

Repeal, where his death took place.

Father Bapst was born in Switzerland in 1815. Thence he was driven by the religious persecutions in that country, and he came to the United States in 1848, and was for several years located in the Church of the Immaculate Conception in Boston. He was a priest of great learning, piety, and charity, and his friends assure us that he never spoke harshly of the Romans who treated him so shamefully. Most of the clergy of this diocese will remember him as the preacher of the Ecclesiastical Retreat to the clergy in 1875.

The incident we have narrated above forms an important episode of an interesting Catholic tale of Maine, entitled "The House of York," in which Father Bapst appears under another name. Requested on page.

EDITORIAL NOTES.

The Mormons propose to establish a settlement in Turkey, and have asked the Sultan's permission to do so. As polygamy is congenial to that climate it is expected that their offer will be accepted by the Sultan.

The Marquis of Clanricarde applied for and obtained writs of ejectment against 1000 tenants. He applied for other writs, but on technical grounds the applications were dismissed. Ejections are costly, especially when resistance is offered, and as it is expected that these ejections will all be resisted, it is quite within the range of probability that most of the unfortunates will continue to occupy their cabins. At all events the Marquis will be obliged to pay out a large sum, which to a miser will be as hard to him as was the drawing of the teeth of the historical Jew on whom King John operated.

The present condition of the Imperial household of Germany is calculated to cause great anxiety. The warlike Emperor is naturally growing feeble as old age advances, while his son, the Crown Prince, is suffering from a throat disease, which, in the opinion of the physicians, must before long result in death. His general health remains good, but as the cancer in his throat must be removed to save his life, and in this event the doctors believe he will live only a few years, it seems to be inevitable that the crown will soon pass to the head of an inexperienced youth.

Two thousand representatives of the Catholic workmen's circles of France reached Rome on the 15th Oct., under guidance of Cardinal Langenieux and Count Albert de Mun. On Sunday, 16th, they assisted at the holy sacrifice of the Mass celebrated in St. Peter's Church by the Cardinal, and made a general Communion. After marching in procession to several of the Sacred shrines of the City they had an audience of the Pope, who pronounced a magnificent allocution in reply to the address of loyalty which they presented to him.

HENRY GEORGE'S total vote for the Secretaryship of State was 72 781 out of 1,054,536 votes cast. In the city he received 37,316, being 30,700 less than he received last year for the Mayorship. There is no doubt that this great falling off in popularity is mainly due to the disgust engendered by his No-Popery crusade. There was no special canvassing against him on this account; still Catholics instinctively marked their reprobation of his bringing religious questions into the contest.

The *Boston Pilot* of Nov. 19th says:—"The Rev. John Coffey, who for nine years past has edited, with conspicuous ability and devotion to the interests of the Faith, the CATHOLIC RECORD of London, Ont., has severed his connection with that journal, and is succeeded by the Rev. George R. Northgraven. Father Northgraven has been for some time a contributor to the RECORD, and is well-known for his popular work, 'The Mistakes of Modern Infidelity,' which was published two years ago, and has already gone through several large editions. The *Pilot*, while regretting Father Coffey's retirement from journalism, extends cordial welcome to his successor. The CATHOLIC RECORD is among the best of our exchanges, and is sound on Home Rule."

A DESERVED CASTIGATION.

United Ireland, Nov. 5.
Before dawn on Wednesday morning Mr. Balfour had Mr. O'Brien and his fellow-prisoner, Mr. Mandeville, hurried in the third-class carriages of a special train from Cork Jail to Tullamore Jail. A more cowardly and infamous deed the ill-livered cur has never done. Mr. Balfour in the House of Commons once made the insolent vaunt that he would treat political prisoners in his jails just the same as the common criminals. When Mr. O'Brien was first sentenced he pinned Mr. Balfour to this vaunt, and declared that he for one would see it out with him. Mr. Balfour should either treat him as a political prisoner, differently from the pickpockets and thieves, and thus eat his bragat words, or else he should undertake to force

