

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—"Christian is my Name, but Catholic my Surname."—St. Facian, 4th Century.

VOLUME 9

LONDON, ONTARIO, SATURDAY, MAY 5, 1888.

NO. 498

N. WILSON & CO.

Have the FINEST GOODS in the trade for SPRING SUITS & OVERCOATS.
Order from us and you will be pleased with fit and price.
112 Dundas Street, near Talbot.

ARCHDIOCESE OF TORONTO.

Pastoral Letter of His Grace Archbishop Lynch, on the Beatification of John Baptist De La Salle.

JOHN JOSEPH LYNCH, and the appointment of the Holy See, Archbishop of Toronto, Assistant at the Pontifical Throne, etc., etc.

To the Beloved Clergy, Religious Communities, and devout Laity of this Archdiocese: Health and Blessing in the Lord.

DEARLY BELIEVED:—The Holy Church of God is the fruitful Mother of innumerable Saints. From the first Martyrs and Confessors of the faith to the Martyrs and Confessors of the present century, millions of her children have signalized themselves by the most heroic virtues—in the practice of the most ardent love of God and of their neighbor. In the latter ages, since the rise of Protestantism, the Church has produced numbers of holy personages who, as Bishops, Priests, or Founders of Religious Orders, have gloriously combated heresy and ignorance. As in days past, so in our days, Missionaries throughout the world labor even to the shedding of their blood in this cause.

To dispel the darkness of error, to instruct especially the poor and the middle classes in the knowledge of God and in the rudiments of secular knowledge necessary for their condition of life, God raised up the Blessed John Baptist De La Salle, who was born in France in the year 1651, and slept in the Lord, A. D. 1719, after diffusing the odor of perfect sanctity both by his own life and by the institution of a religious Order to continue the work in which he himself was engaged,—the instruction of youth.

These loving words of our Divine Saviour so fruitful of goodness and blessing: "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of God" (St. Mark x. 14); and these other words: "Amen I say to you, as long as you did it to one of these my least brethren, you did it to me" (St. Matt. xxv. 40); and that expression of the Holy Ghost by the lips of the Angel: "They that instruct many to justice shall shine as stars to all eternity" (Dan. xii. 3), have produced wonderful fruit in the souls of God's servants, in Apostles, in innumerable Missionaries, and in Founders of Religious Orders, whose number is known to the Almighty alone.

The Church has at all times encouraged the institution of higher schools of learning. Universities and Colleges sprang up in every country under her care. Each bishop was obliged to have in his diocese schools of higher learning to supply well-trained Clergy for his diocese, and each Parish Priest endeavored to have what was known as a Parochial School.

The monasteries were the principal seats of the higher studies. It is but recently that States have undertaken to provide and maintain schools for the education of the people. Since they have done so, the enemies of the Church loudly proclaim that she was the friend of ignorance, whereas the Church preserved for the world whatever learning and learned records were left after the invasion of the barbarians and the breaking up of the Roman Empire, in days when States were rables and Kings could not sign their names. We bear the same calumny to day. The Church gets no credit for all her past labors in preserving and extending the civilization of the world. Now, whatever is done by the State in favor of education is entirely, but falsely, attributed to Protestantism.

The Church has at all times maintained that secular knowledge without religious training is not really an education of the moral man, but the raising of the temporal above the spiritual, and hence, a two-edged sword is put in the hands of man without a just appreciation of God's Commandments. We see this every day in the robberies of banks and swindling and other crimes committed by men whose minds are filled with such men. The best thinkers of the age are raising their voices against Godless education.

In His divine Providence God raises up in His Church men fitted to battle with the evils of the age. At the time of the birth of Blessed De La Salle it was impossible for the Church to provide, by the means then at her disposal, for the education of the masses of the people. There was a growing necessity for free schools for the poor. But to have free schools it was, above all, necessary to have proper teachers, who would voluntarily consecrate their lives to teaching, requiring only food and clothing for their services, as the poor could not require them, and the State was doing nothing for the education of the poor. The education of the middle and lower classes could only at that time be carried on by a Religious Order supported by generous Catholics and by the Church. But to have competent teachers, a Normal School for their training was an absolute necessity. The Blessed De La Salle instituted such an Order, and founded the first Normal School recorded in the whole history of pedagogy.

This Normal School was used not only for his own novices, but also for seculars who were sent by Priests and Bishops, to be trained to teaching with De La Salle's own disciples. The object of these good Priests and Bishops was to have the young

masters take charge of schools the Brothers could not accept owing to want of a sufficient number to supply all demands. The Normal Schools are kept up in the Order and their methods and equipment are the finest in the world, and are the models on which State Normal Schools have been formed. The Blessed De La Salle was the originator of the mutual-simultaneous system of Education, often erroneously ascribed to Lancaster and Bell. In this system the novices are carefully drilled in the Christian Brothers' Normal Schools, and none leave those schools without strict examination and certificate of qualification as teachers. "In the science of teaching," says a recent writer, "not a single step in advance of De La Salle has yet been made in any quarter."

The methods and school-books of the Brothers have a world-wide reputation. In the educational congresses held in the United States, among the most scholarly papers read are those from the Brothers of the Christian Schools, who are sent by the Institute as delegates to these assemblies.

We here briefly sketch the life of this Blessed Benefactor of the human race.

His father, a fervent Christian, was Chancellor of State to the King of France and President of the High Court of Rheims. His mother was equally noble and pious. John Baptist, as he grew up, was a model of purity, obedience, and studiousness. He entered the Grand Seminary of St. Sulpice, in Paris, and made there a course of theology taking the degree of Doctor of Divinity. At an early age he was appointed Canon of the Cathedral of Rheims, and was ordained Priest in 1678. He burned with the love of God and a most earnest desire to save the souls of youth. Shortly after his ordination he met Monsieur Nyele—a descendant of the great O'Nells, of the Emerald Isle—who was endeavoring to found free schools and who had associated with him in the work a few young men of noble and generous dispositions. The holy servant of God had formed precisely what he wanted. In course of time M. Nyele retired from his office, and left the youthful organization to the care of Father De La Salle, who, finding it was the will of God that he should direct these young men, provided them with a house and supported them himself from his revenues. But this demanded a great sacrifice. He was a priest and of noble birth. The teachers were poor and did not aspire to the ecclesiastical state. De La Salle could not divert himself of his priesthood, yet he determined to become one of themselves. For this purpose he resigned his canonry and relinquished all his property in favor of the poor. The good work prospered in spite of the difficulties which the enemy of salvation threw in its way.

The Holy Founder's deep veneration for the Church and his profound respect for Christ's Vicar on earth prompted him to send two Brothers to Rome. Through the kindness of Cardinal d'Estrees, Brother Gabriel and his companion were received in private audience by His Holiness, Innocent XII., who treated them with kindness, promised to protect them, and blessed the Institute. Brother Gabriel remained in Rome till, in 1725, by a solemn Bull of His Holiness Benedict XIII., the rules given to the Brothers by their Blessed Founder were approved and the Society was raised to the rank of a Religious Order under the title of Institute of the Brothers of the Christian Schools.

The Institute was legally recognized in France by Louis XV.

God raised up two great Saints in France to protect the Irish driven from their homes on account of their religion—St. Vincent de Paul and Blessed John Baptist De La Salle. St. Vincent received and procured places for hundreds of Irish priests, and the Blessed John Baptist De La Salle took into his establishments, leaving a great many of the sons of the noblest of the Isle of Saints, who would not conform to the religion of the king, and hence were deprived of all they possessed.

The work commenced by the Blessed Servant of God grew and prospered. The French Revolution did not crush it. Schools of the Brothers are now found throughout the world. An idea of the immense work the Brothers are now doing may be gained from a few figures taken from the statistics of the Institute which we append in a note to this Pastoral.

Not until the generalship of Most Honorable Brother Philippe, who was elected in 1838, were any steps taken for the Canonization of this benefactor of humanity. He was declared Venerable by His Holiness Gregory XVI. in 1840. That he practiced the theological virtues of Faith, Hope and Charity, and the moral virtues of Prudence, Justice, Temperance, and Fortitude in a heroic degree, was decided by the Sacred Congregation of Rites, in public session, presided over by His Holiness, Pius IX., in 1873. The three miracles operated through his intercession were proved to the satisfaction of the Sacred Congregation, and were accepted by the Pope in 1887. Finally, on the 19th of last February, in the presence of numerous Cardinals, Archbishops, and Bishops, the Superior-General of the Order, Most Honorable Brother Joseph, representative of the various provinces of the Institute throughout the world, the students of the Vatican Seminary, and a large number of friends, in the Great Canonization Hall over the Loggia of St. Peter's, our Holy Father Leo XIII., solemnly beatified John Baptist De La Salle.

The Catholics of Toronto and St. Catharines owe much to the Brothers of the Christian Schools. They have taught the children admirably both secular and religious sciences for nearly forty years, and have been content with the scanty pittance the Catholics could afford to pay them, for they are true servants of God, and they never relinquish their task nor lessen their ardor in their holy and self-sacrificing work. If we have to-day the magnificent buildings of the De La Salle Institute on Duke Street, we owe it to the Brothers of the Christian Schools.

We shall, therefore, celebrate with gratitude and with all religious pomp the last day of the Triduum in honor of the Beatification of their Holy Instructeur, the 4th of May, the day appointed by the Holy See for the annual celebration of the feast of the Blessed John Baptist De La Salle.

At 9.30 we shall celebrate a Pontifical High Mass in our Cathedral, at which the rising generation, the present and former pupils of the Catholic Schools of this city, will assist, and supply the minor offices and the chant. Our Holy Father, Pope Leo XIII., has granted a plenary indulgence, on the usual conditions, to all the faithful, who will confess, receive communion worthily during the Triduum, which will take place on the 2nd, 3rd, and 4th of May, visit the Church where it is celebrated (the Cathedral), and there pray for some time for the conversion of sinners and the other intentions of His Holiness. An indulgence of one hundred years may be gained by those who, with contrite heart, visit the Cathedral and there pray for the same intentions, once a day each day of the Triduum.

The pupils of the Schools will receive Holy Communion on the 3rd of May. A panegyric will be delivered by our Vice-General, Very Rev. Father Rooney, at the High Mass, and Rev. Father McCann will preach in the evening at Vespers at 7.30 in the Cathedral, where Benediction of the Most Blessed Sacrament will be given, and a Te Deum will be chanted to thank God for His blessings bestowed on His faithful servant, John Baptist De La Salle, on his Congregation, and on all those to whom the happy influence of the Order is extended.

This pastoral letter shall be read in all the Churches, and in the Chapels of Religious Communities in our Archdiocese the first Sunday after its reception.

Given at St. Michael's Palace, Toronto, on the Feast of St. Mark, April 25th, 1888.

JOHN JOSEPH LYNCH, Archbishop of Toronto. By Order of His Grace the Archbishop, J. F. McBRIDE, Priest, Secretary.

EXTRACT FROM THE STATISTICS OF THE INSTITUTE OF THE BROTHERS OF THE CHRISTIAN SCHOOLS, TAKEN DECEMBER 31st, 1887.

Total No. of Brothers.....	11,969
"Novices.....	3,279-15,248
In Canada—Brothers.....	314
"Novices.....	60-404
In U. States—Brothers.....	669
"Novices.....	150-819
In S. America—Brothers.....	106
"Novices.....	26-132
No of American Brothers.....	1,089
"Novices.....	266-1,355
Ireland and Eng.—Brothers.....	82
"Novices.....	93-174
Total number of schools.....	1,651

In some of these schools containing a great number of classes, there are from 50 to 100 Brothers employed.

The Brothers in all their schools teach 400,000 pupils, of whom 23,381 are boarders.

The Brothers in Canada teach 13,118 pupils, of whom 507 are boarders.

In the United States 25,065 pupils, of whom 3,937 are boarders.

One of their Paris Colleges has 850 boarders, and another in the same city, a polytechnic school, 1,400 boarders.

This year the Brothers have over 60,000 boys preparing for First Communion and Confirmation.

PRAYER OF THE CHURCH.

Feast, May 4th.

O God, Who for the salutary instruction of the poor, and to teach science to youth, hast raised up the Blessed John Baptist, Confessor, and formed, by him, in the Church, a new religious family; grant, we beseech Thee, to those who instruct Christian youth, always to follow his example, and to advance in virtue by his intercession. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, forever and ever. Amen.

THE BOUND "CONVERSION."

N. Y. Catholic Review.

The daily papers have given considerable space this week to the fall of a priest, a Leon Bouldand, who has abandoned the Church and formally announced his apostasy. Few, if any, Catholic Americans, outside of two parishes in Rhode Island and Massachusetts, ever heard of Mr. Bouldand before, but it seems to be true that he has these titles of honor:

Honorary Private Chamberlain of His Holiness Leo XIII.; Honorary Canon of St. Michael Archangel, Rome; Honorary Canon of the Metropolitan Church of Rheims; Commander of the Order of the Holy Sepulchre; Member of the "Academie des Arcades," and President General of the Society of the "Arcades de St. Pierre" in North America, etc.

Mr. Bouldand runs so much to honorary distinction that one would imagine that he had made it the business of his life to acquire titles rather than to discharge the proper functions of the ministry for which he was ordained. He has wandered over the face of the earth, and stayed nowhere long. A puff of wind carried him hither, and another will take him away. Having satisfied his ambition for additions to his name, he is now about to acquire the notoriety that will follow one who leaves the true faith to experiment in religion among the innumerable sects. While it is painful to see any man bring disgrace on his mother and infamy on himself, Mr. Bouldand is not of such distinction as to justify the belief that the Pope's garden has lost much of a plant or the Protestant Episcopal herbarium gained much of a weed from our side of the wall. Other men, staggering under the weight of honorary titles which they were not fitted to bear, such as Campobello and Severas, have also gone into the outer darkness, but they hurt only themselves. The

Catholic Church has suffered no shock and has gone on peacefully, steadily, triumphantly fulfilling its mission of salvation. These apostates found out that their honorary titles were not sacramental and would not in themselves save their possessors from sin here and damnation hereafter. Greater men than they have fallen by the way-side, and in Bouldand's case, his perversion is of no importance—except to himself. He is the sole loser, and, unless he repents, the loss will be of his soul. There will not be a ripple to mark the place where he went down. For the loss that will come to him, he will assuredly not grieve the whole world; that, even if he had it all, would be such a poor exchange for a remorseful present and a hopeless future. We presume that the Episcopal clergymen in the house on Lafayette place have already taken stock as regards their new acquisition, and are persuaded that they have estimated the prospect of the very small dividends which always result from investment in such characters as Bouldand, O'Higgins, MacNamara & Co. Condolences will soon be in order.

N. Y. Freeman's Journal.

We have looked in vain for the name of "Mr. Bouldand" in the *Graphic's* Catalogue of the names of the candidates for the episcopate comes from a gentleman who confidently permits the statements to be strengthened by the use of his name.

In reply to Mr. Bouldand's assertions, the Rev. Michael J. Lavella, rector of St. Patrick's Cathedral, speaks as follows: "Mr. Bouldand came to this country in 1850, and generally there is some cause not very much to the person's credit when he comes to look for ordination in a strange place."

"Mr. Bouldand was taken up by Bishop Hendricks of Providence, R. I., who took pity on him and had some hopes for his bright future. After he was ordained a priest by that Bishop he was sent to Woonsocket, R. I., as an assistant in the church of the French Canadians. In a short time he became so unpopular that the people branded him in silly. How he came to be suspended and was expelled to leave Rhode Island and the East we don't know, but he has had no mission or charge for the last five years."

