

The True Witness

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY

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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, MARCH 26, 1875.

ECCLESIASTICAL CALENDAR.

MARCH—1875. Friday, 26—Good Friday. Saturday, 27—Holy Saturday. Sunday, 28—Easter Sunday. Monday, 29—Of the Octave. Tuesday, 30—Of the Octave. Wednesday, 31—Of the Octave.

APRIL—1875. Thursday, 1—Of the Octave.

NEWS OF THE WEEK.

On this Continent the most important event that has taken place during the past week—from some points of view, the most important since the standard of the Church of Christ was first displayed on the shores of the Western Continent—is the elevation to the Cardinalate of His Grace the Archbishop of New York. Its importance consists in this: that it is fully recognized that the Catholic Church in the United States of America is now so flourishing, and includes such numbers of Catholics as to merit the honor of having one of her ecclesiastical dignitaries enrolled amongst the Princes of the Church. Mgr. McCloskey is the first Prelate who, on this Continent, has been raised to the dignity of the Cardinalate. In Europe the same dignity has been conferred upon His Grace the Archbishop of Westminster, as also upon Mgr. Deschamps of Mechlin; Mgr. Ledochowski, Archbishop of Posen, and one of the foremost of the noble band of Confessors who in Germany are fighting the good fight against Caesarianism; Mgr. Gianelli, Archbishop of Sardinia; and on Mgr. Bartolini, Secretary of the Congregation of Sacred Rites. The Scarlet Cap, or Beretta, will be presented to His Eminence the Cardinal of New York by His Grace the Archbishop of Baltimore. In the presence of these things, it can hardly be denied that on this Continent, the Catholic Church is advancing from victory to victory. It is this that stirs the Protestant world to madness. Take this fact. When the present Cardinal Archbishop first saw the light, New York had just been erected into a diocese; to-day the same extent of territory which constituted that one diocese, contains an Ecclesiastical Province divided into six other flourishing Sees!

The Cable informs us that John Mitchell died in Newry on Saturday last.

JOHN JOSEPH LYNCH,

By the Grace of God, and appointment of the Holy See, Archbishop of Toronto, &c., &c.,

TO THE REV. CARMY AND FAITHFUL LAITY OF THE DIOCESE OF KINGSTON, Health and Salvation in Our Lord.

It is with extreme pleasure that we are enabled to announce to you that our Holy Father the Pope has been pleased to nominate Right Rev. Dr. O'Brien, pastor of Brockville, to be Bishop of the See of Kingston. We thank God that he has sent you a pastor whom you all know to be gifted with extraordinary qualities for the great and responsible office of Bishop.

The Apostolic letters bear date the 12th February last and the consecration will take place in the Cathedral of Kingston on April 18th, the third Sunday after Easter, being the Feast of the Patronage of St. Joseph. Priests of the Diocese are permitted to be present at the consecration if they consider that their parishes will not suffer by their absence.

The administration of the diocese will continue as heretofore until the consecration of the Bishop. We ordain that the prayers of mandate be continued now, to thank God for this appointment, and to beg of Him to pour the plenitude of His Holy Spirit upon the new Bishop.

Given at St. Michael's Palace this March 16th, 1875. JOHN JOSEPH, Archbishop of Toronto &c., &c.

AURICULAR CONFESSION.

The following letter was sent to the Evening Star but was refused insertion:— To the Editor of the Evening Star.

Sir,—The reputation of the Star as a lover of fair play, encourages me to hope, that having inserted a letter from A. B. C. commenting harshly on auricular confession as practised in the R. C. Church, you will tolerate a few lines in reply.

Your correspondent refers you to a French book, the Mirror of the Clergy in the following terms:— "The celebrated book of the priests, The Mirror of the Clergy, page 357, says:—

"Oporet ut sciat cognoscere quod debet iudicare. Diligens igitur inquisitor et subtilis investigator sapienter, et quasi astute interroget a peccatore quod forsitan ignoret, vel verecundia veli occultare."