upon him the dress of shame and the indignities of the convict prison against a resistance to the death. About the first thing they do to a convict when he enters the jail is to strip him naked. He is then minutely examined, and then given the convict suit to put on. Finally his head is shaved. Those who know Mr. O'Brien know that he means what he says, and he vowed with deep earnestness that he would die on the floor of the prison before he would submit to these indignities. They should have torn the clothes in shreds from his back, and he would remain naked until he fainted with the cold rather than wear the prison dress. Whether Mr. Balfour is determined to carry out his threat and face this undertaking we do not know as yet. All we do know is that from the jail to which Mr. O'Brien was first taken, and where one of the visiting justices is the Mayor of Cork, who would be a witness of all that was done to the prisoner, Mr. O'Brien has been carried away to a prison where every visiting justice is a rabid political enemy and landlord partisan.

THE ATTEMPT TO SLANDER BISHOP CLEARY.

LETTER FROM FATHER McDONAGH, OF NAPANE.

To the Editor of the Daily News:

SIR—In your issue of last Wednesday an anonymous communication appears, dated Napane, November 15th, purporting to be a report of the reply of His Lordship the Bishop of Kingston, to the address presented to him by the laity of the church of which I am the pastor. I cannot conceive who the author of this might be. There were several Protestant ladies and gentlemen among the Catholic congregation during the services at which the bishop is said to have pronounced the discourse published by you, but my personal acquaintance with them forbids me to suppose that any of them would commit so grave a breach of religious hospitality as to misrepresent the teaching of bishop or priest which through our courtesy they were privileged to listen to. Much less could I believe for a moment that any of them would offer so grave an outrage to their Catholic fellow citizens as to distort the bishop's instruction on the cultivation of modest deportment into the odious accusations which your anonymous correspondent imputes to him in reference to the "women and girls of this country" without limitation or distinction. Be pleased to allow me to inform your readers that from the beginning to the end of his discourse the bishop passed no observation whatever upon "the women" of this country, whom you expressly classify as distinguished from "the girls." You do not indeed imitate the *Toronto Mail* and the *Montreal Gazette* by writing an editorial paragraph appealing to the injured feelings of "the wives and mothers of Canada," but you do almost the same. The entire instruction was directed to the manners of youth and the laws of social reserve and modesty and gentleness required for the Christian formation of character, particularly in females. Even your anonymous correspondent sufficiently signifies this in his concluding sentence:—"His Lordship contrasted in very caustic language the system in vogue in this country, and that of the Old World, commending his remarks with an appeal to the young girls of his congregation to preserve their modesty as a Priestess' jewel." This represents the whole barbed of his discourse.

The Bishop did undoubtedly contrast the social demeanour of young females trained in the Old Country according to the traditional rules of Christian propriety with that of our new country, whose disregard of those excellent rules in the system of public education, shows itself in frequently and painfully in certain incongruities and irregularities of behaviour instilled by him. He said that "boldness of look" and "hard staring into the face of the other sex" and "loudness of speech," and "unreserved manner," and sometimes also "unfeminine rudeness," exhibited by rushing in and out of railway cars, are evidences of the defective training of female youth, which he himself has often witnessed and has often heard others comment upon since his advent to Canada. He made emphatic reference to the practices unknown in European countries, but seemingly claimed as a privilege of their sex by many young ladies of this country, of conversing in loud, shrill tones in the railway cars, to the great annoyance of their fellow-passengers; and this he described as "screaming and screeching" rather than conversation. I venture to say that there are few persons accustomed to travel who have not from time to time been made painfully sensible of this specimen of defective training of the female youth of Canada. Your anonymous correspondent chooses to extend his Lordship's remarks by making them refer to "the women" as well as "the girls," and not to any class or section of them or to occasional instances of such irregularity; but to all the women, or, as the *Mail* and *Gazette* would have it, "to the wives and mothers of Canada." In this case, and it is the substantial significance of the anonymous libel, the statement is absolutely untrue.

