

# The Catholic Record.

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NO. 366

## CLERICAL.

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## DIOCESE OF KINGSTON.

**Bishop Cleary's Pastoral Visitations.**  
CONTINUED JOURNEY THROUGH THE PARISHES—ROUGH ROADS AND TEDI-  
OUS WORK.

On Monday, the 21st, the Bishop left Carleton Place and proceeded by the C. P. R. to Kaladar station, where His Lordship was met by the Rev. Fathers Hogan and John Twomey. The party at once set out for Flinton, the most northern point of Kingston diocese and seven miles distant from Kaladar station.

The road is one of the worst in the country, rough and rutted and through the barest and bleakest stretch of land on this side of the Rocky Mountains. Flinton was reached late in the evening and despite the wearisome journey the Bishop spoke a few words to the people and arranged the order of proceeding for the day following. Mass was celebrated at 9.30 by Rev. Father Davis, who met the Bishop at Flinton, and at the conclusion of the Holy Sacrament, during which the children and most of the parents communicated, the Bishop commenced the examination of the children. This section is composed of French and Irish, so that the examination was necessarily long, in consequence of the children speaking different languages. Of the 90 confirmed 33 were girls and 27 were boys. His Lordship, before leaving, distributed a number of rosary beads and medals which had been blessed by the Sovereign Pontiff to the congregation. The Bishop with the clergy who accompanied him were entertained by a French gentleman named Lessard, who did all in his power for the comfort of his guests. About three in the afternoon the Bishop began the laborious journey over the Bald Mountain to Erinville, a distance of 23 miles.

The road, seven miles of which he had travelled the previous day, is fearfully bad, being nothing more than a rude track through the rocks, and the surrounding country is so wild and bleak that there is nothing whatever to relieve the weary tediousness of the long and difficult journey. The examination of the children in Erinville church, the next day, Wednesday, was not, however, a work of much fatigue, owing to the perfect knowledge which the children displayed of their prayers and catechism. His Lordship expressed his commendation publicly the next day in the highest terms; congratulating priest and people upon the careful preparation, evidenced by the children's ready answers in their examination. There were 174 confirmed: boys 86; girls 88. On Friday the Bishop drove to Read, under the charge of Rev. Father Mead, a former class-fellow of the Bishop in Maynooth college. Here the Bishop administered the Holy Sacrament of Confirmation to 246 persons, of whom 139 were males, and 107 females.

On Monday morning the Bishop blessed and created a new set of stations in Father Mead's church; and explained the nature and advantage of the holy exercise of the Way of the Cross. Subsequently His Lordship interviewed the School Trustees, and transacted much important official business. On Wednesday the Bishop proceeded to Gananoque, taking the Grand Trunk at Mayville. The Rev. Father McDonnell, pastor, accompanied by Father Corbett, St. Andrew's, and Father McRae, met His Lordship at Gananoque Junction, and a numerous body of people with the children for Confirmation gave a hearty welcome to the Bishop when the train arrived at the town. The children were examined next day and received a deserved tribute of praise for their good answers in the Christian Doctrine, and 140 boys and 139 girls were confirmed the next day, Friday, 2nd.

This number includes the children of Lansdowne and Howe Island. On Saturday morning the Bishop, accompanied by his Secretary and Fathers McDonnell and McRae, paid a visit to the Howe Island Church. The island congregation met His Lordship at the ferry landing, and forming a procession behind the Bishop's carriage, proceeded to the Church, which is situated about five miles from the landing place. After the recital of the Rosary, the Bishop addressed the congregation, and expressed his great pleasure at seeing them, and their Church, and their island home. He encouraged them by wise words, to be more careful to sanctify their homes than persons nearer to the priest and his holy influence; and bade them watch vigilantly over their children, and as a means to these ends he exhorted all parents to establish family prayers, particularly at night, so that the God of the family, the Father in Heaven, might watch over and sanctify every household. After giving them a brief word of advice concerning the method of sanctifying those Sundays on which their pastor is unable to give them mass, His Lordship gave his Episcopal Benediction, and promised to pay a special visit to Howe Island, early next summer. The Bishop shook hands with every member of the congregation, and bade them an affectionate farewell. He proceeded by the afternoon Express to Mallorytown, where Father Wm. Walsh met him and

