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continent shall have proved a failure. We are heart and soul loyal to Canada, and believe that we have here all the elements out of which in good time may be constructed a great nation. But while we do not see our way to favor annexation, we certainly admire any man who, having the courage of his convictions, declares it the best remedy for the evils from which Canada as a colonial dependency suffers. Has not he as much right to believe in annexation as others in Imperial federation? If Canada were destined to remain forever in its present position we should not have heard so much of late concerning the latter project. The statesmen of Britain are evidently convinced that a change must come in the relations between this and the Mother Country. The disloyalty cry of the Mail will not prevent the people of Canada from discussing every manner of change that their circumstances suggest. The first of these changes is the complete commercial independence of Canada. What may follow this change we are not prepared to say. But people in this country have now learned to think for themselves, and will do that, in the matter of self-assertion, best calculated to advance their own interests.

THE HOLY ROSARY.

On Sunday, the fifth inst., the Church celebrates the feast of the Most Holy Rosary. This great festival is this year, as it was last year, invested with more than ordinary solemnity by the special appointment of the Holy Father himself. By his own order, the whole month of October is set apart for instant and particular prayer by the whole Church after that form and method known as the Holy Rosary. In his encyclical of the 30th of August, of this present year, read in our churches on Sunday last, the Holy Father bears glowing testimony to the piety of Christian peoples manifested last year, when their appeal was to them addressed by the father of the faithful. He had exhorted his people to honor the great Mother of God by means of the Rosary throughout the whole of the month of October. His wish was complied with, with a willingness and unanimity testifying the depth of religious sentiment, the intensity of fervor and sincerity, of trust in the Virgin Mary, animating and inspiring all Christian peoples. Weighed down himself with the burden and oppression of so many trials and such crying evils, the Holy Father confesses that the sight of such intensity of open faith and piety has given him much consolation and revived his courage for the facing, if that be the wish of God, of greater trials and darker evils; From the spirit of prayer, poured out over the House of David and the dwellers in Jerusalem, he is impelled to express the confident hope, that God will at length be touched and have pity on his Church and give ear to the prayers addressed to Him through Her whom He has chosen and appointed as the dispenser of all heavenly graces.

These same reasons impel the Holy Father again to rouse the piety of all, and to exhort all Christian peoples to persevere in the method and formula of prayer known as the Rosary of Mary, and thereby to merit the powerful patronage of the great Mother of God. The enemies of Christianity being, as the Holy Father points out, so persistent and stubborn in their aims, its defenders should be equally staunch, especially as heavenly help and the benefits bestowed on us by God are the more usually the fruits and the reward of their perseverance. "It is good," he says, "to recall to memory the example of that illustrious widow, Judith—a type of the Blessed Virgin—who curbed the ill-judged impatience of the Jews when they attempted to fix, according to their own judgment, the day appointed by God for the deliverance of His city. The example should also be borne in mind of the Apostles, who awaited the supreme gift promised unto them of the Paraclete, and persevered unanimously in prayer with Mary the Mother of Jesus. For it is, indeed, an arduous and exceeding weighty matter that is now in hand; it is to humiliate an old and most subtle enemy in the spread-out array of his power; to win back the freedom of the Church and of her Head; to preserve and secure the fortifications within which should rest in peace the safety and weal of human society. Care must be taken, therefore, that, in these times of mourning for the Church, the most holy devotion of the Rosary of Mary be assiduously and piously observed, the more so that this method of prayer being so arranged as to recall in turn all the mysteries of our salvation, is eminently fitted to foster the spirit of piety."

No doubt can be entertained that the same willingness and unanimity shown last year by the faithful throughout the world, will this year be also manifested, and that the piety of Christian peoples will be deepened and strengthened to a degree hitherto unknown. What abundant fruits will be the reward of this increase of piety in regard of the Virgin Mother we cannot undertake to predict. Certain it is, however, that great indeed will be the fruits thereof, not alone for individual

profit but for the deliverance and exaltation of Holy Church.

