

ally met, the manufacturers have the advantage and are in a better position to bear a suspension of work than the workers are.

It is to be noticed that, with one or two exceptions, the strikers have conducted themselves with commendable sobriety and a proper regard for the rights of others. There has been no rioting; and except at Chicago, no unlawful attempts to prevent the employment of non-union men.

We believe that the workingmen of America, if they trust to their own sense of right and to the teachings of those who have their interests really at heart, will never fail to secure their rights. In past times, unfortunately, unprincipled journals and licentious demagogues played on the feelings of the workingman to a deplorable extent and led him into excesses that seemingly militated against his interests and his prosperity. The workingmen can gain nothing but must inevitably lose a great deal by giving ear to the doctrines propounded by so-called social reformers, who use the workingmen to promote their own selfish ends. Catholic workingmen especially can accept no teachings on their rights and duties but those of the church whose children they are. The more closely they adhere to these teachings the more decided will be their successes and the more rapidly will their prosperity increase. Let them eschew the communistic organs that by hollow professions of friendship seek to deceive them, and by acting with firmness, justice and moderation prove themselves Christians and good citizens. By such a course of action they will enlist in their support that large middle class of citizens more apt, in former times, largely on account of the extravagance of the working classes, to take sides with capital than with labor. We will always feel happy to say a good word for the struggling artisan classes when we feel they are in the right.

THE STATE CHURCH IN RUSSIA.

The Russian correspondent of the *Journal de Bruxelles* has addressed that paper a very interesting letter concerning the return of the Slav race to the unity of the Catholic Church. The correspondent presents a recital of facts full of interest to the whole Catholic world. He states that the Encyclical of Leo XIII., dated September 30, 1880, on the cultus of Saints Methodus and Cyril, the pastoral of Mgr. Strossmayer on the same subject, bearing date the 28th of January, 1881, and the Slav pilgrimage to Rome on the 5th of July in the same year, have naturally brought under consideration and discussion the question of the return of the Slav to the Catholic Church. In the Austrian dominions these Greek schismatical bishops have declared against union with Rome, as also the Serbian journal the *Zastava*, but the other prelates of the Greek Church in the Austro-Hungarian dominions have kept close silence on the subject. The Russian bishops have also observed silence on the matter, but the press of the country, viewing it more from a political than a religious standpoint, have shown themselves hostile to any scheme of union. An anonymous writer in a Russian journal recently addressed a very remarkable letter which appeared in a Russian paper, to the proctor of the Holy Synod, a man well known for his piety and Christian zeal. This writer takes strong ground in favor of union. He draws his arguments mainly from Bishop Strossmayer. He points out very forcibly that the Greek and Roman churches are in possession of a priesthood of Apostolic origin, that for many centuries they formed but one body, that this period was the most brilliant in the history of the Church, especially that of the East, witnessing the condemnation, by Council after Council, of the most formidable heresies that have ever afflicted the Christian world, that there were clearly defined and established doctrines common to both churches to this day. He maintains that the points of difference between the two churches now are mainly traceable to questions of discipline, upon which they were easy to arrive at an understanding, and does not consider that the doctrine of the procession of the Holy Ghost, as taught by the Roman Church, would

offer any very serious obstacle to union. He justly declares the question of Papal supremacy to be the cardinal point of difference between the two churches, but clearly demonstrates that the Papacy is the centre of unity, and that without it, as shown by the history of the schismatic church itself, there can be no unity. The Papacy, he declares, has survived every onslaught of its enemies, and will last till the end of time. He condemns the nationalism of the Greek Church and shows it to be lifeless and inactive. This letter must attract a large amount of attention, and cannot fail to produce a deep impression on thoughtful minds of all classes in Russia. The best direction the Slav movement could take would be towards Catholic unity, an eventuality, we hope, before many years to see realized.

HAMILTON LETTER.

Ecclesiastical-Scholastic-Silver Medals—Confirmation—St. Joseph's Church—Mount St. Mary's Vacations—Miscellaneous.

SCHOLASTIC.
On Monday next, the 3rd of July, the priests of the Diocese of Hamilton will commence their annual retreat at Berlin. It will close on Saturday, the 8th.

The mission conducted at St. Clement's, the parish of the Rev. J. Gehl, by two Redemptorist Fathers, a short time since, was very successful.

On Sunday, the 9th of July, his lordship bishop Crimmon will bless the corner stone of a new church in the parish of the Rev. Eugene Funcken.

