

The Catholic Review.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th century.

LONDON, ONTARIO, SATURDAY, FEBRUARY 27, 1892.

NO. 697.

VOLUME XIV.

Peace.
God spoke to her, and so she fell asleep,
And when she woke she could not weep,
And when I saw her face I could not weep,
I had the peace Death only understands,
I had my heart between her folded hands,
God spoke to her so softly, saying, "Rest,"
And when she wakes in heaven, she will find
My heart and my heart upon her breast.

Its Grandest Lesson.
Behold him lay the gray Azores,
Behind the Gates of Hercules,
Before him only shoreless seas,
The good mate said: "Now must we pray,
For to the very stars are gone,
Brave Admiral, speak! what shall I say?"
He said: "Sail on! sail on! and on!"

They sailed and sailed, as winds might blow,
Until at last the blanching mate said:
"Should I and all my men fall dead,
These very winds for God are gone,
For God from these dread seas is gone,
Now speak, brave Admiral, speak and say—
He said: "Sail on! sail on! and on!"

PASTORAL LETTER.
The Faithful Observance of the Law
Incultured.

The long expected pastoral letter from the Archbishops, Bishops and administrators of the Province of Quebec, bearing on the coming elections, and "prescribing the faithful observance of the laws enacted to safeguard liberty and purity of elections," was read in the churches yesterday and is as follows:

We, by the grace of God and the Apostolic See, Archbishops, Bishops and administrators of the ecclesiastical Provinces of Quebec and Montreal, and to all the faithful of the said diocese, greeting and benediction in our Lord.

Dear Beloved Brethren.—The Apostle St. John, the beloved disciple of Jesus Christ, delivered to the faithful of his day an instruction which we deem proper to cite to you, in order to strengthen or incite in your hearts sentiments of mutual charity and of respect for God, whom too many in our midst seem to forget at election times.

"He that hateth his brother," says St. John (1 Ep., ch. iii.), "abideth in death. Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself (that is to say, he is dead in the sight of God). In this we have known the charity of God, because He hath laid down His life for us, and we ought to lay down our lives for the brethren.

"Let us not forget that this is God's commandment, that we love one another. And he that keepeth the commandments of God abideth in God and God in him."

You see, dearly beloved brethren, that he who is separated from God, and to separate from God is to follow on the road to perdition.

We have, on more than one occasion, warned you, through your pastors, that during election times you are still under the eye of the Almighty, and that you should act for the greater good of religion and your country; that you should cast your vote, not for the candidate who would promise money or drink, but for him whom, after reflection, you judge to be the most honest and most capable of discharging the very important duties with which you would entrust him.

Of late years, dearly beloved brethren, intemperance has made frightful headway in this province and we are now terribly threatened by it as an employed means of corrupting voters at elections.

An apostle of temperance has very truthfully said that in a parish liquor houses were at all times, but especially during an election, the portions of hell.

Consequently you should consider as the most cruel and dangerous enemy of your country, of yourselves and families, the candidate who would, directly or indirectly, entice you with liquor to vote for him.

Through the plague of intemperance Satan enters a parish and there lays the seeds of most deplorable disorders. He makes the mouths of speakers to utter the most absurd falsehoods, the most heinous abuse, the most fearful slanders and darkest calumnies, the most unjust and scandalous accusations.

Thus are families broken, fathers and children, mothers, friends, become enemies, the most inveterate according as the shattered bonds of affection are closer.

Against all rights of justice and charity, those who belong to the opposite party are harshly dealt with or threatened. Sooner or later the guilt shall be punished, for the justice of God shall render to each his retributions.

It was not without serious causes that a law was framed prohibiting the sale of liquor during elections. Unfortunately, however, the enemy of God and man too easily finds methods to attain his ends. It is, therefore, our duty to each and every parishioner to do his utmost to have this very important law respected.

It is scarcely necessary to state that candidates are under stricter obligations than all other citizens to see that

the laws, divine and human, be enforced on all points.

The Holy Ghost, in the thirty-first chapter of Ecclesiasticus, says: "Blessed is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money nor in treasures. He that could have transgressed and could do evil things and hath not done them, therefore are his goods established in the Lord."

Listen now to the terrible anathema which our Lord pronounces against those who violate the law: "Woe to him through whom scandal comes. It were better for him that a millstone were hanged about his neck, and he cast into the sea." (St. Luke xviii., 1 and 2.)

For these causes and the Holy Name of God invoked, with the authority conferred with us by our Lord for your eternal salvation, we forbid, under pain of grievous fault, the giving, selling or distributing of drink during the three days that precede and during the three days that follow an election, whilst such conduct during the election, we condemn as a grievous sin, which we make a case especially reserved, the absolution of which cannot be had but from us alone, or from our Vicar-General.

Such also shall be the case with those who sell themselves or ill-use their neighbor for election purposes, or who give money or whatsoever to buy a vote or to prevent one from voting.