Your correspondent A. B. C. here does not tell the whole truth. The Latin words, enjoying the questioning of the penitent by the confessor, form no part of the text of the Mirror of the Clergy. They occur in a footnote, and are given as quoted from an ancient work, for a long time held to be by St. Augustine. Dr. Newman, in his book on the subject, says:—

genuineness has been contested, on internal evidence, and chiefly because in one passage, c. 17, St. Augustine is alluded to in the third person; but again, other great critics contend that this is so, because, by inadvertence of copyists, a marginal note has been embodied in the text. Non nostrum tantis componere literis.

For—and here is the first point to which I desire to direct your attention—the genuineness of the book does not affect its antiquity. Genuine or spurious, it is undoubtedly the African origin, and dates from about the days of St. Augustine—for otherwise it never could have been generally accepted as a true Augustinian work. It proves then this:—That the practice of auricular confession is still more ancient; and thus, unwittingly, A. B. C. has laid before the public a refutation of the assertion that auricular confession, as now practised in the R. C. Church, is of recent origin. We see that it existed in the African Churches at, or about the time when those churches flourished, and St. Augustine wrote.

A second point to which I would also direct your attention is this. On all matters,—not connected with sins of impurity—the confessor is absolutely enjoined to do his utmost—if he suspects that details important to the material integrity of the confession, are being, through fear or shame, kept back by the penitent—to ascertain by means of searching questions, the actual moral condition of the latter, as also the kind and degree of his sins. But in the matter of sins against chastity, and especially in the case of young persons and females, the Church, by the mouth of her Great Doctors, Theologians, and Casuists, changes her tone. Here the greatest delicacy, the nicest circumspection are strictly enjoined on the confessor, lest he should scandalize the penitent, or give him or her the first inkling of sins previously unknown. Better, so say the Casuists, better to run the risk of a confession wanting in material integrity, than to run the risk of poisoning or polluting the minds of the young. Should you want proof from the writings of the great Doctors of Moral Theology, I will, if requested, furnish them. Such are the teachings of the Church given in all her Seminaries.

And now, Sir, allow me to put to you a few questions, whose relevancy you will soon perceive. Do not Protestant parents who love their children send them to Sunday schools, or other places where they may learn their catechism, and their duties towards God, towards their neighbors, and towards themselves?

In order that they may acquire the knowledge of those duties, must not these young persons learn the Commandments of God, as given, Ex. 20; and be instructed as to what these enjoin, what forbid? Amongst these Commandments is there not one which reads: "Thou shalt not commit adultery;" and, if it be not enough to repeat the words of God parrot-like, must not the young catechumen be taught by the catechist, what it is that in this Commandment is enjoined, what forbidden? Must he not be taught that, not outward acts alone, but that all impure thoughts willfully entertained, are in violation of its spirit?—See St. Matt. v. 28. Must not the catechist therefore explain, modestly and prudently of course (cavete) and with due respect to age and other conditions, the nature of the sin against purity, in its several ramifications; all of which the young Christian is bound by the terrible law of God, to flee from, as warring against the soul?

I need not amplify. You, Sir, I am sure have caught my meaning; and if you answer these questions in the affirmative—as in your heart you will—how I ask, can you in justice find fault with the duties of the Confessor as tending to initiate the young into the mysteries of sin? Neither more nor less than what the conscientious Protestant catechist must do towards his pupils, if he would impress upon their minds the meaning of God's laws, is what the Church enjoins as the duty of confessors towards their penitents; a duty to be exercised however with the greatest reserve and caution. "Vulgo cunctis esse debet Confessoribus," are the words of the learned P. Gury.

The subject is a delicate one, I allow; one to be dealt with, as one would handle a venomous serpent; but alas! it is one that must be dealt with, because the heart of man is deceitful, and above all things desperately wicked.

