

meetings in Ireland during the week, nine passed resolutions quite similar to the above, expressly naming Mr. and Lady Blunt, and others included them in the general expression of sympathy with "the political prisoners." Mr. Wm. O'Brien was expressly named in the resolutions at only two of these meetings. These facts speak for themselves, as to the reliability and veracity of the *Mail's* correspondent.

Branches in England, composed chiefly of Irishmen, show a record precisely similar. Eighty-eight branches passed twenty nine resolutions of sympathy, naming Mr. and Lady Blunt, and three general resolutions. Mr. O'Brien was named by three, and other Irish patriots by five branches.

FATHER BRENNAN'S SILVER JUBILEE.

We learn from the *Pictou Times* of Jan. 27th, that the past week was one of unusual interest in that town. Special services commemorative of the twenty fifth anniversary of the Rev. Father Brennan's advent to the priesthood were held on Wednesday, in St. Gregory's church. Very Rev. Vicar-General Farrelly, of Belleville, presided, and delivered a most eloquent address, which commanded the admiration of the large congregation. All the clergymen of the diocese were present. Rev. Father Brennan was presented with a highly complimentary address, together with a chalice valued at \$200, from the congregation; this was followed by an appropriate address and presentation from the altar boys. In the evening the pupils of the Separate School, in presence of a large assemblage of parents and friends, also presided over by the Vicar General, presented the Rev. Father with a most affectionate address. The whole proceedings were of the most pleasing and interesting character.

The *CATHOLIC RECORD* sends its warmest congratulations to the good pastor of Pictou, and hopes he will be spared to celebrate at least his golden jubilee in the midst of his devoted flock.

A CHECK TO LORD LANDSDOWNE.

Lord Lansdowne has obtained another batch of ejectment writs against his tenants on the Barrow house estate near Athy. Mr. Valentine Kilbride has been engaged as solicitor on behalf of the tenants to dispute the actions.

On Wednesday, 11th ult., the case of Whelan vs. Lansdowne and others was brought up in the Exchequer Division before the Lord Chief Baron, Mr. Baron Dowse, and Mr. Justice Andrews. This action was brought by Mr. Edward Whelan, a blacksmith, against the High Sheriff of Queen's County, Lord Lansdowne, and an Emergency man named Hutchins, for damages for trespass, Mr. Whelan having been illegally dispossessed of his forge during the Lugganmurran evictions. By consent the plaintiff accepted £70 damages and full costs.

ALFOUR'S POLICY OF MURDER.

Notwithstanding Mr. Balfour's contravention of Mr. Blunt's charge of deliberate intention to murder by ill treatment nationalist members of weak health, for the crime of discussing the political situation, every day makes it more clear that such is his purpose. Mr. Blunt has been kept in a cell without fire and has been suffering from rheumatism for many days. Mr. Cox is in a cell reeking with moisture, the window of which has actually rotted from the effects of the damp, and as all are aware Mr. O'Brien's health has been shattered by the ill-treatment to which he was subjected. This is the kind of Government of Ireland for which Irishmen are expected to be grateful to their English rulers.

MORE RESULTS OF COERCEION.

The prison doctor states that Mr. Lane, M. P., is subject to delusions, owing to harsh treatment and insufficient food in prison. Thus is the English Bombs' policy of torture and murder being gradually developed. The case has made a deep impression on the public mind, and will without doubt be made a subject of parliamentary investigation. Meanwhile, according to Sir Chas. Dilke, writing in the *Fortnightly Review*, defects in the military system have become so glaring as to be absolutely alarming. The army is deficient in field artillery and horses, the officers insufficiently trained, the volunteers are bad shots, and altogether, officers and men are imperfectly instructed in the tactics of war. The Government have their hands so full in their futile efforts to create crime and repress free speech and the press in Ireland, that they cannot find time to keep the army in an efficient condition. Probably they imagine that by alienating Irishmen both in the army and at home, they will so increase the loyalty of the army, and the enthusiasm for recruiting its ranks, that they will sufficiently counterbalance in this way all deficiencies that their incompetency will begot.

