e Roman obedience Dr. Alexander, the se of all Ireland, who day, and who is in See of Canterbury nunion, then, is the chtly claims him as own, and the only fied by history and auity of the Church with other Catholic the happier days of

Christendom. his historical jumble y, "it is true that tive mission sent to he St. Patrick's adof Palladius, but it ation and ended in

is right, except perf the epithet "ignoought scarcely to be sion of Palladius, who work honestly, but e strong opposition of and people. How. this we need have no t stands forth that trick were both sent ive missions by the ine, and yet Onlooker to assert that St.

othing of the Roman

ssion was in A. D. 432. be historic light, Onmits, as we have shown this time "Catholic s "undivided." This ot mean anything else was then only one ng everywhere the same ty; and this is indeed of the case, and as a St. Patrick recognized which was the Pope, er's fantastic theory is is own admissions

Catholic Church was he days of St. Patrick, as fully recognized as as not made up of a pendent Bishopries, as have us believe, and ker's statement to the is a piece of history of on: or rather he follows some mendacious forgers beaten during recent says: belongs to Celtic and

ristianity, as the first ancient Church of Ire-tever her faults, has prebroken continuity from nis—a Church Catholic, an. ection as between Celtic stianity is an invention which was unknown in Patrick, for Christianity except that there were

uch as the Manicheans, tychians, Pelagians, etc., own to be heretics, and from the Church just as nd Anglicans are to-day; of these heresies had St. onnection. was then Catholic, or l not Celtic or Latin, eutonic. It was everyne Church, acknowledging its head, having been

Christ to "teach all

nd Onlooker's theory of

t Catholic Communions vn admission a myth of eran historian Mosheim his in his history of the he says of the third centhis time the authority of s universally recognized. es, indeed, the extent of ty, but admits the fact, cient to refute Onlooker's

t historian Severus Sulpicat St. Patrick was one of of St. John of Lateran, ade considerable progress tical studies, or as the ishop Usher explains: es that he was skilled in ing and endowed with the of ecclesiastical rules and

at St. Patrick knew noth-

This was during the of Pope Innocent, and after at lived at Auxerre under of St. Germanus, who inm by letter to Pope St. tho consecrated him Bishop nd sent him on his mission untry. Surely, then, our something of Pope Celesrity.

authority of the Pope over hurch was fully recognized is evident from Pope Celesto Nestorius of Constantinich he says :

then plainly that this is our hat unless you (Nestorius) srning Christ our God, what hurch of Rome and of Alexthe whole Catholic Church in the last the hely Church in the as the holy Church in the of Constantinople also has your time, you shall be cast all communion with

be noticed that St. Celesority is here exercised over the whole Church, and not over any

imaginary independent locality. Surely if St. Patrick intended to establish in Ireland the modern Church of England (which did not exist till over eleven hundred years later,) and which teaches practically some of the errors of Nestorius, St. Celestine have sent with the great Apostle of John of Lateran to assist St. Patrick in

his work. It is evident that Onlooker's distinction between Celtic and Latin his time down to the present the devo-Christianity in St. Patrick's time is a mere phantasy.

St. Innocent I., under whose supervision also St. Patrick studied, as we have seen above in his epistle to Victrix, says:

"Seeing that you have earnestly requested to be made acquainted with the pattern and authority of the Roman the pattern and authority of the roman Church, I have sent you a book of rules as an instructor and monitor. Let us therefore begin with the help of the holy Apostle Peter through whom both the Apostleship and the copate took their rise in Christ." the epis-

But the universal authority of the Pope did not begin in the fifth century, the date of St. Patrick's mission. In about the year 248 St. Cyprian wrote to Pope Cornelius to warn him that an African pseudo-bishop with his fellow-heretics

"Dared to carry letters from Schismatic and profane men to the CHAIR OF PETER and to the PLINCIPAL CHURCH whence the unity of the priesthood took its rise, for to the Romans whose faith is praised in the preaching of the Apostie (St. Paul to the Romans, i, 8,) faithlessness cannot have access.'

