

THE WHITEWAY GOVERNMENT.

We have already in these columns noticed the vacillating conduct of the present government of Newfoundland. Although enjoying for years the support of the great bulk of the Catholic population, the Premier did not scruple at the beginning of the session to strike the Catholics of the island a blow below the belt by his time-serving rider to the Penny Amendment in the Harbor Grace trials. His action on that memorable occasion led to the desertion from the ministerial standard of the entire Catholic delegation and the lines of the government have since been cast in hard places. The Evening Telegram thus defines the position of the weakly thing known as the Whiteway government: "To our mind, it is difficult to conceive of a more contemptible position than that now occupied by Sir William Whiteway. Deserted by his allies of 1882, and confronted by an Opposition who are apparently disposed to show him no quarter, he affords one of the most remarkable illustrations on record of what a sordid, unprincipled political adventurer is ready to endure for the sake of office and the 'filthy lucre' it enables him to scrape together. As the late editor of the Mercury used to say, he is prepared to 'scrape, pare and do anything short of stealing' to accomplish his miserable, selfish object. "Premier Whiteway was a man of honor and independence, would be originally receive the taunts and abuse which are nightly hurled at him—and, in most cases, deservedly, too—by Opposition and Centre Party alike! Not much! Would he allow himself and the rag-tag and bob-tail of the penniless dynasty founded for him by Sir F. B. T. Carter and Sir Ambrose Shea, in 1873, to be kicked and cuffed about, from pillar to post and from post to pillar, to speak in common parlance, if he possessed anything like a fine sense of honor and manliness? Well, it is not very easy to see how he could! "But Sir William is not, judging from his conduct as a public man, encumbered with a plethora of honor or manliness either. Therefore, it is the easiest thing possible for him to 'andure all this,' and to persevere in what the Surveyor General calls 'his prudent policy' of 'waiting and watching till the clouds roll away!'"

For its inconsistencies and cowardly betrayal of the true interests of the people of Newfoundland, the government has been severely punished. Its lot has, during this session, been one of bitterness and humiliation. On the 9th of April a term was put to a gross piece of jobbery whereby a law fanatical sheet called the Mercury was kept in existence through liberal subsidies from the public chest. From the Telegram we learn, that for many years the greatest injustice had been inflicted on the tax-payers of the country in the sustenance of that unscrupulous and disreputable sheet, and that the time having come when patience ceased to be a virtue, and the moral welfare of the people demanded prompt and decisive action, a motion was on March 31st introduced in the House of Assembly, striking at the root of the evil. The motion provided that assembly printing be put out to tender and was passed. The journals of the House of Assembly bear the record of the government's complete defeat on this question. For the continuance of the jobbery there voted: Hon. Attorney-General, Hon. Solicitor-General, Hon. A. M. Mackay, Hon. Act. Rec. General, The Surveyor General, Chairman Board Works and Messrs. Penny, Rice, Bartlett, Thompson, Garland, Boyd.

While against it voted, Messrs. Donnelly, Kent, Scott, Greene, Deakin, Parsons, Carby, White, Callanan, Tobin, Macdonnell, Veitch, Goodridge, Bradshaw, Peters, Winton. The majority followed up their advantage and ordered that the public printing belet as follows: "That the printing of the unfinished portion of the Journals, Appendix, Index and Miscellaneous papers for the remainder of the present session be done by William J. Horler at the rates mentioned by him in his tender, laid on the table of the Assembly. "That the publishing of the debates of this House for the remainder of the present session be done by E. W. Bowden at the rate of his tender, laid on the table, namely, \$300. "That the papers hereafter mentioned copy the debates at the same rates as formerly, viz.:—The Wings Sun, Harbor Grace Standard, Advocate and Patriot. "The Mercury has, of course, ever since been shrieking itself into a frenzy over the whole affair, but it has no consolation to get in its desolation. It means evidently to die hard. To give our readers some sort of idea of the feelings that wretched paper pandered to, we slip from its pages the following letter in defence of Head Constable Doyle, to whose part in the Harbor Grace troubles we have from time to time made allusion: "WHAT PROTESTANTS BELIEVE. To the Editor of the Evening Mercury. DEAR SIR,—The Advocate of Wednesday last, contains a lot of balderdash in re the Harbor Grace massacre, and to which I shall briefly reply, as follows:— 1st.—Every Protestant in the country believes that that cowardly and brutal outrage was a cold-blooded and premeditated one, for the purpose of uniting the young and old Irish Catholics, and that no Roman Catholic clergyman or layman, of note, have yet publicly said the murderers did wrong. 2nd.—Every Protestant, without exception, (and Roman Catholic too) honestly and inwardly believes that Doyle was unarmed; had no weapon of any description, and, therefore, could not possibly have shot Callahan. 3rd.—That the Mercury has been pun-

