

appear that this bigotry is widespread than it really is. It is assured by that journal *Plainsdealer* man and his P. P. A. contemporaries will declare that Oliver Mowat must go because he has the law fixed in such a Jesuitical fashion that an elector must place a cross on his ballot paper.

Mr. HOWARD MORTIMER, a student of Princeton (Presbyterian) Theological College, applied recently to Father Young, the well-known Paulist, to become a Catholic and a member of the Paulist order. Mr. Mortimer had studied the Catholic faith carefully for some time, and had come to the conclusion, after deep thought, that it was his duty to become a Catholic. He also stated that another student of the college is desirous of following his example. Father Young is himself a graduate of Princeton, having been a member of the class of 1848.

A LETTER was received by Mayor Hopper, of Eau Claire, Wis., threatening to inflict upon him the fate of Mayor Harrison, of Chicago, unless he dismissed a policeman named Ryan, the only Catholic member of the force. The letter was signed A. P. A. Mayor Hopper, instead of yielding to the threat, published the letter in a local paper, adding: "My life is ready at any time to be sacrificed to a principle which underlies American institutions; but when he or any of his associates in villainy shoot, they must shoot for blood, or their society will lose a devotee whose apparent object is his own personal aggrandizement regardless of principles." Mayor Hopper's resolute adherence to duty in the face of such threats of violence deserves the highest praise, though it can scarcely be believed that the coward who made the threat would have the courage to attempt to carry out his project.

CANON BURCHES, who had charge of the Quebec educational exhibit at the World's Fair, has been recently making a visit to the centres of French-Canadian population in the New England States; and a recent issue of the *Montreal Star* gives the result of his observations on their exact status there. From these observations and other reliable sources we learn that the French-Canadians are daily gaining ground throughout New England; and the Americans recognize the fact most readily, being in no way jealous thereof, as they find them to be peaceable and law-abiding citizens. These Canadians are also thoroughly in earnest to give their children a good Catholic education; and though the parochial schools are not State aided, the schools are flourishing everywhere. Recently the two cities of Worcester and Woonsocket each elected two French-Canadian aldermen, and the last-named chose in addition a French-Canadian mayor by a majority of nearly 600 votes, though the Canadian population is only about one-half that of the city. The mayor is Mr. Abram Pothier, a young man of talent who is universally respected.

The Philadelphia *Record*, published in the home of Quakerism, should be a good authority on recent changes in the manners of the Quakers. It states that peculiarities of dress and language have now been almost entirely abandoned, and music is being cultivated, though it was formerly considered as a vain and sinful amusement. Recent observations of the manners of this remarkable people in Pennsylvania have shown that though the Quakers of to-day practice the most popular hymns, such as "Nearer my God to Thee," etc., there is a notable lack of harmony when these hymns are sung, so that the singing is not enjoyable by lovers of music. It is suggested as an explanation of this fact, that the taboing of music among them for over two hundred years has caused that the organs necessary to the production of the beauties of this long unused art are to a great extent lacking in the present generation of Quakers, through the far-reaching laws of heredity.

The *Mission Record* of the Church of Scotland has a bitter item against the unfraternal conduct of the Baptists in Central Africa, whom it accuses of a violation of "missionary comity" inasmuch as Mr. Booth, who conducts the Baptist missionary work in that quarter, has established a Baptist Industrial Mission at Blantyre, where the Scotch Presbyterians have a mission, and are tempting the trained boys from the Church of Scotland's mission schools. They succeeded in coaxing away six trained pupils of the

all, and then step down and vote against a man if he happened to wear a Roman nose. We may soon expect the *Plainsdealer* man and his P. P. A. contemporaries will declare that Oliver Mowat must go because he has the law fixed in such a Jesuitical fashion that an elector must place a cross on his ballot paper.

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Presbyterian mission, and baptized them by immersion. The *Mission Record* thinks they should have left the Presbyterian mission alone, and applied themselves to the work of converting "the millions of Africa untouched by any Christian mission." Should it not be borne in mind that the Baptists unchurch the Presbyterians, maintaining that baptism after the Presbyterian fashion is null and void? Comity may be violated; but the Baptists do not believe in comity with Churches which neglect what they regard as an important and necessary ordinance of Christ.

