

# The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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## "OLD GLORY!"

(Boston Pilot Prize Poem.)  
(CHANT ROYAL.)

"I have seen the glories of art and architecture and mountain and river; I have seen the sunset on Jungfrau and the full moon rise over Mount Blanc; but the fairest vision on which these eyes ever looked was the flag of my country in a foreign land. Beautiful as a flower to those who love it, terrible as a meteor to those who hate it, it is the symbol of the power and glory and the honor of fifty millions of Americans."—Geo. F. Hoar.

Enchanted web! A picture in the air,  
Drifted to us from out the distance blue,  
From shadowy ancestors through whose brave care  
We live in magic of a dream come true—  
With Covenanters' blue, as if were glassed  
In dewy flower heart the stars that passed.  
O blood-veined blossom that can never blight!  
The Declaration, like a sacred rite,  
Is in each star and stripe declaratory,  
The Constitution thou shalt long recite,  
Our hallowed, eloquent, beloved "Old Glory!"

O symphony in red, white, blue! fanfare  
Of trumpet, roll of drum, forever new  
Reverberations of the Bell, that bear  
Its tones of Liberty the wide world through!  
In battle dreaded like a cyclone blast!  
Symbol of land and people unsurpassed,  
Thy brilliant day shall never have a night,  
On foreign shore no pomp so grand a sight,  
No face so friendly, naught consolatory  
Like glimpse of lofty spar with thee bedight,  
Our hallowed, eloquent, beloved "Old Glory!"

Thou art the one flag; an embodied prayer,  
One, highest and most perfect to review;  
Without one, nothing; it is lineal, square,  
Has properties of all the numbers too,  
Cube, solid, square root, root of root; best-classed  
As when o'er old centurion it blew—  
(Red is the trumpet's tone), it means to dare!  
God favors seven when creation grew;  
The seven planets, seven hues contrast;  
The seven metals; seven days; not last  
The seven tones of marvelous delight  
That lend the listening soul their wings for flight;  
But why complete the happy category  
That gives thy thirteen stripes their charm and might,  
Our hallowed, eloquent, beloved "Old Glory!"

In thy dear colors, honored everywhere,  
The great and mystic ternion we view:  
Faith, Hope, and Charity are numbered there,  
And the three nails the Crucifixion knew.  
Three are offended when one has trespassed,  
God and one's neighbor and one's self agast;  
Christ's deity, and soul, and manhood's height;  
The Father, Son and Ghost may here unite,  
With texts like these, divinely monitor,  
What wonder that thou conquerest in fight,  
Our hallowed, eloquent, beloved "Old Glory!"

O blessed flag! sign of our precious Past,  
Triumph and Present, and our Future vast,  
Beyond starred blue and bars of sunset bright  
Lead us to higher realm of Equal Right!  
Float on, in ever lovely allegory,  
Kin to the eagle, and the wind, and light,  
Our hallowed, eloquent, beloved "Old Glory!"

San Francisco. EDMA FRANCIS DAWSON.  
"Old Glory, as our flag was baptized by our soldiers during the Rebellion."—Proble.

## THE HOLY FATHER ON CATHOLIC SCHOOLS.

CATHOLIC SCHOOLS ARE BLESSED; SCHOOLS WITHOUT RELIGION ARE CONDEMNED.  
New York Freeman's Journal.

(Through the kindness of a Most Reverend friend, we have the text, and the translation, of the following letter of the Vicar of Christ to the Hierarchy of England. The following is the translation:—)

To Our Venerable Brethren, Henry Edward, Cardinal Priest of the Holy Roman Church, of the Title of St. Andrew and Gregory of the Vatican Hill, Archbishop of Westminster, and the other Bishops of England.

POPE LEO XIII.  
VENERABLE BROTHERS, HEALTH AND APOSTOLIC BLESSING:  
Your proved fidelity and singular devotion to this Apostolic See are admirably shown in the Letter which we have lately received from you. Our pleasure in receiving it is indeed increased by the further knowledge which it gives us of your great vigilance and anxiety, in a matter where no care can be too great: We mean the Christian education of your children, upon which you have lately taken counsel to gether, and have reported to Us the decisions to which you came.

