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FATHER FELIX MARTIN, S. J.

INCIDENTS OF THE PLAGUE IN CANADA—
ILLUSTRIOUS WORK OF THE GREAT JESUIT MISSIONARY.

Early in December the news was received in Montreal of the death of Father Felix Martin, S. J., long and intimately connected with that city and with Canada in general.

He was born in the historic town of Auray, famous for its shrine of the "good St. Ann," so dear to the people of Catholic France, and so widely known as a place of pilgrimage.

Father Martin's mother, a woman of fine mind and tender piety, desired for her children no greater happiness than that of embracing the religious state.

At the time of the conquest of New France they had gone. The black-robed forms long familiar and beloved had passed away from the forests and the streams to which in many cases they had given a name and a history.

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alien shores only to find on them a grave. But I am not forgetting Father Martin, who had his own heroic share in the labors of those days.

"Here there is nothing thought of but the plague which divine Providence has sent upon us. Irish emigration, hitherto regarded as a means of development and of prosperity for the country, has turned out this year a terrible calamity.

Having dwelt a little upon the nature of the disease and its outbreak on board the ships, he resumes: "To return to our unfortunate city. It is being turned into a lazaretto.

Temporary structures have been put up just outside its limits. They contain at present some 1,700 patients suffering from this terrible misfortune?

Five of them died, seven others are hors de combat; it is probable that they will all recover. Two of the secular clergy have likewise perished in the exercise of their ministry.

Our holy priests have already taken upon himself the direct charge of ministering to the emigrants, and advanced at the head of his priests to bring them aid."

Father Martin left Montreal in 1862, having been rector of St. Mary's from its foundation almost to that time. After a short stay in Quebec he left Canada forever in or about 1862.

Returning to France, he became rector of the beautiful college at Vannes, in Brittany, which, by a strange coincidence, had been a splendid donation of his father to the Society of Jesus.

Father Martin was a man of varied acquirements, but it is perhaps as an antiquarian and a man of letters that he has become most generally known.

His services to historical literature, particularly the history of Canada, have been many and great. He devoted himself, amidst all his onerous duties, to the task of throwing light on the dark places of the past.

For twenty years he had been a sufferer from asthma, which for some time before his death became so severe as to prevent him from saying Mass.

But the old warrior of the cross toiled on, using his enforced leisure for literary work—toiled among his books and papers, the peaceful end of a long, laborious life drawing near. Behind him were the countless missions and retreats, the many years of study and research, the Canadian seasons, the long struggles and weary disappointments in Montreal, the thousands of pupils there, and at Poitiers, and at Rouen, and at Vaugirard, and at innumerable other houses of his order.

Before him was the crown. He passed away peacefully on the spot which the holy memories, for it was the identical one on which the sainted M. Olier had founded the Seminary of St. Sulpice. So the links in the spiritual as well as in the material world are sometimes drawn very close.

One cries out involuntarily: "What a little earth is this of ours!" Father Martin, who had been in Ireland as a laborer of the Sulpicians in other days in Montreal, died upon the spot which they of all others hold most sacred.

Many of the citizens of London will read with real sorrow of the death of Mr. Wm. Bannan, of Cartwright street, a well-known resident for upwards of forty years. None knew Mr. Bannan but to esteem him for his high character, for sterling honesty and faithful dealing with all who had business with him, and few more upright inhabitants or in whose breasts beat more warm hearts are left among us.

Mr. Bannan's wife died a few months ago, and he never had any family. The funeral took place on the 18th. Requiem mass was celebrated at St. Peter's Cathedral, after which the remains were taken to St. Peter's cemetery for interment.

FROM OWEN SOUND. Owen Sound Times, April 14. The entertainment in the Town Hall Monday evening was as unique as it was a pleasant surprise to the large audience who greeted the pupils of St. Mary's school.

To say that the children acquitted themselves creditably would be faint praise indeed. It is truly wonderful what children are capable of in the hands of such efficient, patient and pains-taking instructors as the Sisters of St. Joseph.

and last, but by no means least, "Joey," (the group would be incomplete without him)—Prof. Binns—stole the hearts of the audience. The boys in costume gave "Johnnie Schmoke" with mechanical precision of action and vigorous vocal effect.

