

FROM AUSTRALIA.

CARDINAL MORAN ON PATRIOTISM.

An Address That has Stirred the Hearts of Australians.

At a great annual gathering of the great Australian Guild which represents the Catholics of Sydney, a short while ago, Cardinal Moran delivered an address which was received with amazing enthusiasm:

He observed that it was a pleasant position for a Bishop to find himself surrounded by a body of earnest, devoted men, following conscience as a guide, and whose resolve it was to walk firmly and perseveringly in the path of Christian duty. That was his position, and he need hardly say how much he rejoiced to see around him that day 500 men whose most fervent desire was to prove themselves true Christians and true citizens. (Applause.) He was delighted to be a witness of the progress of the Guild, and it was his sincere wish that every day would see a widening of its circle of utility and benevolence. (Applause.) Recognizing the value of such an organization, based on charity and religion, and carried out on the broadest Christian principles, he must say he would like to see a branch of the Guild established in every town and hamlet of the diocese of Sydney and throughout all the other dioceses of the colony. (Applause.) The society sustained its name—the Australian Holy Catholic Guild. He congratulated them on the fact that they were in name and in sentiment Australians. (Cheers.) Many of them came from the green hills of Erin, as he did himself—(applause)—others hailed from the more rugged mountains of Scotland—(applause)—or from the rich centres of commerce in England—(applause)—while others came from the sunny plains of France or Italy. But whether Australia was their native country or the land of their adoption, they were all in the best sense Australians—(cheers)—and as Australians they were united in their resolve—a resolve strengthened by every energy of their souls—to guard the interests and promote the welfare of this glorious land. (Cheers.) Yes, it is a grand and glorious land; rich in mineral resources; richer still in the energy and spirit of its people, and richest of all in the wonderful freedom every colonist enjoyed. (Applause.) Other countries boasted of the freedom of a republic, but there was not a republic in the world in which a greater freedom was secured and enjoyed. (Hear, hear.) Would they allow him to add that it was the first and highest duty of all who had the interest of Australia at heart to guard and cherish that freedom as a most precious heritage. (Applause.) Every good colonist, every true citizen should consider himself the sentinel and the guardian of his country's freedom, and every head of a family should teach his children to love this freedom and to prove themselves worthy of it. (Applause.) Only the other day, in an address issued by the Bishops of New Zealand, it was pointed out that it was the duty of every true citizen to see that his name was on the list of voters. (Hear, hear.) This was practical and patriotic advice, for this right of recording their vote on matters affecting their country's welfare was the best means, if properly used, of guarding their common freedom. (Applause.) The voice of a country was expressed in its Parliament; hence the necessity for every good colonist taking an active and intelligent interest in the election of the people's representatives. (Hear, hear.) Though, as they knew, he had held aloof from political strife, and he might add that he would be the last man in the world to make a political suggestion, especially in such a gathering—applause—he did not hesitate to say that it was a dictate of true patriotism that the electors should exercise their power to put the right men in Parliament to represent them and to serve their country. (Applause.) The cry was sometimes raised, "Not the men, but measures." Perhaps we would be permitted to say, he was sure there was not a pickpocket in the country but would accept that motto. (Laughter.) The principle which, in his opinion, should guide them was to elect honest, upright, intelligent men—(hear, hear)—and with good men in Parliament good measures would be secured. (Applause.)

He was quite satisfied that if, honorable, patriotic and broad-spirited men

were put in the right place the interests of Australia would be protected and the country's advancement secured. (Applause.) Their own intelligence and their sense of loyal citizenship would tell them who were the best men to represent the... (Applause.) Their society was not only Australian in character, but Catholic as well, and if faithful to the principles of their society their devotion to their religion would elevate and quicken their patriotism. (Applause.) He was proud to see so many men enrolled under the banner of the Holy Catholic Guild; he was proud to see such a strong battalion of men, who, equipped as they were with the virtues of piety, charity and fraternal affection, and with their patriotism quickened by religion should prove the best Christians and the best citizens. (Applause.) Whilst congratulating each and every member of the Guild he would express the hope that every blessing and every form of prosperity would attend the future course of the society. He trusted that they would ever be found faithful to the Guild, faithful to Holy Church, and faithful to the interests of Australia—(cheers)—and that they would prove themselves at all times devoted sons of the Guild—loyal to duty, loyal to conscience and loyal to truth. (Loud and prolonged cheering.)—*Catholic Standard.*

MISSIONS IN BURMAH.

