

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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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 "Kilmenny," 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 grove and meadow
And that land had valleys and hoary
And that land had 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
The sun and the sky, and the slouidst grey,
Which heaved, and trembled and gently
swung
On every shore they seemed to hang;
For there they were seen on their downward
ward plain
A thousand times and a thousand again,
In winding lake and placid stream,
Like magic mirrors, where slumbering
The sun and the sky, and the slouidst grey,
Which heaved, and trembled and gently
swung
On every shore they seemed to hang;

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 Kilmenny, 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 Hallogionian on the way to Sydney, but taken on average, "Chambré a the aish fen" and comment *ce os'it'* 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 M'DONELL DAWSON,
LL. D., F. R. S., etc.

The evil, meanwhile, continued to increase, and Mgr. de La Val considered it a duty towards his prising 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 upon even terms, so we may comparatively have 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 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 than we hear of a new murderous raid; 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. Probably not for a long time. 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 M-thodism. The manifestos of Congress in regard to all grades of Indians 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 which 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 Besançon, 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 fact 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, the late Earl of Eglon, who was, at the time, Governor General 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 haughty Frontenac now came to require twenty bishops 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 difficulty about appointing to the diocese of Quebec the income of the Abbey of D'Estrees 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 8.
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 the funeral services were held. The funeral ceremony took place at the Basilica, where a solemn Requiem Mass was chanted. 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 Basilica, adorned with an 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 McGovern, Plantin, McNeill, 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 Remetus and Messrs. Edward Murphy, Hon. L. O. Talbot, S. H. Ewing, J. G. Colburn, R. Gault, J. Slatery, Jas. Corneille, J. Daley, Wm. M. Maternan, 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. McCreary, 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. Dan, D. McCreary, J. F. Gormley, E. J. Bedford, John 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'Heary, 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 Fullmore 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 Emmett'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 Emmett, 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 Emmett would be erected on the spot where he was executed. Irishmen, he said, were neither afraid nor ashamed to vindicate Emmett's action. Although they now adopted different means, they were actuated by the same spirit that actuated Emmett.

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 Sosnowski, seconded by D. M. 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 sisters 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.

Special commendance of the Fiat. IRELAND AT HOME.

Great Sermon by Archbishop Ryan.

MEMORIAL SERVICE LAYING OF ST. PATRICK'S CHURCH.

Rome, Feb. 1st. To-day has been in several respects a unique occasion. The event which is being celebrated, as far as the Irish race is concerned, is a character of its own. It can never be repeated, as the laying of the first stone of the Irish National Church of St. Patrick, once done is done forever.

For centuries the churches of their special national sanctity in the centre of Catholicity. To-day Ireland, in the full consciousness and strength of her nationhood, places the foundation stone of a church to be dedicated to her national saint in this Eternal City, the source from which her great Apostle received his commission and consecration.

The events of the day opened with the Pontifical audience granted to the Irish pilgrims and residents. Many persons had come from Ireland especially for this occasion. Others coming from America, the Indies, and Australia.

His Holiness said, "I am greatly pleased," His Holiness said, "at your presence here, and with the address I have just heard. We hear with particular satisfaction of your rejoicing and your good wishes and those of your people on the occasion of Our Jubilee, and you may be sure We heartily reciprocate them. Indeed since the beginning of Our Pontificate We have looked with paternal care on the Irish people, who are specially dear to Us for many reasons, but especially for having kept alive the faith which was sown through the labour and efforts of St. Patrick, and which your ancestors, having strenuously maintained, transmitted to you to be kept in holiness."

"And justly indeed have We a firm trust in Us always had such love as was just to the people and it has been Our constant care to think of their peace and prosperity, so that We deem that We have never failed in the hope you placed in Us. Of this Our good will, even on a recent occasion, We have given an important testimony: namely, in writing sent to you written especially for the Venerable Brother, the Archbishop of Damascus (that is to say, Mgr. Persico, who bears that title), through whom you might make known to Us what was the condition and what were the wants of your people. To the difficulties which have arisen, a sure and valid rule of action may be derived from the faith which you have sent during the past years to the Archbishop of Dublin. This is required not only by religion, which is the chief bond of the Irish race, but also by the common welfare; because, it will never be of any utility to a people to break down just what is the fountain of its life and of its well being. And even lately in Germany you have seen that the Catholics have come forth happily from fearful difficulties acting according to law and moderation, and through Our persuasion and efforts. Why should not the same mode of action bring about, by the help of God, the same result in Ireland?"

"Therefore We repose great confidence in the authority and wisdom of the Bishops of Ireland; we also trust much in the virtue of the people, whose submission to the Holy See and obedience to their Bishops have always been highly praised. In this hope and confidence, we have the abundant mercy of God, and as a foretaste of heavenly gifts and as a pledge of Our special benediction towards you all who are here present and to the whole Irish race, We most affectionately impart Our Apostolic Benediction. The Pope spoke with remarkable vigor and emphasis. It was evident to many that the speech was carefully prepared and written out before being delivered. Then came the offerings of gifts on occasion of his Jubilee. From the four archdioceses and the fifteen other dioceses in Ireland, the sum presented to the Pope on occasion of his Jubilee, which he had just celebrated, was a total of £15,813 13s. 10d. sterling. Of this sum £4,000 were contributed by the archdiocese of Dublin and £1,000 by the diocese of Cork.

LAYING THE FOUNDATION STONE. Shortly after 3 p.m. the ceremony of laying the foundation stone of the new Church of St. Patrick, began in the grounds of the Villa Ludovici, in the beautifully decorated enclosure prepared for this solemn occasion. In the centre of this enclosure was the deep well in which the stone was placed. Over the entrance on the inside was a large inscription painted on canvas to represent marble, flanked with the emblems of Ireland: the shamrock, the round tower and wolf dog, the harp and the sunburst. When the Litany of the Saints had been sung by the clergy and people, the stone was lowered to its place, the Archbishop of Dublin casting the first trowel-full of lime upon it, and blessing it.

