

body. Entering and going forward in the slippery paths of youth he held his feet from falling, and the garment that nature had woven for him unknown of a stain, abiding a virgin in the flesh and in the spirit. And although the divine unction had taught him above all, the fit time being come, he was sent from his parents to be instructed in sacred learning. Therefore he applied his mind to the study of letters, but chiefly to psalms and to hymns and to spiritual songs, and retaining them in his memory and continually singing them to the Lord; so that even from the flower of his youth he was daily wont to sing devoutly unto God the psaltery, and from the vial of his most pure heart to pour forth the odor of many pure prayers."

A great theologian has it that the highest virtue subsists, let in patience under affliction. And, in order for the conversion of sinners, let in purity of conscience. Let us apply this test to the illustrious Saint, honored by Holy Church to-day throughout the world. What were his titles to the commendatory letters which he bore from the great St. Germanus to the Roman Pontiff? They were patience in suffering, and Godlike purity of conscience. Ay, even before he was entrusted with the Apostolic charge, Patrick had displayed patience in suffering. Carried off captive in his early youth by an

INVADING IRISH FORCE, he was torn from his native land to the degradation of slavery in Ireland. Six years the Saint passed in the land of stranger abandoned of man, but daily waxing stronger in the fervor of his communion with God. Through divine interposition he is at length released, and returning to France after years spent in study, in prayer, and in Godlike purity of conscience. Ay, even before he was entrusted with the Apostolic charge, Patrick had displayed patience in suffering. Carried off captive in his early youth by an

INVADING IRISH FORCE, he was torn from his native land to the degradation of slavery in Ireland. Six years the Saint passed in the land of stranger abandoned of man, but daily waxing stronger in the fervor of his communion with God. Through divine interposition he is at length released, and returning to France after years spent in study, in prayer, and in Godlike purity of conscience. Ay, even before he was entrusted with the Apostolic charge, Patrick had displayed patience in suffering. Carried off captive in his early youth by an

INVADING IRISH FORCE, he was torn from his native land to the degradation of slavery in Ireland. Six years the Saint passed in the land of stranger abandoned of man, but daily waxing stronger in the fervor of his communion with God. Through divine interposition he is at length released, and returning to France after years spent in study, in prayer, and in Godlike purity of conscience. Ay, even before he was entrusted with the Apostolic charge, Patrick had displayed patience in suffering. Carried off captive in his early youth by an

INVADING IRISH FORCE, he was torn from his native land to the degradation of slavery in Ireland. Six years the Saint passed in the land of stranger abandoned of man, but daily waxing stronger in the fervor of his communion with God. Through divine interposition he is at length released, and returning to France after years spent in study, in prayer, and in Godlike purity of conscience. Ay, even before he was entrusted with the Apostolic charge, Patrick had displayed patience in suffering. Carried off captive in his early youth by an

INVADING IRISH FORCE, he was torn from his native land to the degradation of slavery in Ireland. Six years the Saint passed in the land of stranger abandoned of man, but daily waxing stronger in the fervor of his communion with God. Through divine interposition he is at length released, and returning to France after years spent in study, in prayer, and in Godlike purity of conscience. Ay, even before he was entrusted with the Apostolic charge, Patrick had displayed patience in suffering. Carried off captive in his early youth by an

INVADING IRISH FORCE, he was torn from his native land to the degradation of slavery in Ireland. Six years the Saint passed in the land of stranger abandoned of man, but daily waxing stronger in the fervor of his communion with God. Through divine interposition he is at length released, and returning to France after years spent in study, in prayer, and in Godlike purity of conscience. Ay, even before he was entrusted with the Apostolic charge, Patrick had displayed patience in suffering. Carried off captive in his early youth by an

INVADING IRISH FORCE, he was torn from his native land to the degradation of slavery in Ireland. Six years the Saint passed in the land of stranger abandoned of man, but daily waxing stronger in the fervor of his communion with God. Through divine interposition he is at length released, and returning to France after years spent in study, in prayer, and in Godlike purity of conscience. Ay, even before he was entrusted with the Apostolic charge, Patrick had displayed patience in suffering. Carried off captive in his early youth by an