EDITORIAL NOTES.

MRS. AZARIAN, the Oriental Patriarch, represented the Armenian Catholics at the Pope's Jubilee.

The Trappist missionaries in South Africa are making great progress in converting the Zulus. One of the Fathers is now in London, England, accompanied by a converted Zulu, the first that has been seen in Great Britain.

A THEATRICAL troupe in Milwaukee has been obliged by the Mayor to cover up the immodest posters which they had pasted on the fences and other conspicuous places in that city. They were given the alternative of tearing them down, but they chose to adopt the former method of removing them from sight.

PRESIDENT CARNOT had an escape from being murdered on Wednesday, 25th ult. A man presented himself at the Elysee and insisted on delivering a letter into the President's hands. He was arrested, and a loaded revolver was found on his person. His name is Gressel, and he is evidently insane.

The Anglican bishops of Bath and Wells, Liverpool, Manchester, Rochester, Sodor and Man, Truro and Winchester; the Archbishop of Dublin, Archdeacon Farrar, Canons Brooke and Wilberforce, join with Mr. Spurgeon, Dr. Bonar and Rev. Newman Hall in a request that prayers for Christian Union be offered by the various denominations which they represent.

The Pope has written an autograph letter to the Czar thanking him for the expression of good-will sent to him on the occasion of his jubilee. In reply to the Czar's hope that his Holiness would aid him in harmonizing the needs of the Catholic Church with the principles of the Russian Empire, the Holy Father says he is prepared to do all in his power to meet the desires of the Russian Government.

A LAY member of the Anglican Synod at Wellington, New Zealand, declared that "Catholics have set a bright and noble example in promoting religious instruction for their children." The synod declared strongly in favor of denominational education, which, it was argued, would effect a very important saving. A clerical member thought it a good sign that Catholics are determined to get some alteration in their favor.

BISHOP CLEVELAND COXE, the so-called Bishop of Western New York, has a special antipathy to the Jesuits. It is not very long since we reviewed a slanderous lecture delivered by him in Toronto, and he has now been at the same work in New York. He thinks the proposition to establish a University at Washington under the direction of the Jesuits to be a menace to the State. The Jesuits have done more towards the education of good citizens, and the propagation of religion, than all the P. E. Bishops together since their establishment by Henry VIII.

WHEN the French President visited the hospital of Val de Grace in Paris on the presentation of the Superiors of the Sisters of Charity who have charge, he decorated her with the Cross of the Legion of Honor. Her name in the world was Mlle. de Moissac. She is eighty-two years of age, and was fifty-four years tending the sick. Mr. Sadi Carnot had not the insignia with him, but he asked Dr. Balfour, the head physician, to give him, and in return presented to the Doctor the officer's rosette of the Legion, saying smilingly, "You will not object to the exchange." The sick soldiers were delighted at the distinction conferred on their kind mother.

A CABLE despatch states that it is the intention of the Government to introduce more stringent rules of Parliamentary procedure. Closure by a bare majority is to be one of the new features. Some of the more timid members of the Cabinet urged that if this were adopted, when the Liberals returned to power the Tories would be helpless to resist the most radical measures. Lord Salisbury replied: "True; but the change is inevitable. If we do not establish closure by majority, the Liberals will. They will be eager for legislation, intolerant and obstructive, and far less considerate of minorities than ourselves. The country will never acquiesce in the permanent paralysis of Parliament by the Irish. Let us therefore recognize the inevitable. We may as well have the credit of a Reform which both parties know to be necessary, and the benefit of it while we are in power." These arguments prevailed.

It is also stated that automatic closure will be adopted. Under this method midnight debates will be suspended without a motion, and either the main question will be put, or if called upon, the Speaker will without debate take the sense of the House whether the main question shall or shall not be put. These new rules will revolutionize procedure. They may not crush obstruction, but they will compel the invention of some new obstructive machinery.