"He never applied to Archbishop Corrigan for a position in this diocese, for the simple reason that he knew nobody would be received whose record was not without a flaw."

"As to the titles, first, there is no such thing as a Canon of Rome. There is a little church in Rome in what they call the *Peschiera*—a fish market, there are few less noted churches in Rome. Of this church Mr. Bouldand is not a canon, but what is called an 'honorary canon,' a title of a very insignificant nature."

"Secondly, He is called 'President General of the Society of the Arcades of St. Pierre in North America.' We know nothing about this society—his position in it is probably like the boy in school who was first in a class of two."

"Thirdly, He is called a member of the 'Academia of the Arcadians in Rome.' This is a society on a par in importance with one of our ordinary parish literary societies."

"As to his position as canon of the Metropolitan church at Rheims, and commander of the Order of the Holy Sepulchre, it has been impossible to investigate thus far, but there is no doubt that they lack solidity just like the rest."

"In regard to the Peter Pence, it is hard to see what use there would be for an agent, as he claims to have had, for the simple reason that each Bishop in all the dioceses does his duty in that regard. The people contribute to it with a good heart, and they need neither agent nor commission to urge their donations of Peter Pence."

"It would be well worth while to interview His Grace Archbishop Williams, of Boston, with regard to his reason for his leaving that diocese."

"In regard to the letters from Rome, they are of no weight. The people there are very polite, and any letters sent to them are answered with courtesy. On the whole it would be safe to say that Mr. Bouldand is a recent priest of no ability, with no record of work for his years as a priest, who has gone over to the Protestant Episcopal Church with the hope of making a living."

"His friends and friends of the acquisition, but strongly suspect they will soon be tired of it."

LATEST PHASES OF THE IRISH QUESTION.

Thos. J. Condon, M. P. for East Tipperary, has been arrested under the Coercion Act. He was admitted to bail.

On the 21st ult. Mr. Dillon addressed a meeting of the tenants of the Marquis of Londonderry, Lord Lieutenant of Ireland, at Newtownards. The meeting was not interrupted by the authorities and passed off quietly.

Numerous complaints have been made that letters from America to friends in Ireland have been opened by the British post office authorities, and that American newspapers sent by air are frequently confiscated. This has occurred so frequently that some Irish Americans are said to be on the point of formally calling the attention of Secretary Bayard to the matter to bring about the protection of the American mails.

It is said to be the intention of Mr. Wilfrid Blunt to be a candidate for the representation of St. Stephen's Green division of Dublin, vacant by the death of Mr. E. D. Gray. Should this be the case, his election is a foregone conclusion. It has also been said that Professor Galbreath will be the Nationalist candidate. Mr. Atkinson, the Conservative lawyer, intends to contest the seat on behalf of the Government.

At Middleton, near Cork, Mr. Timothy Murray was, on the 12th ult., sentenced to fourteen days' imprisonment without

hard labor, for displaying a copy of the Plan of Campaign in his shop window. The defendant is about 60 years of age. He stated that Mr. Balfour might strive to kill him, but he could not break his spirit.

Owing to the thorough defeat of Mr. Chamberlain and his party in the elections for the appointment of the governing body of the Liberal Association in Birmingham, a meeting of Liberal Unionists was held on the 5th ult., for the purpose of instituting a new association to be styled "The Birmingham Liberal Unionist Association." It was decided that his supporters should definitely withdraw from the Liberal Association on the 9th April, the day before the first meeting of the 400 who constitute that governing body.

At Newmarket, near Kanturk, Rev. Father Kennedy and fourteen others were sentenced to three months' imprisonment for attending a meeting of the National League on the 4th of March.

Mr. T. D. Sullivan, M. P., while addressing a large Liberal meeting at Glasgow said that the meetings through Ireland prove that Mr. Balfour had tried to delude Parliament and the people of Great Britain as to the strength of the National League and the efficiency of the Coercion Act. The Irish are quiet and patient because they have confidence in the English and Scotch people.

The Grand Jurors of Cork and Clare having made their presentation for compensation to be given to Constable Leahy, who was injured at Mitchellstown when the police made their murderous attack upon the people, the Nationalists intend to contest the legality of the presentation in the courts, and the people of the district intend to resist payment. It is believed that it will cost £3 to levy each shilling of tax.

During the last week the Government was badly exoriated by the manner in which their barbarous policy in Ireland was exposed. This has been followed by one of the greatest triumphs secured by the poll by the Liberal party. Notwithstanding that there were two candidates favorable to Home Rule, thus dividing the Liberal vote, the regular Gladstonian candidate was triumphantly elected by an increased majority. Six hundred and eighty-five more votes were cast for Home Rule, than at the previous election, while the Tory increase was only eight votes. Many prominent Liberals as Glad and men are the second person of the Holy Trinity. He ended by claiming for those great heroes, the saints of heaven, the honours paid to common heroes of sword and blood by the erection of public monuments and statues, saying that the pictures and statues of saints serve only to recall to the mind of a Catholic true Christian virtue and heroism.

SPECIAL TO THE CATHOLIC RECORD.

THE PATRONAGE OF ST. JOSEPH.

BENEDICTION AT THE JESUITS' CHURCH, MONTREAL.

A stranger in Montreal, with few acquaintances, naturally betook himself to church on a Sunday evening, and such being my condition, I on the evening of the Lord's Day in last week, turned my steps in the direction of the Jesuit's Church at about a quarter to eight p. m. A strong sweet odour of incense from a recent benediction, filled the church, and there was in the very atmosphere that invisible but none the less real impress of sanctity and holiness which that beautiful service always imparts. The singing done were kept ajar by the crowd who rapidly filled the nave and aisles, as well as the chapel in the eastern transept; the one in the west is at the evening service left vacant for stragglers from various Protestant congregations who, from half past eight to nine o'clock, arrive in considerable numbers—as they say, to support the Labor movement. I had read much in the Toronto papers of the sermons of the Rev. Father Kenny and must confess to a faint hope that I should be so fortunate as to hear that distinguished preacher—which rendered me rather disappointed when at the stroke of eight the sacristy door opened and a tall young priest with an unmistakably French Canadian face entered the sanctuary. After kneeling for a moment before the altar he rapidly ascended to the pulpit, and stood gravely contemplating his large and attentive audience with a comprehensive glance which took in every corner of the well-filled church. Then from brow to breast and shoulder to shoulder he traced the sacred sign and began his sermon. After a few remarks on the feast of the day, the Patronage of St. Joseph, he went on to explain how the honor paid by Catholics to the saints is a practice most congenial to human nature, resting on that powerful feeling of the human heart which clings to the past and seeks to commune with those who have glided from this world of trial to the only real, everlasting world of sorrow or of joy. Such, he said, was the feeling common to all and which expands into a general outburst of respect and veneration in the hearts of nations towards those heroes who have won by their noble deeds the title of great and good, whose statues are unveiled now and then amidst the enthusiastic cheers of vast multitudes. He expressed wonder at the conduct of men who pretend to exalt Christ's divine mediatorship, by depreciating the glory of those true heroes, the brightest ornaments of Christianity. Repelling indignantly the charge of idolatry laid upon us by men whose ignorance of our doctrines is equalled only by their unwillingness to inquire into them, he dwelt on the slender reasons which serve to substantiate this odious charge. He solved the clear, explicit teaching of the Church which attributes to saints in heaven no other power than that possessed by them while on earth, that of ministering to the wants of their suffering brethren by the fervent prayers which they pour forth before the throne of God, through the passion and death of Him who is the one and only mediator between God and man, Jesus Christ.

He rose indignantly against the consequences of a doctrine so uncongenial to

the human heart, as that which restricts the saints of God to the enjoyment of their own happiness and renders them utterly unconcerned about the woes or the happiness of others.

"Why," he exclaimed, "must sweet charity be stifled in the last throes of the death agony? Shall the beatings and pleadings of those most loving hearts answer no more to the voices of woe and suffering which unceasingly ascend from this vale of tears to the regions of bliss above?"

"Oh speak not to me of such strange, cruel spots in the hearts of saints! Leave me rather to the sweetness of that Faith which unfolds before my eyes the beautiful and consoling spectacle of saints prostrate before the throne of God and pleading for their brethren upon earth; for such was the faith of ages both before and after Christ."

After dwelling for some time on proofs drawn from the old and new testaments, and the writings of the Fathers, he expressed his wonder that notwithstanding this, so often repeated and clear statement of our belief, many should persist in the charge of idolatry, and add to it the filth of their own gross and obscene imaginations, but he wondered still more that those non-Catholic, and these were many, who repudiate these charges, should still be unwilling to share our belief and avail themselves of the consolation it affords to the soul.

Finally confronting the spirit of the world with that of Christianity, the shallow greatness of the former with that which springs from the constant and heroic practice of Christian virtues, he dwelt on the high degree of power and glory enjoyed by St. Joseph in heaven, where his close union with the source of all sanctity and consequently of true and imperishable greatness, is second to none but that of his loving spouse, Mary the Mother of God.

Speaking of those who lately in pulpit and newspaper blasphemed the things of which they know not, he insisted on St. Joseph's title of foster-father of the Son of God, as commanding our highest respect and adoration, for as we are forced to admit that Mary is really the Mother of God; to avoid the blasphemous conclusion that there are two persons in Christ, one divine and the other human, so also we must admit that Joseph filled the high office of foster-father to Him who as God and man is the second person of the Holy Trinity. He ended by claiming for those great heroes, the saints of heaven, the honours paid to common heroes of sword and blood by the erection of public monuments and statues, saying that the pictures and statues of saints serve only to recall to the mind of a Catholic true Christian virtue and heroism.

The sermon which I have thus rapidly outlined, filled up the allotted hour. It was delivered in faultless English, without the faintest touch of accent or provincialism of any kind, and in a voice of exceeding sweetness and persuasive tone. Judging from his pronunciation, I should have taken the preacher for a native of Albion, but, in spite of his fair waving hair, the cast of his countenance was decidedly French Canadian, so that I am at a loss, as the Yankee says, "where to place him." Like so many of the Jesuit Fathers he has something of the lawyer in his style and in his gestures, and were it not for his extremely youthful appearance one would suspect that his "midnight speech" had been made in the roll of a barrister.

As the Father gracefully descended the rather ungraceful stair case the organ rolled its sweet sounds through the church, and the Rev. Father Jonez, well known to Upper Canadians, came out to give the Benediction.

Solemn and sweet was the music, and pious prayers floated up beyond the starry apex of the golden altar, to the God of Christians, and the blessing which passes all understanding was imparted to us by the hand of the priest, and still we knelt on and on, thinking possibly of God's goodness to his children, or some of us, I for one, of the dear ones at home, and the power of Catholic faith and Catholic prayer to bridge distance and make light of space.

"Far away! we meet in prayer, You know the altar and the shrine, Before it bows the brow of care, Upon its towers timely shine 'tis mercy's home, and yours and mine.

Far away! I sing its songs, But while the music moves along From out each word an echo clear Falls trembling on my spirit's ear 'Far away,' means 'Far more near'!"

CYRUS MALLET, Sarnia, 25th April, 1888.

J. M. B. A.

Another new Branch.

On April 23rd John O'Meara, Esq., C. M. B. A. deputy, Peterborough, organised Branch No. 77, at Lindsay, Ont. The Branch starts with eighteen charter members. The following is list of officers:

Spiritual Ad.—Very Rev. Fr. Laurent, V. G.
President—Richard P. Spratt
First Vice-President—James P. Hurley
Second Vice-President—John Flurey
Recording Secretary—Michael O'Brien
Assistant Sec.—Wm. Valentine Lynch
Financial Secretary—John Simons
Treasurer—Thomas Joseph Brady
Marshal—Joseph Patrick O'Meara
Guard—Michael E. Condon
Trustees for one year, Michael O'Halloran, Patrick J. Murphy, Denis M. O'Leary; for two years, William Louis White, Patrick M. Condon.

Representative to Grand Council—William Valentine Lynch
Alternate to Grand Council—Michael O'Brien.

Show thyself kind and affable, never familiar; familiarity is generally followed by contempt.—St. Thomas Aquinas.

Irish Hearts and Irish Hands.

Who casts a slur on Irish worth, a stain on Irish fame, Who dreads to own his Irish blood or wear his Irish name...

The Irish fame! It rests enshrined within its own proud light, Wherever sword or tongue or pen has fashioned deed of night...

The Irish blood! Its crimson tide has watered hill and plain, Wherever there were wrongs to crush or freemen's rights to gain...

The Irish heart! The Irish heart! God keep it fair and free, The fulness of its kindly thought, its wealth of honest love...

And Irish hands, eye, lift them up, embrowned by honest toil, The champions of the Western World, the guardians of the soil...

They bore our starry flag aloft through bastion, gate and wall, They bravest of the bravest rank, the bravest of them all...

So when a craven fain would hide the birthmark of his race, Or slights a spark of Erin's sons before her children's face...

THE CARDINAL ARCHBISHOP ON MAN AS A MORAL AGENT. London Universe, March 21. On Sunday morning the Cardinal Archbishop delivered the fifth and last of his Lenten course of sermons at the Cathedral, Kensington.

own, but He will not save us without our will." And that for this reason: when we were born again we were placed in a state of grace, and when we became conscious, and therefore able to know good from evil, and responsible for our own actions, we found ourselves in a state of innocence we did not understand.

THAT MOST HAPPY CONDITION of not knowing by experience the difference between good and evil. That gift of innocence was a pure sovereign gift which came to us from God, and uncoupled by us; and if we persevere in baptismal innocence, it is because God Himself began the work, and preserves the work, and increases the light of faith and the confidence of hope and the warmth of charity in us again.

THE WEAVING OF THE WOOF. A piece of woven cloth is made up of strands that cross the threads, and every strand is thrown by an act of the hand. I am speaking now of old days. Now, this is the case with our perseverance.

Do you really believe that it was the sickness, or the shock, or the book, or the word? Was it the day with which the blind man was anointed that gave him sight? No, it was the mere means or outward, and I will say sacramental sign that He who anointed the eyes of the blind man was He who in the beginning created the eye; and those things which changed your whole life were merely the external, accidental, and sacramental means in the hands of God, who was working in you.

NO PILES IN OUR BODY. We would not draw the breath of life. And what is true of the body is still more true of the soul—that is, that in every soul which is not reprobate God dwells, reading with that soul, sustaining its spiritual life, and striving to sanctify it.

THAT ANY ARE LOST BECAUSE GOD DOES NOT GIVE THEM SUFFICIENT GRACE FOR SALVATION. But it is morally certain that all men do not correspond to the sufficient and efficient gifts which are given them. They are possibly, morally is not. What is physically possible, morally is not.

WE WERE A MERE POSSIBILITY. We might exist if the will of God should call us out of a mere possibility into existence—and He did—and therefore the beginning of our existence is a gift of God. When we were born we entered into the world and we were made free by the will of God.

WE WERE A MERE POSSIBILITY. We might exist if the will of God should call us out of a mere possibility into existence—and He did—and therefore the beginning of our existence is a gift of God. When we were born we entered into the world and we were made free by the will of God.

WE WERE A MERE POSSIBILITY. We might exist if the will of God should call us out of a mere possibility into existence—and He did—and therefore the beginning of our existence is a gift of God. When we were born we entered into the world and we were made free by the will of God.