MALICIOUS LITERATURE.

DEAR REVEREND FATHER: I would like your opinion, or rather advice, as to how a Christian ought to pursue when blasphemous literature is regularly sent to him from the publishers, evidently having been subscribed for by some well-meaning but ignorant Protestant friend. This has been our experience for the year now drawing to a close. A magazine under the direction of an ex-priest has come to my notice every month beginning with January last. We are converts to the most holy faith, having left the New Church (Swedenborgian) two years ago last June. Even were it possible to shake our faith, which God forbid, that style of literature would be particularly obnoxious to us. As it is, the mere sight of it is distressing. Now I will tell you what we did, and will you tell us what to do in future should the persecution continue. When the first number came we read it with such feelings of furious indignation as soon as we promptly to our knees to beg the grace of contrition that we might seek divine forgiveness. The next month we decided after consultation to take it from the office, for it might do harm falling into the hands of some who might be influenced, and we did not write telling them to stop for the same reason. "This copy would be sent some where and if it came here it should do no harm." My sister glanced through one or two more numbers and finding the same fanatical and malevolent spirit running through all, followed my example and ceased to look at them at all. But every number since we have torn in strips and burned the moment it came into the house. I wrote to the editor: "I wrote a most earnest appeal and told him frankly what I should do with the magazine if it continued to come. How desperately Satan is working! He seems to feel his time is short when the whole world prays, 'Thy Kingdom come.'" But he makes the most of the traditional prejudice born of the hate which burned in Luther's breast against our Holy Mother Church. How incomprehensible that one bad man should have such power as his, to which he due the vast number of sects existing to-day under the name of Protestant! And such good people, too, as many of them are, full of love to God and man, have known many instances where they live in the Divine presence. But these do not fight Holy Church. They believe in a universal Church, visible and spiritual, and they love all of whatever name.

But this is too long. I trust you will find time to read it, for though I am unknown to you, you are one of our most valued correspondents. We read your paper every week, when it comes to us from the good father in Washington, who received us into the Church, my sister and self—and we have been delighted in your manner of dealing with Ingersoll in your "Notes" and a later book.

I remain very sincerely,

many thus, and in this way alone can we account for many conversions to the faith. The heart of Saul of Tarsus was right or there never would have been a St. Paul.

Now as to what to do with the vile trash that come to your address. Tell the postmaster to order it discontinued, otherwise you may have to pay for it. When you made kindling of the copies you received you put them to the best use they could be put to. In place of them take the *Ave Maria*, a weekly, and the *Catholic World*, a monthly magazine, and you will have delightful, edifying and instructive reading.

You should thank God for the grace of conversion, and as a thanksgiving to Him, pray that He may lead others into His Holy Church.—Philadelphia Catholic Times.

DEATH OF BISHOP McNIERNY.

Suddenly Called.—Brief Sketch of His Life.

The Right Rev. Francis McNierny, Bishop of Albany, died at 8:30 o'clock Tuesday night at his episcopal residence in Albany from pneumonia. A week ago Saturday he was in his usual health when he ordained seventy-five students at the Troy Seminary, and when on the Sunday following he ordained another class to the prebenediction at the cathedral. He celebrated Pontifical High Mass at the cathedral, Albany, on Christmas, and on the afternoon of that day was taken with the illness which ended in his death.

The Bishop received the sacraments and the last rites of the Church at 5 o'clock in the afternoon from Vicar-General Burke.

Bishop McNierny was born in New York City April 25, 1828, and was sixty-five years of age. He received his early education at private schools in the metropolis, and afterwards went to Montreal, where he completed his clerical education and entered the Seminary of St. Sulpice for the study of theology and philosophy. He was ordained priest in St. Patrick's Cathedral, New York, August 17, 1854, and was appointed private secretary to Archbishop McCloskey. In 1871 he was appointed Titular Bishop of Rhensina and Coadjutor Bishop of Albany and was consecrated in St. Patrick's Cathedral, New York City, on April 21 of the same year. February 19, 1874, he was made Administrator of the Diocese of Albany, and on October 12, 1877, he took the episcopal chair as Bishop of Albany by the right of succession. He was appointed a Rector of the University at the last session of the Legislature.

