

The Catholic Record

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LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 21, 1879.
 DEAR MR. COFFEY:—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,
 Yours very sincerely,
 + JOHN WALSH,
 Bishop of London.

Mr. THOMAS COFFEY,
 Office of the "Catholic Record."
 FROM HIS GRACE ARCHBISHOP HANNAN.

St. Mary's, Halifax, Nov. 7, 1881.
 I have had opportunities during the last two years or more of reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that See. I beg to recommend that paper to all the faithful of this diocese.
 + MICHAEL HANNAN,
 Archbishop of Halifax.

Catholic Record.

LONDON, FRIDAY, MAY 26, 1922.

DEATH OF FATHER MGAURAN.

Our readers throughout the Dominion will share the grief that overwhelms us in announcing the death of the Rev. Father M'Gauran, which took place at Goderich on Tuesday morning, the 23rd inst. By the death of Father M'Gauran there is removed from the priesthood of Canada one of its most devoted and heroic members. In his bosom has ceased to beat one of the noblest hearts in this whole Dominion. Father M'Gauran was, at the time of death, a little more than sixty years of age. He was ordained by the illustrious Bishop Plessis, of Quebec, in 1842, and rendered service that can never be forgotten during the terrible days of the ship fever which visited the Irish emigrants, who, during the days of famine in their own land, sought homes in Canada. If the grave mounds of Grosse Isle could speak, what a testimony they would pay to the heroism of the devoted priest whose heart has ceased to beat on the shore of the mighty Huron. After serving at Sherbrooke, Pointe Lévis, and St. François du Lac, Father M'Gauran was promoted to the pastorate of St. Patrick's Church, Quebec, an important post he occupied for more than eighteen years, till in 1874 he resigned the onerous charge to pass the evening of a well-spent life with his nephew, the Rev. Father Waters of Goderich. Of his long pastorate among the faithful Irish of Quebec we need not say, when his name and memory die in their midst, Irish generosity shall have ceased to be. To the clergy and people of this diocese the death of this venerated priest will long be a source of deepest mourning. Throughout all Canada the news will cause a feeling of unfeigned sorrow, for were it God's will his friends would have desired his presence longer amongst us. But God has called his faithful servant to Him. His holy will be done!

THE REPRESSION BILL.

The sudden reversal by the British government of its policy of conciliation has justly excited a feeling of deep indignation amongst the Irish people, for it implies that they are held responsible for the assassination of the late chief and under-secretaries. Any course more unwise, and unstatesmanlike it is impossible to conceive. The Irish people accepted in good faith the conciliatory declarations wherewith the Premier accompanied his desire to free Ireland from the incubus of coercion imposed upon it by the intolerance of the landed interest. They pledged themselves, through their leading representatives that as soon as their country should get the benefit of constitutional government, they should lend every assistance to the administration of law and preservation of order. That the Irish nation was earnestly determined upon such a course, at once timely and honorable, there can be no just doubt. But no people can give a pledge binding upon all their individual members, more especially upon foreign emissaries in their midst, or enemies prompted by the foulest motives that ever entered the human breast. It happened, just as the Government was apparently about to enter on its policy of conciliation, that certain evil-disposed persons concocted and carried into effect the murder of the Chief Secretary appointed to supersede Mr. Foster, whom the sudden change in the policy of the administration had driven from office. The whole world was stupefied and amazed at the audacious brutality of the men who committed this awful deed. By none was it more deeply and sincerely deplored than by patriotic Irishmen at home and abroad. No sane man could, in the face of the spontaneous and universal outburst of indignation that gave immediate expression to the feelings of the Irish race, hold that people responsible as a whole for the wickedness of a few purchasable miscreants. Yet of this act of inexplicable

