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SUDDEN DEATH OF BISHOP CAMERON.

A Distinguished Scholar and Eminent Preacher, Antigonish Suffers Severe Loss in His Passing Away.

Right Rev. Dr. John Cameron, Bishop of Antigonish, died there on Wednesday night last. Bishop Cameron had been in comparatively good health for several months past, suffering nothing more than the ordinary infirmities of age, though less robust than usual. On Wednesday morning His Lordship arose and performed the duties of the day as usual, but in the evening he was not so well.

Soon after ten o'clock, however, he was seen to be failing and friends gathered round his bedside. The last rites of the church were administered, and at half past ten the oldest living student of the Propaganda at Rome and the oldest bishop in America passed peacefully away.

Bishop Cameron was born at St. Andrews, Antigonish Co., on the 16th of February, 1827. His father, also named John, was a native of Lochaber, Scotland. His mother, Christina McDonald, was born at Moildart. His father and other members of the family were brought up in the Protestant faith, but became converts to Catholicism, all but one, a half-brother, who died some few years ago at the advanced age of 103. At the age of seven young Cameron was sent to a school near his home. He afterwards attended the Grammar School at St. Andrews, C. B., which was established some sixty years ago, where he made good progress in the study of Latin. A precocious and ambitious lad, he easily kept at the head of his classes. In September, 1844, at the age of seventeen, he was sent to Rome, and there entered upon his studies for the priesthood in the far-famed College of the Propaganda.

Having made his studies at the Propaganda with marked success, and taken his degrees in Philosophy and Theology, young Cameron was ordained to the priesthood on the 26th of July, 1853, just one year before his return to Nova Scotia. The confidence placed in him by the authorities is shown by the fact that, in the absence of Mgr. Tancioni, he acted as Rector during the vacation of that year, at the summer residence of the College amid the Alban Hills. After spending well nigh ten years in Rome, he set out for home in the summer of 1854.

Upon his return from Rome, Dr. Cameron was placed in charge of St. Francis Xavier College, which had just been founded by the late Archbishop McKinnon. The Bishop being absent in Europe, it was Dr. Cameron who presided at the opening of the new college. There were at the time but few priests in Eastern Nova Scotia, and thus the duties that devolved on the young Roman Doctor were such as to tax to the utmost his strength and energy. For nearly four years he was at one and the same time Rector of the College Professor of Philosophy and Moral Theology, lecturing two hours a day and parish priest of St. Ninian's, then embracing a territory which is now divided into three parishes. He had charge of St. Ninian's from 1855 until 1863, when he was transferred to Arichat, by his friend, Cardinal Cullen, on the 22nd of May of the same year. He bore a part in the Vatican Council, and was still in Rome on the 20th of September, 1870, when Garibaldi's troops entered the City of the Popes by the breach of Porta Pia. He was twice an unwilling witness of the storming of Rome by a hostile force, being still a student at the Propaganda during the revolution headed by Garibaldi, in 1848. In January, 1877, he was made administrator of the Diocese, and succeeded the late Archbishop McKinnon in the See of Arichat in July of the same year. In 1886, the See was changed from Arichat to Antigonish, which had been already for many years the Bishop's residence.

More than once has the Holy See shown its appreciation of Bishop Cameron's ability and tact by intrusting him with important and delicate missions. In 1871 he was sent to Harbor Grace, Nfld., to adjust difficulties that had arisen in the diocese. Again, in 1885, he went as Apostolic Delegate to Three Rivers, Que., to fix the boundaries of the newly formed Diocese of Nicolet, and to settle certain financial difficulties. Bishop Cameron was the sole survivor of the Bishops who attended the consecration of the late Bishop Sweeney at St. John in 1860. On July 29, 1909, he celebrated his golden jubilee as a priest. Last year he attended the Plenary Council at Quebec, but he was obliged to retire before the sessions were over, because of ill health. Bishop Cameron's power as a

preacher... scholarly attainments are too well known to be remarked upon. The record of his work of Bishop is writ large over the face of the Diocese of Antigonish

Cardinal Ferrari and the Irish Question.

The London Daily News prints an interview of one of its correspondents recently with Cardinal Ferrari Archbishop of Milan, in the course of which his Eminence made some interesting remarks on the Irish question and declared in strong terms his own sympathy with the cause of Home Rule.

"I have followed the elections with the keenest interest," said the Cardinal. "You are to be congratulated on the result, because it is a triumph for liberty. There is one cause I have at heart, and that is Home Rule for Ireland. It seems to me that the Nationalists have now the chance of getting this great reform. For their leader, Mr. Redmond, I have the greatest admiration and respect. He has been true to the Irish cause, and at the same time has defended the cause of the Catholic schools in England."

"Some people are of opinion," the correspondent observed, "that Home Rule will not be an advantage to the Church. Is it possible to imagine in the whirligig of time a Parliament with a Socialist majority at Dublin?" "As a foreigner," replied the Cardinal, "I cannot tell whether Home Rule will be good or bad for the Church. Above all I value liberty, and it is because I consider that Home Rule will give a wider liberty to the Irish people, liberty which is their due, that I hope to live to see the ideal of your great and good statesman, Gladstone, realized."