In this work of so great moment, Venerable Brethren, we rejoice much to see that you do not work alone; for we know how much is due to the whole body of your Clergy. With the greatest charity, and with unquenched efforts, they have provided schools for their children; and, with wonderful diligence and assiduity, they endeavor by their teaching to form them to a Christian life and to instruct them in the elements of knowledge.

Wherefore, with all the encouragement and praise that Our voice can give, We bid your Clergy to go on in their meritorious work, and to be assured of Our special commendation and good will, looking forward to a far greater reward from Our Lord God, for Whose sake they are laboring.

Not less worthy of commendation is the generosity of Catholics in this matter. We know how readily they supply what is needed for the maintenance of schools; not only those who are wealthy, but those who are of slender means and poor; and it is beautiful to see how often, from the earnings of their poverty, they willingly contribute to the education of children.

In these days, and in the present condition of the world, when the tender age of childhood is threatened on every side by so many and such various dangers, hardly anything can be imagined more fitting than the union with literary instruction of sound teaching in faith and morals.

vide an abundance of such schools for the children of Rome. For it is in, and by, these schools that the Catholic Faith, our greatest and best inheritance, is preserved whole and entire. In these schools the liberty of parents is respected; and, what is most needed, especially in the prevailing license of opinion and of action, it is by these schools that good citizens are brought up for the State; for there is no better citizen than a man who has believed and practised the Christian Faith from his childhood. The beginning and, as it were, the seed of that human perfection which Jesus Christ gave to mankind, are to be found in the Christian education of the young; for the future condition of the State depends upon the early training of its children. The wisdom of our forefathers, and the very foundations of the State, are ruined by the destructive error of those who would have children brought up without religious education. You see, therefore, Venerable Brethren, with what earnest forethought parents must beware of intrusting their children to schools in which they cannot receive religious teaching.

In your country of Great Britain, we know that, besides yourselves, very many of your nation are not a little anxious about religious education. They do not in all things agree with us; nevertheless they see how important, for the sake both of society and of men individually, is the preservation of that Christian wisdom which your forefathers received, through St. Augustine, from Our Predecessor, Gregory the Great; which wisdom the violent tempests that came afterwards have not entirely scattered. There are, as we know, at this day, many of an excellent disposition of mind, who are diligently striving to retain what they can of the ancient Faith, and who bring forth many and great fruits of charity. As often as we think of this so often are we deeply moved; for we love with a paternal charity that Island which was not undeservedly called the Mother of Saints; and we see, in the disposition of mind of which we have spoken, the greatest hope, and, as it were, a pledge of the welfare and prosperity of the British people.

Go on, therefore, Venerable Brethren, in making the young your chief care; press onward in every way your episcopal work; and cultivate with alacrity and hopefulness whatever good seeds you find; for God, Who is rich in Mercy, will give the increase.

As a pledge of gifts from above, and in witness of Our good will, We lovingly grant in the Lord to you, and to the Clergy and people committed to each one of you, the Apostolic Benediction.

Given at Rome, at St. Peter's, on the 27th day of November, in the year 1885, the eighth year of Our Pontificate.  
POPE LEO XIII.

PERSONAL.—Mr. Joseph Kelly, son of our respected fellow citizen, Mr. P. Kelly, jailor, has been in London for a few days past. We were pleased to see him looking well, and also gratified to know that he is prospering in business as proprietor of the Warren, Pennsylvania Daily

## EVILS OF THE DAY.

A PASTOR'S WARNINGS ON SOME VERY PRACTICAL POINTS.

The rector of the Transfiguration Church, New York, Rev. J. M. Kiely, at the principal Mass on a recent Sunday, took up a number of very practical questions, and indicated briefly but forcibly what Catholics ought to think on them:

Although I have read the Gospel for you this morning, it is not my intention to select any text from it or to make it the basis of any remarks I may offer. No; I would rather invite your attention to some practical matters, which a pastor of souls should, I think, from time to time lay plainly and dispassionately before his people. What of time demands that we be brief, though each point might well deserve a special treatment and a distinct course.

