

The Catholic Record.

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

VOL. 3.

LONDON, ONT., FRIDAY, APRIL 29, 1881.

NO. 133

CLERICAL.

WE have received a large stock of goods suitable for clerical garments.

We give in our tailoring department special attention to this branch of the trade.

N. WILSON & CO.

ECCLIASTICAL CALENDAR.

MAY, 1881.
Sunday, 1—Second Sunday after Easter. SS. Philip and James, Apostles. 2 Cl. Double.
Monday, 2—St. Athanasius, Bishop, Confessor and Doctor. Double.
Tuesday, 3—Invention of the Holy Cross. 2 Cl. Double.
Wednesday, 4—St. Monica, widow. Double.
Thursday, 5—St. Pius fifth, Pope and Confessor. Double.
Friday, 6—St. John, before the gate of Lat. Double.
Saturday, 7—St. Benedictus, Pope and Confessor. Double.

Written for the Record.
King Henry to his Queen.
MARGARET OF ANJOU.

Death the fair turrets fall the rubied rays—
Down-drops of dying day. Dost see my
Queen?

They die my missal-page; the prayer and
Mass
Seen with Christ's saving gore incarnadine.
Ah may our souls be thus ensanguined—died
In thy most precious blood—O Crucified.

Art thou impatient, Margaret, my Queen,
That my poor thoughts tend ever Heavenward?
They linger not on earthly themes, I ween;
On kingly pomp, or statecraft, or the
sword—
More sweet to me one hour with God alone
Than all the splendours of my kingly throne.

Ah methinks this jewelled crown doth chafe my
brow
Christ's cross of thorns! I'll lay it down
While thy breast, my precious Margaret,
Nay, frown not, sweet. That pure, proud face
Wears no more
An anxious frown more frequent than a
smile.
Those beauteous eyes, methinks, are often
wet.

What ailst thou, my fair pearl, Margaret?
Say the proud curls, King Henry's hand hath
grown
Too weak to hold the sceptre? (His a word.)
My warrior queen. Then clasp with mine
own.
For thou a monarch art in very deed,
King Henry's warlike spirit liveth yet.
See Margaret, how valor silver stir
Hath risen in beauty o'er the vapors dim.
So may our wearied souls, from earth set
free.
Find rest at last in Heaven's Eternity.

From thee, my Rose of Lancaster, How fair
With my heart's desire I'll ward the coming
trout.
How I dreamed of me of the grief and pain—
The traitor's sword—far worse than armed foe—
When England's chivalry with glad acclaim
Donned the sweet snowy flower that bears
thy name.

Let us go hence, my Queen, for faint and far
I hear the holy sound of Vesper hymn.
See Margaret, how valor silver stir
Hath risen in beauty o'er the vapors dim.
So may our wearied souls, from earth set
free.
Find rest at last in Heaven's Eternity.

Chicago, April 18th, 1881.

CATHOLIC PRESS.

ENGLISH MEASURES for Ireland must always be viewed as gifts from the Greeks. Almost every measure, thus far put into the form of law has proved a fraud and delusion. It may turn out that Mr. Gladstone's Land Bill is no better than other things which have been tried and found wanting.—Pilot.

We have received a letter from the Marquis de Baviera, the proprietor of the *Osservatore Romano*, announcing the formation of an Universal Telegraphic Agency for the Catholic Press. The head office at Rome is already opened and will immediately commence its operations. The secular cables news from Rome is designedly falsified, and it is the desire of the Holy Father that this Agency should be utilized in the transmission of the authentic utterances of the Holy See with regard to the current topics of the day.—Catholic Telegraph.

MR. ASHMEAD-BARTLETT, the young American who married Baroness Burdett-Coutts, is a member of the House of Commons, and apparently a pretty "sassy" one. He has just given notice of his intention to ask the Government whether it intends to issue medals commemorative of its three great martial achievements, viz., the relief of Boycott, the Dulcigno demonstration, and the ignominious campaign with the Boers. He should not have omitted another gallant feat of the Gladstone administration—the capture of the one-armed consumptive, Michael Davitt.—Pilot.

WHILE all the foreign potentates are trembling on their thrones and using every means to protect their lives against the attacks of revolutionists, the greatest ruler on earth, the Vicar of Christ, Leo XIII., is spending a sainted and contented life within the Vatican, with no bloody hand threatening to strike him down. His millions of subjects throughout the habitable globe defend him with the weapons as powerful as the legions of angels that Christ could have called to His assistance when apprehended in the Garden of Gethsemane. Like his Master, Leo will not permit the sword to be drawn in his protection, knowing that his dynasty is not of this world, and has eternity in which to triumph over its enemies—the spirits of darkness.—Catholic Columbian.

DURING May and June, the fairest months of all the year, thousands of children will receive their First Communion and be confirmed. On this occasion they will be filled with celestial peace, and will taste and see that the Lord is sweet. In order to honor the event, their parents will desire to procure for them suitable clothing, and will go to especial expense and trouble in the case of the girls to array them in becoming attire. Now, very often, fathers and mothers, ignorant to their own pride and do much mischief to the children by getting for them extravagant dresses—purchasing the costliest material and having it made up in the most elaborate style. This is not right. It is unchristian. It is provocative of scandal. It is bowing down to the worldliness which Christ cursed. The girls should be neatly and plainly dressed for these reasons: To ward off from them temptations to vanity. To save them from foolish distractions when they should be most recollected. To preserve the poor from thoughts of envy, and to spare the feelings of their parents. Rich people should give the example of propriety in this affair. They will be held to an account for the fashion they set, and will be punished or rewarded according to their works.—Catholic Mirror.

At last, and not a minute too soon, has a step been taken by the Prussian Government towards a reconciliation with the Catholic Church, which has appeared in the character of an *ecclesia pressa*, an oppressed Church, for the last eight years and more. On the 23rd ult., Mr. Drobe, who had been elected vicar of the vacant see by the Cathedral Chapter of Paderborn, entered upon his sacred duties without let or hindrance; and one day later, on the 24th, Mr. Drobe took charge in the same way of the administration of the diocese of Osnabrück. His duties, both "temporal" and "spiritual" had been administered by trustees appointed by the Government, who had, of course, no more authority in the Church than a bishop has in a cavalry regiment. The introduction of the two apostolic vicars into their respective offices will, at the same time, put a stop to the working of the so-called "bread-baker" law in the two dioceses; or, in other words, the small pattens allowed by the State to the ministers of the Catholic religion will be partially restored to them, having been withheld from them for the last six years.—Universe.

"UNEASY lies the head that wears a crown" is an old adage, and never has it been more truly exemplified than in the case of the present Emperor of Russia. The life of the humblest serf in his dominions is more secure than the emperor's. Nihilism threatens him on all sides, even in that gilded prison called a palace. He fears his servants and the members of his own family. The skeleton of death stands always before his magnificent, mocking and gibbering at him. Meanwhile the barbarianism of torture is applied to the wretched prisoners accused of the murder of the late czar. General Melnikoff is credited with having extracted a confession from Bussokoff and Jellaboff by means of what is called "torture." The torture as described by the electrician, Park Benjamin, from moderate pain to the most exquisite agony short of death. By insulating, so to speak, the vital parts of the body, every nerve can be tortured as if by fire, and even made to vibrate as if by rack or "shoot" could strain them. When we read of such shocking inhumanity we ask ourselves, Is it any wonder that Nihilism flourishes in Russia?—Tribune.