A PRIEST'S HARD EXPERIENCE.

An Appeal for Aid—The Manners and Customs of the Buddhists—The Rev. H. P. Peeters' Fund—The Directors Report.

Robert E. Callahan, the director of the Rev. H. P. Peeters' Fund, has received the following interesting news from Rev. Father Peeters, the Apostolic missionary for the Province of Arrakan, East India, Asia:—

You asked me to write you something about myself. What shall I write? My life is but a life of struggles and difficulties with obstinate heathens. In Kyank Pyn, I live in a dirty old building, the eastern part of which is our temporary chapel, until such a time comes when the charitable Catholics will contribute the necessary funds to build a more respectable place for our dear Lord.

About 3 a.m. on the 25th April, we had a very severe cyclone which uncovered half the chapel, and flooded the chapel and part of the house. The roof leaked so heavily that there was scarcely a square yard of dry soil in the house. All my books and clothes were damaged by the rain. Since then it rained for fourteen consecutive days, and I was hardly able to say Mass until the house afforded a better shelter.

When I go into the interior of the country I have sometimes to remain under the houses or in the houses of the natives and eat their food. So that my daily food generally consists of rice and curry, which is made of chicken, the only meat to be had here. In many cases chickens or eggs cannot be bought for gold, as the Buddhists law forbids the killing of animal life, and consequently they do not wish to sell any animals for eating purposes, so that very often we have to be satisfied with simple rice and oil with a few slices. Butter, milk, bread, tinned goods and likewise vegetables, are only to be had in larger towns like Akyab, and at very high prices. Potatoes, and very small ones at that, not as large as an egg, are sold from 2 to 3 annas (4c to 6c) a pound, and from \$2 40 to \$3 60 a bushel. They are only used by wealthy Europeans. Cooking stoves are unknown. The meals are cooked in a pot, which is placed on three stones, and underneath the pot a fire is lighted. In many places we have to be satisfied with the water from ditches and rivers. To keep good health, daily bathing is a necessary task. In the hot season this is done four or five times a day for the sake of comfort, for many Europeans cannot stand the scorching heat. Most of the Europeans have in their houses a small corner for bathing purposes, whilst the natives bathe in the public baths, which are in the centre of the city. One becomes so accustomed to these queer scenes and customs that he hardly notices them any more.

At present I am in a place in the jungle called Tsanal, which is about 20 miles from Kyauk Pyn. We arrived here in a small boat covered with bamboo mats. As the weather was very bad it took us two days to make the trip. When the weather is rough all the island estuaries are subject to tidal influences from the sea, which surrounds this island. When the tide is low the boatmen refuse to row, as it is too hard for them to do so against the tide. I found no place of any convenience when I arrived here, so I was obliged to take up my abode in a "zayat," or resting house. These resting houses are generally large open huts without doors, windows, walls, or anything except a good bamboo or plank floor and a number of posts to support the roof. The style in which these are built resembles very much that of a covered bandstand, but not so elegant and of inferior material. Here I remained. As there was only one room the chapel, kitchen and bed-room were all in the same place. You understand, of course, that we do not keep the Blessed Sacrament in the house when we travel about. Such a thing as a table being unknown in this town, I had to help myself as well as I could, and with the aid of a few bamboo sticks I constructed a temporary table on which I said Mass. Here I celebrated the great feast of the Sacred Heart of Jesus. There were no other decorations on the altar, besides a crucifix, candles, and altar cards, than two glasses filled with red lotus flowers, which we with great difficulty gathered from a neighboring valley. In the rear of our present stopping place are two Buddhist monasteries (poongyees)

