

The Catholic Record.

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

VOL. 6.

FOR THE WEEK ENDING SATURDAY, MAY 10, 1884.

NO. 291

CLERICAL.

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CATHOLIC PRESS.

Catholic Review.

Are you active, living members of the Church, that mystical body of which Jesus Christ is the head and the Holy Ghost the life-giving principle, or are you simply would-be honorary members? Have you at heart the interests of God's holy Church; are her sorrows, her wants, her trials yours? Are the sacraments she offers you the source and support of your life? If so you have reason to thank God. Or, are you standing afar off ready to give an approving nod when the world smiles, or sink off like a coward when the world frowns? Are the laws of the Church irksome to you and so avoided—if this be the case, you are nothing but dead limbs, and liable to be cut off without a moment's warning from the living body, for dead members are against, not with, the parent stem. Would-be honorary members of the Catholic Church, beware of the error of trying to give one hand to God and the other to the devil; beware of the fallacy of thinking that because you are outwardly connected with the Church you cannot be lost, that hell was never intended for Catholics, that somehow or other you will come out all right in the end. That is what Judas thought, when with his sin-stained lips he kissed his Lord whom he had so lately sold to the enemy. Have you still the faith, then, beware lest your want of charity may bring on a want of faith. Have you still a conscience, beware lest your frequent attempts to stifle it may extinguish it altogether. Put your heart in the work and you will be happier for it here and certainly hereafter.

Liverpool Catholic Times.
The "Old Catholics" in Germany are quietly giving up the ghost. In the old city of Worms, the wine merchant who supplied the wine for the sect, at last sold the altar itself to a marine store dealer, and it was displayed in one of the streets among piles of rubbish. In Switzerland, the "Old Catholic" faction has become so insignificant as to attract little notice. Novelty is the only quality which draws popular attention to the redundant "isms." When M. Loysen first came to the United States, he was received with joy by all sects as one who had burst the bonds of Rome. A great future was predicted for him; pictures of him and Ward Beecher shaking hands were distributed through the land by enterprising publishers. During his last visit he passed quietly through the States until he reached New Orleans. There was a ripple of excitement among the French residents of that city. This was all. His importance was diminished. The descent was easy and quick. Mr. Loysen is still a priest—"a priest forever"—but how terrible is the curse upon him. The waves of heresy may seem formidable, but they break vainly upon the rock of St. Peter.

Antigonish Aurora.
"Sacredos" in the Antigonish Aurora (N. S.) says: "In company with two friends I ran away the week before last to the city of Halifax, for a respite from work before going off into Lent. As in duty bound, we paid the first visit to Dr. O'Brien, the Archbishop in the full bloom of manhood. Mentally and physically he is well knit together. From the days of Dr. Burke, the Bishops of Halifax have been men of brilliant talents and of great nobility of character. The present occupant of the high position will shed fresh lustre on their tradition. In the schools of Rome, among so many students from East and West, speaking so many tongues, he distinguished himself for piety, diligence and intellectual vigor. Away in his isolated corner as pastor of Indian River, he continued to lay up in his mind the stores of learning so useful to him now as the head of the clergy of the ecclesiastical Province. In his new sphere he has already given a brilliant earnest of what he can achieve when he dons his armor in the defence of holy faith."

London Universe.
Is Luther an institution of the Protestant Church? and is it blasphemy to speak ill of Luther? These two questions were submitted last week for decision to the Criminal Court of Dortmund, in Westphalia. A Catholic priest, called Oberdorffer, was arraigned at the bar of that court on the charge, "for that he, as editor of a paper called Tremonia, had cast ignominy on the Evangelical Church as by law established." The specific charge was that he had spoken of the worshippers of Luther as men "who take a will-o'-the-wisp for a heavenly star." Section 166 of the penal code of the German Empire provides that anyone who blasphemes God or who speaks disparagingly of the institutions of a Christian Church, is to be punished with imprisonment to the extent of no more than three years; and the Public Prosecutor held that Luther occupied the same place in the Lutheran Church as Christ does in the Christian Church at large. The Dortmund Court, however, took a very much more sensible view of the case, and held that Luther was no institution, but only a private individual, and that in calling Luther a will-o'-the-wisp there was no more "ignominy" in the construc-

tion of the Act than in the way in which Protestant papers may, with impunity, speak day by day of Ignatius of Loyola, the founder of the Order of the Jesuits. Father Oberdorffer was consequently acquitted, and the worshippers of Luther found that they had come off second best.