ished for its truthful and honest utterances against that disgraceful verdict of NOT GUILTY, by such transparent sham, as Goodridge, Peters and the Opposition. 4th.—That they vote, act and are in coalition with the Roman Catholics. That they are therefore a disgrace to the shrines at which they worship, and that they are unworthy the name of Protestants. 5th.—That Doyle is the unhappy victim of a most unholy and villainous conspiracy. 6th.—That Doyle has always been a loyal subject, that he has never proclaimed himself in sympathy or in favor of the Phoenix Park murderers, and never said he was "as good a Fenian as any of them." Query.—Suppose he had been guilty of the latter, what effect would it have on the Police Force? Answer.—Ask Constable Fahey. Yours fraternally, Mr. Advocate, Heart's Ease, 1885. LOYALTY. It is not at all unlikely that upon some such cries as these Sir William Whiteway will go to the country in the coming elections. He may, in fact, by base appeals such as this obtain a rickety majority in the next assembly, but power obtained by such means is not lasting. We have had in Canada many proofs of the folly of such triumphs as are achieved by arousing religious fanaticism and sectarian hate. One of our great political parties owes its almost perpetual exclusion from office since 1854 to the shortsightedness of its leader, Mr. Brown, in this regard. He has, indeed, passed away, but the memory of his appeals to prejudice and hatred yet lives and works evil to the party of which he was so long the leader. It will be yet so, no doubt, in Newfoundland. The men responsible for the bitterness now prevailing there will yet be punished by the very men whose passions they have influenced, and their memory execrated by the country upon which they have wrought such evil.