The devotion of the Holy Rosary was instituted at the instance of the Most Holy Virgin herself, at a time of great trial and suffering for the Church. At the very beginning of the thirteenth century St. Dominic was engaged in preaching against the errors of those cruel heretics known as the Albigenses, who, with fire and sword, sought to propagate their infamous doctrines in the south of France. His early efforts were not crowned with the success their ardor and zeal deserved. The saint placed himself at the feet of Mary, who destroys all heresy. He sought her help with repeated instance. The Divine Mother, appearing unto him, urged the establishment of the devotion of the Rosary, promising him in return a most bountiful harvest. Accordingly in 1208, at Toulon, he instituted the Rosary and began to preach it to the multitude. The success of his preaching surpassed his most sanguine hopes and astonished the whole Christian world. From every side people rushed in their thousands to take part in the recital of this new and touching form of prayer. The devotion of the Rosary consists, as our readers are aware, in reciting that sublime prayer, the Our Father, fifteen times, and that most touching of supplications, the Hail Mary, one hundred and fifty times, or, in other words, saying the five decades of the beads three times, and is intended to honor and commemorate the fifteen principal mysteries of our Blessed Lord and his Virgin Mother. These mysteries are divided into three classes: the joyful, the sorrowful, and the glorious. When saying the beads the first time we honor (1) the Annunciation of the Blessed Virgin Mary; (2) the Visitation; (3) the birth of our Lord; (4) the Presentation of Jesus in the Temple; and (5) the Finding of Jesus in the Temple. When we say the next five decades we commemorate (1) the Agony of Jesus in the Garden; (2) the Scourging; (3) the Crowning with Thorns; (4) the Carrying of the Cross, and (5) the Crucifixion. During the recital of the last five decades we call to mind (1) the Resurrection of our Lord; (2) His Ascension into Heaven; (3) the Descent of the Holy Ghost, and (4) the Assumption of the Blessed Virgin Mary; (5) Her Coronation in Heaven.

The excellence of this form of prayer is that it combines with oral supplication the exercise of meditation on the principal mysteries of the life of the Redeemer of mankind. The festival of the Holy Rosary, celebrated by the Church on the first Sunday of October, was instituted by Pope Gregory XIII., in honor of the signal victory obtained by the Christian powers against the Turks at Lepanto, a victory which saved all Europe from Moslem domination, a victory obtained while the faithful were engaged in the recitation of the Holy Rosary for the successful issue of this gigantic struggle. May we not now with reason look forward to even greater triumphs than that of Lepanto, to be obtained through recitation of this sweetest form of prayer? It is not now Moslem nor barbarian that menaces the right and curtails the liberties of Holy Church. No, it is men, some of whom call themselves Christians, others who, though born within the fold of God's Church, have discarded that sacred name, men who proclaim themselves apostles of civilization and progress. Over these subtle and unscrupulous enemies, Holy Church will, no doubt, triumph. Its triumph will be great and the confusion of the foe overwhelming. That the day of triumph may soon come, let us during this month, with all ardor and devotion, pray—every day, saying, with the chaste Spouse of Christ:

O God, Whose Only-begotten Son, by living, dying, and rising again, mercifully grant that by calling these things to mind in the Blessed Virgin Mary's most holy Garden-of-Roses, we may learn better both to follow what they set forth, and to strive after what they promise. Through the Same our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

MR. PATRICK EGAN.

We were much pained and surprised to read the following paragraph in the Church Progress:

"The boldness and presumption of Mr. Patrick Egan have been seldom equalled by one of his race this side of the Atlantic. Not scarcely a year in the country, incapable of being a town constable in any American town, not known or recognized by the American people until elected President of the Land League a few weeks ago in Boston, now comes forth with his Republican document instructing the people how to vote. It would well become the 'League' to consign this man to the notoriety from which they raised him. His idiotic ravings are unworthy the office he fills, and they will strike a blow to the 'Land League' that it will never recover from. The sooner a 'gag' is put on this fellow's mouth the better; what a pity the place, so honorably filled by A. Sullivan, should be so soon disgraced by one that scarcely has yet been long enough in the country to tell a watermelon from an ear of corn."

