

## ERRINGTON'S MISSION A FAILURE.

Mr. Errington undertook a mission which he has found impossible of fulfillment. His purpose was evidently to place the Holy See in a position of hostility to the national aspirations of the Irish people, but it has failed of success.

His Catholicity is like that of all other adventurers of his ilk, a mere stepping stone to place and preferment for himself. The stepping stone was this time so evidently placed in position for this purpose that no one could be deceived as to Mr. Errington's real character and the value to be placed on his utterances. He did not, it is said, hesitate to make public a papal instrument intended for the bishops only, and the data which he supplied to the Holy See to draw forth a condemnation of the Irish National League, was, as he knew but too well, supplied by the British government, and all taken from reports of Irish officials working in the interest of a bankrupt landlordism to blacken the fair fame of the Irish race. In connection with Errington's failure we lay before our readers the following despatch from New York, which will speak for itself. It is deserving, to say the least, of as much credence as other despatches purporting to come from Rome dealing with the Irish question:

The Herald's Rome correspondent says: This evening I have a private audience with Cardinal Simeoni, who during the day had an interview with the pope, in the course of which the Irish question was considered from every possible Catholic point of view. The cardinal, who had first obtained the approval of the pope, made the following important statement:

"The letter to the Irish bishops had no political aim or purpose. The letter was in the interest of morality and discipline only. Mr. Parnell was personally not in the mind of the holy father or the propaganda when the letter was issued; but behind Mr. Parnell, and behind the prestige of his name, are many agitators, Irish and American, whose conduct is immoral and revolutionary, tending to sow dissensions between nations and to create a breach between priests and people. This very morning the holy father said to me: 'The Irish have always been led by the priests, and it is to be hoped that the priests and the people will always be united in Ireland.' Moreover the holy father said: 'The agitation in Ireland is surely subsiding. The letter of the propaganda is being implicitly obeyed, both by the bishops and the people. I would willingly see a cessation of angry discussion with all who suffer as the Irish suffer. I feel now, and shall ever continue to feel, the deepest sympathy with the Irish people, and especially with the Irish tenants.' So long as the Irish, or any other nationality, take moral means such as the law permits, of advancing their patriotic cause, I should never for a moment think it necessary to interfere. The propaganda's letter was not intended as a rebuke or a reproach to the bishops. It was simply intended as a fatherly warning, showing them into what pit-falls they might be led by some, who under cover of a testimonial subscription seemed to be fostering possibly murder, but certainly unlawful agitation and interfering with individual liberty. The discussion created by the letter of the propaganda did not forbid agitation at public meetings, nor forbid the priests from attending and voting at the meetings, so long as they made no violent speeches, but used their influence to calm the angry passions which rage at such gatherings. The letter of the propaganda applies to all Catholics irrespective of nationality. It may be studied by Americans, Australians and Irish with equal profit."

"The cardinal said the American archbishops had been summoned to Rome, but on no political business, and on nothing having connection with what he had been discussing. He seemed much gratified by Mr. Sullivan's submissive attitude, and promised to bring his remarks under notice of the pope."

## THE MARQUIS OF LANDOWNE.

The appointment of the Marquis of Lansdowne is far from giving satisfaction in Britain. His career as a politician has been so complete a failure as to deserve the reprobation of his own party. Mr. Labouchere, in the London Truth, thinks that "there is no reason for believing that Lord Lansdowne will make a worse Governor-General of Canada than the ordinary run of Governor Logs." But as a thoroughgoing Liberal he thinks it "a mistake that a nobleman, whose principal title to political recognition is that he deserted his party on the Irish Land question, should be rewarded by his party with a fat Governorship."

A priest in France communicates this edifying instance of gratitude to God, in which so many nowadays, like the lepers of old, are wanting:

"A poor servant girl is in the habit of bringing me every month 10 francs (84) for the benefit of Christian schools. I wished to check her generosity, which seemed to me to be excessive for one in her condition in life, but her answer was such as to put an end to my objections: 'Father, I have had the happiness of receiving a Christian education in the Sisters' school, and I am only paying a part of my debt of gratitude to God.'"