INVADING IRISH FORCE, he was torn from his native land to the degradation of slavery in Ireland. Six years the Saint passed in the land of stranger abandoned of man, but daily waxing stronger in the fervor of his communion with God. Through divine interposition he is at length released, and returning to France after years spent in study, in prayer, and in Godlike purity of conscience. Ay, even before he was entrusted with the Apostolic charge, Patrick had displayed patience in suffering. Carried off captive in his early youth by an

INVADING IRISH FORCE, he was torn from his native land to the degradation of slavery in Ireland. Six years the Saint passed in the land of stranger abandoned of man, but daily waxing stronger in the fervor of his communion with God. Through divine interposition he is at length released, and returning to France after years spent in study, in prayer, and in Godlike purity of conscience. Ay, even before he was entrusted with the Apostolic charge, Patrick had displayed patience in suffering. Carried off captive in his early youth by an

templated by generations of saints. The labors of these saintly men, seconded by the protection and patronage of the Roman See, the centre of light and unity, went far to dispel the gloom that had beclouded Europe, and thus the second great triumph of Christianity is largely to be attributed to Irish sanctity and Irish learning. For more than three centuries Ireland, by its schools at home and its missionaries abroad, did eminent service to religion and humanity—but God, who afflicts those whom he loves, permitted that Ireland herself should be in turn

TRIED IN THE FIRE OF MARTYRDOM.

Towards the close of the eighth century Ireland was first invaded by the Danes. From that period, for more than two hundred years, the country was harassed by endless conflicts between the invaders and the invaded. The Danes were finally defeated and completely overthrown on the plains of Clontarf in 1014. Of the effects of the Danish wars on Ireland the Abbot, though they made no proselytes to the faith, succeeded in converting the children of fatal wounds on the Irish Church. The schools, monasteries and nunneries situated on harbors or rivers or within a convenient march of the coast, were their first object of attack. Teachers and scholars were dispersed, or if taken, put to death, or escaping, were driven to resort to longer residence in their Sees nor anchorites in their cells until they only begotten martyrdom. The Irish Church had only begun to recover from the evils of Danish occupation when a new enemy appeared. In 1172, Henry II. of England invaded Ireland and took possession of a portion of the country. Then began for Ireland a period of strife, dissension and spoliation detrimental alike to learning and religion. So long, however, as England remained Catholic the conflict between the races bore few of the terrible characteristics it afterwards assumed. Early in the sixteenth century all Europe

SHAKEN AND CONVULSED by the tremendous religious upheaval known as the Reformation. Not since the days when Aharic and Atilla led their hordes of barbaric invaders through the fair Province of the grandeur and undermining the sway of that mighty empire; in a word, for nine hundred years Europe had not witnessed such widespread disorder, such red handed cruelty, such aggravated infamy, such atrocious criminality as the preaching and dissemination of the so-called reformed doctrines provoked. From Pizarro to Bohemian treason and massacre walked hand in hand with heresy. The States of the Germanic Empire, so long enjoying the countless benefits of internal peace, based on unity, subordination and mutual respect, were now the prey of civic strife and intestine barbarity. When Henry VIII. of England assumed the role of reformer in his dominions, civil war and massacre became there also the order of the day, and so far as Ireland is concerned remained so for fully three centuries. In the struggle produced by the Reformation Ireland Europe remained faithful to the Holy See. During centuries of the most systematic cruelty ever devised by man and enforced by Government, Ireland has never swerved from the faith that St. Patrick

PLANTED ON ITS SHAMROCK SHORE. Though the profession of Catholicism was a crime, our ancestors—brave and true—were to their religion. By a series of enactments, disgraceful to their authors, disastrous alike to prince and people, it was declared criminal to offer up the holy sacrifice of the Mass, and a price set on the head of every priest. No Catholic could have his child educated at home or abroad. No Catholic could hold office, or inherit property, or municipal rights in the state, or vote for the election of a person to fill such places. These and a few of the disabilities under which Catholics labored under these infamous enactments. But despite these enactments, so directly opposed to the fundamental principles of reason and justice, and enforced with a vigor worthy a better cause, Ireland remained firmly and unconquerably Catholic. To-day, dearly beloved brethren, it behooves us not to revert with feelings of acrimony to the evils endured by our ancestors for the faith of Christ. Our people had indeed under every disadvantage to maintain for ages a terrible struggle against heresy.