Yours, very respectfully, A Parisist.

Montreal, March 12th, 1875.

DR. NEWMAN ON FATHER ACHILLI.

To the Editor of the True Witness.

Sir,—Thinking that their reproduction would be very opportune at the present moment, I send you a few extracts from the famous lecture delivered by Dr. Newman, wherein the Catholic champion gibbeted that very foul lump of evangelical carrion, Father Achilli, so effectually, that even Protestants were ashamed of it. What has since become of the once renowned Achilli I know not; I cannot say whether he be still in the land of the living; or whether, having gone to his own place, he has left, like the prophet of old, his mantle to some successor who may continue the work upon which he was engaged whilst on earth. I wish some of your French contemporaries would translate and publish the extracts I send you; and at all events they are better worthy of a place in the French columns of the Witness than are extracts from the writings of notorious French infidels such as E. About.

(From Dr. Newman's Lecture on Father Achilli.)

"The Protestant world flocks to hear him because he has something to tell of the Catholic Church. He has a something to tell, it is true; he has a scandal to reveal, he has an argument to exhibit. It is a simple one, and a powerful one, as far as it goes—and it is one. That one argument is himself: it is his presence which is the triumph of Protestants; it is the sight of him which is a Catholic's confusion. It is indeed our great confusion that our Holy Mother could have had a priest like him. He feels the force of the argument, and he shows himself to the multitude that is gazing on him. 'Mothers of families,' he seems to say—'gentle maidens, innocent children, look at me, for I am worth looking at. You do not see such a sight every day.'"

"You speak truly O Achilli! and we cannot answer you a word. You are a priest, you have been a friar; you are it is undeniable, the scandal of Catholicism, and the palmary argument of Protestants. Yes! you are an incontrovertible proof that Priests may fall, and Friars break their vows. You are your own witness; but while you need not go out of yourself for your argument, neither are you able. With you the argument begins; with you too it ends; the beginning and the ending, you are both. When you have shown yourself you have done your worst, and your all; you are your best argument and your sole. Your witness against others is utterly invalidated by your witness against yourself. Can we possibly believe a man like this, in what he says about persons, and facts, and conversations, and events, when he is of the stamp of Maria Monk, of Jeffreys, and of Theodore, and of others who have had their hour, and then been dropped by the indignation or the shame of mankind? What call is there on Catholics to answer what he has not yet been proved?"

The lecture from which the above extracts are taken was delivered, not yesterday, but nearly a quarter of a century ago. As a specimen of the

style in which Dr. Newman dealt with the "controversial" press of his younger days, these extracts are well worth preserving. The Montreal Witness is respectfully requested to reproduce them.

MONTH'S MIND.

Can you tell me, Mr. Editor, the origin of what is called "The Month's Mind?"

The custom of praying for the soul of the departed on certain stated days after death is very ancient; being prescribed in the Apostolic Constitutions which are of undoubted antiquity. In the 42 c., VIII Book of these Constitutions it is laid down, "As to the dead you shall celebrate the third day in psalms, in readings, and prayers on account of Him, Who rose again on the third day; also the ninth day in memory of the living and the dead; and the (fortieth) day according to the ancient type; for thus did the people mourn Moses." St. Ambrose mentions the 3rd, 7th, and 30th days as having been observed in the funeral services of the Emperor Theodosius. As to what these "readings and prayers" were to consist of, we learn from the 30 c. of the same Constitutions, which prescribes the assembling in the cemeteries for the reading of Sacred Scriptures, and the singing of psalms ("lectionem sacrorum librorum facientes atque psalentes pro defunctis") and the offering of the Eucharist in the churches and cemeteries. It will be seen, that the Apostolic Constitutions prescribe the fortieth day, whilst referring to the mourning for Moses, which in reality was continued only thirty days (Deut. 34-8) whilst St. Ambrose notes the fortieth day as observed at the obsequies of the Emperor Theodosius, and the seventh day instead of the ninth. Though here there appears to be some confusion, the probability is that these days were all adopted according to convenience or the piety of the survivors, as the observance of each day had its separate significance. The third day as we have seen, was celebrated on account of the Resurrection on which day rest was asked for the "departed" from the "first born of the dead." The seventh day appears to have been observed on account of the mystical relation that number has with the sacraments, the gifts of the Holy Ghost and the Christian virtues. The thirtieth (month's mind) was observed on account of the thirty days which the people mourned Moses in the plains of Moab, and the fortieth day was observed on account of the forty days of the embalming of Jacob's body. (Gen. L.)