Crowds surrounded the episcopal residence until a late hour at night mourning the death of their beloved Bishop.

DRAWN TO CATHOLICISM.

Student of Princeton Seminary Turns to the Paulist Fathers.

Another instance of a student in a Protestant theological seminary becoming imbued and tormented with doubts as to the faith to the tenets of which he has devoted much time and study, and turning to the Catholic religion for guidance and comfort, has cropped out, says the *New York Herald*.

The student in question is a member of the Princeton Theological Seminary, at Princeton, N. J. His name is Howard Mortimer, and he was admitted to the Princeton Theological Seminary last year. The late Francis Mortimer, well known in theatrical circles in connection with the management of Miss Marie Wainwright, was a near relative of the young man, who is both good looking and intelligent.

Mr. Mortimer, having made up his mind that he could never preach the doctrines of Presbyterianism with satisfaction to himself, went yesterday to the house of the Paulist Fathers, in Fifty-ninth street, near the corner of Ninth avenue, and asked to see one of the members of the order.

Father Young, who is himself a graduate of Princeton College's academic department, having been a member of the class of '48, happened to be present and went into the ante-room to see what the young man wanted. Without any preliminary conversation beyond telling him he was and mentioning his connection with the Princeton Theological Seminary, Mr. Mortimer plunged into the subject he had on his mind and poured out all his hopes and misgivings into the ear of the good Paulist Father, who could not fail to note the young man's earnestness of purpose.

Mr. Mortimer said that he was not alone in his desire to embrace the Catholic faith, as his friend, Carl Nicolson, also a student in the Princeton Theological Seminary, was as anxious as he to be admitted to the Paulist order.

The would-be neophyte to Catholicism did not explain his motives in desiring to make the change, nor did he go into the subject of how he first began to suspect that his mind and undertaking would never be satisfied if he persisted in his intent of becoming a Protestant minister. Of one thing he was quite certain, and that was that as little time as possible should be lost before he was permitted to enter the order and enter upon a new life, which he felt sure would bring him peace and contentment.

I called at the home of the Paulist Fathers last evening, and I sent my card to Father Young, who was very much astonished when he learned the object of my call.

"I cannot understand how the *Herald* learned of Mr. Mortimer's intention so quickly," he said. "It was

only a few hours ago that he called here and talked with me on the subject that you mention. It is true that he spoke of a friend and fellow student who wanted to take this step with him, but I am quite sure that he did not mention his name.

MUST MOVE SLOWLY.

"It would be premature to say that these young men, or even Mr. Mortimer, have been received into our order. That could not be done so quickly. Of course I must know more about him and ascertain if he has a proper understanding of the Catholic religion. If we find that Mr. Mortimer and his friend have given the subject proper study and are otherwise fitted for our order that may come later.

"I recall now that Mr. Mortimer did say that he would like to have it over with as soon as possible, and spoke about being baptized into the faith on Christmas Day. There is, however, no public ceremony attendant upon their being received by us. The principal part of the exercises consists in the reading of the confession of faith by the candidate."

Father Young, in answer to a question, told me that as far as he had been able to observe rather more Presbyterians turned toward the Catholic faith than the members of any other Protestant denomination. He added that from what Mr. Mortimer had said during his call that he intended to come again during the week and might bring his friend with him.

Nicolson's father is said to have filled an editorial position on a Chicago daily.

SHOOK POPE LEO'S HAND.

Chauncey Depew Gives Further Particulars Concerning His Visit.

Since his arrival in New York Mr. Depew has given more particulars of his interview with the Holy Father.

"When you think," said he, "of the fact that the Pope is the keeper, as it were, of the consciences of 250,000,000 human beings, of something like one-fourth of the whole population of the globe; when you remember the 2,000 years of history that lie back of the Church of Rome; when you see before you the essence of this condensed or concentrated into one man, and surrounded by all the pomp and circumstance—the thousand evidences of his importance—you will find, I am sure, even the most ordinary man a very impressive figure. But I do not think the Pope is an ordinary man. He impressed me, on the contrary, as a very extraordinary man, a man of the most unusual intellectuality."

