to heaven sooner than would otherwise happen."

Such are the General Advantages of membership of the four Scapular associations; and the conditions necessary to be complied with in order to entitle oneself to these advantages are:—

1. To observe exactly what has been prescribed respecting the material, colour and form of each Scapular.

2. To receive the Scapular from a priest who is duly authorised to give it.

3. To wear constantly the Scapular and in the way prescribed.

4. To get one's name inscribed in the book of the confraternity, in the case of certain Scapulars where this condition is still necessary.

Enrolment on the register is not necessary for the Confraternity of Mount Carmel. This concession was granted by Gregory XVI. on the 30th of April, 1838; and his declaration was confirmed by a decree of the Congregation of Indulgences on the 17th of September, 1845. Neither is enrolment necessary to entitle oneself to the privileges of the Scapular of the Immaculate Conception or Blue Scapular; but it is necessary for the Scapulars of the Holy Trinity or White Scapular, and the Seven Dolours or Black Scapular.

Now the conditions just mentioned are the only ones prescribed for membership of these Scapular confraternities or associations. No prayers are necessary, no special good works, in a word, no other condition. I must, however, except the special advantage of the Privilege of Deliverance or Sabbatine Indulgence, for which the following conditions, in addition to those necessary for membership of the confraternity, are required: 1. Chastity, according to one's state in life; 2. the daily recitation of the Little Office of the Blessed Virgin, as given in the Roman Breviary. Those who say the Canonical Office comply by means of it with this condition, even though the Office is already, as in the case of priests, a matter of obligation. For those who cannot read, this condition has been changed into abstinence from meat on Wednesdays and Saturdays.

Passing from the General Advantages of wearing the Scapulars, we come to the indulgences attached to them. On this point few remarks will suffice.

It is no small advantage to have numerous indulgences specially granted on easy conditions in favour of those who wear the Scapulars. These conditions vary a good deal, and to know exactly what are the conditions required for a particular indulgence, we must examine the terms of the grant, or consult some approved book on indulgences that treats of it. To illustrate what we say, we will mention a few of the indulgences granted in favour of those who wear the Brown Scapular, with the conditions attached:

1. A plenary indulgence on the day of receiving the Scapular. Conditions: Confession and Communion.

2. Plenary indulgence in *articulo mortis*. Conditions: Confession, Communion, and the devout invocation with the lips, or at least with the heart, of the Holy Name of Jesus.

3. Five years and five quarantines, Conditions: accompanying with a torch the Blessed Sacrament to the sick, and praying for them.

4. 100 days. Conditions: devout recital of the Office of the Blessed Virgin.

Thus each indulgence is granted on certain conditions which can be known with accuracy only by investigating the particular case.

ST. PHILIP NERI.

THE MIRACLE BY WHICH HE SUMMONED PAOLO MASSIMO BACK FROM DEATH. In the "Life of St. Philip Neri," written in Italian by the Most Reverend Archbishop of Capua, formerly superior of the oratory of Naples, and admirably translated by Father Pope, another affectionate son of St. Philip, a charming story is related. St. Philip Neri was the Apostle of Rome and founder of the Congregation of the Oratory, to which Cardinal Newman, Father Faber and many other learned and holy men have been attracted in our day. He was born in the year 1515—the same which marks the birth of St. Teresa—and died in 1595, after a life of extraordinary virtue, illustrated by many miracles. He was attended in his last moments by his faithful disciple, Cesar Baronius, the famous Church historian. St. Philip was a great lover of children and he never seemed more happy than when in their company. Among his young friends was Paolo Massimo, whose family is distinguished even in Rome, not only for its illustrious descent, but for its many virtues. On the 10th of January, 1588, when Paolo was about fourteen years old, he fell sick of a fever which lasted for sixty-five days without intermission, so that he was brought to