MISSING MASS.  
1. The holy Sacrifice of the Mass first engages our attention. How many there are who miss Mass; how many hear Mass in an improper manner! Why is it that not one-half of those who are nominally Catholics hear Mass? A thoughtful bishop has answered that drunkenness—drunkenness on Saturday nights—is the main and primary cause; drunken parents and drunken sons demoralizing homes on Sunday mornings. Crimes and vice and waning faith are the results, and Mass is finally forgotten. How many are habitually late for Mass!—while a little economy of time on Sunday morning, or better, on Saturday night, would obviate the difficulty. We have already spoken to you on the manner of hearing Mass. The golden rule is, briefly: If you are tempted to look around, keep your eyes closed, or open them only for your prayer-book and the altar. What numbers fail to hear Mass on holidays! Persons will be careful to observe national festivals, and will utterly neglect even to hear Mass on the seven or eight holidays of the Church's year. So, too, of Vespers, the evening prayers of the parish church.

GOOD READING IN THE HOME.  
2. At least as essential as the prayer-book in church is good reading in the home. At nine o'clock, after mission here the good people have been asked to procure good books, more literature, good food for the soul, to counteract the corrupt food taken into the heart almost with the air we breathe in this irreligious age. What is the result? The priest of God in his visits to the sick-room rarely sees on the table the "Following of Christ," the "Spiritual Combat," the faith of our Fathers," St. Ligouri on Death or on the Commandments. He fails, too, to see any of our Catholic periodicals. But not infrequently his eye is caught by the glare of the vile novel or the serial print of the "Weekly or the Lady," lying there like serpents ready to sting and poison all who touch them. Oh, how we fear for our children when we see these worthless, irreligious, immoral, obscenely-illustrated publications! Who will snatch them from the shop windows to save the eyes and souls of our little ones? And yet we have a grand Catholic literature to give them instead. It is not now as it was years ago. The great question has been answered, the great want has been filled, the great antidote has been provided. We have a Catholic literature, myriads of noble works, easy of access, cheap and handsome and well-printed, are every week brought into light. But they are mostly on the hands of the publishers. Yet persons will complain and say there is no Catholic literature. It is false. And if there is a feature of truth in the assertion who is to blame? The Catholic people, not the publishers, who will do their work gladly, if patronized. Why—to instance—in the latest number of the Catholic World, the reviewer of O'Hanlon's "Lives of the Irish Saints" has the astounding sentence: "What we learn from the agents of this work in this country is most astounding and regrettable—namely, that there are not five copies sold by them in the United States." Only five copies of a work depicting the trials, the glories and the martyrdom of the saintly ancestors of the majority of American Catholics! Are the publishers to blame?

No; let the Catholic people cease to patronize the literature of the enemy—the novels which wound our Catholic feelings, the history which tells lies to us, the cheap books which make the children fear and hate us, and they shall begin to do their duty. Then let them turn to a Catholic book store and a Catholic newspaper, and feed their own souls and the souls of their children with that food which we ask for, when we say: "Give us this day our daily bread."

NO CATHOLIC SOCIETY.  
3. Some of our people, especially among those who are rich in worldly goods and deal in worldly literature, are heard to complain that there is no "society" among Catholics. Well, every one knows that most of our people are poor and have not time or occasion to study the laws of etiquette or the language of diplomacy. Those good people who seek society elsewhere, however, would do well to lend their fellow-Catholics the light of their example and shine by the contrast they create. Better far than cutting a very poor figure in Protestant society will they find it to teach their own co-religionists the amenities of social life. They had better be first with their own than a poor second with strangers; honor and respect the faithful than despised by the dissenter. Ah! this spring after society, besides being pitiful and ridiculous, soon takes the faith out of our people. Their children marry outside the household of faith, and with their children's children, are lost to the Church.

MIXED MARRIAGES.  
4. This naturally opens to us the great question of mixed marriages, of which we shall say little, simply because so much ought to be said. Oh! my brethren, marriage is so intimate a union between man and wife that the hearts of both should ever beat in full and unalloyed sympathy

and accord. Above all, the religious convictions of both ought to be in perfect harmony. If there is not in the family a common faith and a common form of divine worship, the consequences are disastrous to home comfort, to religious training and to faith itself. Show us a family that forms an exception, and you either show a strengthening of the rule, or you show a family that is happy only in appearance. For, even then you will find that the Catholic party has to do a thousand things unknown to the other, and to beg of the children to keep matters secret. There is no following the telling of the secret. Suffice it to know that the wisdom of the Catholic Church is opposed to these unions; that the Catholic party die the children, as a rule, are lost; and that even in the best cases religious indifference is the ordinary consequence.

