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CATHOLIC GROWTH.

The growth of the Catholic body in numbers and influence in the Province of Ontario is one of the significant signs of the times. We have before us a table showing the population by religions of this Province as given by the census returns from 1843 till 1881. From it we take the following figures:

It is, however, a fact worthy of notice that in many counties of the Province the Catholic population has either remained at a standstill or even suffered diminution. In other counties the increase has been truly gratifying. We have had prepared for us a statement showing the number of Catholics in the various cities and counties of Ontario in the years 1861 and 1881 respectively. It will, we feel assured, be perused with much interest by all our readers.

Counties—	1861.	1881.
Essex.....	10423	19101
North.....	4995	8397
King.....	1218	2186
York.....	1274	1881
Halton.....	2908	5677
Welland.....	2963	4944
Huron.....	742	6707
Bruce.....	8199	15777
Grey.....	4276	4808
Simcoe.....	4915	12017
Madison.....	3991	2938
Orland.....	3912	1498
Brant.....	6292	6508
Perth.....	3644	7286
Wellington.....	6348	11567
Waterloo.....	2489	5985
Dufferin.....	2489	2142
Elgin.....	2874	3278
Westmorland.....	4234	4243
Haldimand.....	2184	1999
Peel.....	2184	2408
York.....	7080	9178
Ontario.....	4794	5122
Durham.....	1624	1114
Northumberland.....	1781	8593
Prince Edward.....	1973	1995
Norfolk and Addington.....	431	859
Frontenac.....	7477	6211
Leeds and Grenville.....	12295	11287
Dundas.....	2874	2078
Stromont.....	5377	8044
Glengarry.....	1912	2678
Prescott.....	3621	2178
Russell.....	1848	1488
Carleton.....	5378	8827
Renfrew.....	8659	15477
1. Assize.....	7011	8599
Victoria.....	431	5174
Peterborough.....	7902	7676
Hastings.....	803	143
King.....	1111	148
Simcoe.....	8074	8074
Ontario.....	2444	1183
Nipissing.....	1564	1576
Perry and Sand.....	184	114
Cities—	1861.	1881.
Bellefleur.....	2104	1871
Brantford.....	1198	1471
Georgetown.....	1730	1885
Hamilton.....	4272	7485
Kingston.....	3980	4431
London.....	1912	2678
Ottawa.....	8267	15901
St. Catharines.....	2921	2882
St. Thomas.....	1917	2822
Toronto.....	12135	19716
Total.....	25111	30839

We may add by way of explanation that the County of Dufferin had no municipal or political existence in 1861. Its people were then counted in Wellington, Grey and Simcoe. The inhabitants of Haliburton were counted in Victoria or Nipissing, and those in what are now known as Muskoka and Parry Sound in the same enumeration district.

In many places the increase, as already pointed out, is slight, in others there is a positive decrease. This condition of things can be accounted for by the bitterness towards the Catholic minority shown in many counties for many years after the census of 1861. In some places it was impossible for Catholics to live in peace and preserve their faith. Hence a wholesale exodus of our people from several portions of Upper Canada, an exodus that has not yet unfortunately ceased. For its cessation we may now, however, look. With our increase in numbers in the whole province, and our growing importance as a political factor, there can be no doubt that Catholics will in this Province feel more at home than in times past. Orange savagery and Calvinistic narrowness, while yet potent sources of evil and annoyance, have lost much of their old time strength and influence. They are, at all events, powerless to arrest the onward march of Catholicism in the Premier Province of Canada.

We are also enabled in this issue to give the figures of increase in the various ecclesiastical divisions of the Province since 1861.

	1861.	1881.
Toronto.....	49,071	82,708
Hamilton.....	39,565	37,246
Kingston.....	61,505	64,890
London.....	44,122	62,477
Peterboro.....	22,407	29,483
Ottawa.....	82,288	151,911
Pontiac (Vic. apost.).....	10,128	17,822
Total.....	253,111	320,839

The dioceses of Kingston, Hamilton, and Ottawa in the interval between the years 1861 and 1881 suffered dismemberment to permit the erection of what is now the diocese of Peterboro and the Vicariate of Pontiac. These figures are all of an encouraging character, proving that Catholicism in this new country has before it a bright future, a future auguring prosperity for our people and stability for our institutions.

THE MISSIONARIES OF THE WEST.