Mr. Egan, we can assure our contemporaries, is neither a bold nor presumptuous

man, nor has he attempted to dictate to American citizens of Irish origin as to the manner in which they should vote. Mr. Egan may not be long in America, but he is just as much an American citizen as the editor of Church Progress, and with all due respect to the latter, just as well qualified to pronounce on the issues now dividing the American people. In respect of the town constable allusion of the Progress, it does strike us that Mr. Egan, if unqualified by law for that very useful and trustworthy post, is in a better position than a man who, while legally qualified, could not be elected to the position. We can quite understand the sneers of the Church Progress at the "League" and the "Land League." But its ill-concealed hostility to Irish organization in the United States will not injure Irishmen nor benefit itself. Mr. Egan has not, that we are aware, attempted to use his influence as President of the National League to advance the interests of Mr. Blaine. In his private capacity he has certainly as much right as the editor of the Progress or any one else to pronounce himself in favor of any one of the Presidential nominees. Such abuse as that journal and others heap on him will not, even in the bitterness of party strife, cause Irishmen in America to forget the sterling patriotism and the arduous as well as lengthened services of Patrick Egan to his country.

THE HOLY ANGEL GUARDIANS.

On the 2nd inst. Holy Church celebrates a festival of a character so touching and so sublime as to call for the special reflection of all Christians. It is not indeed, as Alban Butler so well observes, the least amongst the adorable dispensations of divine mercy in favor of men—it is not the least that he has been pleased to establish a communion of spiritual commerce between us on earth and the holy angels, whose companions we hope one day to be in heaven. This communion we maintain by our deep veneration for them as God's holy, pure and glorious ministers and by our seeking their succor and intercession with God. On their side it is maintained, as well by their solicitude and prayers for us as by the numberless good offices they render us. In the providence of God, infinitely wise and holy and merciful, it is oftentimes ordained that superior beings should be employed as the messengers and executors of his decrees in regard of those that are inferior. St. Thomas holds that when God created the angels, the lowest amongst them were enlightened by those in the highest orders of this celestial hierarchy. From Holy Writ it is to us evident that the angels have received their very name from the fact of their being frequently employed in executing the commissions of God in the favor and protection of men. One of the most merciful of the appointments of God in the communion established by Him between his blessed spirits in heaven and the children of men on earth is that he commissions certain chosen high spirits to be guardians of each one of us. Herein are displayed in the highest degree the infinite majesty, the inscrutable wisdom, the unpeakable power and unfathomable goodness of God to man.

It is an article of Catholic faith that particular angels are appointed and commanded by God to guard and watch over each particular person among his servants, that is, the just or such as are in a state of grace. Besides, the most eminent of the fathers and doctors of the Church, supported by the most sacred authority, teach that every man even among sinners and infidels has a guardian angel, a doctrine never called in question by any Catholic. In both the old and the new testament we find the most explicit references to this relationship of the angels with mankind. Thus, in the Book of Psalms we read: "He hath given his angels charge over thee, to keep thee in all thy ways." (xcii.) and elsewhere: "The angel of the Lord shall encamp round about them that fear him, and he shall deliver them." (xxxiii.) In the book of Genesis (xviii) we read of the holy patriarch Jacob praying his good angel to bless his grandsons Ephraim and Manasses: "The angel that delivereth me from all evils, bless these boys." And Judith said, (xiii. 20). "His angel hath been my keeper both going hence and abiding there, and returning from thence." But perhaps the most touching reference to angelic intervention on behalf of man is to be found in the book of Tobias, chap. v. When the younger Tobias is about to set out on a journey of importance for his father, the latter directs him to find out some faithful man to accompany him. The Angel Raphael, appearing unto him in the form of a beautiful young man, was led by younger Tobias unto the presence of his father:

"And Tobias said: What manner of joy shall be to me, who sit in darkness, and see not the light of heaven? And the young man said to him: Be of good courage, thy cure from God is at hand. And Tobias said to him: Canst thou conduct my son to Gabelus at Hages, a city of the Medes? and when thou shalt return, I will pay thee thy hire. And the Angel said to him: I will conduct him thither, and bring him back to thee. And Tobias said to him: I pray thee, tell me of what family, or what tribe art thou? And Raphael the Angel answered: Dost thou seek the family of him thou hirest, or the hired servant himself to go with thy son? But lest I should make thee uneasy, I am Azarias the son of the great Ananias. And Tobias answered: Thou art of a great family. But I pray thee be not angry that I desired to know thy family. And the Angel said to him: I will lead thy son safe, and bring him to thee again safe. And Tobias answering said: May you have a good journey, and God be with you in your way, and his Angel accompany you. Then all things being ready, that were to be carried in their journey, Tobias bid his father and his mother farewell, and they set out both together. And when they were departed, his mother began to weep, and to say: Thou hast taken the staff of our old age, and sent him away from us. I wish the money for which thou hast sent him, had never been. For our poverty was sufficient for us, that we might account it as riches, that we saw our son. And Tobias said to her: Weep not, our son will arrive thither safe, and will return safe to us, and thy eyes shall see him. For I believe that the good Angel of God doth accompany him, and doth order all things well that are done about him, so that he shall return to us with joy. At these words the mother ceased weeping, and held her peace."

In the New Testament our Divine Saviour, speaking of scandal, used these words of dread import: "See that you despise not one of these little ones; for I say to you that their angels in heaven always see the face of My Father who is in heaven." (Matt. xviii. 10).

So certain and general, says Butler, was the belief of a guardian angel being assigned to everyone, that when St. Peter was by a miracle delivered from prison, the disciples who, when he first came to them, could not believe it to be true, said, "It is his angel." (Acts xi. 15).

The offices of the Holy Angels in our regard may be enumerated thus: (1) to remove dangers both to body and soul; (2) to enlighten, instruct and direct to good thoughts, pious affections and good works; (3) to prevent the demons from suggesting bad thoughts, keeping away occasions of sin, and helping us to overcome temptations; (4) to offer to God the prayers of those they guard; (5) to pray for them; (6) to correct them when they sin; (7) to assist them at the hour of death, to strengthen them and console them at that supreme moment; (8) to lead after death souls into heaven, to accompany those condemned to purgatorial prison, there to console them till the day of their deliverance. Is there not then every reason why we should love and venerate our holy guardian angels? From what evils have they not delivered us? With what love and solicitude they watch over each of us? Ought we not hearken to the words of St. Bernard:

Let us also, brethren, dearly love His Angels, as also with whom we are one day to be co-heirs, and who in the meanwhile are leaders and guardians set over us by the Father. With such guardians, whereof shall we be afraid? They that keep us in all our ways, can neither be conquered nor corrupted, far less can they corrupt. They are true, they are wary, they are mighty. Whoseof shall we be afraid? Only let us follow them, only let us cleave unto them, and we "shall abide under the shadow of the God of heaven." As often then as the gloom of temptation threateneth thee, or the sharpness of tribulation hangeth over thee, call upon Him that keepeth thee, thy Shepherd, thy Refuge in times of trouble, call upon Him, and say: "Lord, save us; we perish." (Matt. viii. 25).

Every day of our lives should we not sing with Holy Church:

King of Kings! and Lord most high!
This of Thy dear love we pray—
May thy guardian angel night,
Keep us from all sin this day.

HYMENEAL.

In the Ottawa Free Press of the 24th we read:

"An interesting matrimonial event occurred at St. Patrick's church this morning, being the nuptials of Mr. John J. Macdonald, contractor, and Miss Cecilia Ryan, daughter of Mr. Roderick Ryan, one of Ottawa's best known and most influential lumbermen. The marriage knot was tied by Rev. M. J. Whelan, in presence of a number of distinguished guests. After the ceremony the bride party were driven to the residence of the bride's father, where a sumptuous wedding breakfast was partaken of, after which the happy couple left by special train on their honeymoon tour through New York and neighboring States. The wedding presents were numerous and costly, and the hearty congratulations of a host of friends were showered on the bridal pair."

We extend our heartiest wishes for long life and undivided happiness to Mr. and Mrs. Macdonald.

PERSONAL.

We were favored last week with a visit from the Hon. G. W. Ross, Minister of Education of the Province of Ontario, and Sydney Fisher, Esq., M. P. for the county of Brome, Quebec.

We beg to congratulate the good Catholics of Carleton Place on the appointment of the Rev. Father O'Donohue, late of Belleville, to the pastoral charge of their new mission. In Father O'Donohue they will find a most zealous, earnest and devoted priest.