Peaceful assurances are still the order of the day in the Austrian and Russian Courts, but the two Governments are said to be ready to strike on the first chance afforded them. It is thought that Russia's first blow will be in the occupation of Bulgaria, though she is endeavoring to lead Austria to believe that Galicia is the point which needs to be guarded. Russia has obtained a loan of £4,500,000 from Amsterdam, and Austria 29,000,000 florins from the Frankfort Rothschilds. The new army bill for Germany increases the strength of the army by 700,000 men, at an initial expense of \$70,000,000. This manifesto the acuteness of the feeling that a great war is imminent.

The London *Times* is very much troubled at the influence which the Irish have acquired in the United States, and it recommends that to counteract it the English should become citizens and meet the Irish at the polls. This wail is rather late. A generation ago the *Times* gloated over the fact that the Irish were being driven out of their own country by the legislation under which they were suffering, and boasted that they "were going with a vengeance." The English policy has borne its fruit and the *Times* now feels aggrieved. There are undoubtedly many good English residents in the United States, but if they were to set on the *Times'* advice and make war upon the Irish in America, they would soon come to grief, and this would come to pass with the full consent of the Native-Americans. The Irish in the United States are quite able to take care of themselves.

In Madrid the Pope's Jubilee was celebrated with a magnificence that probably was not exceeded anywhere outside of Rome itself. The Pope Nuncio sang High Mass, the Queen and Royal family and court officials assisting in their gala robes. The crowd was so immense that the Pope's Benediction was given by the Nuncio outside the Cathedral as well as inside. A despatch of congratulation was sent to our Holy Father, and the city was decorated and illuminated. The Carlists had intended, it is said, to make the demonstration somewhat their own, but they were completely lost sight of in the enthusiasm and unanimity of the people. The republican deputies could not let the occasion pass without making an exhibition of their weakness and insignificance, which they did by leaving cards of condolence at the Italian legation.

ARCHDIOCESE OF TORONTO.

On Wednesday, the 18th ult., His Grace Archbishop Lynch visited Thornhill. He administered the Sacrament of Confirmation to forty candidates. There were present Father Egan, the pastor, Fathers McCann, Hand, McGuire and Lynch. His Grace gave a lucid explanation of the doctrines of the Catholic Church and expressed himself highly pleased with the answers of the children.

LATEST PHASES OF THE IRISH QUESTION.

The Council of the Liberal Federation will contest the legality of the arrest of Mr. Cox, M. P., in London, under the Crimes' Act. It also condemns the treatment of political prisoners in Ireland as unworthy of the Government of a free people.

Mr. Balfour's murder policy did not quite succeed in Mr. O'Brien's case. Dr. Kenny reports that he has suffered terribly by his imprisonment so that very slight attack now might have the most serious consequences. The public indignation which compelled Balfour to mitigate the barbarous treatment he inflicted just saved Mr. O'Brien's life.

The tenants of Donegal have resolved to withhold payments of rent while Mr. Blain, M. P. for Armagh, and Father McFadden of Gweedore are kept in prison.

United Ireland has opened a fund to aid the news vendors prosecuted under the Crimes Act, heading the list with £100—Balfour's attack on the liberty of the Press having assumed the glorious dimensions of a war on the newspapers.

From St. Petersburg it is reported that Lord Randolph Churchill in private conversation made remarks which indicate that it is his intention to open a campaign against Lord Salisbury, so that England may be induced not to join the triple alliance. It is also very positively stated that he disapproves of Mr. Balfour's Irish policy.

Sir Michael Hicks-Beach, however, will give no help to any such enterprise should Lord Randolph really mean to attempt it. He explained that the inference drawn from his Clifton speech were without foundation. He will join in no attack on the Irish Administration and give no support to Mr. Gladstone's scheme of Irish autonomy.