AT THE VATICAN.

He thus describes his interview with Pope Leo:

"I was accompanied to the Vatican by the Bishop of Northern New York, (probably Bishop Gabrieli). I wanted to see the Pope because I regard him as more progressive and more in touch with the spirit of various countries, and especially the United States, than any of his predecessors. When I first presented my letters of introduction I was informed that the Pope could give no audience to laymen, but the Pope next day sent to say that he would receive me in private. During the half hour I waited His Holiness sent out a Monsignor to entertain me. He was a charming man. He was up in art, archeology, literature and politics, and the time flew rapidly. An attendant said that I would be admitted in a few minutes.

"I asked what the ceremony of introduction would be. The Monsignor said that the universal rule was for those presented to fall on their knee and kiss the Papal ring on the Pope's hand, but that as my appointment for an interview was unusual, and I was a Protestant, the Pope had directed that the ceremony should be precisely the same as if I were having a private interview with the President of the United States.

THEY SHOOK HANDS.

"As I entered the audience-room the Pope rose, came half-way across the room, shook me cordially by the hand, requested me to be seated and resumed the Papal chair. He is certainly as vigorous as Gladstone, who is nine months his junior. He had been in continuous audience from 8 in the morning until then, which was nearly 1, hearing appeals from all parts of the world. I was told by one of the delegates that day that the Pope had taken a paper the delegate had started to read and read it without glasses. His eyes were brilliant and expressive, and he spoke in a voice whose modulations indicated his feelings.

"In a few minutes we were in the midst of an earnest and instructive discussion of property and its rights, and the duties of capital and labor, employers and employes. When I told him of America and the opportunities it gave to men to rise and alluded to the encyclical letter on the subject of the rights of property there came a splendid exhibition of the 'old man eloquent.' The Pope pressed to the front of the chair, grasping the arms, and presented the appearance and vivacity of a man of fifty instead of eighty-five. He spoke for nearly ten minutes, and in clearness, directness, force and fervor it was one of the most glowing and impressive utterances to which I ever listened. A statement of its meaning does not do it justice, but in substance it was this:

DISCUSSED THE ENCYCLICAL.

"He said that in his encyclical he had merely laid down anew what had always been the doctrine of the Church, but which needed to be stated again because of the labor troubles, which were growing more acute everywhere. The possession of wealth imposed obligations. The rich man failed in the

administration of a trust who did not recognize these obligations, and the poor man should recognize in a reciprocal spirit those who discharged the duties of wealth. Employers should treat employes so that the employe would be bound in honor and affection to do his best for his employer. Society was a failure, and the Church fell short of its mission unless there was the fullest exercise and the most unquestioning submission to the fatherhood of God and the brotherhood of man.

"He is very spare and thin. His face is keen as well as highly intellectual. He has brilliant and expressive eyes, and a voice whose modulation as he talks indicates his feelings."

PROPOSED PROTESTANT ROSARY.

Dr. Boynton, in the *Congregationalist*, recognizes the true meaning of the Rosary among Catholics when he says: "The rosary is one of those aids to devotion which for nearly or quite one thousand years has been relied on by the laity as helps to their devotion. The beads, strung by tens, and counted off to mark so many repetitions of the *Ave*, could hardly fall among the truly devout to lift the thoughts up to at least the blessed among women and to the cause of her peculiar honor in her relation to the Son of God."

This is certainly a Rosemead view for a Protestant, but he does not understand the full meaning of the Rosary. He does not appear to know, as he does not speak of the fifteen subjects of meditation which are associated with the fifteen decades that constitute the Rosary. Take for instance five of these subjects, the five allotted to Tuesdays, Thursdays and Saturdays, of the week. They are called the sorrowful mysteries, and are as follows: The agony in the garden, the scourging at the pillar, the crowing with thorns, the carrying of the cross and the death on the cross.

What subjects could be better adapted to excite our devotion and love for our Divine Redeemer or inspire us with a devout and prayerful mood?

Every Catholic who says his beads intelligently and properly meditates on them and the other great mysteries of our redemption allotted to each decade of the Rosary.

When well understood there is no more beautiful and attractive devotion in the Church. It has the advantage also of being common to the learned and the unlearned. It is a book of prayer and meditation which every one can read.

