

# The Catholic Record.

"CHRISTIANUS SINE NOMINE EST, CATHOLICUS VERO COGNOMINE."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAMING."—St. Pacian, 4th Century.

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NEAR TALBOT.

**AR OCEANIDE.**

After telling the readers of the RECORD in a former gossip of the poor and humble beginning of the diocese of Antigonish, I would like to give them some idea of its present beauty and prosperity. To begin with the railway, which starts from New Glasgow, in the county of Pictou, and is as well managed, punctual and pleasant a little line as it has ever been my good fortune to travel over. If you happen to start for Antigonish from Pictou or Prince Edward Island you will have rather a long time to wait at New Glasgow. A cheerless time if you pass it in the station, but you can make it a most cheerful one by going over to Stellarton to visit the Sisters of Charity in their pretty new convent. To do this, however, one must either take a very long detour or else brace one's nerves for the feat of crossing the railway suspension bridge. I preferred the latter method, but it is not pleasant, and is moreover forbidden by the law. The sisters have been only a few years in Stellarton, but have already accomplished much good. The fruit of their self-denying labours among the children of the miners here is evident, and they are much beloved. They have a charming little convent, a set of houses that seems to invite one to "serve the Lord with gladness." The parish church of Stellarton is a fine building in the modern style. It is newly completed, and reflects great credit on the energetic pastor, the Rev. William Macdonald, whose cosy presbytery stands hard by. After partaking of the graceful hospitality of "Mother Beton's daughters," I left for my daisy walk over the Skelton bridge and arrived just as the train for Port Maitland was ready to start. About half way between New Glasgow and the terminus I left the train, as my destination was the parish of St. Joseph, to gain which necessitated a charming drive through a district called the "Oleio." St. Joseph's was reached a little before sun-down and I shall never forget the landscape that unfolded itself as a turn in the road brought us to the presbytery gate. The remembrance of that lovely scene never recurs to my mind without suggesting Hogg's beautiful poem of "Kilmory," for surely here we too might say that we:

Saw the sun on a summer day,  
And clouds of amber sailing by,  
A lovely land beneath us lay,  
And that land had green and meadows grey;  
And that land had valleys and hoary piles,  
And merled was, and a thousand isles:  
The fields were speckled, its forests green,  
And its lakes were all of the ocean's sheen,  
Like magic mirrors, where slumbering lay  
The sun, and the sky, and the slouid grey,  
Which heaved, and trembled and gently swung  
On every shore they seemed to hang;  
For there they were seen on their downward plain  
A thousand times and a thousand again,  
In winding lake and placid strait,  
Little peaceful heavens in the bosom of earth.

Before us in the brilliant sunlight of an autumn afternoon the beautiful little lake, or river of St. Joseph, glittered like silver, reflecting in a thousand graceful shadows the foliage of the many tiny islands which dot its surface. This foliage, fresh from the paint brush of Dame Nature's studio, was a mass of crimson, russet and gold, with enough of the original green left to add variety to the grouping.

The background was formed by a huge mountain called the Keppoch, over the rugged sides of which bright belts of color shone out among "hoary piles" of grey stone. In the foreground were rich harvests of marsh hay, and every here and there one of those quaint, turf clad, conical little hills, called by the Highlanders, *the shill*.—"The habitation of a multitude"—from the old superstition that in these mounds the fairies dwell. Certainly St. Joseph's is an ideal spot for a fairy revel. I felt almost tempted that night, when the pale moonbeams were flooding the lake with a silver glory, to rise and go out, to assist the little people in their merry-making. It was so easy to imagine them popping from the tiny holes in the hill sides, which we stupid mortals mistake for birds' nests, but which are really the fairies' right of way. Out they come in companies and circle round their queen, then tread many a measure under bowers of blue vetch and wild rose trees, or among the sweet white clover, then into the iris cup for a drink of morning dew, and away with a chiming of fairy bells as the first rays of

the sun break through the morning cloudlets.

The valley in which the church, presbytery and a few modest houses stand, is fertile and fair, and although we could not, like Kilmory, see:—

"The deer run down the dale,"  
we could in all directions find fields where

"Corn waved on the vale"  
and we

"Saw the plaid and the broad claymore  
And the brow that the badge of freedom wore."

It is astonishing how these Highlanders retain their individual nationality. With the exception of the parish priest and a sweet Scotch lassie who taught the district school, I met no one at St. Joseph's who spoke English,—all had, like the man whom Mr. Charles Dudley Warner encountered in Cape Breton, "No English, plenty Gaelic." The gentleman who was pastor of St. Joseph's in those days,—and who was charged besides with four other missions or stations—is a priest of well known ability, and his varied library contributed largely to the pleasure of my visit to that somewhat solitary spot. One bright morning, we started in a fine carriage drawn by a pair of good horses, for the county town of Antigonish. The drive is through most exquisite scenery—mountains, lakes and intervals succeed each other, all lovely in their wild grandeur.

