

The Catholic Record.

VOL 7.

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NO. 364

CLERICAL.

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Happiest Days.

I said to the little children,
"You are living your happiest days;"
And their wide eyes opened wider
In innocent amazement.
For their happiness was so perfect,
They did not know how to be happy.
"Oh, no," they said, "there'll be happier
days when we are women and men."

I said to the youth and maiden,
"You are living your happiest days;"
And into their sparkling eyes there crept
A dreamy, far-off gaze.
And their hands sought one another,
And their cheeks flushed rosy red;
"Oh, no," they said, "there'll be happier
days when we are wed."

I said to the man and woman,
"You are living your happiest days;"
As they laughingly watched together
Their baby's cunning ways.
"These days are days of labor;
They can hardly be our best;
There'll be happier days when the children
are grown,
And we have earned our rest."

I said to the aged couple,
"You are living your happiest days;"
Your children do you honor,
You have wisely answered,
With a peaceful look, they answered,
"God is good to us, that's true;
But we think there'll be happier days for us
in the life we're going to."

ARCHBISHOP WALSH.

HIS RECEPTION IN DUBLIN.
Freeman's Journal, Sept. 5.

The reception at the Westland row Terminus assumed the form of an immense demonstration, representing all classes. Long before the hour at which the train was expected, clergy members, members of Parliament, deputations from various societies, and prominent citizens gathered within the station anxious to obtain good places on the arrival platform. Some uncertainty existed as to the side at which the special train would draw up, and as the barriers leading to the platform devoted to the English passenger train were closed, and a strong body of police guarded the approaches to it, many of the clergymen and laity were to a considerable time embarrassed by the situation. The entry of the Lord Mayor and Corporation was marked by warm cheering. The civic body attended in state, the Lord Mayor and members wearing their robes of office and the attendant officials bore the ancient sword and mace. The body of police who were present were utterly unable to keep back the crowd, who forced their way across the rails and swarmed upon the platform from all portions of the spacious terminus, and considerable confusion was thereby occasioned. But all was good nature, and it was evident that only one thought animated the vast masses of the people. The crowd pressed forward with such eagerness that it was with very great difficulty the members of the Corporation managed to retain their places. Every available point of vantage was speedily taken possession of, and by the time the train was expected to arrive all portions of the station were densely packed with spectators. As the train containing the Archbishop glided into the station cheers were again and again renewed, and a perfect flood of hats, caps, and handkerchiefs waved the greeting of the enthusiastic spectators. A small space was cleared with the utmost difficulty to allow of the presentation of the address prepared by the Corporation, and it required the utmost efforts of a strong body of police to keep back the crowd of persons who pressed forward eager to welcome his Grace as he alighted from the platform. The distinguished Prelate, who appeared to be somewhat fatigued after his long journey, was evidently deeply moved by the warmth of his reception. His Grace shook hands with the Lord Mayor and several members of the Council, but, owing to the press of the crowd and the cheering, it was with difficulty that he could make himself heard. When silence was for a few moments restored.

The Lord Mayor—May it please your Grace—I, as chief magistrate of the city, give you a *cord mille fideles*. I am proud as chief magistrate of the city to welcome you back to your native country (cheers). I have also to present to your Grace an address which was passed unanimously by the Municipal Council. I will therefore call upon the Town Clerk to read to your Grace the address which has been agreed to by the Corporation of the City of Dublin (loud cheers). The Town Clerk (Mr. John Beveridge, B. L.) then read the following address:—

TO THE MOST REV. WILLIAM J. WALSH, D.D.,
LORD ARCHBISHOP OF DUBLIN.

MAY IT PLEASE YOUR GRACE.—We, the Municipal Council of Dublin, desire to unite with the rest of the Archdiocese of Dublin in tendering to you our heartfelt welcome on your return from Rome to assume the exalted duties and responsibilities of Archbishop of Dublin. It is to us, indeed, a source of pride that a native of our city should be selected to succeed to the see of the illustrious St. Laurence O'Toole, and we recognise your distinguished career as that which gives to us abundant assurance that the

dearest interests of our beloved country will be ever in your heart and mind (cheers). In what, we trust, will be the forward march of public liberty in our country, it is of the utmost moment that matured wisdom should characterize the prelate who presides over the Metropolitan See of Ireland. On your Grace it has pleased Divine Providence to bestow, at an early age, all that in this regard can be hoped for and desired, and in praying that length of years may be granted to you we feel assured that we but express your earnest wish that peace and unity among her children may mark the onward progress of our native land to the attainment of her just and rightful hope—the restoration of her native legislature (cheers).