But at length the foe grew weary and abandoned the contest. The victory is therefore ours—the most glorious victory of right over injustice, of conscience over intolerance. The victory is indeed ours, but let us permit the vanquished to share in its results. Let us with true Irish, with true Catholic generosity

INVITE THEM TO RETURN to the faith of their fathers and of ours. To bring about a result so truly desirable we must see to it that our own faith be kept intact. It is the leading and essential characteristic of Catholic faith that it is not shaped or fashioned according to the time or place. Upon us devolves the duty of seeing that it should continue with the Irish race, so that neither ourselves nor those who may come after us be Catholics with Catholics, heretics with heretics, or shall I say it, infidels with infidels. We and they should be Catholics in all things, obedient and respectful to the pastors of the church, remembering the words of Christ himself: "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me."

This consideration brings us to reflection on the efforts recently made with the most malevolent persistence to divide the people from the priests of Ireland. The latter have been held up as the enemies of Irish progress and Irish freedom. Never was greater injustice done that heroic and self-sacrificing body of men. History incontrovertibly proves that no movement was ever set on foot in Ireland for the true political and social advancement that did not enjoy the support and co-operation of the clergy. Extreme caution and prudence have indeed marked the course of the clergy in their alliance with all national movements. Experience proves the wisdom of this caution and the discernment of this prudence. Experience also testi-

fies to the fidelity and endurance of the Irish clergy in upholding the national cause and sustaining the national leaders, when the justice of the cause and the sincerity of the leaders invited their approval and assistance. From the very first movement for national liberation set on foot by Irish leaders representing the whole nation, till the present day—in every effort set on foot for national emancipation, from the noble undertaking of 1641 till our own times—the Irish priests and prelates have borne their share of the burden and heat of the day. The heroic sacrifice of their own lives has been generously made whenever the interests of religion and country called for such a sacrifice.

The names, amongst others, of Heber MacMahon and Oliver Plunkett, whose blood attested their zeal for religion and for Ireland, will never, nay, can never be long forgotten by the Irish race. During the long night of the penal times the Irish clergy, by heroic devotedness and unexampled self-sacrifice, upheld the faith of the people by sharing their sorrows, their trials and their social and political degradation. Do we want historical proof in support of our allegations? When the pointed the first of the Stuarts disappeared the just hopes of Catholic Ireland, robbed of her altars and despoiled of her freedom by the minions of the blood-thirsty Elizabeth, Ireland languished in gloomy despair till the advent of his son and successor, under whose reign a vigorous and gallant effort was made to recover her lost liberties and re-establish her ancient worship. From the inception of this movement the Catholic prelates of Ireland lent it assistance, approval and support. To the Irish bishops, indeed, is due the credit of having given the movement shape and organization. On the 22nd of March, 1642, the bishops of the Province of Armagh, in Provincial Synod, besides declaring the war undertaken by the Irish people for these purposes just and lawful, invited a National Synod to meet on the 10th of May following. At that Synod held in Kilkenny, it was after the greatest anxiety and most mature deliberation, decided that war should be undertaken in defence of religion and country.

The war thus entered on by the Catholic Irish, under the authority of their bishops, with the approval and co-operation of the Holy See, ended, after nine years of hostilities, in the total overthrow of the national cause. In the times which followed the triumph of Cromwell, the Irish clergy suffered with their devoted flocks every cruelty that fanaticism could devise.

"The ecclesiastics," says an Irish historian, "never, in any instance, were allowed to escape. Amongst those who suffered death during the short space of the Protectorate are counted three bishops and three hundred priests." In Rome the maintenance of the fugitive Irish clergy, and during the first three months of 1699, these remittances from the Holy Father, amounting to 90,000 livres, were placed in the hands of the Nuncio at Paris for the temporary relief of the fugitives in France and Flanders. It is also added here that till the end of the eighteenth century, an annual charge of 1,000 Roman crowns was borne by the Papal treasury for the encouragement of Catholic poor schools in Ireland. Why this merciless severity, exercised by the English Government and its agents in Ireland, towards the Catholic priesthood? Because they knew that the priests, as custodians of Irish traditions, and keepers of Irish faith, were the highest and noblest embodiment of Irish national autonomy. They knew that from them justice, righteousness and cruelty would meet the sternest opposition, and as their whole course, in regard to Ireland, was one of injustice, rapacity and cruelty, the clergy had to be removed to render its execution easy and successful. The rebellion of 1798 did not, it is true, meet with favor on the part of the Irish clergy, but the reason is evident. That rebellion was organized in great measure by those professing the principles of the French revolutionists, and was unable to give approval to the principles underlying the organization of the rebellion, the Irish clergy recognized too well the effects of the heartless tyranny of English misgovernment to misapprehend the sincerity of the motives of the brave men who, in that gallant struggle, fought for Irish freedom.