Early in the afternoon we entered Antigonish, which, at the time, struck me as being the prettiest little county town I had ever seen, an opinion which I have had no reason to change. The houses in Antigonish are all white—and almost every one has its tasteful garden shaded by those fine old willow trees that always lend a dignity to their surroundings. Judging from the swings, croquet grounds, tennis courts, summer-houses, and such like, which furnish these grounds, the young people of Antigonish enjoy life in the open air; we met several young men and maidens with tennis rackets, who were evidently on their way to a match.

By far the greater proportion of Antigonish is Catholic,—but, even though the traveller is aware of that fact, he cannot but be surprised at the size and grandeur of the stately cathedral of St. Ninian, which is universally admitted to be the finest ecclesiastical building in the maritime Provinces. This truly magnificent church is in the Roman style of architecture. It is built of blue limestone and brick, and is one hundred and seventy feet in length by seventy in width. The interior is well finished, indeed quite imposing. The chancel and numerous lancet windows are very fine. Over the main entrance is carved on a stone tablet the words *Tipsi Dni*—(the House of God). St. Ninian's cathedral was commenced by the late Bishop McKinnon, and completed some years ago by the successor of that Prelate, the Right Rev. Dr. Cameron. Up on the hill at the back of the church is the palace of the Bishop of Antigonish, a new building, not remarkably pretentious but extremely comfortable looking. Here we were so fortunate as to find Dr. Cameron at home, who received us in his library with that gentleness and dignity which characterize him. When talking with the Bishop of Antigonish one feels that one is in the presence of one of God's saints. For a Highlander the bishop is of slender and delicate physique; his face is pale and spiritual, his voice gentle and low. His lordship is reserved in manner, and those who do not know him well might deem him cold—but speak to him of conversions, of work for and among souls—then his whole expression changes, his eyes brighten, his utterance becomes louder and more rapid, and the anxious and devoted pastor is visible in every word and gesture. The bishop very kindly escorted us through the beautiful new convent of St. Bernard, lately built by his Lordship for the Sisters of the Congregation de Notre Dame. The school of these ladies is here subsidized by the government, it being taught by nuns who, before entering, had received their diplomas. The convent is built on somewhat the same plan as that of Pictou, but improvements have been made; the windows are lower and the rooms in consequence are brighter, and there is a cosy, sunshiny air about the whole interior. The chapel is a devotional little spot, the class rooms are fine and airy—altogether it is a house of which the people of Antigonish should feel proud.

The Sisters showed me a gift they had received the day before from their kind Bishop, a large phosphoric crucifix, which was the first I had ever seen. Close beside the cathedral is the College of St. Francis Xavier, built by Bishop Fraser, but of course greatly added to and

improved of late years. This institution is taught by secular priests, and bears a high reputation among provincial institutions of learning. I heard it said recently in Quebec, that among the students at the grand seminary of Laval a large proportion of the most able and solid men came from the college of Antigonish. . . . The little town has some fine shops, and at the time of my visit had been promised a new Post Office. A beautiful little river, called Antigonish, runs through the outskirts of the town, and we cross it to arrive at the railway station, which four times a day, on the arrival and departure of the passenger trains, is a scene of bustle and animation.

Gaelic and French here fight for pre-eminence with the rich brogue of Tipperary and the broad semi-Scotch accent of county Monaghan. Now and then one hears the "Ae really you know," of a Haligonian on the way to Sydney, but taken on average, "Omaner a the aith fen" and comment *ce os 'd'* are the words of greeting most in vogue in this locality. And now here is the train for Port Maitland, on which we must take passage after a grateful farewell to our kind friends of Antigonish. A. M. P.  
TO BE CONTINUED.

## WRITTEN FOR THE CATHOLIC RECORD. MONSIEUR DE LA VAL MONTMORENCY.

### THE FIRST AMERICAN BISHOP.

BY THE REV. SHERAS McDONELL DAWSON,  
LL. D., F. R. S., etc.

The evil, meanwhile, continued to increase, and Mgr. de La Val considered it a duty towards his prishing flock, to undertake a voyage across the ocean, in order to lay the matter before the king in person. The same idea appears to have prevailed at the court of France as among the officials of the remote colony. Only in so far as the bishop able to show that the case of the Indians was exceptional, as to obtain a Royal Edict by which it was forbidden all traders to carry any kind of intoxicating liquors to the huts or wigwags of the Red Men. This was only a partial remedy, or rather, no remedy at all; for, the newly acquired position for the fatal "firewater" did not require to be fed and fostered by any contrivances of selfish traders. The reckless purchasers were still on sale, and their purchases were as numerous as ever. The devoted pastor was not, however, to be defeated when contending for the life of the people entrusted to his care. He resolved now to rely only for success on the spiritual weapons that were at his disposal. His word itself was a weapon, and a powerful one; and he failed not to employ it. But alone it did not suffice. A sentiment of excommunication was fulminated against the greedy traders, and not in vain; for, it would appear that, interested and selfish as they were, they valued their souls more than gold, and nobly abandoned the iniquitous and destructive traffic. From that day to this it has been found possible to negotiate with the Indian tribes, and to sell on even terms with them, so we comparatively proved more profitable than war. In Canada, at least the policy, if policy that can be called which originated in Christian charity inaugurated under the rule of the great French monarch, is still continued by the government that has succeeded. And, what is the result? Peace. Peace from the commencement of Canada's relations with the aboriginal occupants of the soil;—peace all over the wide extent of the Canadian domain from the Atlantic to the Pacific coast.

