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TO CORRESPONDENTS.

All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

THOS. COFFEY,
Publisher and Proprietor.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.

DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.

Believe me,
Yours very sincerely,
+ JOHN WALSH,
Bishop of London.

MR. THOMAS COFFEY
Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, APRIL 29, 1881.

THE LAND BILL.

Already Mr. Gladstone's land bill is being subjected to criticism on both sides of the Atlantic. The impression at first produced by the cablegram summary of the bill was much more favorable than that now held. An able and judicious writer thus discusses with moderation and perspicacity the provisions of the bill:

"Mr. Gladstone's new law to regulate the relations of landlord and tenant in Ireland, and to favor the creation of a peasant proprietorship, is now before Parliament. But it is not before the American public in any authentic statement of its provisions. The cable brought us what professed to be such a statement a day before the bill was introduced, then discredited it as unauthorized and incorrect. It then gave us an outline of Mr. Gladstone's speech, and referred us back to its own discredited summary as in the main an accurate account of the bill, but with no warning as to the points where it is untrustworthy. But the superior insight of our American newspapers has triumphed over the difficulties thus presented as to a clear vision. They find the bill altogether excellent, worthy of Mr. Gladstone, and a final settlement of the Irish difficulty, so far as any settlement is possible for so unmanageable a country.

With this proviso, that there is some room to doubt the accuracy of our information, we may remark that the bill is very characteristic of Mr. Gladstone,—its chief author. It reflects his penetrating intellect, his grasp of financial questions, and his weakness for wire-drawn and hair-split distinctions and arrangements. A great measure would have been not half so complicated, and, therefore, ten times more intelligible to the people for whose benefit it was drafted, and upon whose actual comprehension of it depends its success.

Mr. Butt's "three F's" form the basis for an estimate of the bill. *Fixity of tenure* it does not concede, but treats the matter after much the fashion of the Law of 1870. The landlord can still get rid of his tenant after a fifteen years' lease has expired, and at the cost of a heavy fine to himself. The fine is somewhat heavier than before; but eviction is still possible. And the terrible defect in the law of 1870, putting it in the power of the landlord to evict in times of famine without incurring a fine, is still left as part of the law. As Ireland, like every other purely agricultural country, is sure to have periodical famines, the world will again be treated to the spectacle of the eviction from their wretched homesteads of those for whom the wife of the Lord-Lieutenant is asking the world's alms to keep them from starving.

Fair rent is to be determined every fifteen years by a land-court, created expressly for this purpose. Either landlord or tenant may make their appeal to this court, or they may make their private arrangement without any reference to it. And when once the rent has been fixed, it cannot be altered by either party for fifteen years, and any failure to pay it is a ground for eviction.

Free Sale is conceded in a partial way. It is peremptory when the landlord tries to raise the rent, and is accompanied by compensation for disturbance. It may be made peremptory on the landlord's part, when the tenant will not accept the terms which the county court thinks fair. In all other cases, it is within the right of the landlord to object to sale of the tenant's right, and if the county court sustain the objection the tenant must retain his holding. This is probably the finest and most GLADSTONE-ish piece of balancing in the bill, and is in the abstract just enough. But it will be excessively difficult to carry out such an arrangement in practice, and the very intricacy of the measure will lead to gross injustice being effected under it. It was feared that this was the head on which the bill would fall farthest short of the measure of reform asked by the Irish people of all classes. But it is as regards fixity of tenure that the bill is most defective.

He gives warm approval to the extension of the Bright clauses.

"The best thing in the bill is the new version of the BRIGHT clauses. The tenant of any kind of Irish land is now given all the opportunities furnished in 1869 to the tenants of church land, except that he must first induce his landlord to sell. If the landlord is willing, the State will advance three-fourths (instead of two-thirds, as formerly), of the purchase money, and will recoup itself by charging five per cent. interest for thirty-five years. MR. PARNELL and his friends go a step farther, and ask that such sales be made compulsory on the landlord, instead of voluntary. But this step MR. GLADSTONE is not ready to take, until he is satisfied that the public interests demand such an interference with proprietary rights for the sake of creating a peasant proprietorship."

His condemnation of the emigration scheme attached by the government to the land bill is in our estimation well grounded.

