

rights of private judgment and free speech. Mr. Mercier as Premier, and all our Roman Catholic legislators are, in duty to God, as they believe, bound in the first place to serve the interests of Catholicism, and every time to put the Church of Rome above the State of Canada.

It certainly is true that the judgment of the Church of God is decisive in regard to our moral acts, and when the State commands one thing, and the Church another, obedience is due to the Church, which deals only with morals and faith. The reason for this is clear. When the State commands what the Church forbids, or vice versa forbids what the Church commands, the State goes beyond its powers and commands something which is contrary to God's law. The Encyclical of the Holy Father gives the reason for this:

"Since it is a crime to withdraw oneself from the obedience due to God for the sake of pleasing men, it is an impious deed to break the laws of Jesus Christ for the purpose of obeying the magistrates, or to transgress the laws of the Church under the pretext of observing the civil law. 'We ought to obey God rather than men.' This answer which Peter and the other apostles were accustomed to give to the magistrates who ordered them to do that which they ought not to do should always be given without hesitation under similar circumstances."

Would the objectors against the Pope's Encyclical recommend any other course? But in all this there is nothing contrary to the duties of good citizenship; and the Pope's teaching is simply the repetition of the well-known aphorism by means of which Christ Himself expressed the limit of our duty of obedience: "Render to Caesar the things that are Caesar's, and to God the things that are God's." The misinterpretation put upon the Pope's words by the anti-Catholic press is a palpable one, when they endeavor to make it appear that it means that the Church proposes to take into its hands the civil government of the country. Her sphere is simply the sphere of faith and morals. The Encyclical explains itself, and adds the remarkable words:

"There is no better citizen in peace or war than the Christian mindful of his duty; but he ought to be prepared to suffer all things, even death itself, rather than desert the cause of God and the Church. In the eyes of Christians, then, there is a sacredness in the public power, in which they recognize a certain resemblance and image of the Divine Majesty, even when it is possessed by an unworthy person, and they have a proper and due reverence for the laws, not because of the force and penalties associated with them, but because of the consequences of duty. For God hath not given us the spirit of fear." (2 Tim. 1, 7.) But if the laws of the State are in contradiction with the Divine Law, if they command anything prejudicial to the Church, or are hostile to the duties imposed by religion, or violate in the person of the Supreme Pontiff the authority of Jesus Christ, then indeed it is a duty to resist them—and a crime to obey them—a crime fraught with injury to the State itself, for every offense offered to religion recoils on the State."

These are the words of one having authority to speak, and since they who attack the Pope so violently think that nothing good can come from Rome, they ought also to imitate the honesty of that guileless Israelite, Nathaniel, who acknowledged and submitted to the words of truth so readily when they were brought before him with so much force.

CHURCH AND STATE.

The Presbyterians are foremost in abusing the Pope for defining, in his late Encyclical on Christian duties, the limits between the authority of the Church and that of the State. They are fond of representing that the Pope claims to be supreme in politics. This representation of the case is false and unjust. The Catholic Church accords to the Pope the supreme right of deciding infallibly all matters concerning faith and morals, when he addresses the whole Church as its pastor and teacher. But it is a matter of interest to know what Presbyterianism itself teaches on this subject. The Westminster Confession says:

"The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven, yet he hath authority, and it is his duty to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and observed." (Chap. 23.)

That is to say it is not only the right but the duty of the head of the State to support Presbyterianism, and to suppress all denominations contrary thereto, and if he be willing to do all this, Presbyterianism is willing to accord to him a certain amount of authority in the Church, but only for the purpose of carrying out these views. Hence it is added: "For the better effecting whereof he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

It is true it is stated that "infidelity or difference of religion doth not make void the magistrate's just and legal authority;" but it is equally true that that authority must be exercised only in

favor of Presbyterianism. This is the secret of the determined and bloody struggles which were carried on in Scotland under the direction of the Presbyterian clergy to prevent the introduction of Prebacy by Charles the First and Charles the Second, and to establish the National Covenant.

While we do not, of course, admit the truth of the Westminster Confession, nor admire the persecuting clauses of the Confession and the National Covenant, we can and do admire the stern determination with which the Scotch Presbyterians fought and bled for freedom of conscience for themselves during the eventful period we have referred to. We would admire them still more if they had been equally ready to accord the same liberty to others. But it is with a very bad grace that in the face of their own conduct in the past Presbyterians say now that Catholics must be bad citizens because they refuse to admit the right of the State to interfere with the administration of the Church, or that obedience is due to the State when it commands what the Church declares to be unlawful. It is certainly a case of *sanctimonious* sin, if there be sin in the matter.