Can any of our readers in turn explain for us the discrepancy of the Apostolic Constitutions in its reference to the mourning for Moses?

CRIMINAL STATISTICS OF MONTREAL.

We have before us the Annual Report of the Chief of Police of Montreal, for 1874. The view it gives of the moral condition of the City is on the whole satisfactory. There is not much serious crime to be noticed; and the minor offences, if they are on the increase, do but keep pace with the growth of the City in other respects, and in the matter of drunkenness there has been an actual decrease of one-fifteenth in the number of arrests. The inefficiency of the numbers of the Police force is pointed out, and it appears that there are on duty only 21 men during the day time, and 48 during the night. This is surely not enough. The Report concludes with a notice of a growing evil, which we hope the civic authorities will put down with a strong hand. This evil is gambling, encouraged in a set of low, swindling dens, known as "Kono Houses," which are springing up in the various Wards. The law as it now stands is unable to punish as they deserve the rascally owners of these places; but it is to be hoped that this defect may be soon effectually remedied by a stringent and rigidly enforced law, against swindlers, blacklegs, and all the nasty tribe.

YANKEE FAITH.

By the 21st Article of the Reciprocity Treaty of 1871, it was agreed that fish, the produce of the fisheries of the Dominion or of the United States—lobsters being classified as fish—should be admitted into each country duty free. But as this arrangement operated to the advantage of the Dominion who export to the United States large quantities of lobsters in tin cans, without which course it would be impossible to export them at all—the Yankee authorities have hit upon a most admirable expedient for violating the spirit whilst adhering to the letter of Treaty. Oh, yes, they say; we will admit your lobsters free, as in duty bound; but we intend to tax the cans in which you send them to us." The result is that in practice the Dominion exporter is charged with a duty of about ten per cent on a commodity which the Treaty professed should be admitted duty free.—This is indeed a clever dodge, and worthy of the land which invented wooden nutmegs.

"THE EVENING STAR."

On Wednesday, 17th, we had the pleasure of visiting the printing establishment of the Evening Star; and, in company of a large number of gentlemen connected with the press, of witnessing the working of the lately imported *Frestonian* which the enterprising proprietors of the Star use for the printing of their daily issue. This press is the first of the kind ever imported into Canada. It is so contrived that it prints off both sides at once, at the rate of 8,500 copies per hour, and the impression is first rate, as may be seen by inspection of the Star. We cannot so much as attempt a description of the complicated machinery by which this great triumph in the art of printing is effected, but we congratulate the proprietors of the Star on their enterprise. There is no doubt that in point of circulation their paper will soon take the first rank in the Dominion of Canada.

A solemn "Requiem Mass" was celebrated in St. Mary's Church, Williamstown, on Wednesday morning, 10th inst., for the repose of the late illustrious and ever to be regretted Vicar-General McDonnell. The Rev. Father Murphy, Father Hogan, Father Campion, &c. After the first Gospel Father O'Rourke came forward, and after receiving the Bishop's blessing ascended the pulpit, and delivered the

The story of the Acapulco Massacre of Protestants by Catholics is flatly contradicted. The story was that a minister of the name of Hutchinson was attacked whilst preaching by a lot of Indo-Mexicans. There was a disturbance indeed, but the only persons killed therein were about half-a-dozen of the Indo-Mexicans. The cause of the disturbance is also said to have been the habitual indulgence by the Protestant preacher Hutchinson in the practise of what for decency's sake is now spoken of as "Becherism," which had aroused the indignation of the people, and provoked the subsequent riots. So at least say some of our exchanges.