The murder of the two devoted priests at Frog Lake has directed attention to the history of the missionary efforts of the Catholic Church in the vast field wherein these two devoted men labored with so much fruit. A hundred and fifty years have passed since the first missionary shed his blood in the North-West. In 1736 Father Arneau, with one of the sons of La Verandrye the famous explorer, was killed at Lale a la Croix by a party of Sioux. But before Father Arneau's arrival Father Messager, another Jesuit, had visited the North-West. In 1731 he accompanied La Verandrye himself on his first expedition. By a singular coincidence the present Archbishop of St. Boniface is descended on the maternal side from La Verandrye, the discoverer and explorer of the country he has evangelized. After the death of Father Arneau there was some interruption in the chain of missionary activity, brought about by the political troubles that disturbed the old and new worlds during the latter years of the last century. In 1818 the Rev. J. N. Provencier, who in 1822 was consecrated bishop of Juliopolis (p. i.) and Vicar Apostolic of the Indian Territories, and some time after became first bishop of St. Boniface, first arrived in the country. He was accompanied by the Rev. St. Damoulin. His other coadjutors in the good work were:

- Father Desroisimaux, 1820-1827.
- Father Jean Harper, 1822-1832.
- Father Boucher, 1827-1833.
- Father Belcourt, 1831-1833.
- Father Poite, 1832-1833.
- Father (Vicar-General) Thibault 1833-1871.
- Father Demers (Bishop of Vancouver), 1837-1838.
- Father Mayrand, 1838-1845.
- Father Darveau, 1841-1844.
- Father Lafloche (Bishop of Three Rivers) 1844-1856.
- Father Bonrassas, 1844-1856.

Of these Father Darveau was drowned while fording a river. Vicar-General Thibault was one of the commissioners appointed by the Dominion government to effect a settlement of the troubles in 1850-70. In 1845 Mgr. Provencier had the happiness of securing for his vast missionary field the services of the Oblate Fathers. In June of that year Father Guigue, afterwards Bishop of Ottawa, but then Provincial of the Oblate Congregation, despatched Father Aubert and with him Alexander Tache, a novice of the order, to St. Boniface. They set out from Lachine in a canoe on June 24th, the festival of St. John the Baptist, followed the Ottawa to Bytown, where they made a halt to visit their brethren of the Congregation then commencing their labors in that unpretentious town, soon to be selected as capital of Canada. On resuming their journey they followed the Ottawa again as far as Mattawa, then directed their steps to Lake Huron, thence along the shores of Lake Superior to the Kaministiquia, and then through lake and river across the country to St. Boniface, where they arrived on the 25th of August, having just taken two months to complete their voyage. On the first of September, 1845, Alexander Tache was ordained priest, and, in 1850, elected coadjutor to Bishop Provencier, whom he succeeded at the latter's death in 1853. Another celebrated missionary in the North-West is Rev. Father Lacombe, who went there first in 1852, and has since labored in season and out of season for its evangelization. We have already in these columns spoken of the missionary Bishops of the country, Mgr. Grandin (St. Albert), Mgr. Faraul (La Biche) and Mgr. Clut (Fort Providence, Mackenzie river). These apostolic men have under their direction about fifty priests of the Congregation of the Oblates of Mary Immaculate, while in the diocese of St. Boniface there are now about forty priests in active service, most of them also members of the same society.

In L'Etendard we noticed a few days ago a touching reference to the martyred priests of Frog Lake: "Rev. Father Fafard was a true type of the French Canadian. Tall, robust and active, he impressed one by his very appearance. Gifted with a pleasing mien, an ardent heart and no small share of talent, he had been able to exercise in this country a fruitful ministry. But his zeal carried him off to a more sterile field. The far-off missions haunted his school-boy dreams at the College of L'Assomption and led him to find the road which his intelligent directors hastened themselves to indicate. The novice at Lachine, on the shores of the St. Lawrence, facing the Iroquois village, was the school wherein he learned the devotedness required of an Indian missionary. Let it be understood at once