Dr. Boynton asks: What may a Protestant have to take the place of the rosary?

Why should he have anything to take its place? Why not adopt it and use it as Catholics do? It is easily learned—only three prayers and the lesser dogmology, that is, the Apostles' Creed, the Our Father, the Hail Mary and the Glory be to the Father; but associated with these are the fifteen mysteries of redemption—subjects of meditation that may occupy the mind, heart and soul for all eternity.

The doctor asks again: "What form of sacred words which shall have more than the same uplifting power over the thoughts? What repetitions, not of the same words so many times, but of varied sentences, each of which shall have the power to induce some holier purpose or some renewal of trust in God?"

What can have a greater uplifting power over our thoughts than to let them dwell on the great and mysterious facts related to our redemption? On the birth of Christ, His humiliations, sufferings, death and final glorious triumph? Than these nothing can be more conducive to elevation of thought. They are the subject-matter of the whole New Testament. The Rosary is the New Testament in compend.

In place of the Rosary the doctor suggests a list of texts from the Scriptures for morning and evening adapted to each day in the year, making in all 730 texts to be learned by heart. How few in this busy life can accomplish this formidable task? How few could draw on this great storehouse of wealth without reference to book?

On the other hand, how easy to learn the Rosary? A boy who knows his morning and evening prayers can learn it in half an hour; and in a few days he can learn to associate properly the mysteries with it. These his young mind may not fully grasp, but as he grows and his mind expands they open up to his vision an inexhaustible field of thought and holy speculation. On recurring to them again and again he ever finds new evidences of the goodness and greatness of God, his Creator, Father and Redeemer. With these mysteries well in his mind he is never wanting for solemn and sublime subjects of thought, be he a poor Richard or an Augustin.

It is a good sign to see our fellow wayfarers recognizing the need of something in the nature of the Rosary. The hungry hearts yearn for something they have not, as the hungry, sleeping child frets for its mother's breast. Only those of them who have entered into the Church know the joy of awaking and plenty of food of heart.—Philadelphia Catholic Times.

Benziger's Catholic Home Annual—1894.

We have just received a supply of this very popular annual. It contains the usual good things in the shape of stories, poems, historical and biographical sketches, and plenty of pretty, interesting pictures. Price by mail, 5 cents, in stamps or scrip. Address, Thomas Coffey, Catholic Record Office, London, Ont.

DIocese OF LONDON.

STRAITFIELD.

The organ recital and sacred concert given in St. Joseph's church on New Year's evening was a grand success in every sense of the term. The power and exquisite tone of the new organ were well displayed by Dr. Verriest, who presided, and by the choir, who were well supported by the full choir, "Lauda Sion" and "O Gloria Domini," both by Lambiotti, were given with a vim but at the same time with a correctness and proper attention to shading which would satisfy the most critical. Miss K. Carlin surpassed herself in the rendering of Millard's *Te Deum*; her pure, sweet voice being displayed to great advantage. "One Sweetly Solemn Thought" was sung with great expression by Miss E. Heffernan of Temple. This young lady has a fine mezzo-soprano voice of great sweetness. Mr. J. Kennedy's rich, powerful baritone was heard in "East Thy Bread upon the Waters," while Mr. A. Goetz sang very acceptably in "The Passi." A trio by Misses K. Gallagher and K. Carlin and Mr. J. Kennedy was very well rendered.

Between the two parts of the programme a lecture on Sacred Music was given by Rev. Father Kretz of the Carmelite Monastery of Niagara Falls, which was a delightful treat to the large audience. He began by praising a graceful tribute to the excellence of the organ and stated the purpose for which it was placed in the church, not to inspire by its own gratification, but to enhance the feelings of God and to fill the mind and heart with religious emotion. He went on to say that music is the language of the heart, the feelings of which can better be expressed by song than by mere words, by the music of the voice rather than by what we say. He maintained that the human voice is the most perfect musical instrument and spoke of the mysterious influence it has even on uncivilized man. There is no one but has felt himself attracted or subdued by the tones of a song. The harmony of nature is perfect and redounds to the greater glory of God. In social life this harmony should also exist, for as in music it is necessary that notes of different degrees of pitch be harmonious, so in human society it is necessary that men be of different individual characteristics and pursuits in order to have social harmony. Music and religion have been wedded in the worship of God as far back as history takes us. Religion is the deepest foundation of the soul, and the reason that signifies the feeling of a prominent place in divine service is because music can best express this emotion. The Christians of the early Church sang in the Catacombs, and from those days to the present the Church has been the guardian of music. He pointed out that the greatest composers were Catholics and their grandest compositions were Masses and oratorios, because nothing could inspire them so much as religious emotion. He extended his benediction to the choir and to the music of the heart, prayer, its position of praise and thanksgiving.