Tertullian also, half a century earlier, called the Pope the "Bishop of Bishops." Tertullian was at this time a Montanist heretic, but such an epithet shows how the Pope was regarded by the whole Catholic Church. Nearly half a century earlier the learned Irenæus, Bishop of Lyons, gave a catalogue of Popes from St. Peter down to his own day, though at the same time he states that St. Paul was associated with St. Peter in the founding of the Church at Rome, and this Church "has a more powerful principality, and with it every Church should agree (convenire) as in it the tradition which is from the Apostles is preserved.'

We might produce many other testimonies on this point, but we shall content ourselves with one more which has a special force in this conrection, as it shows that the real Church of England, not the modern pseudo-Church, recognized the authority of the Holy Apostolic See from the beginning. In the year 314, which was immediately after the Church was delivered from Pagan persecution, a great Council of the West assembled at Arles in France, at which at least three British Bishops assisted. These were Eborius of York, Restitutus of London, and Adelphius of "Colonia Londinensium," which was either Colchester or Lincoln, This Council addressed the Pope with all respect:

In the bonds of one brotherly charity and in communion with the Catholic Church, our Mother, we salute you, most glorious Pope, with the respect due to you. Yours is the most extended authority to promulgate our decrees in all the Churches.

It will be seen from this that there were no multitudes of Catholic communions, as Onlooker imagines, but there was one Catholic Church, the mulgate decrees.

The British Church, whose Bishops signed this declaration, was not, therefore, an independent Catholic Church, but was part of the universal Church, which was subject to the Pope, and St. ute towards benevolent works than the Patrick's faith was Catholic with the lawyers who are probably earning twice faith of the whole Christian world, and as much as themselves. Their salaries not distinctively Celtic as Onlooker would make us believe.

From all this it will be seen that Onlooker's claim that St. Patrick belonged to the modern Church of England, is not a whit less ridiculous than that of the Jersey City minister. It has been in fact the fashion of late with sectaries to claim St. Patrick as belonging especially to them, and we understand that a Presbyterian a few days ago lecturing in Wingham claimed him as belonging to that sect-but all such claims are equally absurd and baseless.

THE IRISH LAND BILL.

Whether it was by accident or design, or let it be hoped by a higher inhave been selected by Mr. Wyndham House of Commons of his Irish Land Relief Bill than that on which he so introduced it, the 25th March, the feast of the Annunciation, or as it is familiarly styled especially in Ireland "Lady Day in March." Not on the face of God's earth is there a nation or a people who have a greater devotion

this unswerving devotion it may be well to refer to one potent fact. The Council of Ephesus held in the year of our Lord 430, decided once and forever the question of the Divine Motherhood as against the heretics of those times who would deprive Mary of this great glory, thereby also questioning the Divinity would not have given so important a of Christ Himself as the Son of God. mission to the Saint, nor would he History also tells that St. Patrick commenced his Apostolic mission in Ireland a number of ecclesiastics of St. Ireland in 432. The great Apostle was no doubt filled with the teaching of the celebrated Council, and of course would not fail to preach accordingly. From tion has been preserved and practiced; and surely it is not too much to hope that " Mother Mary," as she is addressed by the Irish people, will not abandon, but on the contrary will help by her powerful intercession her ever faithful children in this crucial time. So mote it be!

THE IRISH "PEELERS."

There will surely be "weeping, and wailing, and gnashing of teeth" over in Ireland amongst the "Finest Force," the fifteen thousand armed and equipped " Peelers " established by Sir Robert Peel in the forties, when the Irish Land Bill becomes law. Their "occupation," like unto Othello's "will be gone. No more "plots" and "discoveries," no more evictions of the peasantry by the renegade sons of peasants.

JUDGES' SALARIES.