THE THRESHOLD OF DEATH. He loved him tenderly, and many of the Fathers of the oratory visited him frequently, marveling that a boy so young could endure with such patience an illness so long and so painful. St. Philip knew well by a supernatural light, that Paolo would die; and he was glad and grateful to see him in such holy dispositions, and gave directions that he was to be sent for when the poor boy was so very much worse that his father, Fabrizio, sent off in great haste a servant called Francesco to tell Philip that if he wished to see his beloved Paolo alive he must come at once, for that he was now at the point of death. When Francesco reached St. Girolamo, where the saint lived, he therefore left a message for him, and returned to the dying Paolo, meanwhile the rector of the parish, was sent for, gave the dying boy extreme unction, and then made the commendation of his soul to God, watched his death, and then, when all was over, took his leave. The sorrowing father closed the eyes of his beloved son, and Francesco was preparing for the burial, just as the hour arrived for Paolo's death. St. Philip arrived, Fabrizio went down to the door to meet him, and said with tears: "Paolo is dead!" Philip then asked: "Why did you not send for me?" "We did send, Father," replied Fabrizio, "but unfortunately, you were saying Mass at the time."

THE SAINT ENTERED MORNFULLY into the room wherein lay the body of Paolo, and threw himself at the foot of the bed, praying with great fervour, while his heart beat with unvoiced vehemence and his whole body trembled. He then arose, took some holy water, sprinkled it on the face of the boy he had loved, and put a little of it in his mouth. And then he breathed upon the face, laid his hand on the forehead, and called to him with a loud, clear voice: "Paolo! Paolo!" The boy opened his eyes as if he had been roused from sleep, answered, "Father!" and immediately said: "I had forgotten a sin, and should like to go to confession." St. Philip thereupon sent away those who were gathered round the bed, and putting a crucifix into Paolo's hands, heard his confession. He then called all back into the room, and began to talk with Paolo about his mother, who was with God, and about his sister, a nun in the Tor di Specchi, who had died two months before, and whom Paolo had tenderly loved. The conversation lasted about half an hour, and the boy answered everything with a clear and distinct voice, as if he had been in perfect health. The color had come back to his wasted face, and it seemed to those present as if there was nothing the matter with him.

At length St. Philip asked him: "Do you die willingly?" and Paolo answered: "Yes." St. Philip a second time asked him the same question, and Paolo answered again with great decision that he died most willingly, especially because he was going to see his mother and sister in Paradise. Then the saint blessed him, and said: "Go, then, and be thou blessed, and pray to God for me." And with a placid countenance, and without the least movement, Paolo breathed out his soul in St. Philip's arms. There were present at this scene Fabrizio Massimo, with two of his daughters, who were afterwards nuns in St. Maria; Violante Santa Croce, and several other women, the servant, and second wife; Francesco, the servant, and his wife. It was to them all an impenetrable mystery that within an hour Paolo should have died, and been raised from death, and then have died again. After St. Philip Neri's death, the room in

which Paolo was raised from death was changed into a chapel, enriched with costly marbles and with many relics of the saints. Now this chapel of the Palazzo Massimo, which is still called Palazzo del Marcollo (the palace of the miracle), is visited year by year by both Romans and strangers with great reverence, especially since it was declared by

POPE GREGORY XVI., on February 2, 1838, to be a public chapel. Nearly three centuries have passed away since that wonderful March 16, 1683, and its memory is still fresh in the hearts of the people of Rome, who flock in crowds to the solemn feast which is celebrated on that day in the Church of the Palazzo Massimo. And now, by grant of Pope Pius IX., they have a proper Mass of the day, every part of which carries back their minds and hearts to the great miracle wrought by God three centuries ago through His servant Philip. Neither those who can divide the generations of the faithful in the Church, nor those who kneel in that chapel we assist with faith and gratitude at that ever memorable miracle, the awakening of Paolo Massimo from the slumber of death at St. Philip's call.

LETTER FROM IRELAND.