A great deal of malignity of purpose is displayed in the anonymous writer's transfer of certain of the Bishop's words from the sentence in which they were spoken to some other connection in which they have a meaning nowhere intended by his Lordship. But I will not follow him through this course or trespass on the patience of your readers, since I should transcribe almost every second sentence of the libel in giving instances of this unworthy procedure. One sentence at the conclusion of the libellous document calls for special remarks, because it may go far to explain many of the incongruities of manner censured by the Bishop. "Putting young men and young girls together and allowing them to associate without restraint, as is done in the schools here, is an abomination which even pagans would not tolerate, and which has led to the destruction of all female modesty."

The last clause of this sentence is, like many others throughout the libel, transformed from a just maxim of morality into an offensive imputation against the women of Canada, by the substitution of

one word for another. The bishop said "tends" to; your correspondent writes "leads" to. As regards the general proposition announced by his Lordship, which has likewise proclaimed on many similar occasions, I believe his judgment stands approved, not alone by the maxims of Catholic theology and the rules of the Church, but also by moralists of the highest character and widest experience belonging to various religious denominations; and it is a fact that the medical faculty in the United States have protested against that practice for reasons proper to their profession.

Even the *Mail* of last Thursday concurs to a considerable extent with the views of the Bishop on the general question. It says that:

Viewed as a machine for propagating morality, the public school system is defective. Whether it be the fault of the mode of teaching, or of the teachers, or of the parents, or of predisposing causes of another kind, or of all four combined, the average public school child, both in Canada and the United States, is deficient to some extent in truthfulness, in obedience, in reverence and in other qualities which go to make the true man.

Sir, there is something suspicious about this anonymous libel being produced at this particular time. The Bishop's discourse to my congregation was delivered on the 2nd November at his formal entrance into the church for the opening of his pastoral visitation. It was published very fully in both the *Napane Journal* two days afterwards, and neither journal expressed a word of dissatisfaction, but rather of high praise and admiration for the whole tenor of his Lordship's instructions. The *Mail's* correspondent forwarded a report to that journal the substance of which appeared in a short editorial paragraph on the 5th inst., which implied that no grave accusation had been made against the bishop, and which elicited from the editor nothing more than a good humored criticism. How does it come to pass that a report of his Lordship's address is now brought forward after the lapse of fourteen days by some unknown person who represents those episcopal instructions as something very different from what they had been generally understood to be, and imputes to him a series of utterances derogatory to the honor of all Canadian women? And how is it that the libel has been accepted and published by so many journals, and amongst them I regret to say the *Kingston Daily News*, as if it were a divine revelation whose authenticity, integrity and verity had been established by irrefutable proof? The spirit that governs this extraordinary journalistic movement is manifested in the comments of some of the editors, and still more in the heads of those who have introduced the libel to the public. There is studied malice in converting fixed forms of language whose well known meaning is comparatively inoffensive into others very different in sound but most offensive in their significance. When one speaks of modesty of deportment being deficient in some young females, or says of a gentleman "he is not a very modest young man," the meaning is quite different, and it is only an untruthful and unjust person who would report the speaker as having said that the young man or the girl is "immoral" and "immoral." Does not the appearance of this anonymous production immediately after the issue of the Bishop's pastoral on the "Provisional expulsion of Catholic children from the Public Schools" on the 13th inst., the *Kingston Daily News* on the 16th, and the *Toronto Mail* on the 17th, apply a key for the understanding of the whole plot? And is there not a mystery in the diversity of dates assigned to the transmission of the connected document, the *Montreal Gazette* and the *Mail* dating it "Napane, Nov. 10th," and you dating it Nov. 15th? Is anyone expected to believe that the editor of the *Montreal Gazette* kept this precious composition locked up in his desk from the 10th to the 15th inst.; and that the editor of the *Mail*, the most prominent adversary of the Bishop of Kingston, had heard nothing at all about it until the 17th inst., when he chanced to see a copy of the *Gazette*?

In conclusion, let me say this other word. To persons unacquainted with the vexatious proceedings of the Public School Board of Kingston, His Lordship's censures may appear unnecessarily severe; but when a pastor's zeal is aroused by a violent assault made upon the young ones of his congregation, and he has the courage to meet the enemy face to face in open fight, it is not surprising that he should strike sturdy blows, more especially if the weapons of misrepresentation and calumny have been freely employed against him.