Milwaukee Sentinel.
The Rev. Henry Ward Beecher attended the Good Friday services in the Roman Catholic church at Decatur, in this State.—Chicago Tribune. What a scandal this would be in Plymouth church circles thirty years ago!

Says Blaine: I would not for a thousand Presidencies speak a disrespectful word of my mother's religion, and no pressure will draw me into any avowal of hostility or unfriendliness to Catholics.
Referring to the great exodus of French Canadians into the United States, a secular journal says: "The Catholic Bishops are alarmed, and propose to join in a pastoral advising their people to remain at home." But this emigration does not seem to lessen the strength of the French element in Canada. On the contrary we hear of the "French-Canadian invasion of Ontario," a province heretofore largely English.

Ave Maria.
The I. C. B. U. Journal is of opinion that George Washington died a Catholic, and some of its reasons for thinking so are certainly strong: "1. He merited it by his virtues. 2. He had the picture of the Blessed Virgin, as the Journal has fully set forth. 3. He was acquainted with Catholics, had visited Catholic churches and contributed to their erection. 4. Juba, his servant, declared that Washington, 'before he eat, do his way' (making the Sign of the Cross); 'I dunno what he meant, but he always do it.' 5. Rev. Francis Neale was called from Piscataway, across the Potomac, and stayed with General Washington four hours before he died." We should be glad to see the last statement verified. We remember to have heard from a venerable member of the Society that there was a tradition among the early Jesuits of Maryland that Washington was received into the Church before his death. Benson J. Lossing, the popular American historian, maintains that "there was no clergyman of any kind at Mount Vernon during Washington's last illness or at his death," but Lossing may be mistaken, as Parkman and Prescott and Bancroft are in many instances. A priest may have been at Mount Vernon shortly before Washington's death. In those days priests were few, and at the final moment none may have been in the vicinity. Our readers will remember Father Lambing's interesting article on "Washington's Devotion to Mary Immaculate," published last summer. It would be more of a gratification than a surprise to us if the Journal should succeed in establishing its point. Many eminent men have died Catholics—Horace Greeley, Thaddeus Stephens, Walker the lexicographer, and Stephen Douglas, for instance—of whose conversion very little has been said. The following item, from the Magazine of American History, is of interest, and bears on the subject: "James Washington, brother of Gen. Washington's great grandfather John, went to Holland in 1650, the year his brother came to America. He settled in Rotterdam. His descendants in Holland are all Catholics, and are named Washington."

Milwaukee Citizen.
How salubrious it is for brethren to dwell together in peace and unity, was illustrated in Pastor Newman's tabernacle, New York City, "yesterday eve." There was some difference of opinion as respects the advantages to be derived from the pastor's continuance in office. Peter Dewitt called upon all who were opposed to Dr. Newman to leave the church. He started down the aisle, followed by four others. On reaching the door he turned and shouted out, "I thought this was a Christian assemblage, but I find it a nest of vipers." The outbreak was greeted with shouts and derisive laughter from the pews, the ladies being especially demonstrative, and ejaculating, "Pray for us." Nothing, after all, is so mean and unpleasant as a genuine church row. When the devil gets among these white lambs, one may imagine it is not necessary to go further to find a perfect hell.

The Weekly Register.
The passion for Protestant relics appears to be on the increase. Not very long ago, according to the Pall Mall Gazette, Marwood's rope and bag were sold and exhibited to many of the defunct one's admirers. Now we hear that a hair from the head of Henry Clay, obtained when the coffin was opened, was sold by auction for 30 cents; while a piece of the towel which was used in stanching the wound of President Lincoln was knocked down for a matter of four or five shillings. Instead of begging a great statesman, or a popular author, or famous actresses for an autograph, why should they not be asked for a "hair of your head"? It is possible, of course, that statesmen and authors might have none to spare, even none left, and actresses might give a yellow one one day, and a black one the next, but these would only make the collection more curious.