LEO XIII. has shown himself "every inch a King" in his answer to the tardy request of the ex-Khedive for an audience. It appears that this barbarous successor of the worst of the Pharaohs has been told by somebody that society has accused him of boorishness for neglecting to do that which is common etiquette demands of a foreign prince in Rome—and which is invariably complied with—namely, to seek for an audience with Rome's sovereign. The ex-Khedive, therefore (though up to the present moment a visitor only to Prince Humbert and his "lot") applied to be received by the Sovereign Pontiff at an audience. The answer sent to the worshipper of the bull Apis, and to the gentleman who refused to pay his Neapolitan jeweller, was to the effect that as the Khedive had allowed four months to elapse without manifesting any desire to be presented to the Sovereign of the Papal States, his request could hardly now be complied with. A more complete moral bow-string was never administered by perfect refinement, to ill-conditioned, clonish barbarism.—Universe.

The terrible lesson taught those who defer making their peace with God is frequently left unheeded until too late. The priest often pleads for hours with one who waits until a more opportune time to be reconciled to God, by receiving the Sacraments, but all in vain. All imaginable arguments are adduced, why repentance should not be deferred. The warning that a sudden death might snatch him away unprepared, is ignored. But that sudden death comes and where is the lost? What avail are these years of waiting? Men engaged in business and weighed down with the responsibilities of life, find no time to give to the contemplation of eternal life until death forces them to appear before the Judgment Seat.—Catholic Columbian.

REV. ANDREW B. CROSS while discussing the question of the re-organization of synods at the meeting of the Baltimore Presbytery, held in this city last week, said, that the noise and cry of the spread of Presbyterianism was all humbug, that it was making an advance whatever, and that while during the last quarter of a century the Presbytery had expended in the neighborhood of \$250,000 in building new churches and improvements, yet, to-day, according to the reports submitted, not a single sitting could be said to have been gained since that time. Some strong language was used during the debates, and the same disputatious spirit which has recently characterized the Presbyterian synods prevailed.—Baltimore Mirror.

CHARITY as by law established! At a recent meeting of the Dover Board of Guardians an inquiry was made as to whether a woman who had been accidentally burned, and who had since died, was kept in "bed" for two hours outside the hospital whilst the officials were discussing whether she was a pauper or not. The master admitted that such was the case. It is not the first life that has been lost through the slow process of charity which Parliament has substituted for the prompt and really Christian charity which existed in England before the Reformation and Protestantism were heard of. The inhumanity to the poor woman at Dover cannot therefore be a matter of surprise. It is highly probable that the board of guardians acted within the law, but what can be said of the country that tolerates such a law.—London Univers.

WHEN good landlords do this sort of thing, what can be expected from bad landlords, and how can a country where such things are possible be either contented or loyal? Colonel King-Harmon has been often represented to be a model landlord, accustomed to spend much of what he receives upon his estates and to never defer to the appeal of misfortune. On this good landlord's estates there are upwards of three hundred writs and judgments for rent, and it is reported that at the ensuing quarter sessions of his district close upon a thousand processes for rent are to be heard. It is a pretty well ascertained fact that in most of the cases where processes have been issued the tenants are utterly unable to pay all that is asked of them. Can there, then, be any surprise at the prevalence of riots and the spread of ill-feeling? Surely something might be done to suspend these extreme measures on the part of landlords pending the consideration of the whole subject by Parliament.—Universe.

WHEN the victims of barefaced absolutism shall have been restored to their homes and families in Russia, let the new Emperor not forget the Poles, and more especially the Polish priests. "After eighteen years' transportation the fate of our poor exiled priests in Siberia is no better than it has ever been. They are still abandoned to the arbitrariness of the police and the local authorities. Without our work they would have perished long since. But they bear their martyrdom like true confessors of the faith, and deserve the sympathy of the entire Catholic world." We have translated these words from Count Ladislas Plater's last report on the work which he superintends for the relief of the Polish priests exiled in Siberia. Then there are thousands of Catholic Unites of Podlachia living in exile and thralldom in Kherson, hundreds of miles away from their homes. They are the survivors of those who were shot down like wild beasts some years ago because they would not abjure their Catholic faith and turn schismatics. All these people are worthy of the earliest and best attention of the new Czar. As yet he has not thought of them. When will he do so? We should be delighted, indeed, if we could soon report satisfactory progress from that quarter.—Universe.

FATHERS and mothers, help your pastors in their endeavor to impress the value of eternal truths upon the minds of your sons and daughters. At this season of the year when so many of these little ones receive the Sacrament of Holy Eucharist for the first time, and are made soldiers of Christ in the Sacrament of Confirmation, it behooves parents to assist in the important preparation for the great event, that in after years, these children can look back with joy to this period of their lives. Bad example on the part of the parents has done more to lead children away from their religion than all the other evils of the world combined. Fathers and mothers have a God-given power over their children and a responsibility accordingly rests on them as to the manner in which they exercise that power. The cursing and swearing, and uncharitable conversation that children hear, will grow with them. Carelessness in the discharge of religious duties will make a lasting impression upon little ones and they will reason, that if father and mother could get along through the world without attention to their religion, why could not we, their children, likewise. There are few who realize this responsibility, and many will never be brought to a sense of it in this life, yet there will be a day when it will be accounted for them or against them. Parents are to blame for nearly all the deflections of children from their faith, and as the Church of Christ loses among the young generation, so much will cost the measure of punishment of careless parents.—Catholic Columbian.

HUMAN nature is said to be changeable, whereas in reality, as mere human nature,

it is unchangeable. It is the same now as it was in the beginning of Adam's existence after his fall. No new sins, no new passions and no new weaknesses are to be expiated for, and consequently the same Sacrifice that atoned for the sins of the world on Calvary's heights, atones for those sins in all generations, and continues its efficacy in an unobscured manner on our altars to-day, opening the Heart of Jesus and washing away the stains of sin from the souls of those who kneel in contrition at the foot of the Cross. The one faith, one Baptism, one Lord, is the same as in the beginning, and human nature finds in them the means of reconciling itself to the offended God. The one Church in which all these are found, has, therefore, no necessity for change, no need of varying its doctrines to suit the times. Indeed that Church could not vary an iota in its teachings, without being guilty of a contradiction, and thus fail to prove its divine origin. The Catholic Church, then, must have existed from the beginning. Under the old law it was a Church of symbols and types, but in the rolling away of the stone that covered the Sepulchre of the Redeemer, the veil that covered it was rent asunder and the glorified Body of the Church, which was to endure to the end of time, shone forth in the Resurrection of our Lord. From this time forward, this Church has appealed to mankind, as the representative of Christ on earth, who is to continue His Mission amongst all peoples. She has perpetuated this miraculous work in the hearts of generations, and to-day the same channels of grace are open to the soul, through which flowed the same graces into the souls of the Apostles and Disciples. The Catholic Church cannot be called a time-serving institution. She did not rise at a time when mankind thought she was needed, but she was established at the will of the Founder, when He determined that man's probation after the Fall was at an end and in mercy designed to give him the means of rising up to the level of those who shall be called the "children of God." In the final triumph of Christ over death, when He rose from the tomb, we are to recognize the firm establishment of His Church. If Christ had not risen, St. Paul tells us, our faith would be vain. But He has risen and our faith is accordingly a reality.—Catholic Columbian.