In our respect only can the government of Canada be said to restrain the liberty of the red man. It will not allow him to purchase the deadly "firewater." The fruit of this kindly policy is as gratifying as it is abundant. Crime is almost unknown among the Indian tribes; and even when they are ever ready to sustain with their power, the authority which so generously and powerfully protects them. Comparisons are odious. For this reason, perhaps, it may be profitable to present one. It is surely better to smart under the sting of odium for a time, in our own day and generation, than to leave an intolerable amount of disgrace to be borne by our descendants. The policy of the United States, as regards the Indian people, has been anything but rational and humane; and what has followed? War and crime—war such as savages are wont to wage, and against which even the armies of the great republic appear to be powerless; for, no sooner have we read of a senseless war, more bloody and more terrible than any that preceded. Officers and private soldiers are often unexpectably set upon, scalped and tortured with as little fear and remorse as the comparatively defenceless agriculturist. As to crime, let the settlers in the new territories bear witness. Who among them can sleep secure in his farm house in the midst of his newly cultivated fields? They often gather together, necessarily neglecting their crops, and so enjoy a sense of safety, whilst the reality is not to be found within hundreds of miles of their revengeful and relentless enemies. But, ere long there may come a change, and such a consummation is devoutly to be wished for. It is now some time since Washington proclaimed peace; and the red man has heard the proclamation. But will he believe that the white man is

since! Not for a time at least. Proof of sincerity must be given; and they will be severely tested. Would it not be well and wise to begin where the Indians are somewhat civilized and have been more or less in relation with white men, whether as missionaries carrying to them the message of peace, or, as parties, less benevolent, who visit them for the purpose of trade? But, even towards such as these, it would appear that no fairness is shown. On the contrary, many things are done that shock the red man's sense of justice.

It is manifest from the official reports of Government agents that Indians who profess the tenets of a certain sect (the M-thodist) are favored as regards the facilities afforded for practicing the arts of civilization, to the exclusion of such as cannot exchange their war dance, etc., for the more rational excitement of Methodism. The manifestos of Congress in regard to the Indian trade make a large amount of appropriation for civilizing and Christianizing the Indian race. How is the money applied? Most unfairly, it would appear. Of the Indian population toward the Pacific coast Protestants claim fifteen thousand—their converts, the Catholic church numbers one hundred and six thousand. Of the latter number the greater part has been handed over to Protestant agencies. "We had a right," observes Archbishop Blanchet, "to the control of at least thirty agencies. Of this number only eight are left to us." In New Mexico, California and Arizona, where there are 80,000 Indians professing the Catholic faith, missions which have been for hundreds of years have been excited by the Catholic Church, and violently torn from the accustomed guardianship of their lawful pastors, and unmercifully handed over to the charge of dissenting religious denominations, in whom they have no confidence, and whose creeds they dislike and abhor." (Archbishop Blanchet).

Proselytism, not pacification, is the object of the day. The schools for the Indians and the annuities granted to them are employed in this hopeful cause. When such abuse of public beneficence fails, coercion is had recourse to, with a view, no doubt, to conciliate the irascible savage. Such is the *modus operandi*,—the chosen way of carrying out the peace policy in many parts of the United States, especially in the Yukon region, near Fort Benton, M. T.; in the Chippewa reservation of White earth, Minnesota; in the Band Vahy reservation, California. Men do such things and peace is excited as the final and crowning result, and peace will certainly come, as everything comes with time. Nor may the time be far distant when Indian hostility shall be excited to such a degree that extermination of the race may become a necessity, and for peace sake it shall be exterminated. This dire conclusion can only be averted by a more rational and politic way of giving effect to the well-meant peace policy, so worthy of a philanthropic age, which the American Union justly glories in having at length inaugurated.

Montmorency, a highly educated priesthood for the new country which he had come to evangelize, ("The lips of the priest shall keep knowledge and men shall seal the law at his mouth" Malachi 1, 7), devoted his energies to the founding of a higher school or seminary for the training of young men in philosophy, theology and the other necessary branches of ecclesiastical study. In this most laudable endeavor he succeeded beyond expectation, and endowed the establishment with what property remained to him. He instituted also a preparatory school or college for primary ecclesiastical studies. But this was not all. Mindful likewise of the educational requirements of the lay portion of his flock, he founded a school at Besancon, teaching writing, arithmetic and whatever was necessary in order to qualify them for trades or agriculture. On occasion of an attack on Quebec by some British troops, the pupils of this school distinguished themselves by their patriotism and military prowess. They succeeded in repelling the enemy; but with the loss of one of their number. This feat has been ascribed, although erroneously, to those men of peace,—the Recollets of Quebec.