drove him to St. James' Church, Yonge, where His Lordship examined and confirmed 106 children after 11 o'clock mass on Sunday. This is a new mission which the Bishop has established, and is, at present, under the zealous care of Rev. W. Walsh, assistant in Brockville. The people have just completed a neat residence for the priest, who expects to reside entirely with them next month. The Bishop expressed his approval of all things in the new parish and wished them a prosperous career in the future. The Bishop returned to Kingston on Monday, having completed the second visitation of the entire diocese, which, owing to His Lordship's visit to Rome, was necessarily interrupted for a long time. During his second visitation, now finished, His Lordship administered the sacrament of Confirmation to all the young people of his extensive Diocese. We congratulate our Bishop on the happy conclusion of this important and laborious duty of his office, and hope that His Lordship will now be enabled to spend a long time in his own city, from which his unavoidable absence has been felt by his faithful children in Kingston.—*Kingston Freeman.*

## CONFIRMATION ADMINISTERED IN THE DIOCESE OF KINGSTON BY HIS LORDSHIP BISHOP CLEARY.

His Lordship, the Bishop of Kingston, has administered the Sacrament of Confirmation in all the Missions of his diocese during his second circuit of visitation, which he completed last Monday. The number of persons confirmed is 7,310, as shown in the following list—

Name of Place.	Males.	Females.	Total.
Alexandria and Kenyon.....	152	212	364
Bellefleur.....	70	101	171
Brewer's Mills.....	65	55	120
Brockville.....	117	131	248
Camden and Chippewa.....	108	102	210
Carleton Place and Fergus Falls.....	40	44	84
Chesterville.....	60	80	140
Cornwall and Dickinson's.....	140	172	312
Crysler.....	193	150	343
Frankford.....	40	38	78
Stirling.....	14	14	28
Gananoque, Lansdowne and Howe Island.....	140	189	279
Hungerford and Tweed.....	87	79	166
Kemptville and Mountrail.....	138	138	276
Kitley.....	51	56	107
Phillipsville.....	68	72	140
Kingston and Chesham.....	149	215	374
Lochiel and Greenfield.....	84	114	198
Loboro and Ballton.....	47	48	95
Madoc, Marmora.....	49	38	87
Queensboro.....	49	38	87
Moose Creek.....	77	78	155
Morrisburg and Iroquois.....	34	55	89
Napanee and Deseronto.....	73	81	154
Perrin and Burgess.....	148	150	298
Pictou and Wellington.....	59	55	124
Prescott, Troutport, Cardinal and Spencerville.....	167	218	385
St. Andrew's.....	154	118	272
St. Margaret and Dalhousie.....	82	93	175
St. Raphael's and Munroe's Mills.....	81	76	157
Erinville.....	86	88	174
Flinton.....	33	27	60
Smith's Falls.....	64	65	129
Merrickville.....	54	68	122
Trenton.....	113	121	234
Tyendinaga.....	139	107	246
Tyendinaga, South.....	39	55	94
Tyendinaga and Bedford.....	147	137	284
Wolfe Island.....	91	97	188
Williamstown and Lancaster.....	40	79	119
Yonge.....	57	49	106
Total.....	3486	3824	7310