The question of an increase in the salaries of our Judges is once more being discussed freely by the press, and we are in full accord with the uni-Judges.

The freedom of the bench from political wrangles, and its independence from politicians are matters of supreme importance to the country, and it is universally conceded that the Judges should be above the danger of contamination from these sources. So far it has been the proud boast of the country that our Julges have been incorruptible and incorrupt; but if we are to expect this state of things to continue, the country should pay them adequately. We cannot reasonably expect this high standard to continue if the Judges have to depend upon the Government in power for extras in the way of fees or special appointments to increase their insufficient earnings, or as rewards for subserviency to the powers that be when certain suits of a politically contentious character come before them for adjudication.

The Judges themselves are asking for an increase in their salaries, for they feel the incongruity of being compelled by the dignity and importance of their duties to assume a superiority over successful lawyers who are earning twice the sum which they themselves receive. They should not be placed in this subordinate position, nor should they be in the position of being compelled like mendicants to ask the Government for better pay. Their position is a lofty one under our conception of their duty of strict impartiality in giving their decisions, and they should receive salaries commensurate with the import-

ant duties they have to fulfil. In addition to these considerations, cost of living has greatly increased enable them to perform their duties should certainly be commensurate with the importance of their work, and with the frequency with which they are called upon by the usages of society to meet generously serious demands upon their means. By all means, let the Government raise their salaries to such an amount as will be adequate to maintain their dignity as well as to compensate the work they have to perform.

HOME RULE.

A most timely resolution is that about to be introduced in the Canadian House of Commons, asking the Imperial Parliament to grant a measure of Home Rule to Ireland. This movement has been initiated by the Hon. John Costispiration, no more auspicious day could gan, M. P., and a more fitting person could not have been found. Mr. Costifor the introduction to the British gan is an Irishman well worthy the name. For honesty and sincerity and love of the Old Land as well as his adopted country, he has no peer in Canada. The following is a copy of the

resolution: "We would respectfully represent to Your Majesty that in 1882 the Parlia-ment of Canada adopted an humble address to Her Most Gracious Majesty to the Immaculate Mother of God than have the Irish people at home and abroad. And amongst the reasons for abroad. And amongst the reasons for granted to the people of Ireland, and in the Mysteries of Calvary and on this granted to the people of Ireland, and in the Mysteries of Calvary and on this me happy,—Abbe Roux.

that in the years 1886 and 1887, by resolution of the House of Commons, the senders of the address to Her Most Gracious Majesty were earnestly re-SPY-WEDNESDAY. iterated, and the hope was expressed

that such a measure of Home Rule would be passed by the Imperial Par-liament. That the years that have elapsed since the adoption of the afore-said address and petitions to your Most Gracious Majesty's illustrious and ever to-be-lamented predecessor have but served to emphasize the blessings which accrue to this Dominion from the federal system under which the people live, the benefits of which the Commons of Canada rejoice to see are about to be shared in by their fellow-subjects of the Australian Common wealth, and therefore this extended experience which Your Most Gracious Majesty's subjects have had of the inestimable benefits resulting from the said Government bestowed on the people of British North but intensifies the desire to affirm, through their representatives in Parliament, the sentiments expressed in the said address and resolutions with regard to the bestowal of self-government upon Your Majesty's subjects in Ireland. We have observed, may it please Your Majesty, with feelings of profound satisfaction, the evidence afforded in debate in the House of Commons of the United Kingdom on the speech from the throne of a sincere de-sire on all sides for a new era of lasting peace and good-will in Ireland: and this House congratulates the people of the mother country on the legislation, just and equitable, which it is believed will follow the recent conference on the land question, and hopes for an early and lasting settlement, fair to all of that long vexed and troublesome prob-lem, the solution of which has for so long taxed the powers of British states-

A GREAT PRELATE DEAD.