Always bear in mind that terrible word of our Lord: "Woe to him through whom scandal comes." (Luke, xviii., 1.)

What will it avail you to have received a little money or to have succeeded in electing your candidate by means of money or drink, or by threats, if sooner or later the arm of the Almighty must strike you either in this world or in the next.

May God grant you, dearly beloved brethren, the grace of well understanding and faithfully fulfilling your important duties of charity and justice towards your country and your neighbors, and of obedience to God, who commands you to observe the law, that His benediction may descend upon you and your families.

The present pastoral letter shall be read and published from the pulpit at the parochial Mass on the first Sunday after its reception and on the Sunday preceding the elections.

Given under our signatures, the seal of the Archdiocese of Quebec and the counter-signature of the secretary of the Archepiscopal Palace of Quebec, the third of February, one thousand eight hundred and ninety-two.

E. E. CARDINAL TASCHEAUX,
Archbishop of Quebec.

EDOUARD CHES.,
Archbishop of Montreal.

LOUIS NAZARE,
Archbishop of Chateaufort,
Administrator of Chicoutimi.

L. F.,
Bishop of Three Rivers.

L. Z.,
Bishop of St. Hyacinthe.

ANDRÉ ALBERT,
Bishop of St. Germain de Rimouski.

L. V. THIBAUDIER, p. s. v. G.,
Administrator of Nicolet.

H. O. CHALFOUX, p. s. v. G.,
Administrator of Sherbrooke.

By order of His Eminence,
B. PH. GARNEAU, p. s. v. G.,
Secretary of the Archdiocese of Quebec.

ARCHDIOCESE OF KINGSTON.

A very successful mission, which opened on Sunday, 7th February, and closed on the following Sunday, was given in Westport by two of the Oblate Fathers from Dublin, Ireland, viz., Fathers O'Dwyer and Brady. The services during the week consisted of Masses and instructions in the morning and in the evening of the Rosary, followed by a sermon by one of the missionaries, concluding with the Benediction of the Blessed Sacrament. The confessionals, four in number, which were occupied by the two missionaries and by Rev. Father O'Connor and Killen, from the adjoining parishes of St. Charles and St. Joseph, were kept in almost unintermittent use both morning and evening by the very large number of penitents, who, in obedience to the exhortation and in response to the invitation of His Grace's missionaries, availed themselves of those days of special graces by partaking of the sacraments of penance and the Blessed Sacrament. Rosaries, crucifixes, scapulars, Eucharists, and other articles of devotion were blessed for many during the several days of the mission. On two days of the week, Wednesday and Thursday, one of the missionary Fathers, in company with Rev. Father Twohey, pastor of the parish, went to Bedford church, about ten or twelve miles distant, for the convenience of a large number of parishioners who lived at too great a distance to attend regularly the services at Westport.

A special feature of the mission was the partaking of Holy Communion on Friday, in the presence of the parishioners of the C. M. B. A. in a body, and also by the members of the Catholic Order of Foresters, the members of both of which associations, to the number of about sixty, marched from their respective halls to and from the church in procession.

The confraternity of the Holy Family, which had been in existence in Westport for some time, under the patronage of His Grace, was largely augmented in numbers during the mission.

Father O'Dwyer closed the mission in Westport on Sunday, 14th February, while Father Brady opened a similar mission at Philippsville on the same day. The first half of the following week was given by the Fathers to that portion of the parishioners who attend at the church, and the other half to those who attend Toledo church. The two churches are more than ten miles apart, and are under the pastoral charge of Rev. M. J. Spratt, who resides in the village of Toledo, and who certainly has no light duties to perform in attending to the spiritual wants of his parishioners, scattered as they are over a very extensive territory.

The manner in which the parishioners at

tended the services at both these churches, notwithstanding the long distances many of them had to travel, forms a bright pledge of the lively faith they are possessed of, as well as a safe guarantee of a strong and religious hope entertained by them of the felicity of a brighter and better world.

The Rev. Fathers, gratified on the success of the missions given by those devoted Irish priests in their respective parishes. Of the zeal, the earnestness and the ability of those missionaries themselves it would be absolutely necessary to see and hear them to have an adequate idea, and many a heart was moved to emulation for only one of the many souls stirred to fervor in pursuit of that true happiness which is eternal, by the pious counsels and fervid words uttered by the lips of the eloquent Oblate Fathers during the time those missions lasted.

Occasions of this kind in the happiness of which I have had the good fortune to be a participator, have not infrequently created religious in my mind which find expression in the following lines:

Like a beacon or star
That they hail from afar—
Mariners, on the dark sea,
Without compass or chart—
Raises hope in each heart—
Though dark the night and motion:
From afar have they trod—
Special heralds of God—
To whose presence we are given—
Ordained from above
For their mission of love
To light our way onward to Heaven.