On Sunday, New Year's Eve, before High Mass took place the solemn blessing of the organ. A procession of sixteen high girls beautifully dressed in white, preceded by a handsome banner and followed by as many little boys, moved down the main aisle singing a hymn to St. Cecilia, the patroness of music. They were followed by the reverend clergy and twelve gentlemen, the latter of whom were to act as sponsors in the baptizing of the new organ. It was called Catherine Margaret, after Misses Catherine and Maggie Dolan, who were the winners in the contest of selling tickets for the concert.

During the following week, beginning on Tuesday evening and ending on Sunday, Rev. Father Kretz preached a retreat for the benefit of the people, his worshipful audience in crowds. It is thought that with but very few exceptions all approached the sacraments.

NATZ.

DIocese OF PONTIAC.

PRESBYTERIAN.

Rev. Father Marion, the popular parish priest of Douglas, was presented on New Year's morning with a beautiful and costly gift by the ladies of his parish. The presentation was accompanied with an address, which was read by Mrs. John McEachen.

ADDRESS.

Rev. and Dear Father Marion—On this happy New Year's day, we, your loving children in Christ, beg leave to express our esteem and deep respect for the past year, and for nearly thirteen years you have labored amongst us, and during that time we had ample opportunity to learn and appreciate your many good and noble qualities. There are few indeed amongst us who are not debtors in some way to your kindness, forethought and zeal, and we who are not rejoiced to have this opportunity to give expression to their sentiments of respect and regard for you.

The duties and responsibilities which weigh on a priest are not light. But apart from the work proper of the ministry, there is a large field open to the personal zeal and talent of every priest. We, your spiritual children, gratefully and gladly acknowledge what we owe to your great personal abilities, exerted so successfully in our interest; and while recognizing all the sacrifices you have made to attend to our spiritual wants, we cannot pass over in silence all you have done, both in public and private, for our temporal prosperity and for the honor and good name of this parish.

No one would recognize in this compact and flourishing parish the poor and scattered mission of a dozen years ago. The change has indeed been marvelous. Our splendid church in which we love to congregate, the beautiful cemetery in which our dead repose, the good and noble charity laid out and tastefully kept—all these fruits of your energy and zeal speak louder than words in your praise.

Be pleased then, again, dear Father, to accept the sincere expression of our esteem and respect, and as a token of this and also a souvenir of this happy occasion we present you with this gift, hoping that it may spare you many years to enjoy its use, and in conclusion we sum up all our good desires in one word by wishing you a very happy New Year.

Signed in behalf of the society of the Living Rosary,

MRS. JOHN McEACHEN,
MRS. MICHAEL BRENNAN,
MRS. STEPHEN WIELAN.

Rev. Father Marion, after thanking the ladies of his parish, for their useful and costly present, said that it was a genuine surprise as he had not the slightest inclination that he would be the happy recipient of so costly a gift, on this first joyful day of the New Year. It appeared to him as if the parish was desirous of overwhelming him with kindness. He said it was only a few months since he received from the good and generous people of this parish an election to the office of pastor. He then thanked them for their devotion, attachment, gratitude and for the kind sentiments and good wishes expressed in their beautiful address. He was convinced that it was their reverence and esteem of the exalted office to which he was raised, rather than any personal virtues of his own, which caused them to lavish upon him so much kindness. He then wished them all a very happy New Year.

An authentic copy of the Ritual of the P. P. A. will be sent to any address on receipt of 5 cents in stamps or scrip. Address, Thomas Coffey, Catholic Record Office, London, Ont.