ARCHBISHOP RYAN'S GREAT SERMON. The text was chosen from the 16th chapter of the Gospel of St. Matthew, the 13th to the 18th verses, concluding the words of Christ: "And I say to thee: That thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it."

In this extract two great fundamental truths are revealed to us. The first is the divinity of Jesus Christ and the second the fact that the Church which He was to establish upon this earth should be founded on the Apostle Peter as on a rock, and that because of this foundation "the gates of hell shall not prevail against it." These great questions, notwithstanding the clearness of this revelation, still agitate the world. Now, as the account of the Pontifical audience to the question, "Who is the Son of Man?" A wonderful prophet, a great ethical philosopher, a model man—all but a God. Though men differ as to his nature yet all praise Him. Even the modern yet reformed Jews join the universal chorus, and glory in the fact that he was a son of Israel. But the true reply to the question who is the Son of Man is that given by Peter: "Thou art Christ the Son of the living God"—a reply which confessed His divinity, and not merely an opinion or personal conviction of Peter, but as a revelation of the Eternal Father to him and through him to the world. "Blessed art thou Simon Bar Jona," said Christ to him, "for flesh and blood hath not revealed it to thee, but my Father who is in heaven, revealed the second great truth to which I have alluded—namely, that Peter was to be the rock on which His church was to be built and because of which it was to stand forever.

sublime vigorous capacity is worthy of all honor, because it is honor given to Christ in His representative, and the Power that exalted him proclaims him. You beheld the Pope on the day of his sacerdotal Jubilee in another place, the shoulders of men through the glorious temple of the universe, amidst the admiration and acclamations of thousands of every nation under heaven, whilst Architecture, Sculpture and glorious Music seemed to pay tribute to him. He seemed almost a god to be scattered his benediction from on high—all eyes seemed to follow him as he opened his hand to fill every creature with his blessing, whilst the great pillars and arches almost trembled with the mighty anthem: "Behold a great priest who in his day pleased God and was found just." At length, at the tomb of Peter, he descended into the senate of the Church—that congregation of men of great learning and sanctity, the College of Cardinals, Patriarchs, bishops and priests bow in reverence before him, and "on earth there is none like him in glory." But before he descended into the senate of the Church on the next day, one of those poor monks who passed by you in the great procession unobserved and unknown to you, sits on a chair in a lonely room, with a purple stole upon his shoulders. An aged feeble man approaches the chair, and falling on his knees at the feet of the pontiff, he exclaims in a low voice: "Bless me, Father, for I have sinned; and he tells the sins of his life and begs that priest to pray to God for him and to forgive him in His name. That priest is, for the time being, the superior, the judge and the spiritual physician of him who is so penitent; and the old man is no other than the great Pontiff himself whose praises are echoed through the nave and aisles, and dome of St. Peter's; but yesterday! Thus, whilst the Church exalts the office, she humbles and protects the man, who has to tremble for his own salvation in so perilous a position, and who is guilty of so man-worship, but honor Jesus Christ in His representative, as the Pope honors Him in the priest to whom he confesses his sins and through whom God forgives him.

Another thought that must strike us in contemplating the national churches of Europe, extending from the British Isles to the Apostolic Age until the present time, is the wonderful fruitfulness of the Spouse of Jesus Christ. How many nations has she not brought forth to God! How barren have hitherto been and seem to be in comparison to her! Why? Because the old Apostolic blood courses in her veins—the blood blessed with fecundity. Though others have claimed Apostolic mission, no other can claim Apostolic mission and success. The blood of Abraham warmed the veins of Ishmael, the outcast son of the bond-woman; but not to the son of the bond-woman, but of the free woman was the promise of a mighty nation. The blood of Christ flows down the mountain side from Rome west to the national Apostles to various countries, which furnished so many millions of converts. The promulgation of Christianity and its sustained success for nearly nineteen centuries is a striking proof that it is of higher than human origin, a proof which I think we ought to mark frequently advert, as it is a philosophic one, depending on the principle that an effect must have an adequate cause.

I am aware that causes other than that of its divine origin have been assigned for this wonderful propagation of Christianity, as if it were a mere natural existence. But a little impartial examination must show the extreme want of proportion between cause and effect and the confusion of these terms, so that what are called causes are evidently effects of one highest cause. The celebrated five causes assigned by Gibbon for the conquest of Christian-ity, are: the genius of the race, the doctrine of the immortality of the soul—that her first children were conspicuous for the great sanctity of their lives; that miracles were said to have been performed by them, and that thousands of martyrs freely shed their blood rather than deny their faith, and that, above all, the wonder which I think we ought to mark, the exhibited to the world, influenced the progress of Christianity and effected the wonders which Catholics attribute to the divine life-force. These causes, no doubt, aided, and still aid, the progress of the Church in every nation. They are as rivers flowing down the mountain side and feeding the great lake at its base. But what feeds the five rivers? Whence come the waters? What is the cause of the five causes? Follow the rivers up the mountain sides and you find them spring from one source—the pierced heart of Jesus Christ—the fountain of living waters, in the five rivers which His five hands on the Mount of Crucifixion. The doctrine of the immortality of the human soul had been taught by great philosophers before and was generally believed; yet it produced no such results as when taught by the Church. How could she have so wonderfully sanctified her children as to have made them the wonder of the pagan world, without a new divine principle of sanctification, and how could she have continued that process of sanctification for nearly nineteen centuries? Fatalism is of brief existence, and a few fanatics might be produced by temporary excitement, but no such results as nineteen centuries of sanctity. How could she perform miracles without a divine power to do so, and if these miracles were not real, then stands, as St. Augustine observes, the great living miracle of her own progress without the aid of miracles? Besides, the fact of occasional false prophecies by deception only proves that some true one must have existed, as men do not counterfeit counterfeits but realities, and without realities we should have no counterfeits. How could she have produced millions of martyrs, not martyrs to theories and opinions, but as the term means, witnesses to facts which they had seen or heard, dying with the declaration of the Apostles on their lips: "We cannot but say the things which we have seen and heard!" Above all, how could she have effected that unity of faith, and sacraments, and government, and maintained it for so many centuries? How unphilosophic is it to seek to account for the fecundity of the Church by secondary causes, ignoring the primary one, which can be no other than the fact that she is a divine institution bearing the benediction which fruitifies.