More than 100,000 of the negroes of the United States are Catholics.

## COLLEGE OF OTTAWA.

In late issues we have made reference to the approaching general meeting of the alumni of the College of Ottawa, for the purpose of forming an association on a permanent basis that will not only do honor to themselves, but rejoice their cherished and venerated Alma Mater. To those of our readers, and they are many, acquainted with the institution to which we have of late so frequently drawn public attention, to those who know its history, who have felt its happy influence, and appreciate its efforts in behalf of Catholic education in the highest sense of that noble term, it cannot be and it is not a matter of surprise that we should so often direct our readers' eyes to its merits by recounting events that deservedly bring it into prominence. The cause of Catholic education cannot be in any better form promoted than by occasionally giving the reading public at large the benefit of a glance at the life and action of such institutions as the College of Ottawa. That institution was founded by the first Bishop of Ottawa, the late venerated Dr. Guigues, who was consecrated in his episcopal city, then called Bytown, in July, 1818. The foundation of the College was one of the very first purposes to which this devoted prelate applied himself. Placing the infant seat of learning under the charge of the Oblate Fathers of Mary Immaculate, to which congregation the worthy bishop himself belonged, Dr. Guigues had the pleasure and satisfaction of witnessing its rapid growth and wonderful success. Before the close of his episcopate, the College of Ottawa had taken a front rank among the educational establishments of the Dominion. It had not yet reached its twentieth year of existence when the Legislature of the united Canada raised it in 1836 to the rank and dignity of a university. This was indeed a signal honor for the College, but it was an honor merited by faithful and unflinching service in a noble cause. It is an honor, too, that has, since its bestowal, been borne with dignity and a just appreciation of its responsibilities, known and acknowledged throughout the Dominion of Canada. The College has kept pace with the growth of our metropolitan city and with that of the entire country. In 1847, at the time of Bishop Guigues' appointment to the See of Bytown, that rising burg contained a small and struggling population of about five thousand souls. Ten years later that number was more than doubled, and at the time of Bishop Guigues' death, in 1874, the city of Ottawa could not have contained fewer than 25,000 people. At the present time the Dominion Capital, with its suburbs on both banks of the Ottawa, can lay claim to a population of fully forty thousand souls. For years after its foundation the College could never count on its rolls as large a number of students as one hundred. And in 1866, when chartered by the Parliament of old Canada as a University, the College had but few more than that number. To-day, however, the number has risen to a figure that the best friend of the institution would not in 1866 have dared to predict for this year of grace, 1883, for there are now on the College rolls the names of nearly four hundred students. To whom is this marvellous success due? It is due under God to the zeal and devotedness of a faithful and venerated priest, the Rev. Father Tabaret, who, since 1853, has been intimately connected with the College holding, with some slight intermissions, during the long period since elapsed, the post of President of that institution. In the Harp for August, 1879, we find a brief but pointed and interesting sketch of this distinguished priest.

"The Rev. Joseph Henry Tabaret, now in his fifty second year," says the writer in the Harp, "is a member of the Missionary order to whose devoted zeal is confided the laborious task of spreading and upholding the gospel in the northern half of North America, and whose devotion to the Immaculate Mother of God is indeed congenial to the Land of Mary, as America may well be called. From the Santa Maria Christianity first hailed the New World, and now the Oblate Fathers of Mary Immaculate push the Christian conquest of the great Columbus even into the frozen domain of the benighted Esquimaux. America was the first foreign mission of the Oblate Order founded in Catholic France, the cradle of so many missionary orders, by a truly apostolic man, the Right Rev. Charles J. E. de Mazenod, Bishop of Marseilles. Devotion to Mary Immaculate, his predilection for the Oblate's most cherished virtue, charity, and an ardent desire to devote himself to missionary labor, led the youthful Tabaret to seek admission into the Oblate Order. His religious and missionary training began in the novitiate Notre Dame de L'Osier, a miraculous Sanctuary and Pilgrimage of Our Lady in the Department of L'Isere, not far from his native place, and was completed in the Scholastic or Theological Seminary of the Order, at Marseilles. After receiving ordination at the hands of the venerable Bishop of Marseilles, the zeal of the youthful missionary being found equal to the sacrifice of quitting home and country, and all that he held dear, to win souls to Christ, he was sent to the American mission. This