THE HULL TROUBLES.

The Protestant Evangelists who were previously mobbed in Hull held a meeting on the 19th inst. without any disturbance. Archbishop Daham and the priests of Hull spoke in their churches strongly condemning the mob violence which had interrupted these meetings, and exhorted the Catholic people not to resort to such measures. A detachment of Montreal policemen were present, as also a detachment of Dominion police, to preserve order. Mr. Holton, M. P. for Chateauguay, made in the House of Parliament a sensible allusion to the transaction in his speech on the dual language question. He testified to the constant liberality of the French-Canadians, and stated that it is unjust to judge them from the utterances of a few extremists either on the platform or in the press, or from occasional acts of violence perpetrated by an ignorant mob. Indeed if we were to judge the people of Ontario on such principles we would have much greater cause to form an ill judgment of them. It is acknowledged also in the Ottawa Evening Journal that some of the parties who went over from Ottawa to attend the Evangelists "showed as evil a spirit and as unreasoning a bigotry as their Hull congeners. When leaving for the bridge they shouted opprobrious words at their opponents and showed all the indications of an unruly mob."

It cannot be denied, and we do not close our eyes to the fact, that the agitation of the past year has aroused much ill-will on both sides, and if the agitation be continued the ill-will must necessarily be increased. In an article which appeared in the *Mail* of 21st Feb., that journal declared that the "aggressive conduct of the Jesuits has undoubtedly served to exasperate the people of the English Provinces." We have not yet heard of any Jesuit having sided to excite ill-feeling, but we suppose the *Mail* must have information with which no one else in Canada is furnished. It is of course to be taken for granted that the *Mail*, Dr. Wild, Hunter, Austin and Carman, have been all through the agitation as mild mannered as any sucking dove. Or, perhaps the *Mail* would have us believe that these are all Jesuits in disguise.

It is to be deplored that such a feeling should exist; but it cannot be expected that anything else should be the result of the persistent efforts which are being made to array Catholics and Protestants, French and British citizens in hostility to each other. Only those whose aim is to ruin Canada can profit by such a course, and the annexation plot unearthed by the *Globe* and *Empire* shows us a valid reason for the *Mail*'s course, though we are left without an explanation why Canadians who are truly loyal should adopt the same tactics.

THE DUAL LANGUAGE QUESTION.

The debate on the question of dual language in the North-West Territory closed in Parliament on the evening of Friday, 21st inst. The result was the passing of Sir John Thompson's amendment by 149 yeas to 50 nays. The following is substituted for Mr. McCarthy's bill:

"That this House, having regard to the long continued use of the French language in old Canada and to the covénants on that subject in the British North America Act, cannot agree to the declaration contained in the bill as the basis thereof, that it is inexpedient in the interest of the national unity of the Dominion that there should be community of language amongst the people of Canada. That, on the contrary, the House declares its adherence to the said covénants and its determination to resist any attempt to impair the same. That at the same time this House deems it expedient and proper and not inconsistent with the covénants that the Legislative Assembly of the North-West Territories should receive from the Parliament of Canada power to regulate, after the next general election of the

Assembly, the proceedings of the Assembly, and manner of recording and publishing such proceedings."

This declaration of Parliament by the very decisive majority of ninety-nine shows that the McCarthy programme of crushing out the French language from the country, as a means of destroying the Catholic religion, meets with no favor from the country itself, and we are pleased to notice that all the North-Western members of Parliament voted for this decisive condemnation of Mr. McCarthy's having constituted himself their champion. This is an omen of the peace which is thus assured to the Dominion in spite of the McCarthy crusade. Like the bullfinch in the fable, Mr. McCarthy has puffed himself to his utmost, and burst.

The amendment of Sir John Thompson was opposed by French-Canadian extremists as well as Orange and bogus Equal Rights extremists. We think it might have been accepted good naturedly by all who desire the peace of the country. It leaves to future calmly considered legislation the consideration of the whole local Northwest question, and solemnly affirms the determination of Parliament to assert French-Canadian equality, in language as well as citizenship.