SCHOLASTIC.
The annual distribution of St. Jerome's college, Berlin, takes place to-day. His lordship bishop Crimmon and other distinguished personages are present.

All the Separate Schools in this city close to-morrow (Friday) for the summer vacation. During the last eight days written examinations have been in progress throughout the city. The examinations to-morrow will be open to the public, and parents, trustees and friends are invited to attend. His lordship the bishop will be present and present the prizes to the Model School.

SILVER MEDALS.
Besides the silver medals donated to the Loretto Convent and Model School of this city, his lordship bishop Crimmon has also given two others for competition in the Berlin college and the Loretto Convent of Guelph.

CONFIRMATION.
On Sunday last his lordship bishop Crimmon administered the sacraments of First Communion and Confirmation at early Mass in St. Mary's Cathedral. Nearly one hundred and fifty children, with several adults, were confirmed. The young folks all presented a fine appearance, especially the girls, dressed in the usual white and blue, with wreaths and veils. At the close of the ceremony the bishop addressed a few words of practical advice to both children and parents.

The Confirmation recently given in Guelph two hundred and eighty-seven persons in all received the Sacrament. This is the largest number yet.

ST. JOSEPH'S CHURCH.
This church, which has been undergoing renovation during the past few weeks, will be re-opened on Sunday, the 9th of July, by the pastor, Rev. R. Bergman. St. Joseph's is now one of the prettiest churches in town, and reflects infinite credit on all concerned.

MOUNT ST. MARY'S.
The Annual Commencement and distribution of prizes at the Loretto Seminary for young ladies, held on Friday last, was a very successful affair. His lordship bishop Crimmon and a number of the clergy were present, besides a large representation of the parents of the pupils. The musical performance was of the most animated and varied character, and excellently given. The following was the programme:

Senior department, instrumental quartette on four pianos.
Song and chorus (sacred), Irish airs, instrumental quartette on two harps and four pianos.
"Il Trovatore," violin solo, accompanied by piano.
"Good-bye" (full chorus).

First duet—Misses Carroll, Cranston, Campbell, Hilbert, Martin, Katie Cranston, Furnival and Morris.
As soloists—Misses Furnival and Carroll; piano, A. and B. Furnival, E. Martin, Kranz; violin, Miss Durnin.
Violin solo, Miss Durnin, accompanied on piano by Miss Carroll.
At its close a large and valuable assortment of prizes was distributed by his lordship, as will be seen from the list published elsewhere. Proceedings were brought to a close by a few congratulatory remarks by the bishop who expressed his pleasure at the satisfactory status of the ceremony.

Previous to dispersing, the audience paid a visit to the studio, and expressed their delight at the beautiful specimens of painting, drawing, wax and flower-work, executed by the young ladies. Loretto Seminary, always of superior standing, is rapidly increasing its excellence, as an educational institution. All the branches of useful and practical knowledge are thoroughly taught; due regard is paid to the cultivation of the fine arts, and full attention given to the inculcation of all that tends to make young women Christian ladies and useful members of society. We hope the institution will be patronized as it deserves.

TRAGIC.

Your correspondent prefers to deal with matters of public import; but occasionally a particular event occurs which should not be solemly passed over. Such an event was the almost simultaneous death, by shooting, of three persons on the grounds of one of the Common Schools in this city on Wednesday last. A husband

shoots his wife, shoots also the caretaker of the Central School, and then shoots himself—all occurring at mid-day and in one of the public places of the city. The event is now well known to the country, and therefore need not be detailed here. It is a tale of domestic cruelty, jealousy and revenge, the like of which we hope will never transpire in our midst again.

VACATION.
The blazing dog-star, ice cream saloons, the scorching south wind and dusty streets remind one that the days of vacation are at hand. The trade-worn merchant goes to sea-side to spend his superfluous capital, the care-worn professional recuperates his mental forces, beguiling the arduous perch of the northern streams, and the panting school-boy relieves his overflowing spirits amid the sports of the ball ground. The untiring editor, ubiquitous reporter, and industrious type alone stand manfully by their posts, preferring the solid pleasures of duty to the flimsy amusements of fashion. CLANCILL.

DIOCESE OF KINGSTON.

FIRST PASTORAL VISIT OF HIS LORDSHIP THE RIGHT REVEREND JAMES VINCENT CLEARY, S. T. D., BISHOP OF KINGSTON, ONT., TO THE MISSION OF PERTH.