WE WERE A MERE POSSIBILITY. We might exist if the will of God should call us out of a mere possibility into existence—and He did—and therefore the beginning of our existence is a gift of God. When we were born we entered into the world and we were made free by the will of God.

WE WERE A MERE POSSIBILITY. We might exist if the will of God should call us out of a mere possibility into existence—and He did—and therefore the beginning of our existence is a gift of God. When we were born we entered into the world and we were made free by the will of God.

WE WERE A MERE POSSIBILITY. We might exist if the will of God should call us out of a mere possibility into existence—and He did—and therefore the beginning of our existence is a gift of God. When we were born we entered into the world and we were made free by the will of God.

WE WERE A MERE POSSIBILITY. We might exist if the will of God should call us out of a mere possibility into existence—and He did—and therefore the beginning of our existence is a gift of God. When we were born we entered into the world and we were made free by the will of God.

WE WERE A MERE POSSIBILITY. We might exist if the will of God should call us out of a mere possibility into existence—and He did—and therefore the beginning of our existence is a gift of God. When we were born we entered into the world and we were made free by the will of God.

that the decay of our spiritual life day by day are replenished. LIKE THOSE LAMPS THAT NEVER DIE OUT, before the presence of our Divine Lord on the altar. Our salvation is like a chain of gold. Every link in that chain is a grace of God.

AN ANCIENT AND CURIOUS LEGEND OF PONTIUS PILATE. Ave Maria. It will not be amiss here to speak a word or two of Pilate. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

finger of God, but it is God Himself, for He who confesseth that Jesus was the Son of God, God abideth in him and he in God. And if we abide in Him and He in us, we are not already in the state of salvation? And unless we fall from Him, will He not make it perfect? Therefore be full of hope, full of joy, for hope and joy will make you generous; and you will work for our Lord's sake—not in the hope of what you will receive, but in the gratitude for that which you have received—with a nobler, a stronger, and a more loving obedience. And remember this—that if God abide in you, greater is He that is in you than he that is in the world.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

THE HOUSE OF PONTIUS PILATE. It is said that he was the natural son of a king named Tyrus and a miller's daughter whose name was Pylus, whose father was called Atus, who from his mother Pylus and his grand-father Atus, was called Pylatus.

Warranted Seed. GREGORY'S SEED CATALOGUE. 1898. I have founded my business on the public are anxious to get their seed directly from the grower...

JOHNSTON'S FLUID BEEF. A PERFECT FOOD FOR CHILDREN. BECAUSE it supplies all the nutrition that is needed to meet the "Physic Demands" of GROWING BOYS AND GIRLS. CONTAINS NOURISHMENT FOR BRAIN, BONE AND MUSCLE.

HOLLOWAY'S PILLS & OINTMENT. THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers.

"BELL" UPRIGHT CABINET PANOS ORGANS. Are the Leading Canadian Instruments, unsurpassed in Tone, Design and Durability. Recommended by all Leading Musicians and the Trade Generally. CATALOGUES FREE ON APPLICATION.

W. BELL & CO'Y. Head Offices and Factories: GUELPH, CANADA. BRANCH OFFICES AT TORONTO, HAMILTON, ST. THOMAS AND WINNIPEG, LONDON, ENGLAND, AND SYDNEY, N. S. W.

NOTICE. HAVING purchased the stock of Mr. C. Lewis Kelly, I have the pleasure to announce that the public generally will find the last of the finest and freshest stock of goods in the city.

LEWIS KELLY. Ladies, blacken the sides of your stoves three times a year and the tops once a week with Nonsuch, and you will have the best polished stove in the world.

MINNESOTA. Cheap Homes on long time and Liberal Terms. The Stevens County Abstract and Real Estate Agency has One Million Acres of the Best Farming Land, Best Dairy Land and Best Wheat Land in Western & Central Minnesota.

STROTHERS, ANDERSON & CO. WHOLESALE IMPORTERS OF STAPLE & FANCY DRY GOODS. SMALL WARES, STATIONERY, JEWELRY, ETC. 388 RICHMOND STREET, - LONDON, ONT.

BREADMAKER'S YEAST. BREAD made of this Yeast took 1st Prize at Ontario Fall Show in 1897. Over 10,000 ladies have written to say that it surpasses any yeast ever used locally.

THE CATHOLIC RECORD

Published weekly at 64 and 66 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

Catholic Record.

London, Ont., May 5th, 1898.

MORE PROCLAIMED MEETINGS.

On the 8th ult., seven public meetings were held in different parts of Ireland to demonstrate that the influence of the National League is as powerful as ever, notwithstanding Mr. Balfour's boast in Parliament that it is "a thing of the past."

The Scariff meeting was called for the purpose of enabling Mr. Joseph Cox, M. P., to address his constituents. It had no connection with the National League, and the placards announcing it mentioned its object distinctly.

At the last moment, the evening before the meeting, proclamations forbidding it were posted about the town. A more despicacious act scarcely be imagined. The object was evidently to bring about a collision between the unsuspecting people and the police, that the latter might have some shadow of an excuse for attacking them, and the lateness of the proclamation would naturally tend to this result.

At the last moment, the evening before the meeting, proclamations forbidding it were posted about the town. A more despicacious act scarcely be imagined. The object was evidently to bring about a collision between the unsuspecting people and the police, that the latter might have some shadow of an excuse for attacking them, and the lateness of the proclamation would naturally tend to this result.

At Mass, Father Kenny told his congregation that preparations were being made to prevent them from exercising their rights as electors, and advised them to submit peacefully to the force which was brought in for the purpose of preventing a lawful meeting, though the conduct of the real law-breakers, the police, was "an act of oppression such as had never been heard of in the civilized world."

"Sometimes we hear law and order spoken of by those who have little right to use the word. Well I know that laws come to us clothed, at times, in a very peculiar garb, and do not receive the sanction of the people to whom they are applied. This country has sent eighty-six representatives to Parliament, and if the voices of those men be not heard or respected, what respect can we have for the constitution under which we live? What respect for law and order is shown by those who do not respect the opinions or persons of the people's representatives?"

In conclusion he advised them, even under such provocation, not to break the peace, but to "let your enemies see that you are acting justly and honestly, and by thus acting with self-respect, restraint, and propriety, you will have struck a blow against oppression, and for constitutional liberty, which the democracy of England will hear of with gratification."

The concourse of people at the place announced for the meeting was very great, and when Mr. Cox appeared before them, Captain Keogh informed him that he would not tolerate any address to be delivered, and that if any attempt were made to do this he would "use any necessary force at his command to put an end to the proceedings." He added: "We have a force here quite determined to do their duty. They will do it with vigor, with determined vigor, and I ask you to desist, and not cause deplorable consequences."

Mr. Cox and Rev. Father Kenny hereupon requested the people to disperse quietly, which they did after giving hearty cheers for Mr. Cox.

For such conduct as this the servile majority which supports the present Government in their seats is responsible. A more arbitrary procedure could not take place under the rule of the Czar or the Sultan of Turkey. Such facts as these, occurring in the nineteenth century, under the boasted free rule of England, speak more loudly than the tongues of the Nationalist members of Parliament, of the necessity of Home Rule. The sympathy with which an English majority in the House of Commons regards them, shows that they are not fit to govern Ireland, whatever may be their ability to govern themselves.

At Miltown-Malbay the proceedings were very similar to those of Scariff. The police drew their batons, and the military fixed bayonets, for a charge, after Major Waring read the Riot Act, and the people quietly dispersed. At Kiltrush, Macroom, Kanturk, and Loughrea, the police charged the assembled multitudes with their batons, and many persons were injured, including several of the policemen, and at Ennis and Kiltrush the most wanton brutality was exhibited. Nothing was left undone in the way of aggressiveness to provoke the people. They were beaten with the batons of the police, or stabbed with their bayonets.

Yet after such proceedings, we shall, no doubt, hear it said again that Ireland is subject to the same laws by which England is governed. Such has been in the past the burden of the declamation of the enemies of Ireland and her cause, and we may expect to hear the same tune again. These meetings have proved to demonstration the falsity of Mr. Balfour's statements that his policy of Coercion has destroyed the Land League, and makes manifest the resolution of the people to continue the agitation for their rights until they are gained. Already these barbarous acts are producing good fruit in the sympathy which has been aroused for the cause against which they have been directed. Notably in Scotland, the press have spoken of them with undigested indignation. The North British Mail points out to the people of Glasgow that it would have been as reasonable to have suppressed a Liberal meeting which took place the other day in that city, and asks "what would the people think if the speakers at the Glasgow meeting had been hustled off the platform, and the audience had been compelled to flee to save themselves from being stoned and abused."

Mr. Balfour may be sustained by the present majority in Parliament. Probably he will be; but we trust the time is not far off when he will be solemnly impeached for answer for his deliberate criminality, from the Mitchellstown massacre to his work at Ennis, Scariff and Kanturk.

JUDICIAL INCONSISTENCIES.

In the Court Session at Carrik-on-Suir, on the 5th ult., Colonel Carew and Mr. Vesey Fitzgerald tried sixteen young men for "unlawful assembly." They had formed part of a band which marched through the town on the occasion of Mr. Wilfred Blunt's release from prison. Innocent as the occasion was, such acts as these have hitherto been construed by Mr. Balfour's magistrates as unlawful. There are now in prison many young men whose only "crime" was playing music, or cheering, or lighting bonfires on the release of Mr. William O'Brien or other Nationalists, and even cheering for Mr. Gladstone was held to be enough to constitute an assembly unlawful, and to be a breach of the peace. It will be also remembered that the tooting of a tin horn and similar acts by little girls were deemed sufficient to "intimidate" the courageous Irish police, and were punished with incarceration. In the present case, however, the judges took a different view. Mr. Fitzgerald said he saw nothing in the conduct of the prisoners to connect them with an unlawful assembly. He therefore dismissed the case.

At Newmarket-on-Fergus, two of the magistrates took a similar view, Captain Keogh dissenting. Twelve men were charged with grousing at the police, and shouting "Harvey Duff," on the occasion of Mr. Cox's release. On the occasion of Mr. Snelling's arrest, a man named Thos. O'Neill did similarly, and a young man named William Reidy accidentally knocked against Sergeant Riley while the latter was cautioning a crowd not to light tar-barrels. He was arrested on a charge of assaulting the policeman, but in all these cases the charge was dismissed, as it was not proved that the parties them-

selves were guilty of disorderly conduct, though there was evidence that such "crimes" as we have enumerated were committed by the crowd. The magistrates dismissed all these cases. Is this an earnest of something like justice in the future treatment of accused Irishmen? We can scarcely hope for this under the present regime. It must be either that there are isolated cases of independence among the magistrates, or the latter are beginning to see in the signs of coming changes in the Government. This independence will, certainly, not suit Mr. Balfour. We shall probably next hear that these magistrates will have their commissions cancelled, or at least that they will be warned to give judgment after a manner better suited to the despotism of Balfour rule.

HIGH LOW CHURCHISM.

In Bishop Usher's absurd denunciation delivered at the meeting of the Evangelical Alliance in Montreal, he declared that "in many Protestant churches, it would be hard to tell the service from that of the Roman Catholic Church." The consequence of this he declares to be that "Roman Catholics naturally conclude that Protestants are in sympathy with them." Of course it is well understood that in these incalculable words Bishop Usher had in view the High Church section of the Church of England. It was on account of the dissensions between High-Churchmen or Ritualists, and Low-Churchmen or "Evangelicals," that the sect in which Bishop Usher assumes Episcopal functions originated. It was claimed by the Evangelicals that High Churchism was undoing the work of the Reformation by gradually introducing into the English Church Catholic practices, which would lead to the adoption of Catholic doctrine, and finally bring its advocates into submitting themselves to the authority of the Catholic Church. Nothing is more common than to hear Low Church Protestants assert that High Churchmen are in reality no better than Catholics, or, as they say, "Romanists," and frequently do they declare their readiness to rid themselves of the incubus of High-Churchism; and it was because the Church of England either can not or will not rid itself of the High Church party that the "Reformed Episcopalians" have sprung into existence. It is because the ultra-Protestants of Bishop Usher's stamp cannot endure the existence of High Churchism in the same denomination with themselves that they formed themselves into a distinct body.

It cannot be denied that if the primary principle of Protestantism be correct, that the private individual has the right to set up his judgment against that of the Church, the Reformed Episcopalians had a perfect right to cut themselves adrift from the Anglican body, and to set up a business of their own, and to reform the prayer book to suit their views; and indeed Protestants generally have a habit of saying, such a man "has a perfect right to leave his church, if he thinks proper, but while he stays in it he should conform to its usages." If this be true, who can deny that the High-Churchmen have the same right of individual judgment which their demonstrative antagonists assert for themselves? It is a poor principle if it will be pushed to its consequences; and if this principle be of divine appointment to the High Churchman is just as free, by divine right, to use it as the lowest of the low.

Of course we do not mean to maintain this right of individual judgment as against the true Church of Christ. This would be a gross absurdity; but as against any Protestant denomination the right exists. Against God man cannot have rights, nor against His Church, which is invested with authority from God. But as every Protestant denomination is founded upon this individual right, this fact is sufficient to refute the claims of each Protestant Church to be the Church instituted by Christ.

To the Church, as Christ instituted it, a positive doctrine was delivered which was to be propagated through all nations, everywhere one and the same, and not subject to the whims of individuals or nationalities, as the systems of individual judgment, and of national Churches imply. Hence High Churchism and Low Churchism are equally alien to Christ's institution; and Reformed Episcopalianism equally so.

Strongly as High-Churchism may be reprobated by Bishop Usher, it has a standing in the Church of England which enables it to bid defiance to the powers which are arrayed against it. Only a few days ago a convention of the Protestant Episcopal Church of Ohio assembled to elect an assistant bishop to Bishop Bedell, who is decidedly Low Church in his views. The clergy wished for a High-Churchman, but the bishop desired a man whose views would be in sympathy with his own. Several ballots took place, with the result that the clergy persisted in carrying out their own views, until Bishop Bedell informed them that he would withdraw his request for an assistant unless his wishes were complied with. Then a compromise was effected by which a bishop acceptable to both parties was elected, with views not too decided either one way or the other; and so marked is

the line of separation between the two parties that the bishop virtually informed the convention that young men whose views are not in accordance with his own will in future find it difficult to enter the Theological Seminary at Gambier.

We are also informed that a High-Church clergyman, Dr. Atwell, celebrating the Communion service at Gambier, was greatly shocked at the carelessness of the clergy there in distributing the consecrated bread, "which was scattered on the floor, all along the chancel rail." We presume that this is the style of celebration which would be pleasing to Bishop Usher, instead of the "reverent rendition of the service" which characterized Dr. Atwell's celebration. This seems to be the chief difference between High and Low Church celebration of this service, and as Dr. Usher complains of the High Church methods, it is to be supposed that the Gambier style would exactly suit him.

In London, England, High-Churchism is known to be equally strong and irrepresible. The erection of a new recrozier in St. Paul's, wherein a large crucifix and a statue of the Blessed Virgin have been placed over the communion table, has been the occasion of a great display of Low-Church indignation. Bishop Usher would certainly say of this, as he says of many Montreal Churches, that it would be difficult to distinguish the service conducted at this table "from a Roman Catholic service." One thing made certain by these events, that it is more easy to abuse the High-Churchmen than to suppress them.