ARCHBISHOP LYNCH. SERMON BY HIS GRACE ON THE FESTIVAL OF ST. JOHN NEPOMUCEN, MARTYR OF THE SEAL OF CONFESION. The Church celebrates to-day the festival of St. John Nepomucen. It is celebrated with great pomp in Bohemia and through the empire of Austria. This saint was born in the year 1330, in Nepomuc, a little town in Bohemia, near Prague. He was the first martyr of the seal of confession. From his birth he appeared a child of grace and benediction. He was venerated for his mildness, simplicity and extraordinary piety and devotion: He was prepared for the priesthood by a lengthened course of studies and prayer. He was almost immediately employed in preaching. The whole city of Prague flocked to hear him preach. Many were converted by his fervor and eloquence with which he touched their hearts. He was made canon of the cathedral and was chosen to be preacher to the imperial court at Prague. He was offered a vacant bishopric but refused it from motives of humility; he also refused many ecclesiastical dignities. He accepted, however, one office, that of almoner to the king, in order that he might have an opportunity of assisting the poor. He was next chosen by the emperor to be her confessor. Her husband, the Emperor Wenceslaus, became jealous of her, though a very holy lady, and employed all the stratagems of flattery and threats, and even punishments to induce the holy confessor to betray the secrets of his wife's confession. Jealousy makes men crazy and consequently most unreasonably. Wenceslaus had besides a very corrupt heart, and suspected others of crimes that he would not scruple to commit himself. The holy confessor held firm. The emperor then began to put his threats into execution. He ordered the servant of God to be sent to prison and to be tortured inhumanly. He was stretched on a rack and burning torches were applied to his sides. He was burned over a slow fire and tormented in other cruel ways. Under his torture he pronounced no other words but the sacred names of Jesus and Mary. At length he was taken from the rack half dead. Our Lord was not unmindful of his servant and filled his soul with sweet peace and heavenly consolation. The Emperor was informed of the brutal treatment of her confessor, and by her tears and importunities, obtained the release of this servant of God, but it was only for a while. When he recovered from these tortures he performed his duties in the court with the same angelic sweetness and devotion as before. In one of his sermons he foretold his death, and also the evils that were shortly to fall on the church of Bohemia and on the whole Empire. This was verified some years afterwards. Coming down from the pulpit he took leave of the clergy, and begged pardon for any bad example which he might have given. From that day forward he gave himself up to prayer and meditation for death. Returning home one evening from a pilgrimage to one of the shrines, the Emperor saw him from a window of his palace. The sight of the holy man renewed the rage and indignation of the cruel Emperor. He ordered the priest to be brought before him, and gave him his choice, either to reveal the confession of the Emperor, or to die. The holy man made no answer, but calmly bowed his head. The Emperor, in a rage, threw his soldiers to take him off and ordered him into the river. It was night, and the Emperor's barbarous orders were obeyed immediately, so the holy man, with his hands and feet tied, was thrown off the bridge which joins the great and little Prague, into the river Muldaw, on the night of the Ascension, the 16th of May, 1383. The saint's soul fled joyfully to the God that he had loved and served. His body was glorified, as a heavenly light appeared over it as it floated upon the river. Many people flew to the banks to witness the wonderful sight. The Emperor heard of the extraordinary light, and not knowing the cause, he ran to the river. The spectacle that appeared on the river. The Emperor was not aware of the murder of her confessor. The Emperor, struck with keen remorse, flew to a country palace, forbidding any one to follow him. The whole city flocked along the banks of the river and beheld the wonder. The body was taken up by the canons of the Cathedral and brought in grand procession to the church of the Holy Cross of the Penitents. The people resorted there to kiss the hands and feet of the glorious martyr and to recommend themselves to his prayers. He was buried with great honor. His epitaph was thus:— "Under this stone lies the body of the most venerable and most glorious Thaumaturgus John Nepomucen, Doctor Canon of this church and Confessor of the Emperor, who, because he had faithfully kept the seal of confession, was cruelly tortured and thrown from the bridge of Prague into the river Muldaw, by the order of Wenceslaus IV., Emperor and King of Bohemia, son of Charles IV., 1383." A vast crowd of miracles soon attested the power of the holy martyr with God. His tomb became famous for miracles. The unhappy Emperor was dethroned by his indignant subjects in 1400, and died soon after of apoplexy, showing no signs of repentance. The Empire was torn with civil wars. This saint was canonized by Benedict the 13th in 1729. This glorious martyr of the seal of confession is a proof of his divine institution. God keeps the secret of the sinner, and so does the priest, his minister. He is