In the death of Bishop Rogers, of Chatham, N. B., the episcopacy of Canada has lost one of its most estimable versally expressed opinion that at members. In another column we publish present these salaries are ridiculously an interesting sketch of his life. Some small for what is expected from the years ago we had the honor of becom ing acquainted with the distinguished prelate who has now gone to his eternal reward. Though our term of intimacy was of short duration we had abundant reason to believe that he was a man possessed of remarkable traits of character-a man richly gifted by nature with all those rare and admirable endowments which fitted him in a peculiar manner for the great position which he held in the Church of God. His was a noble nature. His heart's best affections were ever centered about those who were unfortunate, poor and lowly.

Like Cardinal Manning his chief pleasure was in doing good for his people. He was beloved by all, by non-Catholic as well as Catholic.

Peace to the soul of the loving and loveable Bishop Rogers!

Mr. Archibald MacNeilage, editor of the Scottish Farmer, recently de-livered an interesting lecture on Canada at Oban, Scotland. As one proof of the loyalty of Camadians Mr. Mac-Neilage said that "he heard the National Anthem suag by a great mass of people, the singing led off by a Roman Catholic priest, Father Burke and such hearty singing!" The reference is to Father Burke of Alberton,

This item has been going the rounds of the secular press, and if susceptible of any interpretation would seem to imply that it were something wonderful for a priest to be loyal or able to sing. Mr. McNeilage is one of the best known publicists in Scotland, but does not half often enough come in contact with the Catholic priests or he would know that he not only preaches but it must be borne in mind that the practices loyalty to the flag. In Canda there would not be any flag to Mother of all, over the whole of which since the Judges' salaries were last fight for, if it were not for the fidelity the Pope's authority extended to pro- fixed by law, so that these salaries of the French clergy to the British should be proportionately increased to Crown. And Catholics all over the Dominion are among the King's most faithfully; and owing to their high loyal subjects. Still we cannot help position before the public, they are also thinking that Father Burke has done a more frequently called upon to contrib- very great deal to make us better known among our separated brethren.

HOLY WEEK.

THE CELEBRATION OF THE TRIUMPH AND PASSION OF OUR LORD.

morrow has received the name of Palm Sunday. It is so called on account of the palms which the Church blesses on its recurrence every year and dis-tributes to the faithful. They are borne in procession, wherever a pro-cession can be conveniently conducted, with solemn singing commemorative of the triumphant entry of our divine Saviour into Jerusalem a few days before His passion.

before His passion.

This entry of our Divine Lord in triumph into Jerusalem was foretold by the prophets Esaias and Zachary, several hundreds of years beforehand. When, therefore, the fulfillment of the prophecy came, it was a distinct proof of our Saviour's divine mission as Messias, the Saviour of mankind. yet He is recognized and received only by the poor common people and chil-dren, whilst He is not merely igdren, whilst He is not mere nored by the Scribes, Pharisee priests, but they are actually Jewish conspiring to put Him to death.

After celebrating our Blessed Lord's triumph, the Church desires us to engage at once in the celebration of His passion. With this view she has inserted the history of the Passion in the liturgy for the Gospel of the day, and the celebration of the Mystery of Mysteries is to occupy our entire soul dur-ing the whole week. It is indeed the "Great Week," greater that any other

Mystery are all our hopes grounded. By it, and with it, God's justice is satisfied and man is redeemed.

Wednesday in Holy Week is popularly called "Spy-Wednesday," from the spying and seeking of the Jews to find our Divine Lord and arrest Him. Already the chief priests and the Pharisees had resolved in council to put Hin to death and had issued orders that, if any one knew where He was, he should tell them, that they might have Him apprehended. It was by no means through fear of suffering that He withdrew, but a time was fixed in heaven for the Sacrifice He was freely and vol-untarily to make of Himself, and that

time had not yet come.
On this evening the Church begins the celebration of the office of "Tene-brae," which is composed of readings from the Psalms and other portions of the Sacred Scriptures, and especially of the Lamentations of Jeremiah, as also passages of certain Holy Fathers expressive of the deepest grief and sorrow, in accordance with the sorrowful tragedy of Calvary-the offices of the Church being, during the three days of Wednesday, Thursday and Friday, a kind of funeral celebration for her Divine Spouse. The ceremonies and ritual of Tenebrae abound in holy significance. According to some authorities, the fifteen candles represent our Divine Lord Himself, and their gradual extinction ould exhibit Him dying, pang after would exhibit Him dying, pang after pang during His agony on the cross. The temporary removal of the topmost candle would represent His burial and its re-production His Resurrection.