His Grace the Archbishop of Dublin.—It is with no ordinary feeling of gratification that I endeavour to discharge the duty of thanking you for this address, the warmth and heartiness of which you have so specially emphasised by surrounding its presentation with the splendour of your civic state. Gratefully indeed I accept your address and thank you for it, presented to me as it is with every feeling, I am sure, of personal kindness, but also, and much more so, as a tribute of your respect shown in my person to the sacred dignity with which I have been invested. Your official communication has assured me that the civic welcome thus accorded to me is the unanimous act of our municipal body. Need I say to you that my action in reference to it would be very different if it had come to me in any other way? If, for instance, it could be regarded as a party triumph, or as the act of an inconsiderate majority of the Council, trampling on the feelings and outraging the susceptibilities of the non-Catholic members who form the minority of your body, I do not go the length of saying that even if your act had been such as I have thus described you could not plead in justification, or, at all events, in extenuation of it, much that is to be found in the past history of the Corporation of Dublin. You could find it, indeed, in the records of those very proceedings when, for the assertion of some article of the dominant political creed, the Lord Mayor and civic officers of the day went forth in solemn state, even as you have come upon the kindly mission of this evening. But it is not for us to copy the bad example so freely set for us in days that every citizen of Dublin, I trust, would now wish had never found a place in the annals of our city. A people claiming the name and dignity of a nation must prove, not merely by words, but still more by the acts of its public men, that it has the self-restraint which, especially in matters where religious feeling comes into play, will guard with the most delicate care against all that could savour of disregard of the sincere conviction of even the smallest minorities amongst its citizens. And so, if I may contemplate the case of this address being tendered to me in any other spirit than that which I feel assured has guarded in reference to it from first to last, I should feel constrained, not merely on religious grounds and from a sense of what I owe my sacred office, but also as a citizen of Dublin (loud cheers), placed by virtue of that office in a high civic as well as religious responsibility, to decline its acceptance. But I feel that on many grounds I may safely take a very different view indeed of the proceedings to-day. Among those who took part even in the preparation of the address were some members of your body whose religious convictions debar them from recognizing any duty of spiritual allegiance to a Catholic bishop (loud cheers). I have no reason to believe that those other non-Catholic members of your body who were absent on the occasion were influenced by any other feeling than that of an unwillingness to mar by the presence of any element of discord the unanimity of a proceeding to which they were in no way opposed, but in which they did not feel themselves in a position to take an assenting part. I feel, then, my Lord Mayor, that to this extent at least I am justified in including in my expression of thanks every member of your municipal body (cheers). You assure me that to you, as representatives of the municipality of Dublin and guardians of its interests, it is a source of pride and gratification that a native of the city of Dublin has been elected to fill the See of St. Laurence (loud and prolonged cheers). I accept this assurance all the more gratefully that it comes to me from a body which in the conferring of its own highest honors has never allowed itself to be swayed by any narrow consideration of the accident of birth. To say nothing of the many former acts of the kind to which I could refer, I am reminded by the presence here to-day, my Lord, of the worthy gentleman who has been chosen to succeed you in your high office, that even in its latest nomination to the civic chair the members of the Council of Dublin have with graceful unanimity selected for that place of dignity one to whom Dublin unfortunately can lay no claim (loud cheers). And now, my Lord Mayor, without needlessly trespassing on your time to disclaim the language of eulogy with which your address has indeed embarrassed me, I hasten to assure you of my full and ardent sympathy with the wishes expressed in its closing words. With me it is no new theory of to-day or yesterday, but a settled and deeply-rooted conviction, that for a remedy of the many grievances for the removal of which the people of this island have so long laboured with but partial success there is but one effectual remedy—the restoration to Ireland of that right of