The foregoing table represents a vast amount of spiritual and moral good effected throughout the diocese of Kingston, and those alone who have been witnesses of the solemn proceedings that went before and followed the administration of the Sacrament in each parish can estimate the enormous labor undergone by the Bishop in this work of sanctification. Previous to his commencement of the course of Confirmation, His Lordship issued a Pastoral Instruction to his clergy, directing that all children should be taught to recite from memory the Lord's Prayer, the Hail Mary, the Doxology, the Apostles' Creed, the Confiteor, the Acts of Contrition, Faith, Hope and Charity, the Salve Regina, the Angelus and the Litany of Loreto, and should be prepared to answer the questions in every chapter of the Catechism. The examination of the candidates in these several forms of prayer and in the Catechism occupied the Bishop everywhere one or more days preparatory to Confirmation. In this city of Kingston he continued it from Monday morning to Saturday night. Addresses to parents respecting their duties towards their children were given invariably by the Bishop with great earnestness and practical application both before and after Confirmation in each parish. The principles of faith have been stirred into activity among the congregations, and the valuable rules of domestic piety inculcated by the Bishop have been fervently accepted by the heads of families, who in many places raised their hands aloft in the church for a token of their resolve to practice them henceforward in their homes. It is confidently expected that the course of visitation just completed by the Most Rev. Dr. Cleary will be fruitful of blessings throughout the diocese for many long years.—*Kingston Freeman.*

In the course of a sermon upon Unbelief, preached in the city of Manchester, England, September 6th, by Rev. Bernard Vaughan, S. J., he remarked that this class of unbelievers, though seeing every day evidences of the works of God, the Creator, are yet so bent upon money-making, place seeking, and popularity hunting that, like men engaged in a race, they think and dream of nothing else.

## Correspondence of the Catholic Record.

### DIOCESE OF HAMILTON.

#### A VISIT TO FORMOSA, AND CONSECRATION OF A CHURCH.

In one of my rambles through this beautiful and fertile province of Ontario, my good fortune brought me on the 12th of September to the charming county of Bruce, where, having learned that the solemn and unusual ceremony of the consecration of a church was to take place at Formosa, on Sunday, the 15th, I betook myself thither to witness this rite of the Church, of which I had often heard, but had never seen. I was hospitably entertained by a good friend in the neat village. On a knoll overlooking the village and overlooking the principal avenue leading to Formosa is built the Church of our Immaculate Mother, which forms the most attractive feature in this beautiful sylvan scenery. Its lofty tower and spire, outtopping the woods in the neighborhood, attracts its cross-crowned summit to draw attention as it flashes in the morning the sheen of its splendor from the rays of the rising sun. I learned from my host that the ceremony would commence at an early hour, as the bishop is an early riser and never sleeps over the work he has to do. On further inquiry I was informed that the great celebration would commence soon after six o'clock a. m. Having made my morning ablutions and got myself in readiness and wended my way to the church-capped hill, to my utter amazement I found in this remote and secluded district a magnificent church built in ashlar and cut or dressed limestone.

It is truly a stately edifice worthy of the ages of Faith. On inquiry I learned that it is built from designs originally furnished by Joseph Connelly, Esq., the distinguished and accomplished architect of Toronto.

The style adopted is the early English Gothic, which, though severe, is always beautiful in its lines. This fact is verified in our Lady's Church of Formosa. It consists of a nave, aisles, transept and apsidal choir or sanctuary, with tower and spire and two vestry rooms, one for the clergy and the other for the boys and laity. In the tower are three bells, which sent their sweet chimes from an early hour of the morning over the surrounding plains, calling the faithful people of this German settlement to unite with their zealous and devoted pastor in witnessing the fulfilment of his and their hearts' dearest aspiration, the solemn consecration of their church.