In the struggle for Catholic emancipation, the Catholic prelates of Ireland, rejecting the proffered alliance between Church and State contained in the "Veto" scheme, so dear to British statesmen and hated by Catholics, joined hands with the people in demanding such a full and unrestricted concession of freedom as would leave the Church unfettered by the domination of an alien and heretical government. The resolutions adopted by the assembled prelates in 1815 are an explicit and emphatic repudiation of any such domination. Amongst them we find the following:

"That it is our decided and conscientious conviction, that any power granted to the Crown of Great Britain, of interfering directly or indirectly in the appointment of bishops for the Roman Catholic Church in Ireland, must essentially injure and may eventually subvert the Roman Catholic religion in this country."

"That, with this conviction deeply and unalterably fixed in our minds, we should consider ourselves as betraying the dearest interests of that portion of the Church which the Holy Ghost has committed to our care, did we not declare most unequivocally, that we will, at all times and under all circumstances, deplore and oppose, in every canonical and constitutional way, any such interference."

Since the achievement of Catholic emancipation on terms honorable to the Catholic body, the bishops and clergy of

Ireland have given countenance and support to every movement of national regeneration not based on conspiracy and treason. Both in pastoral letters and in political papers, the bishops and priests of Ireland, during the last half century, contributed a moderation, truth, erudition and dignity to the discussion of the condition and rights of Ireland. In the repeal agitation, the ecclesiastical titles, emblems, and the disestablishment movement, the clergy stood firmly by the national cause.

So also in the recent agitation. The patriotism of the Irish clergy, though questioned by designing enemies of religion, has been made honorably manifest in their firm attitude and dignified protests. The union of priests and people in any Irish agitation is its most hopeful feature. Ireland is essentially a Catholic nation, and its Catholicity shines forth never so brightly as when the masses of its people move in accord with the authoritative voice of their devoted patriotic pastors.

Ireland is at this moment in a truly lamentable condition. The public mind of the country is sorely disturbed. There is no progress nor steadiness in the commercial and industrial enterprises of the country. In many places want and destitution keep large bodies of the population dependant on the charity of the public or the benevolence of individuals. A soil, as fertile as any that the dew of heaven falls on, yields not food for the people. The vast extent of Ireland's unreclaimed domain, the poverty of the land in many places through over-cultivation, the great tracts of country formerly inhabited but now given to pasture or to wood, and the cruelty and crime now stalking through the land, recall the worst periods of famine-stricken and war-wasted lands. Ireland has indeed been pillaged, plundered and depopulated by rapacity till now—

At her husbandry doth lie on heaps,
Corrupting in its own fertility,
Her vine, the merry cheerer of the heart,
Like prisoners wildly overgrown with hair,
Put forth disorder'd twigs her fallow leaves,
The daisy, cowslow, and primrose true,
Both root and seed, while the coulter ruts,
That should derivate such savagery:
The even mead, the erst bright sweetly
flowing
The thick-cowslip, burnet and green clover,
Wanting the scythe, all uncorrected, rank,
Conceives by idleness, and nothing teems
But hateful docks, rough thistles, kecksies,
burs,
Losing both beauty and utility,
And as our vineyards, fallows, meads and
hedgerows in their natures, grow to wilderness,
Even so our houses and ourselves and children
Have lost, or do not learn, for want of time,
The sciences that should become our country.