bound by all laws, human and divine, to say nothing of what he hears in confession. Without this indispensable secrecy the precept and obligation of confession would be useless, and this Sacrament, so salutary to the sinner and so useful to the public good, would be lost. There have been some bad priests; for if there was one Judas among the Apostles, it is still in the Church from time to time. Yet, through the providence of God, none of those unfortunates have ever disclosed the secrets of confession, though fallen into many sins, especially of drunkenness. The church is like a field where good seed has been sown, but the enemy cometh in the night and soweth tares. Yet, when the Master of the vineyard is asked if the bad seed is to be left up, he says, "No, to be sure, but the weeds burned up. So with the good and the bad people. This is one of the great consolations that the sinner has—that no matter what he may disclose to his confessor, it is buried in his heart, and no use whatever can be made of it. A book written by Mr. Pattison, has been commented on in the public papers of late. Mr. Pattison accuses the famous Dr. Pusey of having revealed some sin that he told him in confession, and says a mutual friend to whom he told it reproached and bantered Dr. Pattison on this sin to his very great annoyance. Now, it would be impossible for such a thing to happen to a Catholic priest; his mind is, I might say, miraculously guarded by Almighty God never to give a word or sign that would reveal a sin heard in confession. A certain Protestant thought he would get the secret out of a priest who was returning from a prison, after hearing the confession of a man who had confessed to the death of the Protestant gentleman said to him, "Oh, you are after hearing the confession of that murderer." "O," said the priest, "I am after hearing the confession of the man that is accused of the adultery." Had the priest answered in the affirmative, this Protestant gentleman would have concluded that the man was a murderer. It is true that confession is being introduced in the English High Church. We read in the book of Common Prayer this rubric, "that if the sick person have anything weighty on his mind he should disclose it to the minister," and the minister is ordered to give him absolution in the very words marked in our ritual, which the Church of England has still retained in its book of Common Prayer. I heard of a poor man who sent for a minister who happened to be of very low church principles. The sick man said to him that he wanted to confess something that was troubling his mind very much and he could not be at ease until he had revealed it to the minister. The minister strove to put him off, but the penitent sinner would not let him be closed not only that sin but many others. Being a low church minister he rather unwillingly heard the confession. On leaving the lodging house where this poor man lay sick he said to the landlady and a few others that stood by, "Oh, what a villain you have kept up!" "Well, this minister of Christ, regularly ordained, should not have meddled with sacred things. In any case he was bound by all laws, human and divine, to keep inviolable the secrets confided to him. This law of secrecy is so strict that if a priest knew by the confession of his house-keeper that she made free with his money that was lying loosely around he could not put it under lock and key. He could lecture the woman in the confessional on the matter but it must rest there. A bishop or a superior of a religious order cannot govern his priests or community by anything that he knows about them by their own confession, so that if his priests or subjects through his confession he could not receive or oppose him. The secret of confession, therefore, is of the utmost importance must be guarded with the greatest possible precaution. The priest holds in his keeping the justice and mercy of God; His justice to withhold absolution from the unworthy; His Church to bind; His mercy to absolve the sinner who truly repents. What gratitude do we not owe to God for this loving stretch of his mercy and goodness. For what would become of the greater part of Christians if there were no absolution of sin through the Sacrament of Penance. How awful a burden would it be to carry all the sins which they committed during life before the judgment seat of God. His Grace concluded by exhorting his audience not to remain one hour in sin as life is so uncertain and the mercy of God inexhaustible in this life when the sinner truly repents.— Tribune.

CONFIRMATION AT INGERSOLL. His Lordship the Bishop of London administered the rite of Confirmation in the Church of the Sacred Heart, Ingersoll, on Sunday last. The Bishop arrived at Ingersoll on Saturday evening, and at once proceeded to examine the candidates, fifty-five in number, prepared for the reception of this great sacrament. The examination was of a most searching character and proved highly satisfactory to His Lordship, as it certainly did great credit, as well to the parents, teachers and pastor of the parish as, of course, to the children themselves. At eight o'clock on Sunday morning His Lordship celebrated Mass and gave First Communion to the children prepared for that solemn and touching ceremony. At 10.30, a. m. a solemn High Mass coram pontifice was celebrated, at which His Lordship preached before administering Confirmation. There was an immense congregation present, including many non-Catholics. His Lordship's discourse, appropriate to the great feast of Pentecost and to the ceremony he had come to administer, occupied one hour in delivery and was heard with the most eager attention. In the evening at Vespers, the Rev. Father Northgraves delivered a learned, powerful and argumentative discourse on the "Apostolicity of the Church."

EDITORIAL NOTES. — Mr. Parnell has decided to contest at the next general election the Parliamentary division of South Tyrone. — Bradlaugh, the infidel, will stand at the coming elections for Northampton and for one of the divisions of London. — The Scott Act has been defeated in Kingston by a majority of 61, and carried in the County of Frontenac by a majority of 516. — All fears of a general Indian uprising in the North-West may be safely dismissed. Poundmaker's surrender virtually puts an end to the troubles in that country. — Our readers may be interested to learn that the Rev. Father Coffey, of this journal, is engaged in the preparation of a work on Catholic Canada, with special reference to the growth and progress of the Church in Ontario, which will appear in the course of a few months. — The expulsion by Germany of Russian Poles, from Posen and Silesia, is attended with the most cruel and heart-rending incidents. Many of the Poles thus driven out have been years settled in Germany and were thoroughly identified with local interests. — The opposition to the renewal of the Coercion Act in any form is gaining in volume and strength. In the Cabinet Mr. Chamberlain and Sir Charles Dilke are determinedly opposed to the measure, while many Tory members of the House are prepared to join the Irish Nationalists in their opposition to this Spencerian code. — The government and people of Canada would do well to take to heart the sound advice of the American, which hopes that Canada will make good use of its honorable success. The passions which led to these troubles should, it holds, be allayed by a substantial redress of grievances, adding that the "peace of the North-west has been sacrificed twice to the pedanticries of a land survey system. Indians and half-breeds should have the assurance of a good title to their land just