Correspondence of the Catholic Record FROM DUNVILLE.

LECTURE BY REV. T. J. DOWLING ON "BRIGHT EPOCHS IN IRISH HISTORY." On Thursday evening, the 14th inst., the people of Dunville and vicinity enjoyed an intellectual and literary treat in the shape of a lecture delivered by the Bishop-elect of Peterboro on "Four bright epochs in Irish history."

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Voltaire and the Pope. Leo Pexil's late work entitled "The Vatican and the Freemasons," contains two remarkable letters of Voltaire. One of these is a dedication of the tragedy "Mahomet" to Pope Benedict XIV., which the Sovereign Pontiff acknowledged by sending his benediction and a gift of some medals, at the same time kindly criticizing some faults in versification on the part of the French writer.

Under date of October, 1745, Voltaire replied as follows: "MOST HOLY FATHER—The kindness of your Holiness is expressed by the medals which you in your great goodness, have sent me, as also by the letter with which you have deigned to honor me.

I offer at your feet my most humble and sincere thanks. I am constrained to acknowledge the infallibility of your holiness in literary matters, as well as in matters of far higher worth. With sentiments of the deepest veneration and the liveliest gratitude, I kiss the feet of your Holiness.

The acknowledgment of Papal infallibility shows the depth of that faith which marks the character of Voltaire as a man of letters, but which the intellectual pride of a later period completely destroyed.

Women Should Learn Humility. Dr. Morgan Dix, Episcopal minister of New York, in speaking of the Blessed Virgin, said in a sermon recently: "Until her time, woman was but the slave of man's passion, but her glorification as the mother of Christ carries a lesson with it to the women of the present day.

The old and forward women who would measure themselves to assume the place and duties of men should learn humility.

BOOK NOTICES. SOCIALISM AND THE CHURCH; or Henry George vs. Archbishop Goossens. By Rev. Willibald Hackner, priest of the diocese of La Crosse, Wisconsin. New York: Catholic Publication Society Co.

INGERSOLLISM IN ITS TRUE COLORS; or, a Familiar Conversation between a graduate and his aged Uncle, showing the true inwardness of Ingersoll's teachings and their pernicious effects on American society. Buffalo: Catholic Publication Co.

THE PROSCRIBED HEIR. A drama in three acts (for male characters only) translated from the French by a member of the college faculty, with stage directions, cast of characters, costumes, relative positions, etc. Arranged and published by Joseph A. Lyons, A. M. Notre Dame, Indiana: Scholastic press.

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LOCAL NOTICES. Just received at J. J. GIBBONS', for spring trade—New Dress Materials, New Hosiery and Gloves, New Prints and Cottons, New Table Linens, Towelling and Sheetings, New Ribbons, Lace and Embroideries, New Gents' Furnishings, at bottom prices.

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Bishops, The Representatives of God. BY POPE ROMAN XIII. Now, even as the Roman Pontiff is the Teacher and Prince of the Universal Church so likewise are Bishops the rulers and chiefs of the churches that have been duly entrusted to them.

Each has within his own jurisdiction the power of leading, supporting, or correcting, and generally of deciding in such matters as may seem to effect religion. For they share in the power that Christ, Our Lord received from His Father, and transmitted to His Church, and therefore Gregory IX, our predecessor, said of Bishops, "We do not hesitate to declare that the Bishops called on to share our cares are the representatives of God."

This power has been given to the bishops for the supreme benefit of those over whom it is exercised; it tends by its very nature to "the building up of the Body of Christ," and makes of each Bishop a bond which unites in faith and charity the Christians under his guidance as once with one another and with the supreme Pontiff, as members with the head.

Here is a weighty expression of St. Cyprian's: "The Church is the people united with its pastors, and the flock that follows the Shepherd," and another, still more weighty: "Know ye, that the Bishop is in the Church, and the Church is in the Bishop; and if any one be not with the Bishop, the same is not in the Church." Such unchangeable and everlasting principles, which if they be not religiously maintained, a disturbance of rights and duties ensues as a necessary consequence of the broken association of its members, whose perfect union constitutes the body of the Church, the body which by "joins and bands being supplied with nourishment and comfort, groweth unto the increase of God." We see, therefore, that Bishops should have paid to them that respect which the eminence of their charge exacts, and receive in all matters within their office a perfect obedience.