which we were deprived now nigh a century ago by means as shameful as any that the records of national infamy can disclose (loud and prolonged cheers). I rejoice then, with you that the flag which fell from the dying hands of O'Connell has once more been bodily uplifted, and I pray that it may never again be furled until the right of Ireland is recognised to have her own laws made here upon Irish soil and by the legally and constitutionally chosen representatives of the Irish people (loud and prolonged cheers). I have thought it right, my Lord Mayor, thus freely to avail myself of the opportunity which your address afforded me of expressing plainly and without reserve my personal opinion on this question of vital importance, as I regard it, for the future welfare of my country. For it has been, if I mistake not, the usage of the venerated prelates who preceded me in this See of Dublin—as it is, indeed, the usage of our Irish bishops, I may say, without exception—to express with the utmost freedom their opinion on the great political questions of the day (cheers). But as I have done so, on this occasion, I must, in conclusion, add one other word. Among the Catholics of Dublin there are, and will be, as there have ever been in the past, as strongly marked differences of opinion in political matters as there are amongst the citizens generally in their religious creeds. I wish then to proclaim, once for all, at the very outset of my episcopal labours—and nowhere surely could I find a more fitting opportunity of proclaiming it—here where I am being formally welcomed to my episcopal see—that in every relation of my pastoral office, in the house which is henceforth to be my home, in the cathedral which will be the chief centre of my episcopal labours—in a word, in every scene and sphere of my duties, I know I shall, with God's help, know no difference between those whose views on public affairs are most thoroughly in sympathy with mine, and those from whose honest opinions my own are most widely divergent (cheers) ever bearing in mind that I have been placed here by the Sovereign Pontiff as Archbishop of Dublin, and thus as the pastor and spiritual father, not of any section or class, no matter how numerous or how powerful, but of all our Catholic people (loud and prolonged cheers).

Correspondence of the Catholic Record,
FATHER O'SULLIVAN CONSECRATED
BISHOP OF MOBILE, ALA.

THE CEREMONY PERFORMED BY ARCHBISHOP
GIBBONS OF BALTIMORE—A RED LETTER
DAY IN THE CATHOLIC CALENDAR.

Sunday, the 25th inst., will ever be a memorable day in the minds and hearts of the Catholics of Washington, for on that day another link was added to the unbroken chain of apostolic succession in the elevation of Father O'Sullivan to the Episcopal dignity. Like all other great cities, Washington can boast of its numerous Catholic population, and this great event being a novelty, inasmuch as it was the first ceremony of its kind that has ever taken place in the American Capital, the Catholic populace turned out en masse. The ceremony was performed in St. Peter's Church, at which Father Sullivan was the late pastor. Long before the appointed hour for the commencement of the ceremonies the avenues leading in the direction of the church were densely crowded, and the church itself was filled to its utmost capacity. Owing to the fact that admission was by ticket the number gaining entrance was limited. Thousands were unable to gain admittance and had to rest satisfied with seeing the procession and listening to what they could hear from the outside. The weather was favorable for the outdoor exercises, the sun shone in its golden splendor and with its effulgent rays brightened the scene, the rich robes of the ecclesiastics sparkled in the sunlight, not a cloud obscured the native hue of the ether, the result of heaven, every thing moved along with the most perfect order. A cool breeze which sprang up from the Southwest modified the heat. It was not a day of extreme temperatures, but, as some one says:

"The golden mean of days."
At 10:30 the bell rang the announcement of the coming of the procession which proceeded from the sacristy to the main entrance of the church, thence to the altar. The cross-bearer was followed by acolytes, priests, bishops, bishop-elect and the archbishop. A consecration march was played as the solemn procession moved towards the sanctuary. Hundreds of wax-lights burned brightly upon the altar amidst a profusion of the choicest flowers. All was ready for the commencement of the performance of the august ceremony. The preparatory exaltation of the bishop-elect, the reading of the apostolic commission, the taking of the oath, the delivery of the emblems of pastoral authority,—the mitre, the crozier and the ring,—the anointing with holy oil and the imposition of hands, together constitute a whole which was at the same time grand and impressive. Haydn's third Mass was beautifully rendered by a choir of forty voices accompanied by a full orchestra. At the invocation Cirillo's *Veni Creator Spiritus* was sung by Miss Nannie Noonan, the great soprano of Washington. At the offertory the soprano solo, *Alma Virgo*, by Hummel, was sung by Mrs. W. D. Allen. Bishop Kain, of Wheeling, delivered the sermon. He spoke with a clear and forcible power. The introduction to the sermon was a presentation of Christ as an interpreter of the Gospels. He said "Christ was the head and the Church His body. These were united to establish His church a spiritual kingdom on earth. Christ

while on earth established the offices of His ministers. This church which He established was foretold by the men of old. He impressed upon His disciples the reality of His character. Christ was the king, and the church that he set up in this world was not for angels or spiritual beings but for men. That church was founded upon a rock. They that heard the teachers heard Him. There were penalties for neglecting to heed the teachings of His ministers. These penalties were severe; severer even than for rejecting His own teachings. Christ established a church for all men. The church gave to men the enjoyment of spiritual life and liberty, the ends for which all human governments are instituted. It is the freedom from the slavery of the soul, eternal happiness hereafter, that man was created for. Man at the creation was a child of God; sin destroyed man and continues to do so. To restore man Christ came into the world, and His coming intended a general amnesty in which every soul must have a share. All men were born in sin and become regenerate in Christ. The true light of glory is shed abroad to all who are regenerated. They are made members and branches of His purified body. To perfect this life is the work of Christ's grand kingdom on earth. His ministers are His agents of this great work. They minister to men and fit men for the kingdom of heaven. This ministry is to continue until the end of the world.