Philadelphia Standard.
The Christian World, noticing the more general observance by Protestants of the Easter festival, says that "in order that the festival may be as spiritually helpful as possible, Lent is asking for some larger notice than it has received" from Protestants. "Why," it asks, "let the Pope keep behind his padlock the good things that are the inheritance of the whole Church of God? What does the World mean? Surely it knows that the reason why Protestants don't keep the Lenten fast is not because of any hindrance on the

part of 'the Pope,' but because they don't believe in and are unwilling to practice the self-denial which fasting requires. 'Bodily mortification,' according to their creed, is not only not meritorious, but 'superstitious.' The 'good things' which 'the Pope has behind his padlock' are, it is true, 'the inheritance of the whole Church,' and it is for the Pope, in the exercise of his divinely constituted authority, to distribute and dispense them to all his spiritual children as prudence dictates and their wants and needs require. But Protestants have disowned that inheritance, have repudiated all relation to the Pope, the spiritual father and ruler of all Christians. They have gone out from their father's house and taken up their abode in a strange and distant country. If they really want to participate in the 'good things' which 'are the inheritance of the Church' they must enter its communion.

THANKS.

The Sisters of St. Joseph, Paris, return grateful thanks to R. F. Carter & Co., Niagara Falls, for the generous gift of one of their celebrated No. 2 Monitor Oil Stoves, completely furnished. The Monitor is all, and more than it is advertised to be, for its superior advantages in doing all that is required of it, and in giving entire satisfaction. We feel pleasure in recommending this wonderful little cook stove, for its safety, utility, and economy, and sincerely wish R. F. Carter & Co., a profitable success in their business.

FELIX CARBRAY, M. P. P.

The following sketch of Mr. Felix Carbray, M. P. P., appeared some time ago in the Harp. We have great pleasure indeed in reproducing it for the readers of this journal:

"Hitherto in some provinces of Canada, notably Ontario, the Irish element has been exclusively ostracized—chiefly the result of religious bigotry. But as the Irish have been excluded as a class, they have recently asserted themselves as a class, and with marked success. The passage of the 'Costigan Resolutions' some time ago by both parties unanimously in the Ottawa Parliament, was a recognition of Irish influence in the New Dominion that was plain for all to read.

Felix Carbray, M. P. P., whose portrait we publish this month, was born in the city of Quebec, Canada, in 1835. His parents were natives of County Tyrone, Ireland. He was brought up on the old historic Holland Farm, St. Foy's Road, outside the City of Quebec, which his father, who was a farmer, held under lease. Though he only received a common school education in his youth, he nevertheless succeeded, by his industry, application and innate talent, in surmounting the difficulties that circumstances threw around him. He is a gentleman of high culture and deep learning. His linguistic attainments are also remarkable. He speaks the French and English languages with equal fluency, and as both are used in the Quebec Legislature, Mr. Carbray addresses the House in one or the other, with equal elegance, as circumstances may require. He also converses freely in Italian, Spanish and Portuguese.

Amongst his French-Canadian fellow-citizens he passes "as one of themselves," while among his own people he has always been known as a thorough Irishman.
Indeed, the high esteem in which he is held by his Irish fellow-citizens, is best shown by the fact that they have never missed an occasion to put him in every place of honor and trust within their gift. He is at present their worthy representative in the Parliament of the Province of Quebec, as member for the west division of the city, which, though it contains the leading British commercial men of Quebec, is controlled by the Irish vote. At the last election in 1881, he was chosen by a considerable majority over Owen Murphy, ex-Mayor of the city.

Mr. Carbray's name has of late been mentioned in connection with the position of Cabinet Minister, with the portfolio of Commissioner of Crown Lands, or Finance Minister, for either of which posts his long and successful business experience, his education and abilities render him eminently qualified.

Mr. Carbray is an eloquent and forcible orator, his recent speech on the occasion of the reading of "the speech from the throne," having been pronounced by the Canadian press as the most remarkable English speech ever delivered in the Quebec Legislature.

Granville's snub and the truculent Jingoism of the London Times on Canadian interference in Irish affairs, did not seem to have disconcerted him. The speech from the throne having proposed that the Home Government should be congratulated for the successful termination of the late Egyptian raid, Mr. Carbray thought since England was willing to reap the fruits of the genius and bravery of her Irish Generals and Irish troops, she should also extend to Ireland the same measure of self-government that Canada enjoys—a sentiment that elicited the applause of the House.
Mr. Carbray is trustee of St. Patrick's Church; of St. Bridget's Asylum Association; Quebec Consul for Portugal, etc. He is engaged in the lumber and shipping trade, and does business in Montreal and Quebec. He resides in the latter city.

He has an interesting family of four sons and four daughters, and to friends

and strangers alike he always extends a genuine Irish hospitality.