At half past six o'clock the procession emerged from the humble residence of the pastor, dear Father Elena. There was the cross-bearer with his scolyves and thurifer, followed by the youths with red cassocks and surplice. After them came the clergy and then, under a canopy borne by gentlemen, the venerable Bishop, Monsignor Carbery, robed in cope and mitre, with crozier in hand, accompanied by the pastor. This indeed was to me a most unlooked-for sight; how I felt myself carried back again to old Catholic Europe. The Bishop proceeded to the front entrance of the church, where, before the door, which was firmly closed, he seated himself on a faldstool placed over a rich carpet. He then began the great rite by reciting prayers and psalms with the clergy, after which the whole procession, led on by the cross-bearer, made many circuits of the church, the bishop the while sprinkling with his scolyves and the upper and lower part of the walls, and at each time he passed the great or principal entrance of the church, he knocked with his crozier at the great door asking admission, to which a deacon inside replied, until at length at the fourth call or knock the door was opened and the bishop with the procession entered. I was fortunate enough to get in.

The interior of the church was perfectly destitute of furniture in the shape of pews. After some time and the recital of many prayers and invocations, the assistant deacon laid a line of ashes through the diagonal of the church, from N. W. to S. E., on which the bishop inscribed the letters of the Latin alphabet with the end of his crozier, and then was made another line of ashes from S. W. to N. E., on which he inscribed the letters of the Greek alphabet with the end of his crozier. With this mystic ceremony I was deeply interested, though I could not, at the time, understand its significance, until I was afterwards informed it signified the union of the Greek and Latin church on the great foundation of faith. After many ceremonies and prayers the bishop proceeded again to the front door of the church, which he anointed, and coming outside resumed his seat on the faldstool and addressed the assembled multitude still remaining outside of the church. The substance of the address was to announce that the church was solemnly consecrated and set aside forever to the worship and service of God. He announced the terrible penalties inflicted by the Church on all or any who should dare to do it any violence or injury. He enjoined on all the great duty of supporting the public worship in that church and the necessity of supplying a decent maintenance for the clergy who are to minister in it. After this the Archdeacon read the decrees of the Holy Council of Trent enforcing ecclesiastical immunity. Then as the Bishop with the clergy re-entered the church, he told the people that all could follow and enter. Straightway the vast edifice was filled to its utmost capacity by the faithful people of the mission, and the wide-spreading neighborhood; there must have been at least four thousand persons present.

The bishop then commenced the ceremony of consecrating the high altar, which is a solid stone structure. During the course of this majestic ceremony there

was another procession of the relics of the holy martyrs, enclosed in a silver shrine, which was borne on a litter richly draped with red satin, and carried by priests with lighted torches around the exterior of the church, and followed by the vast congregation; this was one of the most impressive passages in the ceremonial. It gave occasion to a fervent outburst of the faith of this good people. The ceremony was resumed on the return of the procession, and after some time was witnessed the thrilling scene of five brazes of fire sending forth perfumed incense from the five crosses on the altar and sepulchre in which the relics of the martyrs were enclosed. Meanwhile the bishops and clergy were all prostrate in prayer and the entire congregation were filled with awe and reverence. Afterwards the twelve crosses on the walls of the church were anointed by the bishop and the ceremony of consecrating the altar terminated.

Immediately after the great ceremony the altar was prepared with the cloths and other ornaments, all which the Bishop had blessed, and then he celebrated a low mass at the newly consecrated altar, attended by the clergy.

When the Bishop had terminated his mass, all things being ready for the high mass of the day, the Very Rev. Father Elena, attended by Dean Lausie as deacon and Father Wey as sub-deacon, and Father Kloefer as master of ceremonies, began the high mass. The music all through was Gregorian, under the direction of Mr. Mueller. After the gospel a sermon on the solemnity was preached in German by Very Rev. Dr. L. Funken, in which he displayed his great oratorical power and profound ecclesiastical learning. He was listened to with the most rapt attention and admiration by the vast multitude present.

The Bishop presided at the mass and in the end gave the solemn blessing, after which he delivered a learned and most impressive discourse in English. Thus terminated the most memorable and important celebration that ever has been witnessed in Formosa; indeed we might add, or the diocese of Hamilton, as the church in Formosa is the first solemnly consecrated in the diocese.