THE remains of the thing that used to be a lying called the "Irish Church" are in a state of panic. The friends of the imposture have raised the cry that Mr. Gladstone's Land Bill will complete the ruin of which disestablishment commenced, and the grounds they lay down in support of the assertion are certainly unedifying enough. It is now admitted by them that this Law-establishment Church was wholly a Church of landowners, and that those landowners are English. Yet for ages the outrageous members of the Church have been fraudulently represented before the whole world as the "Irish Church." In many parts of Ireland, it is now acknowledged, "the Protestant landlord and his family have been hitherto the mainstay of the Church; their departure would mean the ruin of the Church." The Land Bill, they fear, will deprive the landlords of their natural interest in their own property, the result of which will be "most of them will leave the country, and the church will consequently lose their moral support as well as material contributions." Highly probable. What a sensible ending to an institution which has been for centuries backed up by all the money and power that England could bring to bear! How everlastingly disgraceful to England is the attempt to force a religion on the people of Ireland they could never conscientiously believe in! And that glory for Ireland, both here and hereafter!—London Univers.

WISCONSIN'S anti-treating law is an absurdity based upon sound principles. The vicious practice of "standing treat" is the silliest as well as the most demoralizing feature of drinking. At best it is only a travesty on hospitality, a test of enforced generosity, and a premium on indulgence. Common sense should have abolished or seriously modified it long ago. Sometimes the ridiculous absurdity of it is emphasized by some like that lately enacted in a New Mexico bar-room, when a drunken bully swaggered in and invited all hands to take a drink with him. When they refused, he drew a pistol and was promptly shot down for his foolishness. Then his brother and a gang of kindred ruffians started out to avenge his death, and created such a reign of terror that the Governor of the State has been compelled to call out a posse to put them down. The Scottish hardy who sang "And surely you'll be my pint-stoup, while surely I'll be mine," had a canner, ruder, and more unbecomingly British soldier on a spree systematically pay each man for his own drink, but that is a custom based rather upon limited capital than sensible principle. Perhaps the Wisconsin legislators may have had reasons, founded on personal pecuniary experience, during the mellow autumn days "when candidates are treated," to make them pass a law relieving future statesmen from a grievous burden. Whatever their motives, the principle of the law is sound, and its enforcement—well, its enforcement will be like that of all summary laws, dependent on the force of public opinion. We fear it will be some time before the vicious habit of the very common who dwell in Catholic parishes, a young man who goes regularly to Vespers is an anomaly—unless indeed Vespers be sung at night when he can have an opportunity of displaying his gallantry. The St. Vincent de Paul Societies are comparatively small in numbers, and, as a rule, the hardest workers through an early Mass and too few parishes can show a solid phalanx of young men engaged in any charitable work. In fact, if the young men "drop in" at Mass on Sunday and go to confession at Easter or thereabouts, a parish may consider itself unusually blessed. The periodical mission shocks the very common into spiritual fervor occasionally. As for "parish work," it has no meaning to the young male members of the congregation, if the selling of fair or pie-nice tickets cannot be placed under that head. Perhaps that is parish work, but it is hardly the kind of work that serious Catholics care to do. The mistake of imagining that the priest is the Church and that he—with all respect—is like a Chinese prayer-wheel operating for the benefit of his parish with-

out much volition on their part, is a very common one. Laymen have duties, as well as priests—duties plainly expressed in the written precepts of the Church, and implied in that golden command which bids us love our neighbour as ourself for God's sake. Faith cannot be long nourished by a Sunday "routine" Mass and selfish indulgence the rest of the day—but most of us seem satisfied to run the risk of escaping Hell "by the skin of our teeth."—Freeman's Journal.

WE hear a good deal about homeless tramps and their misdeeds. We seldom or never, however, hear a word about tramps who have a home, though, to be sure, we must in many cases think the latter among the inscrutable of society. The fancy tramp, or, as we may aptly term him, the kid-gloved loafer, comes from He is an inmate of bar-rooms. He frequently affects a cane and a tall hat. These commodities are procured, perhaps from the hard earnings of a poor Irish father whom the "fashionable" loafer would not be seen talking to in the street, or they may be purchased with the winnings in some gambling hell, or—but no need of further surmise, as there stands in all his glory. He has a penchant for the softer sex. With a group of other leeches like himself he will stand at the street-corner, and on seeing some respectable young ladies come along he will be sure to branch some lowly subject or use expressive of such a nature as to bring the blush of shame to any virgin brow. The wretch is too cowardly to act directly but he pours his poisoned sentences indirectly into the ears of a female passer-by, except she chances to be accompanied by a male escort. Over and over again complaints have been made through the columns of the press in reference to this matter, and it is near time the authorities should see to it and suppress the nuisance, and put a stop to ladies being insulted passing the streets after dark. When your kid-gloved loafer is not squinting and ogling on the street-corner, thinking every young girl that sees in love with him, he plays fancy fustian of the bar-room. Nobody ever saw him pay for drinks, but hundreds saw him watch his opportunity and gulp down his cocktail with as loudly an air as though he owned creation. He hides his time, and waits as patiently for the "fashionable" customer to come along as the angler waits for a bite. Another scene of operations is on the steps of a church on a Sunday morning, for no time or place, however sacred, will prevent such a low character from indulging his low habits. He and his fellows, with an extra quantity of starch on their shirt-collars and brass on their cheeks will there watch the young girls passing from church, and make all sorts of improper remarks in their hearing, at the same time staring the females out of countenance. Last week in a Western city a young lady took the French fashion to be avowed on two of those brazen dolls. They happened to be in front of a swell gang of tall, batted, kid-gloved rowdies. As usual, they made use of some of their snappy remarks, when all of a sudden, the lady who felt herself insulted, dashed her face into the face of the wretched fellow, deforming her for life. The lady was arrested, but, on hearing the particulars of the case, the judge remarked, "Served the fellow right," and further, gave them "ten days" for disorderly conduct.—N. Y. Tablet.

WORSHIPFUL Paris is suffering for her vanity and consequent denial of God. That great city is overrun with lawless characters, and crimes without number are daily perpetrated. Her giddy people, forsaking the true God reposing on so many altars in that great city, run after the joys and charms of life; the passions are given free rein; the ties that bind together the family are rent asunder and disrespect for all general law is every where manifested amongst the classes that flock to the fashionable capital of the world. But Paris in the midst of all pleasurable indulgence is waiting like the ancient Babylon for the doom that is to settle upon it for its iniquities. It is saved for the many pious souls that daily offer the expiatory sacrifice and make atonement to the offended justice of Almighty God. Paris and the other centres of Godlessness in Europe can only be saved by returning to their ancient faith and its practices.—Catholic Columbian.

EVERY now and then some Catholic comes forward to testify in favor of the harmlessness of the Public Schools as respects Catholic children. "I received my education in the Public School"—so their declarations generally run—"and they never injured me."

If you visit the malarious districts of Maryland or Virginia you will meet with many persons of good fortune, who in very fair health and others yellow as saffron, lean and lank) who will tell you that they never had "the shakes," nor suffered from malarial fever.—Catholic Standard.

MISSION AT MOUNT CARMEL.