To remove a people is a confession of inability to govern them. The writer says of this feature of the bill:

The worst thing in the bill, and that which will help to rob it of favor among the Irish people, is its proposal to advance government money to aid emigrants on a large scale. For forty years past English newspapers have been saying that Ireland would never be at peace till the Irish were out of it,—were as scarce on the banks of the Liffey as the Red Indian on those of the Hudson. There is no stronger passion in the Irishman's breast than his love of his home. Even when he emigrates voluntarily he still lives in imagination in the scenes of his youth. They are a race of passionate attachments and tough memories. They resent this English talk most bitterly, as a proposal to turn their country into a grazing ground for the convenience of English beef-eaters. They have been fighting for years for a hold on the land. And they will regard this provision with regard to emigration as a governmental approval of all the insolent talk in *The Times* and elsewhere, which has made their blood boil. If MR. GLADSTONE had understood the people, he would have left this matter of emigration to a more convenient season, or have postponed it indefinitely. That he does not, that no Englishman has ever shown the capacity to see Irish matters as Irishmen see them, is the final condemnation of English rule in Ireland. It is the test which proves that the two nations can never be at peace under one government."

The American press has given very much attention to the Irish question. We find in a contemporary a resume of the views of several prominent journals on the land bill. These views cannot but prove interesting to our readers. We need scarcely say that from many of them we dissent.

"With rare exceptions, the American newspapers accept Mr. Gladstone's Irish Bill as the worthy product of a conscientious and progressive statesman. "If Mr. Gladstone shall succeed in carrying through his bill," says the Cincinnati *Gazette*, "he will be the greatest benefactor of the Irish people, as he is the ablest and best statesman the British Empire ever had." The St. Paul (Minn.,) *Pioneer-Press*, referring to the bill as a measure that "seems to aim simply at substantial justice,—the only policy under which governors and governed alike can prosper,"—decides that "Mr Gladstone has demonstrated anew his honesty of purpose, and evinced statesmanship worthy of the position he honors." The Milwaukee (Wis.,) *Sentinel* thinks that "when the rubbish which ever gathers around the present, shall clear away, with respect to the Irish troubles, Mr. Gladstone's course will appear to have been one resulting from the clear insight which unites the practicable with the just." In the opinion of the Cleveland (Ohio,) *Leader*, "the measure certainly is as liberal as it is just; the underlying principles of the bill being 'Fair Rents, Free Sale and Fixity of Tenure,'—the three principles contended for by the Land League." The Troy (N. Y.,) *Times* cannot see "how right-thinking members of the Land League could expect more liberal concessions." And the Boston *Advertiser* does not comprehend "how a thoughtful and just Irishman can avoid commingling his admiration for Mr. Gladstone with the sentiment of spontaneous gratitude." The New York *Mail* expresses admiration for the measure, adding: "If England will now stand by Mr. Gladstone and uphold him in the attempt to make the principle of justice the regulator of the relations of the Government with Ireland, the usefulness and fame of the great statesman will be greater than ever before, and the glory of his country will increase in proportion to his triumph." "In the United States, where the land laws are made to inure to the benefit of the tenant, and serve to protect him from the rapacity of the landlord," says the Leavenworth (Kan.,) *Times*, "Mr. Gladstone's bill may not seem to reach the highest plane of the rights of the poor; but it is most certainly a great contrast to the present land laws under which the Irish peasantry struggle."

The attitude likely to be assumed by the Irish members to the bill will not be one of factious opposition. We feel certain, however, that everything that can be done will be by them done to secure the amendment of the act in its objectionable features. Nothing but the effectual removal of the abuses of landlordism can or will satisfy Ireland. We look with eagerness to a lively discussion of the whole question when the second reading of the bill is moved. We trust that every Irish representative will be found in his place to take part in the struggle on behalf of a long injured and outraged people.

THE CENSUS.

