

greatest credit on all concerned in its construction, and it would speak in their praise even after they had passed away from the care and responsibility of life. The main purpose for which the Catholic Church is built is for the glorification of the holy sacrifice of the Mass. Sacrifice, he said, is the highest act of worship, and the doctrine and practice of sacrifice obtained in the true religion, both in the old and new dispensations. In the past and in the present the religion of God has had a priesthood, a sacrifice, and an altar. There was never yet a religion, true or false, that had not sacrifice as its central act of worship, except that instituted in the sixteenth century; and wherever that new religion prevailed it tore down the altars, abolished the clean oblation of the new law, and in its stead substituted a preacher who had no priestly gifts or graces to bestow, but was a voice and nothing else. Then began the reign of the Sunday school and tinkling cymbals. His Lordship, in conclusion, spoke of the duty that he devolved on the congregation to contribute generously, each according to his capacity, for the purpose of paying off the debt that still encumbered their church; and ended by imparting the episcopal benediction.

At 4 o'clock p. m. the church was again filled with people to assist at vespers and hear the eloquent Fr. Walsh of London. Father Walsh is a rising star among the young preachers of this diocese. Already he is widely known, and in time will eclipse many older than he. The music at vespers was better than at mass, though furnished by the same ladies and gentlemen. Every one then repaired to their respective homes, thanking God that they had the happiness to witness the dedication of another temple to the honor and glory of their Creator. Above all, as the shades of evening came down upon the gilded cross that crowns this beautiful edifice and can be seen far and wide, one man stood at the foot of that cross. He had worked for every stone, for every brick and for every sick of timber from the foundation to the top of that cross. Well might the Rev. M. Kelly look upon that edifice and thank God for choosing him from among men to erect a temple of the New Law. The people of Mount Carmel owe Father Kelly and his curate Father Gahan, who nobly assisted during the building, a debt of gratitude that they will scarcely be able to pay.

CONFIRMATION.
Monday morning at 9:30, another large congregation assembled to assist at another interesting ceremony. The children of the parish were the first to enjoy the benefits of the new church. About eighty members of their First Communion and over a hundred were confirmed. Rev. Father Connelly, Biddulph, celebrated Mass. The bishop again spoke to parents and children, reminding the latter of the great gifts they were receiving, and the former of their responsibility to God for those young souls and telling the means they should adopt to attain their end.

After the Confirmation services were over, Hon. T. Coughlin, M. P., invited the bishop and clergy to his stately mansion. The invitation was gladly accepted. In a short while all were the guests of the hon. member for Middlesex and his amiable wife. Under Mrs. Coughlin's direction, a magnificent repast was prepared. After enjoying the kindness and hospitality of the host and hostess, the clergy separated, to return to their respective duties among their own people. Hon. Mr. Coughlin drove his Lordship to the station.

Thus ends a remarkable page in the history of part of the diocese of London, a page that brings joy to the heart of our good bishop and satisfaction to Catholics at large.

A PAGE OF THE PAST.
It will not be out of place here to refer briefly to past history of Mount Carmel.

The first building ever erected for divine worship was a log house, built by Father Cinnamon, the pastor of Biddulph, afterwards of Stratford, and finally Bishop of Hamilton. This church was built on the town line between Steven and Hay, beside what is commonly called, in that district, Mud Creek. The people were poor and scattered over a large tract of country; and many stories are told of the hardships of those days when they used to walk many miles to assist at mass. The new church now stands. The people were still embarrassed as to circumstances, and Mount Carmel, (commonly called Limerick) was still attended from Biddulph till January, 1869, when Rev. P. Brennan, St. Mary's, became pastor. There was no house for the priest, so Father Brennan had no alternative but to live in the vestry, which he did cheerfully, until he built the present residence. It is of brick, a story and a half high, commodious and comfortable. After a time Father Brennan required a curate. The first was Rev. J. O'Connor, Midstone; then followed in succession Revs. A. P. Schneider, Stoney Point; Berkery, Buffalo, and Burns, who died suddenly the week after Father Brennan went to St. Mary's, and during the absence of the new pastor, Rev. M. Kelly, who succeeded Father Brennan in May, 1878. During the past ten years the following priests assisted Father Kelly: Fathers Delahanty, O'Keefe, Cummings, Fletcher, Brady, Woodstock; and N. Gahan, the present zealous and able assistant of a worthy pastor.