The celebration of Mass known as the "Month's Mind," for the repose of the soul of the late Bishop Horan, took place in the Cathedral, Kingston, on the 11th inst. The Very Rev. Vicar-General Farrelly was celebrant. The Rev. E. Murray, and the Rev. C. Murray, nephews to the deceased, were deacon and sub-deacon. There were present on the occasion His Grace Archbishop Lynch, Rev. J. Rooney, Vicar-General of Toronto, and 16 Priests of the Diocese. The Rev. Dr. Chisholm preached the funeral sermon, a report of which will be found on our 2nd page.

HIS GRACE THE ARCHBISHOP OF QUEBEC.—On Friday last, 19th inst., Feast of St. Joseph, the fourth anniversary of the consecration of Mgr. Taschereau as Archbishop of the Ecclesiastical Province of Quebec, was celebrated with all due pomp in the ancient metropolis. In the Cathedral there was solemn High Mass with the Te Deum at which all the professors and students of the Laval University assisted, together with a large number of the Clergy from all parts of the Diocese.

The Panegyric of St. Patrick, delivered in St. Patrick's Church, Ottawa, on St. Patrick's Day, by the Rev. J. J. Stenson, P.P., Almonte, will appear next week.

ST. PATRICK'S DAY CELEBRATIONS IN CANADA.

MONTREAL.

Wednesday morning proved most favorable for the usual St. Patrick's Day demonstration in Montreal. The weather was very disagreeable for a few days previous to the national anniversary, it however, on Wednesday morning, cleared up, and a slight frost made the day, especially for those who were to take part in the procession, all that could be desired. The green was worn by all classes in the community, and the greatest enthusiasm was manifested by the sons and daughters of the Green Isle. It was determined to have the demonstration of the 17th, one of the best on record in this city, and certainly our Irish friends succeeded in this point, as it was a decided success. Along the route of the procession a great number of the stores were decorated with evergreens; several arches in neat architectural style, and adorned with appropriate mottoes, were also erected. The various nationalities hoisted flags from the principal buildings of the city; the French and English flags floated on Notre Dame Church.

Before eight o'clock, the stirring airs of St. Patrick's Day, Garryowen, &c., sounded in the ears of Montrealers all over the city, all going to join the several societies at the place of rendezvous at the corner of Craig and St. Alexander streets. Nine o'clock was the hour named to have the societies get into order to enter the Church, but it was long after that hour before they arrived.

SAINT PATRICK'S CHURCH

looked splendid. The altars were brilliantly illuminated, and the church was nicely decorated with green and white drapery, extending from the sanctuary through the aisles, across the pillars to the choir. Each pillar was adorned with a shield bearing a nice motto, such as "Erin go Bragh," "Go, therefore, teach ye all nations," &c. Long before the societies arrived the church was densely crowded; neither sitting nor standing room was available with the exception of the places reserved for the societies, and they were limited enough in space. About a quarter past ten the St. Patrick's Society entered, with the band playing "St. Patrick's Day." The people stretched their necks to get a look at the new gold chain of the President, and the collars of the other officers, which were indeed very pretty. The former was made by Hendery, and the latter are from the hands of the Grey Nuns. The several other societies followed in order, all playing national airs, such as "St. Patrick's Day," "The Wearing of the Green," &c. When the last band entered and ceased playing, Professor Fowler took up the refrain of "St. Patrick's Day" on the organ, and immediately afterwards played "Come back to Erin." Grand Mass was then commenced, with the Most Rev. Dr. Fabre as celebrant, Rev. Joseph Leclaire, assistant priest, Rev. James Meagher, deacon, and the Rev. James Galvin subdeacon.—Several other clergymen were also present, including Father Dowd, Father Murphy, Father Hogan, Father Campion, &c. After the first Gospel Father O'Rourke came forward, and after receiving the Bishop's blessing ascended the pulpit, and delivered the

SERMON OF THE DAY.