kyoungs), where the yellow-robed Buddhist religious are assembled. We can hear them at all hours read their scriptures. They are terribly alarmed by our preaching, as a number of people from all sides are flocking around us to listen to our discourses. Many go home with their belief in Gaudama, as a real god, entirely upset. The result is that one Buddhist priest and eight laymen are now under my instruction, while a number of others, only kept back by fear, will become Catholics in a short time. They do not wish to be the first. Buddhists are a peculiar people. If a half dozen of prominent men in a town become Christians the whole town will in due time follow them. One of the catechumens wishes to build me a little chapel on the mountain side about fifty feet above the valley, in the midst of a bamboo grove. In due time, if funds permit, I would like to start there a school, which will have a beneficial influence upon the surrounding pagan population. It is now for the wealthy and generous Catholics of Canada and the States to realize this fondest wish, which I am sure is the wish of the Sacred Heart. May He, in His infinite goodness and mercy, touch the hearts of the generous to contribute their mite towards the benefit of the fund of which you are the founder.

Our mission gives great promise, but our extreme poverty makes it impossible for us to establish anything lasting until substantial aid comes to us from generous Christians who take an interest in the conversion of pagans.

H. P. PEETERS, C.S.C., Miss. Apost. Tsnal, East India, Asia, June 25th, 1892.

THE REV. H. P. PEETERS' FUND.

Mr. Felix Callahan	\$5 00
Miss F. Scott, Ottawa, Ont.	7 00
A Sympathizer, Sheeboro', Que.	3 00
Mrs. F. Callahan	2 00
Mr. Wm. H. Callahan	2 00
Mr. M. O'Shea, Charlottetown, P.E.I.	2 00
Mr. Lamping	2 00
Mrs. M. J. McAndrew	1 00
Mrs. R. Warren, Mayor Street	1 00
Mrs. H. J. Ward	1 00
Mr. Alex. Hammond	1 00
Mr. W. J. O'Reilly, a Professor of St. Laurent College	1 00
Miss Mary Walsh	75
Miss Mary Dooley, Antigonish, N.S.	27
Mr. L. A. Lambert, a student of St. Laurent College	25
Mr. H. E. Quinn, student of St. Laurent College	25
Mr. Patrick A. O'Marra, a student of St. Laurent College	1 00

Total amount received up to date, November 2nd, 1892. \$30 52

All contributions for the benefit of this Fund to be sent to Robert S. Callahan, Director Rev. H. P. Peeters' Fund, St. Laurent College, St. Laurent, P.Q.

Roman Catholic Anniversaries.

TORONTO, November 11—Fifty years ago the Roman Catholic diocese of Toronto was erected, and twenty-five years ago the Archbishop of Toronto was consecrated Bishop of London. In commemoration of these two events a celebration of unusual character was begun yesterday, and it will last several days. The principal feature about it will be pontifical mass, to be celebrated in St. Michael's Cathedral. It will be sung by Bishop Walsh of Hamilton, while Archbishop Walsh will preach the sermon. Assisting in the sanctuary will be the Most Rev. E. C. Fabre, Archbishop of Montreal; Duhamel, Archbishop of Ottawa; Cleary, Archbishop of Kingston; Right Revs. R. A. O'Connor, Bishop of Peterboro'; Dr. O'Connor, Bishop of London; McDonnell, Bishop of Alexandria; Foley, Bishop of Detroit; McQuade, Bishop of Rochester; Mgr. O'Brien, of Rome; Mgr. Farrelly, of Belleville; Mgr. Rooney, of St. Mary's Church, Toronto. Immediately on conclusion of the mass two addresses will be presented to the Archbishop—one by the clergy of the Toronto diocese and the other by those of London, the Archbishop's former home. It is altogether likely both addresses will be suitably accompanied, so Dr. Walsh will have some mementoes by which to remember the occasion.

Meeting of Catholic School Commissioners.

The Catholic School Commissioners also held a meeting Friday night, at which the Rev. Cure Sentenne presided. Messrs. J. A. Rodier and U. Lafontaine on behalf of the Knights of Labor, urged the establishment of night schools. The board agreed to re-open the schools as soon as possible, perhaps on Monday, the 21st inst. They will be organized the same as the day schools. The following is the list: Jacques Cartier Normal School, Catholic Commercial Academy, Montclair School, Champlain School, Sarsfield School, Belmont School and Olier School. They will be maintained as long as not less than one hundred pupils attend.

