

aspirations—real freedom and legislative liberty for his country—we cannot but acknowledge that these uprisings, these mad attempts at physical force revolution, these ignorings of the ultimate effect of constitutional agitation, indicate more zeal than wisdom, and more ardent patriotism than national forethought or statesmanlike sagacity. To-day, after twenty-five years of constitutional efforts, we find ourselves upon the threshold of a new Parliament House in Dublin; and we know that the continuation of the other methods of "righting a country's wrongs" would have kept Ireland, for five generations to come, in the miserable and hopeless situation she then occupied. Yet, without our experience, of a quarter of a century, without our tangible evidence of all the great political truths and mighty national events, without our lessons drawn from the unerring facts of twenty-five years, even in 1867, there were men clear-sighted enough to grasp the situation, and to foresee the inevitable ruin that violent measures would bring upon the cause. With the genius of a statesman, with the deep prophetic knowledge of a political seer, with the most burning and intense love—a terrible thirst for Irish freedom—the great mind of D'Arcy McGee, foresaw the future, he glanced down the vista of twenty-five years and he beheld, then, what we are witnesses of to-day. Had he lived there is no doubt that the constitutional agitation, that has done so much, would have been advanced ten years in its course, and that an Irish Parliament would have been in Dublin since 1886, at the least. But men were blinded by the smoke of conflict and distracted by the confusion of the times; they could not see beyond the range of arms; nor even could they see that far, or else they would have distinguished the object at which they aimed; they thought it was the Nemesis of Ireland, while it really was her Liberty they maimed.

But the excitement has died away many years ago; the bark of Home Rule has drifted into a calmer, yet none less heavy, sea; a few more breakers have to be surmounted, and with the "Sunburst" at her masthead, she will ride at anchor in the cove of Freedom. And in that hour, when recalling the names of the glorious dead, the men who fought and bled, who spoke and labored, who wrote and sang, who lived, who suffered and who died for the cause of that "Cinderella of Nations," that trinity of patriots, the twenty-fifth anniversary of whose martyrdom we celebrate to-day, should be engraven upon the shaft of Ireland's nationhood. As long and as dearly as the names of Sarsfield, Owen Roe, and Con "of the Hundred fights," of Wolfe Tone, Emmet, and Lord Edward, should Ireland cherish those of Allen, Larkin and O'Brien—the Manchester martyrs.

"Fraternity" and "Equality" have long since vanished from French politics since the regime of revolution; "Liberty" seems to be rapidly following them. We quote elsewhere from the *Tablet* with regard to the paganizing of paupers; it is now the turn of the dead. The Mayor of St. Denis has placarded the Commune with a decree prohibiting the clergy from accompanying the remains of their parishioners from the house to the church or from the church to the cemetery, when dressed in clerical robes. The *cure* has appealed to the Council of State. The Protestant pastor of St. Denis says that he feels very indignant, but that he is better off than the priest for—to use his own words—"I can go to the cemetery in my lay dress * * * * * The whole parish is up in arms and the Mayor will

find out his mistake next election." There is a fair sample of the "Liberty" that exists in France.

ST. PATRICK'S ACADEMY.

While we are having so much to say, these times, about schools, teachers, pupils and parents, it may not be out of place to pause, in the midst of generalities to now and again say a word about particular institutions. We have been finding fault so much, that we begin to fear that our readers may imagine we are incapable of praise. Far from it; but we like to be just. If, at times, we strike hard, it is not to wound, but to cure; our scalpel is often driven far in, but never where that flesh is healthy, only where pruning is required in order to restore life and vigor to the member. Moreover, when we find fault, or point out what we consider to be blemishes in a system, we never refer to individual establishments; if we deem it proper to particularize, it is only when justice demands a meed of praise.

If "charity begins at home," then should the expressions of charity—that is to say, love, admiration, respect, gratitude, or veneration—be first directed to those who are nearest home and in whom we are more immediately interested. As it is our intention, now and again, to point out some of the fine, and often hidden merits, of our religious institutions, in order that our surroundings may be the better able to learn the value of these establishments, we purpose commencing this week with a few words about St. Patrick's Academy—that most admirable home of education, under the control of that most praiseworthy body of nuns—Sisters of the Congregation—and in the immediate charge of that most worthy of women, Rev. Sister St. Aloysius.

It is unnecessary for us to recall all that has been done for the children of the great central parish of Montreal, by the teachers in St. Patrick's Young Ladies' Academy. The name of the venerable superioress is a household word in every family, in all that vast area, there is scarcely a family that is not in some way indebted to her for a daughter's training. We all know, full well, the deep and warm interest taken by the late lamented Father Dowd in that institution. How much he thought of and planned for the success and prosperity of that real conservatory, wherein those tender plants, he loved so much, were cared for and cultivated. He is gone, and the academy remains as one of the most important stones in the imperishable monument of his good works that shall commemorate his life for many a generation. And his worthy successor to-day, his energetic assistants are anxious to carry out, so to speak, the will of the good dead pastor in regard to the encouragement of that establishment of his paternal predilection. We speak of the education that has been imparted in St. Patrick's Academy to so many of the ornaments of our female society, so many of the good, noble, virtuous women who to-day walk the path of Catholic perfection, and to so many of the poorer ones, who owe to that institution the portion of the intellectual repast that they were enabled to secure; but we must draw the line of distinction. Not only is instruction—sound, honest, useful, religious and secular instruction—imparted to the pupils in that house, but an education, a training of the heart, a cultivation of the character, a moulding of the sentiments, is super-added. The useful, the ornamental, and the necessary; the three elements are found in that admirable system, so pleasantly

carried into practice. Were we to say much more, perchance, it might be thought that we were exaggerating; yet, we know, and all those who for long years have had practical experience of that institution, know as well as we do, that no words of praise can possibly be too warm, nor can they surpass the merit that has earned them so well.