How often do we meet such an instance as this, nor shall I overdraw it! A young Catholic lady tells her confessor that she intends to marry a Protestant young man. The confessor remonstrates. It is useless. Her mind is made up on the matter. He is a good young man, with no prejudice against her faith, and is satisfied to be married by the priest. Very well; they get married; six months afterward the ring is rung at the priest's door. A thickly veiled female comes in, and she had a sad story to tell. She had been abused, called names in which her religion was not commented, and oh, worst of all, this very day he has thrust her out of doors. Yes; yea! Papiat and thrown down the steep by the "splendid young man" on whose arm she hung so proudly in the heyday of her foolish fascination!

Some of our young ladies may be educated a little too high for our average young man. And too many of them look down on honest labor—on the young mechanic or tradesman—and cast their eyes on some banker's clerk or broker's accountant, who, with ten or twelve dollars a week, studies the manners of the millionaire, frequents the opera, and may not be above forging his employer's name. Better to cast her with the honest young Catholic tradesman who attends to his religious duties, is temperate and steady, forgetting altogether that he neither dresses like a fop nor poses like a Chesterfield.

If the man be the Catholic the case is worse. The mother has most influence with the children. The father worries, drinks, loses his position and perhaps dies a victim of intemperate habits. His children hear on the streets that their father was a Catholic and a drunkard. That is all.

DRUNKENNESS.  
5. Here we come to the vice of drunkenness, the great slayer of our people. Oh, my friends, this is the curse of our Celtic race, and you know it. If there were no drunkenness our people would be the most prosperous in this great land, for what but drink can steal away the clear brains of an Irishman? What else keeps him from being the peer of any man? How often do we hear: He is a clever fellow, an Irishman, but he drinks too much; he is going to the bad. Oh, that we could destroy or lessen the number of those terrible resorts where our fathers are ruined, our sons made drunkards, and which our families trace their destruction. If there are some good men—and that there are we know—engaged in the liquor traffic, why should on this account stand before the people whom God has committed to me, be silent, when I know, as they know, that this traffic is the ruin of thousands of immortal souls? God forbid that I should ever be assumed to tell the truth to the world, and least of all to my own flock, for whom I shall have one day to answer. No; there is no concealing it. To sell liquor to those who abuse it—and they are the vast majority of those who frequent liquor stores—is to do the work of the devil and destroy the souls of men. To help a fellow-man to excess in drinking cannot but be a gain to him, because of the deliberate co-operation in the grievous sin of another.

But some say: No matter how far removed the liquor store is the drunkard will find it. Bishop Ireland has met this objection. Yes, he says, the drunkard will find it, but not the man who is yet moderate in drinking, and to whom the temptation of a glass is a provocation to drink, a temptation at the very door. How many saloons in the city of New York, think you? Nearly 10,000—one to every 125 persons in the population! One to every twenty-five families. And, on the supposition that five out of every twenty-five families are temperate, there is one liquor store to every twenty families! That is, every twenty families support the twenty-first by buying liquor from them! And why should the priest fear to speak, seeing that the latest Council of Baltimore advises the dealers in liquor to abandon their business and to seek some more honorable employment? Those dealers may possibly be good men, but they run the risk of becoming drunkards themselves. They may be good, yet may run to hell for sending others there; good men, indeed, but they frequently go down to the grave laden with the curse of the widow and the orphan.

WAKES AND FUNERALS.  
6. A word about wakes and funerals and I have done. We must admit that the humanitarian and Scriptural duty of burying the dead is well discharged by the Hibernian branch of the Celtic family in this and other lands. They bury their dead, indeed; but they have not neglected to import the remnants of sundry abuses to which I would briefly call your attention. Unless you are a relative or a very dear friend, it is bad taste and unwise to remain long at the house in which the bodies lies before interment. A brief visit, with a kind word of sympathy spoken to the afflicted ones, and a few prayers publicly or on your knees or secretly in a retired part of the room, would satisfy every purpose. Public recital of prayers is very edifying. As to the funeral, only the most

intimate friends should attend it to the graveyard. Large funerals, especially among poor people, are in bad taste and saddening. How many a poor working man borrows five dollars to pay for a coach into the bargain! Perhaps he fails to go to work next day and he loses his employment. All for the poor glory of being considered a "good neighbor."