As a pilot on deck,
When his danger of wreck
By shoals and the dark waters hidden,
Brings cheer and courage and cheer,
Teaching him the way to land,
Away from all courses forbidden;
So came in our night
These bright and shining stars,
In His name who was nursed in a manger,
And from cradle to tomb,
Through the dark and gloomy night,
Traced a pathway yet safe from all danger.

Came at their fond call
Saint, sinner and all
To profit by their exhortation,
Just as a day of grace,
Thousands eager for their souls' salvation;
Who, with fear, then delight,
To hear burning words by them spoken,
Now with joy, then delight,
When repentant, their bonds had been broken.

Oh! how sweet is that balm
Which removes every pain
From conscience, and brings sorrow;
For the soul that to-day
Is by guilt darkened, may
Be with the brightness of light
To-morrow,
If he only be true,
Whose faults are forgiven,
Than by his own sin,
However worthy of trust,
In the bright courts of Heaven.

M. C. O'DONNELL.

FRANCE'S INFIDEL MINISTRY DEFEATED.

All the members of the French Ministry have tendered their resignations to President Carnot. The cause of the resignation of the Ministry was the action of the Chamber of Deputies in connection with the bill dealing with associations. M. Hubbard demanded urgency for the bill as a result of the attitude of the French bishops. M. De Cassagnac described the bill as an iniquitous measure. Premier de Freycinet denied that the measure was intended as an act of persecution of the Church or that it was regarded as a precursor of the separation of Church and State. He warmly commended the conciliatory spirit of the Pope, who, he said, often gave evidence of sympathy with the sentiments of France. He continued: "We will doubtless be called upon some day to treat with the Vatican on the religious question. A portion of the clergy may possibly refuse to enter upon the path pointed out to them, but universal suffrage will judge between the two policies."

In conclusion, M. de Freycinet gave his assent to the resignation of the Ministry, but he said that he would not give the measure the significance that M. Hubbard desired.

An excited discussion ensued on M. Hubbard's motion. Finally M. de Freycinet, the day he moved indicating the views of the Chamber on the subject. In accordance with the government's policy, M. de Freycinet accepted the motion and intimated that he considered it a Cabinet question. The vote of the Chamber being taken M. de Freycinet's motion was rejected by 304 to 232. The ministers, recognizing their defeat, immediately left the House in a body.

The Chamber then rejected the urgency motion by a vote of 280 to 246.

"THE ANCIENT RACE."

ED. RECORD.—The following beautiful and soul-stirring poem from the gifted pen of Father Torney, though rather long, I would ask a place for in your valuable columns. It served as a kind of recruiting song for the League of the North some forty odd years ago. It may serve a similar purpose now, for we do not need a crisis when it is absolutely necessary to fill up our ranks and prepare for the approaching battle. Speculation is rife as to the imminence of a general election in which the Catholics will decide the fate of the next ten years, if not forever. Mr. Sexton, in addressing his constituents in Belfast lately, holds up to view our dear country as a land of death and decay, and begs of her people, for if another ten years are permitted to pass without a great and final effort, all her sons would be reduced to a state of hopeless and unrelenting poverty. It is a sad and a terrible thought that will vibrate till the masses in this country of our kind and kin are again aroused to action and prepared for the rapidly approaching contest which is virtually to decide the independence or extinction of "the ancient race." Let us then assemble in our midst and send home the sinews of war to the valiant leader of the Irish Parliamentary party, and let us do anything. In God's name let us strike a final blow for fatherland. C. J.

THE ANCIENT RACE.

What shall become of the ancient race?
The noble, Celtic, island race,
Like cloud on cloud or azure sky,
Like eagle on eagle, bold and high—
Their dark ships shadow the ocean's face—
What shall become of the ancient race?

What shall befall the ancient race?
The poor, untried island race,
The village woman's song made hamlet ring,
The village woman's hand and wing;
The village woman's hand and wing;
The village woman's hand and wing;

What shall befall the ancient race?
The poor, untried island race,
The village woman's song made hamlet ring,
The village woman's hand and wing;
The village woman's hand and wing;
The village woman's hand and wing;

What shall befall the ancient race?
The poor, untried island race,
The village woman's song made hamlet ring,
The village woman's hand and wing;
The village woman's hand and wing;
The village woman's hand and wing;

LENENT REGULATIONS.

A diocesan circular has been sent by the Bishop to the reverend clergy of the diocese, promulgating the decrees of the Holy Synod relating to a general dispensation from fast and abstinence during the coming Lent. To this general dispensation there are, however, two exceptions, namely:—
1. On the days of the fast of St. Patrick (Friday) and of St. John the Baptist (Monday) the fast of abstinence is to be observed as usual.
2. Whilst granting this dispensation, an account of the prevailing epidemics, the Bishop urges the faithful to more frequent and fervent prayer, attendance at Mass and at Lenten devotions as well as give aid to the poor; also in aid of the afflicted, and especially to help by their contributions to the good work of educating students for the ministry. The Bishop is most desirous to educate a native clergy, and urges parents and masters to aid him in the good work. Parents, and more especially those residing in or near the city, have now opportunities never before offered of giving their sons to the classical course, without incurring the expense of sending them in their younger years to college.