as they stand, without any fresh distribution. If this course be taken, the grievances of the red race will be forgotten." — The death of Victor Hugo terminates a career brilliant indeed in certain respects, but devoid of the courage of honest conviction and magnanimity, because marked by an almost total absence of Christian fidelity and sound principle. The youth of this remarkable man gave good promise, which his manhood and old age sadly failed to redeem.

ARCHBISHOP LYNCH.

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THE REV. FATHER DAWSON.

A GREAT OVATION TO HIM AT "NOTRE DAME" OF GLOUCESTER STREET. On Sunday morning, 26th inst., at the Congregation of Notre Dame, Gloucester street, a grand reception in memory of the Rev. Father Dawson in the year of his golden jubilee or 50th anniversary of priesthood. After Mass, celebrated by the Rev. Father, during which the senior pupils sang in their usual happy style, the Rev. Father was conducted to the spacious and magnificent hall which was decorated with exquisite taste, and filled with the brightest and tinny maidens of the institution. Joy beamed on every countenance as they welcomed in their midst the devoted and holy priest whose name is synonymous with learning and sanctity throughout the Dominion. After a brilliant musical greeting on harps, pianos and organs, the hymn of praise, "Magnificat" told their gratitude and joy for the fifty years which had passed, wholly devoted to grand and glorious deeds for the cause of causes—the salvation of souls. Followed a very beautiful dialogue, in blank verse, from the pen of a gifted young lady graduate, written expressly for the occasion, and spoken by Miss French, Miss Street and Miss Howlet with that elegant simplicity and grace for which the pupils of the congregation of Notre Dame are particularly distinguished. The Venerable Father responded in feeling terms, thanking the pupils for their many good wishes, the sincerity of which he doubted not. To quote his own words: "You have wished me a very long and happy years. Now, in the evening of my days, necessarily near the close of a long career, I cannot hope to see many more years. May every moment of those given to me be employed wholly for the glory of God and the good of souls!" In the afternoon of the same day the Rev. Father gave the benediction of the Blessed Sacrament, before which he addressed the pupils, giving an eloquent exhortation from I. Peter, II., 19 and 20. "This is thankworthy, if for conscience towards God, a man endure sorrows, suffering wrongfully. For, what glory is it commencing sin, and being buffeted for it, you endure? But if doing well you suffer patiently, that is thankworthy before God." Before the "Tantum ergo" the Rev. Father was chanted in thanksgiving for the numerous graces vouchsafed to the Rev. Father Dawson during the long term of fifty years. This terminated a day that will well be recorded in golden characters in the archives of the congregation de Notre Dame of Ottawa.— Ottawa Sun, April 28.

MILDWAY AND DEEMERTON.

Last week these two villages were quite a focus of excitement, Wednesday being a holiday of obligation. Rev. Father Brothmann held service quite early in the morning at Mildway and sang high mass and delivered a most impressive and logical sermon at Deemerton. Thursday, the weather being favorable, the prescribed Rogation procession was held at the latter place. It was well attended, the children, under the guidance of the Sisters, leading the way, after which came the priest and the choir chanting the litany of All Saints, followed by the people, who devoutly recited the beads; the whole forming an impressive scene. On Thursday Mr. Donovan, the Inspector of Catholic Separate Schools, paid us a visit. There are two schools, one in Deemerton, the other in Mildway, both very neat and large brick buildings, constructed in good taste, and apparatus all kept in good condition. The proficiency of the pupils, as shown in the results of the Inspector's examination, was of a most satisfactory character, and was, according to his own statement, proof of marked progress since his last visit. The condition of