THE POPE'S WEEDS.

With a great flourish of trumpets it has been announced that "a brilliant diglinary of the Roman Catholic Church, an honored confidant of the Pope," etc., has been converted to the Protestant Episcopal creed, and on the authority of the New York Herald the Canadian papers announce the great importance of the conversion, as the individual concerned "writes, by Papal authority, the following distinguishing designations after his name: Honorary Private Chamberlain of His Holiness, Leo XIII., Honorary Canon of St. Michael Archangel, Rome; Honorary Canon of the Metropolitan Church of Rheims, Commander of the Order of the Holy Sepulchre, Member of the Academie des Arzades, and President General of the Society of the Avocats de St. Pierre in North America."

The Rev. Leo Boulard is the name of this priest who writes after his name so many titles. He publishes in the papers a letter in which he states that he no longer believes in the Syllabus of doctrines promulgated by Pope Pius IX., nor in the decrees of the Vatican Council, but that he finds a truly Apostolic and Nicene Church in the Protestant Episcopal Church in America, and to this Church he gives his adhesion, though he gives us plainly to understand that if he were in Europe he would attach himself to one of those schismatical bodies which become separated from the Catholic Church on lesser grounds than the distinguish the Protestant Episcopal from the Catholic Church: the Jesuits of Utrecht, to wit, or the Old Catholics under Dr. Dollinger or Father Hyacinth, in fact, to any schismatical association which would set up the standard of revolt against the Pope.

It was, long ago, a saying of Dean Swift that when the Pope threw his weeds out of his garden, over the fence, they fell into the garden of the English Church, and took root there. It seems from the great demonstrations of joy with which this Rev. Leo Boulard is received, that such weeds are treasured as valuable flowers still. It is remarkable that among the thousands of prominent conversions which have been made to the Catholic Church within the memory of this generation, there are numbered the most learned, the most pious and the most zealous of the English Church clergy, while on the other hand, those who have abandoned the Catholic faith, few as they are in number, have been they who had to be subjected to severe discipline on account of serious faults against morality.

DEATH OF MR. JAMES LOGUE.

In our obituary column, we this week regretfully announce the death of Mr. James Logue, of Maniwaki, Quebec. In the demise of this estimable gentleman that district of country has suffered a loss of the most severe character and one that will be keenly felt for many years to come. We beg to tender our most sincere condolences to the relatives of the good and noble-hearted gentleman who is now numbered amongst the departed.

THE TORONTO SEPARATE SCHOOL ELECTION.

The election of a trustee for the representation of St. Andrew's Ward on the Catholic Separate School Board of Toronto took place on the 25th ult., to fill the vacancy caused by the death of Mr. Nolan. On behalf of those who have been raising an agitation to introduce the ballot into the Separate School elections, Mr. S. Dunbar was put forward as a candidate. The Hon. T. W. Anglin was nominated on behalf of those who support the views of His Grace the Archbishop in opposition to the introduction of the ballot, and generally in favor of preserving the moral influence of the elect in the management of the Separate Schools. The weakness of the agitation in favor of introducing changes in the manner of voting for Catholic School trustees may be judged from the result of this election. Mr. Anglin received 170 votes, Mr. Dunbar 75. Of course, if Mr. Dunbar had been elected, the fact would have been appealed to as proving that the ballot is asked for by the Catholic people, but as he was defeated, the Globe and the Mail infer that they need the ballot to enable them to record their votes freely. Some of Mr. Dunbar's supporters asserted that they can vote the election

on the ground of spiritual intimidation, but as there is no proof forthcoming that any intimidation was used, it is probable that there will be no attempt at a protest. For the information of the Toronto dailies we may say, the Catholic electors are quite able to deal with the management of the Catholic Schools, without the paternal protection which these journals, unasked, are so ready to extend.

AN OMINOUS RUPTURE.

Lord Randolph Churchill created great sensation and surprise in the house by his speech on the bill of Mr. James L. Carey, M. P. for North Kildare, to grant County Government in Ireland in local matters, through Councils elected by the people. He said the Government had pledged itself in 1886 to extend to Ireland the same local liberty which is enjoyed in England, and on that pledge the Union party was formed. If the Government relied merely upon the executive power, if it were going to preach that the Irish must be looked upon as inferiors, it might hold that position for a time, but not for long. When the division was taken on the bill, Lord Churchill and several Conservatives and Unionists left the House to avoid voting. The bulk of the Liberal Unionists voted with Mr. Chamberlain against the bill, which was rejected by 282 against 195. It is evident that but a slender cord binds Sir Randolph to the Salisbury Combination.

THE MUSKOKA JUDGESHIP.

The name of Mr. John O'Meara of Peterborough, Barrister, has been mentioned in connection with the new Judgeship for Muskoka and Parry Sound. His appointment would give general satisfaction, as he has earned for himself a high reputation for honesty and ability. We hope that Mr. O'Meara may be appointed to the position, which we have every confidence he will fill ably and creditably.

GREY NUNS' BAZAAR.

Those of our readers who have received tickets for the Grey Nuns' Bazaar, Ottawa, are requested to make returns without delay. We trust that all our friends will prove that they take interest in the erection of the Chapel of the Sacred Heart of Jesus, in the Dominion capital, and demonstrate that interest by generously responding to the appeal made on behalf of this pious undertaking.

THOROLD BAZAAR.

The grand drawing of prizes, as previously announced, will take place on the 31st of this month. Persons holding tickets and who have not as yet returned the duplicates are requested to kindly do so before the date of drawing. The prizes to be drawn for are numerous, various, choice, and many very valuable. The Thorold Bazaar promises to be the finest ever held in Ontario.

EDITORIAL NOTES.

CHICAGO Protestant Churches are debating vigorously on the admission of colored persons.

THE Rev. Vernon Russell, late Protestant curate at Ardoyno, near Tullow has been received into the Catholic Church. Last July Mr. Russell put his resignation in the hands of his bishop and left Ardoyno with a view of preparing for his reception into the Catholic Church. He is a graduate of Trinity College, Dublin, and the son of an eminent medical doctor in Tipperary.

WHILE the Rev. M. Baxter, a Church of England minister celebrated for his prophetic utterances founded on the Book of Daniel, was lecturing at Hope Hall in Liverpool, on the 8th ult., he stated incidentally that next year Home Rule will be an accomplished fact. Large numbers of the audience immediately cheered him lustily, and would not allow the lecturer to proceed until they had manifested their thorough sympathy with the cause of Ireland.

THE London Ontario CATHOLIC RECORD, under the editorial supervision of both Rev. Fathers Coffey and Northgraves, is one of the best of our exchanges, and we can always find something well worth copying from its columns, falling not to give due credit always. We suppose there must have been from inadvertence, that the RECORD failed to give credit April 14, for an original article, written expressly for the Columbian, entitled "Neglected Graces," or "Reminiscences of a Rector."—Catholic Columbian.

We thank our co-laborer for his kindly remarks concerning the RECORD, and we feel much pleasure in attesting also the ability with which the Columbian is conducted. We have frequently had occasion to edify our readers with extracts from that journal, and it has been our practice to give due credit. Our failure to do this with regard to the article on "Neglected Graces" was certainly an oversight, for which we offer our apology to our confrere. We deem it right to add that Rev. Father Northgraves is now the editor of the RECORD, Father Coffey having been transferred to another sphere of labor.

NEW BOOKS.

"Maria Magnifica," by Rev. Richard F. Clarke, S. J., editor of The Month. This excellent little work is especially adapted to devotees of the present month. New York: Benziger Bros., 36 and 38 Barclay street. Price 15 cents; \$1.00 per hundred.

endeavor to make them concern others by rushing into print with them is a suspicious fact," and continues, "He seeks to attract more notices by leaving the Roman Catholic Church, than he ever attracted by belonging to it. The possible woman in the case has not yet been disclosed."

The New York Herald's account of the matter throws some light on the motives which may have influenced Mr. Boulard. It states that there is already a general dissatisfaction arising against Father Hyacinth, because of his monarchical ideas, and that in all probability the money which flowed so freely to help the Hyacinthian Church will be transferred to Rev. Mr. Boulard, if he will only start an old Catholic Church in France on his own hook. This prospect may have been a strong inducement. But even as Father Hyacinth has grown stale, Mr. Boulard, who lacks Father Hyacinth's ability, will also become stale, in much quicker time than it took Father Hyacinth to decline in popularity.

THE MUSKOKA JUDGESHIP.

The name of Mr. John O'Meara of Peterborough, Barrister, has been mentioned in connection with the new Judgeship for Muskoka and Parry Sound. His appointment would give general satisfaction, as he has earned for himself a high reputation for honesty and ability. We hope that Mr. O'Meara may be appointed to the position, which we have every confidence he will fill ably and creditably.

GREY NUNS' BAZAAR.

Those of our readers who have received tickets for the Grey Nuns' Bazaar, Ottawa, are requested to make returns without delay. We trust that all our friends will prove that they take interest in the erection of the Chapel of the Sacred Heart of Jesus, in the Dominion capital, and demonstrate that interest by generously responding to the appeal made on behalf of this pious undertaking.

THOROLD BAZAAR.

The grand drawing of prizes, as previously announced, will take place on the 31st of this month. Persons holding tickets and who have not as yet returned the duplicates are requested to kindly do so before the date of drawing. The prizes to be drawn for are numerous, various, choice, and many very valuable. The Thorold Bazaar promises to be the finest ever held in Ontario.

EDITORIAL NOTES.

CHICAGO Protestant Churches are debating vigorously on the admission of colored persons.

THE Rev. Vernon Russell, late Protestant curate at Ardoyno, near Tullow has been received into the Catholic Church. Last July Mr. Russell put his resignation in the hands of his bishop and left Ardoyno with a view of preparing for his reception into the Catholic Church. He is a graduate of Trinity College, Dublin, and the son of an eminent medical doctor in Tipperary.

WHILE the Rev. M. Baxter, a Church of England minister celebrated for his prophetic utterances founded on the Book of Daniel, was lecturing at Hope Hall in Liverpool, on the 8th ult., he stated incidentally that next year Home Rule will be an accomplished fact. Large numbers of the audience immediately cheered him lustily, and would not allow the lecturer to proceed until they had manifested their thorough sympathy with the cause of Ireland.

THE London Ontario CATHOLIC RECORD, under the editorial supervision of both Rev. Fathers Coffey and Northgraves, is one of the best of our exchanges, and we can always find something well worth copying from its columns, falling not to give due credit always. We suppose there must have been from inadvertence, that the RECORD failed to give credit April 14, for an original article, written expressly for the Columbian, entitled "Neglected Graces," or "Reminiscences of a Rector."—Catholic Columbian.

We thank our co-laborer for his kindly remarks concerning the RECORD, and we feel much pleasure in attesting also the ability with which the Columbian is conducted. We have frequently had occasion to edify our readers with extracts from that journal, and it has been our practice to give due credit. Our failure to do this with regard to the article on "Neglected Graces" was certainly an oversight, for which we offer our apology to our confrere. We deem it right to add that Rev. Father Northgraves is now the editor of the RECORD, Father Coffey having been transferred to another sphere of labor.

NEW BOOKS.

"Maria Magnifica," by Rev. Richard F. Clarke, S. J., editor of The Month. This excellent little work is especially adapted to devotees of the present month. New York: Benziger Bros., 36 and 38 Barclay street. Price 15 cents; \$1.00 per hundred.

THE STATUE QUESTION.

SERMON BY REV. FATHER CALLAGHAN IN ST. PATRICK'S CHURCH, MONTREAL.

At the ten o'clock Mass which was celebrated on Sunday last in St. Patrick's church, Montreal, all the pews were filled to their utmost capacity and no standing room in the aisles was seen unoccupied. The Rev. Martin Callaghan ascended the pulpit and preached from the Gospel according to St. John. He explained the nature of sanctifying grace and enlarged upon the effects which it produces. At a certain stage of his sermon he remarked: "In this connection I am perhaps expected to say something in reference to a subject which is considerably exercising the public mind and calculated, in the designs of Providence, to elicit much good by promoting the cause of Catholicity. There has been a project formed of erecting a statue of the Blessed Virgin upon Mount Royal park. It is advisable that this project should be realized! It might be somewhat presumptuous on my part to pronounce upon the expediency of such a statue, but I think I might ask whether the erection of such a statue would be unjustifiable or imprudent. Not a few persons assert that it would be unjustifiable, and in making this assertion they exhibit an almost incredible amount of the crudest ignorance, and the grossest bigotry. We are living in the nineteenth century—a century which boasts of its enlightenment and of the manifold wonders which it has achieved. One would imagine that at least the people of nowadays should neither speak nor write about the erection of a statue of the Blessed Virgin, but that they should never affirm but what they can prove. Such, however, is not the case when there is a question of the Catholic Church. She is the victim of misrepresentation and ill-logic. Her claims and teachings are shamefully ignored and disregarded. She is held responsible for odious facts of history in which she was not implicated, and for daily crimes with which she is not officially connected. She is charged with doctrines which she indignantly repudiates. When Christ was dying upon the Cross she implored His Father to pardon His executioners: 'Forgive them; they know not what they do.' His faithful and immortal spouse, cognizant of the slanders which are heaped forth on all sides to the prejudice of the original and ever-loving Mother of our Divine Redeemer, fervently pray that God will forgive her legion of vile detractors, because they know not what they say. We are generally reputed to divinity, but we do nothing of the kind. We are accused of worshipping statues and investing them with a virtue which they do not possess. The accusation is devoid of all foundation. We are idolaters nor superstitiously inclined. Our church has never incultured, sanctioned or tolerated anything that might savor of idolatry or superstition. To her discredit and disadvantage, the 8th Commandment is violated, repeatedly and unobscuredly. The heart must bear false witness against thy neighbor." A certain cleric, adorning himself with the title of Bishop, advertised to establish a fact which nobody will dispute. He is prepared to prove with overwhelming evidence that Christ never intended His Mother should be worshipped. All Catholics join with Protestants in holding that he never had such an intention. The rev. gentleman would set more wisely to change his programme, and regale his hearers with a few chapters of Butler's short catechism, which costs but a few cents, and by which he could most invariably be refuted. He would then do some good, or at least escape from a heavy expenditure of uselessly spent time and misapplied physical energy. He should be advised to desist from entertaining his audience with hackneyed objections that have been triumphantly answered a hundred times by Protestants. Their attitude towards the Blessed Virgin are glaringly inconsistent. They are quite satisfied to call a street of this city by a name which we give her, and in calling this street by this name they do great honor to the alitude to Notre Dame street, or the street of Our Lady. Yet they are extremely dissatisfied and enraged at the idea that we should honor her in another way—by means of a statue. They dedicate their churches to our saints. After an experience of three hundred years they have not yet any of their own. Protestantism has given birth to a single saint and is now scrupulous in pilfering from our calendars whatever saints they fancy and would like to adopt. They dedicate their churches to Saint Andrew, St. James, St. Thomas, St. Bartholomew, St. Martin, St. George, and by dedicating their churches to these saints, they honor them, though they may not intend to do so. How strange! They will not suffer us to honor by a statue one who surpasses all the saints in holiness. A person who enjoyed the plentitude of grace and in whose heart the Lord resided in a most special manner. Protestantism pretend that they follow the Bible, but they are far from following it. They follow it when it suits them, or rather it is themselves they follow. They are in open contradiction to what this divine book inspires. According to the Bible they should be like the Archangel Gabriel, who, in the hour of trial, was loyal to the Most High and delivered the message with which he was entrusted in accents of the most respectful affection. Saluting Mary, he exclaimed: "Hail full of grace, the Lord is with thee, blessed art thou among women. They will not be like this celestial ambassador, but would prefer to resemble the unfaithful and fallen angel spoken of in Genesis and to whom God said: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head." In accordance with Holy Writ the Rev. Father imitate Elizabeth, the spouse of Zachary, and the mother of John the Baptist. How proud and delighted she felt receiving a visit from her cousin, the Blessed Virgin—"Whence is this to me? Blessed art thou above women and blessed is the fruit of thy womb. Protestants would rather make com-

THE STATUE QUESTION.