mission of the Oblate Fathers, which now extends from the coast of Labrador to beyond the Rocky Mountains, and from the Gulf of Mexico to the extreme north, was then chiefly centred in Canada. The diocese of Ottawa, whose first bishop was an Oblate, the late Right Rev. Dr. Guigues, had the good fortune to enjoy, almost exclusively, the valuable services of Father Tabaret. There he labored for several years evangelizing the scattered population of varied race and tongue and color of that vast diocese. In 1853 he became permanently attached to the College of Ottawa, a foundation of his order destined to open to the Catholic youth of the Ottawa district the avenues to the sanctuary and the various liberal professions. Since then, thanks to his able management as President, its sphere of usefulness has vastly extended, and now the Catholic youth of the United States, as well as those of the several provinces of the Dominion, prize the solid and varied advantages which the chartered College of Ottawa affords them, and so flock thither and there love to remain under the paternal, enlightened sway of the beloved President, to whom that institution chiefly owes its progress and success. In 1874 he introduced a new Programme of Studies, of a higher and more comprehensive scope than the old one, and not inferior to those of the most advanced educational institutions of the Dominion, such as to meet the requirements of the youth of every class, whether destined for commerce or the liberal professions. It wisely aims at practical utility, as well as thoroughness and approved method, in the several courses. At the same time he also inaugurated the university method of teaching—giving to each professor a special branch, which is far superior to the system previously followed, in which the professors had each the sole and entire charge of a class, and so taught various branches; a system yet in vogue in many of our colleges. The new method insures more perfect knowledge on the part of the lecturer, and the more rapid and solid progress of the disciple. This was unanimously admitted by those who have seen the two systems at work. In an audience of His Holiness, Leo XIII., in January, 1879, the Bishop of Ottawa submitted the Programme of Studies adopted by the College of Ottawa to the Holy Father, who approved of and blessed it, and as a mark of his appreciation of the valuable services rendered to Catholic education by the President of the College, delegated His Lordship to confer upon him the exalted title and privileges of Doctor of Divinity.

That title and these privileges were conferred on Father Tabaret by His Lordship on the 18th of June, 1879, in the presence of the students and alumni of the College. The latter had then assembled for the first time in a re-union, the success of which reflected credit on its originators. Their re-union was taken advantage of to present, on their behalf, the Rev. Father Tabaret with an oil portrait of himself. The presentation of this portrait suggested to one of the alumni the following beautiful lines:

Ode addressed to Mr. J. C. Forbes, the artist chosen to paint the portrait of Rev. Dr. Tabaret.

Painter, thou art asked to throw  
On thy canvas life and splendor:  
Let each feature beam and shine  
With a radiance soft and tender.  
Take thy pencil in thy hand,  
Draw the artist's mantle o'er thee,  
For thy task is great and grand,  
Thou hast now a priest before thee!

Trace affections warm and mild.  
In each feature beam and shine:  
Trace the innocence of child  
With the strength of man combining;  
Trace the nimbus of the saint,  
Not in halo outward gleaming,  
But, if thou canst fairly paint  
Piety in grandeur beaming!

Thou canst trace with pencil true  
Scenes upon life's mighty ocean,  
Canst thou give the proper hue  
To a vast and pure devotion?  
Thou canst trace the mountain high,  
In its awful strength ascending;  
Draw thou show how powerfully  
Faith in man with friendship's blending!