SE. PATRICK'S CHURCH.

Rev. Chancellor Craven is making preparations for the celebration of the centenary of the death of St. Patrick on the 17th of March. It is expected that the Bishop will celebrate a special Pontifical Mass and that the sermon will be preached by Rev. Father Anoné, eloquent Canon of the Cathedral.

His Excellency is to lecture the evening of the 17th at St. Lawrence's Church.

ST. JOSEPH'S HOSPITAL.

This worthy institution is doing excellent work for the care and relief of the afflicted. At present the hospital is occupied, and the attending Sisters are on hand day and night to attend to the wants of the patients. Not only are the bodily wants of these patients tenderly provided for, but what is better still, a generous and unselfish care is given to the spiritual needs of the patient. The sick and the aged are restored to health and comfort, and the life of grace or heaven is given to many who have never received the grace of repentance. If only one unfortunate has been saved through its agency, and we know already of several, St. Joseph's hospital is doing a work highly pleasing to Almighty God and beneficial to man made in His image and likeness.

NEW CHURCHES AND SCHOOLS.

Three new churches are to be erected, of which the plans have been approved, early in the spring. Two by Rev. Father Malony at Markdale, another at Dundalk, and the third to be constructed by Father Cassin at Durham. Great zeal has been manifested by the Catholics of the city and of the diocese during the past year in the matter of education. In the county of Bruce alone four separate schools have been established, also two grand schools have been erected at an outlay of \$25,000. St. Lawrence school has been enlarged; a High School for boys established at La Salle Institute and two High Schools for girls at Loretto and at the Sacred Heart. Owing to the unrelenting exertions of the clergy and trustees an extraordinary number of Catholics, through carelessness for years back rated as Public School supporters, are being constructed by the Public School authorities of the Separate schools; and here supporters of the Hamilton Times has to say on the subject:

"Very often the best way to strengthen an institution is to create it. The late lamented Rev. Father Malony's zealous and energetic Catholic people of this city have had but one result—loss of revenue to the Public School Board through the withdrawal of hundreds of Catholic children from the Public Schools."

The Late Cardinal Manning and the Late Father Stafford.

The death of the late Cardinal Manning recalls to mind the ever generous hospitality of this prince among men extended to strangers, and in a special manner to Canadian pilgrims. In the summer of 1870 the late Cardinal Manning visited this country and frequently did the Canadian Father Mathew address large meetings in advocacy of total abstinence. The late Cardinal Man-

ning invited the late priest to lecture in the city of London. The invitation was accepted. The audience was large, most brilliant and attentive, and many times did the late Rev. Father put in a kindly word for his beloved Canada.

FRANCE'S INFIDEL MINISTRY DEFEATED.

All the members of the French Ministry have tendered their resignations to President Carnot. The cause of the resignation of the Ministry was the action of the Chamber of Deputies in connection with the bill dealing with associations. M. Hubbard demanded urgency for the bill as a result of the attitude of the French bishops. M. De Cassagnac described the bill as an iniquitous measure. Premier de Freycinet denied that the measure was intended as an act of persecution of the Church or that it was regarded as a precursor of the separation of Church and State. He warmly commended the conciliatory spirit of the Pope, who, he said, often gave evidence of sympathy with the sentiments of France. He continued: "We will doubtless be called upon some day to treat with the Vatican on the religious question. A portion of the clergy may possibly refuse to enter upon the path pointed out to them, but universal suffrage will judge between the two policies."

In conclusion, M. de Freycinet gave his assent to the resignation of the Ministry, but he said that he would not give the measure the significance that M. Hubbard desired.

An excited discussion ensued on M. Hubbard's motion. Finally M. de Freycinet, the day he moved indicating the views of the Chamber on the subject. In accordance with the government's policy, M. de Freycinet accepted the motion and intimated that he considered it a Cabinet question. The vote of the Chamber being taken M. de Freycinet's motion was rejected by 304 to 232. The ministers, recognizing their defeat, immediately left the House in a body.

The Chamber then rejected the urgency motion by a vote of 280 to 246.

HONORABLE DANIEL DOUGHERTY.

Judging from the indications that are manifested there the distinguished orator from New York will be greeted with one of the largest and most representative assemblages ever held in the Pavilion, Toronto, on the occasion of his celebrated lecture on "Oratory," under the auspices of the Catholic Young Ladies Literary Association, on Monday, Feb. 23. In addition to a large number of priests, some of the leading legal celebrities, men of renowned literary abilities, and clergymen of various denominations have accepted invitations to be present on the platform.

The tickets are being rapidly disposed of, and the great rush at Northmead to secure seats, on the opening of the plan of the Pavilion, evinced a great interest that is felt to hear the Demosthenes of America.