Mr. Carbray was the founder of the Branch of the Irish National Land League of Quebec, and was elected its first President. He received, in that capacity, Miss Fanny Parnell when she visited Canada in the interest of the League, and a warm friendship existed between them up to her lamented death. Mr. Carbray is President of the Quebec Land League still.

In his public capacity, Mr. Carbray has never made an enemy, while as a private citizen he has hosts of friends."

AN ABLE LECTURE.

On Thursday evening, the 24th ult., Principal MacCabe, of the Ottawa Normal School, delivered a very interesting lecture on the "Last days of the Irish Parliament." The lecture is on all hands admitted to have been one of the very ablest ever delivered in Ottawa. From the Citizen we take the following summary of the discourse of the learned lecturer:

"A large number of our citizens gathered at St. Patrick's Hall last night to hear Principal J. A. MacCabe's lecture entitled 'The Last days of the Irish Parliament.' The subject was handled in that gentleman's usual happy manner, and the delighted audience gave a marked proof of their approval by the enthusiastic plaudits at the conclusion of the lecture. Prominent among those present were noticed Revs. Fathers Pallier, Whelan, Sloan and Leyden.

The chairman in introducing the lecturer said it was unnecessary to say anything as to the gentleman's merits as he was already well known as a scholar and an orator.

The lecturer opened with a description of the old Parliament House of the Irish Capital, now the Bank of Ireland, its surroundings, its construction, and other things of interest from local associations. The relations between the Irish Parliament and the English Privy Council were next sketched, the basis of the relations being Poyning's Law, passed in the English Parliament in 1494, and enacted that no Irish Parliament could be called without permission from the English Privy Council, and no measure could be introduced by the Irish Parliament without the previous sanction of the English Privy Council. The Act of the sixth year of the reign of George I. added to this power, enacting that all laws passed in England should be in full force in Ireland. The gradual rise of a spirit of opposition to this oppression was then lucidly set forth. The first dawning of the intention of the English Privy Council and Parliament to bring about union was next referred to; the alarm thus created, and the outburst of feeling on the part of the people. Grattan's entry into Parliament, the volunteer movement, and the important results from this movement was graphically pictured, and the scenes attendant on the grand event of 1782, the "Declaration of Rights" made by the Irish House of Commons, that the King, Lords and Commons of Ireland alone had power to make laws for Ireland, received their due share of eloquent delineation. A sketch was next given of the constitution of the House of Commons, its members, their character, etc. Here were given many amusing anecdotes touching on the eccentricities of individual members. Beginning with 1799, the events of that year and of 1800, the last days of the Irish Parliament, were detailed minutely, the lecturer introducing extracts from the speeches of Grattan, the hero of the last and brightest days of the Irish House of Commons. The struggle, day by day, the contesting of the ground, "inch by inch," by the patriotic Irish members, until all was lost but honor, were very effectively portrayed.

At the conclusion of the lecture a vote of thanks was unanimously passed, and the audience dispersed feeling that they had spent a very pleasant and instructive evening.

MONTHLY MEMORIAL.

In the Church of the Sacred Heart, Ingersoll, a solemn requiem high Mass was celebrated by Rev. Father Molphy for the repose of the soul of Mrs. W. Hackett, who was taken away from our midst one month ago and who always gave a living and pious example to her respected family and the Catholic congregation of Ingersoll. On this occasion the music was grand and solemn. Rev. Father Bayard, of Sarnia, formerly the pastor here, assisted the choir and inspired all with his familiar voice and sweet tones.

Mrs. G. W. Watson, as at the funeral service, by request, took charge of the organ, again managing the choir and organ with her superior skill and artistic execution as ever, ably assisted by Rev. Father Brady, Woodstock, who sang bass, Miss Doty, Miss Keating and her choir of the church.

Ingersoll, May 2, 1884.

THE LATE MRS. HAYDON.

Mrs. B. Haydon whose funeral occurred in London, Ont., on Friday, was the widow of Henry Haydon, who came to America from Nass, Ireland, in 1839, dying soon afterwards. His widow resided here for 43 years, and died at almost the age of 80. She was always an active and energetic woman, and was highly esteemed. A sister, three daughters, four grandchildren and five great-grandchildren survive her. Her sister is the widow of the late Samuel

Colerick, who gave the ground on which the Great Western depot in this city stands. Her grandchildren are William E., George M. and Roland H. Savage and the wife of Capt. G. W. McGregor, of Detroit.

WEDDING BELLS.