The ceremony commenced at half past six o'clock and ended at one o'clock p. m. The church is 150 feet long, sixty feet in the nave and aisles and 90 feet at the transepts. The nave, aisles and sanctuary are richly groined and the arches of the aisles are supported by clustered columns with richly carved capitals. There is a large organ, with elegant gallery for the choir. The tower is surmounted by a gilt cross. The entire height is 170 feet. All the work has been paid for nor was any collection made outside the mission. The whole expenditure exclusive of haulage, stone and lime was thirty-four thousand dollars. The entire ceremonial of this day was prepared and conducted by Rev. Father William Kloefer, C. R., of Berlin.

We sincerely wish good Father Elena many happy years to enjoy this church, which is mainly due to his prudence and zeal in conducting the work and bringing it to so happy a completion.

## DEDICATION OF A CHURCH IN IRELAND.

St. Bridge's Church, Kildare, Ireland, which was finally dedicated last Sunday. Archbishops Croke and Walsh, Bishops Duggan and Lynch, Mr. Parnell and the heads of various religious orders were present. In replying to an address on Saturday evening, Archbishop Walsh took the opportunity to denounce Dublin Castle, and to declare in favor of abolishing the Lord Lieutenantcy. Archbishop Croke also preached a sermon in the presence of the assembled Bishops and priests. He urged the people to remain steadfast in their religion, but not to forget their duty to their country. The sermon moved deeply the large congregation which had assembled from a wide area. Mr. Parnell, as a Protestant, did not attend the service, but on a conclusion was shown through the church. His presence gave rise to an extraordinary scene. Men and women clambered on seats to catch a view of the Irish leader, but though the excitement was great people observed decorous silence. Parnell was then conducted to the Convent, where lunch was served. The Irish leader sat between Archbishops Walsh and Croke. After lunch Parnell repaired to a platform erected outside the church to receive addresses from local bodies. He began his speech by recalling his arrest a few years ago, and by congratulating the people upon the changed position of the national cause. He went on to point out the significant union of priests and people against British misrule. In these few years you have jumped over coercion and shattered landlordism, he exclaimed, and the question which is the absorbing topic and root of all other questions is that landlords are standing upon the brink of a precipice, and are doing their best to get pushed over while endeavoring to get blood out of a stone. During last year land has not earned judicial rents. Irish landlords are about to enter into a conspiracy to exact judicial rents, which are not more sacred than others. We never compromised our position by accepting the Land Act of 1881, or judicial rents, nor have we given away the right of the people to turn on judicial rents if they should be unable to pay them. The Land Act will be amended in the very near future, either by an English or an Irish Parliament, so as to bring about a further reduction of judicial rents of at least 30 or 40

per cent. The new Democratic English Parliament will not be so tender of the rights of landlords as the last one was. The new Democratic Parliament, elected by household suffrage in England, will not continue to go on paying twelve thousand Irish policemen for the purpose of extracting rack-rents for Irish landlords. Would it not be a wise thing for Irish landlords to recognize this situation in time to see that if they are not reasonable they will be thrown overboard altogether. Parnell concluded with an earnest appeal to the people to avoid outrages and violence, but he claimed for tenants the same privileges of boycotting obnoxious persons as is possessed by English workmen when combined against an unjust employer in a strike.

## CATHOLIC PRESS.

N. Y. Freeman's Journal.

The *Christian Advocate* evidently knows the young woman who asked a question about not dancing: "If you could hear the remarks made by some of the young men who invite you to dance, after it is over, you would indignantly refuse ever to let their arms encircle you again." This is true enough. The young woman who is sufficiently careless of her reputation to let herself be embraced to walk music in a promiscuous assembly must expect to have her name uttered by her partners with disrespect. It is remarkable that fathers and brothers, who know the manners of many of these young "society clubs," who are named gentlemen by the same usage that dubs every man "esquire," do not save their daughters and sisters from the contamination of the public ball-room. A few muttered words of "introduction," spoken perhaps by a comparative stranger, gives a young man the privilege of hugging a young woman to slow music as long as a waltz tune lasts. If he makes his own comments on her complaisance to his boon companions, it must be admitted that she has given him excuse for them. If he is a "cut"—and he often is a low, degraded cub, in the habiliments of a "lute"—he has her at the mercy of his foul tongue; and, in the present state of social customs, neither her father or brother's care, nor her own self-respect, secures her from the degradation which follows promiscuous "round dancing."