Last week a very successful mission was held at Mount Carmel Church, McGillivray, of which Rev. Father Kelly is pastor, Father Connolly, of Biddulph, and Father O'Mahony, of the Cathedral, assisting. Large numbers attended the different exercises, and the many persons who approached the holy sacrament show that the labours of the Rev. gentlemen were not in vain.

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ADVERTISING RATES.
 Ten cents per line for first, and five cents per line for each subsequent insertion. Advertisements measured in nonpareil type, 12 lines to an inch.
 Contract advertisements for three, six or twelve months, special terms, and insertion should be handed in not later than Tuesday morning.

TO CORRESPONDENTS.
 All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

THOS. COFFEY,
 Publisher and Proprietor.

LETTER FROM HIS LORDSHIP BISHOP WALSH.
 London, Ont., May 23, 1879.
 DEAR MR. COFFEY:—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will not change in the one and principles that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of its interests. I am confident that under your experienced management the Record will improve in usefulness and efficiency, and therefore earnestly commend it to the patronage and encouragement of the clergy and the laity of the diocese. Believe me,
 Yours very sincerely,
 JOHN WALSH,
 Bishop of London.

MR. THOMAS COFFEY,
 Office of the "Catholic Record."

Catholic Record.
 LONDON, FRIDAY, APRIL 29, 1881.

THE LAND BILL.

Already Mr. Gladstone's land bill is being subjected to criticism on both sides of the Atlantic. The impression at first produced by the cablegram summary of the bill was much more favorable than that now held. An able and judicious writer thus disposes with moderation and perspicacity the provisions of the bill: "Mr. Gladstone's new law to regulate the relations of landlord and tenant in Ireland, and to favor the creation of a peasant proprietorship is now before Parliament. But it is not before the American public in any authentic statement of its provisions. The cable brought us what professed to be such a statement a day before the bill was introduced, then discredited it as unauthorized and incorrect. It then gave us an outline of Mr. Gladstone's speech, and referred us back to its own discredited summary as in the main an accurate account of the bill, but with no warning as to the points where it is untrustworthy. But the superior insight of our American newspapers has triumphed over the difficulties thus presented as to a clear vision. They find the bill altogether excellent, worthy of Mr. Gladstone, and a final settlement of the Irish difficulty, so far as any settlement is possible for so unmanageable a country.

"With this proviso, that there is some room to doubt the accuracy of our information, we may remark that the bill is very characteristic of Mr. Gladstone,—its chief author. It reflects his penetrating intellect, his grasp of financial questions, and his weakness for wire-drawn and hair-split distinctions and arrangements. A great measure would have been not half so complicated, and, therefore, ten times more intelligible to the people for whose benefit it was drafted, and upon whose actual comprehension it depends its success.

"Mr. Butt's 'three F's' form the basis for an estimate of the bill. *Fidelity* of course it does not concede, but treats the matter after much the fashion of the Law of 1870. The landlord can still get rid of his tenant after a fifteen years' lease has expired, and at the cost of a heavy fine to himself. The fine is somewhat heavier than before; but eviction is still possible. And the terrible defect in the law of 1870, putting it in the power of the landlord to evict in times of famine without incurring a fine, is still left as part of the law. As Ireland, like every other purely agricultural country, is sure to have periodical famines, the world will again be treated to the spectacle of the eviction from their wretched hovels of those for whom the wife of the Lord Lieutenant is asking the world's alms to keep them from starving.

"*Fairness* is to be determined every fifteen years by a land-court, created expressly for this purpose. Either landlord or tenant may make their appeal to this court, or they may make their private arrangement without any reference to it. And when once the rent has been fixed, it cannot be altered by either party for fifteen years, and any failure to pay it is a ground for eviction.

"*Free Sale* is conceded in a partial way. It is peremptory when the landlord tries to raise the rent, and is accompanied by compensation for disturbance. It may be made peremptory on the landlord's part, when the tenant will not accept the terms which the county court thinks fair. In all other cases, it is within the right of the landlord to object to sale of the tenant's right, and if the county court sustains the objection the tenant must retain his holding. This is probably the finest and most Girondin piece of balancing in the bill, and is in the abstract just enough. But it will be excessively difficult to carry out such an arrangement in practice, and the very intricacy of the measure will lead to gross injustice being effected under it. It was feared that this was the head on which the bill would fall farthest short of the measure of reform asked by the Irish people of all classes. But it is as regards fixity of tenure that the bill is most defective.

He gives warm approval to the extension of the Bright clauses.

"The best thing in the bill is the new version of the Bright clauses. The tenant of any kind of Irish land is now given all the opportunities furnished in 1870 to the tenants of church land, except that he must first induce his landlord to sell. If the landlord is willing, the State will advance three-fourths (instead of two-thirds, as formerly), of the purchase money, and will recoup itself by charging five per cent. interest for thirty-five years. Mr. PAR-

SELL and his friends go a step farther, and ask that such sales be made compulsory on the landlord instead of voluntary. But this step Mr. GLADSTONE is not ready to take, until he is satisfied that the public interests demand such an interference with proprietary rights for the sake of creating a peasant proprietorship."

His condemnation of the emigration scheme attached by the government to the land bill is in our estimation well grounded.

To remove a people is a confession of inability to govern them. The writer says of this feature of the bill:

The worst thing in the bill, and that which will help to rob it of favor among the Irish people, is its proposal to advance government money to aid emigrants on a large scale. For forty years past English newspapers have been saying that Ireland would never be at peace till the Irish were out of it,—were as scarce on the banks of the Liffey as the Red Indian on the banks of the Hudson. There is no stronger passion in the Irishman's breast than his love of his home. Even when he emigrates voluntarily he still lives in imagination in the scenes of his youth. They are a race of passionate attachments and tough memories. They resent this English talk most bitterly, as a proposal to turn their country into a grazing ground for the consumption of English beef-eaters. They have been fighting for years for a hold on the land. And they will regard this provision with regard to emigration as a governmental approval of all the insolent talk in *The Times* and elsewhere, which makes their blood boil. If Mr. Gladstone had understood the people, he would have left this matter of emigration to a more convenient season, or have postponed it indefinitely. That he does not, that no Englishman has ever shown the capacity to see Irish matters as Irishmen see them, is the final condemnation of English rule in Ireland. It is the test which proves that the two nations can never be at peace under one government."

The American press has given very much attention to the Irish question. We find in a contemporary a resume of the views of several prominent journals on the land bill. These views cannot but prove interesting to our readers. We need scarcely say that from many of them we dissent.