OBITUARY.

Mr. Patrick Walsh, Strathroy.

It is with regret that we announce this week the death of Mr. Patrick Walsh, which took place at his residence in Strathroy, on Thursday, February 11. Mr. Walsh was a native of Cashel, county Tipperary, Ireland, and emigrated to Canada fifty years ago, settling first in York county, where he remained for a few years. From there he came to Middlesex and settled in Adelaide township, in which he lived for more than forty years, being one of the first settlers. At that time there was no church either in Strathroy or Adelaide and the parish was therefore deprived of the blessing of a resident priest. This was a great calamity to the parish, and it was not until the year 1840 that a priest was sent to Adelaide. The favor was granted, and he resided with Mr. Walsh for years until the church property was secured in Strathroy.

About eight years ago, after the death of his wife, Mr. Walsh let his farms in charge of his sons and removed to Strathroy, where he lived till the time of his death, when, after ninety-two years of an active and well-spent life, he was borne to his last resting-place by six of his grandsons. Requiem High Mass was sung by Rev. Father Gann, who presided at the funeral, and who, in preaching a very eloquent funeral sermon, always strictly particular about his religious duties, Mr. Walsh passed away fortified by the holy sacraments of his Church. May his soul rest in peace!

Frances Catherine McCallum, Marmora.

Marmora, Feb. 19, 1892.

With regret we announce the sad and untimely demise of Frances Catherine McCallum, aged twenty-one years and ten months. About three years ago she showed symptoms of consumption, but, through the sympathy and kind efforts, she succumbed to it on February 9, at her parents' home, Marmora, fortified with the last rites of Holy Mother Church. She remained in the orphanage, passing with honors the examination to the High School at an early age, and bidding fair to attain a position lucrative and honorable. She was a practical Catholic, and a devoted member of the Holy Family Society. Her lovingness of person and manner made her many friends and won the admiration of all with whom she came in contact. The entire parish extend their heartfelt sympathy and condolence to her bereaved parents, and pray that the consolation from God, which alone can assuage a sorrow such as theirs, may be vouchsafed to them in their grief.

A FRIEND.

Mr. John H. Harwood, Woodstock.

Mr. J. Henry Harwood, of Woodstock, who had been in the city for some weeks under the care of the most eminent physicians, succumbed to his malady on Friday last, and expired in that city. His remains were conveyed to Woodstock on last Saturday and buried in the Catholic cemetery on Tuesday morning. Very deep and widespread regret has been caused by the early and unexpected demise of Mr. Harwood, who was a general lawyer and a most zealous and energetic member of the Catholic Church. About seven years ago he was prepared for admission to membership and baptized by Rev. Father Flanagan, S. J., Guelph. No doubt the young wife—a daughter of Mr. Michael J. Woodstock, merchant—contributed greatly to his conversion, but that he was a Catholic worshiper and Catholic interests, at the last municipal election in Woodstock, and was last seen in the city, was a great loss to the Catholic community. When his remains were brought to the Catholic church on Tuesday High Mass was celebrated by Rev. Father O'Leary, acting as deacon and Rev. Father O'Leary as subdeacon. Some very touching and happy words were spoken by Rev. Father O'Leary, and the Communion, under the leadership of Miss Minnie Murphy, organist. "The Dies Irae" was sung alternately by the choir and the priest. The deceased was the oldest daughter of Mr. Harwood, a very instructive and appropriate sermon, taking for his text, "He who believeth in Me hath life everlasting." The Rev. Father, in his eloquent and touching words, recalled to the minds of the faithful the words of the late Mr. Harwood: how he acted immediately, and regardless of consequences, the moment his conscience spoke; and with what piety he had prepared himself for the great day of his departure from the young man in the gospel. If it were saved, he would keep the commandments. These words were most faithfully, and with a deep and fervent heart, by Rev. Father O'Leary, who said: "Unless you eat of the flesh of the Son of man and drink His blood, you cannot have life in you. But he who eateth of this bread shall have life everlasting. What an example for all of us, Catholics and Protestants! Let all try to imitate his courage, his earnestness and his exemplary virtues, and while praying for his soul let us pray that we may merit the crown vouchsafed to him—a happy death and glorious eternity."

Margaret Dignan, East Williams.