Thus we learn, brethren, from the contemplation of these national churches of Rome the great characteristic of the Church of God in general—her fruitful-ness, her combined catholicity and unity, and how vital is the connection between these and the Primacy of Peter and his successor, the Roman Pontiff, and how, in one word, she is a divine institution. These lessons are confirmed by the ceremony for which we are assembled to-day, in no country of the world was the name of God more visible in the propagation of Christianity than in Ireland. The people received the faith without the shedding of a drop of martyr's blood. At once they recognized the truth and beauty and sanctity of the new doctrine, embraced them and became zealous and most faithful propagators. It has been some time asserted that Irish love for the Church arises rather from national feeling, which has been identified with religious enthusiasm; and that, in reality, they are Irish first and Catholics afterwards, and only as a consequence. If so, why did they abandon so readily their national pagan faith, practices and traditions, at the preaching of an alien—a former fugitive slave? If so, why did the proud kings and fierce soldiers and zealous priests and national bards yield so soon and so easily to the foreign yoke? How could they have abandoned so readily their own faith if by magic throughout the land? How could all this be done but because the religious element was deep and strong in these Irish natures, and because Christianity had the divine power to act upon, purify and intensify it. The island was known as a holy island, the island of Saints and Doctors. The Venerable Bede, the English historian, tells us that when Europe was desolated by war, "all who sought instruction in the sciences or stricter discipline in religion, leaving their homes and country fled to Ireland, and were gratuitously supported by its people. But those who were seeking one glory sought another, the endowments of the Holy Spirit, which the Holy Spirit, the English historian, tells us that when Europe was desolated by war, "all who sought instruction in the sciences or stricter discipline in religion, leaving their homes and country fled to Ireland, and were gratuitously supported by its people. But those who were seeking one glory sought another, the endowments of the Holy Spirit, which the Holy Spirit, the English historian, tells us that when Europe was desolated by war, "all who sought instruction in the sciences or stricter discipline in religion, leaving their homes and country fled to Ireland, and were gratuitously supported by its people. 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BISHOP WALSH.

On next Tuesday, 20th, His Lordship Bishop Walsh will return to London on the 11.30 train from the east.

ST. PATRICK'S DAY.

To-day, wherever the light of faith shines, through the instrumentality of Irish zeal for religion, the memory of St. Patrick is held dear, and is cherished with grateful remembrance in the hearts of multitudes who owe to the holy mission the gift of supernatural faith which cannot be estimated at earthly valuation.

Ireland has suffered in the past, she has been down-trodden and oppressed to a degree almost unexampled in history; so that the eyes of all nations have been turned towards her with wonder, at her patience, compassion at her sufferings, and indignation at her persecutors, nevertheless there is a glory which compensates her in her affliction, the glory of having preserved unullated that precious gift which was imparted to her by St. Patrick, her firm faith and trust in God; and that faith she has planted and nurtured in far off climes: in America, North and South, in Australia, in India, and even countries which were Christianized before her, or where from other sources the faith has been planted, and has flourished, has profited by the legions of holy men of Ireland who have watered and cultivated the precious plant which was placed in the soil by other hands, so that St. Patrick is truly "the great father of a multitude of nations" who has "glory in his posterity," and on whom the Lord has conferred "the blessing of all nations."

Ireland has frequently had her hopes of deliverance from her sorrows, and as frequently have those hopes been bitterly disappointed. As her brilliant poet hath said:

"But just when the chains Had ceased to pain And hope had enwrapped it round with flowers, There comes a new link Our spirits to stink; Oh! the joy that we taste, like the light of the poles, Is a dash amid darkness, too brilliant to stay. But though 'twere the last little spark in our souls, Let us light it up now—on St. Patrick's day. However, never in the course of his history has the dawn shone as brightly as it appears in the sky of Ireland to-day. The chain still galls; but a well-founded hope enwraps it with flowers. Never before, since first the foot of the oppressor was planted on Irish soil, has the true state of the country been brought home to the consciousness of English, Scotch and Welsh people, as it has been during the year which has just elapsed. There is among the masses, at all events, a spirit of justice, and a love of fair dealing which must result in the recovery of Ireland's liberty, in spite of the aristocratic desire still to oppress her."

"Her hopes shall be crowned, and affection reward'd, And Erin's gay jubilee shone out yet."

The Capitols of the three kingdoms have sounded an unmistakable note, the burden of which is that Ireland's freedom from thraldom must be conceded. The verdict of Dublin was given long ago, and in the late elections of West Edinburgh and Southwark the will of the other two capitals is made known. The Government cannot much longer resist the popular voice.

THE POPE AND HOME RULE.

The society of the Coercionist organs to have it believed that the Pope is against the Nationalist movement in Ireland, exhibited by the many reports which are being constantly fabricated and sent by telegram to the journals, that he has pronounced more or less directly his disapprobation of the movement. The absolute falsity of these statements is made sufficiently clear by the answer which the Holy Father gave to the negotiations which were made on behalf of the British Government. He then declared, in language which could not be misunderstood, that he could not forbid the Irish priesthood to be patriotic, and one would think that this would put a stop to the periodical repetition of the absurd coercionist statements. But it appears the supporters of the Government are ready to make use of any artifice, however vile, which, as they suppose, will inflict injury on the Irish cause, or make the people less warm in its support.

An instance of this is to be found in a Reuter's telegram which was dated Rome, Wednesday, 15th February, and appeared in the London papers, and in many papers in this country. The telegram was as follows:

Rome, Wednesday.—The Pope, in conversation yesterday with Cardinal Simeoni, Prefect of the Propaganda, requested his Eminence to commend him to the Irish Bishops on their departure. He expressed the wish that they should preach to the people of Ireland respect for the laws and a calm and prudent line of conduct. His Holiness also announced his intention of sending to Ireland, if possible, a permanent Apostolic Delegate.