In reply to an address presented at Florence Mr. Gladstone said: he hoped it might please God to terminate at an early hour the controversies now dividing Great Britain in the manner most in accordance with truth and justice.

Mr. Cox, M. P., has been sentenced to four months imprisonment. The charge against him is that he made speeches at a League meeting. He appealed, and was released on bail, whereupon he was arrested on another charge of making speeches to the tenants at Killybeg. His crimes are all manufactured by the Corsican Act.

WRITTEN FOR THE CATHOLIC RECORD HOW A SCHOOLMASTER BECAME A CATHOLIC.

LETTER II.
The greatest objection against the Catholic Church, that I had always harbored, was, that she has ever been an unrelenting persecutor of all that differ from her in faith. I had been taught to believe that her horrid butcheries have stained with blood the pages of history; and that, had she the power to day, she would not allow a Protestant to live. The persecution of heretics is with her a sacred work; their extermination, by brute force, is her great aim and object. This is an exaggeration; it is distinctly affirmed by many prominent Protestants. And the speakers and writers that cast against her this crowning reproach of sanguinary persecution never forget to dose their dupes with the ridiculous assertion that Protestantism is essentially tolerant. If I once believed such an abominable reversal of the truth, there is any excuse for me! I offer the only one I can give; it is that I was the simple dupe of those that have a broad and bitter interest in perverting history. But how do they so completely blind people! They could do it in no way but by giving all they say a religious coloring. When one of these self-dubbed divines counterfeits the sanctity of a saint, and interlards his discourse with the platitudinous phraseology of a dying mystic, he obtains the credit of a saint, and a special messenger from heaven. One of his ostentatious piety must speak the truth. To discredit his statements, however extravagant and vindictive they may be, would be rank blasphemy.

But the time came when I concluded I would study for myself the subject of religious persecution. Perhaps, though, I took the wrong books! There may be something in this. Had I confined myself to books issued by a society whose existence depends upon the maintenance of Protestantism, or to the ponderous lucubrations of some superannuated Sunday school teacher, or play footed colporteur, I might be still one of those that "love truth for truth's sake." But even in selecting books of history, I gave full play to my wayward nature, by taking standard, and mostly Protestant, authors. I had two questions to solve: Has the Catholic Church been the persecutor that her enemies declare her to have been? And have Protestants been the charitable, tolerant saints, that so many of their admirers so roundly assert?

When the Church first appeared in history, she appeared as a helpless sufferer. The world arrayed itself against her, to destroy her. For century after century, she gave to martyrdom the ablest and bravest of her children. Fathers, Saints, and Popes, submissively, but triumphantly, endured the most execrable tortures and agonizing deaths; and, instead of resisting or reviling, they prayed for the conversion of their persecutors. Etille was the most persistent punishment for the defenders of the faith against Arianism in Africa the Circumcellions visited with death all the Catholics beyond the protection of the imperial guards, and Milan says that even Nestorius in Constantinople "when in power, scrupled not to persecute." In short, history when carefully examined, shows that almost the first move of those that go out of the church is, when they are strong enough, to wage against her actual warfare. The early heretics did so; the Manichean heretics of the Middle Ages did so; and it will be seen whether the Protestants did so.