The Irish News Agency sends the following:— London, July 18th. Your readers will probably like to hear how the Irish party regard the conflict between the two Houses of the British Parliament. You will understand that a cardinal and fundamental principle of the policy of the party is to have a general election as soon as possible. But besides these things, which are the main objects of the party, there is the desire to capture the country while it is solid and united and undistracted by faction. It would be unwise to exaggerate the difficulties of the situation, but at the same time there are some dangers, and the sooner they are exercised the better. If the country be once captured by the National Party—the party of sense and honesty—if behind Mr. Parnell there is the best intellect of the National ranks, it is needless to say that he would be much stronger against any attempts to distract the country. Then, staunch as are the Irish people to their present leaders, politics is an uncertain game, and it is a wise rule to take the tide when at its flood. Another consideration which weighs heavily with the Irish Members in their desire for an early dissolution is the feeling that in the present Parliament Ireland is very much at the mercy of the English parties in the matter of redistribution. A very significant fact in connection with this consideration is the prominent and active part which Mr. Goschen took in the work of trying to effect a reconciliation between the two parties. Goschen is well known to be the chief enemy of the Irish people in the House of Commons, and it is notorious that the chief reason he urged in favour of this reconciliation was the fact that, if there were a general election, there would be an increase of the Irish party from forty to seventy-five men; and that the last great chance would be gone of docking the English party, and of making the Irish members accordingly head and tail of the negotiations had broken down, and that in all probability the question of Irish representation will be considered with seventy-five Irish members to have their word upon the subject. Another reason why the Irish members like the present state of things is that it is their conviction that Ireland is best off when the two English parties are at each other's throats. In the division of the English, especially if it be confronted by Irish union, there is hope for Ireland. For these reasons the present situation is viewed with much joy by the friends of the Irish cause.

Nor are any hypocritical pretences made upon the matter. Various attempts have been made to rope the Irish in England and Scotland into the agitation against the Lords; and these attempts have been occasionally accompanied by offers that might almost be described as flattering. Thus at Glasgow a proposal was made that the Irish should attend the Liberal Demonstration bearing their own flags, playing their own bands, and with an Irish member to represent them. The executive of the Irish National League of Great Britain, the organization in England and Scotland which is independent of, but affiliated with the organization in Ireland, were applied to for advice on the subject. They unanimously and without any hesitation decided that the offer should be rejected; and they advised our people to take no part in the demonstration, at least as National Leaguers. If any reason were required in addition to those already presented for observing this attitude of reserve on such an occasion, it would be found in the fact that among the speakers who are expected to take a prominent part in this demonstration is Mr. Trevelyan, and an Irish popular representative was coolly asked to take his place on the same platform and as the friend and ally of the minister who is the official mouthpiece of the policy of forced emigration and coercion for Ireland. The lesson is being taught the English Liberals in a way they are not likely to forget, that coercion by a Liberal ministry is a crime that Ireland will never forgive and never forgive.

Then the Irish people have ceased to have any confidence in the sincerity of English radicalism and take up an attitude of healthy scepticism towards the present movement. Everybody knows

that the majority of the Liberal party are just as eager as the best English conservatives for the preservation of the House of Lords. The cue has been given to all the Ministerial officials, high and low, to speak in moderate terms of the Upper Chamber. Thus Mr. Fawcett, in his ante-Ministerial days, was known as one of the fiercest Radicals in the House—who on one occasion went so far as to declare himself a Republican—made a speech the other night in which he distinctly warned the people against being too hard upon the House of Lords. Then a Cabinet is not moderate in terms of a number of Whigs and Peers to whom the idea of a hereditary Chamber is almost as dear as to the highest Conservative. As to the Radicals below the gangway they are men without a particle of real Radicalism in their nature. Most of them are in Parliament for no better reason than a desire to climb into the circles where lords abound. It is needless to say that such men have no more desire to do anything against the existing state of things than Mr. Gould or Mr. Vanier; but for legislation against the monopoly of capitalists.