The Liverpool Times took the trouble to ascertain how much truth was in this statement, and here is the result published in that journal of 18th February: "There is not one word of truth in this. Cardinal Simeoni has not had a single interview with the Holy Father since the first of January. No instructions have been given to the Irish Bishops by Cardinal Simeoni, and no Irish bishop has left Rome during the past ten days. The his flying about a permanent Apostolic Delegate to Ireland is a pure invention; they know nothing of such a proposition at the Propaganda."

It is true that in the report, there is no actual condemnation of the general conduct and policy of the Irish patriots, but it is evidently intended to imply that the Irish generally do not sufficiently respect the laws, and that their present course is neither calm nor prudent. Just laws are to be respected, but unjust laws, such as those by which Ireland is governed, are not worthy of respect, and it cannot be expected that Irishmen will tamely submit to them. Yet their demeanor has been remarkably calm under their operation. We have frequently called attention in our columns to the remarkable extent to which Ireland is free from crime; that is to say, from real crime. Balfour finds plenty of people to imprison for the imaginary crimes begotten by the "Crimes Act." The record of persons committed to jail for such crimes as seeking redress of their grievances, attending political meetings, refusing to sell goods to policemen engaged in oppressing the people, selling news papers, hooting the police, cheering for Mr. Gladstone, lighting bonfires in honor of persecuted prisoners just released from jail, or crying out "God save Ireland" is enormous; and the victims are of all ages from twelve to eighty or ninety years of age. But we must not omit another species of crime with which the country swarms, the crime of being poverty-stricken as the result of bad laws which enable the landlords to suck the life's blood from the people. For these crimes punishment the most cruel is meted out with no stinted hand. These are the laws for which the Government demand respect. But will the Pope command the people to show respect for laws such as these? If so, our reading of Catholic theology must be completely astray.

Let us see what the ordinary theological text-books used in the Catholic Seminaries say on this subject:

"The conditions of a human law are that it be possible, guiltless, useful, just, etc." . . . It must be useful for the public good. 1st. Because the good of the public is the essential and primary end of law. 2ndly. Because a law is an act of the public authority which has been instituted solely for the public welfare. 3rdly. As a law is imposed upon all or part of the community, it must have the public good for its object. It must be just; for an unjust law is not law, but an abuse of power. St. Thomas says, "If a human law be against the natural law; it will be, not law, but a corruption of law." Gary on Laws.

Who can say that either the Irish land laws, or the Crimes Act, are vested with these conditions? The crimes, then, that really disgrace Ireland, are the crimes committed against the people by the Government.

To a people suffering under unjust laws, the Pope may, therefore, recommend patience, but he will never command implicit obedience. The doctrine of the divine right of kings to rule with a

rod of iron, never was, and never will be a doctrine of the Catholic Church. It is an invention of the modern Reformed Churches—the Church of England, especially—which restored the light of the Gospel, by inventing a new Revelation, and passing it upon credulous people as the pure original Christianity.

The Pope's position in reference to the Irish question has been already well defined. In his answer to the Irish pilgrims, on February the 1st, he announced his fatherly solicitude for Ireland, and his reliance on Irish affection for the Holy See. Hereafter to the rules of conduct which he laid down some years ago for the Archbishop of Dublin, and said, "That is what your religion requires of you. . . . It is also what is demanded by the common good of the community, since it never can serve the common good to violate justice, the foundation of order and all prosperity." He then refers to the case of Germany where Catholics were saved from imminent perils by their moderation of conduct and respect for the laws, and asks, "Why should not a like manner of acting be crowned, in Ireland, with a like result?" He therefore recommends obedience to the bishops on whose wisdom and authority he greatly trusts.

On turning to the two Pontifical letters above referred to as containing the rules of conduct laid down for the Archbishop of Dublin, we find that he warns His Grace to guide the people from wrong doing, and to recall them by timely counsel to moderation and self control. "Thus Irishmen will be free to rise from the state of misery into which they have fallen." The Holy Father adds; "Irishmen surely have a right to claim the lawful redress of their wrongs. For no one can maintain that Irishmen cannot do what it is lawful for all other peoples to do." Further, he warns the Irish to avoid secret dark societies which too frequently impel those whom they have ensnared to commit crimes. He then expresses the hope that the Government will grant satisfaction to the just claims of Ireland, for on the state of Ireland depends the tranquility of the whole Empire.

Surely in all this there is no appearance of Pope Leo XIII siding with Lord Salisbury and other enemies of Ireland. He will continue to be, as he has been in the past, her true friend. Mr. Morley well described the whole conduct of the Government in its endeavor to speak the Holy Father to his side. Speaking to the address he described Mr. T. W. Russell as "the spokesman of the rump of the Ascendency party in Ireland, who were going about, beating the Orange drum with one hand, and plucking the sleeve of Monsignor Persico with the other." This utterance was greeted with enthusiastic cheers by the Irish members.

DEATH OF THE EMPEROR WILLIAM.

William, Emperor of Germany, died on Friday, 9th inst., at 8.30 a. m. He is succeeded by his son, whose title will be Emperor Frederic III.

The death of the Emperor was solemnly announced in the Prussian Diet by Herr Von Puttkamer, Vice-President of the council, and in the Reichstag by Prince Bismarck, who also announced the title of the new Emperor. The *State Gazette* publishes on the subject the following proclamation:

It has pleased God to call his Majesty the Emperor and King, our most gracious master, from life after a short illness and a richly blessed reign. The whole nation mourns with the Royal House the decease of the deeply beloved and venerable monarch, whose wisdom has ruled so long and gloriously over its fortunes in war and peace. (Signed) THE MINISTER OF STATE.

The remains lie on the bierstead in the Imperial chamber where he died. The countenance wears a peaceful expression. When Prince Bismarck made his announcement he produced the Imperial order closing the session. It was the last document which the Emperor signed, and the members of the Reichstag crowded around to see this last signature.