Friday, the 9th instant, shall be long remembered as a red letter day by the Catholics of this town and mission of Perth, and justly so, for on that auspicious day the illustrious Prelate who now rules over this most ancient diocese of Ontario, made his first pastoral visit to Perth, a visit that we know would have been made months previously, but that his Lordship with kindly consideration delayed it in order to afford the parish priest and his flock the needed opportunity to finish the beautiful spire and minarets which now ornament their grand parish church. At the appointed hour, 6 p. m., his Lordship Rt. Rev. Dr. Cleary, who was accompanied by his clerical Secretary, Father Kelly, and by Fathers Walsh and Masterson, of Toledo and Prescott respectively, was met at the C. P. R. station here, by the Rev. Father O'Connor, parish priest, and by the Rt. Rev. Monsignor Farrelly, of Belleville, and the Rev. Father McDonald of Kenilworth, who had both arrived the day before, and was escorted thence in an open carriage, preceded by our local Military Band and followed by an immense throng of fervent Catholics and sympathizing Protestants, to the residence on Wilson street. Here his Lordship and attendant clergy robed themselves, and afterwards proceeded in grand procession to the main entrance of the parish church of St. John Baptist, passing into the church beneath a splendid arch of evergreens surmounted by the appropriate motto in letters of gold, a welcome to our Bishop. In the main door of the Church his Lordship was received by the Reverend the parish priest, in accordance with the requirements of the Roman Ritual, and was conducted thence to a Throne prepared near the Grand Altar where, after where, after a few moments spent in silent prayer, and being seated on his throne, His Lordship graciously signified his assent to the presentation of the following address from the leading members of the congregation, whose names are thereunto appended:—

To the Right Reverend James Vincent Cleary, S. T. D., Bishop of Kingston.
My Lord,—May it please your Lordship, we, your spiritual subjects in this portion of your extensive diocese, beg leave to offer you our heartfelt greetings on the occasion of your first Pastoral visit to this mission of Perth, and to tender you at the same time an expression of the filial esteem and love which inflame the hearts of all of us towards your Lordship as Bishop of this venerable Diocese, whereunto you have been sent by the Vicar of Christ, to rule over and guide its children in the way that leads to everlasting life. In thus manifesting our heart's purest emotions towards your Lordship, we are but repeating, it is true, those expressions of enthusiasm wherewith your coming has been already welcomed to all parts of this Diocese that you have hitherto honored by your visit; yet we confidently trust that even though we are somewhat tardy in offering you our greetings, owing to circumstances over which we had no control, nevertheless, that your Lordship will accept them from us even now, with the same kind consideration that you have accorded to like efforts on the part of your spiritual children elsewhere. We would assure your Lordship in this connection, that we gratefully appreciate the untold sacrifices that you must have made in tearing asunder the tender ties that bound your heart to your native Erin—that land that has so nobly preserved the Catholic faith, and being seated on his throne, His Lordship graciously signified his assent to the presentation of the following address from the leading members of the congregation, whose names are thereunto appended:—

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bliss in the realms above, we crave your Lordship's blessing upon ourselves and families, and fellow-Catholics of this parish of Perth.

(Signed), HUGH RYAN, JAMES PATTERSON, WILLIAM O'BRIEN, JAMES MORRISON, WILLIAM FARRELL, P. W. RYAN, WILLIAM MCGARRY, MICHAEL JAMES, DANIEL FARRY, MICHAEL FOY, JOHN DEWITT, JOHN P. BYRNE, &c.

After the reading of the above address by James Patterson, Esq., warden of the County of Lanark, His Lordship at once turned to speak to the immense congregation before him, congratulating both pastor and flock on the success that had evidently already crowned their united efforts in the holy cause of religion, and exhorting them in eloquent tones to renewed struggles in the same direction hereafter; frequently, too, assuring them, that he was glad to have amongst them, and learned from personal observation that they richly merited the encomiums he had heard passed upon them elsewhere. Solemn Benediction of the most Holy Sacrament then closed the first part of the first visit of our good Bishop to this parish. During the remainder of His Lordship's sojourn amongst us, and which extended over Sunday and until the following Tuesday morning, he visited our flourishing Separate School, where he received and kindly replied to appropriate addresses from the pupils in both departments; visited also, the several stations in this Mission; preached frequently, held public receptions; and, in fact, labored incessantly in our behalf. Little wonder, therefore, that we have been all delighted over his first visit amongst us, and that we look forward with joyous anticipations to the time not far distant, we hope, when we shall be favored with a second visit from our beloved chief Pastor, the Right Reverend Dr. Cleary, Bishop of Kingston, Ont.