And apropos of funerals, an abuse has crept in amongst us here which must be checked forthwith. It is that of exposing the face of the dead after the obsequies here in the church, almost re-enacting the scenes of the "wake." This is an insult to the Eucharistic presence of our Divine Jesus in His home on our altars; and I now declare that after the first of next month no coffin shall be opened in this church.

Let me ask you, in conclusion, to accept these words in the kindly spirit in which they were conceived and uttered. They are meant for your good, and I sincerely trust that they will be productive of good results among you. I trust they will aid you to live closer to the religious standard of the Church, as children of faith, and worthy citizens of this great democracy.

## FROM THE CAPITAL.

ANONYMOUS ATTACKS ON THE RECORD.

To the Editor of the Catholic Record.  
A number of anonymous scribbles have for the last few weeks been giving the RECORD some attention in our local press. A rather nervous "Nerva," who draws pay from government, not, I presume, for abusing yourself personally and the RECORD journalistically, but for supposed services to a suffering and indigent country, writes that acceptable and nervous remnant of newspaper vitality, the Ottawa Citizen, after these terms:

"I pass to a case wherein some of the organs have surpassed themselves in venom, in scurrility, in mendacity, in all dishonesty. It is the case of Sir Alexander Campbell. The ex-Minister of Justice has given to the people of Canada and to the world a document, which for clearness of statement, temperance of tone, logical arrangement of facts, exhaustiveness of treatment, and sincerity of spirit must challenge the admiration of any reasonable man whether he be convinced or not. The proof, Sir, is not in my assertion of the fact. Let any man convince himself of the truth of what I say by a calm perusal of the memorandum. Indeed, the CATHOLIC RECORD of London, a journal as violently partisan in its Grit inclinations as the maintenance of a decent regard for Christian charity will allow it to be, is honest enough, in its issue of December 12th, to admit, Sir Alexander Campbell's marshals his facts with remarkable force and persuasiveness." Of course, the RECORD, true to its Grit instincts, is careful to declare in another place not only that it maintains its peculiar view, but no matter what may occur that it maintain them! Humph!

"The wise man changes his mind. The fool, never." But there is an organ, *Le Peuple* of Montreal, which affords a much fairer sample of the average Grit spirit in these latter days than does the CATHOLIC RECORD. The priestly character of the RECORD's editor-in-chief always saves that paper from bearing deliberate false witness. I am right glad to be able to say this.

A conservative myself, but not of the scurrilous class that changes sides with every change of government, I cannot see the application, much less the force of this paid and pampered adulator of men in office, this veritable scribbling *valet de chambre*, who imputes to you motives of partisanship where all honest men give you credit for patriotic honesty.

Be assured, Mr. Editor, that however the craven-hearted and the hirelings feel, the course of the RECORD has won the admiration of all honest Catholics here, irrespective of party. There is not a Catholic citizen of Ottawa deserving the appellation who will come out openly over his own name and denounce your fair and friendly feeling towards all factions, of whom there are too many amongst us, might do so, but these men are ready for dirty work that all others refuse. There are none that I have heard—and I have opportunities of hearing men of diverse views of politics every day of my life—no Catholic, I mean, who would to-day endorse "Nerva's" opinion of Sir Alexander Campbell that "that statesman is one of the most able, the most honorable, the most loyal, the most true of those who are the glory of Canada."

Another anonymous scribble in the Ottawa *Free Press* takes an opportunity of unburdening himself of an evidently long cherished assault on the RECORD. Quoth he:—

"A little novel has lately seen the light in Ottawa. It is entitled 'The Doctor's Daughter,' and its laudable aim is to hold the mirror up to society. When we see respectable journals besmeared the author or authoress of this little work with praise that would be exaggeration if applied to a Leveller or a Lover, and even when a religious organ like the CATHOLIC RECORD 'swells the note of praise' high enough for a Scott or a Macaulay, it is time for somebody to show the public what it really is that these sheets cover with false flattery."

Then, after a long column of petty fault finding and carping criticism, he closes with this irresistible Partisan dart:—"Such, Mr. Editor, are a few of the many evidences of rudeness which the writer of this letter easily noticed in a single perusal of the 'Doctor's Daughter.' They are more than enough for his purpose, which is simply to show the public in what a spirit of caution they should receive newspaper criticism of new books. Some papers do their duty nobly in this

respect; but they are the exception, not the rule. What has been here advanced is absolutely incontrovertible; nor can it be set aside by any amount of special pleading or vulgar abuse in which even some 'religious' organs are notably proficient. There has been throughout only the honest motive to serve the cause of literature, and consequently no intention whatever to wound the sensibility of 'Nerva,' whoever he or she may be."