## LONDON UNIVERSE.

There is a "society" paper in London called *Life*, edited by an amiable and popular little Hungarian Jew, light Felbermann—we beg pardon, Doctor Felbermann. This man of discernment has made a discovery which entitles him to take rank with the worthies of his persuasion celebrated in a well-known chapter of Disraeli's "Coningsby." He has found out that the Jesuits are at the bottom of the Home Rule movement in Ireland, and like the dauntless caterer of gossip that he is, he hurls it out thusly in the last issue of his periodical: "Some Englishmen often lay the flattering unction to their souls that the Parnellites are at logger-heads with the Romanist priesthood. Others think that though the lower, peasant-born Catholic clergy in Ireland may look with a deal of favour upon Home Rule, repeal of the Union, and down-right secession, the archbishops at any rate are safe. Nothing could be more erroneous than this view. In the politics of the 'wild Irish' there are 'wheels within wheels'—as there are everywhere in matters political and ecclesiastical. But the benighted Anglo-Saxon might at last understand that the Romanist scheme to use very unceremonious language of our Teuton kinsmen—is not exactly the friend of the political connection of Ireland with England. Mr. Parnell, though a Protestant born, is mainly the instrument for the time being, of the Jesuit fraternity." If the doctor had only kept his own counsel he might have made a better market of his information; but he may look with a deal of duty to the "upper suckles" of fashion in Buckley Square and its neighbourhood, and be discharged if he had gone to those Jesuits and whispered what he knew, they would have given him a mint of money to hold his tongue. But 'tis too late now; James de la Pluche and Jimmie Hann are familiar with the machinations of Loyola. Now that Dr. Felbermann has crushed the Jesuits, perhaps he will oblige by having a go-in at the Papacy unless he prefers to lend a hand to his co-religionist, Adolph Rosenberg, at reforming the morals of the benighted Anglo-Saxon.

## Ave Maria.

A telegram in the daily papers last week reported that Mgr. Sullivan, recently consecrated Bishop of Mobile, declined to accept a purse of \$1,000 from his late congregation in Washington, advising them to present it to his successor for the benefit of the church. He said he came among them with nothing, and preferred to take nothing away with him. Such admirable unselfishness shows what a devoted pastor the parishioners of St. Peter's have lost and the Diocese of Mobile has gained.

Those who witnessed Archbishop Walsh's reception at Kingston, and his passage through the streets of Dublin, declare that no vicery, no popular hero, no Archbishop was so received in Dublin before. The crowd was immense, and there was exultation in every heart, "Surely it is allowable," writes a correspondent of one of the English journals, "to trust that so auspicious a commencement is the pledge of a glorious and fruitful administration; and that the happy union between the pastor and his flock, so ardently and affectionately proclaimed, will last till he is called away by the Prince of pastors, to receive the reward

of good and faithful service rendered through many years to His Church."

## PHILADELPHIA STANDARD.

The fools are not yet all dead and some of them are to be found among the newspaper correspondents and telegraph agents. The *London Standard* has a correspondent at Rome, or pretends to have one. Recently its correspondent informed that paper, and it was considered of sufficient importance to be sent by cable from London to the "Associated Press" of the United States, that: "The Pope reads reports of the electoral changes in Ireland. He unceasingly admonishes the Irish Bishops from supporting the Nationalists." Now none but a fool could concoct this statement, and none but a fool would believe it. Archbishop Walsh, of Dublin, is a pronounced Nationalist. He was known at Rome to be so when he was created Archbishop. He was consecrated at Rome, had repeated personal conferences with "the Pope," and returned to Ireland a more pronounced Nationalist, if possible, than ever. Some time previous to this a large number of the Irish Bishops and Archbishops visited Rome and also conferred with His Holiness, Leo XIII., and then returned to Ireland more Irish and more Nationalist than they were before.