The Right Hon. Sir John Macdonald made an earnest and effective appeal to the members in the interest of the peace and welfare of the Dominion to support this amendment. The loyalty of Sir John to Canada is beyond question, and his peculiar influence in soothing irritated spirits with the oil of his eloquence is undisputed; and on the present menacing occasion the great Premier exerted his powers to the utmost and succeeded.

It is said that Mr. McCarthy's irritating measure would have received about twenty votes if an opportunity had occurred to take the sense of the house directly upon it. It is pleasing to remark, however, that even some of the notorious "Devil's Troupe" would not follow Mr. McCarthy's lead on the present occasion, but supported Sir John Thompson's amendment.

UNEXAMPLED TYRANNY.

Arthur Balfour, the Chief Secretary for Ireland, has committed a new act of brutality which almost surpasses those which have been perpetrated in the past by this specimen of a tiger-like tyrant. It is evident that the Government are anxious to goad the Irish people into some overt act of revolt in order to have a cry with which to go to the polls at next election, as their only hope of keeping control of the purse strings. This last act, we learn by cable, has caused great ferment and indignation, especially through Dublin and Kildare. It is the wanton arrest of Rev. Father Kinella, of Clongorey.

Father Kinella is an amiable, quiet and most beloved priest; but while he was in the act of saving a plank to help to build a hut for some sick and evicted tenants he was arrested under the new celebrated statute of Edward III, which was aimed against vagrants and women of bad character. Seventy other arrests were made at the same time under various pretexts by a large force of police and soldiers. The excitement around Clongorey is intense and it is feared that the people will resort to violent measures in consequence. There are to be wholesale evictions in Father Kinella's parish, and it is expected that there will be a very determined resistance.

As another sign of the times we are informed that an English regiment which was wintering at Tipperary became so disgusted with the work which they were required to do that they disobeyed orders and have been, in consequence, sent to India. While at the station en route for their destination they cheered loudly and repeatedly for William O'Brien and the plan of campaign. The Government whose conduct brings about such a state of affairs must be demoted on the eve of its annihilation.

Only a few days ago Mr. Balfour deprecated in Parliament the comparison of his administration in Ireland with the methods in vogue in Russia; and indeed were it not for the fearful massacre which was recently described as happening in Siberia, we might say that the comparison is unjust to Russia. But there is this redeeming feature in favor of Russia in the last transaction, that the proceedings in Siberia were unauthorized by the Government, and there will probably be some punishment inflicted on the perpetrators of the outrage. But the outrages in Ireland are the work of the Government, and the perpetrators are regularly rewarded in proportion to their brutality.

The love of *Lux XIII* for science is fully evidenced by the fact that he is providing grand astronomical observatory within the Vatican grounds. It will be furnished with all the appliances afforded by modern science. The equatorial telescope has been purchased at Paris for one hundred thousand francs. The observatory will be in working order next month.

ARCHDIOCESE OF TORONTO.

Toronto, February 24th, 1890.

TO THE EDITOR OF THE CATHOLIC RECORD: DEAR SIR—A few notes from Toronto ecclesiastical matters may not be uninteresting to your readers. On last Sunday evening, 23rd, His Grace the Archbishop lectured in St. Michael's Cathedral, on the subject, "Christ, the Saviour of Human Society." The Cathedral was crowded with an attentive and intelligent audience, notwithstanding the tempestuous character of the evening. It is needless to say the subject was treated in an able and scholarly manner. The condition of society at the time of the advent of the Saviour was vividly pictured. The knowledge of the true God had disappeared from the minds of men, and the world had become a vast temple of idols. The greatest immorality prevailed, and was sanctioned and enforced by Gentile religions. Unnatural crimes were universally committed—crimes which would make the citizens of Sodom blush with shame, and which, in our day, would read the perpetrators to the penitentiary. Women had lost her dignity and rights, and had become the slave and victim of brutal passion and lust. Marriage had lost its unity, sanctity and indissolubility, and the family resting upon it was broken and disrupted. Such being the condition of the family, and it being the basis of society, this was necessarily falling into decay and ruin. The child of such a family became a castaway. Man's inhumanity to man was then strongly portrayed in his sacrifice, in his savage cruelty and ferocity of war, and the brutal treatment of the conquered in gladiatorial games, and in human slavery. His Grace then went on to show how the Redeemer, by His teachings and His grace, healed all these fatal wounds and festering sores of the day, and became in reality the Saviour of human society. The restoration was striking and beautiful. There will be a lecture delivered in the Cathedral on every Sunday evening during Lent, His Grace's lecture being the first of the course. The following will be the subjects treated:

2. On the second Sunday of Lent: "The Catholic Church the Guardian and Interpreter of the Sacred Scriptures," by Father McBrady, Professor in St. Michael's College.