On Friday evening, the 12th instants, there passed away one of East Williams' most esteemed citizens, in the person of Margaret, the beloved wife of Mr. Bernard Dignan, a daughter of Mr. Whelan Marr, formerly of the township of McGillivray east, where the deceased was reared and when she passed her happy school days. From the township of McGillivray, where she was married to Mr. Bernard Dignan, a well-to-do farmer of the township of West Williams. While she lived in McGillivray, she was a devoted member of the Holy Family Society, and on account of her meekness, kindness of heart and amiability of disposition she made for herself many enduring and lasting friends, and these same qualities which characterized her from her girlhood soon charmed and brightened her new home in East Williams. Her husband died in the town of East Williams, where Mr. and Mrs. Dignan lived in mutual happiness for several years. When afterwards they moved to the farm in East Williams, on Centre road, as in West Williams, she soon by her uniform courtesy, kindness of heart and obedient manner endeared herself to her new neighbors. Mutual love engendered peace and happiness in the family, for which was sanctified by a mother's affection for her children and a father's love for his wife and family. But as no water is without a ripple, so no life is without its sorrows. Happily as Mrs. Dignan's married life was, clouds of sorrow descended upon her heart, and those clouds were rendered fall to her sacred calling, but even of those who from time to time have proved unfaithful, her death is a loss to the community, and should be regarded as an additional proof, not only of the divine institution of the sacrament of penance, but also of the special protection of God over those who are charged with the important duty of hearing confessions.

Faithful yours,
J. CARDINAL GIBBONS.

Boston Republic.

We commented last week upon the absurd and altogether baseless suggestion in the dramatic production known as the "Broken Seal," that the sigillum of the confessional can be, or ever has been, broken by a priest. Cardinal Gibbons, in reply to a request from the New York Herald, gives the following emphatic contradiction to the theory advanced by the author of the play:

MY DEAR SIR:—In reply to your esteemed favor of yesterday I beg to say that I do not know of any instance under my own observation, nor of any trustworthy historical history, where the seal of the confessional was ever violated. This fact can be affirmed not only by those priests who have remained faithful to their sacred calling, but even of those who from time to time have proved unfaithful. The sigillum is a sacrament, and should be regarded as an additional proof, not only of the divine institution of the sacrament of penance, but also of the special protection of God over those who are charged with the important duty of hearing confessions.

Faithful yours,
J. CARDINAL GIBBONS.

This communication led the Herald to remark editorially: "Priests have gone wrong, like other men. They have been weak. They have been faithless. But the worst priests have respected one thing—the confessional. The seal is still unbroken." The play is an outrage on religion and on public decency. It should be boycotted by all honest Christians.

OBITUARY.

Mrs. Dalton, Brantford.

In Toronto, on Friday, Feb. 12, Mrs. Dalton, relict of the late Joseph K. Dalton, Inspector of Markets, Brantford, and for many years a resident of London, passed calmly away.

A kind, gentle mother, an earnest, faithful friend—all who knew her, revered her. There was magnanimity in the benign smile which she wore, and in the calm, clear, and for all alike she had kind, cheerful words, but to the poor and distressed she was especially devoted. It mattered not to her whom the object of her loving charity was, it was one of God's creatures, and therefore worthy of all the comfort that could be given.

The funeral took place in Brantford on Sunday, the 14th inst. The magnificent casket, laden with beautiful floral emblems, the last tributes of loving friends, was borne to the grave by the following gentlemen: Messrs. James Simons, William Harrington, James McLure, Michael Fennessy, James Carson and M. Simmonds.

At St. Basil's church the solemn services for the dead were performed by Rev. Father Fessenden, and the funeral cortege proceeded to the cemetery where interment took place.

Unveil thy bosom faithful tomb!
Take this new treasure to thy trust,
And give these sacred relics room
To slumber in the silent dust.

Mrs. McDevitt, Caledon.

There passed away, in the person of Mrs. McDevitt, who died at her residence in the township of Caledon, on the 10th inst., one of the oldest and most respected pioneers of the county of Peel.

The deceased was a native of Ireland, came with her husband, the late Daniel McDevitt, to Caledon over forty years ago. Like many other pioneers Mr. and Mrs. McDevitt brought to the settlement their own virtues, and they brought with them, however, what was of infinitely greater value than gold, viz., kind hearts and willing hands and a strong faith, which, combined with uprightness of character, made their names well known synonyms of worth and honor. Though life was not all sweetness at first, as they had to endure many privations incidental to the pioneer's life, such as the crossing of the ocean, the loss of their children, the loss of themselves in the enjoyment of the comforts of life. They raised a family of eight children, seven of whom are living.

Mrs. McDevitt, who survived her husband many years, led at the time of her death reached the good old age of seventy. Indisposition she was kind and charitable, ever ready to assist the needy, always happy in dispensing the hospitality of her generous home.

During her illness she was attended by Rev. Father Whitney, whose constant care of his flock merits the highest praise.

The large concourse of people which followed the remains to Silver Creek cemetery testified to the esteem in which deceased was held. The last rites were performed by the Rev. pastor.

To the sorrowing family we tender our warmest sympathy.

May her soul rest in peace!

Mrs. Alice Omsstead, La Salette.

On Monday, 15th Feb., died, at La Salette, Mrs. Alice Omsstead, wife of Moses Omsstead, of the grip, who lived in the township of Caledon, where she was born, and where she resided for many years. Mrs. Omsstead was in the seventy-fourth year of her age and was one of the oldest residents in the township of Windham and was highly respected by all her neighbors. She leaves a husband and ten children, of whom Sister Mary Vincent of the Ursuline convent, Chatham, is one, to mourn her loss.