the schools is undoubtedly a credit to both teachers and pupils. The conduct of the children in school was all that could be desired. Besides the usual branches the girls were examined in Domestic Economy, and in such matters as sewing, knitting and fancy work, in all of which they exhibited considerable skill. The Catholics of this mission have reason to feel proud of their Separate schools. The teachers, the Sisters de Notre Dame, are certainly to be credited with energy, perseverance, experience and good, sound principles of teaching, which can only be had at the expense of many years of hard and diligent study. The pastor, Rev. G. Brothmann, has shown himself a zealous leader in erecting the school buildings, inviting the Sisters to teach, inciting fervor into the minds of the pupils by frequent visits, extinguishing the hungry flame of debt, and gaining the love of his parishioners by his ever timely attendance at the bedside. At Midway, last Sunday, First Holy Communion was administered to twenty-five children; the ceremonies were grand. A powerful and instructive sermon was delivered on the Holy Eucharist. The church was filled to its utmost capacity, over one hundred persons being unable to attend mass within doors. The whole presented an affecting scene, reminding us of that happy day when, as the first, ascended to the altar of God, and received strength and nourishment to fight the battle of life, so that, at the day of judgment, we might not be among the judged. The following is Mr. Donovan's report of the school inspection: 1. As to school houses: (1) State of repair of building, its windows, panes, ceilings, and cleanliness: In excellent condition. (2) Condition of desks, seats, blackboards, lighting, heating and ventilation: Generally in excellent condition. (3) State of school-yard, fences, closets or outhouses, well or other water supply, drainage, tree-planting, and other incidents: Yard large and well-fenced. No water supply, but well separated. (4) Whether the extent of the accommodation is adequate for the number of pupils: It is; but there are enough pupils for an additional teacher. (5) Standing of pupils examined: Highly creditable. (6) State of discipline, order and management in school: Excellent. (7) Whether the school is making satisfactory progress or not: It is decidedly so. CORNELIUS DONOVAN, Inspector.

Thou didst lay thy heart, power, life and soul. III. Fifty years ago to-day, the angels smiling saw thee choose the path by apostles trod; And watch their harps with joyous numbers, To see thee made a "Priest of God." And since that day what tongue can reckon, The deeds of mercy, and of merit done; Or human mind may hope to picture, The dazzling glory of the crown thou'st won. Ah! many long years still stretch before thee, Thy course of sanctity and grace pursue; Giving love and courage to the weak and suffering. Regarding all with a kindness true; Shedding, as 'twere, the light of Heaven, Through the misty byways of this "Vale of Tears." Yes, yes, with heart and soul we wish thee, Many long and happy years.

CATHOLIC PRESS.

Catholic Column. We have often heard it said and read it likewise in type, that young men are prevented from marrying by the fear of extravagance on the part of a wife. We believe this to be a very frail excuse for now-a-days the young men are really the extravagant ones and the young women the contrary. There is a love of freedom and a desire to be unrestrained, a selfish feeling among the young men. In dress, dissipation and amusements they will spend twice the amount, probably, necessary to keep a family, and will denounce extravagance in their sisters, on the least pretext. The young man will have his pockets well filled with change with which to purchase occasional cigars, drinks, or play a game of billiards, or visit a theatre, and will think nothing of how fast the dimes may go during the day, whilst his sister or mother will count out the nickels for street car fare with the precision and care of a banker in arranging his thousands.

A Protestant Minister Becomes a Catholic.

An unusual ceremony brought a large congregation to St. Augustine's church, Kalamazoo, Sunday, May 3rd. It was the reception of the Rev. Henry Koehler, a Protestant minister, into the Catholic Church. Mr. Koehler is a graduate of the university of Bonn, a gentleman of fine attainments. He was a minister of the German United Evangelical Protestant synod, now the first district of the Evangelical synod of North America, for nearly 25 years. Two years ago doubts came to his mind, and to use his own words, he "did not think that these doubts could be settled in the Catholic Church," so in casting around, he thought he found bottom, and became a preacher and worker in the Second Adventist community. Since that time he has labored for them in different places, notably at Covington, Ohio. For the past two months he has been at work at Battle Creek. About two months ago he met Father O'Brien, from whom he received his first lessons in Catholic dogma, which resulted in Sunday's ceremony. While an evangelical minister his work was principally in Ohio and Pennsylvania. He has a son a minister of the Church of England, in active service in Scranton, Pa. Having given up his preaching appointment he goes to Detroit to find employment.—Kalamazoo Telegraph.