3. On the third Sunday: "The Catholic Church the Guardian and Interpreter of the Sacred Scriptures," by Father McBrady, Professor in St. Michael's College.

4. On the fourth Sunday: "The mission work of St. Patrick," by Rev. E. B. Kilroy, D. D., of Stratford.

5. On the fifth Sunday: "The Catholic Church and the Virgin Mother of God," by Very Rev. Dean McCann, P. P., of Brockton.

6. On the sixth Sunday: "The Passion of Christ and the Merits of the Atonement," by Rev. James Walsh, rector of Our Lady of Lourdes.

Four Jesuit Fathers from New York are preaching missions in the various Catholic churches of the city. The fruits of their apostolic labors are simply incalculable. There is everywhere an awakening and a revival of faith, hope and charity in the Queen City.

DIOCESE OF HAMILTON.

THE ORPHAN'S FESTIVAL. Like all predecessors, the thirty-seventh annual festival in aid of the St. Mary's Orphan Asylum, held in the Grand Opera House, Tuesday evening, Feb. 18, was a grand success in point of attendance. There was only one standing room in the house, and very little of that. And the matinee performance for the benefit of the school children was even more largely attended (if possible), all the available space in the building being occupied. The afternoon performance was a long one, and one that delighted the outburst audiences beyond measure. The singing and costumes and acting of the young performers, the humorous songs of Mr. Fox, the dancing of the trio from the Hamilton amateur minstrels, the playing of the Nelligan family—all were received with uprushes of delighted approval. Here is the programme in full:

Opening chorus—"Hail Smiling Morn'.".....The children.
Song—"Weepin' Willow.".....Lloyd Cantata—"Fairies.".....Misses Macdonald, Ruston, Blatz and others.

Clog dance—"The Old Mother Hubbard.".....Misses Macdonald, Ruston, Blatz and others.
Chorus—"When I Was a Lad.".....Master Joseph O'Brien and the children.
Song—"The Irish Lamenting Car.".....Cary James Fox.

Infantry Review.....The children.
Song—"The Bowery Grenadiers.".....Conroy James Fox.
Instrumental selection.....The Nelligan family orchestra.

Chorus—"The Lily and the Rose.".....The children.
Dialogue—"The Auction.".....Master P. J. Macdonald, Auctioneer; Miss Belle Gardner, Religion; Miss Maggie Sullivan, Fashion; Master Feb. 18, was a grand success in point of attendance.

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gled to see us, once more, we doubt not, for your sweet smiles ever tell the same loving tale; and be assured, dear ladies and gentlemen, that we are equally pleased to see you, and to be again permitted to say our little speech, and offer you, as best we can, the expression of our deep and heartfelt gratitude. But what shall we say on a subject that again and again has been repeated until, it would be a "twice-told tale." In vain would a little boy like me attempt to say aught befitting so grand a subject. How could a tiny hand like mine measure the length and breadth and height and depth of that charity which, for nearly forty years, has clothed and fed and educated the hundreds of little orphans that year after year have stood upon this platform? In vain would I attempt the task; therefore, I shall only ask you to look upon the little group before you, see their happy, smiling faces, and then reflect what would be their end and condition were it not for your generous devotedness. Let it then be the orphans' meed of thanks that you have not only clothed and fed and educated them, but that you have brought joy to their hearts by producing them a comfortable home where, secure from the dangers of the world, they will live to bless and pray for you, their dear benefactors. I cannot close my little speech without a word of greeting to you, our beloved Bishop, who for the first time presides at our festival as the orphans' father and friend. We welcome you to us with all the affection and fervor of our young hearts, and we pray that God may bless you and spare you many long and happy years to be to us, your orphan children, our loving guardian and protector.