Mr. F. J. Pinfold, Hyde's Mills, Wis., U.S.A., writes: "Have been afflicted with sick headache for 25 years, but since using Diamond Vera-Cura have not had an attack of it." At druggists or sent on receipt of price, 25 cents. Address E. A. Wilson, Toronto.

The soul which bears feels always the weight of the load placed on it; the soul which yields scarcely feels it at all. Happy are yielding souls; to them especially does God intrust His work.—Golden Gains.

THE IRISH VILLAGE.

A special correspondent in the Boston Pilot gives the following account of the proposed Irish Village, to be at the Chicago World's Fair.

One of the most attractive and interesting exhibits on the Midway Plaisance will be the Irish Industrial Village, to be erected by the Irish Industrial Association, of which we are enabled to present our readers with a sketch.

The object of the association in erecting this village is to make the cottage industries of Ireland familiar not alone to the people of America, but also to the thousands of visitors from other countries who will be visiting the exhibition.

In order to do this a number of the cottages will be set apart for the illustration of several industries peculiar to different portions of the country, such as spinning, weaving and dyeing by hand, as practised in Donegal and Galway; embroidery and sprigging, as carried on in the counties of Down, Armagh, Antrim, etc. Other cottages will contain natives from the Clones district, whose wonderful dexterity with the

crochet needle is well known; there will also be represented needle-point tambour and run lace making by girls who will be brought over by the Countess of Aberdeen from the lace districts in the South of Ireland. Another of the cottages will be devoted to bog oak carving another will be fitted as a model dairy as they now exist in several districts. It will be fitted with all the newest machinery and most perfect appliances for butter-making, and in connection with it, it is intended to bring over several Kerry cows, so that visitors to the village will not only be able to purchase Irish butter, but will also be able to obtain genuine native milk. A large store will be erected where goods from the various cottages and other industries working under the direction of the association can be purchased; goods such as bog oak carving, laces and embroideries, will also be sold in the several cottages devoted to the workers.

The entrance to the village will in itself be an object of interest to many from the "old country." The gateway will be an exact reproduction of the entrance to Cormac's Chapel from the famous residence of the old kings of Munster, "The Rock of Cashel." Passing inside, the visitor will find he has entered the beautiful cloisters of the famous Abbey of Muckross, and from them will pass direct into the village.

One of its most striking features will be the magnificent reproduction of Blarney Castle, with an exact fac simile model of the celebrated Blarney Stone. The interior of the castle is to be fitted with dining-rooms and dormitories for the use of the employees in the village, the Countess of Aberdeen, with the large-heartedness and forethought which ever distinguishes her, having arranged with the architect to provide for the accommodation of all the native girls employed in the village. Special means will, however, be provided for visitors to reach the top of the castle and to kiss the famous stone, or, we should say, its substitute.

Facing the castle at the other end of the Village Square, will be a beautiful little Irish cottage, a reproduction of a cottage in the neighborhood of Cork. This will contain a reception room and a suite of rooms for the use of Lady Aberdeen when she visits the village. In front of this cottage and on the centre of the square will be a stone model of an old Irish cross, probably the famous cross of Cong. All the cottages to be found in different parts in Ireland, and it may be that some of the visitors will have brought to mind and will recognize cottages they have known in other days before they left the old, old home for a newer home across the seas.

The architect of the village is Mr. Lawrence A. McDonnell, of Dublin.

NOTICE

Is hereby given that at the next session of the Parliament of Canada, application will be made for an act to incorporate the society known as "The Grand Council of the Catholic Mutual Benefit Association of Canada," the objects of which society are to unite fraternally all persons entitled to membership under the constitution and by-laws of the society; to improve the moral, mental and social condition of its members; to educate them in integrity, sobriety and frugality; to establish, manage and disburse a benefit and a reserve fund, from which a sum not exceeding two thousand dollars shall be paid to each member in good standing, his beneficiary or legal representatives, according to the constitution and by-laws of the society.

Ottawa, October 20, 1892. LATCHFORD & MURPHY, Solicitors for Applicants.