But how like savages as soldiers will,
Nothing do but meditate on blood—
To swearing and stern looks, diffident attire,
And everything that seems unnatural.
Ireland is at this moment in a ferment of disorder and agitation. No man feels secure in life or liberty. The government has adopted a course of arbitrary arrest which has provoked a great deal of discontent. Public meetings have been unconstitutionally and with violence suppressed. Innocent and unoffending men are cast into prison; the most sacred rights of citizenship are invaded. We have heard much of the increase of the crime of agrarian outrages, under the influence of a land agitation. When it is known that the whistling of a popular air, or the singing of a patriotic song, are classed amongst agrarian outrages, the figures reporting an increase in crimes of agrarian violence will be readily understood. The fact is, that although Ireland is to-day agitated by what her children have resolved, come what may, to remove, is remarkably free from crimes of violence of all kinds. There have been indeed crimes committed in connection with land troubles since the land agitation began, but these crimes cannot be attributed to the agitation of land grievances, or to the incitation of agrarian leaders. On this point, I cannot do better than recall to your minds the words spoken to you in this church by our chief pastor himself on his return from Europe last autumn. His Lordship then dealt fully with the question of Irish crime. He said:

"The Irish people are an eminently religious people, and even though when writhing under bitter sufferings of great wrongs, or amid the wild excitement of political agitation they may seem for the moment to swerve from the path of religious duties, they return again, to the excitement over, to the need to the pole, to the teachings of the church, which during the long night of their sufferings and sorrows shone like stars of hope and happiness to comfort, to cheer, and to sustain them. It is true that during the recent agitations great crimes, such as maiming of cattle, injury to persons and property, and the shocking murders, dishonored Ireland, and brought the black stain of shame to her cheek. For such crimes there can be no valid excuse, no just apology. They were simply atrocious and shocking, and deserve the reprobation and abhorrence of every honest man. Besides, in point of fact, they worked irreparable injury to the just cause of the people. But, nevertheless, it is only common justice to state that apart from these, she is and has been comparatively free from crime, and compares favorably with countries that hold up their hands in holy horror at her wickedness. Even on the score of murders, Professor Leone Levi, at the social science meeting held a few weeks ago at Southampton, England, maintained that in proportion, most crimes of violence were committed in England and Scotland than Ireland. Professor Levi was discussing facts in the interest of civilization and the spread of science, and for his facts he appealed to the annual volume of judicial statistics for England and Wales, Scotland, and Ireland respectively. Not one of these returns is complete for the purpose of the economist, but notwithstanding their defective method of compilation, they abundantly exhibit the relative criminality of English, Scotch, and Irish peoples. According to the statistics issued," says Mr. Levi, "the number of indictable offences within the last ten years in England, Wales, and Ireland indicated a slight increase of crime. In recent years, both absolutely and relatively to population, it would be seen the number of crimes reported to have been committed was uniformly smaller in Ireland than in England and Wales." Balancing the returns of the ten years from 1871 to 1880 inclusive, he finds that the average of the two periods of five years had been per 1,000

—England and Wales, from 1875, 1.98; Ireland, 1.36. From 1876 to 1880—England, 2.09; Ireland, 1.17. Calculating crime on the basis of population, the proportion of the population the offences against public order were 3.13 in England, against 0.91 in Ireland. Offences against the person 1.58 to the 1,000 in England, against 2.82 in Ireland; and the offences against property 4.6 per 1,000 in Scotland, against 2.27 in Ireland.

But I have before me other statistics taken from a recent work, which, in justice to the moral character of the Irish people, I deem it my duty to cite:

The following table compares the more serious offences committed in Ireland in 1878 with those committed in 1877 in England and Scotland, dividing the English criminal statistics by 4.5 and multiplying the Scotch statistics by 1.5, to equalize populations:

OFFENCES.	IRISH.	ENG. & SCOTCH.
Against property with out violence.....	700	1,774
Against property with violence.....	458	1,014
Suicide.....	23	291
Attempts at Suicide.....	69	195
Forgery, etc.....	90	157
Offences against purity.....	142	200
Perjury.....	115	33
Totals.....	1,567	3,664

An analysis of the above figures shows how well Ireland stands in comparison with her neighbors, especially as regards purity; but we may add more testimony. According to a report to the House of Commons on August 6, 1880, there were 34 murders committed in England and Wales in 1878, and but 5 in the same year in Ireland; in 1879 there were 34 murders in England and Wales and but 4 in the same year in Ireland. In another report the number of aggravated assaults on women and children is stated to be—in 1877 England and Wales 2,374, Ireland 311; in 1878, England and Wales 2,243, Ireland 289; in 1879, England and Wales 1,989, Ireland 329. These figures are as low as adding, and much freer of crime than their neighbors. They will stand comparison equally well even with America. Take, for instance, the staid Quaker City Philadelphia—(population 846,684) and in 1879 it had 49 homicides, while Ireland (population 5,139,539 in the same year) killed but 4 persons!