"Beloved of God and men whose memory is in benediction," Ec. xlv. I. He said on this festival day when eloquent memory speaks in every heart throb of the Celtic breast, bidding a momentary farewell to the ordinary occupations of life, they united together before the holy altar that sacred temple to contemplate a bright example of heroic nature in the person of the glorious patron of the dear land of Erin. The saints were the heroes of the church who, having fought the good fight, were crowned with the diadem of eternal reward. The church gladly presents them as sublime models for imitation, and with true maternal solicitude, she exhorts her children to follow in their course to win the same never fading laurels. But that they may not be disheartened in their endeavors to imitate the virtues of the saints, they should not confound sanctity with its results, nor imagine that striking miracle and grand achievements make the saint whilst in reality they are but the indications of higher holiness in the soul. Towards the close of the fourth century when the glory of the Oriental Church had attained the meridian of its splendor, adorned by bright names and learned doctors, there was born to an illustrious family on the coast of Brittany a child whose future deeds of prowess as a soldier of the Gospel were to inscribe his name in the annals of the church and in the grateful hearts of a devoted people. Inspired from the cradle by religious parents with ardent sentiments of piety during the tender years of his infancy, and childhood no measure of vice polluted his innocent

mind, so soon to undergo the crucible of suffering and the bitter ordeal of tribulation. For in the first bloom of his youth, the happy home was made desolate by the hand of the ruthless invader, fond friends were scattered, and he was dragged a captive exile to the remotest corner of the then known world, the sacred Isle of his captors. Such was the first unpromising introduction of the future Apostle to the people, whom he was to bless by his preaching, to convert by incredible fatigues and hardships, and whose posterity from generation to generation were to hold him in remembrance peculiar to their ardent and poetic nature. After referring at considerable length to Saint Patrick's captivity, he said the hour of deliverance has at length dawned when the angel of Providence was to strike from his limbs the fetters of slavery, to lead him forth to breathe the sweet air of the free and to restore the exile to the bosom of his family and the universal prize of home. Yet he carries not with friends or kindred, the ambition of his young heart was to be admitted into the vineyard of the Heavenly Master where the harvest was plentiful, but the laborers few. He sought the cloisters of Marmentou, a renowned and flourishing seminary of Apostolic Missionaries and from his entrance he proved himself a worthy companion of saints, aspiring to perfection with the same zeal and fervor that were his support in the hour of trial; the virtue he had acquired as a solitary slave unfolded new beauties and shone with brighter lustre before men. And here let them pause and examine the soil on which the good seed was to be cast. Recent investigations dispelling the mists of fable and myth had exclusively established that the Irish race at the beginning of the Christian era was possessed of a considerable degree of social refinement and mental culture, boasting a native literature well skilled in the useful, though leading for the most part an agricultural and pastoral life. The traditions of their morality and religion preserved with comparative purity dated as far back as Noah; and with the slightest possible exception they were never as a people worshippers of idols, and whatever may be the fancies of conjecture no testimony convinces that they imbrued their hands in the blood of human sacrifice. They lived under a system of civilization that was peculiar and unexampled in the history of nations. They held the men to be superior to the land, that a man's worth was measured by his personal merit, not by broad acres or earthly possessions, and the chief in his clan, like the patriarchs of old, ruled as the father of the family, whose members were children by blood or by adoption. Before such an assembly known to our saint did he boldly determine to present himself and preach the New Law, to open the way to Eternal life for a multitude of souls, or undauntedly to win the martyr's crown in the attempt. On the great plain of Meath, within view of the blue waters of the Boyne, there rises a gentle eminence hallowed by glorious and sorrowful memories of an ancient race. This is the Tara of history. There on a bright Easter morning was seated in royal magnificence the