About a year and a half ago, it was decided to build a new church, the old one becoming the worse of the storms and tempests, and not of style proper to a temple of Almighty God. It was removed and the present beautiful church sprang up, as if by magic, in its stead.

This church, which is one of the most beautiful and commodious that has recently been erected for any rural parish in western Canada, is designed in the early French Gothic style of architecture,

with the dimensions so proportioned as to give to the building a grace and repose which is enhanced by its location on a gently rising eminence, which enables it to be seen for many miles in every direction. The walls are of white brick, with local stone foundation, and Ohio stone trimmings, the windows having played jamba, handsome traceried Gothic heads and pointed arches with label mouldings. In the centre of the front is placed the handsome tower, finished with a broached spire covered with slate, arising to a height of 125 feet from the ground to the cross terminal. The upper story of the tower contains the bell chamber, which has lower board Gothic windows opening on each face, below which is the clock face and triplet windows with the main entrance door way with enriched Gothic tracery heads. The interior is divided into nave and side aisles, which is emphasized on the exterior by two handsome and graceful buttressed pinnacles at each side of the tower, the gables being filled with ornamental brickwork. In the exterior treatment of the side aisles also the interior arrangement is clearly expressed. On the side elevation the church is divided into six bays by buttresses with stone weatherings, each bay having its Gothic window; the clerestory has trefoil windows corresponding. The roof throughout is covered with Canadian slate of a dark blue color, also the sides of the clerestory of the church are of the extreme dimensions of the nave, 126 feet long by 55 feet wide; the tower in front being 15 feet square and forming the entrance vestibule to the building. The interior of the church is divided into nave and side aisles, the former being 33 feet wide, and the side aisles each 11 feet wide. The nave arcade has grouped columns with enriched foliated caps surmounted by lancet arches with label mouldings, over which are the trefoil windows of the clerestory. The roof of the nave is spanned by five ornamental hammer beam trusses with traceried spandrels; the height from the floor to the nave ceiling is 35 feet and the side aisles 20 feet. Across the front is the choir gallery with ornamental pinnacles from Gothic design. From the sanctuary railing, which is oak panelled with Gothic openings and oak piers with Gothic openings and enriched by columns, to the rear of the church proper, is 25 feet, the side aisles being in arches at each side of the sanctuary arch, which is 30 feet high to the crown, and has enriched corbels and label moulding. The large rose window, ten feet in diameter, at the end of the sanctuary, is richly foliated, and is filled, as are the rest of the windows, with rich, handsome stained glass, which are mostly in memorial gifts of members of the congregation. At the rear of the sanctuary is the vestry and morning chapel, which is 22 feet by 16 feet, with a ceiling 14 feet in height. The church is heated by two large furnaces, located in the basement, and the lighting and acoustic properties of the building are all that could be desired. The interior finish and fittings are of a plain and substantial character, rather than ornamental, but the grouping of the nave arcade and sanctuary arch with the light clerestory and handsome roof trusses and traceried windows, are pleasing and graceful in their proportions. The grouping in design, and together with the ceiling mouldings, the ornamental sanctuary and gallery railings, and the oil finish of the wood work, combine to give the general interior effect a rich and appropriate appearance, oftentimes not attained in more expensive structures. The cost of the building is about \$16,000 and is a credit to the Rev. Father Kelly and the congregation, and also to the architect, Mr. Geo. F. Durand, of this city. The execution of the architect's designs has been carried out by the contractor, Mr. Wm. Fawcett, of Stratford, and his sub-contractors, in a substantial and satisfactory manner, about eighteen months having been taken in its construction.