If the Church herself has been a persecutor, where is the first proof to be found? Tertullian's saying: "It does not belong to religion to force religion" (*Non est religionis coepere religionem*), was for centuries and centuries, and is to-day, the maxim of the Church. Instead of claiming the right to persecute, she expressly disclaims it. If she has persecuted, she has acted contrary to her solemn profession. Again, I ask where is the plain, positive proof that she has been a persecutor? I have searched for it in vain. Milman, in his Latin Christianity, says: "The blood of the Spanish bishop, Priscilian, the first martyr of heresy, as usual had flowed in vain. He had been put to death by the usurper, Maximus, at the instigation of two other Spanish prelates, Ithacius and Valerius; but to the unguished horror of such Churchmen as Ambrose, and Martin of Tours (Bil. civ.) It can hardly be said that the church approved of this, unless it can be shown that all the transgressions of Catholicism are countenanced by her. Whenever Catholics have persecuted, they have acted in direct contravention to the lessons of Christian forbearance and mercy, taught by the church. If the church has so thrice failed for the blood of heretics, how did Gottschalk and Berengarius, both arch heretics, escape at a time when her authority in temporal matters was at its highest? When her chief enemies attacked her, upon her the stigma of being a persecutor they pitch upon the third canon of the fourth Lateran Council; but Collier, in Vol. II, p. 421, says: "But here it must be said, that this chapter or canon is not to be found in the Materine copy, coeval with the council, but is transcribed from a later record."

It will be impossible to include in a letter of this nature, a full account of St. Bartholomew's day, etc., because there is considerable to be said on another subject. But I read everything within my reach that bears on them, and I was not able to see that the Church has been a persecutor. Catholics have persecuted, I know; but the Church, never.

But how do Protestants appear in history? It will be useless for me to say that they have been persecutors; not only I need to say so. Protestants themselves shall give testimony in the case.

Gibbon, whose inveterate hostility to the Church is well known, says in his History: "The patriot reformers were ambitious of succeeding the tyrants whom they had deposed. They imposed with equal rigor their creeds and confessions; they asserted the right of the magistrate to punish heretics with death. The personal animosity of Calvin proscribed in Sarvenet the guilt of his own rebellion; and the flames of Smithfield, in which he was afterwards consumed, had been kindled for the Anabaptists by the zeal of Cranmer." (Vol. v. p. 401.) "The dif-

ference in this respect (Toleration) between the Catholics and Protestants was only in degree, and in degree there was much less difference than we are apt to believe. Persecution is the deadly original sin of the reformed churches; the which could every honest man's zeal for their cause, in proportion as his reading becomes more extensive" (Hallam's *Con. Hist. of Eng.*, Vol. I, p. 130) "What are the reproaches constantly applied to the Reformation by its enemies? Which of its results are thrown in its face, as it were, unanswerable? The multiplicity of sects, the excessive license of thought, the destruction of all spiritual authority, and the entire dissolution of religious society; secondly, tyranny and persecution. "You provoke licentiousness," it has been said to the Reformers: "You produced it; and, after having been the cause of it, you wish to restrain and repress it by the most harsh and violent means. You take upon yourselves, too, to punish heresy, and that by virtue of an illegitimate authority." If we take a review of all the principal charges which have been made against the Reformation, we shall find, if we set aside all questions purely doctrinal, that the above are the two fundamental reproaches to which they may be all reduced. These charges gave great embarrassment to the reform party. When they were taxed with the multiplicity of their sects, instead of advocating the freedom of religious opinion and maintaining the right of every sect to entire toleration, they denounced sectarianism, lamented it, and endeavored to find excuses for its existence. Were they accused of persecution? They were troubled to defend themselves; they used the plea of necessity; they had, they said, the right to repress and punish error, because they were in possession of the truth. Their articles of belief, they contended, and their institutions, were the only legitimate ones; and if the church of Rome had not the right to punish the reform party, it was because she was in the wrong and they in the right. And when the charge of persecution was applied to the ruling party in the reformation, not by its enemies, but by its own offspring, when the sects denounced by that party said, "We are doing just what you did; we separate ourselves from you, just as you separated yourselves from the Church of Rome," this ruling party still more at a loss to find an answer, and frequently the only answer they had to give was an increase of severity" (Guizot's *History of Civilization*, p. 229) Even Mosheim says: "For every impartial and attentive observer of the rise and progress of the Reformation will ingeniously acknowledge, that wisdom and prudence did not always attend the transactions of those that were concerned in this glorious cause (i.e. that many things were done with violence, temerity, and precipitation; and, what is still worse, that several of the principal agents in this great revolution were actuated more by the impulse of passions, and views of interest, than by zeal for the advancement of true religion" (Vol. II, p. 66).