SERMON BY REV. FATHER CALLAGHAN IN ST. PATRICK'S CHURCH, MONTREAL.

At the ten o'clock Mass which was celebrated on Sunday last in St. Patrick's church, Montreal, all the pews were filled to their utmost capacity and no standing room in the aisles was seen unoccupied. The Rev. Martin Callaghan ascended the pulpit and preached from the Gospel according to St. John. He explained the nature of sanctifying grace and enlarged upon the effects which it produces. At a certain stage of his sermon he remarked: In this connection I am perhaps expected to say something in reference to a subject which is considerably exercising the public mind and calculated, in the designs of Providence, to elicit much good by promoting the cause of Catholicity. There has been a project formed of erecting a statue of the Blessed Virgin upon Mount Royal park. Is it advisable that this project should be realized? It might be somewhat presumptuous on my part to pronounce upon this matter, but, waiving the question of advisability, I might ask whether the erection of such a statue would be unjustifiable on principle. Not justifiable, and in making this assertion they exhibit an almost incredible amount of the crudest ignorance and the most glaring inconsistency and the intensest bigotry. We are living in the nineteenth century—a century which boasts of its enlightenment and of the manifold wonders which it has achieved. One would imagine that at least the people of nowadays should neither speak nor write but of what they know—should never affirm but what they can prove. Such, however, is not the case when there is a question of the Catholic Church. She is the victim of misrepresentation and illogicalities. Her claims and teachings are shamefully ignored and disregarded. She is held responsible for odious facts of history in which she was not implicated, and for daily crimes with which she is not officially connected. She is charged with doctrines which she indignantly repudiates. When Christ was dying upon the Cross, He implored His Father to pardon His executioners: "Forgive them; they know not what they do." His faithful and immortal spouse, cognizant of all the slanders which are heaped forth on all sides to the prejudice of the original and ever-loving Mother of our Divine Redeemer fervently pray that God will forgive her legion of vile detractors, because they know not what they say. We are generally reputed to divinize her, but we do nothing of the kind. We are accused of worshipping statues and investing them with virtues which they do not possess. The accusation is devoid of all foundation. We are neither idolaters nor superstitiously inclined. Our church has never inculcated, sanctioned or tolerated anything that might savor of idolatry or superstition. To her discredit and disadvantage, the 8th Commandment is violated, repeatedly and unblushingly. "Thou shalt not bear false witness against thy neighbor." A certain cleric, adorning himself with the title of Bishop, is advertised to establish a fact which nobody will dispute. He is prepared to prove with overwhelming evidence that Christ never intended that His Mother should be worshipped. All Catholics join with Protestants in holding that he never had such an intention. The rev. gentleman would act more wisely to change his programme, and regale his hearers with a few chapters of Butler's short catechism, which costs but a few cents, and will furnish the most invaluable information. He would then do some good, or at least escape from a heavy expenditure of uselessly spent time and money in a vain and empty energy. He should be advised to desist from entertaining his audience with hackneyed objections that have been triumphantly answered a myriad of times. Protestants in their attitude towards the Blessed Virgin are glaringly inconsistent. They are quite satisfied to call a street of this city by a name which we give her, and in calling a street by this name they do her great honor. I allude to Notre Dame street, or the street of Our Lady. Yet they are supremely dissatisfied and enraged at the idea that we should honor her in another way—by means of a statue. They dedicate their churches to our saints. After an experience of three hundred years they have not yet any of their own. Protestantism has not given birth to a single saint and is nowise scrupulous in pilfering from our calendar whatever saints they fancy and would like to adopt. They dedicate their churches to Saint Andrew, St. James, St. Thomas, St. Bartholomew, St. Martin, St. George, and by dedicating their churches to these saints, they honor them, though they may not intend to do so. How strange! They will not suffer us to honor by a statue one who surpassed all the saints in holiness. A person who enjoyed the plenitude of grace and in whose heart the Lord resided in a most special manner. Protestants pretend that they follow the Bible, but they are far from following it. They follow it when it suits them, or rather it is themselves they follow. They act in open contradiction to this divine book inspired. According to the Bible they should be like the Archangel Gabriel, who, in the hour of trial, was loyal to the Most High and delivered the message with which he was entrusted in accents of the most respectful affection. Saluting Mary, he exclaimed: "Hail full of grace, the Lord is with thee, blessed art thou among women." They will not be like this celestial ambassador, but would prefer to resemble the unfaithful and fallen angel spoken of in Genesis and to whom God said: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head." In accordance with Holy Writ they should imitate Elizabeth, the spouse of Zachary, and the mother of John the Baptist. How proud and delighted she felt in receiving a visit from her cousin, the Blessed Virgin—"Whence is this to me that the Mother of my Lord should come to me? Blessed art thou among women, and blessed is the fruit of thy womb." Protestants would rather make common

cause with the inhabitants of Bethlehem who would not admit the future mother of our adorable Redeemer into their hotels, but obliged her to seek shelter outside of their town in a cold and utterly wretched stable. Our divine Lord is ineffably admirable in the dispositions which He manifested towards the Blessed Virgin. He selected her to become His Mother from among all the daughters of Eve, and qualified her in an eminent manner so that she might become a worthy Mother for Himself. He dwelt nine months in her virgin womb, and spent in Nazareth at her side, under the same roof, thirty years of the thirty-three which He lived upon earth. At her chaste suggestion He performed the miracle of Cana by changing water into wine, and though He intimately realized all that He suffered on Calvary, still He could not forget His devoted Mother, who stood at the foot of His Cross, and committed her to the care of the Apostle whom He loved in a singular manner, who reposed His head upon His sacred breast, and desired to be styled the Virgin Apostle. Christians should have the same disposition Christ had. "Have," says St. Paul to the Philippian, "this mind in yourselves which also was in Christ Jesus." Protestants are not Christians but everything else. Are they disposed towards the Blessed Virgin as He was? By no means. His august mother is a sheer nobody in their eyes. She appears something worse. She is an object of indifference and contempt. They should be like the Holy Ghost who co-operated with the Blessed Virgin in the mystery of the incarnation. Her own Son was "conceived of the Holy Ghost and born of the Virgin Mary." Not only did the third person of the Blessed Trinity consider her worthy of the sublime alliance which He contracted, but He also declared His formal intentions that throughout all times and places she should be elevated upon the loftiest pinnacle of grandeur and upon the costliest pedestal of glory to which any pure creature could aspire. "From henceforth all generations shall call me blessed." Where are these generations to be found? It is in the bosom of Protestantism? With a few honorable exceptions, Protestants deem the Blessed Virgin unworthy of their regard or slightest attention. If they could manage it, they would banish her forever from the minds and hearts of all men. Ministers are afraid to mention her name or make it familiar to the ears of their congregations. They will debate with elaborate skill upon the Biblical personages whom they admire, but never will they venture to extol in their sermons the qualities which distinguished the Mother of our Divine Lord. At times Protestants lose all self control and figure only as raving maniacs in the hatred which they bear her. The epithet which they refuse her has been always dear to Catholics. Only within the pale of our Church have generations existed that always called her "Blessed." Our pedigree is what is noblest and most estimable upon earth. We descend from those Christians who sang the praises of Mary in the crypts of the catacombs. We belong to a family that prides in all that has been most learned and saintly in by-gone ages. The most illustrious scholars and the greatest saints were children of the Catholic Church and our ancestors. All these scholars and all these saints loved to pay the sincerest homage to the Mother of Christ. By faith we claim a relationship with Columbus, who discovered this magnificent continent of ours—who sailed in a ship called Santa Maria and styled the second island upon which he set foot Mary of the Conception; with Father Marquette, who named the Mississippi, which he discovered in his missionary travels; "The Immaculate Conception," 280 years before the dogmas was solemnly defined; with the first colonists of Canada, who founded this prosperous and peerless city which we inhabit, and called it Ville Marie, or City of Mary. It cannot be, therefore, unjustifiable on principle to erect a statue to the Blessed Virgin, and if it were erected it would serve as a triple monument—a monument of respect, a monument of gratitude, and a monument of edification. Mary should be respected. She is entitled to a special degree of sanctity on account of the dignity of the divine maternity with which she is endowed. What greater dignity can be conceived or bestowed upon an simple created being? Now, if we should respect the Blessed Virgin we should manifest our respect, otherwise it would be only a mockery. One of the best forms which this respect can assume is unquestionably the form of a statue. We should be grateful to the Blessed Virgin. What would we be without her, and how without her could we hope for heaven? She has given us our Redeemer. Had she liked it she need not have become His mother. If she did become His mother it was by an act of her own deliberate choice; it was because she freely consented. She is the Benefactress of the human race. Now, if the world shows its gratitude to those who have rendered it any eminent service by erecting statues for the purpose of commemorating them—if it perpetuates in bronze, in stone or marble its poets, orators, warriors, philosophers, statesmen and patriots, why should not all Christendom, why should not all men, rejoice at the thought of erecting a statue to the Mother of our Divine Redeemer—to the privileged individual to whom, after Christ, we are indebted for the degree of civilization modern society is enjoying, for all the spiritual blessings we partake of in this life, and for all the prospects which await us beyond the grave in the region of everlasting bliss. A statue to the Blessed Virgin would remind us of virtues which we will always require—which would embellish every family circle and render life meritorious. Mary excelled in every virtue. We cannot meditate too often upon her humility, charity, purity. We should be imbued with her spirit of prayer and generosity. If a statue were erected in her honor it would accomplish an incalculable amount of good. Should such an erection not take place, let us at least engrave her features in ourselves; let us constantly keep her as a model before our minds, and let us be living

copies of this Virgin Mother of the incarnate Son of God—our loving and adorable Redeemer. Should the opportunity present itself let us raise to her honor a statue which will prove a worthy expression of the deepest respect, deepest gratitude and the most undying affection. It is in America that she should be honored, and in every form that can be devised. With the highly gifted American poet, Longfellow, well may we say: "This is the Blessed Mary's land, Virgin and Mother of our dear Redeemer. All hearts are touched and softened by her name. Alike, the bandit with the bloody hand, To priest the prince, the scholar and the peasant. The man of deeds, the visionary dreamer, Pay homage to her as one ever present. And if our faith has given us nothing more Than this example of all womanhood, So mild, so merciful, so strong, so good, So patient, so selfless, loyal, loving, pure, This were enough to prove it higher and truer Than all the creeds the world had known before." —Daily Post, April 23.

Written for the CATHOLIC RECORD. VERY REV. C. LEFEBVRE, C. S. C.,

THE EDUCATIONAL APOSTLE OF THE ACADIAN—SKETCH OF A NOBLE AND SUCCESSFUL CAREER.

Among the data respecting living Canadian public men, given in the Dominion Annual Register, for 1886, we find the following:—

"Rev. C. Lefebvre, born at St. Philippe, P. Q., February 14th, 1831; ordained priest, 1856; Founder of St. Joseph's College, Memramook, N. B., 1864; Apostolic missionary, ad interim, 1872; Provincial of Congregation of Holy Cross for the Dominion, 1871-79; President St. Joseph's College and Pastor of Memramook, since 1864."

To no ecclesiastic of the Maritime Provinces can the application, a great man, be more fittingly applied than to the subject of the preceding notice. Few among the clergy of that portion of Canada are more widely known or more deservedly esteemed; fewer still have, in the space of a quarter of a century, accomplished more for the glory of God, and the good of society; none will bequeath to posterity more enduring monuments, or more spotless fame.

THE YOUTH.

The son of an estimable and prosperous Canadian farmer, Camille Lefebvre attended during his early boyhood the village school of St. Philippe, P. Q. The exceptional cleverness manifested by the lad prompted his father to give him the benefit of a liberal education; and he was accordingly sent to the Sulpician College at Montreal, to begin his classical studies. A high spirit, genial, sympathetic youth, he won popularity on the playground; while his industry, talents, and untiring respect for authority secured for him the commendations of his superiors. The last two years of his course were spent at St. Laurent College, near Montreal. That institution was then, as now, conducted by the Fathers of Holy Cross, a Congregation founded in France in 1793, and established in Canada about the middle of the present century. While at St. Laurent's, young Lefebvre gave such evidences of solid piety, and displayed so strong a predilection for the religious life, that it was a surprise to nobody when, on the completion of his course, in 1852, he entered the Holy Cross novitiate. He was the first ecclesiastical recruit to join the ranks of the congregation in Canada.

FIRST YEARS IN THE PRIESTHOOD.

Ordained Priest in 1856, the young religious for some years devoted himself, at the call of obedience, to various labors in his native province. He was consecrated successively with St. Laurent College, and the Holy Cross Academy at St. Anne, P. Q., and for five years was curate of the parish of St. Eustache. His immediate superior in this last position was the late Rev. J. Gastineau, one of the most distinguished theologians of Canada. To his daily intercourse at this period with an erudite pastor, Father Lefebvre probably owes much of his theological acumen, as well as much of his skill in the practical direction of souls. During this same period, the curate began to be remarked as an orator of more than ordinary ability. In fact, his efficiency in the pulpit was so great that he was appointed to give "missions" throughout the important diocese of St. Hyacinth, a task which he prosecuted with energetic zeal and one in which he proved eminently successful.

As yet, however, Father Lefebvre had not begun his life-work. Emphatically a man with a mission, Providence had not yet disclosed the field wherein that mission lay. Thus far in his sacerdotal career, he had been merely serving an apprenticeship. Even as, in feudal times, youthful squires spent years in practicing the exercises of chivalry—defily crossed their lances, caracolled their prancing steeds, or with lances couched rode furiously down the lists in the mimic war of the tournament; so did this aspirant to earth's grandest knight-hood essay the labors that were to fill his life in the glorious crusade for which he was destined. At length, nine years after his ordination, the apprenticeship was finished, the squire had won his spurs, and the knight began his mission.

HIS FIELD OF LABOR.