Besides the church remaining as one distinct memorial to all its windows, the positions of private parties, serve as family monuments. In all there are twenty-one windows, each different in coloring and all multi-form in figure. They are of cathedral roll plate, and respectively bear representations of the various saints of the Roman Catholic Church, and from entrance to chancel form one unbroken array of beauty. Upon entering the building the eye is attracted by the beauty of the centre window at the rear of the chancel, which towers above the altar. It forms a large and complete circle, the centre of which is a figure representing Christ being scourged at the pillar, with a wreath of thorns surrounding, and bordered by the inscription: "Presented by the Coughlin family, to the memory of beloved parents." This is the main feature of the window and is encircled by smaller circular representations incident to the crucifixion of our Saviour. Directly above is "the all seeing eye" looking down upon the scourging of Christ, while to the north is "St. Mark," under which representation is grouped the nails, pinchers and hammer indicative of what were used at the crucifixion; following is "St. John." To the south in the upper part of the circle is "St. Matthew," following which are the two "Sacred Hearts" surrounded by the crown of thorns; the figure of "St. Luke" comes next, where at the bottom is the cross upon which is the inscription: "In hoc signo vinces" (In this sign thou shalt conquer). At the south side of the inner chancel is a beautiful window with the life sized figure of "St. Bernard," and inscribed on the base of the glass: "Presented by Rev. B. J. Watters, in memory of his beloved uncle, Rev. Bernard McGarran." In the north chancel window is the figure of "St. John," the Evangelist, with the inscription: "Presented by the Rev. John Connolly in memory of beloved parents." On the following window is "St. Patrick," the patron saint of Ireland, in bishop's attire, bearing shamrock in right hand and crozier in left, with serpents at his feet, all indicative of his banishment of the reptiles from

Ireland; "Presented by Mr. Patrick Curran, in memory of beloved parents." "St. Joseph," Mary's father, is the figure on the succeeding window, bearing the inscription at the base: "Presented by Mr. John Barry, in memory of departed parents." On the following window is "St. Aloysius," who, at his death was the youngest saint in the calendar, being termed the "Boy Saint." The figure is kneeling in prayer, attended by angels. This window was "presented by the young men of the parish." A representation of "St. Boniface" is on the next window, which was "presented by the Germans of the parish." The first window in the main building on the north side bears the figure of "St. Joseph," the foster father, and in his right hand is a garland of lilies. This is a very handsome window, and was "presented by Rev. John Brennan, in memory of my beloved uncle, Rev. Michael Brennan." Second comes "St. Nicholas," attired in bishop's garb, with mitre and crozier, and missal in left hand, his right hand indicating heavenward; "presented by Rev. Nicholas Gahan in memory of my beloved parents." Following this is the figure of "St. Bridget" attired in nun's garb, holding crozier in hand. This is a very handsome window and was "presented by Mrs. Patrick Curran in honor of my beloved patroness." Fourth window bears the figure of "St. Anne," teaching the child Mary from manuscript; "presented by Mrs. John Barry in memory of departed relatives." On the next window is the figure of "St. Veronica" holding the towel with which she wiped Our Saviour's face while on His way to Calvary, and upon which is the impression of His face. This window is very handsome, and was "presented by the ladies of the parish." The sixth window on the north side represents "St. Andrew" holding a cross on which he was crucified, and bearing a missal in right hand. Was "presented by the Scotch members of the congregation." The front windows are of the same quality glass, but are not figured. There are six in all, two in gallery and four in the main, and were presented by different families. Two by John Rowland, in memory of his beloved wife, Hannah O'Brien; two by the O'Brien family, in memory of their beloved parents; the "Edward Hall family, in memory of their beloved parents;" the Breen family "in honor of the Holy Trinity."

A great deal might be said of the manner in which the church was built. When we consider the disadvantages that a builder has to encounter in a country place, it is a wonder the church was ever built at all. The nearest freight station is eight miles away; brick yards and saw mill as far; and still there was very little, if any, money spent to draw the vast amount of material necessary for such a structure. It was done by the farmers of Mount Carmel and McGillivray. Those of the latter parish or mission deserve great praise for the help they gave their friends and neighbors. A very liberal collection, amounting to \$800, was taken up at high mass.

Special to the CATHOLIC RECORD. DEATH OF MRS. MARY TIERNAN.