I am, dear sir, yours faithfully,
J. H. McDONAGH, Priest,
Pastor of Napane, Ont.

IRISH NATIONAL LEAGUE OF AMERICA.

Lincoln, Neb., 12th Nov. 1887.
To the wealthy Irishmen and Sons of Irishmen in America:

FELLOW COUNTRYMEN—To-day the fate of Ireland hangs trembling in the balance. One brief year must decide whether Ireland as a nation shall cease to exist or shall, in the glory of renaissance beauty, put on the royal robes of restored independence. The decision rests not with the people of Ireland, nor with their gallant leaders; they have done all that splendid courage, combined with prudence, Christian forbearance, and heroic fortitude, could do, to ameliorate their condition. The odds are against them, and without assistance from abroad, they must yield to the law of superior force. Left now to their own resources, as far as human wisdom can foresee, nothing would remain for the people of Ireland but to accept the doom of slavery, to quit forever the land of their birth, or to drench the sacred soil with their blood as a last sacrifice to that principle of liberty, which, coming from God, is in itself divine, and, like the Godhead demands from the heart of man the homage of its respect.

They shall not and they must not be left unaided. If, of themselves, they are unable to force the concession of justice from the feudal aristocracy which sways the destinies of the British Empire, and marks that away in Ireland with every crime that can be found in the annals of

Asiatic despotism, nevertheless, by their courage and intelligence, the Irish people have brought about such a condition of things, that, with our assistance, they will be able to change the night of gloom into the daylight of assured victory. The destinies shall not and must not be denied them.

With us, the sons of Irish exiles, or exiles ourselves, rests the fiat of death or life to Ireland. We, as well as the people of Ireland, are co-heirs of those who died for Irish liberty, some in the front of battle, some in the darkness of the dungeon, some beneath the arm of the English gibbet. The waves of the ocean have not changed the blood that courses in our veins. The atmosphere of America does not debase, but elevates the aspirations of the human mind, and we would be unworthy the freedom we enjoy in this land of blood-wrought independence, unworthy the companionship of American freemen, if we, under the auspices of our happier circumstances, should in this fatal hour desert our brothers in the old land, and leave them to be engaged unaided in what would then be a hopeless struggle against the oppression that desolates our mother-land to-day.

Our fathers took down their weapons, parted from wives and children, and went out to crimson the mountain heather with their blood. The men of Ireland are willing to make that sacrifice to-day, but if properly seconded in their present efforts by us, a bloodless victory will be theirs. A revolution, a revolution unique in the history of mankind, will be triumphant over the brute force of unrighteous usurpation. The people of Ireland will have victory within their grasp if they can be supplied with the one thing which they need. That which they want, we possess; and we can without inconvenience give what will satisfy their necessities. They want money to carry on their struggle, having it they can bid defiance to the enemy. Is there an Irish man in America so dead to every attribute of manhood as to refuse the sacred duty of assisting them?

The democracies of Scotland, Wales, and England have declared themselves in favor of Ireland's right to self government. The ablest British statesman of modern times, William Ewart Gladstone, in the winter of his long and illustrious career, has proclaimed himself the champion of Irish liberty. Calvarious William O'Brien may be condemned to bread and water and the insufferable hardships of a felon's cell, but for the first time in the history of the Irish struggle noble-hearted Englishmen and Scotchmen are competing for the honor of imitating his example and suffering for Irish freedom at the hands of those who have inaugurated the reign of terror that illustrates British rule in Ireland to-day. Will Irishmen in America be less generous? Money is needed, and the need is very urgent for the succor of evicted tenants; for the defence of Irish leaders and English friends of our cause against a tyrannous and unscrupulous government, and of humbler champions of liberty against ruffians in authority, and particularly for the protection of the registration lists, one of the most important yet costly necessities of the struggle. Money is required above all to put the Irish party in a strong position for the General Election, which may take place at an early date, and which, if Mr. Parnell is properly sustained by the Irish in America, will end in the triumph of Mr. Parnell and the achievement of Home Rule for Ireland.

Wealthy Irishmen of America, will you help us?