Another reason for not encouraging the Irish population to join actively in the agitation is that there is already a strong and unhealthy tendency in several of the English cities to make the English Liberal and the Irish National cause one. This, it need scarcely be said, is one of the fundamental and mischievous fallacies of Irish politics which it has been most difficult to eradicate. The last general election gave the Irish people a terribly severe lesson upon this point. Under the influence of the anti-consolidation published by Lord Beaconsfield, the Irish were distracted to vote for the Liberal candidates in all the constituencies in which they had power; and this order did much to produce that overwhelming Liberal majority which has enabled a Liberal Ministry to trample on Ireland with impunity for the last four years. If the alliance between the Irish and the English were cemented once more, old party ties and traditions would resume their sway; and it might be difficult in some places to get the Irish as a body to vote for a Tory; and, of course, for a Tory they will certainly be asked in some districts to vote. It would obviously be unwise to enter into personal details on this subject now; but this much may be said that there are some Liberals whose return it is almost impossible to regard as sanctioned by the Irish voters. These are the men who have made themselves remarkable by the bitterness and offensiveness of their comments on the Irish cause during the past few years.

The present political prospect is that we shall have the general election in the month of January. The House of Lords will not, according to present appearances, consent to the second reading of the Franchise Bill in the Autumn Session, upon which Mr. Gladstone has now resolved, and it is hard to see how the Government can postpone the appeal to the constituencies after that. Many of the Irish members will spend the greater part of the vacation in Ireland, and will devote their efforts to organizing the country in preparation for the great and momentous struggle that is approaching. A recess of great activity by the ablest and most trusted members of the Irish party is deemed very desirable by all those who have been watching the signs of the times. The absence of all Irish members of weight from Ireland throughout the Parliamentary Session is one of the things that produce the disorganization which goes on for six months of the year. Probably after some weeks of meetings and speeches by Mr. Parnell, Mr. Sexton, Mr. O'Brien, Mr. Harrington, and others, whatever little trouble has been created will be remedied, and the people will meet the great opportunity presented by the general election with closed and solid, and not divided and distracted ranks.

ALLUMETTE ISLAND.

REV. A. M. LEYDEN AND SISTER VISIT THE SCENES OF THEIR CHILDHOOD. The Rev. A. M. Leyden, O. M. L., M. A., Professor of Mathematics in the College of Ottawa, and his sister, a graduate of the convent of the Sacred Heart, is now on the Allumette Island, visiting their numerous relatives and acquaintances, and the Rev. Father Lynch, their old friend and former pastor. Father Leyden celebrated mass last Sunday at Chapeau and preached a fine sermon. Commenting on the text, "No prophet is acceptable in his own country," he hoped that his ministry would prove acceptable in the sense in which he used the term "prophet." He alluded in a very feeling manner to the happy coincidence of his celebrating the holy sacrifice where he had received holy baptism, and in presence of the venerable pastor who had baptized him. It filled him with emotions of mingled joy and sorrow, joy at finding himself once more among the friends of his boyhood days, and sorrow for the absence of beloved friends who now lie cold in the adjoining cemetery where the tombstones have grown numerous since he had left the parish more than eighteen years ago.

The Rev. gentleman and his sister are the guests of Mr. Patrick Fitzpatrick, the worthy mayor of the island, the death of whose wife about two weeks ago has been a cruel disappointment to his visitors. Father Leyden will celebrate mass next Sunday also at Chapeau, where his many former acquaintances and warm friends will have the pleasure of paying him a visit.—Pembroke Observer, Aug. 1.

WEDDING BELLS IN WINDSOR.