The Census enumerators are at work in various parts of the country collecting the necessary information for the decennial census of 1881. The census of 1871 was in its results a disappointment to many who had firmly believed that Canada would then show a very marked increase of population as compared with 1861. But the country during the ten years ending in 1871 had suffered most severely during the period of depression immediately before Confederation. Thousands then left Canada for the United States—while immigration from European countries had assumed no large proportions. But while our population gave no sign of a marked increase, the figures of the census of 1871 incontestably proved that in every walk of national advancement Canada had made solid progress. We do not expect that the census of 1881 will show any great increase of our population, nor even in national wealth, more especially in the older provinces. It will, however, give us some valuable information as to the splendid capabalities of the north-west. We expect that the increase of population in that territory will be as rapid as that of Upper Canada during the first fifty years after its settlement. Should this be the case we may look to the census of 1891 to give Canada a population in number in some way proportionate to its vast resources.

THE SCHOOL QUESTION AGAIN.

It is not to a Methodist Conference that we would like to look for support of our views on anti-Christian education. The Methodist body has done fully its share towards propagating the "non-sectarian" idea as to schools. It did its very utmost in Canada to prevent the Catholics of Ontario from receiving but a small instalment of justice in the matter of education. On the other side of the line, Methodist meeting houses resound with threats and vituperation on all who bow not in worship of the Public School system prevailing there. Yet, the truth will out. At a recent meeting here Dr. Carman, who holds the title of bishop in the Methodist Episcopal Church, is reported to have said: "Our education must be dyed through and through with religious influences. Especially needful was this in the higher walks of education. No church is doing her duty unless she carefully guard the higher education of the people."

The Catholic Church has always affirmed and upheld its rights to educate its children, and for this has been reviled and traduced by irreligious scribes as an enemy of the State. To the state these writers arrogate powers conflicting with the rights of parentage and with the laws of God. From the church they strive to rob the attributes essential to the fulfilment of its mission.

Dr. Carman must have felt that the views he expressed at the Conference differ very materially from those so loudly maintained by the majority of the adherents of his church, during the Separate School agitation years ago—and yet held by Methodists in general, both in Canada and the United States. Will he be called to task for his unequivocal approval of religious education, and will Methodists continue to vilify the Catholic Church for doing that which Dr. Carman says is the "duty" of the church. If Methodists and other sectaries were but honest when dealing with the school question, how much difficulty might be averted and intolerance removed?

THE CATHOLIC CONGRESS.

They have in several European countries large representative meetings of Catholics held regularly in various large towns. At these meetings, attended by leading members of the clergy and laity, everything of interest to the Church is fully discussed and measures taken to promote the just influence of Catholicism. Those meetings or congresses have done very much good, and will no doubt do much more. To give our readers a view of the spirit animating these congresses, we append the following from a contemporary:—

"A Catholic Congress assembled a short time ago at Constance, Germany, resolved that:—

1. This Congress protests once more against the attacks that have been made upon the supreme jurisdiction of the Holy Father and against the suppression of the temporal power of the Pope.

2. It calls upon all German Catholics to contribute liberally to the fund of Peter's Pence for the material support of his Holy See.

3. It brands the encroachment made by secular power upon the free administration of the Holy Sacraments, and upon the free dissemination of divine truth by the Catholic clergy.

4. In the opinion of this meeting the spoliation of the Propaganda of Rome by the Italian Government is a violation of the rights of Catholic Christendom at large.

Here follows resolutions on the school question from a German standpoint. The last two resolutions are as follows:

9. The Catholics of Germany look with admiration upon the episcopate of Belgium and their flocks on account of the splendid sacrifices to which they submit in the interest of freedom of education.

10. This congress expresses its unqualified sympathy to the Catholics of France in the great trials to which they are subjected by a persecuting Government.

EDITORIAL NOTES.

THE *Christian at Work*, a leading Protestant paper, says that a chapter in the Bible read in a perfunctory way at the opening of school is a mighty poor substitute for religious instruction.

AFTER having chased God from the schools, banished the Sisters of Charity from the hospitals, the French Government, by means of a sub-commission of the Superior Council of Prisons, has decided that access to the cells should be interdicted to the chaplains unless at the particular request of a prisoner. In other words, when a prisoner expresses a desire to see a priest he may be gratified; otherwise no priest may intrude on his privacy.