Civil officers cannot transmit their power. The perpetuation of the sacred ministry is a Christ-like power. The conferring of such powers is attended with such rites as best fit them. As grateful as we are to civil and religious liberty, how much more so should we be for bestowal of the gift of God's holy word. The framers of the declaration of independence printed the doctrine of political liberty, a boon which they enjoy, through suffering. There is a liberty much more precious than that liberty. It was the sacred truth of religion.

The speaker then at length discussed the three-fold ministry, and argued that Christ established it and would maintain it. To Peter He gave all power and authority upon earth, and he to his successors. The bishop, in concluding his sermon, spoke very feelingly of and to the new bishop, and in words of cheer bade him to go forward in his work that he was called and fitted for.

Besides several bishops being present there were about fifty priests from this and adjoining dioceses. Bishop O'Sullivan will remain in Washington till Christmas. The amethyst ring worn by the new Bishop was the gift of friends.

Correspondence of the Catholic Record,
FROM WASHINGTON, D. C.

A large and enthusiastic meeting was held here in Abner's Hall on Thursday evening, the 17th inst., under the auspices of a local branch of the Irish National League. It was held for the purpose of sympathizing with Parnell's movement and giving financial aid to the League in its work of raising a parliamentary fund. Several hundred dollars were generally subscribed, which will be forwarded to Fr. O'Reilly, of Detroit. Congressman Moran, of Ohio, presided at the meeting and said he advocated Irish rights and the League from the standpoint of an American citizen. Parnell, he said, was Ireland's uncrowned king because he is cherished by every Irishman as their deliverer. He hoped that Parnell would be Ireland's first president. Hon. M. V. Gannon, of Iowa, was introduced. Amid great applause he delivered an eloquent and stirring speech. His reference to Vice-President Hendrick's speech at Indianapolis, endorsing the work of the League, was greeted with the greatest applause. Congressman Lawler, of Chicago, also addressed the meeting. The resolutions which were adopted and forwarded to Mr. Parnell read as follows:

"Whereas Charles Stewart Parnell, in his speeches delivered in Dublin on the 24th and 25th August, respectively, declared that the great work and the only work of the Irish parliamentary party in the new parliament will be the restoration of the Irish parliament; and that the more the power of the League of Irishmen and of the people of Ireland the right to govern themselves, and to manage their own affairs, now, therefore, be it

Resolved, That we, the citizens of Washington City, in mass meeting assembled, fully endorse the programme of the leader of the Irish people, and pledge ourselves to sustain and assist him and his party until the consummation of their great struggle.

Resolved, That a subscription be at once opened for the purpose of raising a fund to be forwarded to Charles Stewart Parnell, or to such person as he may designate, for the use of the Irish parliamentary party.

Resolved, That a committee of fifteen be appointed to take charge of this fund; to provide means of procuring additional subscriptions, and to publish the names of subscribers in the Washington and Irish-American press."

SACRED MUSIC.

We have received from the Anglo-Canadian Music Publishers Association, 38 Church Street, Toronto, some very choice pieces of sacred music, which, no doubt, will command a ready sale amongst our Catholic people. The titles of the pieces before us are "At Vespers," words by Wm. M. Hardinge, music by F. Paolo Fonti; "Pulsaki," hymn of the Moravian nuns at the consecration of the banner, poetry by H. W. Longfellow, music by

Miss M. Lindsay. "Give me thy Love," Ave Maria, with harmonium and violin ad lib., words by Urban Grey, music by Milton Wellings; "A Winter Story," song written and composed by Michael Watson. Each piece is sold at 40 cents, and may be obtained from the publishers.

OBITUARY.