"With rare exceptions, the American newspapers accept Mr. Gladstone's Irish Bill as the worthy product of a conscientious and progressive statesman. 'If Mr. Gladstone had succeeded in carrying through his bill,' says the *Cincinnati Gazette*, 'he will be the greatest benefactor of the Irish people, as he is the ablest and best statesman the British Empire ever had.' The *St. Paul (Minn.) Pioneer-Press*, referring to the bill as a measure that 'seems to aim simply at substantial justice,—the only policy under which governors and government alike can prosper,'—decides that 'Mr. Gladstone has demonstrated anew his honesty of purpose, and evinced statesmanship worthy of the position he honors.' The *Milwaukee (Wis.) Sentinel* thinks that 'such the rubric which ever gathers around the present, shall clear away, with respect to the Irish troubles, Mr. Gladstone's course will appear to have one result resulting from the clear insight which unites the practical with the just.' In the opinion of the *Cleveland (Ohio) Leader*, 'the measure certainly is as liberal as it is just; the underlying principles of the bill being, Free Rents, Free Sale and Fixity of Tenure,—the three principles contended for by the Land League.' The *Troy (N. Y.) Times* cannot see 'how right-thinking members of the Land League could expect more liberal concessions.' And the *Boston Advertiser* does not comprehend 'how a thoughtful and just Irishman can avoid commencing his admiration for Mr. Gladstone with the sentiment of spontaneous gratitude.' The *New York Mail* expresses admiration for the measure, adding: 'If England will now stand by Mr. Gladstone and uphold him in the attempt to make the principle of justice the regulator of the relations of the Government with Ireland, the usefulness and fame of the great statesman will be greater than ever before, and the glory of his country will increase in proportion to his triumph.' 'In the United States, where the land laws are made to inure to the benefit of the tenant, and serve to protect him from the rapacity of the landlord,' says the *Leavenworth (Kan.) Times*, 'Mr. Gladstone's bill may not seem to reach the highest plane of the rights of the poor; but it is most certainly a great contrast to the present land laws under which the Irish peasantry struggle.'

The attitude likely to be assumed by the Irish members to the bill will not be one of factious opposition. We feel certain, however, that everything that can be done will be by them done to secure the amendment of the act in its objectionable features. Nothing but the effectual removal of the abuses of landlordism can or will satisfy Ireland. We look with eagerness to a lively discussion of the whole question when the second reading of the bill is moved. We trust that every Irish representative will be found in his place to take part in the struggle on behalf of a long injured and outraged people.

THE CENSUS.

The Census enumerators are at work in various parts of the country collecting the necessary information for the decennial census of 1881. The census of 1871 was in its results a disappointment to many who had firmly believed that Canada would then show a very marked increase of population as compared with 1861. But the country during the ten years ending in 1871 had suffered most severely during the period of depression immediately before Confederation. Thousands then left Canada for the United States—while immigration from European countries had assumed no large propor-

tions. But while our population gave no sign of a marked increase, the figures of the census of 1871 incontrovertibly proved that in every walk of national advancement Canada had made solid progress. We do not expect that the census of 1881 will show any great increase of our population, nor even in national wealth, more especially in the older provinces. It will, however, give us some valuable information as to the splendid capabilities of the north-west. We expect that the increase of population in that territory will be as rapid as that of Upper Canada during the first fifty years after its settlement. Should this be the case we may look to the census of 1891 to give Canada a population in number in some way proportionate to its vast resources.

THE SCHOOL QUESTION AGAIN.

It is not to a Methodist Conference that we would like to look for support of our views on anti-Christian education. The Methodist body has done fully its share towards propagating the "non-sectarian" idea as to schools. It did its very utmost in Canada to prevent the Catholics of Ontario from receiving but a small instalment of justice in the matter of education. On the other side of the line, Methodist meeting houses resound with threats and vituperation on all who bow not in worship of the Public School system prevailing there. Yet, the truth will out. At a recent meeting here Dr. Carman, who holds the title of bishop in the Methodist Episcopal Church, is reported to have said: "Our education must be developed through and through with religious influences. Especially needful was this in the higher walks of education. No church is doing her duty unless she carefully guard the higher education of the people."

The Catholic Church has always affirmed and upheld its rights to educate its children, and for this has been reviled and traduced by irreligious scribbles as an enemy of the State. To the state these writers arrogate powers conflicting with the rights of parentage and with the laws of God. From the church they strive to rob the attributes essential to the fulfilment of its mission.

Dr. Carman must have felt that the views he expressed at the Conference differ very materially from those so loudly maintained by the majority of the adherents of his church, during the Separate School agitation years ago—and yet held by Methodists in general, both in Canada and the United States. Will he be called to task for his unequivocal approval of religious education, and will Methodists continue to vilify the Catholic Church for doing that which Dr. Carman says is the "duty" of the church. If Methodists and other sectaries were but honest when dealing with the school question, how much difficulty might be averted and intolerance removed?

THE CATHOLIC CONGRESS.

They have in several European countries large representative meetings of Catholics held regularly in various large towns. At these meetings, attended by leading members of the clergy and laity, everything of interest to the Church is fully discussed and measures taken to promote the just influence of Catholicism. Those meetings or congresses have done very much good, and will no doubt do much more. To give our readers a view of the spirit animating these congresses, we append the following from a contemporary:—

"A Catholic Congress assembled a short time ago at Constance, Germany, resolved that:—

1. This Congress protests once more against the attacks that have been made upon the supreme jurisdiction of the Holy Father and against the suppression of the temporal power of the Pope.
2. It calls upon all German Catholics to contribute liberally to the fund of Peter's Pence for the material support of his Holy See.
3. It brands the encroachment made by secular power upon the free administration of the Holy Sacraments, and upon the free dissemination of divine truth by the Catholic clergy.
4. In the opinion of this meeting the spoliation of the Propaganda of Rome by the Italian Government is a violation of the rights of Catholic Christendom at large.
- Here follows resolutions on the school question from a German standpoint. The last two resolutions are as follows:—
9. The Catholics of Germany look with admiration upon the episcopate of Belgium and their flock on account of the splendid sacrifices to which they submit in the interest of freedom of education.
10. This congress expresses its unqualified sympathy to the Catholics of France in the great trials to which they are subjected by a persecuting Government.

EDITORIAL NOTES.

The *Christ in Work*, a leading Protestant paper, says that a chapter in the Bible read in a perfunctory way at the opening of school is a mighty poor substitute for religious instruction.

After having chased God from the schools, banished the Sisters of Charity from the hospitals, the French Government, by means of a sub-commission of the Superior Council of Prisons, has decided that access to the cells should be interdicted to the chaplains unless at the particular request of a prisoner. In other words, when a prisoner expresses a desire to see a priest he may be gratified; otherwise no priest may intrude on his privacy.

The Sovereign Pontiff prescribes that the Fast of the Jubilee be observed with the food of the Third Fast, commonly called black fast. This means abstinence from milk, eggs, cheese, lard, etc., and as the indulgence is not granted if the conditions are not observed—even though the mistake be innocent—it will be safe for everyone to observe this abstinence rigorously. To lessen the inconvenience, it is well that each family fix one day on which all will observe the fast together, though they may take different times for fulfilling the other conditions.

The proof of good government is the happiness of the people. That Ireland is not to be classed as one of these is but too evident, for we are informed by official returns that nearly 100,000 emigrants—the exact number is 95,557—left the shores of that country forever during the year 1880. They doubled the number in 1879 which itself was 6,000 over that of 1878, which, in turn, exceeded that of 1877 by 3,060. How sensitive a test of the condition of a country is this emigration!

Two events in the diocese of Posen illustrate the religious situation. The parish of Xions, the revenues of which are enjoyed by an intruded schismatic Kubezak, the priest Wisniewski has been arrested on the charge of having exercised priestly functions in the parish. Of course the parishioners know well that their nominal priest is not merely useless, but mischievous, and consequently will have nothing to say to him. The other case is this: A clergyman, Dr. Surzynski, has just served his full time as a soldier in the standing army, and has been discharged. But previously he was tried by Court Martial for the offences of having twice said Mass, and once baptized a dying child. He was sentenced to nine days' imprisonment, and the alternative of a fine of 45 marks.