shortsightedness and culpable folly the London Times, speaking for certain classes of Englishmen, made itself guilty, immediately after the announcement of the sad death of Lord Cavendish and his assistant. The government mistook the clamour excited by the Times not only for the voice of England, but for that of outraged humanity, and at once, notwithstanding its recent declaration of pacific intentions towards Ireland, decided upon a revival of coercion in the shape of a repression act, a measure as odious as any that ever received legislative sanction. Mr. Gladstone had just declared coercion a failure as an upholder of law and order in Ireland. He had confessed failure in the principal method he had employed to restore peace to that distracted and unhappy people. Why, then, revert to the same means that had so egregiously failed to accomplish the result for which they were employed? For no other reason, that we can see, than that the government has decided to yield to the senseless cry of hostility and prejudice to Ireland raised by the very worst enemies of the true interests of Britain and Ireland. The murder of Lord Cavendish we have already declared to be one of the saddest events in the whole history of the Irish people. But, cruel, unjustifiable and unfortunate as it was, for it the Irish, neither of Ireland nor America, are responsible. Its occurrence cannot justify the revival of coercion in the shape of the repression act. That act, even when enforced to its very letter, will be found ineffectual to restore order and security to the Irish nation. What Ireland requires is a policy of justice, equal rights, and the strict maintenance and application under every circumstance of the form and benefits of constitutional government.

PENTECOST.

On the feast of Pentecost the church celebrates the glorious anniversary of her birth—her foundation by the Spirit of Truth on the rock on which she has for nineteen centuries remained unshaken, despite the efforts of hell, the shock of passions and the fury of the tempests that have been raised against her on all sides. If the anniversary of the glorious birth of a hero, a monarch, or a saint be considered a day of rejoicing, Pentecost should indeed be a day of joy and gladness. Divine greatness, in struggles more heroic than deeds of arms, triumphs that can be witnessed only when God takes part with His servants, is an idea suggested by the coming feast. On this feast the Catholic should be filled with sentiments of pride and gratitude, for it brings to his mind the marvellous power that presided over the establishment of the Church and teaches him that God Himself has been her founder in accordance with the words of the inspired writer, "And the Highest Himself hath founded her." (Ps. 85. 5.)

The eternal Father manifested His power in the creation of the world, and in the deliverance of the Israelites from the Egyptian bondage, under the leadership of Moses; the Son of God showed the wonders of His mercy in the redemption of the human race, and in the defeat of the powers of darkness by His sufferings in the flesh, and His resurrection from the tomb; nothing, therefore, remained but that the Holy Ghost should manifest the treasures of His love, by communicating Himself to our souls, and inflaming our hearts with the heavenly fire of divine charity, in order that by these different operations we might know the three persons of the Adorable Trinity. This is exactly what took place on the day of Pentecost, when the third divine person descended on the Apostles, "and they were all filled with the Holy Ghost, and began to speak in diverse tongues the wonderful works of God" (Acts 11, 4.) Happy indeed must the Apostles and Blessed Mother of God have been on that day when they received the most precious gifts of the divine Paraclete promised them by our Lord before His Ascension. These gifts and graces bestowed on the Apostles on Pentecost were not to be restricted to them alone, but were intended for the faithful of all ages. How enviable is the state of the just man in whose heart the Holy Trinity deigns to reside. It is to be remembered, however, that the Apostles received not this Holy Spirit till they had previously prepared themselves by the exercise of prayer and mortification and union in Christian charity. Such, therefore, as expect a blessing from the assistance of this

Holy Spirit, ought now diligently to apply themselves and not suffer this great solemnity to pass over without partaking of the advantage the church designs for them, for how can it be expected that the divine fire should enter into a heart which through neglect is yet chilly and cold and not the least warmed with the fervor of prayer? If it be altogether worldly and not raised above the earth, how shall heaven come and take its abode in it? And if there be any roots of division or uncharitableness by which the heart is exasperated or at least separated from any neighbor, how can the Holy Ghost, the God of charity, union and peace, find admittance there? Since this cannot be, therefore, the heart must be prepared according to the ordinary method, God requiring a kind of proportion between the preparation and the graces for which we prepare. Hence the gift of the Holy Ghost, being the most excellent of all blessings, as the apostles did, so ought we likewise make the greatest preparation for it. As the mystery of this day was to perfect man's redemption, so we may boldly say, if we partake not in the blessings thereof, all the work of man's redemption will be fruitless, if not wholly lost on us. We should at this holy time earnestly beseech the divine Spirit to go before us and accompany us in all our undertakings, that He would be our guide, our comfort and strength, and not only such to us, but in a special manner to all those who hold places of dignity, and on whose management depends the welfare of the Church of God.

A SAD ANNIVERSARY.