Ireland appeals to you in the name of the sacred dead mouldering in her soil to-day; in the name of the fathers and mothers who with anguished hearts and tearful eyes carried you across the ocean to this home of peace and plenty, where no despot can oppress you, and no feudal tyrant rob from you the fruits of your industry; in the name of those whose feet you first learned the sad but glorious history of your nation, and who are now perhaps, in their silent graves. She calls to you in the name of all that can move the human heart, in the name of God and liberty to stand forward as her help and strength in this hour of need. She asks of you no sacrifice of blood and tears such as your fathers made. Ireland seeks Home Rule within her grasp, but her proud, proud face, the epitome of beggary in her face, and in sight of the promised land, and she threatens to starve her in the desert of slavery. Children of Ireland in America, whom God has blessed with means above all your wants, will you before the world permit old mother Erin to perish for want of that which you possess in a plenitude of abundance? If it were England that called aloud for the assistance of her exiled sons, within thirty days one thousand Englishmen could be found in America who would not hesitate to subscribe a thousand dollars each. We have five thousand Irishmen and Irish Americans who could do the same, and Ireland on her knees, in tears and in chains, with life, liberty, and happiness almost within her reach, begs for that financial aid, without which she must die. Wealthy Irishmen of America, God, Ireland, and humanity are looking upon you now; will you be equal to the occasion? Will you do for Ireland in this Valley Forge of her struggle what the Irish merchants of Philadelphia did for that American liberty to which you owe so much, when money alone could save the starving soldiers of Washington?

The Rev. Dr. O'Reilly, of Detroit, Michigan, Treasurer of the Irish National League of America, has prepared a book as a Roll of Honor to be presented in the Irish address, containing the names and addresses of all who in this final contest will give of their means to win back an Irish Parliament. Must this roll contain but the names of the brave workers who for years have given of their scanty time and means all that has been asked for by Ireland in her long and weary fight? They have built the foundations and have reared the pedestal. Wealthy Irishmen of America, will you place the dome on the statue of Irish liberty, and purchase in the years to come for yourselves and your children's children the thanks and esteem of an emancipated and grateful people? Ireland asks from one thousand Irishmen and Irish-Americans on this Continent

from five hundred to one thousand dollars each. It is not I but Ireland that makes this call, and as Providence has given me the means to respond to it and being desirous of doing myself that which I expect from others, I therefore enter my name upon the roll for one thousand dollars.

Remittances can be made to Rev. Charles O'Reilly, D. D., Detroit, Michigan, or to the undersigned at Lincoln, Nebraska, and will be promptly acknowledged.
JOHN FITZGERALD,
President Irish National League of America.

LATEST PHASES OF THE IRISH QUESTION.

Mr. J. A. Blake, Crown-Solicitor for Cork, has resigned his office. In his letter of resignation, which is marked by that dignity and nobleness of character for which he has always been remarkable, he declares that he will not be a party to the application of the Crimes Act against political opponents of the Government as such. He saw clearly that to continue in his office he must trample on the sacred rights of a free people, so he hesitated not to make his choice. Besides, he finds that the nature of the procedure under the Crimes Act seems to me to deprive the Crown Prosecutor of any discretion in discriminating between the innocent and the guilty, while the tribunal before which he would have to act appears scarcely to have the independence that, in my judgment, ought to characterize any court entrusted with the liberties of the people.

Three things make it impossible for an honest man to prosecute: 1. The intent are to be treated as guilty; 2. The Court must be partisans of a tyrannical Executive; 3. The prosecutions are aimed against political dissension.

Of course Mr. Blake's resignation was accepted. It is a consolation, even if a poor one, that the English people are beginning to get a little taste of the kind of justice which is administered in Ireland. It will help to make them appreciate the beauties of coercion, and will hasten the day when the Government now ruling with an iron rod will be swept out of existence.