The more advanced institutions founded by Mgr. de La Val have continued without serious interruption to the present time. They are now embodied in La Val University, which obtained its charter, over thirty years ago, from the British Government, through the good services of the late Marquis de La Val, who was, at that time, Governor of Canada. It has now an important branch in the city of Montreal. Monsieur de La Val came first to America as Vicer Apostolic, although not without Episcopal consecration. In this quality he was powerfully upheld by the king of France, who appears to have taken great delight in fostering his colony of *La Nouvelle France*. Nevertheless, he was not a bishop in ordinary, being, even, which, in those days, belonged to a bishop of the French church. It was of great importance that, in a colony so remote, he should be invested with the superior dignity. It was not, however, conferred on him till the year 1674. It was time; for the buoyant spirit of the colony required twenty years, and it would have required twenty years with all the countenance of the king of France could give them, even to moderate, in some degree, the despotism and tyranny of Royal Power. On occasion of bestowing the additional dignity the King was abundantly liberal. There was some difficulty about annexing to the diocese of Quebec the income of the Abbey of Val-D'Arcy which was held by Mgr. de La Val. The Bishop generously resigned

it, and the King largely endowed from other sources, also, the first American Bishopric. Another benefice which Mgr. de La Val held in France, the Abbey of Maubege, he was likewise allowed to devote to the maintenance of his Cathedral Chapter. It was lost to this Chapter about the time of the French Revolution. The Chapter itself no longer exists. It has been found to be impossible, hitherto, in these latter days, to restore it. The good, nevertheless, which Mgr. de La Val so auspiciously and so successfully commenced, has never ceased to prosper. The Monarchy which liberally contributed to constitute the first diocese of *La Nouvelle France* was destined to lose its great possession, and has itself been swept away. But the good which it accomplished remains. The power which succeeded, recognizing this good, fostered and continued to foster the institution of its Predecessor. Not in Canada only are the precious fruits enjoyed. All over the vast regions which, some two hundred years ago, looked to the saintly Bishop of Quebec as the chief spiritual Father, Christians have multiplied, and, as has been already shown in this notice, the Church has received extraordinary developments.

For a well detailed Biography of Mgr. de La Val, the reader is referred to the admirable work of the Right Rev. Mgr. Langevin, V. G. Rimouski.

### THE LATE MRS. CURRAN.

IMPRESSIVE FUNERAL SERVICES IN OTTAWA AND MONTREAL—TRIBUTES OF RESPECT TO THE DECEASED LADY.

Montreal Gazette, March 2.  
Ottawa, March 2.—The mortal remains of the late Mrs. Charles Curran, of Montreal, which have lain in state at the Water Street hospital since Tuesday night, were removed at nine o'clock this night, to the funeral home, where a Requiem Mass was celebrated. As the long line of mourners, headed by the bearers bearing the remains, turned on to Sussex street, the Cathedral bells tolled mournfully, and were silenced only when the funeral halted at the main entrance. The interior of the more sadly beautiful and impressive scene than this morning. The altar and the fronts of the galleries were completely screened in mourning, streamers hung from the ceiling adding much to the appearance of the elaborate decorations. His Grace Archbishop Dubamel officiated and was assisted by Very Rev. Vicar General Louis McCreary, Fathers McGovert, Piantoni, McCreary, Campaneau and others. The catafalque was placed at the altar rails and was enclosed in a scalloped chain of burning tapers. There were over fifty members of Parliament present at the service, and the pall-bearers were Right Hon. Sir John Macdonald, Sir Hector Langevin, Hon. John Cawgan, Hon. Donald Smith, Senator Howland, and Hon. J. A. Chapeau, Sir Adolphe Caron, Hon. J. S. D. Thompson, Mr. Parley, M. P., Mr. Bain, M. P., J. Roy, M. P., H. Robillard, M. P., J. G. H. Bigrone, M. P., Mr. Taylor, M. P., Senator De Boucherville, Mr. Colby, M. P., deputy speaker, Lieut. Colonel Guimont, M. P., speaker of the House of Commons, Mr. Wallace, M. P., Mr. Guillet, M. P., Mr. Carpenter, M. P., Mr. J. O. Wilson, M. P., Mr. Stevenson, M. P., Mr. Heenan, M. P., W. McNally, Montreal, E. J. Chambers, Montreal, T. P. Owens, J. C. Rivett, M. P., N. F. Davis, M. P., F. McDougall, ex Mayor, F. Baskerville, ex M. P., P. J. James, Watson, Ald. Desjardins, Ald. Durocher, Geo. Goodwin, Ald. Desjardins, John O'Reilly, Ald. Heney, W. McCaffrey and others. The scholars of the Christian Brothers' school and the orphans attended the funeral in a body. The chief mourners were Mr. J. J. Curran, M. P., Charles Curran, grandson of the deceased, Rev. Father Curran, Mr. P. J. Brennan and the three daughters of the deceased lady, who are in the convent here. The remains were conveyed to Montreal by special train on the C. & A. R. at 11 a. m.