Wednesday last, the 24th, usually a day of rejoicing and pleasure, was for our citizens an anniversary of gloom and sorrow. On that day twelve brief months ago occurred the most appalling catastrophe that has ever visited a Canadian city. Nearly two hundred of our people then found watery graves in the bed of the Thames. Homes that at morn were bright with the gladness of sunshine of happiness, were at once darkened by the densest cloud of sorrow. Never did such gloom overwhelm a city as that which lowered upon us on the 24th of May, 1881. Days, weeks and months passed before the burden of our grief was lightened. The memory of its intensity can never pass away. It is our firm and earnest hope that neither London nor any other city may ever again be visited by such an affliction. But while entertaining this hope, it is our duty to assist, in so far as we can, to bring about such practical legislation as may effectually prevent the recurrence of such a disaster. It is useless to here recall the causes that led to London's grief one year ago. They are well known and should, we think, have received more earnest attention than has as yet been given them. It would be very easy, we imagine, for Parliament to devise some measure that would secure our people on all navigable waters sea-worthy vessels. When some such measure becomes law there will be a greater feeling of security than now prevails. The 24th can never, however, we believe, be again a day of rejoicing for the city of London.

STRATHROY LETTER.

Last Sunday was a red-letter day for the people of this town and surrounding country. Rt. Rev. Dr. Walsh arrived here by the evening train on Saturday, and the mere fact that His Lordship was announced to preach at high mass brought together a very large and intelligent congregation at the morning service. The subject chosen was "The ascension of Christ into heaven." All came in the expectation of hearing a masterpiece of eloquence, and no one left the church disappointed. His Lordship's sermon left an excellent impression. The Church was beautifully and artistically decorated with natural and artificial flowers. The Pastor, Rev. Father Feron, celebrated High Mass, and the rendering of the *Missa Solenne* (harmonized) was simply perfect. The choir is making remarkable progress under the able direction of the celebrated musical artist, Miss Feron.

Another large congregation assembled in the evening. All the altars were aglow with myriads of lighted tapers. Vespers were intoned by the Pastor, the Bishop being present in the sanctuary. After the choir sang the "Veni Sancte Spiritus," Rev. Father McKeon, of Parkhill, delivered a sermon that delighted all his hearers. He will be a favorite wherever he preaches. After the sermon His Lordship Bishop Walsh gave solemn Benediction of the Blessed Sacrament.

HAMILTON LETTER.

Confirmation—House of Providence—Annual Pic-nic—The Business of the Period—New Reading Room—Signs of Summer—Brevities.

CONFIRMATION.
 His Lordship Bishop Cinnion will administer the Sacrament of Confirmation in St. Patrick's Church in this city on Sunday the 11th of June. Candidates have been under instruction by the Rev. Fr. Keough during the week, and will continue until the time appointed.

One hundred and twenty-six persons received the sacrament of Confirmation on Sunday the 21st. Of these 15 were adults, 60 boys, and 50 girls. In connection with the ceremony, His Lordship Bishop Cinnion addressed the children on Confirmation, calling their attention to the sacrament, the obligations they contracted in its reception, and the good resolutions they should form and keep.

HOUSE OF PROVIDENCE.
 As Dominion Day approaches the preparations for holding the annual picnic in behalf of the House of Providence go on more actively. Although situated in Dundas, this institution should be of as much interest to the city as to the town, and it might be said of the whole diocese. As its benefits extend over a wide expanse of country, so the support given it should be equally broad. Rev. Fr. Feeney has charge of the arrangements, and it is hoped that the activity and energy which he has always manifested will be backed up with sufficient practical zeal from the public generally to give the picnic more than its usual degree of success.

EXCITEMENT.
 There will not be much social comfort in Hamilton or anywhere else during the next four weeks. The election is stamped on the tongue and mapped on the face of every one you meet. "How do you suppose its going to go?" is heard here; "I think we'll get our men in!" is heard there; while everywhere you hear such expressions as "guess it will be a tough fight" or "we are sure to win," according to the fears or hopes of the respective speakers. All the old weapons of political warfare are being sharpened and sharpened, and new ones brought into requisition, so that whichever party wins it will only be after a sharp determined struggle. It is a blessing to lovers of peace and harmony that the "campaign" will be comparatively short, yet even four weeks' time is long enough to keep the public mind disturbed with the uproar of an election contest.