With heartfelt sympathy for the Rev. M. J. Tiernan, rector of St. Peter's Cathedral in this city, and his brothers and sisters, we record the death of their beloved and saintly mother, Mrs. Mary Tiernan, of the township of Maldstone, Ireland. She was born in Donegal, Ireland, in the year 1805, and in the year 1827 settled in Ontario, and came to Canada in 1834. In 1868 her husband, Mr. James Tiernan, died, leaving Mrs. Tiernan a widow with eleven children, of whom eight were boys and three girls. Mr. and Mrs. Tiernan were among the oldest settlers in the Township of Maldstone, and were universally beloved and respected. The family were reared by Mrs. Tiernan in a truly Christian manner, and her greatest consolation was to see her son, the Reverend M. J. Tiernan, a learned and devoted priest. She died on Sunday, the 25th. ult., and was buried on Tuesday, the 27th. ult. High Mass was sung in the parish church of Maldstone by her son, the Rev. M. J. Tiernan. The Rev. Joseph P. Molphy, P. P., of Ilogersoll, and Rev. John O'Connor, P. P., of Maldstone, assisted as deacon and subdeacon, and the Reverend George R. Northgrove, editor of the CATHOLIC RECORD, officiated as master of ceremonies. An eloquent and appropriate sermon was preached by Rev. William Flannery, P. P., of St. Thomas and Editor of the CATHOLIC RECORD, of which the following is a synopsis:

"I am the resurrection and the life. He that believeth in me though he be dead shall live, and everyone that liveth and believeth in me shall not die forever."—St. John vi. 51.

In these words our blessed Lord consoled Mary and Martha for the loss of their brother, Lazarus. He was their only stay and support, their honour and their crown. No wonder they should weep and lament when bereft of him by the visitation of death. But the Lord of all consolation changed their tears into joy. There is no death for those who love Jesus. "Lazarus our friend sleepeth, but I go and will wake him out of sleep." How can death ever overcome those who are the friends of Him who conquered death? "I am the resurrection and the life." O, what a source of comfort and solace for all those who live not for the world or for its pleasure or its vain delights. They who live for God and according to His law, who do the will of the Father, are the true friends of Jesus, and shall never see death. Such, we all know, was the subject of the humble tribute I come to offer to the memory of Mrs. Mary Tiernan, whose remains we are assembled to honor, whose soul we intercede for to day with fervent prayer and Holy Sacrifice. It is not customary to give praise on these sad occasions of a funeral service. But Mrs. Tiernan was one of those exceptional Christian women who made sacrifices for God and His Church. Like the mother of Samuel, she brought her son to the temple and dedicated him to minister at God's altar, and work all his days in the service of the Most High. The Church, then, allows us to sound forth her praises and hold her up as an example and a model for other Christian mothers to copy and imitate.

She came from Ireland to this country at an early age, and, with a faithful, honest, God-fearing husband, went into the depths of Canadian woods to secure a home and honest independence for herself and children. We are told by the earliest settlers how faithful she was to every Christian duty, and how cheerfully she faced every trial and overcame every difficulty of life. By hard toil and persevering industry the waste lands became fruitful gardens and the desert was made to smile as a rose. When the priest came, at long intervals, to offer up the Holy Sacrifice, and break the Bread of Life to the hardy pioneers of the forest, her house became the chapel to which all bent their steps. And on the intervening Sundays they yet came, sometimes in crowds, to offer up prayers and recite the rosary in what was called the priest's house. For in Mr. Tiernan's primitive forest home there was always a room apart for the accommodation of the visiting clergyman, and a spacious apartment for the celebration of Mass. No wonder a peculiar blessing attached to that family. No wonder all her children prospered and two of her sons were consecrated to God.

The young people of this country, who now inhabit such comfortable, free homes, who enjoy every social comfort and all the easy elegances of civilized life, have no idea of the hardships endured in the settlement of this country, or of the sacrifices their parents had to undergo while laying the foundations of a great nation and planting the cross and engraving the faith on the virgin soil of this continent. All who are to day, the sons of the pioneers, securing a firm foothold on the western lands of America, never, at any time, wavered in their allegiance to the ancestral faith and virtues of their motherland! Oh, may we, as they, ever prize at its true value St. Patrick's blessed faith, and hand it down undiminished and untarnished to those who shall come after us. Let the rearing children and grandchildren who are to day, praying for rest and perpetual light for the soul of the best of mothers, never forget the lessons she imparted by seasonable advice and never failing example. Nor shall her son, who ministers at the altar, and who occupies a responsible and exalted position in this diocese, ever forget her at the hour of Holy Sacrifice. Ere the ever blessed St. Monica breathed her last she implored of her dear son, whom she had won to God by her tears and her supplications, that he would never forget her when offering the Divine Victim for the living and the dead. And St. Augustine assures us that he never did once forget to commemorate her soul and commend her to Heaven's mercy. And here is history repeating itself. Oh, what a consolation for the venerable lady to have lived to see her children's children to a third and fourth generation! Oh, what comfort, in her dying hours, to know that she was leaving one son who would minister as high priest at God's altar, and, whether celebrating Mass in a humble chapel or amid the gorgeous ceremonial of cathedral worship, will never once forget to offer a memento for her departed soul!