Yours truly,
Perth, June 22, 1882. S.

NOTES ON INGERSOLL.

By REV. L. A. LAMBERT, OF WATERLOO, NEW YORK.

CONTINUED.
INGERSOLL. "This question cannot be settled by saying that it would be a mere waste of time and space to enumerate the proofs which show that the universe was created by a pre-existent and self-conscious being. The time and space should have been wasted and the proofs should have been enumerated. These proofs are what the wisest and greatest are trying to find."

COMMENT. It is true nevertheless that it would be a waste of time and space to reproduce those proofs that have never been answered. It would appear that you are ignorant of those proofs, but your ignorance of them would not justify Mr. Black in exhausting the limited space given him to reply to you in reprinting what you and every man who makes any pretensions to a knowledge of philosophy and theology are supposed to know. The wisest and greatest of mankind have known, studied and pondered those proofs and have been convinced by them. "They and the world do not agree with you." It is a serious mistake on your part to imagine that because these proofs are unknown to you they are unknown to scholars in this line of thought, or the "wisest and greatest" are trying to find them because you have not found them. You do yourself honor overmuch in supposing that the wisest and greatest are in the same boat with you. Is it your misfortune or theirs that the best thinkers in ancient and modern times cannot see things in the light you see them? If you had taken Mr. Black's kind hint and posted yourself up in those proofs so well known in current philosophical literature you would have been less profligate of statement; and you would have learned that there are many things worth knowing not dreamt of in your philosophy.

I have some advantages of Mr. Black. I am not dealing with the North American present, and it is not in your power to shut me off as you did him when you wanted to stop. I can therefore afford to spend some space and time in trying to familiarize your mind and the minds of your friends with the proof of a supreme, self-existent and infinitely wise Being. I shall reproduce an argument of a philosopher for the existence of God. I do not intend it necessary or logically called for here to do this; but as it may prove instructive to your admirers I give it. It runs in this way:

I allow you to doubt all things if you wish, till you come to the point where doubt denies itself. Doubt is an act of intelligence; only an intelligent agent can doubt. It is as no doubt, that doubt is doubt as it does to believe—to deny as it does to affirm. Universal doubt is, therefore, an impossibility, for doubt cannot, if it would, doubt the intelligence that doubts, since to doubt that would be to doubt itself. You cannot doubt that you doubt, and then, if you doubt, you know that you doubt, and there is one thing, at least, you do not doubt, namely, that you doubt. To doubt the intelligence that doubts, would be to doubt that you doubt, for without intelligence there can be no more doubt than belief. Intelligence then, you must assert, for without intelligence you cannot even deny intelligence, and the denial of intelligence by intelligence contradicts itself, and affirms intelligence in the very act of denying it. Doubt, then, as much as you will, you must still affirm intelligence as the condition of doubting, or of asserting the possibility of doubt, for what is not, cannot act.

Much, then, is certain, that however far you may be disposed to carry your doubts, you cannot carry them so far as to deny intelligence, because that would be denial of denial itself. Then you must concede intelligence, and then whatever is essential to the reality of intelligence. In conceding anything you concede necessarily all that by which it is, what it is, and without which it could not be what it is. Intelligence is inconceivable without the intelligible, or some object capable of being known. So, in conceding intelligence, you necessarily concede

the intelligible. The intelligible is therefore something which is, being, real being too, not merely abstract or possible being, for without the real, there is and can be no possible or abstract. The abstract in that it is an abstract is nothing and therefore unintelligible, that is to say, no object in knowledge or of the intellect. The possible, as possible, is nothing but the power or ability of the real, and is apprehensible only in that power or ability. In itself, abstracted from the real, it is pure nullity, has no being, no existence, is not, and therefore is unintelligible, no object of intelligence or of intellect, on the principle that what is not is not intelligible. Consequently, the reality of intelligence, a real intelligible is necessary, and since the reality of intelligence is undeniable, the intelligence must be asserted, and asserted as real, not as abstracted or merely possible being. You are obliged to assert intelligence, but you cannot assert intelligence without asserting the intelligible, and you cannot assert the intelligible without asserting something that really is, that is, without asserting real being. The real being thus asserted is either necessary and eternal being, being in itself, subsisting by and from itself, or it is contingent and therefore created being. One or the other we must say, for being which is neither necessary or contingent, or which is both at once, is inconceivable, and cannot be asserted or supposed.