For three hours previous to death the Emperor was unconscious, and for a short time delirious. During his delirium he is said to have exclaimed: "I am a man of peace, but if Russia should force me to war, I shall faithfully side with my ally, Austria."

Prince William, the son of Frederic William III., was born in Berlin, on 22nd March, 1797. In 1806, at the age of nine years and eight months, he entered the army as first lieutenant of the Royal Guards. His youth being passed during the eventful period of Prussia's contests with Napoleon I., the royal family experienced much of the hardships of unsuccessful warfare, and it often occurred that they had barely sufficient means to pay for the supply of their most urgent wants. Prince William took part in several of the battles which took place with the forces of France, and was present when the allies entered Paris on 31st March, 1814.

At the age of 33 he married Princess Augusta, daughter of Carl Frederic, Grand-Duke of Saxe-Weimar. Frederic William IV., the eldest son of Frederic William III., succeeded to the throne of Prussia in 1840.

On the 2nd of January, 1861, Frederic William IV. died, and Prince William succeeded to the throne, having been regent for four years during the life of his brother the king. Though now well advanced in years, he was handsome, firm and dignified, and many circumstances contributed to show that he intended to rule as an absolute, and not as a constitutional monarch. In 1868 he chose Otto von Bismarck von Schoenhausem, then Ambassador to France, as Secretary of State and President of the Ministry, deeming that he would be the ablest and most fearless instrument he could have to maintain his contest with the chamber on the question of constitutional government. In 1863, by the war with Denmark, Holstein fell into the hands of Prussia and Austria, and this event at last precipitated war between the last named powers for the mastery in Germany.

Meantime the ill-feeling between France and Germany was growing stronger every day, and culminated in the war of 1870. During this war, Germany was united into one monarchy of which King William was crowned Emperor at Versailles.

The serious illness of the Crown Prince, the present Emperor of Germany, was a severe strain upon the Emperor William, and he was often found shedding bitter tears over the hopeless condition of Fritz. Under these circumstances, his constitution broke down, and a short illness sufficed to bring his life to a close. His death occurred at the age of 91 years.

The Emperor William was not a genius, nevertheless he was a dignified monarch with a strong sense of his high position, and by surrounding himself with men of genius he succeeded in consolidating the great Empire which holds so high an eminence among the powers of Europe. At one time, in the madness begotten of his successes, he waged unrelenting war against the Church, but this he endeavored to repair by his later peaceful and tolerant attitude. We sympathize with the German population in the loss which their country has sustained.

THE BALLOT QUESTION AGAIN.

The terrible agitation inaugurated by the *Mail*, whereby the Catholic school system of Ontario was to be shaken to its foundation, has met with a sudden collapse. Not a single Catholic school section in the Province has pronounced for the ballot, but as the question was to come before the Toronto School Board it was taken for granted that it would be favored by an almost unanimous lay vote. However, on Tuesday evening, the 6th inst., Mr. Cahill made his motion to petition the Legislature for its introduction into the Catholic school elections. The Chairman ruled the motion out of order; and, indeed, as a letter from the Archbishop plainly stated, that was not the business which belonged to the School Board; but solely the management of the schools of the city. It was then moved by Mr. Mulligan, seconded by Mr. Cahill, that the Chairman's ruling be not sustained. The motion was lost by an almost unanimous vote, only the mover and seconder, with two other trustees voting for it. Sixteen votes were cast for the negative.

Of course, the cry is raised that the chairman choked off the discussion; but at all events it cannot be denied that the Board sustained him. Where then is the demand of the Catholic ratepayers that the ballot should be introduced? Where is the decisive case against Mr. Premier Mowat, on which the *Mail* almost declared he ought to be impeached? The Toronto Board has wisely refused to put itself into the incongruous position of claiming to be the Catholic body of Ontario.

"A MORMON QUESTION."

Canada is threatened soon to be face to face with a "Mormon Question." It is not likely that the evil will assume the huge dimensions which it attained in the United States, so that after rendering itself intolerable in one State after another, it established itself so firmly on its own ground in Utah, as to defy the whole power of the American people for twenty years; yet from small beginnings the Mormon difficulty arose in the United States.

The case stands thus at present. About sixty persons arrived last June from Utah and formed a settlement, according to the report of the Minister of the Interior. These have, probably, been reinforced by others who were on their way at the time the report was written. It is not certainly known whether these families practice polygamy, as they are very reticent when they are questioned on this subject. Nevertheless, some are fugitives from Utah because they were persistent in this illegal and immoral practice, which is becoming more and more

difficult in Utah, owing to the determined position taken by the United States Government. It is, therefore, more than probable that they have brought with them their pernicious customs. Our Government ought to take a decided stand to let these new comers understand that such practices will not be allowed in Canada, and if they have been already introduced, they should be at once repressed, for in a matter like this delays are very dangerous. The evil should not be allowed to grow to the extent which almost culminated in a civil war in the United States, and which is one of the greatest difficulties with which the United States has still to deal.

THE DIVORCE LAWS.

Official statistics show in many of the United States a most deplorable laxity in regard to the sanctity of the marriage tie. The *St. Paul Pioneer Press* in a recent article shows the number of divorces granted in a single county in Wisconsin, Hennepin County, for a number of years. The first divorce granted was in 1854. Two were granted in 1855. In 1856 there were none, in 1857, 8, and the same number in 1859. In 1860 there were 3, in 1861, 6, in 1866 there were 17, and in 1871 the same number. The practice grew more frequent as people became more accustomed to look upon marriage as a merely temporary civil union, and in 1886, 107 were granted. In 1887, 160 divorces were asked for, and some of the cases are still pending.

Thus we see that in late years there has been a most deplorable increase in the number of families broken up by the permanent separation of husband and wife. The causes on account of which these divorces were granted were very various. 35 per cent. were granted for cruelty and inhuman treatment, 25 per cent. for desertion, 25 per cent. for drunkenness, 15 per cent. for adultery, 10 per cent. for other causes. On an average, from year to year, one divorce was granted for every ten marriages, but in later years the proportion of divorces was much greater than even this.