DOCTOR DESPRES, an atheistic physician of Paris, protests against the substitution of lay nurses for the Sisters of Charity in the hospitals of the capital of France, and gives as one of his four reasons against the change this argument: "There are special hospitals for small-pox and scarlet fever, and for diphtheria. A married woman, the mother of a family, could not be expected to act as nurse in such virulently contagious diseases, with the risk of carrying the infection to their own homes. Whereas, if a Nun catches small-pox or diphtheria, she dies quietly, without making any fuss about it, and another Sister is ready at once to step into her place."

We hear a great deal about the rights of landlords to do what they like with their own land. On this subject no less an authority than Cardinal Manning writes: "The notion that we may do what we will with our own—that is, that we have no limit to our way, immoral, and contrary to all laws, civil, natural, and divine. . . . Absolute and irresponsible power is too great for man—even supreme civil rulers do not possess it; but the rights of property, as they are claimed in Ireland in respect to the amount of rent and eviction of tenants, are absolute and irresponsible. I will begin by affirming that there is a natural and divine law anterior and superior to all human and civil law, by which every people has a right to live of the fruits of the soil on which they were born. . . . This is a right older and higher than any personal right."

WHAT the Catholics of the Levant have to expect from any extension of the Greek rule over the island in the East may be gathered from the following extract from the *Messenger d'Athènes*, "Who are the Catholics of the Levant? In no place do they form an ethnical element of any importance. There are some hundreds in Ohio, and 30,000 in Smyrna and Constantinople. Their importance is due to descriptions given of them by French travellers, who have received their information from Roman missionaries. Other travellers hardly

mention them, and when they do, it is only to point out their inferiority, the fruit of a vitiated clerical education." And it goes on to prophesy that when the triumph of Greece is assured, the Catholics will insensibly melt away into the Hellenic nationality, and, despite the efforts of the Roman Propaganda, will end by being entirely absorbed in the "Hellenic Kingdom." Unfortunately what this writer really means is not the Hellenic Kingdom, but the Hellenic Schism.

The *Chicago Alliance* feels called upon to rebuke the Protestant ministry for its half-heartedness, explaining at the same time the secret of it. Who ever heard of a Catholic journal berating the preaching of priests in a like fashion? There is nothing to make apologies for in Catholic doctrine, and every Catholic knows this. "He who carefully studies the preaching of the day must become satisfied that it is largely made up of apology. The pulpit, as a whole, is waging a defensive warfare. Preachers are frittering away their energies in an attempt to reconcile Genesis and geology, or in justifying the miracles to modern ideas—in explaining how the sun did not stand still at Ajalon, or in asserting that the 'great fish' which swallowed Jonah was patterned more like a Pullman car than the whale. The intention of the preachers is most commendable. They see a great outlying and aggressive array of skepticism, and having been filled up to the brim with apologetics at the seminary, they use the arms that have been provided them, and strike back at skepticism in an awkward, half-hearted sort of way. Half-hearted, that is the trouble. The average preacher does not, himself, fully believe the Bible and what he thinks it teaches. How can he throw out hot shot from a magazine which he half believes will sometime blow up?"

A correspondent to the *Witness*, writing from Van Kleeck Hill, tells how a French Canadian Protestant girl ran out of a house towards him, some days ago, begging him for God and Christ's sake, if he were a Protestant, to save her and take her away in his carriage. Her hands were tied, her head and face bleeding, and she was pursued by her father. She says her name is Jesse McDonald, her father's name, Hugh McDonald, and that they lived a mile from St. Eugene. The gentleman to whom she applied took her home, in spite of threats made by her pursuers; and in his letter asks, "When will such cruel treatment cease?" We do not believe there is one word of truth in this statement. The *Montreal Witness*, it must be remembered, is a hero of a thousand libel suits, and its statements, as well as those of its correspondents, must be taken with a good deal of caution. It will be noticed in the above report that the individual very carefully abstains from giving the name of the party who maltreated the girl. If such an occurrence took place it would have been his duty to do so, in order that justice might be done in a court of law. Many well meaning people outside the Catholic Church will, we fear, be led to believe from time to time by such items as these, that the Catholic Church and its priests approve of and encourage such a course as that alluded to above. Well, we can only hope they will sooner or later become disabused of such impressions by better acquaintance with Catholic faith and practice, and not allow themselves to be led into such a ridiculous opinion of the Church as that furnished by demagogues and ignorant bigots.

FATHER TOM BURKE, in his last St. Patrick's Day discourse, after showing the qualifications of St. Patrick for the Apostolate, broke forth in an eloquent outburst, asking were the fruits of the Apostolate ever to perish; "was that forest oak of Ireland's religion to yield to any storm, to fall under the stroke of any woodman or persecutor. Answer it, oh ye army of heroes, who died fighting foot by foot, inch by inch, over every sacred spot of Irish soil when the pagan Dane came to wipe the Christ and His religion out of the land, but for 500 years our fathers rose and fought and died, and at length swept the Pagan invader into the ocean. Ireland's tree of Catholicity never yielded to any blast. Answer it, oh, ye unhappy eastern breezes that had come to us fraught with the curse of persecution and heresy for 300 terrible years, and broke upon that glorious forest oak of Ireland's Catholicity. But never did she lose a branch, not a leaf. Never did she bend before the storm, and she raises her head to-day as graceful, as beautiful, as loaded with every flower of promise and fruit of fulfilment as in the day when the dying hand of Patrick waved its last benediction over her, and when with his fainting and dying voice he made his last prayer to God that Ireland might keep her faith until the end of time. Oh! let us keep our faith; it was almost the only gift they had left us

in this world. They had taken everything that would make life pleasant or dear; they had taken every tradition of our grandeur and national greatness from us; they had left us but one thing, and that they left because they could not tear it out of the bleeding hands of Ireland—the holy Catholic faith. We should then pray that Patrick's work, that had lasted so long, might last forever, and that we might come to behold him where, surrounded by Ireland's confessors and virgins and martyrs, he reigned with Christ forever."

His Eminence, Cardinal Manning, recently delivered a sermon in London, from which we make the following extract concerning the present condition of the Church: "It was but the other day one of the chief enemies of our holy Faith in Germany believed that the nets around about it were drawn so closely and with such consummate skill that escape was impossible, and one of them said: 'If the Catholic Church escapes this time I will believe in it.' What do we see at this moment? That mighty power which drove bishops from their sees and pastors from their schools, is at this moment powerless against the Catholic Church, and that it is troubled within its own borders with the consciousness of a terrible revolutionary force lying beneath its foundations. There never was a time when the Catholic Church manifested more luminously to the world its universality amongst all nations. Once it was shut up in a guest-chamber in Jerusalem—then it spread to Antioch and the provinces of the East—then it spread itself throughout Europe—and now it has passed into a New World beyond the Atlantic—it has found a New Continent in the Southern Seas—it is spreading over Central Asia—it is extending into the deserts of Africa! There is not a land where, at this moment, the light of the Faith is not beginning to manifest itself, and the words of our Divine Lord are being fulfilled—'The Gospel of the Kingdom shall be preached to all nations, and they shall end come.'"

EASTER SUNDAY.

Services at St. Joseph's Church, Stratford—Lecture by Rev. Dr. Kilroy.