that far from feeling fear of this life of privation, painted by a veteran and reproduced before his eyes, he found its reflection too sweet, and burned with the desire of giving his life to this work. With what joy, then, did he not leave for the North-West in the spring of 1875. The diocese of St. Albert to him appeared the promised land of devotedness and sacrifice. While in the College of Ottawa pursuing his theological studies, he saw, in thought, Indians to be instructed and redeemed. During his ten years of apostolate his courage never left him an instant. Every trial seemed but to augment his zeal. When in July, 1884, he saw Big Bear's band arriving at Frog Lake, he thought only of the souls of these poor Crees, all yet pagans, and in a letter written at this time he pledged himself to leave no stone unturned to win them from their horrid superstitions. Alas! who could then foresee that he was soon to fall beneath their bullets. God has willed it for his glory, the honor of the Church, and the edification of our province. . . . His companion in arms who fell with him was the Rev. Father Marchand. Born in the diocese of Rennes, in that old land of Brittany magna parva virtum, to which so many of our families attach the souvenirs of their origin, he received at the family fireside the lesson of sacrifice. Not only was he, like nearly all his fellow-countrymen, brought up amid the recital of the heroic struggles of La Vendee, but he must also have often heard his mother speaking of his uncle, a missionary in America, and now seated on the Archiepiscopal throne of New Orleans.

Not surprising is it then, that immediately after his leaving college he also directed his steps to a novitiate of missionaries. This was after the expulsion of the religious from France. He was therefore forced at the very commencement of his pilgrim's progress to go into exile, and seek in Holland the bread of religious life which the republic would not permit him to eat at home. He received it in abundance at the hands of the Oblate Fathers. When he had made his vows his superiors did not hesitate to say to him, "ascend to the very summit of the mountain of sacrifice, cross the ocean and bury thyself in the solitudes of the North-West." This order he obeyed with readiness and joy. Civilized Canada, which he saw but for a brief moment, had not charms enough to retain him, and he left in September of 1882, eager to devote himself to those savages who from afar off he had loved and for whose salvation he was happy to make the sacrifice of his life. His letters prove that these generous sentiments grew at the daily spectacle of the intellectual and moral degradation of the Crees confided to his care and to whose treachery he has now fallen victim. The Rev. Fathers Fafard and Marchand were by obedience associated in labors and in fatigue. God bound them together in death and triumph.

Whatever the circumstances which led the Indians to this unexpected deed of savagery, the names of these two Oblate missionaries will remain inscribed in letters of gold on the register already so well covered with the names of martyrs of charity in our youthful Canadian church."

SILVER JUBILEE OF THE BISHOP OF ST. JOHN, NEW BRUNSWICK.

THANKSGIVING SERVICES IN THE CATHEDRAL.

From our own Correspondent. In 1860 the Province of New Brunswick, of which the late Archbishop Connolly had been Bishop, was divided into two dioceses, and the Very Rev. John Sweeney, then Vicar-General, was consecrated Bishop of the southern portion. The consecration service took place on the 15th of April. Low Sunday, April 12th, was, therefore, the twenty-fifth anniversary of the event, and the occasion was celebrated by thanksgiving services in the Cathedral. Grand Pontifical High Mass was celebrated at 11 o'clock, and Pontifical Vespers, and Benediction of the Blessed Sacrament at 3.15 p. m., when the Te Deum was also sung. The congregations at these services were very large, and embraced many persons of other denominations. His Lordship the Bishop officiated at Mass, and was assisted by Rev. J. J. Walsh, Rev. J. J. O'Donovan and Rev. Wm. Dollard. The choir sang Concone's Mass very effectively.

His Lordship, after communion, ascended the pulpit and briefly addressed the congregation. In doing so he was very much affected. He said that on Low Sunday twenty-five years ago he had been consecrated Bishop of St. John. The solemn service which they had just witnessed was an act of thanksgiving to God for His help to him as their bishop and to him as a people for the many blessings He had vouchsafed to them during these years. The twenty-five years had passed away

very quickly, but not an hour of that time could now be recalled. Those who had been unfaithful to their duty could not now repair their loss. And yet, short as the time was, it was a long while to look back upon. Passing the cemetery a few days since, the dedicatory services held thirty years ago, in which he had taken part, were recalled to his mind. Still in that city of the dead, he opened only that short time ago, there now his hurried six or seven thousand persons, enough to populate a city of respectable size. This reminds us that our life on earth is short, and shows us that it is necessary to be always prepared for the end that may come at any time. He urged his hearers to avail themselves of the means of grace afforded by the church in her sacraments. The anniversary, he said, also recalled the fact that all the bishops present at his consecration twenty-five years ago, he alone was now living. Dr. Connolly, whose memory was dear to all his hearers, had passed away. The bishops of Boston, Portland and St. Louis, who were present and took part in the solemn service, as well as several of the clergy, were dead. It was his intention, he said, to have a public celebration of the anniversary of his consecration. For some years it had been his desire to have that noble temple of worship, the building they were then in, solemnly consecrated. God had assisted them in their work, and had been a priest nearly twenty years before his consecration. When young, he thought life was long, but he found that it had passed away like a shadow; the forty-five years look like nothing. "You are commencing life," said His Lordship to the children in conclusion, "and I hope you will lay up treasures for yourselves. I hope blessings will be poured down on you, and that you will merit the grace of which we all stand so much in need."