In other States the record is very similar. According to statistics brought before the Canadian Senate by the Hon. Senator Gowan, in an able speech advocating the establishment of a special Parliamentary Committee for the purpose of adjudicating on all divorce cases brought before the Canadian Parliament, it is shown that in Connecticut for fifteen years there was one divorce for 104 marriages, up to 1878; in New Hampshire, one to 10.9 in 1882, in Rhode Island 1 to 11 in 1882, in Maine 1 to 9 or 10 in 1880. In most of the other States the ratio does not appear so great, but as the statistics are given for 1873, ten years ago, we may well presume that the proportion is much higher in them now.

In Cook County, Illinois, there were one divorce to 134 licenses in 1882. In 29 Counties of California there was one to 7.41 licenses in 1880. Philadelphia granted 477 divorces in 1882, and New York City, in the same year, granted 316.

In Europe wherever facilities have been granted by the law to obtain divorces, a similar result is to be seen, and the increase in the ratio of divorces to marriages is always remarkably great, though "the main swell and crest of this dark tidal wave is in America, and this is nowhere higher than where it breaks into the Pacific."

In Canada, divorces are granted only seldom, owing to the difficulty with which they can be obtained, yet in the maritime Provinces, where divorces exist, there have been a proportionately larger number than in the rest of the Dominion. In Nova Scotia there have been forty-nine divorces granted since confederation, and in New Brunswick thirty-seven.

The Catholic members of Parliament have, in general, been very faithful to the teaching of the Church that marriage cannot, for any cause, be dissolved, "except by the death of the husband or wife." Hence their votes have always been recorded against divorces, when Parliament has been asked to grant them. But the Protestant members, generally, entertain other views, so that divorces are from time to time granted, though undoubtedly the position taken by Catholics contributes much towards rendering them less frequent than they would otherwise be.

Those Protestants who maintain the lawfulness of divorce, for certain cause, usually rest their case upon St. Matt. xii, 9. The words are those of our Lord: "And I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and he that shall marry her that is put away committeth adultery." Amongst others, the *Christian Guardian* of 7th March interprets this passage as signifying that for the cause therein mentioned Christ allows divorce "a vinculo," that is to say, from the bond of matrimony, so that the parties so separating may marry again. It is in this sense of total dissolution of the matrimonial bond that we have hitherto used the term divorce in this article. But the supposition that the

above passage justifies such divorces arises from a misunderstanding of the text.

Being questioned by the Pharisees whether "it is lawful for a man to put away his wife for every cause," our Divine Master and Saviour appeals to the primary end of marriage to show his indissolubility, saying: "He who made man from the beginning, made them male and female." And he said "for this cause shall a man leave father and mother and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore, God hath joined together, let no man put asunder." He thus restores to marriage its original indissoluble character, and says that only on account of the "hardness of your hearts, Moses permitted you to put away your wives."

In the above passage, it is therefore only permitted, in case of adultery, to separate from the adulterous party, but the marriage tie is not dissolved, and it is, expressly stated that if the separated party marry again, the act is the sin of adultery. Such is the interpretation which antiquity has put upon this passage, and it is the only interpretation which can make intelligible the history of the same occurrence recorded in St. Mark x, 11, 12: St. Luke xvi, 18, and the reproaches against the Jews who abused the law of Moses by their conduct with which they are reproached in Micahs ii, 9; Prov. v, 18; Malac. ii, 14.

The measure introduced into the Senate by the Hon. Senator Gowan, is certainly not intended by that hon. gentleman to make the marriage tie more easily dissolved; for his views as set forth in his able speech are eminently in accord with the Christian view of the sanctity of marriage. Yet it may be feared, in spite of the honorable gentleman's intentions, that if carried into effect, the result may be greater laxity than exists yet in this country. It is a matter on which the Parliament should proceed with very cautious steps.

THE EXTRADITION TREATY.

The Coercionists are much exercised by the refusal of the United States to agree to the terms of the proposed Extradition Treaty with Great Britain. The blame is, of course, thrown upon the Irish in America, who are represented as friends of dynamitards and rogues of every description. A prominent English Liberal is said by the *New York Times* to have written to a friend in that city: "I turned out to be right about the extradition treaty, and it is postponed. Of course such action claiming to be on behalf of the Irish, does the Irish cause over here a cruel injury. It is the special interest of the Irish that rogues should escape, the contention of our opponents that they have a double dose of original sin is effectively doubled."

On this text the *Mail* makes a commentary which echoes very accurately the tone of the Coercionist press in England: "The friends of Ireland in America appear to be the worst enemies the Green Isle has."

It is very true, the Irish in the United States were opposed to the treaty; but they were not alone, and if they were, the treaty would have been agreed to. Was it, then, because the opponents of the treaty are friends of the dynamite policy of O'Donovan Rossa and his followers that the treaty was rejected? It is notorious that the dynamite wing was repudiated most decisively at the last Convention of the Nationalists, and indeed, that they never received any countenance from the real friends of Ireland on this side of the "big pond." The cause of the opposition to the treaty must, therefore, be looked for elsewhere, and careful observers will not have to look far to find it. The people of the United States are convinced that the Coercion policy is well adapted to goad the Irish to desperate measures and to excite to insurrection and the use of dynamite. It is recognized that the conduct of Secretary Balfour proves that he wishes to force the Irish to these measures by his arbitrary administration of an iniquitous law, so that he may have an excuse for more cruel measures still. The Americans are not disposed to allow themselves to be Balfour's cat's paw under such circumstances, by strengthening his hands, or by becoming his policemen, in a difficulty which England is herself creating. This, every impartial observer can see in the tone of the American press, and the "prominent Liberal" of the *Times* might see it if he but opened his eyes.

The *Times* is regarded as a pro-English organ, and anti Irish; so of course that journal is ready to asperse the Irish character whenever the ghost of an opportunity presents itself, and it is part of its plan, on this occasion, to trumpet the prominence of any one who will chime in with its proclivities. There is little doubt that if the name of the "prominent Liberal" were given, his prominence would evaporate into insignificance. But the *Times* will not do this.