BREVITIES.
 The Emerald Beneficial Association have begun preparations for the establishment of a Reading Room.

The buds and blossoms have opened on the trees, and the "boys" have begun to congregate at the street corners—evidence that summer is nigh.

The Board of Works are practising their tenets of their favorite doctrine. They do not repair the streets and sidewalks in rough weather because "the men can't work then, you know," not will they make repairs in fine weather because it is not necessary.

Business generally is good and the factories are all busy. Still the wages do not keep pace with the advance of industry or the continual rise in the price of provisions. New buildings are not going up as numerous as heretofore, yet the various branches of the building trade appear to be fully occupied.

CLANCARILL.

PARIS LETTER.

On Ascension Thursday, His Lordship Bishop Cinnion administered Confirmation in the beautiful Church of the Sacred Heart in Paris.

Vicar Gen. Dowling, assisted by Rev. Father Feeney, Curate to Very Rev. Dean O'Reilly, of Dundas, for three days previous instructed and heard the confessions of the children and adults who were to receive first Confirmation and Confirmation.

The children are a credit to the vigilant care of their Pastor; and show that the Christian doctrine so well grounded into their young hearts, will bring forth rich fruit in its time. They are equally efficient in the secular knowledge imparted to them in the Separate Schools. On Ascension morning first Mass was celebrated at 6 o'clock, by the Pastor, at which about 200 received, including a large number of children who made their first Communion. At 10:30 Rev. Father Feeney sang high mass, His Lordship the Bishop being present on his throne (erected for the occasion) assisted by Very Rev. Father Dowling, A.C., and Rev. Fr. Lennon, Pastor of St. Basil's Church, Brantford. After High Mass His Lordship delivered an eloquent and impressive sermon to the large congregation present, taking for his text, "Go ye therefore into the whole world and preach the Gospel to every creature."

Mark XVI, 15, after which he administered the Sacrament of Confirmation to 70 persons. The children approached and returned from the sanctuary railing in perfect order.

The episcopal throne and decorations on the splendid new altar reflected great credit on the excellent taste of the Sisters of St. Joseph.

The choir did their part well. Mrs. Haile's execution on the excellent new organ was very efficient.

The Bishop, accompanied by Father Feeney, left for Hamilton by the afternoon train.

VERITAS.
 We were very much pleased last week to have a letter from our friend J. A. McConnell, Esq., late of Stratford, where he occupied the position of ticket agent for the G. T. R. He now occupies an important post on the Chicago, Rock Island & P. R. R. Any of our Canadian friends going west will find a most obliging friend in Chicago in the person of Mr. McConnell.

"Testimony to the zeal of the Catholic priesthood," says the London Weekly Register, "is to be found in the most unexpected places, even in the most unexpected persons." The late Fr. Froude's newly-published *Life of Carlyle*. In 1832 the cholera was raging at Dumfries, and the clergy would not enter the building used as a make-shift cholera hospital; but preached to, or at, the dying patients from outside through the windows. But Mr. Carlyle, who hated Catholics, bears witness that the only minister of religion who ventured in among the sick-leads was a priest, who, alas! caught the infection and died."

LOCAL NEWS.

Dr. O'Reilly, Inspector of Asylums and Prisons, in the Western District, is at present paying his official visit to London.

A free swimming pond is to be erected on the Sulphur Spring grounds at the foot of Dundas street by the City Council.

A petition is being circulated praying the Lieut. Governor to remove Mr. L. Lawson, the police magistrate, as he is now too feeble in both body and mind.

The Ontario Car Works threaten to remove to Montreal unless London East furnishes them with water for fire protection.

On Tuesday last Mr. W. Kains, of Dallas, Texas, was united in the holy bonds of matrimony to Miss Babe Flanagan of Clarendon. The ceremony was performed by Rev. Father Connolly. The happy couple left for a trip to Great Britain and the continent, expecting to return in the fall.

An insane young woman named Emeline Anderson attempted to commit suicide by throwing herself over Kensington Bridge, and was only prevented by the timely arrival of a couple of men. She was remanded to jail for a few days, when in all probability she will be placed in the asylum.

A complimentary supper was tendered to Mr. Matthew O'Flaherty, by a large number of his friends, on the eve of his departure for Ireland in search of health, which has not been very good for some time. The mayor occupied the chair, and during the evening ex-mayor Campbell presented Mr. O'Flaherty with a beautiful gold-mounted merschaum pipe and a handsome gold ring. He left on Monday last, receiving the best wishes of his friends for his safe return.