It is being quietly talked over that an early day an assistant to the Most Rev. Archbishop Fechan of Chicago, will be appointed, and the ultimate division of the diocese is also being predicted.

J. W. Mackey, the California silver king, has contributed the magnificent sum of \$100,000 towards the erection of a cathedral in San Francisco. There are 800 Catholic Indians of the Kootenay tribe, scattered in British Columbia, Northern Idaho and Montana, under the jurisdiction of the Oblate Fathers.

When all things are busy. Trying what offering worthy of thee they'll find; We would speak our love and praise, Our earnest reverence, and wishes kind. Half a century ago—the ear untaught yet, How long and shadowy may that period seem. But well we know how its days have vanished. For pass our years as a noontide dream. How far the world's thea shone about thee, Gay beckoning to thee, come rest its worth's laurels, And all most sought, most prized of earth. And how might'st thou, to its call responding. Have chosen then some high brilliant way, But a fictitious course, won the needy's blessing. Had the world's homage at thy feet to-day. II. But another voice to thy spirit spoke too, 'Told of that changes all better land; The voice which drew the world from chaos, And which heart of man may never understand. The self-same voice which of old so gently Called the tilling fishermen of Galilee; And which oft in the soul is heard yet, Saying "Arise and follow me." With what deep fervor thy spirit listened, How promptly answered that sacred call, When rising up, at the feet of Jesus,

Thou didst lay thy heart, power, life and soul. III. Fifty years ago to-day, the angels smiling saw thee choose the path by apostles trod; And watch their harps with joyous numbers, To see thee made a "Priest of God." And since that day what tongue can reckon, The deeds of mercy, and of merit done; Or human mind may hope to picture, The dazzling glory of the crown thou'st won. Ah! many long years still stretch before thee, Thy course of sanctity and grace pursue; Giving love and courage to the weak and suffering. Regarding all with a kindness true; Shedding, as 'twere, the light of Heaven, Through the misty byways of this "Vale of Tears." Yes, yes, with heart and soul we wish thee, Many long and happy years.

CATHOLIC PRESS.

Catholic Column. We have often heard it said and read it likewise in type, that young men are prevented from marrying by the fear of extravagance on the part of a wife. We believe this to be a very frail excuse for now-a-days the young men are really the extravagant ones and the young women the contrary. There is a love of freedom and a desire to be unrestrained, a selfish feeling among the young men. In dress, dissipation and amusements they will spend twice the amount, probably, necessary to keep a family, and will denounce extravagance in their sisters, on the least pretext. The young man will have his pockets well filled with change with which to purchase occasional cigars, drinks, or play a game of billiards, or visit a theatre, and will think nothing of how fast the dimes may go during the day, whilst his sister or mother will count out the nickels for street car fare with the precision and care of a banker in arranging his thousands.

A Protestant Minister Becomes a Catholic.

An unusual ceremony brought a large congregation to St. Augustine's church, Kalamazoo, Sunday, May 3rd. It was the reception of the Rev. Henry Koehler, a Protestant minister, into the Catholic Church. Mr. Koehler is a graduate of the university of Bonn, a gentleman of fine attainments. He was a minister of the German United Evangelical Protestant synod, now the first district of the Evangelical synod of North America, for nearly 25 years. Two years ago doubts came to his mind, and to use his own words, he "did not think that these doubts could be settled in the Catholic Church," so in casting around, he thought he found bottom, and became a preacher and worker in the Second Adventist community. Since that time he has labored for them in different places, notably at Covington, Ohio. For the past two months he has been at work at Battle Creek. About two months ago he met Father O'Brien, from whom he received his first lessons in Catholic dogma, which resulted in Sunday's ceremony. While an evangelical minister his work was principally in Ohio and Pennsylvania. He has a son a minister of the Church of England, in active service in Scranton, Pa. Having given up his preaching appointment he goes to Detroit to find employment.—Kalamazoo Telegraph.

It is being quietly talked over that an early day an assistant to the Most Rev. Archbishop Fechan of Chicago, will be appointed, and the ultimate division of the diocese is also being predicted.

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