THE CEREMONY IN MONTREAL.  
The funeral of the late Mrs. Charles Curran, mother of the respected member for Montreal Centre, took place yesterday afternoon from the Bonaventure depot on the arrival of the special train from Ottawa. A large number of prominent citizens were present to pay the last tribute of respect to the deceased lady. The sad cortege wended its way by way of St. James, Inspector, St. Antoine and Guy streets to Cote de Neiges. Among those present were Rev. Brother Arnold, of St. Ann's, and the Rev. Brothers Denis Marcellin, and Remetius and Messrs. Edward Murphy, Hon. L. O. Talbot, S. H. Ewing, J. J. Colburn, R. Gault, J. Slatery, Jas. Corneille, J. Daley, Wm. M. Waterman, G. D. Sabara, J. Giobbenky, Wm. Stafford, J. St. Louis, J. A. Mor, D. M. Quinn, John S. Hall, M. P., ex-Alderman D. Moovan, Wm. Wilson, James O'Brien, Dugald MacDonald, Ald. Wm. Canning, Dan. Owen McGarvey, Ald. B. Tansy, H. J. Cloran, B. O'Connell, Ald. elect Conroy, John P. Whelan, P. J. Coyne, H. H. Thomas, Thomas Triney, B. McNally, William Cassils, R. R. Samuel, Ald. Richard White, Ald. James Griffin, H. St. Louis, Thomas Buchanan, John McElroy, F. McKenna, James Sheridan, James Wilson, A. W. Grenier, John Hachette, M. Kelly, George Murphy, M. Stewart, James Stewart, John Grey, M. Ronsney, P. Kirby, F. D. Han, D. McJohn, D. Quinn, M. J. F. Quinn, John McEyre, M. Loughman, J. G. Kennedy, John O'Neill, Jas. J. Costigan, E. J. O'Flaherty, M. Conway, James McMahon, P. McVey, P. Callary,

John Dunne, J. D. Parcell, W. Ryan, Ald. P. Kennedy, James Howley, B. Emmerson, C. A. Briggs, A. Jones, W. J. O'Hara, John F. Cunnah, M. O'Connell, John O'Heany, M. Shea, F. H. McKenna, T. O'Connor, B. Danna, T. C. O'Brien, John R. Rafter, T. P. Tansy and a very large number of others. Following those on foot were several sisters of the Grey Nuns, one being the daughter of the deceased lady. In the second and third were the members of Mr. Curran's family. At the cemetery the remains were taken to the mortuary chapel, where they were received by the venerable pastor of St. Patrick's, Father Dowd, who read the closing service for the dead. We might mention that Rev. Father Dowd assisted on this occasion as a mark of his great esteem for the deceased lady, this being the second time he has performed the office since his advent in Canada, the first being at the burial of the late Hon. Thomas D'Arcy McGee.

### ST. PATRICK'S DAY.

We would again remind our readers that a grand concert will be held in the Opera House on the evening of the 17th. It will be the concert of the season, and those who desire seats should procure them at an early date as possible. Father Tierhan has made most ample arrangements to render the entertainment one of the very best ever held in London.

### LATEST PHASES OF THE IRISH QUESTION.

Mr. Parnell's Land Bill will deal exclusively with the question of arrears, the question which forms the basis of the plan of campaign. The measure is confined to that question with a view of emphasizing the efficacy of that scheme, but is purposely confined to a narrow scope of arrears in order to avoid persistent opposition and to minimize the debate. This plan was settled on in view of the urgency of the question and the necessarily short time that could be devoted to the discussion of the bill. It will probably come up for consideration on March 21.

Mr. Blunt was released from Fullamore jail on the 6th inst. T. D. Sullivan, ex-Lord Mayor of Dublin, Lady Blunt and about three hundred persons welcomed him and presented an address. Mr. Githoley, M. P., has been convicted at Schull under the Crimes Act, and sentenced to two months' imprisonment. He will appeal Mr. Sullivan, an English Home Rule delegate, has been arrested at Limerick for offences under the Crimes Act.

Periodically, the enemies of Ireland repeat a charge of disloyalty among the Nationalist ranks. Now the *Express* declares that the disloyalty are such that a rupture is sure to occur that will shake the foundations of the National League. "The wish is undoubtedly father to the thought."

On the 4th inst. the anniversary of Robert Emmet's martyrdom for Ireland's sake, Rev. L. O'Reilly, of Detroit, transmitted \$2,500 in aid of those who are now suffering in the cause of Ireland. A meeting was held in Dublin on the 4th in commemoration of the birth of Robert Emmet, the Irish patriot. Mr. Davitt presided and Mr. T. D. Sullivan made an address. In the course of his remarks Mr. Sullivan said he hoped that a statue of Emmet would be erected on the spot where he was executed. Irishmen, he said, were neither afraid nor ashamed to vindicate Emmet's action. Although they now adopted different means, they were actuated by the same spirit that actuated Emmet.

Dr. Tanner, the Irish Nationalist M. P., is engaged to marry a rich lady of Cork. The Marquis of Londonderry has proposed to sell his tenants the whole of his County Down estate at twenty years' purchase at the recently reduced rate. More than sixty Irish American students of the University of Michigan have become members of the Ann Arbor Branch of the I. M. L. since last September. There are more Irish-Americans attending the University this year than ever before.

One hundred and eight Nonconformist ministers of Norfolk and Norfolk have forwarded to Lord Salisbury a strong protest against the barbarous manner in which the Crimes Act is administered in Ireland. It says: "Honorable and useful citizens on whom no stain of crime rests are treated as felons, and with exceptional barbarity," and further, "the Act is used, not so much to reach criminals and to put down crime, as to punish political opponents."