Vicar-General Connolly expressed great pleasure at having received the invitation to be present. Twenty-five years ago he was asked to attend the consecration of His Lordship; and pleased he was to come, although it took him three days to reach St. John, including one day spent in the saddle. This was his first journey, he said, but it has made much progress for the same journey can be made now in six hours. He came then because he was anxious to do honor to a friend; it was the same now; he came to honor his oldest and best friend, a sincere, true and tried friend and benefactor. It showed his respect and reverence for the head of the church—one who in twenty-five years has done so much to build up the church materially and spiritually. He congratulated the ladies of the Sacred Heart on having been the first to honor His Lordship on this anniversary. Of course the other establishments and the people generally will join in honoring one who has worked so long and who is so deserving of honor. Vicar-General Connolly pointed out that the Bishop had allowed his silver jubilee as a priest (which he thought came in 1869) to pass without celebration, but he felt sure there would be a grand demonstration on the occasion of his golden jubilee as a priest. In conclusion he gave the children some advice, recommending them to practice through life what they are now taught, and reminding them that their destinies are in their own hands.

His Lordship gave his blessing to all present, and retired. Subsequently, he and the other guests were entertained at dinner by the ladies of the Convent.

THE REV. E. McD. DAWSON'S GOLDEN JUBILEE.

CELEBRATION AT THE BASILICA, OTTAWA, ON THE 19TH APRIL, 1885.

On Sunday last, 19th Inst., a mass of thanksgiving was celebrated at the Basilica. The Rev. Mr. Dawson was celebrant, assisted by the Rev. Messrs. Griffin and Constantine as deacon and subdeacon. The Bishop of Ottawa, Right Rev. Dr. Duhamel, attended pontifically in the sanctuary, surrounded by the clergy of the Vicar-General's Vicariate; the Very Rev. Vicar-General Routhier; the Very Rev. Vicar, the Rev. Mr. Sloan; Rev. Albe Bouillon, Rev. Messrs. Tanquary, Campeau, Father Molloy, &c.

At the gospel the Rev. Mr. Dawson ascended the pulpit and preached from the text: "Were not the ten made clean? Where are the nine?" (St. Luke 17). Where are the nine? (St. Luke 17).

My Lord Bishop, Reverend Fathers and Christian Brethren—This is a day of thanksgiving. It is not, therefore, out of place to discourse, for a few moments, on the great and noble virtue of gratitude. Among men there is nothing more esteemed. Its presence is a source of joy and satisfaction, its absence denotes a lowering of character and tends to loosen the bonds of society. Gratitude towards God is still more excellent. We may form some idea of its value from the pain which was caused to our Blessed Lord by the ingratitude of nine of the ten lepers whom he was pleased to heal, and the high approval which he expressed on the grateful conduct of the one leper who returned to give him thanks. "Where," said he sorrowfully, "are the nine? Was not one found to return and give glory to God besides this foreigner?" Behold how He exalts the gratitude of this foreigner. He speaks of it as giving glory to God. What more could He say? What higher idea could he express of the gratitude we offer in return for His gifts? Our thankfulness glorifies God. What are we that should owe our existence to Him? Behold how He exalts the gratitude of this foreigner. He speaks of it as giving glory to God. What more could He say? What higher idea could he express of the gratitude we offer in return for His gifts? Our thankfulness glorifies God. What are we that should owe our existence to Him? Behold how He exalts the gratitude of this foreigner. He speaks of it as giving glory to God. What more could He say? What higher idea could he express of the gratitude we offer in return for His gifts? Our thankfulness glorifies God. What are we that should owe our existence to Him? Behold how He exalts the gratitude of this foreigner. He speaks of it as giving glory to God. What more could He say? What higher idea could he express of the gratitude we offer in return for His gifts? Our thankfulness glorifies God. 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