HOLY THURSDAY.

This day is also called "Maunday It was on this day that our Thurday." It was on this day that our Saviour washed the feet of His disciples in imitation of which at many places Popes and Bishops have washed the feet of twelve poor persons in commen-oration of our Lord's great act of humil-Nor is the custom extinct to-day, when faith and piety reigned more high places than they do at present, was usual for even emperors and

ings to do the same.
But of far more importance, to-day is commemorated the institution of the Blessed Eucharist, that adorable Myswhich is an everlasting legacy of is prodigious love for man, wherein e hath bequeathed Himself to us. In we have a Sacrifice, a Sacrament and abiding Institution, for the perpetuwhich our Lord at the ne ordained His Apostles as priests " Do this in and commanded them: "Do this in sommemoration of Me." "Mandatum" is the Latin for "command," and it is probably with reference to this event at this holy day has been called

Maunday" Thursday.
The Mass of the day is celebrated with all solemnity possible, but it should be noticed the "kiss of peace" after the "Agnus Dei" is omitted in detestation of the treachery of Judas. Two Hosts are consecrated, of which One is removed to an altar specially prepared to represent the tomb of our Lord. The Church bells are silent after the "Gloria in Excelsis," and at the close of Mass the altars are stripped of their ornaments, to mark the desola-tion of the Church at the loss of her Divine spouse. On this day, too, are blessed the Holy Oils.

GOOD FRIDAY. Friday of Holy Week is the day of days for all mankind. Although the day of a cruel and ignominious death for our Divine Lord and Saviour, it is "good" day for man, as by dying for us He has delivered us from the death of sin and opened to us the gate of heaven. There is no Mass in ordinary sense of the word, but instead a function takes place known as the the "Mass of the Presanctified." A

most impressive part of the ceremonies is the "Veneration of the Cross," and " and the entire service exhibits the sorrow and compunction. The faithful are to enter into the views and spirit of Church by engaging their entire soul in meditating on the various stages of the Passion, and especially on the Crucifixion, as if they were standing at the foot of the cross, side by side with the Blessed Virgin, St. John and Magdalen, and looking on the death pangs of the Divine Victim.

HOLY SATURDAY. Easter eve, the day between the Crucifixion and the Resurrection of our

Divine Lord, calls up in our hearts various sentiments of grief, hope, grati-tude and love. When released from the body, the soul of our Divine Lord deseended to Limbo, "to preach," as St. Peter tells us, "to them that were in prison;" to announce to the souls of the just, who had died since the beginning of the world, the joyous tidings of their long-expected deliverance, for just and holy as they were, the gates of heaven were shut against them and were to be opened only by our Saviour's Ascension. To-day the Church, by antic ipation, celebrates the coming Resur-rection and the Mass terminates with triumphal joy. The ceremonies of the day commence with the blessing of the Paschal fire. A new world commenced with the Death and Resurrection of our Lord. He was to be the light of the new world, by His Gospel "enlightening every man that cometh into this world." He was to inflame the world with charity; and fire, the first principle of light and heat, is a figure of enlight-enment and love for God and our neighbor. The Paschal Candle is subsequent ly blessed, and five grains of incense placed in its side, commemorative of the Five Wounds. The blessing of the Baptismal Font and the singing of the Litany of the Saints follow, and at the "Gloria in Excelsis" of the Mass, the bells are rung, the sacred images are uncovered and all proclaims the Mysuncovered and all proclaims the Mystery of the Resurrection and His reappearance among His disciples, while the repeated Alleluias express the joy that every Christian heart should feel in the celebration of an event, whereher as the page 11 Cod with the color of t "God, who is rich by, as St. Paul says, in mercy, hath raised us up and hath made us sit together in the heavenly places through Jesus Christ,'

Infidels of France Expel the Preach-

Paris, March 24.—The Chamber of Deput es, by a vote of 304 to 246, to-night rejected all the applications for authorization made by the religious preaching orders.