Spurred by the hands of the farmers had raised with labor incessant, Shout out the turbulent tide.

where dwell the counterparts of Benedict Bellefame, of Basil the Blacksmith, of Gabriel and Evangeline; where customs, costumes, and language spoke rather of Normandy in the sixteenth, than of New Brunswick in the nineteenth century. Seventeen years before, Longfellow, in the metrical romance that has recurred the story of Acadia from the perversion of (so-called) historians, had plaintively sung:

"Only along the shore of the mournful and misty Atlantic Linger a few Acadian peasants whose fathers from exile Wandered back to their native land to die in its bosom." They were few, however, only in a relative sense; for, scattered through New Brunswick, Nova Scotia, and Prince Edward Island, was an Acadian population numbering, even in 1847, when Esquimaux was published, upwards of fifty thousand. Memramook was their largest settlement; and in 1864, Memramook was mourning the loss of a well-beloved and worthy pastor, Rev. F. X. Le France. The ordinary of the diocese of St. John, Dr. Sweeney, lacking a sufficient number of clergy to provide for the wants of his people, yet ever solicitous for the welfare of his whole flock, went to Montreal and invited the Fathers of Holy Cross to take charge of his largest French parish. The invitation was accepted, and Father Lefebvre was named pastor of Memramook. To form a just estimate of the labors of our missionary, it will be necessary briefly to outline the condition of the Acadians when first he went among them. A quarter of a century ago, they were, as a people, illiterate and were subject to all those evils that illiteracy cannot but entail. "The greatest misfortune of the Acadians," says a discerning Canadian author, Rev. H. R. Casgrain, "has been, not their expulsion, but the almost total abandonment in which they were left for nearly a century. During the whole of this sorrowful period, they had, we may say, no means of instruction." The results may easily be imagined. Surrounded by people alien in language, religion, and sympathies; and thus largely cut off from an intercourse that might have served as a stimulant to their intellectual powers, they had retrograded into intellectual stagnation. What was worse, the illiteracy and ignorance which were, in truth, unnumbered Acadian misfortunes, prejudice and bigotry denounced as Acadian crimes. It is no exaggeration to say that, thirty years ago, the French-speaking population of the lower Provinces were practically regarded by their more favored neighbors, as an intrinsically inferior race, ranking in the social scale somewhat higher, perhaps, than the aborigines, but certainly far lower than the Anglo-Saxons. The estimate was, of course, false; later years have abundantly proved it so; but it cannot be denied that in the condition of the Acadians at that period, the superficial observer might find apparent reasons for believing it partly true. If we except a very few, perhaps, they had no representatives in the liberal professions, in the higher grades of commerce, or in the civil service. In the body politic they were without leaders, and without influence. They had no French newspapers, few French schools, and fewer French teachers. In agriculture, architecture, and mechanics, their methods were primitive rather than scientific. The Acadians, in a word, were moral, industrious, and endowed with an abundance of natural talent, but intellectually, socially and materially, they were "behind the age." A punny child, without vigor or ambition, Acadia was tottering feebly along in the rear of more sturdy rivals, when a beneficent physician, in pity for her misfortunes, and in desire to see her rise to the level of her neighbors, determined to invigorate her debilitated system; to strengthen the muscles that had suffered from inaction; to send the ruddy currents of lifeblood bounding through her veins, and thus transform the languishing child into a robust young giant, eager and able to overtake all competitors in the race for prosperity and national greatness. The first step was the root of Acadia's malady, and her physician, the new pastor of Memramook, forthwith applied the only remedy, education. Within a few months of his installation, he fitted up a medium-sized wooden building, organized a teaching staff, and on the 10th of October, 1864,

OPENED ST. JOSEPH'S COLLEGE.

Few, perhaps, at the time, attached much importance to this opening of a boarding school, wherein only some fifteen students assembled; none, it may safely be stated, fully grasped the significance of the step; but it marked an epoch in the Catholic history of New Brunswick, and it influenced fifty thousand Acadians more potentially than has any other event since Pineslow stood at the altar in the church of Grand-Pre and read the proclamation that condemned their fathers to exile.

It is not our purpose to trace the progress of St. Joseph's from her humble beginning, through her repeated struggles against adverse circumstances, up to the proud position which she occupies at present. Suffice it to say that French and English students were soon attracted to her halls (the proportion of English boys being habitually from two fifths to one half); that to accommodate the increasing number, the buildings were from year to year enlarged; that in 1875, a new college, a four storey stone edifice, 120ft. by 65ft., was erected; that in 1880, a wing 70ft. by 40ft., was added; and that the register, which marked fifteen students in '64, marks upward of two hundred in '88.

To accomplish such results with the limited means at his disposal, and in the face of the gigantic obstacles that confronted him, nothing less than the unwavering confidence in Divine Providence, the indomitable energy, and the self-sacrificing zeal of Father Lefebvre would have sufficed.

As a college in its twenty-fourth year has scarcely got beyond the stage of infancy, it would not be surprising if St. Joseph's had not as yet effected any marked improvement in the condition of the people in whose interests, principally, it was founded. What is surprising is the fact that, in so short a period, education could have wrought so extraordinary a change as has been brought about among the Acadians. Never did drought-stricken soil drink the copious showers of the heavens more eagerly than Acadia imbibed the waters of knowledge; and seldom has such a soil blossomed into luxuriant fertility more suddenly than is social Acadia becoming metamorphosed. Numbering more than a hundred thousand in the maritime provinces, the Acadians are to

day represented, and ably so, in the Senate, the Commons, and the Provincial Legislatures. Their political leaders display sound statesmanship, and their political influence, powerful in many constituencies, is, in several, overwhelming. Their priests, lawyers and doctors suffer nothing from comparison with those of other nationalities. They have three journals published in their language, all edited with ability, and all zealous advocates of Acadian interests. Their business men are enterprising and prosperous; their mechanics, farmers and fishermen, clever, intelligent and wide-awake. Their teachers, already numbering hundreds and daily increasing, receive excellent training, and the attendance in the district schools is gratifyingly large. Much, of course, still remains to be done, but unmistakable evidence has already been given that Acadia has shaken off the torpor which for generations benumbed her intellect, and that, under equal conditions, the heirs of 1755 can readily keep pace with their neighbors, whether of English, Scotch or Irish descent. While it might savor of exaggeration to attribute this rapid social advancement, directly or indirectly, to a single institution or individual, it is certain that no one agency has been so powerful in producing this result as St. Joseph's College, and that no one man can, with so much justice as Father Lefebvre, exclaim, "pars magna fuit."

Nor has it been simply as founder and president of the college at Memramook that the subject of our sketch has contributed to the welfare of his people. An orator of singular power, he has traversed Acadia from Madawaska to Cape Breton, preaching missions, retreats, jubilees, etc.; and while exhorting on spiritual matters the crowds who have thronged to hear him, has never failed to urge upon them the adoption of those means which have conducted to their social and material progress. An earnest advocate of colonization, he strongly disdains the young men from emigrating, as some of them are fond of doing, to the neighboring republic. He constantly urges them rather to settle on the Crown lands of the Provinces; and by a few years' exertions, secure for themselves a permanent independence.

In his own parish of Memramook, he has done much towards introducing improved methods of agriculture. He largely superintends the extensive farm pertaining to the college, and there reduces to practice the theories discussed with his parishioners in agricultural assemblies. A spirit of emulation has thus been excited which has been productive of excellent results.

AS PASTOR.

Father Lefebvre has made of Memramook a model parish, and a flourishing one. St. Thomas' church ranks, among Catholic churches in New Brunswick, second only to the St. John Cathedral. It is a spacious stone edifice, the body of which was built prior to 1864. A few years ago, a magnificent front, erected at a cost of nine thousand dollars, materially enhanced the architectural beauty of the exterior; while still more recently the interior has been handsomely painted throughout. A fine peal of bells, an eighteen hundred dollar organ, rich altars, elegant stately, costly vestments and altar ornaments—everything in fact that can contribute to the imposing solemnity and grandeur of divine worship, is to be found in this country church. These externals are but the fitting indexes of the spirit of practical faith and earnest piety that animates the parishioners. Religious confraternities, associations, etc., abound; one society, "The Ladies of St. Ann," possesses elegant and completely furnished chapels of their own. Not only is the attendance at Sunday services invariably large; but daily mass and the extraordinary services, during lent, novenas, the Forty Hours, Month of the Holy Rosary, and such like devotions draw together large and fervent congregations. The sacraments are frequently administered with regularity; mixed marriages are a practically unknown evil; and such habitual acts of reverence as uncovering the head and reciting the angelus, no matter where one may be when the bell rings, or saluting the Blessed Sacrament when passing the church, are universal.

To say that Father Lefebvre is esteemed and loved by his parishioners is to convey but a slight idea of the wealth of affection and reverence to which, at will, he has access; and with which, when fitting opportunities occur, he is spontaneously overwhelmed. Such an occasion presented itself on the 14th of February last, his birthday; and assuredly no pastor could desire a grander recognition of his labors than that which he then received from his devoted flock. The congratulatory addresses, in French and English, which accompanied the presentation of a handsome gift, breathed a truthfulness unmistakable, investing the sentiments expressed with a genuineness quite foreign to the matter of course compliments usual on such occasions. Memramook appears to the pastor of address than in his response to those addresses. Physically and mentally gifted with all the advantages that can contribute to the external graces of a speaker, he possesses in addition the sympathy, vivaciousness, and fervor that make speech truly eloquent. Somewhat above the medium height, and of rather portly build, his exterior is dignified and imposing. His physiognomy, indicative of high and vigorous intellectual powers, bears in general contour and in several specific features, a striking resemblance to that of Hon. Ed. Blake. A rich, round voice that can run at will the gamut of all the passions, gesture always graceful and almost invariably abundant, an inexhaustible vocabulary which secures elegant and forcible diction, an exuberant fancy regulated by a judgment always clear, such are some of the qualities that have won for the pastor of Memramook high rank among the pulpit orators of the Provinces.

Fifty-seven in February last, he is still in his prime, and shows but few traces of the hardships encountered during thirty-three arduous years of sacerdotal and educational labor. His sanguine temperament has enabled him to sur-

vive reverses that would have prostrated many; and there appears to be no reason why he should not continue, for several decades yet, to do the Lord's work in his chosen field.

But come his summons soon or late, a nation's sobb will chant his requiem, and on the living monument of a people's heart, his name will live as the best-beloved of the Acadian race.

A PREACHER OF PATIENCE.

MR. PARNELL ON THE OUTLOOK FOR IRELAND.

New York, April 26.—The Times' London correspondent had an interview last evening with Mr. Parnell. The correspondent said:—"Mr. Parnell, what view do you take of the claim that even the Coercion Law ought to be obeyed under all circumstances?" The Irish leader replied:—"While usually holding it to be especially necessary at this time that the Irish people be most circumspect in avoiding the commission of any illegality, I consider that so far as regard actions which are newly constituted offences by the coercion measure of last session, such as the maintenance of the organization of the National League in proclaimed districts, the assertion of the rights of freedom of public meeting, liberty of speech and freedom of the press in proclaimed districts, all of which are struck at by the Crimes Act, I say that the Irish people are absolutely bound to REFUSE TO OBEY SUCH AN INQUITOUS LAW."

And to deny that it has any moral sanction. Their struggle to assert these rights has my entire sympathy. I consider that they are carrying it on most bravely. I believe that the names of the men—many of them in humble positions—who are cheerfully facing a plank bed and the rigors of penal imprisonment in defence of their principles will worthily live in the history of our country." As to the prospects of some immediate change Mr. Parnell is not sanguine. He said:—"From all the indications afforded by the bye-elections, it is evident that at the next general election those electors who abstained from voting in 1886, and thereby returned the Tory Government with a hundred majority, will in the main vote to restore Mr. Gladstone to power with about a similar majority. It cannot be too clearly understood that it was the ABSTENTION OF LIBERAL VOTERS throughout Great Britain which did the mischief. But as to when the opportunity of a general election will come is a question. The time is only just approaching in which it will be possible to test the cohesion of the Liberal Unionists to their Tory allies. The Government are rather prematurely planning themselves on the unopposed second reading of the Local Government Bill. This measure depends on a multitude of details, and the battleground of these will be committees. In that stage at any moment a question may arise which will really strain the solidarity of the Liberal Unionist coalition. Many important interests are assailed. The Tory county party view with distrust and dislike the whole measure, and are sure to show this by a bad attendance on committees. But whether or not we succeed in

UPSETTING THE GOVERNMENT

this year over the Local Government Bill or some other question, it must be remembered that the final result of the restoration of a Parliament to Ireland is assured beyond a doubt. For an event of such magnitude, which, up to 1885 was certainly not expected, save as the doubtful outcome of years of struggle and suffering, but which has now become the certain prospect of a year or two, we can surely afford to have a little patience. To the American people especially, without whose aid we could have made none of this enormous advance, and who, looking from a distance, may be disposed to regard the present progress as slow when compared with the stride taken in 1885, I would say that what we have to do at present is to use this interval to CONSOLIDATE AND SECURE OUR GROUND for the next step when the time that we arrive with every confidence that it will be the final and crowning one. Although the pause may seem to be long, it is essential and valuable. It is as nothing compared with the many centuries that Ireland has waited in hopeless misery and sacrifice. We must learn to know how to wait as well as how to advance. The most victorious armies of history have been compelled at times to rest in seeming impotence behind their trenches, and it is just as necessary for a nation if it desires freedom to learn how to do this at the proper time in patience as it is for an army. I have said a period of waiting was an advantage to us. It is educating and will educate the people of Great Britain. Men who in 1885 followed Mr. Gladstone in his great measure from belief in the man, now follow him as well from BELIEF IN THE CAUSE.

There are thousands of Liberals throughout the country who at that time were without sufficient information to enable them to defend Mr. Gladstone's policy, and who are now as ardent Home Rulers and as capable exponents of the necessity of such a measure for Ireland as any of the Irish members themselves. In Ulster, too, this improvement is notable. I believe from all I hear that if an election were to take place we should make a net gain of three members there. If the Ulster Presbyterians once become convinced that they will not get land reform without Home Rule they will become Home Rulers, and the present Government, most stupidly, I think, is doing all it can to compel this conviction. Caruchill's speech this afternoon on the Irish County Councils Bill was one of the most important of the session and certainly the ablest he has ever delivered on any subject. His disclosure of the views held by Salisbury's Cabinet in 1886 was of the first magnitude in importance, diametrically opposed as they are to the views announced by Balfour in the debate to-day. His foreboding of grave disaster to the Tory party at the polls if a general election, perhaps close at hand, arrived, produced a tremendous sensation and seemed most ominous. In fact the speech was undoubtedly the hardest blow this Government has yet received, and it will have far-reaching results in the country. These results, towards which events are shaping, must be in our favor.

NEWS FROM IRELAND.

DUBLIN.

Among the addresses presented to Mr. William O'Brien, M. P., on his release from Tallamore Jail, was one from the Nationalist students of Dublin. The students had not time to present their address in its completed form, and a draft copy was read by one of their body when the other addresses were presented. It has, however, been engrossed and framed, and is one of the most artistic productions of its kind that have been prepared in Dublin. Executed in elaborately illuminated text, it is enclosed in a frame of Irish oak, which is exquisitely carved, and upon which names and figures are most effectively traced.

KILKenny.

The Athy Board of Guardians are not going to allow Mr. Auditor Finlay, from the Local Government Board to ride roughshod over their necks. Mr. Finlay chose to surcharge the Guardians, to the extent of £136, relief given to the Landed estates evicted tenants, in Logganscree, on the ground that the tenants should be relieved in the workhouse. The doctors were at the time complaining that there was not room enough in the workhouse for those in it—that it was overcrowded. Were the Guardians to please Mr. Erivot Trench and Mr. Auditor Finlay, to have another black hole of Calcutta down in Athy? By the Auditor's mandate, the average fall on Mr. Daniel Whelan, the sturdy Campaigner of Barrowhouse, who had the "semerity" not to permit Landed estates' victims to perish for want of food. He had signed the relief. No doubt, Mr. Finlay was surprised to find the surcharged Guardians quietly ignoring his mandate to lodge the amount charged by him before such a day, or—well, the day has come and gone, and no money has been lodged.

King's County.