A MISSIONARY CHAPTER.

Catholic Review.

Perhaps we do not make a very startling announcement, when we assert that there is on the face of the globe a place called Newfoundland! If it does not occupy so much of the history of the current hour as do less happy lands, it is at all events a great geographical fact, with which we are all acquainted, more or less. If it is not often heard of, in the financial centres of the world, it is not because it has not very famous "banks," which in the course of summer travel, exact tribute from many of our wealthiest birds of passage.

Great, prosperous and happy as is the island which is the key of the St. Lawrence and in some degree of the great American lakes; Catholic and progressive, as it largely is in its eastern shores, there is little of its current life known to Catholic Americans. Our news columns have contained almost all that has been said about it in the American press, during the past year. It is therefore from an almost unknown land and from a very primitive portion of its virgin west, that we draw to-day a lesson of missionary history, as interesting and heroic as anything that the modern church can recount.

It is a chapter well worth dwelling on, because it illustrates the heroism and self-sacrifice of a Catholic missionary, his patient labor and hope, his gradual success like the coral insects building a foundation for a future paradise, and giving his life to the work. But more fortunate, this toiler of the sea of whom we are speaking, already, happily sees the civilization and morality which he has brought to the west shores of Newfoundland, budding, bearing fruit, and promising multiplication a thousandfold.

Thirty-five years ago, just after the disastrous Irish famine, the history of the Prefecture Apostolic of the West coast of Newfoundland began, as did that of many of what are now flourishing Catholic settlements. Unfortunately, in the dispersion of the Celtic race all over the world, while its children brought the faith in their hearts, they too often left the priest behind, hoping to find him or meaning to send for him. So, a few families without spiritual guide, save their conscience and their traditions, settled on this coast. There was not a priest within hundreds of miles of them. When they went for the sacraments to the nearest Catholic settlement, as in obedience to their old Catholic craving they often did, they did so at the peril of their lives, traversing the wide ocean in the fraillest of boats. At last a priest was able to visit them once a year, but, as Mr. Sears says, in the address from which we are drawing these facts, they had hope, even if their isolation was great. The inscrutable designs of Providence had destined them for a purpose that now seems about to be accomplished. They were preserved as the nucleus of a happy and religious people, who will yet be numerous and prosperous.

The next stage was the residence on the coast of Father Alexis Belanger, and after him of Father Sears, subsequently Prefect Apostolic and recently created Domestic Prelate of his Holiness, Pope Leo XIII. But a single priest in such a territory! It was only the grace of heaven, which sustained him. In all his efforts to obtain assistance from Canada and elsewhere, the Prefect was met by the unwillingness of the Bishops to entrust a young priest in so isolated a place. From 1869 to 1877, excepting an occasional loan of a priest, borrowed from some other diocese, the burden of the fight fell upon the good Prefect. Then Rome sent him a single assistant. More recently two new priests were ordained for the Prefecture, and one of these was a native, a guarantee of the future growth of that necessity of progress, an indigenous clergy.

The physical dangers of this missionary priest are best told in his own simple recollections of some of the trials of St. Paul: "But that which most particularly fills us with gratitude on this occasion is the singular mercy of Divine Providence in having preserved the life of your humble Prefect during the number of years that he had been alone and unaided in attending to the spiritual wants of this, so large a territory, especially during the first years when there was no mode of transit other than the most precarious hap-hazard of meeting a fishing boat or schooner going from one bay to another, and many of these journeys were undertaken late in the fall when dangers were so appalling that the hardy fishermen themselves would not venture except by pressing urgency. The dangers from which he has been preserved merit his and your gratitude. Well might he say

with St. Paul, "I am exposed to perils by land and by sea,"—even with that Apostle he might say, "a night and a day was I in the depth of the sea," when the frail vessel which conveyed him was almost swamped in waves, when he ran over so that the waters came through the hatchway to where he was lying. This vessel he helped to pilot to where he was landed, and again going off to sea, he was never heard from since. For thus exposing himself he may be censured. The good and saintly Bishop who ordained him, often by word and writing reminded him of the great risk he was running, even to his own salvation, often quoting the words of the Wise Man, "Vae solis, &c." or

"The lone spark is soon extinguished." Although these words made their impression, still what was to be done? He should abandon you or thus expose himself. But reflecting on the words of St. Paul, who so loved the brethren that he was willing to become an Anathema for their sakes, so consoled and encouraged him that he faced the danger. God so signified approval, by not only preserving him from these dangers, but even by bringing him to the honor which elicits your congratulations to-day."