### The Late James P. Boyle, Sarnia.

Sarnia, March 5th, 1888.  
EDITOR CATHOLIC RECORD.—A special meeting of the St. Patrick's Literary Society of Sarnia held on the 1st inst., it was moved by William Sosno, seconded by D. Mavis Hanlon, and unanimously adopted: That, Whereas, James P. Boyle, a member of this society, has been called by Almighty God from this world. And, whereas, while in duty bound, we accept with resignation the divine will, nevertheless we feel his loss to be a great bereavement. Be it resolved, that we desire to express the sentiment we feel in regard to the loss this society has sustained by the decease of our late brother James P. Boyle, and to offer our sincere sympathy in their affliction to his father and mother, his brothers and sisters. That these resolutions be entered upon the minutes of this society, and a copy thereof transmitted to the parents of the deceased, and also to the CATHOLIC RECORD for insertion.  
JOHN C. MAHONEY, Pres.  
SAMUEL S. BOYOT, Sec.







MARCH 17, 1898

Journal in America, and probably the most widely circulated, puts in a clear light the position which is taken by the Irish body in the United States:

"The defeat the English Extraordinary Treaty in the Senate prompts Life to ask in a moment of pessimism, 'if Senator Riddleberger in our Legislature and John Boyle O'Reilly the people' after pausing a week for a reply, it takes the Pilot to task, in its latest issue, as a defender of bomb throwing. Now this is neither funny nor fair. The Pilot did not defend bomb throwing, but it did point out that political refugees would be demanded and surrendered as 'dynast' if that foolish and mischievous treaty had been allowed to pass. To accuse the Pilot of dynamite proclivities, because it happened to the dull tyranny of the British Government, is as fair as it would be to accuse Life of sympathizing with immorality because it denounces the autocracy of Anthony Comstock. Leave that sort of argument to the wooden headed people, esteemed so temporary, and come help us to count the fish in the ocean, which are all ours now, under Mr. Bayard's latest diploma of triumph."

THE LATE MRS. CURRAN.

In another column will be found the announcement of the death of Mrs. Charles Curran, mother of Mr. J. J. Curran, Q.C., M.P. We beg to offer our most sincere and heartfelt condolence to Mr. Curran in the loss of his estimable mother.

A NOBLE UNDERTAKING.

The Grey Nuns of Ottawa, a community deservedly held in the very highest esteem in the entire district tributary to the capital, have just raised, and are fast bringing to completion, a magnificent new chapel to be dedicated to the Sacred Heart. The friends of the community have, we are pleased to learn, decided on holding, in the month of May next, a grand Fancy Fair and Drawing of Prizes to aid in the diminution of the debt necessarily contracted by the good Sisters in their pious and praiseworthy desire to honor to the Sacred Heart of Jesus. We cannot forbear laying before our readers an extract from the appeal made by these excellent religious, to devout Catholics in Canada and the United States, to assist in the liquidation of the debt on this sacred shrine:

"The Grey Nuns of Ottawa having undertaken with the approval and blessing of His Grace the Archbishop of Ottawa, the erection of a chapel in the city of Ottawa, in honor of the Sacred Heart of Jesus, kindly and earnestly appeal to all good Catholics to assist, by their alms, in this pious undertaking. The capital of Canada has been hitherto without a shrine dedicated to the Sacred Heart of Our Most Divine Redeemer, and on the supplying of this long-felt want, every Catholic in Canada, and, we may say in America, is interested. The Grey Nuns, with very limited resources, but confiding in the piety and zeal of faithful Catholics towards the Sacred Heart, have therefore devoted themselves to the raising of a temple, modest in proportions, but in some way fitting the importance of its location, where due honor may be paid and reparation rendered, the Heart that bled for the redemption of mankind. 'Give to the Most High according to what He hath given thee.' (Eccl. xxxv.) 'Lay up for yourselves treasures in heaven where neither rust nor moth doth corrupt.' (Matt. vi.) 'He who soweth sparingly shall reap sparingly and who soweth in blessing shall also reap in blessing.' (ii. Cor. ix.)

It were merest supererogation to add a word to an appeal so touchingly Catholic. We may, however, be permitted to say, that we specially commend this undertaking to the kindly thoughts and generous almsgiving of every one who may be personally requested to contribute his mite to so worthy an object. We may further mention, that as the Catholics of the Ottawa district have ever been liberal in their responses to appeals from elsewhere, Catholics of other sections of the country have an excellent opportunity to reciprocate this generosity. We have no doubt that they will do so and thus share in the blessings of that hundred-fold reward which must await all benefactors of a worthy religious community, and enjoy the full measure of the graces that ever attend the honoring of the Divine Heart of man's Most Blessed Redeemer.

EDITORIAL NOTES.

The "Rev." Fulton is now engaged in abasing the Chicago press for not publishing his vile language against the Catholic priesthood. He accuses the editors of being priest-ridden.

The Religious Orders which were banished from Prussia, are being gradually permitted to re-occupy their houses. The Bénédictines have lately received permission to return to their convents at Ratisbon and Oppenheim.