As Dr. Corcoran, a respectable physician in Birz, was driving home one evening lately, his trap was run into by a couple of drunken policemen on Emergency duty a couple of miles outside the town. His car was damaged to the extent of ten pounds, the harness was cut, the pony permanently lamed, and his wife, who was in the trap, frightened and injured. Constable Falkner, who was but slightly under the influence of drink, wanted to help them out. Constable Little, who was very drunk, made him "Come away and let them get out of it, as they got into it." Dr. Corcoran threatened to report him, and he told him to "report away to—." The Doctor proceeded the policeman; and on the trial of the case, before the Recorder, Mrs. Corcoran and her sister fully corroborated the Doctor's story. The police were defended by the Crown Prosecutor, Mr. Blake, and denied everything, declaring that the doctor had run into them; and without hearing the case through, the Recorder, in obedience to Mr. Blake, dismissed the process. The police are rapidly developing into an insupportable nuisance. They display all the insolence and violence of a troop of mercenary free-booters let loose in an enemy's country.

Kilkenny.

During the last days of March, thirteen arrests were made in Fullaroon district for "criminal conspiracy" and "unlawful assembly." The cases were heard at Kilkenny on April 3d, by Messrs. Consideine and Bodkin, R. M. The prisoners were James Bowe, Michael Mescher, James Cleghy, Thomas Martin, James Kelly, John Walsh, William Walsh, Martin Walsh, Michael Butler, Edward Quigley, James Kennedy, Edward Walsh, and John Dillon, charged with, on the 26th of February, 1888, at Fullaroon, unlawfully taking part in a criminal conspiracy to induce one John Dowling not to use a certain farm of land. The trial occupied two days and resulted in James Bowe and Michael Mescher being sentenced to three months' imprisonment with hard labor. Appeals were lodged. Cleghy, Quigley, Kennedy and the four Walshes were sentenced to one month's hard labor each, and the charges against the remaining four were withdrawn by the Crown. The prisoners were conveyed under strong escort to Kilkenny, where they were received by a vast crowd, headed by the St. Patrick's brass band. The police endeavored to clear the road and a collision occurred. The police rushed in amongst the people, using the ends of their rifles. Many were knocked down by blows, and then the horse police charged, scattering the crowd in all directions. Next morning the Mayor visited the prisoners in the jail, and found them all well.

Longford.

The Rev. P. A. Yorke, C. C., M. R. I. A., died on March 29th, at his residence, 19 Sumnerhill parade, Dublin. Father Yorke was a native of Longford, and was educated in the Irish College, Paris, and after ordination was appointed to a curacy in Kilmessy, in the county Kildare, where he passed fifteen of the twenty-two years of his sacred ministry. He spent a short time in Enniskerry, in St. Laurence, O'Toole's, in Dublin, and subsequently in the parish of St. Agatha. As a liberator Father Yorke was well and widely known.

Leath.

The dispute between Lord Maresfield and his Leath tenants has no appearance of coming to an end. The estate agents have written a letter to Rev. Father Taaffe, P. P. of Collon, proposing terms, which include application of the scale of reductions recently made in the courts to the arrears due, and in some cases, extension of time; also to tenants who got their rents fixed outside the court, on all arrears the same allowance was made in respect of the November gale of last year by the schedule issued by the Land Commissioners.

Cork.

The number of victims to the "Don't hesitate to shoot" policy of Balfour, at Mitchelstown, has been swelled to five. A few days ago the father of the poor murdered lad Casey, followed his son to the grave, after a lingering illness, brought on by the shock of his boy's tragic fate. It is only a couple of months since the grave closed over the remains of his eldest daughter, whose death is attributed to the same cause. Thus the government have now five deaths at their doors at Mitchelstown, and the murderers walk abroad unpunished. Such a scandal as this is perfectly inconceivable; but what renders it

FROM THE IRISH BENCHES.

House of Commons, Wednesday, Thursday, English Edition; Friday, ditto; Monday, Budget; Tuesday, ditto. Until to-day, which has been a day of some consequence for Ireland, the first week after the recess has been thoroughly English—a regular humdrum, sober-sided, monotonous English week. True, on Monday the resolution permitting the Bill for the extension of the law to be introduced was passed, and on Monday and Tuesday there was a skimming of questions about the suppression of Sunday meetings; but these Irish topics were only brought before the House in a sort of perfunctory form. King's Speech, as I have already explained, has yet to come up in the usual form of its second reading, and so forth. Being a money Bill, its introduction had first to be sanctioned by resolution. The real discussion on Sunday meetings takes place on Thursday; so, with the exception of to-day, it has been practically a day of Englishness. How dull the House gets when the Irish question is not on the floor? When the Irish are gone one wonders will they be always like this, and what will the Parliamentary Correspondents do then? I confess to have looked forward to the prospect of writing a London letter this week with something like despair, and on earth make a column which a mercenary Irishman would deign to read, about such a legislative prayer meeting. Nobody made a speech worth standing at the bar five minutes to listen to, there were not the materials for a doctored paragraph in whole night's digest, all the political interest was out of doors, and in the smoking room M. P.'s discussed Mr. Chamberlain's very latest family association, Lord Salisbury's droll sallies at Mr. Ritchie's Bill, Lord Randolph Churchill's counter drolleries about the very democracy, and of course Ireland's demonstrations on Sunday of Mr. Balfour's "thing of the past."

Denegal.

The consecration of the Most Rev. Dr. O'Donnell, as Bishop of Raphoe, took place at Letterkenny Cathedral, on Tuesday, April 3rd. His Grace the Most Rev. Dr. Logue, Archbishop of Armagh and primate of Ireland, was consecrating bishop, assisted by Most Rev. Dr. Kelly, Bishop of Derry, and the Most Rev. Dr. McAlister, Bishop of Down and Connor, Galway.

Galway.

The people of Oranmore have presented an address and testimonial to the Rev. Father Tully, C. C., Kivarras, on his leaving the former parish for the latter. An address was also presented by the members of the Sacred Heart Sodality.

Mayo.

Miss Harriet Gardiner has commenced an eviction campaign near Belcarra. A large force of constabulary, accompanied by representatives of the Sheriff, on April 4th, evicted several impoverished families who were unable to meet excessive rents on the eviction proceeded, most heart-rending scenes were witnessed, and old and feeble people were dispossessed, and homeless in some instances, levelled. Miss Gardiner's bailiff, Cliffe, directed the heartless work, while the chief exterminator herself watched the progress of the lamentable scene.

Clare.

A communication from the Rev. M. B. Corry, C. C., of Quin, conveys a very unpleasant idea of the police harridan at present going on in Clare. It would seem to be the fashion with the officious officers of the force, to hold threats of local taxation over the people, and to make things generally as miserable as they can for National Leaguers. It is surely a hopeful state of social order in a district to have constabulary bullies going among the people telling this man that he will escape the local tax "because he is no Leaguer," and threatening that man with the full burden of the impost "because he is a Leaguer."

Tipperary.

There is a display of ejection notices, and processes for non-payment of rent, exhibited at the entrance of the Nenagh Court-house. Of the former there are a dozen, and of the latter over twice that number. The interpretation of these notices being so posted, it is not surprising that the ejection notices, on formal, or usual service. The ejection notices are for rent due from one year to four and a half years. The sums vary from £22 10s., to £113 10s.

Mr. Wm. O'Brien, M. P., on his return from Mitchelstown, broke his journey at Thurles, on April 3d, for the purpose of visiting Archbishop Logue. The visit was altogether unexpected, there was no organized demonstration; but he received a reception that was phenomenal in its warmth and intensity. Tipperary's sons greeted him in thousands with a fervor and an enthusiasm never before recorded. The day was that of a fair, and the streets were thronged with people. Mr. O'Brien walked from the train. When nearing the Main-street he was recognized; and the people in their excitement blocked his way, and he was wedged in between his admiring and enthusiastic countrymen. It was his entreaties alone that prevented them from hoisting him on their shoulders and carrying him in triumph through the town. Fears were entertained that in their excitement his more robust countrymen would injure his frail body from the eager way they crushed in on him. It is some people who had not lost their senses in the excitement formed a cord around him, and in this way he was conveyed to the Archbishop's residence, followed by thousands of people. Mr. O'Brien addressed the people, thanking them for the reception they had given him. The Archbishop also addressed the vast concourse of people, and then dispersed. Subsequently Mr. O'Brien dined with the priests of the Arch-diocese, who were attending a conference there, and in the evening he was presented with an eloquent address by the students of St. Patrick's College, which was read by Mr. Patrick F. O'Brien, B. L. Mr. O'Brien, in eloquent terms, thanked the students for the address.

Armagh.

On April 4th, a report reached Lurgan that Catholics proceeding from Derry to the sports at Derrytrasna, on the previous day, were stopped on the road by an organized mob of Orangemen and attacked with stones. The Orangemen appeared to think that the sports were being held in the interests of the Nationalists, for political purposes.

Tyrone.

At Dungannon, on Friday, April 6th, Sir Francis Brady, County Court Judge, sat in the Courthouse, when the business of the court was taken up for three hours with ejection processes for rent and possession. No fewer than 300 farmers holding under the Board of National Education in the county Tyrone have received processes of ejection. Their land is said to be of poor quality, and in poor seasons the crops generally fail. At the next Stewartstown Petty Sessions, in the same county, 130 summonses for non-payment of county rates will be held.

Derry.

On April the 5th, a party of police

FROM THE IRISH BENCHES.

House of Commons, Wednesday, Thursday, English Edition; Friday, ditto; Monday, Budget; Tuesday, ditto. Until to-day, which has been a day of some consequence for Ireland, the first week after the recess has been thoroughly English—a regular humdrum, sober-sided, monotonous English week. True, on Monday the resolution permitting the Bill for the extension of the law to be introduced was passed, and on Monday and Tuesday there was a skimming of questions about the suppression of Sunday meetings; but these Irish topics were only brought before the House in a sort of perfunctory form. King's Speech, as I have already explained, has yet to come up in the usual form of its second reading, and so forth. Being a money Bill, its introduction had first to be sanctioned by resolution. The real discussion on Sunday meetings takes place on Thursday; so, with the exception of to-day, it has been practically a day of Englishness. How dull the House gets when the Irish question is not on the floor? When the Irish are gone one wonders will they be always like this, and what will the Parliamentary Correspondents do then? I confess to have looked forward to the prospect of writing a London letter this week with something like despair, and on earth make a column which a mercenary Irishman would deign to read, about such a legislative prayer meeting. Nobody made a speech worth standing at the bar five minutes to listen to, there were not the materials for a doctored paragraph in whole night's digest, all the political interest was out of doors, and in the smoking room M. P.'s discussed Mr. Chamberlain's very latest family association, Lord Salisbury's droll sallies at Mr. Ritchie's Bill, Lord Randolph Churchill's counter drolleries about the very democracy, and of course Ireland's demonstrations on Sunday of Mr. Balfour's "thing of the past."

Denegal.

The consecration of the Most Rev. Dr. O'Donnell, as Bishop of Raphoe, took place at Letterkenny Cathedral, on Tuesday, April 3rd. His Grace the Most Rev. Dr. Logue, Archbishop of Armagh and primate of Ireland, was consecrating bishop, assisted by Most Rev. Dr. Kelly, Bishop of Derry, and the Most Rev. Dr. McAlister, Bishop of Down and Connor, Galway.

Galway.

The people of Oranmore have presented an address and testimonial to the Rev. Father Tully, C. C., Kivarras, on his leaving the former parish for the latter. An address was also presented by the members of the Sacred Heart Sodality.

Mayo.

Miss Harriet Gardiner has commenced an eviction campaign near Belcarra. A large force of constabulary, accompanied by representatives of the Sheriff, on April 4th, evicted several impoverished families who were unable to meet excessive rents on the eviction proceeded, most heart-rending scenes were witnessed, and old and feeble people were dispossessed, and homeless in some instances, levelled. Miss Gardiner's bailiff, Cliffe, directed the heartless work, while the chief exterminator herself watched the progress of the lamentable scene.

Clare.

A communication from the Rev. M. B. Corry, C. C., of Quin, conveys a very unpleasant idea of the police harridan at present going on in Clare. It would seem to be the fashion with the officious officers of the force, to hold threats of local taxation over the people, and to make things generally as miserable as they can for National Leaguers. It is surely a hopeful state of social order in a district to have constabulary bullies going among the people telling this man that he will escape the local tax "because he is no Leaguer," and threatening that man with the full burden of the impost "because he is a Leaguer."

Tipperary.

There is a display of ejection notices, and processes for non-payment of rent, exhibited at the entrance of the Nenagh Court-house. Of the former there are a dozen, and of the latter over twice that number. The interpretation of these notices being so posted, it is not surprising that the ejection notices, on formal, or usual service. The ejection notices are for rent due from one year to four and a half years. The sums vary from £22 10s., to £113 10s.

Mr. Wm. O'Brien, M. P., on his return from Mitchelstown, broke his journey at Thurles, on April 3d, for the purpose of visiting Archbishop Logue. The visit was altogether unexpected, there was no organized demonstration; but he received a reception that was phenomenal in its warmth and intensity. Tipperary's sons greeted him in thousands with a fervor and an enthusiasm never before recorded. The day was that of a fair, and the streets were thronged with people. Mr. O'Brien walked from the train. When nearing the Main-street he was recognized; and the people in their excitement blocked his way, and he was wedged in between his admiring and enthusiastic countrymen. It was his entreaties alone that prevented them from hoisting him on their shoulders and carrying him in triumph through the town. Fears were entertained that in their excitement his more robust countrymen would injure his frail body from the eager way they crushed in on him. It is some people who had not lost their senses in the excitement formed a cord around him, and in this way he was conveyed to the Archbishop's residence, followed by thousands of people. Mr. O'Brien addressed the people, thanking them for the reception they had given him. The Archbishop also addressed the vast concourse of people, and then dispersed. Subsequently Mr. O'Brien dined with the priests of the Arch-diocese, who were attending a conference there, and in the evening he was presented with an eloquent address by the students of St. Patrick's College, which was read by Mr. Patrick F. O'Brien, B. L. Mr. O'Brien, in eloquent terms, thanked the students for the address.

Armagh.

On April 4th, a report reached Lurgan that Catholics proceeding from Derry to the sports at Derrytrasna, on the previous day, were stopped on the road by an organized mob of Orangemen and attacked with stones. The Orangemen appeared to think that the sports were being held in the interests of the Nationalists, for political purposes.

Tyrone.

At Dungannon, on Friday, April 6th, Sir Francis Brady, County Court Judge, sat in the Courthouse, when the business of the court was taken up for three hours with ejection processes for rent and possession. No fewer than 300 farmers holding under the Board of National Education in the county Tyrone have received processes of ejection. Their land is said to be of poor quality, and in poor seasons the crops generally fail. At the next Stewartstown Petty Sessions, in the same county, 130 summonses for non-payment of county rates will be held.

Derry.

On April the 5th, a party of police

FROM THE IRISH BENCHES.