EDITORIAL NOTES.

—The Duke of Norfolk is a princely benefactor of the Church in Britain. He is now about to build a large Catholic Church at Lewes. Within the past fifteen years he has, it is said, donated £300,000 for church purposes.

—We are now told that Orange disturbances are rapidly developing in Newfoundland. We are by no means surprised by this information. Orangeism cannot subsist save by brutality and violence. Where Orangemen cannot take the law into their own hands, to inflict injustice on their Catholic fellow-citizens, they become lawless. We trust that the Catholics of Newfoundland will insist with determination on the repression by all just means of Orange savagery.

—We are much pleased to note that the new cathedral in this city is rapidly approaching completion exteriorly. The glazing is now all but finished and the magnificent edifice, which already stands a monument to the zeal and piety of the bishop, priests and laity of this diocese, seems every day to develop some new beauty and exhibit some rare merit. During exhibition week the number of those who visited the cathedral could only be counted by thousands. Our separated brethren from all parts of Ontario seemed to take special pride in this splendid pile as a building that must redound to the credit and renown of the garden of America, the Western Peninsula of Ontario.

—Sir Charles Gavan Duffy has come to the defence of the House of Lords. In a long article in the Pall Mall Gazette, although himself a life-long Liberal, he protests against Mr. Gladstone's declaration that it would be an invasion of the constitution to dissolve Parliament, because the House of Lords disagrees with the House of Commons. Mr. Duffy trenchantly insists that this is really the constitutional resource in such a crisis as the present, and that it has been often used. The interest in all this lies in the Pall Mall Gazette's answer, that dissolution would be an acceptable resolution were it not for the fact that the elections would give Mr. Parnell the balance of power in the next House.

—Some idea may be formed of the real character of Belgian radicalism from a late despatch conveying information that a meeting of Liberals was lately held in Brussels for the purpose of arranging a platform to oppose the education law. Speeches were made appealing for support of the electors. M. Goblet in his address, suggested that when the Liberals regain power they should use the immense wealth of religious bodies to promote popular education, and that the Liberal motto be "partition of church and state." M. Goblet was loudly cheered. A Liberal demonstration was subsequently held on the Bourse in honor of Burgomaster Towor. A bust and scarf of honor was presented in recognition of his services in the educational cause. The crowd quietly dispersed.

—The North-Western Chronicle, while giving King Humbert due credit for his bravery in visiting the infected purlieus of Naples, very pertinently adds: "There was no flourish of trumpets about the Archbishop's good works; he did not expect or seek the world's plaudits; and even among Catholics themselves his heroism has passed without special mention. For a king to risk contagion by visiting the sick and dying—this was something so unusual as to provoke unaccustomed admiration. For Catholic bishops, priests or nuns to risk their lives in works of mercy is a common and every-day affair, that we no more stop to praise it than we stop to praise or admire the sunshine."

—There is now bitter feeling of animosity in France towards England. The Republique Francaise, a leading paper of the French metropolis, foretells the speedy downfall of British power and declares the present generation of Englishmen to be the most stupid that the "Mother of Nations" has yet produced. In ten years, it adds, they will acknowledge it themselves. The Republic dwells cheerfully on the dangerous position of the British merchant navy. Ten swift cruisers, it says, would destroy it and cut off the supplies of foreign wheat. The moral is, that England should make herself safe against continental attacks by an alliance with France and the construction of the channel tunnel.

—In replying to an address from the Bray National League, His Grace the Most Rev. Dr. Cooke, Archbishop of Cashel and Emly, said amongst other things: "I must say, so far as I am individually concerned, that if I have done anything to serve this country, or if I have said anything to encourage it, or if I have suffered anything in its cause, that I have been repaid a hundred fold by the kindly manifestation of feeling such as yours, which I have experienced from our people on every side. I have only further to say, gentlemen, that I believe it to be the bounden duty of every ecclesiastical in this country to stand by and sustain her people in all their legitimate efforts for the amelioration of their social con-

dition, as well as for the recovery of their national rights, and that I for one shall always uphold her national banner, and befriend any one who constitutionally strives at all hazards to bear it on to victory."