From the Stratford Beacon.
 Large congregations attended divine services at St. Joseph's church on Easter Sunday, many "outsiders" no doubt having been attracted by the music and beautiful decorations which for the last three years have characterized the festival of Easter in this church. The "Good Friday," designed and decorated by Mr. H. Grant, reflected credit on his taste. Ross, blues, geraniums and in full flower, from the conservatory of the Catholic Church, and Carey performed the sacred edifice. The choir was strongly supported by some of our best amateurs, and rendered "Concord's Mass" with effect. Rev. Dr. Kilroy preached at High Mass, and announced that he would lecture at vesper. "On the progress of the Catholic Church during the present century." A considerable time before the opening psalm of vesper, every available seat was occupied. The Rev. doctor after dwelling for some time on the varying trials and successes of the Church in France, Italy, Austria, Spain and Germany, during the last hundred years, said: "Let us now come nearer home and glance at her progress among English-speaking people. A hundred years ago the Church in England had just life enough in her to sanction the faintest hope that she might possibly receive strength sufficient to drag out a miserable existence amidst the ruin of the monuments which bore witness to her departed greatness. It was then customary to speak of Catholics as human vermin, which a less remorseless civilization would exterminate. Just one hundred years ago every Catholic chapel and shrine in London was sacked and desecrated, simply because the Government of the day relaxed one of the worst of the penal laws. How changed is all since then. The year 1851 finds the Catholic Church a mighty power in England. At her head we see two Cardinals, both converts, who are ably supported in their efforts for her advancement by a well-trained and devoted priesthood. Churches, chapels, monasteries, and convents, are springing up everywhere throughout the land, as if by the stroke of an enchanter's wand. She yearly counts her converts by thousands from the ranks of the noblest, most intelligent and educated in the realm. Her present priesthood is largely recruited from the ranks of the Anglican clergy, men who leave all most dear to man on earth to enter her fold. A powerful press sounds forth her doctrines, and refutes the calumnies and slanders of bygone days, whilst the rank, learning and social position of her followers can be overlooked no longer.

The Doctor next spoke of the progress of the Church in the neighboring Republic, which was still more wonderful. I myself, said he, am still comparatively young, yet I was taught my catechism by the first priest ordained in the United States. A hundred years had not yet elapsed since Mass was first said in the city of New York to a congregation of less than 100 persons. At the close of the American Revolution, 1790, there was no Catholic Bishop in the United States, and the ratio of Catholics to Protestants then stood to 110, now it stands 1 to 7. The church in the United States to-day has 14 Archbishops, 55 Bishops, 6,402 priests, 27 religious orders of men, 44 religious orders of women, 79 colleges and 611 academies. But we need not stray from home to note the progress of the Church in the nineteenth century. Forty years ago, there was but one Catholic bishop west of

Quebec, and not 20 priests west of Kingston, whilst to-day Ontario alone has archbishop, five bishops, 231 priests, tending 326 churches and chapels—nothing of the powerful, but given numerous religious communities of men and women who work in season and out of season for the advancement of the church.

The collection taken up on the occasion amounted to the large sum of hundred and forty-three dollars.

HAMILTON LETTER.

Mission at St. Joseph's—Going to Europe—Presentation to Rev. Chas. Keough—Emerald Beneficial Association—Sixth Annual Convention—Ada Temperance Act—Population of Hamilton—Brevities.

MISSION IN ST. JOSEPH'S.
 On Sunday morning at High Mass, Holy Mission began in St. Joseph's man) church. After the Gospel, Fr. Bergman introduced the missionary, Father Hoelscher, presenting him with a stole, as a sign that he possessed a powers which his lordship the archbishop gave to the pastor of the church. Rev. Father Hoelscher opened the church with a very impressive and instructive sermon, showing the necessity of missions, and the benefits they confer on a people. The mission is to continue for eight weeks, the pastor, Fr. Bergman, will be absent for several weeks, and the Rev. Father Hoelscher will be in charge with a very impressive and instructive sermon, showing the necessity of missions, and the benefits they confer on a people. The mission is to continue for eight weeks, the pastor, Fr. Bergman, will be absent for several weeks, and the Rev. Father Hoelscher will be in charge with a very impressive and instructive sermon, showing the necessity of missions, and the benefits they confer on a people.

GOING TO EUROPE.
 Rev. Father Lennon, of Dundas, will sail for Europe on or about the 1st of May. The reverend gentleman has been absent for several weeks, and the Rev. Father Hoelscher will be in charge with a very impressive and instructive sermon, showing the necessity of missions, and the benefits they confer on a people.

WELL-MERITED PRESENTATION.
 The young women of the Sodality of St. Patrick's parish not long since expressed their appreciation of the virtues of their Director, the Rev. Chas. Keough, by making him the recipient of a very valuable present, accompanying an address. The event took place in a morning chapel, which was neatly decorated for the occasion, not the least the ornaments being a handsomely furnished Roll of the Members, of admirable penmanship and finish, the work of the Rev. St. Joseph. The presentation consisted of a Silver Casket, Basket of Brevities—combining it will be ornamental with the useful. The dress, which was read by the Rev. Chas. Keough, was expressive of the esteem in which the members held their worthy director, and of the earnest but unselfish unostentatious zeal constantly manifested by him not only in their spiritual half in particular, but also in the congregation generally. It was too much to say that the accompanying sentiments will be the full approval of the whole par-

EMERALD BENEFICIAL ASSOCIATION.
 The Ontario Grand Branch of the Emerald Union held its Sixth Annual Convention in this city last week. The convention, which originated in the United States a few years ago, has made rapid progress, and to-day branches are to be found in the principal cities of the United States, but also in many of our own Dominion, and its influence is steadily increasing. The convention was held in the hall of the Hamilton Branch, and was presided over by Rev. Father Bergman, assisted by Fr. Heintzman, and Fr. Hennigan. The reports and addresses, and other business chiefly occupied the first session. The reports read and delivered showed the Dominion of the organization to be in a prosperous and satisfactory condition.

day afternoon. The following officers and delegates were present: Rev. Fr. Bergman, Fr. Heintzman, Fr. Hennigan, Fr. Reitzman, and Fr. Hennigan. The reports and addresses, and other business chiefly occupied the first session. The reports read and delivered showed the Dominion of the organization to be in a prosperous and satisfactory condition. The convention was held in the hall of the Hamilton Branch, and was presided over by Rev. Father Bergman, assisted by Fr. Heintzman, and Fr. Hennigan. The reports and addresses, and other business chiefly occupied the first session. The reports read and delivered showed the Dominion of the organization to be in a prosperous and satisfactory condition.

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and several of the members then addressed the meeting on various matters relating to the organization, such as its objects, purposes and history, the fostering of religious principles, the exclusion of political features from its meetings and its universality in point of nationality.

On the morning of Wednesday, the delegates assisted at mass in the cathedral, and then assembled at the Emerald Hall at 9 o'clock. The business of this session chiefly consisted of nominating officers for the ensuing year, and discussing the proposition of the International Union relating to death benefits.

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time she had to respond to determined recollections from her listeners. Miss Clench has been well called a "child prodigy" as a violinist, her extremely delicate touch and brilliant execution of difficult pieces being marvellous.

On the evening of Good Friday, Father Waters delivered a very eloquent sermon, on the Passion and Death of Christ, followed by the Stations of the Cross. The Stabat Mater was beautifully sung by the choir, which seemed to impress the strangers very much, who visited the church on that evening.

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Brouseau, Chief Justice Meredith and Mr. Owen Murphy, President of the Board of Trade, with their respective ladies, have graciously extended their patronage.