St. Patrick's parish should be proud of its academy; the pastors should be happy in its marked progress and ever augmenting influence for good; the parents should feel themselves blessed in the possession of such a reliable source of education for their children; and the young girls should be grateful in having the glorious advantage of attending a school that has turned out so many fine samples of perfected womanhood. Success to St. Patrick's Academy, to the Superioress and the Congregation; may its influence ever increase and its stability be perpetual; may it ever enjoy full possession of that territory that is its own by right of struggle, conquest and possession.

CHURCH ATTENDANCE.

This week we publish a letter from one of St. Patrick's parishioners, in which we are asked to speak about the great neglect manifested by members of that parish in regard to regular attendance at their own church. This is a very large subject and very much might be written upon it. We will be satisfied, this week, with one or two cold facts and others, with necessary accompanying comments, will come in succeeding issues.

To begin with, St. Patrick's parish has no special territory; it is, therefore, very unfavorably situated in one respect. It extends over Notre Dame, St. James, St. Louis and Cathedral portions of the city; it includes in its fold all the English-speaking families in that immense extent of city. Therefore, is its congregation greatly scattered. There are about ten thousand parishioners, of whom scarcely the half—if even that many—ever go near their own church. Perhaps one of the grandest and most successful missions ever preached in Montreal, was that given by the Paulist Fathers last spring in St. Patrick's. Thousands flocked to the church and its aisles were thronged day and night, at every service from five in the morning until the close at nine or ten o'clock in the evening. Strange to say that three or four thousand of those who attended that mission have not gone near the parish church since that time. It don't follow, however, that they attended no church. In that great extent of city, which the parish of St. Patrick's takes in, there are several other churches; for example, Notre Dame, St. James, the Gesu, Notre Dame de Lourdes, and the Cathedral chapel. Besides there are a vast number of chapels, in convents and other institutions, as well as independent chapels, amongst all of which the members of the congregation are dispersed for Mass every Sunday. The consequence is they do exactly as our correspondent says, that is, they go to their own church to fulfil their Easter duties and no more; they never hear a sermon in their own language from year's end to year's end; they know nothing about the obligations that fall to their lot as parishioners, and, therefore, they neglect to perform those obligations.

Apart from the mere question a good example, of interest in their parish, of duties neglected through ignorance due to absence from High Mass, of a hundred and one other such considerations, we will just place a simple case before the eyes of these numerous parishioners. It is a simple piece of calculation. We

suppose that each Sunday a Catholic attending Mass puts one cent in the collection box. That is very little, you will say; it is of no consequence; my cent won't be missed. Just consider fifty Sundays in the year, (we give two Sundays for Easter) that will be fifty cents in the year: multiply that by four thousand—the very lowest figure of absent ones—and you have two thousand dollars in the year. Would not that go some way towards paying the interest and some of the capital of that heavy debt that hangs over the central parish church of this city? But even this is a secondary—yes, a third-rate consideration. We merely point it out as an eye-opener.

These parishioners may, perhaps, pay their dues; if so, it is about all they do, and most of them don't even do that. Now, if they want a priest in case of sickness, they run to St. Patrick's and expect immediate attention; if they have a birth, marriage or death in the family they go to the presbytery, and must have instantaneous service; if they have an orphan to be placed in a home, or an old person to be placed in a refuge, they don't go the chapels or other churches around the city, they go to St. Patrick's with their infirm, their unfortunate, their sick, aged, or parentless, and they are most exacting in their demands. If they went to St. James, or the Jesuits or any other church or chapel and said: "We attend your service, you must take this orphan, or this old woman," what reply would they receive? "Go to St. Patrick's—that is your parish, we have nothing to do with you." Yes, they bring all their burdens to the presbytery door of St. Patrick's, but never show themselves in the church, except when the law of the church makes it imperative for them to do so. Surely this is not right!

But we have merely opened out on this subject; there are many other phases to the question. We must examine into the causes that produce such undesirable effects. There are many reasons given why the parishioners should not be expected to attend regularly. Some of these are plausible, others very unsatisfactory, and a few that might be remedied both by parishioners and pastors. As it is a matter of considerable importance we shall continue the consideration of it in our next, and if necessary, in succeeding issues. There are the excuses of distance, time, convenience, comfort, attractiveness, singing, and many others. For each and all of these there is an answer and an explanation. When it comes, however, to the subject of attractiveness, whether in the external forms, in the music, the singing, or the general comfort of the church, we will have occasion to address the pastors as well as the members of the congregation.

Evidently there is no sign of a high school in St. Ann's ward. We trust, once more, that this omission will be looked to. If, the immense Irish Catholic population of that thickly populated portion of the city is to be deprived of that privilege, then we have point blank evidence of the absolute necessity of representation upon the Board. We will wait a reasonable time until we see whether we are to be cut off from everything or not. It would be well for those who have the distributing of "gratuitous learning," to consider that very important section of the community.

On Sunday evening, at seven o'clock, in the Cathedral Chapel, the retreat for the ladies—married and single—was commenced. Prayers, instruction and benediction were the features of the service. To-morrow morning at seven o'clock Mass the general communion, closing the retreat, will take place.