Bishop Dowling occupied the proscenium box which is always set apart, on these occasions, for the Bishop or his representative; and he had with him Mayor McLellan, ex-Mayor Duran and Rev. Father McEay, rector of St. Mary's. When the speech of the youthful orator was finished, Bishop Dowling arose in his place and addressed the audience briefly and gracefully. After expressing his gratification at the presence of such a large audience and touching upon the beauty and grandeur of such work as that which the good Sisters of St. Joseph are engaged in, the Bishop quoted statistics of the work done during the year. Among other facts, he mentioned the gratifying one that during the year sixty-six of the orphans had been provided with homes or situations. He referred to the fact that the asylum is dependent for support chiefly on the charity of the public, since the government grant amounted to only 2 or 3 cents a day for each child and the city grant is comparatively small. But the people of Hamilton, he said, realized the great good which the institution is doing and contributed ungrudgingly towards its maintenance. Protestant benevolence extended a large liberality in this instance. "True charity knows no creed," said the Bishop. "We want more of the spirit of love among us. May it prevail in this community! For without true love there can be no true religion." His Lordship told a pretty story about Michael Angelo. The great sculptor and a senator were passing along a Roman road one day when they saw an ugly block of marble in the road. The senator cursed it because it obstructed the way; but he was rebuked by Michael Angelo, and some time afterwards, when he chanced to pass that way, he was amazed to behold a beautiful piece of sculpture standing in the place where the ugly marble block had been—the figure of an angel which had been carved out of the marble block which the senator had cursed. It was work such as this the ladies of St. Joseph's were engaged in, only a grander work; for they are using neglected material wherewith to fashion human souls, and train them up in virtue and usefulness, making them not only good for this life, but for the life to come.

Mayor McLellan made a little speech. He said that if there is one thing more than another that binds together people of opposite opinions it is charity. Indulging in reminiscence, he was pleased to remember that at an orphan festival many years ago, in the old Mechanics' hall, he was present as the representative of the St. Andrew's Benevolent Society. On that occasion an address was delivered by an eloquent young priest, and he (Mayor McLellan) had the pleasure of seconding a vote of thanks to the reverend speaker. The eloquent speaker of that evening was now the honored Bishop of Hamilton. The mayor was profuse in his congratulations and expressions of good will and wishes for future prosperity, and succeeded in pleasing everybody.

George M. Barton made his customary speech. This was the thirty-fifth anniversary of the festival, and Mr. Barton has attended and spoken at. Ex Mayor Duran was called upon, and he addressed the audience from the box. Among other things he said that the provincial government ought to grant a larger sum annually to the orphan asylum and similar institutions. After the curtain was rung down, Rev. Dr. Burns, who occupied a front seat, rose in his place and added a few sentences to the flood of oratory. "Let love prevail" was the leading idea of his remarks.

Notwithstanding all these proceedings, there was time for other interesting events—in fact for a good long programme. The most remarkable feature of the programme was its variety. In this respect it was kaleidoscopic. There were songs, and duets, and choruses and instrumental music, and recitations, and dances. There would have been other things only there wasn't time. A slight change had to be made in the printed programme owing to Mrs. Agnes Thompson's unfortunate inability to sing. Mrs. Thompson was down for two solos and a duet with Mr. Schuch. Major Moore announced that owing to a sore throat Mrs. Thompson would be unable to sing her first programme number (the operatic aria *Luce di Quest'Anima*, by Donizetti), and that the ballad *Drink to Me Only With Thine Eyes* had been substituted for it. Mrs. Thompson appeared, and sang only five notes of the sweet old

song when her voice utterly failed her and she was obliged to retire. Sympathy for her, as well as regret at not hearing her, was expressed on all hands. She did not attempt to sing again. Mrs. Mackelcan won the hearts of the audience by singing, with great fervor, "The Wearing of the Green," and also by giving a practical exemplification of the song—wearing the green herself, a bunch of vivid emerald ribbons at her waist and shamrocks in her corsage. The people clamored for more, and Mrs. Mackelcan kindly returned and repeated the last verse. Mrs. George Hamilton sang Donizetti's charming song "Star of My Heart," and a score of gentlemen from the amateur minstrels supplied the chorus. Mrs. Hamilton has just recovered from a severe illness, and her voice was not so completely under her control as usual; but nevertheless she gave a strong, impassioned rendering of the song, and delighted the audience. Mr. Payne, Mr. Filigiano and Mr. McLellan sang the same songs that they gave at the recent minstrel performances, and they were assisted by the contingent from the minstrel's chorus. Both the songs were well sung, but the choruses were decidedly poor. The gentlemen hadn't been accustomed to sing without a conductor, and each of them sang at his own sweet will in respect of time, and one or two of them—particularly one of the first tenors—regardless of tune. Mr. Schuch, of Toronto, sang *The Last Chord* in a comfortable, matter-of-fact kind of way. There were two duets Mrs. Mackelcan and Mrs. Hamilton sang their old favorite *Euphonia* with their customary spirit, and Mrs. Mackelcan and Mr. Payne gave the "gobble" duet from *Tae Macscot* so well that it had to be repeated. S. H. Clark entertained the people greatly with two recitations—a scene from *The Rivals*, and an Irish character sketch called *The Panoram*. In both of these Mr. Clark's dramatic rather than his elocutionary talents, were brought into play, and he succeeded admirably in infusing reality into the characters which he represented; indeed, his Sir Anthony Absolute hardly required costume and make-up, so vividly was the character delineated by voice and manner. Among the best features of the entertainment were two pieces played by the Thirteenth band—the overture to *The Bohemian Girl*, and an arrangement of Irish airs.