An error in our last number makes the article on Scotland and the Jubilee say that it was the Catholic Ladies of Edinburgh who presented the beautiful album, and the Sisters of St. Margaret who sent the richly ornamented gold chalice. This misstatement is made by the misplacing of the words former and

latter; where it says former it should be latter; and where latter it ought to be former.

The Methodist Episcopal Church intends to hold a General Conference, embracing representatives from all parts of the world where it exists, on the first of May, in New York. It is stated that Germany, Italy, Sweden, India, China, Japan and Africa will be represented. The entire membership of the Church is estimated at two millions, a rather limited number for a universal Church.

Referring to Wm. O'Brien's speech that great organ of English public opinion, the Pall Mall Gazette, says: "Mr. Wm. O'Brien won for himself at one bound a position as a Parliamentary debater of the first class. There has been nothing finer this session—there have been few things finer in this Parliament—than the mastery of speech in which the late prisoner arraigned his jailer and challenged him face to face in the House to make good the insinuation in which he had indulged when he had his victim under lock and key. But great as was the effect produced by the sustained passion and trenchant eloquence of the great Irishman, it was exceeded by the impression created by Mr. Balfour's failure to reply."

The Episcopal Church in South Carolina is distracted over the question of the rights of a black clergyman to sit in the Diocesan Convention. The few congregations of black Episcopalians which are found in the State never have been allowed the representation enjoyed by all the white congregations. Until the Civil War the same restriction was laid upon St. Thomas' Church in Philadelphia. But all clergymen whose names are found in the Clergy List submitted by the Bishop are entitled to seats. Last year objection was made to the presence of a colored minister who had lately come to the diocese. The objectors were not sustained by the Convention, and they withdrew in consequence. The Southern Presbyterian Church, also, will not unite with the Northern unless the latter will repudiate the 17,000 freedmen of the South who are ministered to by Northern Presbyterian clergymen.

Special to the CATHOLIC RECORD. DIOCESE OF PETERBOROUGH.

Peterborough, March 11th, 1898. On Friday evening the 2nd inst., the new stations of the cross lately imported from Rome were blessed and canonically erected by His Lordship in the cathedral in presence of a large congregation. His Lordship first received a petition asking for their erection and then preached a long and instructive discourse on the origin and the advantages of this beautiful devotion. He next proceeded from station to station reading the meditations and prayers. When the devotions were over he introduced Father Conway to the committee, who were to read that reverend father a farewell address on the eve of his departure for Norwood. The bishop spoke most favorably of Father Conway's past services and said that any honor shown to any of his worthy priests he would regard as a compliment paid himself. The address and presentation then took place, to which Father Conway made a suitable reply. On Saturday His Lordship proceeded to Norwood to install Father Conway as Pastor of Norwood and on Sunday morning at eight o'clock and preached at the High Mass celebrated by Father Conway. His Lordship introduced the new pastor with words of praise and encouragement, and announced that Norwood henceforth would take its rank as a diocesan parish. It is situated on the C. P. Railway and has a fine stone church erected some years ago by Father Quirk.

On Sunday afternoon His Lordship drove back to Peterboro, a distance of twenty miles, and arrived in time for vespers and Benediction. On Tuesday, the 6th inst., the diocesan clergy to the number of eighteen, including the two vicars general, assembled at the new episcopal residence and were hospitably entertained at dinner by the bishop. After dinner a conference was held in the large and spacious room reserved for that purpose, followed by a literary and musical entertainment, in which several of the clergy participated, given in honor of the festival of St. Thomas Aquinas, the patron of the bishop. His Lordship heartily welcomed the diocesan clergy to what he courteously called their father's house and showed them all the apartments, including the rooms reserved for them during retreats and conferences. He then distributed amongst them as souvenirs of their first conference and festival of St. Thomas a large lithograph of their bishop, which were most acceptable to the priests. Next morning, on the feast of his holy patron, His Lordship celebrated Mass at the Convent of Notre Dame and preached byzantine in honor of St. Thomas and St. Joseph. His Lordship granted the pupils a holiday in honor of the day. Next Sunday the Bishop will be at Ennismore, and the following Sunday is announced to preach the panegyric of St. Patrick at Lindsay.

CLERICAL CHANGES IN THE DIOCESE. Father Bretherton from Brachbridge to Lindsay; Father McGair from Lindsay to Brachbridge; Father O'Brien from Peterborough to Fenelon Falls; Father McEvoy from Fenelon Falls to be Rector of the Cathedral and Chancellor; Chancellor Conway to be Rector of Norwood and Havelock; Father O'Connell, jr., to be rector of Bowmanville and Father Lynch to take charge of the mission of Keene, Young's Point and Chandos. There are now seven students studying for the diocese, one in Toronto, one in

Berlin, one in Chiboutini, two in Montreal, one in Peterborough and one in Italy. Great improvements have been lately made by Father McEvoy in the interior of the cathedral. He has also established a school for Gregorian chant under the charge of Professor Dissett, who gives rehearsal to the boys who will form the future cathedral choir. Inspector Donovan examined the schools last week and found them in a high state of efficiency.

Peterborough, March 12th, 1898.