THE Sovereign Pontiff prescribes that the Fast of the Jubilee be observed with the food of the Third Fast, commonly called black fast. This means abstinence from milk, eggs, cheese, lard, etc., and as the indulgence is not granted if the conditions are not observed—even though the mistake be innocent—it will be safe for everyone to observe this abstinence rigorously. To lessen the inconvenience, it is well that each family fix one day on which all will observe the fast together, though they may take different times for fulfilling the other conditions.

THE proof of good goverment is the happiness of the people. That Ireland is not to be classed as one of these is but too evident, for we are informed by official returns that nearly 100,000 emigrants—the exact number is 95,857—left the shores of that country forever during the year 1880. They doubled the number in 1879 which itself was 6,000 over that of 1878, which, in turn, exceeded that of 1877 by 3,000. How sensitive a test of the condition of a country is this emigration!

Two events in the diocese of Posen illustrate the religious situation. The parish of Xions, the revenues of which are enjoyed by an intruded schismatic Kubeczak, the priest Wisniewski has been arrested on the charge of having exercised priestly functions in the parish. Of course the parishioners know well that their nominal priest is not merely useless, but mischievous, and consequently will have nothing to say to him. The other case is this: A clergyman, Dr. Surzynski, has just served his full time as a soldier in the standing army, and has been discharged. But previously he was tried by Court Martial for the offences of having twice said Mass, and once baptized a dying child. He was sentenced to nine days' imprisonment, and the alternative of a fine of 45 marks.

DOCTOR DESPRES, an atheistic physician of Paris, protests against the substitution of lay nurses for the Sisters of Charity in the hospitals of the capital of France, and gives as one of his four reasons against the change this argument: "There are special hospitals for small-pox and special wards for diphtheria. A married woman, the mother of a family, could not be expected to act as nurse in such virulently contagious diseases, with the risk of carrying the infection to their own homes. Whereas, if a Nun catches small-pox or diphtheria, she dies quietly, without making any fuss about it, and another Sister is ready at once to step into her place."

WE hear a great deal about the rights of landlords to do what they like with their own, and to get what rent they can out of their lands. On this subject no less an authority than Cardinal Manning writes: "The notion that we may do what we will with our own—that is, that we have no limit to our use but our own will—is false every way, immoral, and contrary to all laws, civil, natural, and divine. . . . Absolute and irresponsible power is too great for man—even supreme civil rulers do not possess it; but the rights of property, as they are claimed in Ireland in *respect to the amount of rent and eviction of tenants*, are absolute and irresponsible. I will begin by affirming that there is a natural and divine law anterior and superior to all human and civil law, by which every people has a right to live of the fruits of the soil on which they were born. . . . This is a right older and higher than any personal right."

WHAT the Catholics of the Levant have to expect from any extension of the Greek rule over the island in the East may be gathered from the following extract from the *Messager d' Athenes*, "Who are the Catholics of the Levant? In no place do they form an ethnical element of any importance. There are some hundreds in Ohio, and 30,000 in Smyrna and Constantinople. Their importance is due to descriptions given of them by French travellers, who have received their information from Roman missionaries. Other travellers hardly mention them, and when they do, it is only to point out their inferiority, the fruit of a vitiated clerical education." And it goes on to prophesy that when the triumph of Greece is assured, the Catholics will insensibly melt away into the Hellenic nationality, and, despite the efforts of the Roman Propaganda, will end by being entirely absorbed in the "Hellenic Kingdom." Unfortunately what this writer really means is not the Hellenic Kingdom, but the Hellenic Schism.

THE *Chicago Alliance* feels called upon to rebuke the Protestant ministry for its half-heartedness, explaining at the same time the secret of it. Who ever heard of a Catholic journal berating the preaching of priests in a like fashion? There is nothing to make apologies for in Catholic doctrine, and every Catholic knows this.

"He who carefully studies the preaching of the day must become satisfied that it is largely made up of apology. The pulpit, as a whole, is waging a defensive warfare. Preachers are frittering away their energies in an attempt to reconcile Genesis and geology, or in justifying the miracles to modern ideas—in explaining how the sun did not stand still at Ajalon, or in asserting that the 'great fish' which swallowed Jonah was patterned more like a Pullman car than the whale. The intention of the preachers is most commendable. They see a great outlying and aggressive array of skepticism, and having been filled up to the brim with apologetics at the seminary, they use the arms that have been provided them, and strike back at skepticism in an awkward squad, half-hearted sort of way. Half hearted, that is the trouble. The average preacher does not, himself, fully believe the Bible and what he thinks it teaches. How can he throw out hot shot from a magazine which he half believes will sometime blow up?"