Notwithstanding that he was suffering from the effects of an accident in Toronto on Saturday night, Mr. O'Brien heroically did full duty as accompanist; and there was nothing the matter with his accompaniment.

Among other dignitaries present may be mentioned the American Consul (Mr. Moushgan) and family, Rev. Chancellor Graves, Rev. Dr. Spetz, of Berlin College; Rev. Fathers Slaven, of Oakville; Mr. Duggan, Dundas; and Rev. Fathers Kelly, Carey, Hinchey, Brady and O'Sullivan, of the city. It was remarked that the gathering was the largest ever held in the Opera House, whilst many who came late went away with regret unable to obtain entrance.

On Sunday evening the Bishop addressed the United Conferences of St. Vincent de Paul's Society.

UNIVERSITY OF OTTAWA.

Special to THE CATHOLIC RECORD. Notwithstanding the very unfavorable weather of Thursday evening February 20th, the academic hall of the University of Ottawa was packed to the doors by a highly appreciative audience assembled to witness the performance of the very pleasing and instructive drama "Tekeli" or "The Siege of Montezuma." This drama is a translation from the Austrian by Theodore E. H. Tokeli, a celebrated Hungarian hero, whose father had been implicated in a conspiracy to free Hungary from the hands of Austria, having received assistance in his exile from the Turks several times invaded Austria with the object of regaining his paternal possessions. After various successes and reverses we see Tekeli, with his faithful friend Wolf, hunted down by the Austrian Imperialists and several times narrowly escaping capture. At last, forced by circumstances, Tekeli throws himself for protection into the hands of a bitter enemy—Conrad, a miller. The latter, displaying a noble trait of character, for the moment forgets his enmity and thinks only of how he can preserve his life. Conrad conceals him for a time and finally, even in the presence of the Imperialists, has him safely taken away in a bag. Then Tekeli, accompanied by a small band of faithful followers, reaches his castle of Montezuma and there successfully withstands a persistent siege of the Imperialists. With this triumph of Tekeli the drama comes to a close.

DRAMATIS PERSONAE. Count Tekeli.....W. S. Wood
Wolf, his friend.....M. G. Halliwell
Alexis, Tekeli's father.....M. F. Fitzpatrick
Conrad, Austrian general.....G. Delany
Edmond, his lieutenant.....T. W. Smith
Conrad, the miller.....J. P. Smith
Idoro, his son.....E. J. Perusse
Tekeli, his son.....J. J. Brennan
Maurice.....W. W. Clarke
Bras de fer.....R. W. Ivers
Officers, Councilors, Soldiers, Peasants, etc.

In all there were forty different personages on the stage. The costumes were rich and very suitable to the various representations. The scenery was magnificent, and, as we understand was expressly prepared for this drama. The chief role, Tekeli, was admirably filled by W. S. Wood. This young gentleman has a most pleasing voice and he puts it to the very best advantage. R. W. Ivers, in the comic role, perfectly impersonated Bras de fer whose feet ever take him in a direction opposite to the dictates of his heart. M. F. Fitzpatrick, in Alexis, and J. P. Smith in Conrad the miller, also deserve particular mention for the able manner in which they filled their respective parts.

The University band between times gave us much spirit and harmony the appropriate selections, "La Fee de Potsdam," and "Le Chant de Fleurs." The audience frequently manifested its delight, by its hearty and prolonged applause. The public of Ottawa are certainly under a deep obligation to Rev. P. Ballard, O. M. I., D. D., who, as director of the University Dramatic Association, prepares such delicate dishes for their cultivated tastes.

L. K.