Painter! let the eye be bright,  
Like a mirror soft-reflecting;  
Make the hand from wrong to right,  
Youth and age, at once directing;  
Make these lips—if thou canst make,  
Draw the brow so large and high!  
Praying for people's sake,  
Mingled with a heart's devotion!

Thou hast seen the prism bright,  
Decomposing rays of heaven;  
Thou hast seen the beam of light,  
Like the divers hues of even.  
Thus the soul that's pure with love  
Drinks the ray from glory streaming,  
And as hues from God above,  
Seven gifts are brightly gleaming.

Painter, stay thy hand a while,  
Sundry well the one before thee;  
Mark the father in the smile,  
As he's bending, artist, o'er thee!  
Mark the brow so large and high!  
Mark each feature mild revealing!  
Mark the flashing of the eye,  
When the heart is touched to feeling!

If thou nobly dost thy task,  
If thou fillest well thy duty,  
Painter, nothing more we ask,  
Grand shall be thy work of beauty.  
We shall see the mind and heart  
Every noble passion swelling;  
We shall read the hidden clart,  
Where the glowing thoughts are dwelling!

Painter, strength be in thy hand,  
Let time eyes be true in tracing;  
Thou hast got a subject grand,  
Thousand splendors interlacing,  
Painter, do thy duty well,  
Fame will crown thy great endeavor:  
Let the future ages tell,  
How thy name will sound forever!

The re-union of 1879 was the occasion for many excellent discourses from some of the brilliant alumni of the College. The speeches of Messrs. T. P. Foran of Aylmer, and J. J. Curran of Montreal, were of a very high order. Mr. Foran's discourse contained some excellent counsels to the students of the College that may, at this season especially, and by all young men, be read with profit.

He said: "Some of my boyhood companions—and among them the nearest and

dearest of all—have, alas, paid the debt of nature, but—  
"As the stars brightly die, whose death is day."

And some, after having battled for a while against adversity, have sunk beneath the dark waters of that Stygian wave which flows by the land of indolence and pleasure, and leads to vice and destruction. Believe me, when I say that the life before you is one of duty. Let no man start out from this place, decorated with the high commission of his degree, exulting in the belief that life is a playgame. Morally, mentally, physically, socially, this life is a trial. The world that lies before you is a hard one. If you wish to be men, and to act up to your manhood, fight with it, and fight for it you must, and the sooner you learn the saving power of the two words, duty and obedience, the better it will be for you. It is well for us all that from the very outset we have to grapple with difficulties and to battle with a thousand griefs that throng every step of our being.

If you fail in your ends, you will find that your faithfulness has been rewarded by some unexpected compensation, or by relief from some sad calamity that would have overwhelmed you had you gone on in the way of your own choosing. If you triumph and prosper, if wealth and reputation exalt you before men, remember that as your station is conspicuous and your means abundant, so will your duties increase and your obligations press upon you.

Take counsel by one who has come here covered with the dust of the world's wayward, and sometimes weary of his journey, that the surest road to pain and shame and dishonor, is the path of frivolity and pleasure.

Go forth from this seminary of learning resolved to be equal to the duties you owe your fellow-men, and you will earn a credit that time will brighten, and secure the just commendation of your own conscience. There is a lustre in such fame that far outshines the glare of a thousand rockets. Genius—that which men call genius—the dazzling results of irregular and bewildered intellects, the sensuous thoughts of voluptuous minds, may intoxicate and derange, if may enchant and enslave, but it cannot purify and exalt, it cannot give content to life nor confidence to death. Human nature is prone to enable those who are inspired with the dangerous gift of genius; few men who are endowed with it are able to use it. It would almost seem as if they were blessed with defects and stained with vices, lest mankind should bow down and worship them.

But I must not trespass too long upon your generous attention. Many things have occurred to me I proposed, which I would have said, but neither the time allotted for the purpose nor the occasion itself would permit me to say them.