The entire session to-day was devoted to a discussion on the Government bill.

o a discussion on the Government bill, which opposes the application of the preaching orders for authorization and the Chamber by its vote refusing to

bills, the great fews of St. Patrick.

Darry the on seemble and from the many heavy laughts and the cheering faces smiller, but the property of the property o

of Wicklow), deserves the nighest praise, This amiable young lady did ample justice to this paracular character, in a most excellent manner and seemed to be fully aware of the dignity which her position called for. The same may be applied to Miss Rose McGnaiss, who so ably supported the character of Miss Nano Desmond, sieter of the outlawed patriot, and who filled all the requirements of the role in a manner that elected the most hearty appliause. Miss Mary A. Barrett, as Oleen O Rourke, presented a typical Irish colleen and as The Shramrock of Barney O Brady, to whom she was prominently associated with in the play, performed her part in so excellent a manner as to win the approval and hearty jaunits of the house. Mr. D. F. Quinlan ably supported the house, and the admirable maneracter of Barny O Brady, and was an ideal Irish boy true to life, and the admirable maneracter in which this gentleman performed his part, kept the audience in good humor throughout the entire play. Mr. Thos. J. Hickey aby personibled the character of John Desmond, the out-awed patriot and in his brilliant frish unform of the period of 1798, cut a rather dashing ingure on the stage, as did also Mr. Robert Spnett in the role of "Lieut, Dougias". In the was quite expable, and ably sustained the character in a mose or ditable manner. In the part of "Snawn Carey, the spy, Mr. Al, Macho osh proved his ability as an actor and performed his trying part with manner. In the part of "Snawn Carey, the spy, Mr. Al, Macho osh proved his ability as an actor and performed his trying part with manner. In the part of "Snawn Carey, the spy, Mr. Al, Macho osh proved his ability as an actor and performed his trying part with manner. In the part of the same of the same of the same of the fitzgeraid came in for a large stare of which mented appliause, and the digitity with which he upheld this patricular character deserve the hi

Angus McIntosh did spiendid work as soidiers.

Among the many special numbers the rendition of "Why did they cell Kiliarney," by the choir, deserves special mention. Miss Lorrette Haffernan, in a spiendid vocal solo. She Stoops to Corquer," was loudy applauded. But it was left to Capt. John Heaney to put the audience into roars of laughter by his rendition of "Mr. Dooly," With the last number the concert drew to a close and the large audience rose to the strains of "St. Patrick's Day" and "God Save the King, after which the curtain dropped for the last time and the audience dispersed.

Miss Maggie Heaney is to be congratulated on the success of the play, for it is partly owing to her indefatigable exertions as instructor that it was crowned with success.

ADDRESS AND PRESENTATION.

ing Orders.

Paris, March 24.—The Chamber of put es, by a vote of 304 to 246, to the rejected all the applications for horization made by the religious eaching orders.

The entire session to-day was devoted a discussion on the Government bill, ich opposes the application of the saching orders for authorization and chamber by its vote refusing to set the discussion of the clauses of the discussion of the discussion of the clauses of the discussion of th

pass the discussion of the clauses of the bill, thereby declined to consider the applications separately for authorization to remain in France, and rejected them all by a single vote.

Among these orders thus expelled the condition of the condi ization to remain in France, and rejected them all by a single vote.