One of those interesting ceremonies which generally cause a flutter among the fair sex, took place this morning at half past eight o'clock at St. Joseph's Church, and witness the marriage of our young friend Mr. J. J. McHugh, late Inspector of Indian Farms, N.W.T., to Miss Lily, youngest daughter of our esteemed fellow-citizen, Mr. John Bowes, of the Department of Public Works. Mass was celebrated by Rev. Father Lacombe, a prominent member of the Oblate Order in the North-West, and the marriage ceremony performed by Rev. Father Pallier, Mr. Ed. Bowes, brother of the bride, and Miss Rose Birmingham, of Kingston, ably assisted our young friends to safely cross the Rubicon. At the residence of the bride's father a sumptuous *dejeuner* was served to the assembled guests, and after the usual toasts on such pleasant occasions had been gone through, the happy couple left amidst a perfect shower of rice and old slippers for their wedding trip by the C. P. R. for New York. Mr. McHugh and bride will return shortly to Ottawa to spend a few days before taking their final departure for their new home at Calgary. The bride received quite a number of beautiful and costly presents.—Ottawa Citizen, May 1st.

WINDSOR LETTER.

Correspondence of the Record.

A nine days' mission preached by the Redemptorists, Father Miller and Father Kantz, commenced at St. Alphonse church, Windsor, on Sunday the 20th ult. A large black cross with white drapery erected in the sanctuary, told the casual visitor that a mission conducted by the Redemptorist Fathers was in progress. This mission was for the English speaking portion of St. Alphonse parish exclusively. Mass was said daily at 5 a. m. and at 8.30 a. m., with a sermon at each mass. The service each evening at 7.30 drew immense crowds to our beautiful little church, many not of our Faith listened with awe and reverence to a sermon preached by either of the Fathers, a sermon burning with terrible warnings against human frailty or glowing with holy exhortations for heavenly virtue. Father Miller is too well known as a pulpit orator and a preacher of missions, to accept any encomium for his grand and noble work. Father Kantz is a young man of ability; as a speaker his language is cool and persuasive and shows his knowledge and reserve power is great. On Saturday evening special service in honor of the Blessed Virgin was given, and a shrine gleaming with a myriad of wax lights and beautiful flowers, surmounted by a statue of Our Lady of Lourdes, was erected in the sanctuary, about forty little girls dressed in white, with wreaths and veils, occupied seats in the main aisle and constituted a guard of honor to Mary Immaculate. How beautifully the poet priest, Father Ryan, speaks of such a ceremony:

"Ah! Faith! simple Faith of the children! You still shame the Faith of the old!— Ah! Love! simple love of the Little! You still warm the love of the cold! And the Beautiful God who is wandering Far out in the world's dreary wild, Finds a Home in the hearts of her children, And a Rest with the Lambs of the Fold."

On Sunday evening at the close of his sermon Father Miller gave the Papal Benediction. This was followed by a solemn Benediction of the Blessed Sacrament. Then about twenty of the leading gentlemen of the congregation in the name of the parish, presented the missionary Fathers with an address of thanks, which was read by our young townsman, M. A. McHugh. On Monday a solemn requiem mass was chanted for the repose of the souls of the faithful departed of this parish, and Father Kantz preached a very impressive sermon on Purgatory. The result of this mission must be gratifying to our pastor, Very Rev. Dean Wagner. There were two converts, five marriages reconciled to Holy Church, whilst over eight hundred approached the confessional. It is impossible to estimate the amount of good done in this parish through the mission. Many who were weak and faltering by the way were won back to communion with the church; with Christian heroism hands clasped in friendship that for years were separated by the worst passions of man, anger, hatred and ill-will; the balm and spikenard of the tribunal of penance was poured into wounded hearts—the past was forgotten and forgiven for the sake of Christ the Crucified.

At 4 p. m. on Monday the pupils of the junior department at St. Mary's Academy gave an entertainment to Fathers Miller and Kantz, Dean Wagner, Fathers Scanlon, Bauer, Dunphy, Dumouchelle and a number of invited guests. The programme consisted of music, vocal and instrumental, dialogues in French, musical charades in English. The calisthenic class of about twenty-two young ladies gave a charming exhibition of their skill in this physical branch of training. The evening closed with an address, responded to by Father Miller.

Work on the new church at Walkerville is progressing rapidly and it is expected the corner-stone will be laid early in May.

Bishop Toebbe, of the diocese of Covington, Ky., died on the 2nd of May.