Before we part, let me solicit your attention to one other topic of vast importance to you and all of us. I have hesitated whether I should address you upon that which would have better become an exhortation.

When you go forth from these walls into the world, you will turn your back upon serious things, and become involved in the business or the pleasures of life. You will jostle with men, and in the excitement of the bustle and contest, you will perhaps forget that there is a power that directs all things, to whom you must answer for all you do.

If you meet with disappointments, you will not see in them the hand of Providence warning, but you will blame your own want of luck, or the successful rivalry of others.

If you prevail in your efforts, you will readily give the credit to your own energy and ability. This is the practice and example of all men. They thus virtually exalt human efforts above all things, and utterly deny the overseeing power of Providence. If you mean hereafter to sustain the true dignity of the honor conferred upon you by the diploma of this school, you must respect, revere and manfully and openly maintain the practice of your religion. That which was once religious toleration has almost degenerated into the recognition of irreligion. The public and the public men act as if our prosperity was due to themselves alone, and to the policies they have inaugurated. The god they invoke in their proclamations might as well be the god of Cicero or Socrates, or the Sultan or the Rajah, or that incarnation of blood and blasphemy, Robespierre's Goddess of Reason.

Mr. Curran's speech was equally eloquent with that of his friend:

If our meeting, said he, has had its joys, it had its sorrows. Whilst we have painted with pride to those of our fellow-students, who, for their learning and piety, have been called, like your Lordship, to exalted positions in the Church, to those who have fought their way to prominence in public life, in the liberal professions, in commerce and every branch of industry, we have had to shed a tear over the fate of those on whom the merciless hand of death has fallen, or whose bright prospects have been blighted through misfortune. Rejoicing, however, in the main, has triumphed, gladness has vanquished sorrow, but amidst all our causes for gratulation the one thing that above all others has afforded us pleasure and grateful emotion is, that we meet not to revive old friendships, but to witness the acknowledgment by the great centre of Catholic authority, of the superior merit, the irreproachable virtue, the scholarly attainments of one who, I may say, has sacrificed his life for the promotion of learning, whose name can never be dissociated from this institution, who has been a father to us all, and to whom not only this College, but the country, owes a debt of gratitude which, if it cannot be repaid, will at all events be cheerfully acknowledged. Need I mention the name of the venerated, the revered and beloved Father Tabaret?

Mr. Curran continued: "We are living in a practical age, in a community of workers. The grand old models of Greece and of Rome cannot be set aside, abstract sciences are essential to the system, but applied science can no longer be neglected. The time was in this country when the youth leaving college had only to ask himself, shall I be a clergyman, a lawyer, or a physician, and to let the truth of his education as a rule only fitted him for the first and most exalted of the three.

But with the progress of our country, the extension of our territory, the development of our resources, the rapid advancement in arts and sciences, new avenues have been opened up, necessitating a wider range in our intellectual culture. In this country not only the profits but the honor as well as no longer the privilege of any particular class. In no land under the sun is labor more highly prized. The intellectual worker has lost none of his prestige, but the intelligent educated worker in agriculture, pursuit, commercial enterprise or industrial achievement ranks second to none in the community. Here then is the opportunity, for those who would grasp it, of making an educational system what it ought to be throughout the land, and I am happy to say that if you consult the curriculum of this university you will find that a course of study has been adopted that meets the requirements of our people. The young gentlemen who to-night have conferred upon them the proud title of "Bachelor of Arts," for which they have so assiduously labored, can now enter the battle of life with a foundation of solid instruction which will enable them to make their mark wherever they go, or in whatever sphere they may wish to labor. They may well feel gratified at what they have already achieved. They are the hope of their families, of their friends, and of their country. With a thorough knowledge of that which is essential to all, they have embellished their minds with the study of the ancients, where they have acquired elegance, terseness and vigor of style, if they have occasionally smiled at the heroes—the demigods, the goddesses, and even the gods themselves. They have fortified their intelligence by the study of the abstract sciences, and in the laboratory the secrets of nature have been opened to their wondering gaze. And, over and above all, they have learned the principles that make good citizens. Faithful to those principles as members of the commonwealth, they will be faithful to the law of the land. They will ever look back with pleasurable emotion to the college where they have been educated and think fondly and kindly of those whose best days have been spent in laboring for their advancement. They will be true to the old faith they have learned to love and admire in the works of a Chrysostom, a Bourdaloue, a Massillon, or a Fenelon, and whose beauties and grandeur are to-day made manifest in the towering eloquence of a Father Burke or irresistible logic of a Manning or a Newman. Thoroughly versed in the literature of the two leading languages of modern times, their minds will not be narrowed down by national prejudices; already at the opening of their career they have made rapid progress onward and forward as good and true men of the world."