## CATHOLIC NOTES.

The towers of the New York Cathedral will cost \$190,000.

Among the persons whom Archbishop Gross has confirmed in Oregon are forty-eight Indians and twenty-seven converts from Protestantism.

The proud distinction of St. Louis, Mo., as the "Rome of America" is justified by the facts. There are forty-six Catholic churches in the city. Seven Orders of men—the Jesuits, Passionists, Redemptorists, Lazarists, Franciscan Monks, Christian Brothers, and Alexian Brothers. Fourteen Orders and Congregations of women—Sacred Heart, Precious Blood, Good Shepherd, Carmelites, Ursulines, Franciscan Visitation, Notre Dame, Loreto, Sisters of Mercy, Sisters of Charity, St. Joseph, Little Sisters of the Poor, and Sisters of Christian Charity.

The cost of restoring and completing the Cathedral of Cologne from 1823, when the work was resumed after a lapse of nearly three quarters of a century, down to April 1st of the present year was \$9,250,000. This immense sum is said to be entirely independent of gifts of valuable objects for the religious services or the decoration of the building, and of a large number of private donations and funds for pious foundations. The Cathedral is among the largest and is in many respects the most beautiful ecclesiastical edifice in the world.

In St. Mary's Cathedral, Kingston, last Sunday, grand High Mass was celebrated by the Rev. Father Twomey, assisted by the Rev. Father O'Rourke and the Rev. F. O'Brien, as deacon and sub-deacon respectively. The Rev. Father McGrath read a pastoral letter from His Lordship to the Rev. Clergy of his diocese in which the people are exhorted to attend the evening devotions during this month of the Holy Rosary. He afterwards preached an excellent and much appreciated sermon from the gospel of the day. The choir rendered excellent music on the occasion.—*Freeman.*

The little village of Knock in Ireland, which has become famous throughout the English-speaking world on account of alleged apparitions of the Blessed Virgin, St. Joseph, and St. John the Evangelist, and miraculous cures, was thronged with devout pilgrims on Lady Day and the subsequent anniversary of the apparitions. There were thousands of communicants at the early Masses, and a solemn procession followed the High Mass, which was celebrated with imposing ceremonies. Among the pilgrims were representatives of several nations, including the United States, and a number of prominent priests.

The rumor of Archbishop Trench's conversion is revived, this time with much particularity of detail. A London paper states that Dr. Charles Trench, the ex-Anglican Archbishop, had entered Milltown Park, the head house of the Jesuits in Ireland, for the purpose of making a retreat as a convert to Catholicity. Some time ago rumors of a similar nature were put to rest by an announcement from young Mr. Trench, of the firm of Keegan, Paul, Trench & Co., denying emphatically any statement that his father had gone over to Rome. Now, however, the rumors are revived and abroad, and added to them is the extra assertion that Miss Trench is following her father's footsteps by receiving instruction in the doctrines of the Catholic religion.

## Catholicity in Westport.

Strangers visiting the village of Westport in Inarck Co. are astonished at the progress church affairs are making in that retired but picturesque locality. Rev. Father Staunton, the zealous and tireless pastor, has recently formed a Separate School section whose pupils have already made marked progress. He is building a handsome two-story brick school for their accommodation; he has almost completed a large convent building and has one of the best churches in the country. Evidently Father Staunton knows what is best to be done and the best way of doing it.

## The Chintiquy of Other Days.

Rev. Father Allain, P. P., Uxbridge, requests that those to whom the book, bearing the above title were sent would kindly make returns as soon as possible.