The following extract from the *Boston Pilot*, one of the ablest Irish Catholice

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

"The defeat the English Extradition Treaty in the Senate prompts *Life* to ask in a moment of pessimism, Senator Bidleberger is our Legislator and John Boyle O'Reilly the poet. After passing a week for a reply, it is the *Pilot* to task, in its latest issue, defender of bomb throwing. Now is neither funny nor fair. The *Pilot* not defend bomb throwing, but its point out that political refugees were demanded and surrendered as 'masters' if that foolish and mischief treaty had been allowed to pass. Because the *Pilot* of dynamite proclivities because it is opposed to the dull tyranny of the British Government, is as false as it would be to accuse *Life* of sympathy with immorality because it denounces the autonomy of Anthony Comstock. Leave that sort of argument to wooden headed people, esteemed temporary, and come help us to fish in the ocean, which are all now, under Mr. Bayard's latest diplomatic triumph."

THE LATE MRS. O'NEAL.

In another column will be found announcement of the death of Mrs. Charles Curran, mother of Mr. Curran, Q. C., M. P. We beg to offer most sincere and heartfelt condolences 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, have the capital, have just raised, and are bringing to completion, a magnificent chapel to be dedicated to the Heart. The friends of the community, we are pleased to learn, are holding, in the month of May, a grand Fancy Fair and Drawing of Lotteries to aid in the diminution of the necessarily contracted by the Sisters in their pious and praiseworthy desire to do honor to the Sacred Heart of Jesus. We cannot forbear laying our readers an extract from the made by these excellent religious devout Catholics to assist in the liquidation of the debt on this sacred shrine:

"The Grey Nuns of Ottawa have undertaken, with the approval of His Grace the Archbishop, the erection of a chapel of the Heart of Jesus, in honor of the Heart of Jesus, kindly and appeal to all good Catholics to aid in their pious and noble undertaking. The capital of the chapel has been hitherto without a charitable to the Sacred Heart of Jesus, the erection of a chapel of the Heart of Jesus, in honor of the Heart of Jesus, kindly and appeal to all good Catholics to aid in their pious and noble undertaking. The capital of the chapel has been hitherto without a charitable to the Sacred Heart of Jesus, the erection of a chapel of the Heart of Jesus, in honor of the Heart of Jesus, kindly and appeal to all good Catholics to aid in their pious and noble undertaking. 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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 of the English Extradition 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 'dynamic' if that foolish and mischievous treaty had been allowed to pass. To accuse the Pilot of dynamic proclivities, because it opposed 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 mere 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 hymns 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 Brackbridge to Lindsay; Father McGair from Lindsay to Brackbridge; 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 Dissert, 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 care was to find a name to follow in his footsteps. 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.

McEvoy'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 bishop's aid and support proved a powerful agent in the all-enlarging influence 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.

Lord Rosebery has sent £20 towards the expense of the reception of the...

On February 17th, a force of police, under Mr. Pearce, B.M., escorted Sheriff...

On February 18th, Archbishop Kirby presented to the Pope the Jubilee offerings...

At a Coercion Court held at Killaloe, on February 14th, before Captain Keogh...

The Ven. Peter O'Meara, of the diocese of Melbourne, one of the best known Catholic clergymen in Tasmania...

On February 17th, an eviction took place on the lands of Knockhill, near...

Upwards of fifty ejection decrees for non-payment of rent have been recovered...

Constable Quigley, Government shorthand writer, of Gweedore, recently forwarded his resignation to the Inspector...

On February 16th, thirteen peasants were sentenced to a month's imprisonment each at Dunsfagh, for the riot...

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...

The Lives (Nos. 2, 6) speak of his dwelling as not far from the Irish Sea. Now, this description fits in with the habitation...

On February 13th, in Galway, Mr. Beckett and Captain Peel, two of Mr. Balfour's "Revolutionary Magistrates," conducted themselves a Coercion Court...

We regret to have to announce the death, at St. John's College, Sydney, on December 31st, of the Rev. Peter O'Shea...

did of consumption, against which he had been struggling for nearly five years...

At a Coercion Court held at Killaloe, on February 14th, before Captain Keogh...

It is proposed to present a testimonial to Mr. Cox, M.P., early in March. The people of Clare are anxious to place on record their high appreciation of his services.

Thomas Condon, M.P., the "Tipperary Dragon," has not been idle, although he was not present at the opening of Parliament...

The Very Rev. Dr. Mooney, P.P., V.G. Hilltown, died on Feb. 15th, at the parochial residence there, after a few days' illness.

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.

All the Lives describe the Saint's birth place as the Pain of Tara, a hamlet in the champaign district that stretched from Bury down to Casleion. 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.

The Lives (Nos. 2, 6) speak of his dwelling as not far from the Irish Sea. Now, this description fits in with the habitation...

There is a story in the Lives (Secunda, Tertia, Quarta) touching a miracle performed through the instrumentality of St. Patrick, yet a helpless child.

There is an aristocracy of the pulpit here—and whether a man preaches to the millionaire or the pauper the result is as far as his personal pocket is concerned...

Consumption Surely Cured. Please inform your readers that I have a positive remedy for the above named disease.

It may not be amiss to mention that the idea of St. Patrick's father as a senator or nobleman, having a country seat or villa some miles from the capital, is borne out by the character of the country at the present day.

centered round the town, and walked away from each other as if so many separate country seats.

The words of our saint in the Confession could absolutely mean that Uk was his birthplace.

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.

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"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?

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.

Ayer's Sarsaparilla, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price 50¢; six bottles, \$5. Worth 50¢ a bottle.

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To Farmers, Mechanics and others wishing to borrow money upon the Security of Real Estate...

R. F. LACEY & CO'S Manufacturers and Wholesale Dealers in Every Variety of BOOT AND SHOE UPPERS 398 CLARENCE STREET. LONDON, ONT.

OUR MANUAL OF EVERYTHING GARDEN FOR THE



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JOHNSTON'S FLUID-BEEF A HOUSEHOLD REQUISITE.