MRS. CATHERINE M'DONNELL.
We deeply regret to announce the death of Mrs. Catherine McDonnell, wife of Alex. McDonnell, Esq., which occurred at Virtdon, Manitoba, on the 16th of September, in the 50th year of her age. She was attended during her illness by the Rev. Father Robillard, of Brandon, who administered to her the sacred rites of our holy faith. Deceased was a lady of most estimable disposition and her death will be mourned by a large circle of friends and relatives. May her soul rest in peace.

MR. FELIX DEVINE.
Quite a shock was received by the people of Renfrew and the surrounding country, at the sad news that, on Wednesday afternoon last, Felix Devine, Esq., general merchant of this town, had breathed his last. Not only in Renfrew and its vicinity, but in many other parts of Canada and the United States, where the deceased gentleman could count numerous relatives and friends, will the grief at his demise be widespread, and many a fervent prayer will be breathed forth for his forefathers that soul whose departure has awakened the memories of many a good deed, many an act of kindness treasured up from the past.

Born in 1820, of the marriage of John Devine and Bridget Kearns, Mr. Devine spent the early part of his life in his birthplace at Templehouse, County Sligo, Ireland, on the farm which generations of his forefathers had occupied before him. There it was that he received his education with other members of his family, at a private school. In 1842, at the instance of his brother Mathew, and his sister Mrs. Moran, then residing at Fitzroy Harbor, Ont., he emigrated to Canada. After being employed for twelve years in the lumber concerns of the late Elias Moore and Jared McCrea, and winning the confidence and respect of his employers and of everyone committed to his supervision, Mr. Devine engaged in business as a general merchant, first at Sturgeon, and then at Renfrew, in which latter town he continued the same business till the time of his death. In 1859, the lamented subject of our sketch married Annie, only daughter of Francis French, Esq., sen., of Renfrew. He was the loving father of ten children, of whom eight survive to mourn his loss. To these and to his bereaved wife we extend our heartfelt sympathy. His eldest son, Mr. J. J. Devine, has been for some time associated with him in the management of his business as a merchant; and another son of his, Mr. Felix Devine, jr., was prosecuting his studies very successfully at the College of Ottawa when the sad news of the loss of his beloved father brought a mournful interruption to them.

As a father Mr. Devine was a model of domestic attachment; only the pressing calls of duty could tear him from his loved ones to whom he returned as soon as he was able to do so. In his business relations he was honest and plain-dealing, always met his obligations without delay, and won the esteem and confidence of all who ever had the smallest transaction with him. He was a patriotic citizen. A native of Ireland—he was ever a lover of his country, constant and fervent in denouncing Erin's wrongs and upholding her rights. His love for his native land was equalled by that which he displayed towards the country of his adoption. Alive to the interests of his fellow citizens, he did all in his power to forward them, and both his fellow-citizens and the government showed their appreciation of his good will and ability in this regard by entrusting him with various offices of responsibility which he always discharged to the satisfaction of all parties. Besides being reeve, first of the united townships of Bagot and Blythe-field, and afterwards of the village of Renfrew, Mr. Devine was school inspector under the old system. He occupied for a long time the position of Collector of Inland Revenue, and in fact held the office nominally till his death, though its active duties ceased at the time of confederation. As a Catholic, Mr. Devine was a fervent member, a model for the whole congregation. No scheme for the better forwarding of the interests of religion and education was brought up in which he was not a prime mover. Recognizing the inseparability of religion and education he was among the first in organizing and supporting the establishment in Renfrew of the Separate School, of which he was trustee up to the time of his death. We can sum up Mr. Devine's life and character by saying that he was a good Christian; for a good Christian is of necessity a good father and a good citizen. His last act was a silent but eloquent one of adoration and thanksgiving to his Saviour in the Holy Vatican, which he received shortly before his death at the hands of his nephew, Rev. F. M. Devine, and all who have had the good fortune of knowing him, declare that this final action was the fitting conclusion of a life which was but a succession of good acts. The knowledge of this closing scene of his life brings forcibly and compellingly to our minds the words of our Lord, quoted by the Church in the funeral service, "who believed in Me, even though he be dead, shall live."

The funeral took place this morning at half past nine. Rev. F. M. Devine, of Osceola, was the celebrant, assisted by Rev. P. Chaine, of Arnprior, Ont., and D. Lavin, of Pakenham, as deacon and sub-deacon respectively. Rev. P. Rougier, of Renfrew, A. Brunet, of Portage du Fort, and H. S. Marion, of Douglas, were also present. The whole company of Renfrew was represented, and the cortege which accompanied the body to the cemetery was one of the largest ever seen in Renfrew; it was far exceeded, we may hope, by the legions of bright spirits who received the soul of the dear departed at its separation and bore it to the bosom of his Saviour.