The death of Lord Wolverton is much regretted by the Gladstonians, of which party he was a staunch upholder. He contributed £500,000 towards the election fund during the last campaign, and was prepared to contribute as largely as ever towards its future success, in which he was a firm believer. The Government organs profess to be sadly concerned as to what will now become of the Liberal party, as there is no one to take his place. They will find, however, that the solution of the great questions of the day, and especially of Home Rule, does not depend upon the life of any one, or any score of men, however generous or noble of character. It is in their power, for instance, to kill Mr. O'Brien by the tyranny they are exercising on him, but they will not stay the avalanche of public opinion which is soon to overwhelm them. One man may wield great influence in hastening the day of a great Reform, but the Reform now sought after too deeply rooted in the hearts of millions to be long delayed by the vicissitudes to which individuals are subject.

The historian Mr. Froude says that Ireland can be very easily governed by military rule; but England has never yet succeeded in governing Ireland constitutionally, and never will. There are three assertions. 1st. Ireland can be easily governed by military rule. 2nd. Ireland can be easily governed by military rule. 3rd. Ireland can be easily governed by military rule. The people are now more happy and contented on that account. But we suppose the object of Government is not in Ireland, as in other countries, to render the people happy and prosperous.

2ndly. Constitutional Government has never succeeded in Ireland. True; nor is it likely to succeed until it is tried. After all would it not be desirable to try it once?

It never will succeed. As it seems likely that the experiment will not be made by the Tory Government, it probably will not succeed while such Government lasts. It remains to be seen whether the experiment which is soon to be made by a Liberal Government will succeed. We are quite satisfied that Irishmen will be found to be able enough to manage their own affairs.

The *Freeman's Journal* states that the Government has decided to abandon the prosecution of Lord Mayor Sullivan for publishing in the *Nation* reports of the proceedings of "suppressed" branches of the League.

The Court of Queen's Bench has quashed the verdict of the coroner's jury against the police who committed the Manchester murders.

Mr. Michael Davitt in a speech at Limerick said that Mr. O'Brien's life is far too precious to be sacrificed in a dispute about clothes. If he died in jail his countrymen would know how to avenge him.

The County Down tenants of Lord Londonderry, the Lord Lieutenant, refuse to accept a fifty per cent. reduction of their rents, and will carry their case to the Lord Courts.

The verdict of wilful murder against Governor Fennell and the eight emergency men who shot the old man, Kinisla, at Coolgreany, on 28th Sept., has been confirmed.

Mr. John Dillon addressed a large meeting at Galashiels, Scotland, on the 19th inst. He stated that he had been informed that a warrant had been signed for his arrest. He would, however, return to Ireland in a few days. Resolutions expressing indignation at Mr. O'Brien's ill-treatment were passed, and a testimonial was presented to Mr. Dillon.

Dr. Roynane of Cork states that, if continued, the harsh treatment of Mr. William O'Brien will result in his death. This is evidently what Mr. Balfour desires. Mr. O'Brien has received a suit of clothing from outside his prison, in which, to his surprise, the jailer found him clothed on the 19th inst.

All the suppressed League branches in West Clare held their usual meetings on the 20th. Prayers were offered in many chapels in behalf of Mr. O'Brien. Mr. Healy, at a League meeting at Edgeworthstown, contrasted the prison treatment of Mr. O'Brien with that of Ellis, French and Col. Baker, and solemnly warned the

Government that if O'Brien died, this would be blood for blood and life for life. He denounced Judge O'Hagan as an enemy of the Irish nation.

John Dillon, M. P., spoke at a crowded meeting in Edinburgh on the 21st. He said a mistake by certain great political leaders was that they sought advice from Castle lawyers and the landlords party instead of taking counsel with men who have the confidence of the Irish peasantry. On no loss of Jacob Bright the meeting adopted a resolution expressing sympathy with Mr. O'Brien.

Several persons have been arrested at the midnight meeting at which Mr. O'Brien turned the Governor's proclamation. All have been released on bail. Warrants have been issued against numerous other persons, including Mr. Rowlands, the English member of Parliament and Mr. Dennehy, secretary to Lord Mayor Sullivan. The *Evening Telegraph* states that the Executive has decided to suppress the Kerry branches of the National League.

SPECIAL TO THE CATHOLIC RECORD. MONTREAL LETTER.