Whatever is, in any sense, is either necessary and eternal or contingent and created,—is either being in itself, absolute being, or existence dependent on another for its being, and therefore is not without the necessary and eternal on which it depends. If you say it is necessary and eternal being, you say it is God, if you say it is contingent being, you still assert the necessary and eternal, therefore God, because the contingent is neither possible nor intelligent without the necessary and eternal. The contingent, since it is or has its being only in the necessary and eternal, and since what is not intelligible is unintelligible, as the contingent, only in necessary and eternal being, the intelligible in itself, in which it has its being, and therefore its intelligibility. So in either case you cannot assert the intelligible without asserting necessary and eternal being, and therefore, since necessary and eternal being is God, without asserting God, or that God is; and since you must assert intelligence even to deny it, it follows that in every act of intelligence God is asserted, and that it is impossible without self-contradiction to deny his existence.

INGERSOLL. "Logic is not satisfied with assertion."

COMMENT. Then it is not satisfied with your assertion in reference to it. But you are evidently ignorant of what logic means. Logic as a science deals with principles, not assertions; and logic as an art deals with assertions only. Assertions are the subject matter on which it acts. It simply deduces conclusions from assertions, propositions called premises, and cares not whether these premises are true or false. Hence the very reverse of what you say is true. Logic is satisfied with assertions and knows and deals with nothing else. Your blunder arose from your confounding reason and logic. Reason deals with principles and truths, logic with assertions. That reason is not satisfied with assertions becomes the more apparent the more your article on the Christian Religion is subjected to careful analysis.

INGERSOLL. "It (logic) cares nothing for the opinion of the great."

COMMENT. If those opinions are formulated into assertions it does care for them, because it deals with nothing else. You meant to say: Reason cares nothing, etc. This careless use of words and confounding of terms indicate a confused and imperfect method of thinking. He who thinks with clearness and precision will express his thought with clearness and precision, while a slovenly thinker leaves the reader in a state of chronic doubt as to what is really meant.

INGERSOLL. "In the world of science a fact is a legal tender."

COMMENT. Then before you can assert a legal tender you must demonstrate a fact. A fact must be established as such, before it is legal tender. Now the question between you and the Christian is this: What are the facts? The whole controversy rests on the answer to this question. What you offer as facts the Christian may reject as fallacies and sophistries, and what he offers as facts you may reject. It follows therefore, that until both parties agree as to what are the facts, they cannot agree as to what is legal tender. What you intended then as a wise saying has no practical sense in it. But for those who like that sort of thing, it is about the sort of thing they will like.

INGERSOLL. "A fact is a legal tender."

COMMENT. A counterfeit is a fact; is it legal tender? No. Well, then, a fact is not a legal tender. What is a legal tender? It is a promise to pay which may not be worth ten cents on the dollar, but which the law compels you to accept when offered. Is this your idea of what facts are? And do you intend the facts offered by you to be received in that light? If so, perhaps you are right.

INGERSOLL. "Assertions and miracles are base and spurious coins."

COMMENT. If this be true, then the assertion you have just made, base and spurious coin. You say all assertions are base and spurious. Is it because they are assertions, or, because they are false? If all assertions are base and spurious we cannot believe anything whatever that is asserted, simply because it is asserted. I assert that two and two make four. This is an assertion. Is it false? It must be, if what you say is true. From this it appears that you again failed to say what you meant: for you will certainly admit that some assertions are true—your own, for instance.

Perhaps you meant to say that false assertions are base and spurious. If so, this is on a par with your legal tender sophism, and involves the same amount of meaningless verbiage. The truth or falsity of an assertion must be established before you can assert it to be base and spurious. But the truth or falsity of an assertion is the question in debate. Let me illustrate. I make the assertion that the Christian Religion is of divine origin. You will observe that the truth or falsity of this assertion is the point in debate and to assert either one or the other without proof, is to beg the question. This

you do when you assert that assertions are base and spurious.