Every housekeeper should have constantly on hand a supply of JOHNSTON'S FLUID-BEEF.

ONLY THOSE WHO HAVE TRIED IT know what rich, strong growth it makes, and how it enriches and strengthens soup. Probably its greatest value lies in its convenience and effectiveness. It is easily prepared, and

YOUNG AND OLD THE GREAT STRENGTH-GIVER. HEALTH FOR ALL.

HOLLOWAY'S PILLS & OINTMENT

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

Democracy of the Church.

A pregnant indication of the democracy of the Catholic Church is found in a comparison of the income of priests with that of many Protestant clergymen.

BELL ORGANS (ESTABLISHED 1864.)

UNAPPROACHED FOR GENERAL EXCELLENCE AND QUALITY OF TONE.

SPECIAL STYLES MADE FOR CHURCHES

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THE LATEST BOOKS.

OUR LADY OF GOOD COUNSEL IN CHRISTIANITY. A HISTORY OF THE ANCIENT CONFESSIONARY AND OF THE CONFESSORIAL AND SACRAMENTAL TRANSLATION IN 1607 OF OUR LADY'S SACRED IMAGE, FROM SPAIN TO GENOVA...

THE MOST HOLY ROSARY IN THIRTY-ONE MEDITATIONS, PRAYERS AND EXAMPLARS WITH PRAYERS AT MASS, DEVOTIONS FOR CONFESSORS AND COMMUNION, AND OTHER PRAYERS. Translated from the German of Rev. W. Kramer, by Rev. Eugene Grimm, C.S.B.

THE HOLY GOSPEL OF THE LORD JESUS CHRIST. Translated from the Italian of Rev. Fr. Paolo da Perinaldo, O.S.F. by a Member of the Order, Rev. J. Castright, Brooklyn Power Co., Brooklyn, N. Y.

BENZIGER BROTHERS

Manufacturers and Importers of VESTMENTS, CEURON OREMENTS, New York, Cincinnati and Chicago.

MONEY TO LOAN

J. BURNETT & CO. 100 Nassau St., New York.

Who should accompany the child to the church? The father should accompany the child to the church. The father who does not come as witness of the baptism of his child...

Let the father and friends accompany the child to the church. Ask the priest for a certificate of baptism. Present document with care. There is quite common among the best parents of having a medal of bronze made to commemorate the baptism of each child.

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SHORT INSTRUCTIONS FOR LOW MASSES.

N. Y. Freeman's Journal. (Delivered by the Rev. James Donohoe, pastor of the church of St. Thomas Aquinas, Brooklyn, N. Y.)

POINTS FOR THE PEOPLE ON BAPTISM. Dear People! As this is the last instruction we intend to give in the present series on the Sacrament of Baptism, we must crowd into it, even at the risk of being lacking in method, a great many things of importance for the people to know that have been omitted in previous discourses on the same subject.

some precious white material? This could be taken away and religiously preserved by the parents. It could be transmitted from generation to generation. It would be a monument of the benefits received in baptism, and a mark of the alliance contracted with God.

HEROISM OF THE IRISH PEASANTRY.

In a low thatched cabin in the county Sligo, there lived a poor family whose sole dependence was a few acres of land, a few acres of bog and a kind, industrious father. From the bog they would gather a kind of fuel called turf, coal being almost unknown in those parts.

Nerviline. What is it? Nerviline is a combination of the most powerful pain relieving substances known. Nerviline is not a nostrum, but a preparation which has received from members of the medical profession, clergymen, the press, and others most enthusiastic endorsement.

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We want live, energetic, agents in every county in the United States and Canada to sell a patent article of great merit, on iron repairs. An article having no equal in competition, and on which the agent is protected in the exclusive sale by a deed given for each and every county.

ACADEMY OF THE SACRED HEART. Conducted by the Ladies of the Sacred Heart, London, Ont. Locally unrivalled for healthful and peculiar advantages.

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ST. MARY'S ACADEMY, WINDSOR. Ontario—This Institution is pleasant, located in the town of Windsor, opposite the river, and is a most desirable situation.

URULINE ACADEMY, CHATHAM. Ontario—Under the care of the Ursuline Ladies, this Institution is pleasantly situated on the western shore of Lake St. Clair.

"MISTAKES OF MODERN INFIDELS." New Book on Christian Evidence, and "Mistakes of Modern Infidels." Highly recommended by Cardinal Faucher of Quebec.

ASSUMPTION COLLEGE SANDWICH. Ontario—The studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses) Canada money \$100 per annum.

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Burdock Blood Bitters. WILL CURE OR RELIEVE BILIOUSNESS, DIZZINESS, DRYSNESS, INDIGESTION, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN.

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NOTICE.

HAVING purchased the stock of Mr. O. H. Switzer, Tobacconist, my friends and the public generally will find the Largest and Freshest stock of goods in the city.

HAVANA CIGARS. 25 lines of the finest in the market, AT OLD PRICES.

FANCY GOODS. Not usually found in a Tobacconist establishment. Reading Room containing the leading papers in connection.

LEWIS KELLY. SMITH BROS. Plumbers, Gas and Steam Fitters.

WILLIAM HINTON. UNDERTAKER, ETC. From London, England.

"MISTAKES OF MODERN INFIDELS." New Book on Christian Evidence, and "Mistakes of Modern Infidels."

AGENTS WANTED. Address: REV. GEO. E. BORTON, 25 King Street, London, Ontario.

CATARRH ELY'S. ELY'S CREAM BALM. IS WORTH \$1000 TO ANY MAN Woman or Child suffering from CATARRH.

OPPIUM. MORPHINE HABIT CURED IN 10 DAYS. STEPHENS, Leoben Ohio, Pa.

HAY-FEVER. A safe, sure and effective remedy for Hay-Fever, Cough, Asthma, etc.

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Another lot of those cheap Silk Pockets. Another lot of those 50c Kid Gloves. Another lot of Bed Comforters \$1.25, worth \$2.00.

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21st Day of March, 1888. \$60,000.00. TICKETS—First Series..... \$100 Second Series..... \$50

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