The success attending the re-union of 1879 suggested the idea of the formation on a permanent basis of an alumni association in connection with the College of Ottawa. That idea, as our readers are aware, has been acted on, and a meeting of the alumni called for the 19th inst., when such an association will be formed as will, we believe, realize the very best wishes of its promoters. We wish the old students of the College every success in this noble undertaking, feeling that its success will redound to their credit and promote the high interests they all have so deeply at heart.

## EDITORIAL NOTES.

—The Springfield Republican, a leading American journal, thus refers to the noble lord whom the mother country is about to send to Canada as Governor-General:—"The Marquis of Lansdowne, the new Governor-General of Canada, is one of the absentee landlords of Ireland, and an extensive contributor to the popular distress and discontent there. He particularly distinguished himself in 1881, by sending a shipload of seed potatoes to his unfortunate tenants—charging market rates for them, so generous was he. Moreover, when the Xmas of Kenmare raised a fund for the relief of his tenants, he gave \$100 to it out of a yearly rental of \$173,000,—for his Irish estates cover over 120,000 acres."

—The Special correspondent of the Boston Pilot at Rome cables as follows:—"Rome, June 8, 1883.—The Pope to-day refused to receive Mr. Errington, who had asked for an audience. This may indicate a complete change in the Irish policy recently pursued. It is beyond question that Errington is in absolute disgrace with the Vatican. The recent letter from the Pope to the Irish bishops was, it is said, intended to be secret. Errington had a copy before the Irish bishops received theirs and he communicated it to the English Government and the London Times. The English party in Rome, which has been very influential at the Vatican, is in dismay at the Pope's emphatic refusal to give audience to Errington. It is reported that Errington will at once leave Rome for England."

—A terrible calamity, involving the death of 188 children, occurred in Sunderland, County of Durham, England on Saturday evening. It appears that entertainments given at Victoria Hall by a conjuror were attended almost altogether by children, several thousand being in attendance. The accident occurred at the close of the performance. The body of the hall had been entirely cleared of occupants when some 1,200 of the little ones came rushing down the stairs from the gallery. At the top of the first flight of stairs was a door which opened only twenty inches, and thus but one child was permitted to pass through at a time. At this point while the mass of children was pushing forward, one of them fell, and was unable to rise owing to the others crowding. The result was that 188 children were trampled on and suffocated to death.

—Some time ago an individual calling himself Father Vincent Deloranger delivered lectures in various rural districts

in the West on the errors of "Romanism." Several persons gave him countenance, and notably the members of the Orange Order. It will be interesting to these parties to know the character of the man whom they took to their bosoms with such delight. The Rev. Mr. Magahy, Protestant Rector of Lucan, thus refers to him in a letter which appeared in the Lindsay Post of June 15th:—"The man is either weak in his mind, or is without exception the greatest knave I ever met. He is no credit to any people or party. I think the Orange society should know about him, and give him no countenance whatever. I am an Orangeman and a rector of good standing. I have been in the diocese of Huron nearly fourteen years. Since I entered the sacred ministry I do not run about; it is a bad sign for men to be always moving about, especially when they go from bad to worse. I have not entered much into particulars about the man, although I might well do so and write by the hour, stating nothing but facts that would startle the minds of right thinking people, no matter what branch of the Christian church they belonged to. I deem it my important duty to warn the Christian public to beware of the man known by the name of Father Vincent Deloranger, alias Father Joseph." When other so-called ex-priests make their appearance, it is to be hoped our Protestant friends will turn this experience to good account.