But perhaps I have misunderstood you all this time. You "probably think" that all assertions favoring Christianity are base and spurious, while all those against it have the true ring. If you meant that you should have had the "courage of the soul" to say it and not hide your insinuation under a meaningless, commonplace phrase. I notice you are fond of making curt little maxims, which on examination mean nothing, unless when they cover a fallacy. They are scattered through your article so liberally as to lead one to believe you intended them for argument. But:

INGERSOLL. "Miracles are base and spurious coins."

COMMENT. That depends. And here I must make the same distinction I made in regard to assertions. If a miracle is a fact, it is not base and spurious. Now the fact or falsity of a miracle is the point in debate. Until that point is settled, not by assertions but by valid arguments, you cannot say that it is spurious, for when you make that assertion you simply beg the question. To beg the question in argument is to ask a knight or a castle of your opponent in a game of chess. It is a sign of conscious weakness. This question of miracles is a very important one. It will come up for consideration later. My purpose here has been to show that you do not say what you mean or do not mean what you say.

INGERSOLL. "We have the right to judge the justice even of a god."

COMMENT. If by "a god" you mean some deity of heathen mythology, I cannot stop to consider it. If you mean the infinite Being whom Christians call God, I deny your right or competency to judge His justice, for reasons which I have already given and which I need not here repeat. It is sufficient to say that the finite cannot be the measure of the infinite.

INGERSOLL. "No one should throw away his reason—the fruit of all experience."

COMMENT. Your purpose here is to leave the impression that to be a Christian a man must throw away his reason. Man's reason is a gift of God, and God requires man to exercise and use it and not throw it away, waste it or abuse it. And he will one day ask him to give a strict account of the use he has made of it. While telling us not to throw away our reason, you give a good illustration of how it can be thrown away. Thus you say—

INGERSOLL. "Reason is the fruit of all experience."

COMMENT. When you make reason the result of experience you destroy its proper entity. Experience is impossible without something that experiences. What is it that experiences? Reason! No, for if reason is the result of experience it cannot exist until after the experience has been completed. What then is it that experiences? The individual! But the individual mind is incapable of apprehending experiences. What then is it that experiences? There must be some being that experiences, for experience cannot exist without a subject. The mind! But mind and reason are identical. Reason is the mind in action. The fact is, human reason or conscious mind is that which experiences, it is therefore prior to experience, and since it is prior to experience it cannot be a result of it or the fruit of it, as you would say. Without reason experience is impossible, and therefore when you make reason the result of experience you throw away both reason and experience. This is the logical result of your proposition. Again you say—

INGERSOLL. "Reason is the result of all experience."

COMMENT. By this "all" you mean I suppose the experience of all mankind together with your own. But you have barred yourself from the right to benefit by the experience of others, for that experience can be made known to you only by assertions or propositions. Now you have declared *ex cathedra* that assertions are base and spurious coins, and rejected with contempt the statement of the dread past, by which alone the experience of the human race can be known. You have saved off the limb on which you sat.

TO BE CONTINUED.

DOMINION DAY.

We again call the attention of our readers to the picnic to be held on the grounds of the Mount Hope orphan asylum on Dominion Day. We feel sure none will spend the day more agreeably than those who patronize the entertainment provided by the Sisters of St. Joseph, on that occasion. The proceeds will be entirely devoted to the wants of the little orphans in charge of the good nuns of the Convent mentioned. There will be music, dancing, refreshments, swings for the little ones, and many modes of whiling away the occasion in a most agreeable manner. We hope, therefore, that, instead of going away from the city on crowded excursion trains, where will be found very little comfort, the mass of our people will betake themselves to Mount Hope on July 1st, where they will be able to enjoy themselves to their heart's content.

BISHOP DUMAMEL'S RETURN.

Bishop Duhamel returned to Ottawa on Friday from Rome, and was met at the depot by a large concourse of people, including Hon. Messrs. Mousseau, Caron and Mayor St. Jean. A procession was formed, and His Lordship escorted to the Episcopal Palace. In the evening there was a formal welcome extended in the Basilica, which was brilliantly illuminated.

As a result of the Bishop's visit to the Eternal City the present diocese of Ottawa is to be divided. The new diocese will be known as Pontiac, the Very Rev. N. Z. Laramie has been appointed first Bishop. The following counties will comprise the new diocese: Renfrew, Pontiac and all the Indian Reservations formerly in the diocese of the Bishop of Ottawa. The old diocese will comprise the following places in Ontario, countries of Prescott, Carleton and Lanark North; in Quebec, counties of Ottawa and Argenville.