TELEGRAPHIC NEWS.

England.

In the debate on the Franchise Bill in the House of Commons, this evening, Henry Chaplin made a motion declaring that to increase the electoral provision in Ireland at this time is dangerous to the welfare of the State. Gladstone said it was impossible to maintain union between England and Ireland, except by giving equal rights to both countries. England was strong enough in wealth and population as compared with Ireland to let her be equally strong in right and justice, and she would have abundant force to settle whatever matters might arise between the countries in future. Chaplin's motion was not pressed.

United States.

The poor house of Vanburen Co., near Hartford, Michigan, was burned a few days ago. Fifteen or sixteen inmates lost their lives. Loss \$10,000. The building was frame and burned very rapidly. Those burned were all in one wing, and most of them were smothered in their beds. Several were found together. Only one body is recognizable. The charred bones is all that could be found of the other thirteen. The first known of the fire was the cries of the paupers, and the wing was then in flames. It is supposed the building was set afire by a crazy inmate. Can't get full particulars yet.

Germany.

The German Government insisted upon the adoption of the anti-Socialist laws with entire provisions unchanged. The Bill of the new Liberal party dealing with Anarchists, prescribes severe penalties against persons using explosives for illegal purposes. The Bill was, however, rejected by the Committee of the Reichstag having it in charge. An amendment, which Bismarck did not like having been inserted, he worked against it.

Russia.

The authors of a recent outrage at the court-house, Cracow, were connected with Anarchists of Warsaw. This is the first instance of complicity of Austrian Socialists with Russian Nihilists. Four Russians have been arrested.

Egypt.

In the House of Commons Mr. Gladstone said the latest advices from Khartoum indicated that the city was in no danger. He was unable to speak in regard to the termination of General Gordon's mission until he had received replies to communications which the Government had addressed to him. In the House of Lords, Earl Granville said experienced Generals deprecated the employment of Indian troops for the relief of Berber and Khartoum.

A Catholic missionary recently from the Soudan, writes to the Vienna *Politica Correspondence* that everyone in that region is impressed with the conviction that Khartoum and Berber are lost, and that unless the British post a strong force to hold Assouman, all Egypt will eventually succumb to the Mahdi.

The Arab journal, *El Basou*, of Cairo, affirms that El Mahdi demands £500,000 ransom for Gen. Gordon, the sum to be paid to him within three months.

THE DYNAMITE SCARE.

EDITOR CATHOLIC RECORD:

SIR—Is it not time, in view of the recent discovery of dynamite under the Parliament buildings in Toronto, for the government to take active steps towards a strict supervision over the manufacture and sale of explosives throughout the province?

Were the manufacturers of nitro-glycerine and dynamite compelled by law to keep a strict account of the quantities made, of the sales effected, and of the parties purchasing, it seems to me that it would be an easy matter to trace up perpetrators of such outrages as are now of frequent occurrence. If retail dealers in the explosive were forbidden, under heavy penalties, to sell, excepting upon the production of permits from a magistrate, and if the possessors of deadly explosives were liable to heavy fine unless provided with the necessary authority, I think it would be comparatively easy to trace the dynamite fiend.

Nitro-glycerine now holds a second rank in the list of explosives, since the discovery of *piculastite*, which is many times more dangerous, and yet so much more easily handled, that any one could carry in his vest pocket sufficient to blow up the largest building.

ANTI-DYNAMITE.

CATHOLIC NOTES.

An agent of an insurance company in Charleston, S. C., has received a letter from Rt. Rev. H. P. Northrop, Bishop of that city, in which was inclosed a check for \$900. The money was sent to the Bishop by some person unknown for losses incurred some years since, for which the conscience-stricken sender considers himself responsible, and therefore makes restitution.—New Orleans Star.

New York, April 25.—A hundred gentlemen met at the rectory of St. Teresa's parish on Tuesday evening to give a farewell reception to the Rev. Michael C. O'Farrell, the pastor, on the eve of his departure for Europe. Mr. Thaddeus Moriarty presided and made a brief speech. Prof. Francis Joseph Haggerty, on behalf of those present, read an address, which was afterwards handed, engrossed and illuminated, to the pastor. Then Treasurer Payton presented to Father O'Farrell a check of \$3,500. In his reply to the address, Father O'Farrell said they had made him an ecclesiastical millionaire. Justice McCarthy made a speech, and there was afterwards a reception by the children of the parish schools.