"Far from evincing a tolerant spirit toward the Roman Catholics, when it was in their power, the Lutherans even oppressed the Calvinists; who indeed just as little deserved toleration, since they were unwilling to practice it." (Schiller's *Thirty Year's War*, p. 14) "We cannot but remember that libels scarcely less scandalous than those of Herbert, nummies scarcely less absurd than those of Cloutier, and crimes scarcely less heinous than those of Marat, disgrace the early history of the Reformation" (Macaulay's *Essays*, Vol. I, p. 227.) Speaking of the principle of persecution held by the Reformers, Palmer, in his *Treatise on the Church*, Vol. I, p. 380, says: "Accordingly they acted on this principle. The Lutherans rejected the Zuinglians from all communion, because they were heretical in the doctrine of the eucharist. The Calvinists in the synod of Dort condemned and excommunicated the Arminians as heretics. The Swedish Lutherans excommunicated as heretics the Sacramentarians and the Papists. Nor was this all. They asserted the right of the civil magistrate to interfere for the suppression of heresy. This doctrine is maintained by the Helvetic, Scottish, Belgic and Saxon confessions, and they were so far influenced by their dread and hatred of heresy, and by the false principle of the lawfulness of inflicting capital punishment on those who were guilty of that crime, that too many instances are to be found of the execution of heretics. The cases of Servetus, Gentilis, Campanus, Graet, Cellinus, Felix Maue, etc., are un happily but too well known; not to speak of the imprisonment and banishment of a great number of others." In Vol. I, p. 500, he says, "In fact the writ 'de heretico comburendo' was in force till the twenty ninth year of Charles II., and not unfrequently acted upon."

Lucky, in his *Rationalism in Europe*, Vol. II, p. 61, says: "Persecution among the early Protestants was a distinct and definite doctrine, digested into elaborate treatises, indissolubly connected with a large portion of the received theology, developed by the most enlightened and far seeing theologians and enforced against the most inoffensive as against the most formidable sects. It was the doctrine of the palmist days of Protestantism." If the Protestants had one dogma, then, common to themselves, it was that heretics must be put to death; and it was in England especially that they gave practical effect to it. Protestantism had no hold upon the people of England before Elizabeth's time; a few had toyed with it, as with an odd novelty, and others had used it to enrich themselves, but it is well known that at Elizabeth's accession the nation was Catholic. She, however, had a particular reason for not being one; and she was determined that the nation should be with her. In Burleigh, and his like, she had good tools. The people were commanded to take for their belief the articles outlined by her self and her ministers. Obedience was rewarded; recalcancy was not overlooked. Those that would be neither ejected nor bribed to accept her form of faith she subjected to a percuting punishment that makes the most disgusting page of English history. Hallam shall tell what she did: "But they (Elizabeth and her ministers) established a persecution which fell not at all short in principle

ple of that for which the Inquisition had become so odious" (Vol. I, p. 196). Priests were her choice game; all that fell in her power she brutally murdered. But how? The form of their deaths can be surmised from the following: "Lord Bacon, in his observations on a libel written against Lord Burleigh in 1592, does not deny the 'howling' of Catholics; but makes a sort of apology for it, as less cruel than the wheel or flogging, or even simple burning" (Hallam Vol. I, p. 221). Catholicism in England was trampled out in blood; and Protestantism established by the power of a court famous for falsity, intrigue, and cruelty.