It is in agrarian "outrages," however, that Ireland is just now made to appear at her worst. In the year 1870 the number of such "outrages" was put down at 1,329; from January 1, 1879, to January 31, 1880, it was but 97. This was the best showing against Ireland the English government could make of a period of great distress and agitation. In 1880, at the summer assizes, there were in Wexford just three cases to go before the Grand Jury; in Galway, four; in Derry, five; in Wicklow, one; in Donegal five; in Louth, two; in the city of Cork, none. Of 149 "outrages" in Ulster, in 1880, 77 consisted in the sending of threatening letters; in Leitrim, in the same year, 151 were threatening letters; and many of these missives were probably written and dispatched by agents, bailiffs, and others of that ilk, in order to excite the moral sentiment of the world against the Irish people.

On the subject of Irish grievances, and the best mode of bringing about their early and complete removal, I will content myself by a recital of the views on that subject of His Grace the Archbishop of Toronto. In his recent able letter on the condition of Ireland, His Grace after pointing out the remedies to be applied to certain material evils from which Ireland suffers, proceeds to state:

Ireland should not be governed for the benefit of England alone as hitherto. It has taken many years for an English Parliament to redress a few of the minor grievances of Ireland that could be done in a few months by an Irish Parliament. The idea of disintegration as the chief objection to Home Rule is a bugbear held up as an excuse to refuse justice to Ireland, as emancipation was granted to prevent disintegration and civil war. English statesmen should recollect that against the millions of down-trodden people in Ireland there are more than double that number of free Irishmen and their children abroad who feel sorely indignant at the treatment they or their parents received. It is by justice that empires flourish.

And Englishmen must not suppose that their empire is everlasting, or that the present prosperity of the island is always to continue. There may be yet, in the distant future, mighty upheavings of the masses of the people who unfortunately are becoming daily inoculated by socialistic principles. Humanity shudders at the thought, and every good Christian and every patriot should do what in him lies to forward the amelioration of the condition of the working classes which form the vast body of the nation, and thus by justice and humanity a bloody tragedy similar to that which occurred in France at the end of the last century may be averted.

His Grace, in his advocacy of self-government for Ireland, stands not alone. Amongst others upon whose authority his views may be based is the First Minister of Britain himself, who, in an address delivered to a Scottish audience more than three years ago, said:

"If you ask me what I think of Home Rule, I must tell you that I will only answer you when you tell me how Home Rule is related to Local Government. I am friendly to large local prerogatives. I desire, I may say I intensely desire, to see Parliament relieved of some portion of its duties. I see the efficiency of Parliament interfered with, not only by obstruction from Irish members, but by the enormous weight that is placed on the time and shoulders and minds of those you send to represent you. We have got an over-weighted Parliament, and if Ireland or any other portion of the country is desirous, and able so to arrange the affairs as to take the local portion of some part of its transactions off Parliament, it would liberate and strengthen Parliament for Imperial concerns."

So much for the Irish race at home in

the old land. Now a word as to the Irish in the greater Ireland, the Ireland in America.

The Irish race in America has been given an influence so extended that upon its due exercise depends the future of Catholicity on this continent. The task of our race on this continent is not, by any means, an easy one. For it may be truly said that in no age and in no country is virtue exposed to so many constant and pressing perils as those in which we live. We live, indeed, in a great age, an age wherein if man were true to the precepts of the Gospel the greatest moral and material happiness ever enjoyed since

THE GATES OF EDEN were closed by guilt, would be ours. The discoveries of science and the application of these discoveries to the practical concerns of life, have done much to give happiness to man. Yet, my dear brethren, there is, perhaps, more physical and there is certainly more social and moral evil, than ever before distressed and decimated humanity. This evil must be ascribed to that moral degradation now rampant in every sphere of social life. At a very early age the innocence and moral rectitude of our youth is blasted and subverted. It is, therefore, on this day, an imperative duty on the part of Irish Catholic parents to resolve to exercise such constant and vigilant supervision over the children committed to their care by a just God, who enable them to circumscribe within the narrowest limits that moral debasement which is the bane and disgrace of our age.