House of Commons, Wednesday, Thursday, English Edition; Friday, ditto; Monday, Budget; Tuesday, ditto. Until to-day, which has been a day of some consequence for Ireland, the first week after the recess has been thoroughly English—a regular humdrum, sober-sided, monotonous English week. True, on Monday the resolution permitting the Bill for the extension of the law to be introduced was passed, and on Monday and Tuesday there was a skimming of questions about the suppression of Sunday meetings; but these Irish topics were only brought before the House in a sort of perfunctory form. King's Speech, as I have already explained, has yet to come up in the usual form of its second reading, and so forth. Being a money Bill, its introduction had first to be sanctioned by resolution. The real discussion on Sunday meetings takes place on Thursday; so, with the exception of to-day, it has been practically a day of Englishness. How dull the House gets when the Irish question is not on the floor? When the Irish are gone one wonders will they be always like this, and what will the Parliamentary Correspondents do then? I confess to have looked forward to the prospect of writing a London letter this week with something like despair, and on earth make a column which a mercenary Irishman would deign to read, about such a legislative prayer meeting. Nobody made a speech worth standing at the bar five minutes to listen to, there were not the materials for a doctored paragraph in whole night's digest, all the political interest was out of doors, and in the smoking room M. P.'s discussed Mr. Chamberlain's very latest family association, Lord Salisbury's droll sallies at Mr. Ritchie's Bill, Lord Randolph Churchill's counter drolleries about the very democracy, and of course Ireland's demonstrations on Sunday of Mr. Balfour's "thing of the past."

Denegal.

The consecration of the Most Rev. Dr. O'Donnell, as Bishop of Raphoe, took place at Letterkenny Cathedral, on Tuesday, April 3rd. His Grace the Most Rev. Dr. Logue, Archbishop of Armagh and primate of Ireland, was consecrating bishop, assisted by Most Rev. Dr. Kelly, Bishop of Derry, and the Most Rev. Dr. McAlister, Bishop of Down and Connor, Galway.

Galway.

The people of Oranmore have presented an address and testimonial to the Rev. Father Tully, C. C., Kivarras, on his leaving the former parish for the latter. An address was also presented by the members of the Sacred Heart Sodality.

Mayo.

Miss Harriet Gardiner has commenced an eviction campaign near Belcarra. A large force of constabulary, accompanied by representatives of the Sheriff, on April 4th, evicted several impoverished families who were unable to meet excessive rents on the eviction proceeded, most heart-rending scenes were witnessed, and old and feeble people were dispossessed, and homeless in some instances, levelled. Miss Gardiner's bailiff, Cliffe, directed the heartless work, while the chief exterminator herself watched the progress of the lamentable scene.

Clare.

A communication from the Rev. M. B. Corry, C. C., of Quin, conveys a very unpleasant idea of the police harridan at present going on in Clare. It would seem to be the fashion with the officious officers of the force, to hold threats of local taxation over the people, and to make things generally as miserable as they can for National Leaguers. It is surely a hopeful state of social order in a district to have constabulary bullies going among the people telling this man that he will escape the local tax "because he is no Leaguer," and threatening that man with the full burden of the impost "because he is a Leaguer."

Tipperary.

There is a display of ejection notices, and processes for non-payment of rent, exhibited at the entrance of the Nenagh Court-house. Of the former there are a dozen, and of the latter over twice that number. The interpretation of these notices being so posted, it is not surprising that the ejection notices, on formal, or usual service. The ejection notices are for rent due from one year to four and a half years. The sums vary from £22 10s., to £113 10s.

Mr. Wm. O'Brien, M. P., on his return from Mitchelstown, broke his journey at Thurles, on April 3d, for the purpose of visiting Archbishop Logue. The visit was altogether unexpected, there was no organized demonstration; but he received a reception that was phenomenal in its warmth and intensity. Tipperary's sons greeted him in thousands with a fervor and an enthusiasm never before recorded. The day was that of a fair, and the streets were thronged with people. Mr. O'Brien walked from the train. When nearing the Main-street he was recognized; and the people in their excitement blocked his way, and he was wedged in between his admiring and enthusiastic countrymen. It was his entreaties alone that prevented them from hoisting him on their shoulders and carrying him in triumph through the town. Fears were entertained that in their excitement his more robust countrymen would injure his frail body from the eager way they crushed in on him. It is some people who had not lost their senses in the excitement formed a cord around him, and in this way he was conveyed to the Archbishop's residence, followed by thousands of people. Mr. O'Brien addressed the people, thanking them for the reception they had given him. The Archbishop also addressed the vast concourse of people, and then dispersed. Subsequently Mr. O'Brien dined with the priests of the Arch-diocese, who were attending a conference there, and in the evening he was presented with an eloquent address by the students of St. Patrick's College, which was read by Mr. Patrick F. O'Brien, B. L. Mr. O'Brien, in eloquent terms, thanked the students for the address.

Armagh.

On April 4th, a report reached Lurgan that Catholics proceeding from Derry to the sports at Derrytrasna, on the previous day, were stopped on the road by an organized mob of Orangemen and attacked with stones. The Orangemen appeared to think that the sports were being held in the interests of the Nationalists, for political purposes.

Tyrone.

At Dungannon, on Friday, April 6th, Sir Francis Brady, County Court Judge, sat in the Courthouse, when the business of the court was taken up for three hours with ejection processes for rent and possession. No fewer than 300 farmers holding under the Board of National Education in the county Tyrone have received processes of ejection. Their land is said to be of poor quality, and in poor seasons the crops generally fail. At the next Stewartstown Petty Sessions, in the same county, 130 summonses for non-payment of county rates will be held.

Derry.

On April the 5th, a party of police

FROM THE IRISH BENCHES.

House of Commons, Wednesday, Thursday, English Edition; Friday, ditto; Monday, Budget; Tuesday, ditto. Until to-day, which has been a day of some consequence for Ireland, the first week after the recess has been thoroughly English—a regular humdrum, sober-sided, monotonous English week. True, on Monday the resolution permitting the Bill for the extension of the law to be introduced was passed, and on Monday and Tuesday there was a skimming of questions about the suppression of Sunday meetings; but these Irish topics were only brought before the House in a sort of perfunctory form. King's Speech, as I have already explained, has yet to come up in the usual form of its second reading, and so forth. Being a money Bill, its introduction had first to be sanctioned by resolution. The real discussion on Sunday meetings takes place on Thursday; so, with the exception of to-day, it has been practically a day of Englishness. How dull the House gets when the Irish question is not on the floor? When the Irish are gone one wonders will they be always like this, and what will the Parliamentary Correspondents do then? I confess to have looked forward to the prospect of writing a London letter this week with something like despair, and on earth make a column which a mercenary Irishman would deign to read, about such a legislative prayer meeting. Nobody made a speech worth standing at the bar five minutes to listen to, there were not the materials for a doctored paragraph in whole night's digest, all the political interest was out of doors, and in the smoking room M. P.'s discussed Mr. Chamberlain's very latest family association, Lord Salisbury's droll sallies at Mr. Ritchie's Bill, Lord Randolph Churchill's counter drolleries about the very democracy, and of course Ireland's demonstrations on Sunday of Mr. Balfour's "thing of the past."

Denegal.

The consecration of the Most Rev. Dr. O'Donnell, as Bishop of Raphoe, took place at Letterkenny Cathedral, on Tuesday, April 3rd. His Grace the Most Rev. Dr. Logue, Archbishop of Armagh and primate of Ireland, was consecrating bishop, assisted by Most Rev. Dr. Kelly, Bishop of Derry, and the Most Rev. Dr. McAlister, Bishop of Down and Connor, Galway.

Galway.

The people of Oranmore have presented an address and testimonial to the Rev. Father Tully, C. C., Kivarras, on his leaving the former parish for the latter. An address was also presented by the members of the Sacred Heart Sodality.

Mayo.

Miss Harriet Gardiner has commenced an eviction campaign near Belcarra. A large force of constabulary, accompanied by representatives of the Sheriff, on April 4th, evicted several impoverished families who were unable to meet excessive rents on the eviction proceeded, most heart-rending scenes were witnessed, and old and feeble people were dispossessed, and homeless in some instances, levelled. Miss Gardiner's bailiff, Cliffe, directed the heartless work, while the chief exterminator herself watched the progress of the lamentable scene.

Clare.

A communication from the Rev. M. B. Corry, C. C., of Quin, conveys a very unpleasant idea of the police harridan at present going on in Clare. It would seem to be the fashion with the officious officers of the force, to hold threats of local taxation over the people, and to make things generally as miserable as they can for National Leaguers. It is surely a hopeful state of social order in a district to have constabulary bullies going among the people telling this man that he will escape the local tax "because he is no Leaguer," and threatening that man with the full burden of the impost "because he is a Leaguer."

Tipperary.

There is a display of ejection notices, and processes for non-payment of rent, exhibited at the entrance of the Nenagh Court-house. Of the former there are a dozen, and of the latter over twice that number. The interpretation of these notices being so posted, it is not surprising that the ejection notices, on formal, or usual service. The ejection notices are for rent due from one year to four and a half years. The sums vary from £22 10s., to £113 10s.

Mr. Wm. O'Brien, M. P., on his return from Mitchelstown, broke his journey at Thurles, on April 3d, for the purpose of visiting Archbishop Logue. The visit was altogether unexpected, there was no organized demonstration; but he received a reception that was phenomenal in its warmth and intensity. Tipperary's sons greeted him in thousands with a fervor and an enthusiasm never before recorded. The day was that of a fair, and the streets were thronged with people. Mr. O'Brien walked from the train. When nearing the Main-street he was recognized; and the people in their excitement blocked his way, and he was wedged in between his admiring and enthusiastic countrymen. It was his entreaties alone that prevented them from hoisting him on their shoulders and carrying him in triumph through the town. Fears were entertained that in their excitement his more robust countrymen would injure his frail body from the eager way they crushed in on him. It is some people who had not lost their senses in the excitement formed a cord around him, and in this way he was conveyed to the Archbishop's residence, followed by thousands of people. Mr. O'Brien addressed the people, thanking them for the reception they had given him. The Archbishop also addressed the vast concourse of people, and then dispersed. Subsequently Mr. O'Brien dined with the priests of the Arch-diocese, who were attending a conference there, and in the evening he was presented with an eloquent address by the students of St. Patrick's College, which was read by Mr. Patrick F. O'Brien, B. L. Mr. O'Brien, in eloquent terms, thanked the students for the address.

Armagh.

On April 4th, a report reached Lurgan that Catholics proceeding from Derry to the sports at Derrytrasna, on the previous day, were stopped on the road by an organized mob of Orangemen and attacked with stones. The Orangemen appeared to think that the sports were being held in the interests of the Nationalists, for political purposes.

Tyrone.

At Dungannon, on Friday, April 6th, Sir Francis Brady, County Court Judge, sat in the Courthouse, when the business of the court was taken up for three hours with ejection processes for rent and possession. No fewer than 300 farmers holding under the Board of National Education in the county Tyrone have received processes of ejection. Their land is said to be of poor quality, and in poor seasons the crops generally fail. At the next Stewartstown Petty Sessions, in the same county, 130 summonses for non-payment of county rates will be held.

Derry.

On April the 5th, a party of police

FROM THE IRISH BENCHES.

House of Commons, Wednesday, Thursday, English Edition; Friday, ditto; Monday, Budget; Tuesday, ditto. Until to-day, which has been a day of some consequence for Ireland, the first week after the recess has been thoroughly English—a regular humdrum, sober-sided, monotonous English week. True, on Monday the resolution permitting the Bill for the extension of the law to be introduced was passed, and on Monday and Tuesday there was a skimming of questions about the suppression of Sunday meetings; but these Irish topics were only brought before the House in a sort of perfunctory form. King's Speech, as I have already explained, has yet to come up in the usual form of its second reading, and so forth. Being a money Bill, its introduction had first to be sanctioned by resolution. The real discussion on Sunday meetings takes place on Thursday; so, with the exception of to-day, it has been practically a day of Englishness. How dull the House gets when the Irish question is not on the floor? When the Irish are gone one wonders will they be always like this, and what will the Parliamentary Correspondents do then? I confess to have looked forward to the prospect of writing a London letter this week with something like despair, and on earth make a column which a mercenary Irishman would deign to read, about such a legislative prayer meeting. Nobody made a speech worth standing at the bar five minutes to listen to, there were not the materials for a doctored paragraph in whole night's digest, all the political interest was out of doors, and in the smoking room M. P.'s discussed Mr. Chamberlain's very latest family association, Lord Salisbury's droll sallies at Mr. Ritchie's Bill, Lord Randolph Churchill's counter drolleries about the very democracy, and of course Ireland's demonstrations on Sunday of Mr. Balfour's "thing of the past."

Denegal.

The consecration of the Most Rev. Dr. O'Donnell, as Bishop of Raphoe, took place at Letterkenny Cathedral, on Tuesday, April 3rd. His Grace the Most Rev. Dr. Logue, Archbishop of Armagh and primate of Ireland, was consecrating bishop, assisted by Most Rev. Dr. Kelly, Bishop of Derry, and the Most Rev. Dr. McAlister, Bishop of Down and Connor, Galway.

Galway.

The people of Oranmore have presented an address and testimonial to the Rev. Father Tully, C. C., Kivarras, on his leaving the former parish for the latter. An address was also presented by the members of the Sacred Heart Sodality.

Mayo.

Miss Harriet Gardiner has commenced an eviction campaign near Belcarra. A large force of constabulary, accompanied by representatives of the Sheriff, on April 4th, evicted several impoverished families who were unable to meet excessive rents on the eviction proceeded, most heart-rending scenes were witnessed, and old and feeble people were dispossessed, and homeless in some instances, levelled. Miss Gardiner's bailiff, Cliffe, directed the heartless work, while the chief exterminator herself watched the progress of the lamentable scene.

Clare.

A communication from the Rev. M. B. Corry, C. C., of Quin, conveys a very unpleasant idea of the police harridan at present going on in Clare. It would seem to be the fashion with the officious officers of the force, to hold threats of local taxation over the people, and to make things generally as miserable as they can for National Leaguers. It is surely a hopeful state of social order in a district to have constabulary bullies going among the people telling this man that he will escape the local tax "because he is no Leaguer," and threatening that man with the full burden of the impost "because he is a Leaguer."

Tipperary.

There is a display of ejection notices, and processes for non-payment of rent, exhibited at the entrance of the Nenagh Court-house. Of the former there are a dozen, and of the latter over twice that number. The interpretation of these notices being so posted, it is not surprising that the ejection notices, on formal, or usual service. The ejection notices are for rent due from one year to four and a half years. The sums vary from £22 10s., to £113 10s.

Mr. Wm. O'Brien, M. P., on his return from Mitchelstown, broke his journey at Thurles, on April 3d, for the purpose of visiting Archbishop Logue. The visit was altogether unexpected, there was no organized demonstration; but he received a reception that was phenomenal in its warmth and intensity. Tipperary's sons greeted him in thousands with a fervor and an enthusiasm never before recorded. The day was that of a fair, and the streets were thronged with people. Mr. O'Brien walked from the train. When nearing the Main-street he was recognized; and the people in their excitement blocked his way, and he was wedged in between his admiring and enthusiastic countrymen. It was his entreaties alone that prevented them from hoisting him on their shoulders and carrying him in triumph through the town. Fears were entertained that in their excitement his more robust countrymen would injure his frail body from the eager way they crushed in on him. It is some people who had not lost their senses in the excitement formed a cord around him, and in this way he was conveyed to the Archbishop's residence, followed by thousands of people. Mr. O'Brien addressed the people, thanking them for the reception they had given him. The Archbishop also addressed the vast concourse of people, and then dispersed. Subsequently Mr. O'Brien dined with the priests of the Arch-diocese, who were attending a conference there, and in the evening he was presented with an eloquent address by the students of St. Patrick's College, which was read by Mr. Patrick