While praying for the repose of the soul of Mrs. Tiernan, let us all try to remember her many virtues and copy them, so that we also may be blessed with the heavenly boon conferred upon her, the grace of a happy and holy Christian death, that Christ may be for us "life and resurrection," our guide, our stay and our joy here on earth, and our everlasting reward in His heavenly kingdom. The blessing I wish you all. Amen.

Special to the CATHOLIC RECORD. DIOCESE OF PETERBORO.

YOUNG MEN'S LITERARY ASSOCIATION.

This society, composed of the young men of the congregation, meet once a week during the winter evenings for mutual improvement, in the library hall, Murray street. Occasionally they have open entertainments consisting of debates, readings, recitations, vocal and instrumental music, etc., to which the clergy and the leading citizens are invited. A few weeks ago the inaugural meeting took place, at which the priest, Rev. Dr. Brennan, took the chair. The bishop and clergy were present by special invitation. Immediately before the debate, the subject of which was "Is Capital Punishment Justifiable," the president arose, and presented His Lordship the following address of welcome:

To His Lordship Right Rev. T. J. Dowling, D. D., Bishop of Peterboro:

MAY IT PLEASE YOUR LORDSHIP.—We the officers and members of St. Peter's Literary Society feel honored and delighted by your presence amongst us this evening, and seize this opportune time of welcoming you, not only this evening, but to all future meetings of our society. We have chosen this mode of improving ourselves in the art of public speaking, and we feel that your presence here to night will encourage and foster such a laudable ambition. Our attempts at oratory are amateur, no doubt, but great results in other departments of human investigation have flown from similar beginnings. We trust Your Lordship will accept our gratitude for the encouragement you afford us at all times in every worthy attempt to rise in the social and intellectual scale, and when it may suit your convenience the officers and members of this society request you to deliver a lecture on any subject you may select.

Thanking you again for your kindly presence, we are, Right Reverend Father, yours on behalf of the society,

M. HACKETT, F. H. BRENNAN, Secretary.

His Lordship made a suitable reply, in the course of which he promised to do all in his power to advance the interests of the society.

NIGHT SCHOOL.
Arrangements have been made by the Separate School Board for the institution of a night school for the benefit of the young men of the parish, who wish to avail themselves of the excellent means of receiving three times a week gratuitous instruction from the principal of the school. Thirty scholars are already in attendance, with the prospect of more.

EPISCOPAL VISIT TO PETERBORO FALLS MISSION.
On Saturday, the 3rd ultimo, His Lordship, accompanied by Rev. Father McEvay, chancellor, proceeded to Lindsay and from thence took the afternoon train for Fenelon Falls. The train being unusually crowded, His Lordship accepted an invitation to take a chair in the mail car, where he read his office. On arriving at Fenelon Falls, the bishop alighted at the depot unobserved and passed through a dense crowd gathered around, a brass band playing with all their might in front of the passenger coach. Unobserved he quietly entered a carriage in waiting and was in the act of driving away, when the band were informed that His Lordship was not in the car they were serenading. Immediately the band men entered their wagon and took up a position in front of the bishop's carriage, playing lively airs and insisting upon escorting the

McEvay, for the first time visited Brighton. On the following Sunday morning, he celebrated Mass there at eight o'clock. He delivered a short sermon, and drove ten miles to the village of Wooler. Here he found a large congregation gathered in the Court House where they have been worshipping for the last six months. Mass was celebrated by the Rev. Father O'Connell. Immediately after Mass a committee of the congregation presented His Lordship with the following address:

To the Right Reverend Thomas Joseph Dowling, D. D., Bishop of Peterboro:

RIGHT REV. LORD BISHOP.—Permit us to take advantage of the present time to express our gratitude for the favor your Lordship has conferred on us by your presence and the unbounded pleasure it gives us to welcome you on your first visit to this mission of Wooler. In doing so we beg to tender you our humble tribute of honor and to venerate you as our divinely appointed pastor, forming one of that body whom the Holy Ghost has constituted to rule the Church of God. It is always a day of joy for faithful Catholics when they have the proud privilege of welcoming their bishop, and especially so on an occasion of this kind, when he comes for the purpose of encouraging them in carrying out his grand project of building a temple to the Most High.

The news of Your Lordship's appointment to the see of Peterborough caused our hearts to beat with joyous anticipation, which have been already more than realized by the wonderful progress religion has made in this diocese under your wise rule; for after the example of our Divine Lord you have gone about doing good, and have left the impress of your benevolence wherever you went. With good reason, therefore, we may pronounce ourselves happy to be numbered among those favored souls whom the Holy Ghost has appointed you to conduct through the troubled and perilous ocean of this life. Well indeed may we congratulate ourselves upon the privilege of belonging to that family, among whom you, as the divinely ordained master, will like a faithful steward distribute food in due season, and should any of your children be sick and infirm you will endeavor to heal their wounds by infusing into their mind of sound discipline the oil of charitable and paternal counsel.

We cannot let this auspicious occasion pass by without informing Your Lordship that we lovingly cherish the faith preached by St. Patrick to our forefathers, and that we are animated with that religious spirit of their which ages of persecution and intolerance were unable to crush. True, therefore, to our holy religion, we desire to secure your Lordship that every good work inaugurated in this mission under the guidance of our zealous pastor, with the episcopal sanction, will receive our energetic co-operation.

We know you will be pleased to learn how attentively and joyfully we listened to our good pastor when he read for us your letter conveying the glad tidings that it was your desire to build in this village a church consecrated to God, where a greater opportunity of attend to our religious duties will be afforded us. And we are happy to be able to tell you that we have been successful in procuring a handsome site, and in obedience to your instructions have drawn much of the building material of our future church. And also that God has blessed us with comfortable homes, and that we are willing, in token of our gratitude to Him, to give our generous offerings to make His home among us worthy of Him. Trusting, My Lord, that you may be long spared to labor in the service of God so zealously as you are doing, and asking your episcopal benediction, we are your faithful children in Christ.

Signed on behalf of the Catholics of the Wooler mission.

Thomas McCauley, Patrick McCauley, Myles Cowan, Thomas Higgins, Alexander McDonnell, George Aherne, James Tate, John Tate, Andrew Tate, John McColl, William Long, James Walsh, James Halloran, Dan McCauley, Matthew Higgins, Thomas Callaghan, Michael J. Ragan, Paul Bryure, John Holohan, Charles Ross, Edward Lynch, John J. McCauley, Martha Kichoo, Patrick McGuire, John McCormick, David Bradley, Arthur Lunden.

The bishop, having thanked the congregation for this expression of their loyalty and devotion, addressed them at some length on the necessity of taking immediate measures for the erection of a new church. He was glad to visit them and to find that not only the ground had been secured for this purpose, but that in conformity with his instructions, some of the building materials were already on hand.

He had already received one generous donation, and would now proceed to open a subscription list, when he expected that every head of a family, and every young man capable of earning his own livelihood, would contribute generously towards the good work. Although little more than half of the parishioners were present, the amount subscribed by those in attendance was eighteen hundred dollars. It is expected that as much more will be contributed by those who were unable to be present, and that a new brick church, estimated to cost about five or six thousand dollars, will be commenced next spring, and be ready for use early in the fall.