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building up and strengthening qualities which it contains makes it one of the best diets that can be taken by the CONVALESCENT who is recovering from the effects of any kind of illness which has reduced the system to a low, weak state.

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ANTI COERCION. THE QUESTION DISCUSSED IN THE ONTARIO HOUSE.

On Friday night in the Ontario legislature. Hon. O. Mowat rose amid loud applause to move the resolutions favoring Home Rule for Ireland and protesting against the Coercion Bill.

He said that he had held an all-Ireland meeting at the request of these resolutions might be of service to the cause of Ireland. He would not speak at great length. The speeches they might make would have no effect in England—they would effect only our own people—and they were already alive to the importance of the cause of Home Rule. It was said that we had nothing to do here with the question of Home Rule. But those who were most deeply interested in the matter, and conscientiously that veteran statesman, Mr. Gladstone, had said that such expressions of sympathy were of great moment. He was following the examples of the Dominion Government and of other colonial legislatures, asking for this expression of opinion. It was now beyond doubt that there was a larger amount of poverty and misery in Ireland than in any other English speaking country.

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COULD NOT GOVERN IRELAND. To illustrate this he would point out that it took 30 years after the Union before the Irish people were emancipated sufficiently far to allow of people of the Roman Catholic creed representing their countrymen in the British Parliament. Then, again, there was the alien church, which had existed as an established church until a very few years ago. There was in consequence a very strong feeling on the part of the great majority of Irish people against England and English people. This feeling extended to the Irishmen in America. Recent events had done a good deal to moderate the antagonism existing between the two races, especially the conversion of Mr. Gladstone to the cause of Home Rule. The very fact that Gladstone had taken up the cause, and had been supported by a great majority of the Liberal party, had done much to allay ill-feeling. Here in Canada we knew the effects of home rule. We knew that there would be no prosperity after the home rule, and we knew that under the Irish people lived here in content and happiness. (Cheers) Home Rule in Ireland, he believed, would promote the HAPPINESS AND UNITY of the empire. It was difficult to get attention in the British Parliament to local questions. The only way of Ireland required Legislative consent to deal with her own local affairs. The Irish people, as the resolutions stated, were proud and happy to believe that Ontario was a part of the British Empire. (Cheers.) If there was crime in Ireland, that was no reason for the passage of the Coercion Bill. Only a part of the Irish people had been guilty of crime, but the bill applied to the whole people, guilty and innocent, the Coercion Act took away trial by jury and otherwise interfered with the liberty of the subject. Coercion might sometimes be necessary, but he contended that the causes leading to the crimes that made coercion necessary should be removed simultaneously with or prior to the APPLICATION OF COERCION, but the Act of the British Government proposed to apply coercion without removing those causes of crime and without promising to introduce any measure that would remove these causes. The resolutions had been drawn in such temperate language that it seemed difficult to suppose that any one would oppose them as it would be a grand thing for Ontario if they were passed unanimously, and they had been drawn with that end in view. At all events he was fully of opinion that they would be of some service in promoting the welfare of Ireland, and the unity and prosperity of the empire. The resolutions were printed in the Globe of April 13.

Mr. J. F. CLARKE said he did not desire to make political capital out of the discussion. This seemed to be the sole aim and object of the promoters of these resolutions. The Imperial Parliament was now dealing with this difficult subject, and he was entirely opposed to interfering in their deliberations. The recent elections in Great Britain were on the

IGURE FITS! Who'll cure my eye? I've had my eyes for 30 years and they are getting worse every day. I have tried every remedy but nothing has done me any good. I have heard of your eye cure and I have bought it and I will try it. I have had my eyes for 30 years and they are getting worse every day. I have tried every remedy but nothing has done me any good. I have heard of your eye cure and I have bought it and I will try it.

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