A correspondent to the Witness, writing from Van Kleek Hill, tells how a French Canadian Protestant girl ran out of a house towards him, some days ago, begging him for God and Christ's sake, if he were a Protestant, to save her and take her away in his carriage. Her hands were tied, her head and face bleeding, and she was pursued by her father. She says her name is Jesse McDonald; her father's name, Hugh McDonald, and that they lived a mile from St. Eugenee. The gentleman to whom she applied took her home, in spite of threats made by her pursuers; and in his letter asks, "When will such cruel treatment cease?" We do not believe there is one word of truth in this statement. The Montreal Witness, it must be remembered, is a hero of a thousand libel suits, and its statements, as well as those of its correspondents, must be taken with a good deal of caution. It will be noticed in the above report that the individual very carefully abstains from giving the name of the party who maltreated the girl. If such an occurence took place it would have been his duty to do so, in order that justice might be done in a court of law. Many well meaning people outside the Catholic Church will, we fear, be led to believe from time to time by such items as these, that the Catholic Church and its priests approve of and encourage such a course as that alluded to above. Well, we can only hope they will sooner or later become disabused of such impressions by better acquaintance with Catholic faith and practice, and not allow themselves to be led into such a ridiculous opinion of the Church as that furnished by demagogues and ignorant bigots.

FATHER TOM BURKE, in his last St. Patrick's Day discourse, after showing the qualifications of St. Patrick for the Apostolate, broke forth in an eloquent outburst, asking were the fruits of the Apostolate ever to perish; "was that forest oak of Ireland's religion to yield to any storm, to fall under the stroke of any woodman or persecutor. Answer it, oh ye army of heroes, who died fighting foot to foot, inch by inch, over every sacred sod of Irish soil when the pagan Dane came to wipe the Christ and His religion out of the land, but for 300 years our fathers rose and fought and died, and at length swept the Pagan invader into the ocean. Ireland's tree of Catholicity never yielded to any blast. Answer it, oh, ye unhappy eastern breezes that had come to us fraught with the curse of persecution and heresy for 300 terrible years, and broke upon that glorious forest oak of Ireland's Catholicity. But never did she lose a branch, not a leaf. Never did she bend before the storm, and she raises her head to-day as graceful, as beautiful, as loaded with every flower of promise and fruit of fulfilment as in the day when the dying hand of Patrick waved its last benediction over her, and when with his fainting and dying voice he made his last prayer to God that Ireland might keep her faith until the end of time. Oh! let us keep our faith; it was almost the only gift they had left us, in this world. They had taken everything that would make life pleasant or dear; they had taken every tradition of our grandeur and national greatness from us; they had left us but one thing, and that they left because they could not tear it out of the bleeding hands of Ireland—the holy Catholic faith. We should then pray that Patrick's work, that had lasted so long, might last forever, and that we might come to behold him where, surrounded by Ireland's confessors and virgins and martyrs, he reigned with Christ forever."

HIS Eminence, Cardinal Manning, recently delivered a sermon in London, from which we make the following extract concerning the present condition of the Church: "It was but the other day one of the chief enemies of our holy Faith in Germany believed that the nets around about it were drawn so closely and with such consummate skill that escape was impossible, and one of them said: 'If the Catholic Church escapes this time I will believe in it.' What do we see at this moment? That mighty power which drove bishops from their Sees and pastors from their schools, is at this moment powerless against the Catholic Church, and that it is troubled within its own borders with the consciousness of a terrible revolutionary force lying beneath its foundations. There never was a time when the Catholic Church manifested more luminously to the world its universality amongst all nations. Once it was shut up in a guest-chamber in Jerusalem—then it spread to Antioch and the provinces of the East—then it spread itself throughout Europe—and now it has passed into a New World beyond the Atlantic—it has found a New Continent in the Southern Seas—it is spreading over Central Asia—it is extending into the deserts of Africa! There is not a land where, at this moment, the light of the Faith is not beginning to manifest itself, and the words of our Divine Lord are being fulfilled—'The Gospel of the Kingdom shall be preached for a witness unto all nations, and then shall the end come.'"