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bishop to the parochial church. When His Lordship asked the parish priest for an explanation he was informed that the musicians were no other than the brass band, which voluntarily offered its services to do honor to the occasion. On arriving at the church for their kindness, the members of the choir for their thoughtfulness and that this unexpected compliment was much appreciated, inasmuch as he regarded it as an expression of good will on the part of the people of Fenelon Falls of all denominations. After a few pleasant remarks on their musical ability and their respect for the authorities of the church he begged their acceptance of a small present in aid of the funds of the band. The latter were so well pleased that they afterwards serenaded the bishop at the pastor's residence. Next morning being Sunday, the bishop celebrated mass at 8 o'clock and addressed the congregation, promising to return and give a lecture in the evening. He next drove to Robyaycon, a distance of twelve miles, where, after hearing confessions, high mass was celebrated by the pastor, the Rev. Father O'Brien. Immediately after mass His Lordship addressed the congregation, stating that this was his second pastoral visit. After preaching on the gospel of the day, the bishop next gave a financial statement regarding the diocesan debt and said he was prepared to receive the subscriptions of the congregation. The chancellor recorded the names and contributions of each. In the afternoon the bishop, accompanied by the clergy, returned to Fenelon, where he lectured in the evening to a large audience, many of whom were Protestants, on the subject of the True Church. After the lecture the parishioners came forward and generously contributed towards the liquidation of the diocesan debt. Important business requiring the bishop's immediate attention in Peterboro, he returned next day, after delegating Vicar General Laurent and Chancellor McEvay to visit Galloway and the remaining portion of the mission. The contributions amounted to \$300.

THE FORGERIES COMMISSION.

The Parnell Commission is still engaged in listening to witnesses who prove that many agrarian outrages have been committed. Hitherto the witnesses had very constantly acknowledged that they could not connect the Land League with the outrages, but during the past week a determined effort was made to connect the League with them. Inspector Davis testified that he had discovered that there was an inner circle of the League which organized Fenians to execute the League's bids. On being pressed to state who was his informant he refused to give the name. Mr. Reid complained against his clients being thus left at the mercy of an anonymous informer, for if the name were given he might be able to prove the informant to be the greatest liar in the three kingdoms. Sir Henry James, on behalf of the Times, said that the witness might have good reason for concealing a name. The decision of the point was deferred.

The witness on being cross examined said that his informant was not in pay of the police, but that he was a member of the League and that he had taken part in the work of the inner circles. The witness also stated that he had received from a second person information concerning the inner circles. The name was not given in this case either. It would certainly appear to be a very grave injustice if an opportunity be not given to enquire into the character of witnesses who make charges so serious.

Mr. Reid concluded his cross examination by reading extracts from speeches by Father O'Reardon and other members of the League in which the commission of outrages was denounced as a shame and a disgrace. The unanimity with which the League has been maintained by the League in all its public utterances makes it unlikely in the extreme that it was at the same time encouraging the commission of criminal outrages. It would appear that even the friends of the Times do not really believe the charges which have been so audaciously brought against Mr. Parnell, for one cable despatch stated that it need occasion no surprise if the trial were to come to a sudden end. This indicates a consciousness on the part of the Times that it will not succeed in substantiating any of its allegations. On the other hand, if the Times were to drop the case it might be a strong point against that journal in the suit which Mr. Parnell has instituted in Edinburgh. This may be an inducement to it to continue the prosecution in London. That the Times greatly dreads the result of the Scotch prosecution is evident from the desperate efforts which it is making to have the prosecution thrown out of court. For this purpose it appealed against the decision of the court affirming jurisdiction in the case, but its decision of the court was sustained on the appeal.

Sir Charles Russell said at the Session of the Commission on the 23rd ult.: "My Lord, we charge deliberately, and shall endeavor to make it good in evidence, that the whole of the executive authorities, as represented by the police, and some of the resident magistrates, have been agents of the Times in getting up their case." An inspector, however, who was asked if he was employed by the Times, denied it. Notwithstanding this denial it is expected that Sir Charles will be able to substantiate his charge.

The Bazaar to be held on 12th December, in aid of Mount Hope Orphan Asylum, is a great object of charity, and all who have received tickets will please make returns early.

EUCARISTIC GEMS.

Is the title of a very neat little volume just published by Benziger Bros., 36 and 38 Barclay street, New York. It has a red line border, a beautiful steel engraving for frontispiece and bound in cloth with gilt side. It is compiled by Rev. L. C. Goelenbier, O.S.F. It would make a beautiful holiday gift. The price is 75 cents.

The Particular Council of the Society of St. Vincent de Paul will hold its general meeting in this city on next Sunday in St. Peter's school house, at half past three o'clock. A full meeting is particularly requested.