The funeral took place on Wednesday, the 17th inst., at La Salette. High Mass for the repose of her soul was celebrated by Rev. P. Corcoran, P. P., who spoke feelingly of the good life of the deceased and exhorted her children to follow her good example. Her soul rest in peace!

Margaret Dignan, East Williams.

On Friday evening, the 12th instants, there passed away one of East Williams' most esteemed citizens, in the person of Margaret, the beloved wife of Mr. Bernard Dignan, a daughter of Mr. Whelan Marr, formerly of the township of McGillivray east, where the deceased was reared and when she passed her happy school days. From the township of McGillivray, where she was married to Mr. Bernard Dignan, a well-to-do farmer of the township of West Williams. While she lived in McGillivray, she was a devoted member of the Holy Family Society, and on account of her meekness, kindness of heart and amiability of disposition she made for herself many enduring and lasting friends, and these same qualities which characterized her from her girlhood soon charmed and brightened her new home in East Williams. Her husband died in the town of East Williams, where Mr. and Mrs. Dignan lived in mutual happiness for several years. When afterwards they moved to the farm in East Williams, on Centre road, as in West Williams, she soon by her uniform courtesy, kindness of heart and obedient manner endeared herself to her new neighbors. Mutual love engendered peace and happiness in the family, for which was sanctified by a mother's affection for her children and a father's love for his wife and family. But as no water is without a ripple, so no life is without its sorrows. Happily as Mrs. Dignan's married life was, clouds of sorrow descended upon her heart, and those clouds were rendered fall to her sacred calling, but even of those who from time to time have proved unfaithful, her death is a loss to the community, and should be regarded as an additional proof, not only of the divine institution of the sacrament of penance, but also of the special protection of God over those who are charged with the important duty of hearing confessions.

Faithful yours,
J. CARDINAL GIBBONS.

Boston Republic.

We commented last week upon the absurd and altogether baseless suggestion in the dramatic production known as the "Broken Seal," that the sigillum of the confessional can be, or ever has been, broken by a priest. Cardinal Gibbons, in reply to a request from the New York Herald, gives the following emphatic contradiction to the theory advanced by the author of the play:

MY DEAR SIR:—In reply to your esteemed favor of yesterday I beg to say that I do not know of any instance under my own observation, nor of any trustworthy historical history, where the seal of the confessional was ever violated. This fact can be affirmed not only by those priests who have remained faithful to their sacred calling, but even of those who from time to time have proved unfaithful. The sigillum is a sacrament, and should be regarded as an additional proof, not only of the divine institution of the sacrament of penance, but also of the special protection of God over those who are charged with the important duty of hearing confessions.

Faithful yours,
J. CARDINAL GIBBONS.

This communication led the Herald to remark editorially: "Priests have gone wrong, like other men. They have been weak. They have been faithless. But the worst priests have respected one thing—the confessional. The seal is still unbroken." The play is an outrage on religion and on public decency. It should be boycotted by all honest Christians.

HONORABLE DANIEL DOUGHERTY.

Judging from the indications that are manifested there the distinguished orator from New York will be greeted with one of the largest and most representative assemblages ever held in the Pavilion, Toronto, on the occasion of his celebrated lecture on "Oratory," under the auspices of the Catholic Young Ladies Literary Association, on Monday, Feb. 23. In addition to a large number of priests, some of the leading legal celebrities, men of renowned literary abilities, and clergymen of various denominations have accepted invitations to be present on the platform.

The tickets are being rapidly disposed of, and the great rush at Northmead to secure seats, on the opening of the plan of the Pavilion, evinced a great interest that is felt to hear the Demosthenes of America.

OBITUARY.

Mrs. Dalton, Brantford.

In Toronto, on Friday, Feb. 12, Mrs. Dalton, relict of the late Joseph K. Dalton, Inspector of Markets, Brantford, and for many years a resident of London, passed calmly away.

A kind, gentle mother, an earnest, faithful friend—all who knew her, revered her. There was magnanimity in the benign smile which she wore, and in the calm, clear, and for all alike she had kind, cheerful words, but to the poor and distressed she was especially devoted. It mattered not to her whom the object of her loving charity was, it was one of God's creatures, and therefore worthy of all the comfort that could be given.

The funeral took place in Brantford on Sunday, the 14th inst. The magnificent casket, laden with beautiful floral emblems, the last tributes of loving friends, was borne to the grave by the following gentlemen: Messrs. James Simons, William Harrington, James McLure, Michael Fennessy, James Carson and M. Simmonds.

At St. Basil's church the solemn services for the dead were performed by Rev. Father Fessenden, and the funeral cortege proceeded to the cemetery where interment took place.