A grand religious reunion of the members of the Notre Dame Temperance Society was held at Notre Dame church on Sunday. There was a very large gathering of members and friends of temperance. An eloquent sermon on Temperance was preached by one of the rev. fathers of the order. The members renewed their pledge, and a very large number took the pledge. A benediction of the most adorable sacrament brought the ceremonies to a close. A meeting of the Union Catholique was held in the Academic Hall of the Church of the Jesu, on last Sunday, and was largely attended. Rev. Father Lalonde, S. J., delivered a most interesting and valuable lecture on Canadian literature. The monthly meeting of the T. A. and B. Society was held on Sunday. The attendance was very large. At the opening religious services in the church, Rev. James A. McCallen delivered an eloquent sermon on Temperance, dwelling chiefly upon two causes, which he said tended to promote temperance in young men, viz, company and custom. He gave some very practical advice in his usual masterly manner to the young men, and closed his short but brilliant effort by an earnest exhortation to the fathers and mothers of families. After the sermon a very large number took the pledge. At the business meeting of the Society, Mr. Edward Murphy presiding, addresses were made by Messrs. W. Rawley, B. Emerson, P. Doyle, J. P. Costigan and the chairman, Mr. Murphy during the course of the meeting. The chairman complimented the rev. father of the energy he was putting forth towards the advancement of the cause. Mr. Murphy also expressed the hope that the Convention would take some steps towards the reduction of the number of saloons now existing in the city.

The St. Patrick's T. A. & B. Society is the parent Total Abstinence Society of the Dominion. It was founded in 1841 by the Rev. Patrick Padden, the champion of the Irish Catholic congregation of Montreal, afterwards Bishop of Kingston, Ont. The society has had a long, prosperous and useful career. Still in its ranks are several who were members at the formation. Amongst those is Mr. Edward Murphy, the present more than respected chief officer of the society.

The services rendered to the society by Mr. Murphy are indeed great. His time and labor to further its interests have been given without stint. Notwithstanding his numerous engagements as an active man of business, he never misses a meeting of the society except when absent from the city. He held the office of Secretary for twenty-seven years, has been chairman of the Committee of Management, and also treasurer, and now holds the highest office in the gift of the society. The members have testified on many occasions their appreciation of his services and worth. Notably in 1882 when he was presented with a massive solid silver water jug typical of his principles. Again in 1873 he was presented with an oil painting, and again on Christmas day in 1885 he was the recipient of a beautifully engrossed address acknowledging his services.

The study of an oil painting of himself from the studio of a well-known artist, Caroy, Mr. Murphy has at times pressed the wish to be released from office, but his fellow members will not let him go. They know his worth. They appreciate his services, and they are justly proud of having him at their head, and intend keeping him there. Amongst others of the pioneer members are Mr. Jas. Connaughton, who is also the present chief officer, respected and esteemed by his fellow members.

The Society has to mourn the loss of one of its pioneer members in the person of Mr. Charles Moffatt, whose death took place two days after the last meeting of the Society. The deceased had attained the advanced age of 85 years. He was warmly esteemed by his fellow-members for his many good qualities and upright character. His interest in the Society was maintained up to his last moments. His familiar figure will be missed from the ranks. May he soul rest in peace.

The monthly meeting of the St. Ann's T. A. & B. Society was held on Sunday. The attendance was exceedingly large. This Society is very active, has a very large membership, and is in a most flourishing condition financially and otherwise.

Rev. Father Bruchet delivered an interesting lecture in the Seminary Hall, under the auspices of the University of Laval, on Rationalism and Traditionism, on the 22nd. Rev. Father Archambault, of L'Assomption College, will deliver a lecture under the same auspices.

A Bazaar in aid of the O'phans of the St. Joseph Asylum will open on the 21st. Cos.

HYMENEAL.

On Wednesday last Rev. Father Tierman, Coadjutor of the Diocese of London, officiated in marriage Mr. R. W. Coghlan, to Miss Maggie May Gleason, both of this city. The bride and bridegroom are well known in London and hosts of friends join with us in the sincere wish that their wedded life will be long and happy.