Among these orders thus expelled from France is the English Passionist, Order, which conducts a church in the Avenue Hoche for English and American Catholics, and in behalf of which British Ambassador Monson and United States Ambassador Porter recently interested themselves.

Every day sees us so much nearer the grave. Every day may be our last and should be spent as it it were to be such. Every day, with all its thoughts, words and actions, should be spent for God and with God.—Catholic Columbian.

ST. PATR CKS DAY

In Trout Creek.

The many festivities in connect on with the celebration of St Patrick's cap acre are usually of a high order, but on this occasion they were even more beautiful in their son stirring in pressiveness which indested in a firm and which all time hands of friendship and offer their were asymptotics to the proud excendants of that much persecuted land, Ireland, the Emeral late of the Second man justice to proffer the hand of friendship and offer their were early sail asint and all showed the pleasure they felt for the faith that was in them on this, the great feat of St. Patrick, Daring the early hours of the day numerous creating the felt for the faith that was in them on this the great feat of St. Patrick, but the former of the day numerous creating the strength of the day numerous creating the first part of the day numerous creating the felt for the faith that was in them on this, the great feat of St. Patrick, During the early hours of the day numerous creating the felt for the faith that was in them on this the great feat of St. Patrick, and the proposed of the second of the day numerous creating the felt for the faith that was in them on this the great feat of St. Patrick, and the proposed of the day numerous creating the felt for the faith that was in them on their one of the day numerous creating the felt for the faith that was in them on their one of the day numerous creating the felt for the faith that was i

he met when he was in energe of the Odinoer-land missions, and the baronet and the Bishop have ever since admired each other. He disarmed opposition, turned prejudice into approbation, and made the people of all creeds see and feel that, in working for the good of his flock, he was working in the best interests of the whole community. This was the great secret of his popularity and one of the chief elements in his success. He was never in conflict with any one, never trying to pull down that he might build on a ruin. He worked ceaselessly to uplift his people, to improve their educational advantages, to give their sons and daughters opportunities for getting on in the world, and made all men see that the success of his efforts was for the good of the whole people. And so it followed as the night the day, that Bishop Rogers never built a church or a school house, or did anything else requiring a considerable amount of money, without naving the names of many Protestants on his subscription lists. Some of his dearest friends through life have been men without the pale of the Church.

Bishop Rogers was never unchanged by nower or position. As Bishop of Chatham he was the same untiring worker, unwearying host, and courteous friend of everybody that he was in the days of his early ministry. His doors were never closed. His good humor was in exhaustible. It was characteristic of the man that when he came in a small fishing schooned the kind known, on the northern coast of New Brunswick as a joeboat, so as to take the switning people by surprise and escape anything like a public reception. It is a tradition to be a public reception. It is a tradition that the craft was haited on her way up the river by a man who asked if she had any fish on board. The Bishop attended the Vatican Council In 1872 and 1833. He was chosen to Rome in 1872 and 1833. He was chosen to her each of office till it fell from his nerveless fingers.

List of the child it fell from his nerveless fingers.

List of the child it fell from his nerveless

the staff of office till it fell from his nerveless fingers.
Chatham N. B., March 26—Regardless of religious belief the people of Chatham and the surrounding country joined to-day in naying the last tribut to the memory of Bisnop Rogers. The body lay in state in the Carbedral and was viewed by thousands. The Pontifical Hugh Mass in Requiem was celebrated by Bishop Barry, successor to the decased, with other dignitaries assisting. Archbishop O Brien of Hard. N. S., Barop Cameron of Antigonish Bishop Blais of Montreal, Bishop Casey of St., John and Rev. Father Garichy, representing Archbishop Bruchesi were present. Hon C. H. Lubillos represented the Provincial Government.

May his soul rest in peace!

NEW BOOKS.

The Playwater Plot., by Mary T. Wagga-man, author of "Tom's Luck Pot." etc. has larely been published by Benziger Bros. Price 60 cents. An interesting story for children.