All this you will, or to put it more correctly, you ought to, say fully becomes a pig and a pedant, as every one here knows the writer of these lines to be.

Query: Might he not possibly be the same individual who, on the 20th of November, 1882, wrote in the Toronto *Mail*, all Catholics who profess himself, the same apostle of culture, the same hater of "vulgar" abuse, who on that day held up before the whole country three venerated bishops of the Church to public opprobrium. Turning to the files of the *Mail* for that month, I find, sir, that the Archbishop of Toronto and the Bishops of Kingston and Peterboro' are spoken of in these terms:—"In his pulpit in St. Michael's cathedral Archbishop Lynch took advantage of a purely literary controversy to make a political harangue—not merely to state his opinion on a quasi question of morals, but to state his opinion of the merits of parties, and to state it improperly and irrelevantly."

"In a letter to Archbishop Lynch some weeks after the origin of the controversy, Bishop Jamot, of Peterborough, (who did not, it is said, intend his letter for publication), deliberately slandered the *Mail* and those who approved of its course, in words that no circumstance of the controversy justified, that no canon of literary controversy allowed, and that no custom of cultivated life could cover."

"In his pulpit in Kingston Bishop Cleary delivered a lecture which was reported pretty full in the *Grit* organ. In that lecture injustice was done the *Mail*; and the case against 'Marmion' was virtually given up, in one breath, while in another the argument against 'Marmion' was stated in language that made it apparent to every school boy in Canada that Bishop Cleary had either not read the poem or had marvelously misunderstood it."

"It was with these reverend gentlemen we had to deal. They assumed to violate all the laws of propriety, and all the rules of logic. They demanded immunity from criticism, while themselves subject to rebuff. When they were replied to, themselves and their allies said the replies were 'ribald.' If in dealing with these right reverend and most revered gentlemen we have not been more moderate, courteous and considerate than we had any need to be and than they deserved, we will hold ourselves subject to rebuff."

A gentleman who can lecture bishops on propriety is surely capable of teaching school girls how to spell.  
METROPOLITAN.

ADDRESS AND PRESENTATION.  
On the 22nd December a very pleasing occurrence took place at the school conducted by Miss Norris in this city. There are now in London many young ladies moving in the best society who owe their early training to this lady, and all remain imbued with the kindest recollections of the great care bestowed on them while in her charge. On the date above mentioned her present and many of her former pupils attended at the school and presented her with the following address:

MISS E. NORRIS.—The Christmas echoes that ring over every side speak of the world's rejoicing and herald a birthday whose anniversary gladdens all Christian hearts. 'Tis the season of happiness when each seeks to make the other glad and friendly feeling urges all to add to the general rejoicing. In years gone by, dear Miss Norris, you made our Christmas merry by your entertainments, and, though for some of us, many years have passed since those happy school days, yet we do not forget you, and each one of us recalls with love and gratitude the bright pleasant hours spent in the old school-room. This year, your grateful pupils, desirous to make your Christmas happy by our most sincere wishes, our prayers and the expressions of our gratitude; this slight token of which we beg you to accept. Its intrinsic worth is little but it is multiplied a hundred fold in love and sincere wishes for a Merry Christmas and many a Happy New Year.

Miss Norris replied to the children in most affecting terms.  
The presentation was a complete surprise. It was a spontaneous offering to one whose life has been devoted with remarkable fidelity to the cause of education.

An important Irish allusion was made about midnight at a dinner at the Holborn Hotel, given on Monday evening to Mr. Howard Spensly, member of Parliament elect for Clerkenwell. On Monday evening, in the course of a speech responding to his health, Mr. Spensly said:—"The British empire has twenty-one colonies. Why should not Ireland make another? Treat Ireland as we treat Canada or Australia, and no country would be more loyal to the empire."

This was received with the most uproarious cheering, many Liberal leaders and important workers who were present joining in the approbation.  
There are upward of 250 Catholic students attending the university of Michigan, and they have organized a lecture board and propose to have lectures from some of their faith.

At the request of Bishop Hogan, the Jesuits will take charge, at an early day, of a new parish in Kansas City, and erect in that place a beautiful church.