Let Irish American parents take it to heart that if the vices of intemperance and incontinence which now reap amongst our youth harvests so superabundant in sorrow and ruin would be evils comparatively light if not for

THE VESTIBULAR EFFECTS of depraved companionship and licentious tendencies. The licentious literature of the day bears one very marked characteristic. It is anti-Catholic, and, consequently, anti-Irish. At this very time when the Irish people are engaged in a struggle for existence, and enjoy the sympathy of the right-minded all over the world, many of the mercenary writers of the day vilify the people and misrepresent the course of the clergy of Ireland. We have already on this continent a Catholic press established which demands our support and needs our encouragement. With its growth, will our influence grow; by its instrumentality the memory of our past struggles and triumphs will be perpetuated. The more closely we keep in view the traditions of our noble ancestry the more will we attract the respect and confidence of others amongst whom our lot may be cast. Fidelity to God and Holy Church in this world will not only entitle us to a portion in the kingdom of everlasting bliss but enable the Irish in America to realize even in this life holy hopes and high expectations.

We look beyond the years,
And lo! the angels that bind our feet are
given,
The banner of our Faith hung high to heaven
Amid our prayers and tears,
The Cross, meet emblem of our strength and
Lifts its fair arms and spreads protection
wide.
We dedicate to its glory stand
The wealth, the strength, the promise of our
land.
Above the wrecks of error and of time
The Rock of Peter rears its height sublime.
And within its grateful shade
Peace and virtue undimmed,
Nurtured on the sacred soil,
Raise their brave fronts and send the faith of
God.
While in one grand accord, from sea to sea,
Faith's hymns of triumph rise from millions
to thee!

ST. PATRICK'S CONCERT.

The concert which took place on Saturday evening, the 17th inst., in the Grand Opera, was a decided success. At eight o'clock Rev. Father Tiernan bade the audience welcome to the concert, and spoke in a very happy manner of the memories and associations connected with the day. The ladies who took part in the programme were Miss Sullivan, Detroit, Miss Nora Clench, St. Mary's, and Mrs. Cruickshank, Miss Raymond, and Miss Mammie Coffey, London, a pupil of the Sacred Heart Academy, who accompanied herself on a harp kindly loaned for the occasion by that institution. The gentlemen who took part in the evening's entertainment were Dr. C. A. Sharp, Messrs. W. Skinner, J. T. Dalton, John Dempsey, Foster, McLeod, MacSweeney and Cousins. Where all acquitted themselves with such distinction it were invidious to make special mention of any particular success. We may, however, say that as Miss Sullivan's appearance here was her first before a London audience, she left such a favorable impression on all who heard her on Saturday evening that her return here will always be greeted with pleasure. Her voice is clear and full but at the same time melodious and well under control. Miss Sullivan bids fair to achieve distinction in the world of vocal music.

RELIGIOUS PROFESSION AND RECEPTION.

Time's unerring flight carrying on its restless wings many cares and sorrows, scatters a few rays on light dreary waste, as the beautiful ceremony which was witnessed on the 6th inst., in the chapel of the Ursuline Convent, Chatham, testifies.

On this happy occasion Miss Coveney, (in Religion Sr. Mary Paul,) daughter of our highly esteemed friend, Matthew Coveney, Esq., of Dover East, made her solemn profession and pronounced her sacred vows, by which she gladly bound herself to the rules of the order in which she had pursued her studies, passing the teachers' examination with distinction.

High Mass was sung by the chaplain, Rev. Father Innocent, O. S. F., the ceremony being performed by the Superior, Rev. Dean Wagner of Windsor, who delivered in his usual felicitous manner, a most edifying and impressive discourse on the happiness and wisdom of those who courageously obey the command to deny themselves.

The pupils composing the choir acquitted themselves most creditably on this occasion, their sweet voices rendering the pleasing music of Rossi's Mass and the grave Gregorian chant with touching expression.

On the same day Miss Klinkhammer, of Seaford, received the white veil with the name of Sr. Mary Conception.