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jured to-day while coupling cars at Lindsay. He slipped, when a wheel struck his head causing an ugly gash.

A Grand Trunk sectionman named James Burns was on Friday evening run over and killed at Parliament street, Toronto. He attempted to board a freight train going west, intending to go to the office to draw his pay. He missed his footing, and, falling between the cars, was cut in two.

The old church burned down at Port Claire last Sunday was one of the first built in Canada. It was 130 years old. The loss upon the new church, which was nearly finished, amounts to \$80,000. It was ten years under construction, and when finished would have been an imposing edifice. The insurance amounts to only \$16,000. The origin of the fire is supposed to have been from the drapery on the altar of the old church coming in contact with a light.

The Duke of Richmond is supposed to be the coming leader of the Conservatives as a temporary arrangement. It is rumored that Earl Spencer will leave the Cabinet and Lord Derby succeed him.

The British steamer Miraph has gone ashore on the Skaw. Eleven persons were drowned. Twenty thousand immigrants arrived at New York within the past eight days. This beats all previous records.

The flood at Milwaukee, Wis., is the highest ever known on the Milwaukee River. Great damage has been done to shipping. A circular note from Russia to the Powers proposes a conference, with a view to adopting common measures against the anarchists.

The Chinese steamer Hochung has been sunk off Shanghai by collision with the British gunboat Lapwing. The crew were saved. The evacuation of Candahar has been completed, and the British flag hoisted under a salute. All the troops have left the city.

Lord Dufferin has started for London. He will return to St. Petersburg shortly to present letters of recall before going to Constantinople. A wing of the lunatic Asylum at Anna, Ill., was burned last Tuesday. The firemen and attendants acted with great bravery, and rescued all the inmates but one. The loss is \$150,000.

tended and St. Joseph's church was crowded by those anxious to pay the last tribute of respect to the memory of a good and honest citizen. Much sympathy is expressed for his widow and young family.

C. M. B. A. NOTES.

Branch No. 9, Kingston, was instituted on the 4th day of April, 1881. The following are the names of the officers for the ensuing term: President—Dennis Sullivan.

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On Sunday morning at High Mass the Holy Mission began in St. Joseph's (German) Church. After the Gospel, Father Bergman introduced the missionary, Rev. Father Hoelscher, presenting him with the stole, as a sign that he possessed all the powers which his lordship the bishop gave to the pastor of the church.

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Be Strong. Be strong to hope, oh Heart! Though day is bright, The stars can only shine in the dark...

A MIXED MARRIAGE. A Presbyterian Minister's Trial for Marrying a Nominal Catholic.

The Presbytery of Washington had a queer case before it last week. A marriage was had before it by fifty-nine members of the North Presbyterian Church...

After some statements pro and con, Mr. Ramsdell himself addressed the Presbytery. He gave a history of the connection with the church of which he is pastor, showing its gradual rise to prosperity...

Judge Drake, of the Court of Claims, who is an Elder in the Presbyterian Church, offered the following preamble and resolutions:

"The Presbytery, without meaning to express any personal censure upon Mr. Ramsdell or any personal reflection upon his wife, who is understood to be a very estimable lady, deem it their duty to make the following declaration and to take the following action:

"First—We do declare our solemn judgment that no Presbyterian minister has a moral right to marry a Catholic woman, because it cannot fail to weaken, and perhaps finally destroy his ministerial influence, to be so connected with one whose religious belief teaches her to regard all Protestants as heretics.

"Second—In our judgment it is an obstacle to the prosperity of any Presbyterian church for its pastor to contract such an alliance.

"Third—On this ground it is ordered that the pastoral relation between Mr. Ramsdell and the North Presbyterian Church, of Washington, be dissolved, and that a member of the Presbytery be appointed to declare the said vacant."

A sharp discussion ensued. Judge Drake said that there is a bitter antagonism in the Presbyterian Church to the Catholic Church that will not admit a compromise. Rev. Mr. Kelly thought it was not in the province of the Presbytery to say unto a man or woman he should marry; he should not marry. Rev. Mr. Little declared that Rev. Mr. Ramsdell had no moral right to marry a Catholic wife. Rev. Mr. Bittinger approved that declaration.

After several other speakers had ventilated their views, the Rev. Mr. Kelly submitted a motion signed by eighty-seven members of the North Presbyterian Church, narrating the pastor's work, eulogizing his worth and affirming that any attempt to expel him from his office would be unchristian and unwise.

The same clergyman proposed this substitute for Judge Drake's resolution: "Resolved, that this Presbytery hereby expresses its firm conviction that marriages should not be contracted between Presbyterian ministers and members of the Roman Catholic Church.

Yet, in the present instance, in view of the past self-denial and untiring labors of the pastor of the North Presbyterian Church, and in view of the expressed desire of a majority of its congregation for the continuance of the present pastoral relation, and in view of the fact that it appears that his wife does not oppose him in his office work, we recommend that the petitioners, seeking the promotion of peace and harmony in the church and endeavoring to advance the spiritual interests of all parties concerned in the matter, do, under existing circumstances, perform their duties in and yield to the church."

A lengthy controversy followed, which was participated in by the friends and opponent of Mr. Ramsdell. Dr. Sunderland asked Elder Salmon if he thought the pastor's marriage a sin, and was answered that the Elder would not like to call it a sin, but a great moral wrong. Judge Jones said that a pastor had married a Christian woman, who stands in the fear and love of the Lord, and declared that to send drift her husband would be an act of persecution.

Judge Drake obtained leave to alter one of his resolutions so as to make it read: "That no Presbyterian minister, in view of his conditional obligation as such, has the moral right to marry a Roman Catholic woman."

three resolutions were next put to the vote and lost. Mr. Kelly's substitute was also defeated. Drs. Sunderland, Noble and Chester, and Elders Ballantyne and Blackfan were then appointed a committee to map out a course of action for Presbytery. A majority and a minority report were made by this committee. The majority said:

"The special committee, appointed to draft a minute in the memorial from members of the North Church congregation, have respectfully to report that they have given the most earnest consideration to the subject matter of the memorial, which involves no less than the question of the expediency of the dissolution of the pastoral relation of the Rev. C. B. Ramsdell to said church.

"And, as the result of our deliberations, and in view of all the facts of the case and all the probabilities of the future in connection with this church and its pastor, we recommend that, until God in His providence shall indicate more clearly the duty of Presbytery in this case to interpose its authority in attempting to compose the difficulties existing in said church, the whole subject be postponed.

"E. SUNDERLAND, Chairman. "MASON NOBLE, "JOSEPH H. BLACKFAN."

The minority said: "The Presbytery, after having patiently listened to the statements of the memorialists and the counter-statements of those who are in favor of retaining Mr. Ramsdell, do hereby express its opinion that the peace and prosperity of the North Presbyterian Church would be promoted by a dissolution of the pastoral relation.

"JOHN CHESTER. "WILLIAM BALLANTYNE." These reports were both lost by a tie vote of 14 to 14.

A motion to discharge the committee and lay the whole matter on the table was in the end carried by 14 to 11 votes.

The original memorialists will take the case by petition to the Baltimore Synod which meets in October, and thence, if necessary, to the General Assembly.

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W. O. STRONG, Land Commissioner, 338 Newberry and McMillan Building, Detroit, Michigan.

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