DEAR SIR—Your readers will be interested to know that changes in the ecclesiastical world have been occurring quite recently in the Episcopal city of Peterboro. Some time ago through the inscrutable decrees of Divine Providence a mishap occurred to Rev. Father Conway, which necessitated the immediate appointment of a successor. The bishop was a fall from a horse, and upon the bishop devolved the necessity of discovering a man to fulfill the duties of rector of the cathedral and chancellor of the diocese. His Lordship was not long in making a choice, and the man of destiny proved in this to be the Rev. Father McEvoy. Although known to be a brilliant man his lot had been cast in a rural parish, where he fulfilled all his duties with exemplary zeal and scrupulous exactness. The bishop's first aim was to find a man always a name to conjure with. When the bishop intimated his purpose to appoint Father McEvoy rector of the cathedral and chancellor of the diocese, the prospect seemed to appeal him. But recognizing in the Bishop's mandate the voice of God and taking sweet counsel with priests of known and recognized piety, he concluded to devote himself to duty and accept the onerous position. Ourselves in all conscience was the duty assigned him. In the first place a legacy of debt, amounting in the aggregate to \$28,000, was bequeathed him, and as his immediate predecessor had been horsed out during a protracted period, reconstruction and rehabilitation was the order of the day.

His Lordship's first care centered in the youth of the parish—like a wise general he recognized that the efficiency of the army depended at least in a great measure upon the care bestowed upon the recruits. Hence he was to be found in the highways and byways of the city, gathering together the young men and fashioning them into a power for good. The glorious result has been already the Literary and Debating Society, which under the skillful management of Father McEvoy, is rapidly forging to the front. In the near future it is sure to be one of the most successful organizations of the kind in the Dominion of Canada. But with the keen vision that characterizes all his movements he was not long in realizing that when permanent good is to be effected among young men the axe must be laid to the root of the tree of intemperance, and the effect of its deadly poison neutralized by the infusion of sound temperance principles. The young men of the parish rallied around the young and indefatigable Rector of the Cathedral, and within an incredibly short period of time a society was formed to which the start proved a power against the all-pervasive influences of strong drink. Father McEvoy while in college was noted for literary ability and was always to the fore when prizes and honors came to rejoice the hearts of successful students. His habits of study acquired in college have always adhered to him and a sermon the glorious result has been already the Literary and Debating Society, which under the skillful management of Father McEvoy, is rapidly forging to the front. In the near future it is sure to be one of the most successful organizations of the kind in the Dominion of Canada. 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NEWS FROM IRELAND.

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died of consumption, against which he had been struggling for nearly five years having gone to Australia in the hope of prolonging his life and labors in the sacred ministry.

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their masters in the "Castle," as to what "decision" they should announce. It came in due time on the 16th, when notwithstanding that several most respectable witnesses testified that there was no riot on the occasion, and that the crowd was peaceable and orderly, the "E.M.'s" found all the prisoners guilty, and sentenced them to various terms, from two weeks to a month's imprisonment.

ST. PATRICK.

WHERE WAS HE BORN—IN SOUTH WALES OR ON THE BANK OF THE UK?

An article of mine, says the Rev. Sylvester Malone, appeared in the Dublin Review in October, 1886 under the above title, with the same list of works heading it, save the additional work which now stands first. The object of my article was to show that, while St. Patrick's birthplace was in Britain, it was not in North Britain, at Aledyde. Our national apothecary in his Confession gives, indeed, his birthplace; but his identification has hitherto been a puzzle to antiquaries.

Now it is well to inquire how the scattered hints of the Lives can be focused on the spot described in the Saint's Confession. Instead of making them the test of truth, elastic and doubtful as they were, we can now test their own truth by the fixed and certain standard supplied by the Confession.

All the Lives describe the Saint's birthplace as the Pain of Tents, which stretched from down to Caerleon. The rich, level country on the left of the Uk particularly afforded the most free scope for the encampments and discipline of an army.

The Lives (Nos. 3, 4, 5), speak of the Saint being born on a stone, and others of a flood of water deluging him when in charge of his nurse. Now, his connection with a castle and its probable story floor, built at it was on the verge of the tidal river, would harmonize with the description.

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centered round the town, and walked away from each other as if so many separate county seats. The words of our saint in the Confession about absolutely mean that Uk was his birthplace. For though speaking of his father's residence, he, as a matter of course and modesty, by the very fact, spoke of his own in his sixteenth year as not distinct from that of the father.

"Did n't Know 't was Loaded"

May do for a stupid boy's excuse; but what can be said for the parent who sees his child languishing daily and fails to recognize the want of a tonic and blood-purifier? Formerly, a course of bitters, or sulphur and molasses, was the rule in well-regulated families; but now all intelligent households keep Ayer's Sarsaparilla, which is at once pleasant to the taste, and the most searching and effective blood medicine ever discovered.

Nathan S. Cleveland, 27 E. Canton st., Boston, writes: "My daughter, now 21 years old, was in perfect health until a year ago when she began to complain of indigestion, headache, dizziness, indigestion, and loss of appetite. I concluded that her complaints originated in impure blood, and induced her to take Ayer's Sarsaparilla. This medicine soon restored her blood-making organs to healthy action, and in due time restored her to her former health. I find Ayer's Sarsaparilla a most valuable remedy for the lassitude and debility incident to spring diseases."

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