EASTER SUNDAY.

Services at St. Joseph's Church, Stratford—Lecture by Rev. Dr. Kilroy.

From the Stratford Beacon.

Large congregations attended divine services at St. Joseph's church on Easter Sunday, many "outsiders" no doubt having been attracted by the music and beautiful decorations which for the last three years have characterized the festival of Easter in this church. The "Rood screen," designed and decorated by Mr. H. Grant, reflected credit on his taste. Roses, lilies, geraniums and violets in full flower, from the conservatories of Messrs. Corcoran and Carey perfumed the sacred edifice. The choir was strongly supported by some of our best *amateurs*, and rendered "Concone's Mass" with effect. Rev. Dr. Kilroy preached at High Mass, and announced that he would lecture at vespers. "On the progress of the Catholic Church during the present century." A considerable time before the opening psalm of vespers, every available seat was occupied. The rev. doctor after dwelling for some time on the varying trials and successes of the Church in France, Italy, Austria, Spain and Germany, during the last hundred years, said: "Let us now come nearer home and glance at her progress among English-speaking people. A hundred years ago the Church in England had just life enough in her to sanction the faintest hope that she might possibly recover strength sufficient to drag out a miserable existence amids the ruin of the monuments which bore witness to her departed greatness. It was then customary to speak of Catholics as human vermin, which a less remorseless civilization would exterminate. Just one hundred years ago every Catholic chapel and shrine in London was sacked and desecrated, simply because the Government of the day relaxed one of the worst of the penal laws. How changed is all since then. The year 1881 finds the Catholic Church a mighty power in England. At her head we see two Cardinals, both converts, who are ably supported in their efforts for her advancement by a well-trained and devoted priesthood. Churches, chapels, monasteries, and convents, are springing up everywhere throughout the land, as if by the stroke of an enchanter's wand. She yearly counts her converts by thousands from the ranks of the noblest, most intelligent and educated in the realm. Her present priesthood is largely recruited from the ranks of the Anglican clergy, men who leave all most dear to man on earth to enter her fold. A powerful press sounds forth her doctrines, and refutes the calumnies and slanders of bygone days, whilst the rank, learning and social position of her followers can be overlooked no longer.

The Doctor next spoke of the progress of the Church in the neighboring Republic, which was still more wonderful. I myself, said he, am still comparatively young, yet I was taught my catechism by the first priest ordained in the United States. A hundred years had not yet elapsed since Mass was first said in the city of New York to a congregation of less than 100 persons. At the close of the American Revolution, 1780, there was no Catholic Bishop in the United States, and only from 20 to 30 priests, and the ratio of Catholics to Protestants then stood 1 to 110, now it stands 1 to 7. The church in the United States to-day has 14 Archbishops, 55 Bishops, 6,462 priests, 27 religious orders of men, 44 religious orders of women, 79 colleges and 511 academies. But we need not stray from home to note the progress of the Church in the nineteenth century. Forty years ago there was but one Catholic bishop west of Quebec, and not 20 priests west of Kingston, whilst to-day Ontario alone has an archbishop, five bishops, 231 priests attending 326 churches and chapels—to say nothing of the powerful help given by numerous religious communities of men and women who work in season and out of season for the advancement of the church.

The collection taken up on the occasion amounted to the large sum of one hundred and forty-three dollars.

HAMILTON LETTER.

Mission at St Joseph's—Going to Europe—Presentation to Rev. Chancellor Keough—Emerald Benefecial Association—Sixth Annual Convention—Canada Temperance Act—Population of Hamilton—Brevities.

MISSION IN ST. JOSEPH'S.