Unveil thy bosom faithful tomb!
Take this new treasure to thy trust,
And give these sacred relics room
To slumber in the silent dust.

Mrs. McDevitt, Caledon.

There passed away, in the person of Mrs. McDevitt, who died at her residence in the township of Caledon, on the 10th inst., one of the oldest and most respected pioneers of the county of Peel.

The deceased was a native of Ireland, came with her husband, the late Daniel McDevitt, to Caledon over forty years ago. Like many other pioneers Mr. and Mrs. McDevitt brought to the settlement their own virtues, and they brought with them, however, what was of infinitely greater value than gold, viz., kind hearts and willing hands and a strong faith, which, combined with uprightness of character, made their names well known synonyms of worth and honor. Though life was not all sweetness at first, as they had to endure many privations incidental to the pioneer's life, such as the crossing of the ocean, the loss of their children, the loss of themselves in the enjoyment of the comforts of life. They raised a family of eight children, seven of whom are living.

Mrs. McDevitt, who survived her husband many years, led at the time of her death reached the good old age of seventy. Indisposition she was kind and charitable, ever ready to assist the needy, always happy in dispensing the hospitality of her generous home.

During her illness she was attended by Rev. Father Whitney, whose constant care of his flock merits the highest praise.

The large concourse of people which followed the remains to Silver Creek cemetery testified to the esteem in which deceased was held. The last rites were performed by the Rev. pastor.

To the sorrowing family we tender our warmest sympathy.

May her soul rest in peace!

Mrs. Alice Omsstead, La Salette.

On Monday, 15th Feb., died, at La Salette, Mrs. Alice Omsstead, wife of Moses Omsstead, of the grip, who lived in the township of Caledon, where she was born, and where she resided for many years. Mrs. Omsstead was in the seventy-fourth year of her age and was one of the oldest residents in the township of Windham and was highly respected by all her neighbors. She leaves a husband and ten children, of whom Sister Mary Vincent of the Ursuline convent, Chatham, is one, to mourn her loss.

The funeral took place on Wednesday, the 17th inst., at La Salette. High Mass for the repose of her soul was celebrated by Rev. P. Corcoran, P. P., who spoke feelingly of the good life of the deceased and exhorted her children to follow her good example. Her soul rest in peace!

Margaret Dignan, East Williams.

On Friday evening, the 12th instants, there passed away one of East Williams' most esteemed citizens, in the person of Margaret, the beloved wife of Mr. Bernard Dignan, a daughter of Mr. Whelan Marr, formerly of the township of McGillivray east, where the deceased was reared and when she passed her happy school days. From the township of McGillivray, where she was married to Mr. Bernard Dignan, a well-to-do farmer of the township of West Williams. While she lived in McGillivray, she was a devoted member of the Holy Family Society, and on account of her meekness, kindness of heart and amiability of disposition she made for herself many enduring and lasting friends, and these same qualities which characterized her from her girlhood soon charmed and brightened her new home in East Williams. Her husband died in the town of East Williams, where Mr. and Mrs. Dignan lived in mutual happiness for several years. When afterwards they moved to the farm in East Williams, on Centre road, as in West Williams, she soon by her uniform courtesy, kindness of heart and obedient manner endeared herself to her new neighbors. Mutual love engendered peace and happiness in the family, for which was sanctified by a mother's affection for her children and a father's love for his wife and family. But as no water is without a ripple, so no life is without its sorrows. Happily as Mrs. Dignan's married life was, clouds of sorrow descended upon her heart, and those clouds were rendered fall to her sacred calling, but even of those who from time to time have proved unfaithful, her death is a loss to the community, and should be regarded as an additional proof, not only of the divine institution of the sacrament of penance, but also of the special protection of God over those who are charged with the important duty of hearing confessions.

Faithful yours,
J. CARDINAL GIBBONS.

Boston Republic.

We commented last week upon the absurd and altogether baseless suggestion in the dramatic production known as the "Broken Seal," that the sigillum of the confessional can be, or ever has been, broken by a priest. Cardinal Gibbons, in reply to a request from the New York Herald, gives the following emphatic contradiction to the theory advanced by the author of the play:

MY DEAR SIR:—In reply to your esteemed favor of yesterday I beg to say that I do not know of any instance under my own observation, nor of any trustworthy historical history, where the seal of the confessional was ever violated. This fact can be affirmed not only by those priests who have remained faithful to their sacred calling, but even of those who from time to time have proved unfaithful. The sigillum is a sacrament, and should be regarded as an additional proof, not only of the divine institution of the sacrament of penance, but also of the special protection of God over those who are charged with the important duty of hearing confessions.

Faithful yours,
J. CARDINAL GIBBONS.

This communication led the Herald to remark editorially: "Priests have gone wrong, like other men. They have been weak. They have been faithless. But the worst priests have respected one thing—the confessional. The seal is still unbroken." The play is an outrage on religion and on public decency. It should be boycotted by all honest Christians.

HONOR