It was only, the correspondent observed, as I passed out through the marble-paved ante-rooms, where a number of shabby people were waiting to see the Archbishop, who receives all coming to him for help or counsel, that suddenly a sense of shame came upon me. The Cardinal had said agreeable things about England, but I asked myself how much longer a foreigner would be justified, as he had been, in telling me that England had not yet done justice to Ireland.

Distinction for Dominican Priests.

The Easter holidays at the Catholic University, Washington, were distinguished by a very significant ceremony held in the chapel of the Immaculate Conception College last week. The occasion was the conferring of the mastership of sacred theology upon two Dominican professors, Rev. V. F. O'Daniel and Rev. M. A. Waldron.

The degree with which Fathers O'Daniel and Waldron were honored is rigorously reserved by the Dominican order as a reward of exceptional merit. It entitles its bearers to singular privileges, at the same time imposing serious obligations. Rarer indeed are the cases where it is purely honorary. It is conferred directly by the order, and not by any particular educational institution. An event like that of last Wednesday is regarded by Dominicans as having far more than a merely local interest. It is one that "concerns not a single province," says their constitutions, "but the entire order." That is why the requirements for the Dominican mastership are so severe, and why the number of those who attain to it is so limited. During the last twenty years only three religious of the order in the United States have enjoyed the distinction. One of these is Very Rev. Dr. D. J. Kennedy, the present professor of sacramental theology at the University. Father Kearney, the preacher for the occasion, the ex-provincial, is another, and Very Rev. A. V. Higgins, also ex-provincial, is the third.

Delay Cannot Destroy Irish Hopes. So Said John Redmond at St. Patrick's Day Banquet in London.

The St. Patrick's Day banquet in the Hotel Cecil, London, was one of the most successful Irish gatherings ever held in London, says the Dublin Weekly Freeman. The menu, which was beautifully designed, was printed in Irish and French, and during the dinner an orchestra played a selection of Irish airs. Mr. John Redmond, M.P., presided for the eleventh year in succession, and proposed the toast of "Ireland a Nation," in the following speech, which aroused tremendous enthusiasm.

"He said:—My Lord Bishop, Ladies and Gentlemen—Once again St. Patrick's Day has come around, in this year again we are assembled in this Hall to celebrate the Nationality of Ireland and to celebrate it on the Feast of a Christian saint. We naturally on this occasion take stock of the Irish National cause, and tonight it is natural that we should ask ourselves—what advance has the Irish National movement made since last we assembled here. When last I spoke in this Hall I spoke words of hope, but I did not then dream that so soon the Irish National question would become so powerful a factor in the Imperial politics of the country as it has to-day. Only a few years ago Mr. Chamberlain declared that the question of Home Rule was as dead as Queen Anne. Will anybody to-day in this country declare that the question of Ireland is dead at this moment."

BRITISH OBJECTION DEAD.

The question of Ireland to-day at the moment dominates the whole Imperial policy of this country; and if we of the Irish race only do our manifest duty by putting down with a strong hand dissensions in our own ranks, and by standing to our guns here in England, never again will the Irish cause recede from the position of power in which it stands at this moment. Ladies and gentlemen, the last general election has proved conclusively that Home Rule is dead, but that the British objection to Home Rule is dead. Let me recall for a moment what occurred. The Albert Hall declaration put Home Rule specifically and prominently forward as one of the great issues for the electors to vote upon in the coming election, and on that issue, for the first time in the history of this movement, on that issue a purely British majority—putting the Irish on one side altogether, a purely British majority—of over 60 in favor of Home Rule for Ireland was returned; and at this moment the one remaining obstacle to the concession of Home Rule is the veto of the House of Lords. On English democratic questions it sometimes happens that British opinion becomes so enthusiastic, so inflamed, that after a prolonged struggle the House of Lords may be forced to surrender and acquiesce, but on Home Rule for Ireland, though British opinion has become converted to the idea, the question does not so nearly and so closely touch the lives and interests of the British people as to cause British opinion to become so enthusiastic or so inflamed as to be able to coerce the House of Lords, as at present constituted, and, therefore, for us Irishmen, more by far than for Englishmen, the Veto of the House of Lords on legislation passed by the House of Commons is a permanent and insurmountable obstacle to the realization of our national aspirations."

HOUSE OF LORDS DEAD.

The House of Lords as we have known it is dead. They have been for the last few nights discussing the precise method of their own execution, and I am told that Lord Rosebery's resolution, although not all we want—I mean, remember, the death of the present House of Lords—is, notwithstanding the anger of the backwoodsmen on the back benches of the House of Lords, going to be carried without opposition. Therefore, this much is certain, that the House of Lords as we have known it is dead. Well, their Veto, not merely upon Finance but their veto on general legislation is not dead at this moment, but it is under sentence of death, and it only remains to be settled what will be the exact time and method of execution. Now, this means much for the democracy of Britain. 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