On Sunday morning at High Mass the Holy Mission began in St. Joseph's (Germain) Church. After the Gospel, Rev. Father Bergman introduced the missionary, Rev. Father Hoelsher, presenting him with the stole, as a sign that he possessed all the powers which his lordship the Bishop gave to the pastor of the church. Rev. Father Hoelsher opened the exercises with a very impressive and instructive sermon, shewing the necessity of mission and the benefits they confer on a parish. The mission is to continue for eight days. First mass is at five o'clock, followed by a sermon, second mass at eight o'clock, then an instruction for women, and in the evening at half-past seven. The exercises consist of the rosary and a sermon. It is a matter of regret that up to the time of writing the attendance has not been as full as it should be.

Father Hoelscher comes from Rochester and has been in America but a few years. During the Franco-German war he was chaplain in a division of 8000 men, and soon after its close he was forced by the tyrannical laws of the German Government to leave his native country.

GOING TO EUROPE.

Rev. Father Lennon, of Dundas, will sail for Europe on or about the 1st of May. The reverend gentleman has been ailing for several weeks, and the change and sojourn in the old country has been recommended as the best means of recovering his health. It is understood the people of Dundas are making preparations to bid him an appropriate farewell, which will be referred to in the next.

WELL-MERITED PRESENTATION.

The young women of the Sodality of St. Patrick's parish not long since showed their appreciation of the virtues and services of their Director, the Rev. Chancellor Keough, by making him the recipient of a very valuable present, accompanied by an address. The event took place in the morning chapel, which was neatly decorated for the occasion, not the least among the ornaments being a handsomely executed Roll of the Members, of admirable calligraphy and finish, the work of the President of St. Joseph. The presentation consisted of a Silver Cake Basket and two Breviaries—combining, it will be seen, the ornamental with the useful. The address, which was read by the secretary, was expressive of the esteem in which the members held their worthy director, and on account of the earnest but unselfish unostentatious zeal constantly manifested by him not only in their spiritual but also in the temporal half in particular, but also in the congregation generally. It will be needless to say that both the address and accompanying sentiments will meet with the full approval of the whole parish.

EMERALD BENEFICIAL ASSOCIATION.

The Ontario Grand Branch of the Emerald Union held its Sixth Annual Convention in this city last week. This association, which originated in the United States but a few years ago, has made rapid progress, and to-day branches are to be found not only in the principal cities of the neighboring Republic, but also in many parts of our own Dominion. Its triple object—viz., charity, mutual benefit and literary cultivation, has no doubt been the secret of its power to its rapid rise in popularity, and as long as it continues to practice the admirable professions it should receive all due encouragement. Its membership is open to men of every nationality, provided they be practical Catholics, and while they are members regularity and observance of religious duties is required by the constitution of the organization.

The convention began business on Tuesday afternoon. The following officers and delegates were present: Rev. Father Heintzman, Chaplain of the Hamilton Branch, and Rev. Father Bergman with Messrs. F. Heintzman and J. Hennigan, representatives; Very Rev. F. Rooney and Messrs. James Britton and Thomas Carey, Branch No. 2, of Toronto; Messrs. Charels, of No. 3, Guelph; Messrs. Maher, of Branch No. 4, Leslie and Messrs. J. Sullivan, No. 5, Dundas; Messrs. Regin, with Messrs. J. J. Glynn and Thomas Carey, of No. 7, Toronto; Messrs. Sheehan, and Messrs. C. Burke, Culitol, of No. 8, Toronto, and Messrs. J. A. Goulden, International Organizer of Pittsburg, Pa. The appointment of committees, discussing the minutes of the last convention, the presentation of reports and addresses, and other matters of business chiefly occupied the time of the first session. The reports read and addresses delivered showed the Dominion Branch of the organization to be in a most prosperous and satisfactory condition, with indications of still further increase in the future. Before adjourning it was decided to hold the next convention in Toronto, April, 1882. At the evening session Mr. J. A. Goulden, International Organizer of the International Union, conducted the business. Nearly all the gentlemen previously mentioned were present. The principal feature of this occasion was the presentation of the proceedings of the International Convention held in Philadelphia, 1880, which after due deliberation were approved. It would appear that the convention had passed many important resolutions, among which was one of a very important one relating to a life benefit, which if approved of by a two-thirds vote of all the grand and subordinate branches will become universally operative in the association, and will be immediately beneficial both individually and collectively. The death benefit feature provides for the payment of three hundred dollars at the death of each member, to defray the regular burial expenses. T