The most elegant matrimonial event of the season was solemnized on the morning of the 23rd inst. at St. Alphonsus church, when Mr. Edmund J. Scully, official stenographer of Essex County, was united in holy bonds with Miss Eva White, daughter of Mr. J. White, of Windsor, and sister of S. White, M. P. P. Long before the time fixed for the ceremony crowds gathered in the sacred edifice to witness the arrival of the bride on the arm of the groom. The altar was richly decorated with wax lights, the *procecion* were tastefully trimmed in white and green, a carpeted way led from the carriage to the sanctuary, twelve pews in the main aisle were held in bondage by white ribbons, reserving them for the wedding guests. James E. Connelly and Donald Campbell acted as ushers. At 9 o'clock the wedding party arrived. The groom went to the altar on the arm of his elder brother, James Scully. The groomsmen were Mr. Joe. Keane and Mr. Walter Scully. The bride on the arm of her father followed. She wore a cream brocade satin en train, over which fell the bridal veil held back with a jewelled pin, diamond brooch and ear-rings, and a corsage bouquet of orange blossoms completed the toilette. She was attended by two bridesmaids, Miss Bella Scully and Miss Della White, dressed in white nun's veiling, with lace garnitures and tiny white lace bonnets. Very Rev. Dean Wagner, assisted by Father Dunphy, performed the marriage ceremony and solemnized mass. After the nuptial blessing, the organ pealed forth Mendelssohn's Wedding March and the bridal party retired to the residence of the bride's father, Mr. Joe. White, sr., where about thirty relatives and friends sat down to a sumptuous *dejeuner*. At 2 o'clock the newly wedded pair were "at home" to a number of invited friends. In the evening they started for a two weeks' bridal tour to Buffalo and the East accompanied by the congratulations of their relatives and friends, who wished them a long and happy life together. The wedding presents were handsome and too numerous for particular notice, the finest being a set of silver, the gift of Mr. Watson, the pay agent of the Indian Reserve Claim.

PRESENTATION TO REV. FATHER BROWN.

The Port Hope Times says: On Sunday morning, after the service of mass at St. Mary's Roman Catholic Church, the members of the congregation presented Rev. Father Brown with an address accompanied with a purse of gold. Among others present were Messrs. P. McCabe, sr., Jas. Christopher, M. Griffin, P. McCabe, jr., Jos. Lavigne, J. Lyden, M. E. Kelly, M. Connors, J. Poland, John Anker, &c. The address, which was read by Mr. P. McCabe, jr., expressed the regret and sorrow felt by the Catholic members of the congregation at the departure of Rev. Father Brown from among them. After referring to the Rev. Father's successful ministry at Napanee, the address said:—"Fifteen years ago, God placed you in our midst; from that time we have seen with our own eyes what we had heard of you. It has been a long and glorious record. The work you have done in our souls by your preaching and the administering of the gifts of God, each one of us knows, and we shall always keep in faithful remembrance; we treasure these in our heart of hearts, the many blessings of strictly spiritual nature that flow upon man through the ministrations of a pious and holy priest.

"In the advancement of the temporal matters of our parish, what great labors and sacrifices have been yours. From day to day, constantly another was unceasingly at work, steadily snatching—relieve the monotony of your life of self-denial—a day for recreation or rest, you have made St. Mary's church our pride and our glory. To the ordinary observer, aware of our small numbers and our slender means, our material position is a subject of astonishment. To us, who have looked daily upon him who has borne among the people the heat of the day, it is a matter of no surprise, for we have been the eye witnesses of the constant, patient, persevering toil of the faithful friend and good priest that God, in His goodness, placed over us." Rev. Father Brown thanked them for the address and their kind, heartfelt wishes; and expressed the pleasure it gave him to find that he had the confidence of his own people as well as the inhabitants of the town generally. He referred to the courtesy and kindness he had always received at the hands of the Protestant people of Port Hope. The courtesy shown him was far greater than he could have expected, and he prized the good will of his Protestant brethren far higher than he could express. He would leave Port Hope with deep feelings of regret, but with a kind remembrance of the Christian love and generosity of the town. A letter has been received from Bishop Jamot, stating that he will visit Port Hope next week, when Rev. Father Brown's resignation will be fully considered.

An advertisement appears in the Dublin papers offering a reward of £2,000 for the recovery and judgment, either with Cardinal McCabe, or the Dublin Probate Court of the last will and testament of the late Mr. James Egan. The testator, who carried on the business of a woolman, manufacturer and merchant in High Street, Dublin, and died in 1866, bequeathed the bulk of his property, amounting close on £1,000,000 sterling, to the late Cardinal Cullen for charitable purposes. This testamentary disposal of the property formed grounds for litigation by Mr. Egan's relatives, who claimed a share of the testator's money.