—The corporation of Limerick has set Lord Spencer at defiance by refusing to levy a rate for the payment of the iniquitous police tax claimed by the Irish government from that law-abiding municipality. The Dublin Freeman's Journal commends the course of the Limerick City Council. The metropolitan journal speaks out very plainly. "The Limerick Corporation have not only the country at their back, but they have the direct encouragement of such an Englishman as Lord Randolph Churchill, and the indirect but not less specific encouragement of Mr. Trevelyan himself. When the subject was discussed in the House in July last, and when it was shown that the tax now sought to be imposed upon the ratepayers of Limerick was not a tax incurred in preserving the peace of the city, but in supplying Mr. Clifford Lloyd with a ridiculously large body-guard, Lord Randolph Churchill reminded the House that 'wherever Mr. Clifford Lloyd went, whether in Ireland or Egypt, he somehow managed to be the source of disorder and disturbance,' and the noble lord added that 'to press for this money would probably only incite to the disorder which the country would be so glad to see calmed down.'"

—At Carrick-on-Suir Mr. William O'Brien, M. P. for Mallow, said that when an Englishman of the great mind of Mr. Gladstone told them that he never once heeded the cry of famine or of suffering in Ireland, but that he woke up instantly at murder and insurrection, he was teaching the Irish people a horrible lesson, but a lesson which, thank God, the Irish people no longer practice, for they possessed the power, without the help of either amite or daggers—they possessed the power of ringing the chapel bells. Gladstone's ear, eye, and of course his heart if he was as deaf as the rest of his organs. When Lord Spencer was asked were to be no more concessions, he said he was quite sure that the very next concession would not be the dismissal of himself and Mr. Trevelyan. They might possibly find themselves suspended, like their friend, George Bolton. No doubt, it would be very ungrateful of the Cabinet to kick him out, but if the Cabinet did not kick out Lord Spencer, it was just possible that forty good Irish boots, or rather votes, might kick out the Cabinet itself, and that was a sort of operation that Mr. Gladstone had a much more rooted objection to. This country was at present ruled by the worst Englishman and the most sneaking Scotchman that ever crossed the Channel. If these men were right in their government of Ireland, then by all means let Bolton and Cornwall go back to their offices, and, as a friend suggested, let French be restored to society.

—It is not astonishing that Mr. Justin McCarthy should be so popular in Ireland and with Irishmen the world over when attention is given to his outspoken condemnation of British rule in Ireland. In the course of a late speech in Dublin, the member for Longford dealt some well-directed blows at the Irish administration. The hon. gentleman is reported to have stated: "Dean Swift had once said it was 'no shame to be conquered by a lion, but no man should be controlled by a rat,' and he echoed the sentiment. They could understand being conquered and held down by a great man, but they could not understand being held down by men like Lord Cowper and Lord Spencer. Against such as this they would protest, and the Irish Party would struggle against such men with a great united, and resolved people supporting them. He was not going to take up much of their time, but he would like to remark that when last he was at an assembly in that hall it was on the occasion when Dublin presented the freedom of her city as a well-earned tribute to Mr. Parnell and Mr. Dillon. At the time there was an English friend sitting beside him—one who sympathized with the cause of Ireland—and he said, 'I wonder what they think round in the Castle when they hear the cheers of this demonstration thundering up to their gates.' Well, he didn't know whether those cheers brought them any enlightenment, but he hoped the cheers of this demonstration thundering up to their gates would show them that the men of Ireland were resolute and united to get rid of English ascendancy, and to get rid of every institution of foreign dominion in this land."

FROM WALKERVILLE.

CHURCH OF OUR LADY OF LAKE ST. CLAIR.
A beautiful altar of white marble, from the chisel of Mr. Michael O'Brien, has just been shipped from Montreal, for the new church of Walkerville. Anyone who will contribute towards this altar the small sum of \$1.00 will have his name engraved upon a silver plate, inside the tabernacle. Contributions should be sent to the Rev. Dean Wagner, Windsor, Ont.

The church of Our Lady of Lake St. Clair is now nearly completed, and will be dedicated by His Lordship the Bishop of the Diocese on the first Sunday of November next.