chief monarch of all Ireland attended by Brehon and sage, and the bard that thrilled the harp to the praise of mighty ones departed; surrounded, too, by proud and magnificent chiefs of glistening hosts, fathers of the future founders of many monasteries. Upon this hill appeared the saintly form of the graceful invader, clad in the insignia of his high office, holding in one the legendary "staff of Jesus," in the other the Gospel of Peace. With the imperious charms of eloquence he expounded the sublime truths of Christian belief, pouring forth a thousand passionate denunciations of the errors he abhorred, and shedding the first flood of Christian light on the assembled intellect. The poetic chief of Erin's bards was the first to adore the emblem of man's salvation, and if the cherished wish of the Apostle to see the mysterious word engraved on the noble heart of the land was left ungratified, he was at least generously accorded free scope to appeal to the willing hearts of the people. Having dwelt on this subject at some length he referred to how faith was preserved in Ireland, the "Island of Saints," notwithstanding the oppression from which they suffered for a considerable time. He said we must not think that the ancient glories of their native land and the revolting horrors of his pathetic story were recalled to excite emotions of empty pride or to tear the heart with the darkness of revengeful hatred. If Ireland has been a by word and a reproach among the nations, her children hevers of wood and drawers of water to the rest of Israel, her history written in tears and blood by friends, in the full of gross defamation by her enemies, it is because of her undying attachment to her religion. They could generously afford to consign the infamous laws to the shame of eternal oblivion. But the example of their forefathers was precious. They should learn from it to wear the faith, for which their forefathers suffered and died, in their heart of hearts. Call to mind the heroic way they braved every danger to perform the most ordinary duty of religion, and comparing the endless facilities they enjoyed they would readily conclude that ought but the strictest fidelity in fulfilling its mandates entitled them to claim a share of the exuberant joy and gladness awakened by this festival. It should be their constant study by the eloquence of their example to disarm prejudice and avert the poisoned darts of calumny so persistently aimed at their faith and country, and to avoid whatever might bring the hot blush to the cheek, or the cold chill to the heart. They should remember, too, that the badge and sign of Circumlocutionary is supreme fidelity to the vicar of Christ—the Pope of Rome, though shorn of his splendor and a prisoner in the Vatican. Console him in his sorrow by the boldest utterance of sympathy, and pray unremittently for the day when the angel's touch, that gave strength to Peter of old, to walk unsheltered from prison, will deliver him from long days and dreary nights of moral captivity. They should count it their privilege, and their joy to co-operate with their pastors in those undertakings by which they may seek to supply their needs and advance their interests. The relation of the clergy to the people in Ireland was indeed a tempting one, together they lived and loved; together they died. They should not stain the glorious record of the past by "dismal and thoughtless criticism; but rather gladden their hearts by intelligent sympathy and hamper not those who were set over them by indifference. Twelve hundred years of benedictions had brought them a rich inheritance in the priceless gem of faith, see that by faithful practice they not only keep it unshattered, but also that they transmit it to their children, refulgent in lustre. They should exert every endeavor to keep from the hands of their children the polluted literature and poisoned productions so prevalent at the present time, and in their stead, every father should provide his family with a Catholic newspaper, that the falsehoods and calumnies of unprincipled journals may be seen in their true light. In all their religious duties there would be found nothing to which the loftiest patriotism and deepest sympathy for their land might demur. When over the Green Isle of the Sea the clouds of adversity pass away, and the sun of prosperity shines in brightness and splendor, may the powerful intercession of the Saint, whose memory they so lovingly now commemorate, obtain that the same adherence to faith and principle may mark their happiness as it does their sufferings, and that having fulfilled their mission in the valley of tears they may stand all day and all night to that heavenly country where they have never ceased and joy's eternal reign.