The honor referred to was the well deserved elevation of Mr. Sears to the rank of Prelate, on which his people were then congratulating him. In recounting the services he had rendered them, they referred to what he had done for Christian education. In this respect his labors were not light. His people numbered but 3,000, scattered over 500 miles of sea coast. He had then to labor not merely with them, but also with the government to ameliorate their temporal condition, to secure the opening of roads, and finally to help to obtain for them a railroad. Now they are brought into communication with the eastern shore, and they anticipate a bright temporal future. In securing which, their Prefect Apostolic seems to have taken an active and successful part.

These good Catholics have already built seven churches and several parochial houses and schools. They have deserved the prosperous temporal future that is opening now for them and their children. We think that all who read this record of his indomitable sacrifices and perseverance, will agree that the good missionary deserves the honor that Leo XIII. has conferred on him personally, on his people and on his country.

IS THERE SALVATION OUT OF THE CHURCH?

Translated from the Italian of Father Secundo, for the Catholic Review.

"Do you wish," some ask, "that all should go to hell who do not think as you do?"

I have already made answer to this difficulty by showing that only those go to hell who wish to do so, since God's Providence is wanting neither to Gentile nor heretic. I will here content myself with such replies to the above question still another. Do you wish that all men should enter heaven, no matter what their way of thinking? Then why did the Son of God come upon earth to establish a religion, why did he abolish all others? Why so solemnly declare that those who did not believe in Him should be condemned? Would he have made so many laws, threatened so many punishments, and borne so many humiliations in making Himself our Master, to hereafter allow to everyone the right of doing what he pleased? The Catholic Church teaches that God sincerely wishes the salvation of all, but wishes that they gain it in the way that He has pointed out; and when they can and fail to do so He will most certainly damn them. The only one thing that can shield them from the shafts of divine justice is that ignorance that cannot be overcome; but in this case they will be guided by God, that may first begin to do what they can in the state in which they are, and next to begin to have the power of doing what they cannot now do. But God will not save the Turk, allowing him to remain a Turk, nor the idolater leaving him in idolatry, but He will by His grace draw him to the knowledge of that truth that is necessary for salvation, and he who yields up to divine grace will be saved and he who resists shall miserably perish. Hence it is that those who are lost go to hell not because they do not think as we do, but because they are unfaithful to the graces they receive and through their own fault do not come to think right and as they ought.

Nor should this doctrine be called in question, through a foolish comparison or romantic sentimentalism, or a whimsical philanthropy. The Lord, who has created men and redeemed them, loves them more than we do, and if he has decreed it is not for us to remark His designs or to substitute our own narrow views for His Providence.

Furthermore, do you wish to see where this sentimental theory would end? In destroying all Christ's work on earth and in opening the door to every error, you assert that God cannot condemn those who do not think as we, and apply this saying to Protestants, heretics, and those who have at least some knowledge of Jesus Christ. But what will prevent another more compassionate still from applying it to Muslims and other idolaters? Why shall they not also be saved? This principle once established, and the heart opened to pity, one cannot see why salvation cannot be extended to the Rationalist, the Pantheist, the Deist, who have renounced their own faith, wronging thus honoring God after their own fashion. Libertines certainly ought not to be condemned, since they, too, are guilty of naught else than not thinking as we. Nay, more, Nero, Judas, the very devils in hell, what have they done? (They have thought after their own fashion—simply this and nothing more. If pity is to make the law, then Christianity becomes useless, since every one that "gangs in his ain gait" in matters of religion has equal title to salvation.)

A cable-dispatch from Rome, special to the New York Freeman's Journal, announces that the Holy See has agreed to request that the Diocese of Detroit might be divided. A new Episcopal See has been erected for the flourishing borough, henceforth ecclesiastically, a city—Grand Rapids.

A "no rent cry" can be heard every time a boy is whipped for tearing his clothes.