—The Rev. A. P. O'Reilly, Belmont, telegraphed to the Dublin Freeman, April 21, regarding the enforced exodus of the people. He said: The third cargo of human beings from here, and first for Canada, was shipped on board the Scandinavian on Saturday evening. It was originally intended that but six boats were to leave from Belmont. Now it has got out that there will be treble that number. I have been shown an arrangement for twelve up to the 23d of June. Where all the emigrants are to come from is the mystery. This is one of the most thinly-peopled districts in any civilized country. The only evidence of human existence to be met in these parts is a solitary house by the wayside or a lonely village buried in the recesses of the mountains. What is wanted here is population. There is a superabundance of land. In the neighborhood of Belmont are immense tracts of pasture land, and between Belmont and Ballina, a distance of forty miles, is a wilderness or moor capable of supporting a teeming population. Nevertheless, there are a few congested districts, but between one such district and another lie miles over miles of waste. It is remarkable that in the selection of emigrants no regard seems to be paid to congestion. Emigrants are excepted whether they come from congested districts or not. The consequence is that in many cases congested districts are left so still, while districts not congested are stripped of their remaining few. One cannot help feeling impressed with the idea that the real object of the emigrationists is not to relieve congestion, but to make Irishmen as rare beings in their native land as red Indians on the banks of the Mississippi.

—On January 3rd Henry Ward Beecher was called upon to pay a tribute of respect to the memory of one of his flock who died at the hospital of the Sisters of Mercy in Pittsburg. The young man over whom Mr. Beecher was talking had selected the hospital as the place in which he wished to die, and Mr. Beecher referring to that, said: "And he selected beforehand the hospital, to which he was to be taken, which is under the direction of those Christian Catholic women, the Sisters of Mercy in Pittsburg. And so when, staggering, at last he lost step and fell utterly helpless and powerless, he was borne to the bosom of their sacred love. Soon after he entered the hospital Sister Sebastian, on whose head may the dear Lord lay His Hand warm with blessing! knowing him to be alone, and faithful to herself, to her Saviour, and to him, sat down by his side and asked him after his spiritual welfare, whether he had been baptized, whether he had been educated in religious knowledge, whether he was prepared, should things go adversely, to meet his God, and she received answers very sweet and comforting in every respect. She took charge of him and no care could have been more unremitting, more tender, patient, and long continuing than that that was given to him. These Sisters, let me say in the fullness of thanksgiving to God, exemplify to us more than all creeds, dogmas, or organizations, what it is to be Christian. They have given up the joy of founding for themselves the household, with embracing children around their knees, that all the store of motherly love might be given to the children that have no home and no household; and thus they have made themselves the ministering mothers of salvation to unknown multitudes of people. It draws my heart very near to them; for I see so much of Christ in them, that though they would repel me, they shall not. They are mine, because they are Christ's, and I wait to them with all my soul the blessing of God's love and my own profound thanksgiving for that ministering care they have bestowed upon one of my flock."

After her Pope, it is difficult to say what Rome does not owe to her princes, in whose beautiful gardens the humblest may wander, and in whose noble galleries of art the poorest student can study without price. It will be the privilege of these men to preserve to us all that can be preserved from the present reign of misrule, which is making such barbarous havoc of the Rome that saint and scholar, antiquarian and poet have known and loved for ages.—Christian Reid.

China has 452 native Catholic priests and a Catholic population of 1,092,518.