MRS. JOHN O'CALLAGHAN.
The death of Mrs. John O'Callaghan, removes another of Ingersoll's early residents. Mr. and Mrs. O'Callaghan came to this country in 1812, and resided near the Deep Cut on the Welland Canal, and during the first enlargement of that thoroughfare by industry and thrift amassed quite a competency, and after a few years removed to Derham, where they carried on farming until they removed to Ingersoll in 1851. Since that time they have pursued a steady course of business, first in the old Palen Block, until Mr. O'Callaghan erected the large block opposite the Royal Hotel, Thames st. During their residence in our town, both Mr. and Mrs. O'Callaghan have shown an example of diligence and quiet perseverance, and have raised a large family, part of whom are still in our midst pursuing a diligent business calling. The funeral of Mrs. O'Callaghan was attended by a large concourse of friends and neighbors, and Mr. O'Callaghan must have felt the warm sympathy that was shown on this sad occasion by all classes. The room in which and presented a very imposing appearance. Bouquets of flowers from kind friends were nicely arranged both on the coffin and adjoining tables. Crosses and wreaths of flowers were displayed upon the coffin, and the walls were hung with proper habiliments. The pall-bearers were Messrs. Thos. Brown, Jas. Brady, Robt. Keating, Francis Stuart, Wm. McBratney, Andrew Smith, D. McInnes and John Bolea.

The funeral cortege reached from the residence of the deceased nearly to the Church of the Sacred Heart, where the funeral rites in accordance with the Catholic church, were duly celebrated by the Rev. Father Molphy. The anthem was sung by Rev. Father Brady and Miss Bella McDonald. During the impressive ceremonies at the church, the Rev. Father Molphy made a few very appropriate remarks on the sad occurrence and in reference to the deceased, after which the remains were conveyed to the Catholic cemetery, where the last sad rites were performed. The funeral was attended by all the children of the deceased, from the youngest to the eldest. We may remark at the closing of the family of the deceased must have felt great comfort in the kind attention of all classes—old neighbors and friends—who showed such marked sympathy on this sad occasion.—Ingersoll Chronicle.

We offer our sincere condolence to Mr. O'Callaghan and his family in their sad affliction.—Ed. RECORD.

CHURCH CONSECRATION.

The Rt. Rev. Dr. Carbery, O. P., Bishop of Hamilton, consecrated the new Roman Catholic church at Formosa on Sunday last. The ceremonies lasted from six o'clock in the morning until nearly two in the afternoon. His Lordship was assisted by Vicar General Heenan, of Hamilton; Vicar Lausie, of Walkerton; Dr. Funcken, of Berlin; Dr. Eiken, of Formosa; Fathers Resardes, Watell, Brohman, Wye, and several other clergymen from a distance. An immense crowd witnessed the imposing ceremonies, which are very unusual as yet in Canada, as a church cannot be consecrated until it is entirely free from debt. This church is a massive stone structure, of gothic architecture, rising majestically on the brow of the hill overlooking the village of Formosa. It cost about \$30,000 and was built entirely by the people of the parish. Not one cent was contributed from outside. As our readers are generally aware, the people of Formosa are almost entirely German farmers. This fine church is an indication of their prosperity. They are a remarkably thrifty race of men, owners of splendid farms, finely stocked and highly cultivated.

In addition to this fine church, the Roman Catholics of Formosa have a large Convent, with extensive grounds, under the management of the School Sisters de Notre Dame. It is just thirty-one years on the fifteenth of the present month since a meeting was called by Mr. Zettle to take steps for the formation of this congregation. The present site for a church was then selected, and a few trees chopped down for a graveyard. Out of this humble beginning has grown one of the finest settlements in Canada. Mr. Zettle had the satisfaction of being present on Sunday last at the consecration of the splendid edifice that now "rears its lofty spire to heaven," on the spot he selected. The pastor of the congregation, Rev. Dr. Elena, has good reason to feel pleased at the material result of his labors, at all events. The bishop preached an impressive discourse at the close of the ceremonies and dismissed the congregation with the Episcopal Benediction.—Bruce Herald.

At a Bazaar and Picnic lately held by the Catholics of Sheet Harbor, N. S., the net proceeds amounted to over five thousand dollars; a recent Bazaar in Moncton netted between three and four thousand dollars, and a Tea Party at Oxford, N. S., on the 17th, netted over five hundred and fifty dollars.