How could I read all these statements and many others, fully as strong, made by Protestants of acknowledged ability and learning, and made often with every appearance of regret and shame without coming to the conclusion that whatever Catholics may have been as persecutors, the Protestants have in principle, and action surpassed them? I saw that the common Protestant cry, that persecution is the singular disgrace of the Catholic Church, is a matchless instance of cool, brazen-cheeked impudence. I also saw that if I were to object to Catholicism for my old reason, I should have to decline Protestantism on the same account. But I might have been told perhaps, that by this time Protestantism has been thoroughly purified from every trace of bigotry while the Catholics are as they have always been. This way of putting it might have forced me to look into the matter a little some time ago, but now I know better; and if any Protestant would like to test this little fancy let him show in his religious movements anything like absolute independence. Proofs of some kind will soon reach him.

THE PRISONER OF THE VATICAN.

Montreal Star, Jan. 28.
It was a strange looking procession which filed into the Gesù last evening; over one hundred and fifty men and some four hundred women dressed in long brown-gray cassocks, a white knotted rope for a cincture and a cow over the head, the costumes of the members of the Third Order of St. Francis. They entered the church chanting the penitential strains of the *mi serere*. They then formed into two choirs and rented the Little Office of the Blessed Virgin. Rev. Father Turgeon, S. J., in addressing the members from the pulpit, stated that the object of their assembling in church was to offer up prayers on the occasion of the golden jubilee of Pope Leo XIII. The members of the Third Order, he said, had particular reason to remember Pope Leo XIII. in their prayers, for he was not only their father, but also their king, who though captive at the Vatican was still glorious king. It was he that had taken the most particular pains to spread the Third Order, which is one of the principal remedies against the evils of our times. What was now wanted was to bring this true humility, true faith, and true obedience to the sovereign Pontiff into the individual family, and this was the main end of the Third Order. He had also showered upon its members indulgences and privileges, which had induced thousands to join it. When the Third Order was begun here about twenty five years ago, there were only three men who met in the old Recollect chapel and now it has spread until it reaches into nearly every Catholic family and binds them together in a union that strengthens and encourages Catholic life throughout the city. The service ended with benediction.

WAX CANDLES.

We have for sale a large stock of pure beeswax candles. This is the only place in the city where they can be procured. Orders from a distance promptly filled. Address, Thos. Coffey, CATHOLIC RECORDS Office, London.

OBITUARY.

Miss Minnie Quayle.
We sincerely condole with Mr. and Mrs. Robert Quayle of St. Mary's in the loss they have sustained by the death of their daughter, Miss Minnie Quayle, who died at her father's residence, on Saturday, 21st January, after an illness of eight weeks. Miss Quayle was a young lady highly respected and beloved by a large circle of friends, who were known for her charity and cheerful readiness to assist the cause of religion and benevolence whenever her services were required, and was, for over a year, a member of St. Patrick's choir, Toronto. She died in resignation to the will of God, fortified with the last sacraments of the Church, and was buried in St. Mary's Cemetery, on Monday, 23rd ult. Requiescat in pace.

Mr. Charles Colovin.

We regret to announce the death of Mr. Charles Colovin, in the 79th year of his age. Some of our older residents will perhaps remember that many years ago the deceased was engaged in the mercantile business in this city. For some time after his removal from London he took up his residence in Parkhill, but about two years ago moved to Michigan, where he passed away on the 31st of January, at the residence of his daughter, Mrs. M. Fitzgerald, at Robert's Landing. The funeral took place from Holy Cross Church, Marine City, after Mass, on Sunday, 22nd, and the remains were interred in the new cemetery belonging to that parish. Rev. Father Mader performed the last sad rites. Mr. Colovin was at all times a most faithful Catholic, a kindly neighbor, and a good citizen. He was father of the Rev. P. J. Colovin, who died about a year ago in Dayton, Wisconsin. Requiescat in pace.

According to the Catholic Directory for 1888, there are in the United States 11 archbishops, 68 bishops, 7,596 priests, 1,974 ecclesiastical students, 6,829 churches, 3,057 chapels and stations, 29 theological seminaries, 91 colleges, 538 academies, 2,606 parochial schools, 511,063 pupils in the parochial schools, and 472 charitable institutions. The Church in America is doing a great work for God and humanity. —*Catholic Review*.