

possession of capital in quantity sufficient to warrant the largest transactions and to carry out enterprises of far-reaching importance is as great a factor in the life and prosperity of a city as in that of an individual.

It is not the enthusiasm of a visionary which looks to the completion of the vast railroad systems extending west and north from St. Paul for an impetus to trade which shall carry us farther ahead in the next three years than in the three which have just passed. In fact, no small part of the considerations which have determined far-sighted capitalists to locate here in the last few years has been the desire to be already on the ground when the first wave of international commerce shall pass from the Atlantic to the Pacific by way of St. Paul. It may not be generally known that direct importations are already being arranged for by way of the Northern Pacific as soon as that line shall be opened; and the prophecy that a few years will witness the making out of through bills of lading between St. Paul and the chief ports of China and Japan hazards nothing. It is only the statement in advance of a predetermined fact. The easy interchange of commodities between the Mississippi valley and the nearer and farther shores of the Pacific opens up a prospect for St. Paul upon which it is needless to dilate. Remarkable as the growth of the city has been, and extended as are now its facilities, there is no reason to doubt of a future which shall put those as far behind as it has left the record which was the boast and glory of its early days.

Leaving St. Paul, let us proceed to Minneapolis, its beautiful sister city whose great and only ambition seems to be to outstrip the capital of Minnesota in the rapidity and extent of its growth. Today its population exceeds that of St. Paul and cannot, it is said, be any fewer than 95,000. Minneapolis is justly famed for its great milling industries.

There are twenty-seven flouring mills in Minneapolis, with capacities ranging from seventy-five to four thousand barrels of flour a day, sending out two million barrels a year, which goes to all the principal parts of the world. Trains are made up at Minneapolis, loaded with flour from the various mills in sacks made expressly for exportation purposes, and unloaded at New York by steamers for English ports, where it is a successful competitor with their own production, grading better quality and costing less.

Twenty sawmills receive logs from the river, which have been floated down by the spring freshets from the vast pineries of northern Minnesota, and send out two hundred million feet per annum to the markets of the Northwest and South.

Nature and art combine as in the case of St. Paul to render Minneapolis one of the most beautiful cities, not only of the North West but of the entire continent. "A little farther on we are introduced," says a recent visitor, "to Minneapolis through its beautiful environs. There are pretty turns, and high jutting windows and balconies of almost palatial residences, rising above the trees on picturesque knolls through which we catch glimpses of cool lawns shaven like velvet, broad piazzas and rustic seats, and hammocks swinging in the shade. The people seem to have taken the cue which Nature gave them, and have added the beauty of the highest art to her perfect work. The groves of forest trees and the sloping grounds have been improved and adorned in such a manner as to almost hide the hand that has touched them. Most of the finer buildings are built of a soft, gray stone, against which the dark-green five-leaved native ivy, which entwines itself around the steeples of the highest churches in the greatest profusion, shows in beautiful contrast, leading us to imagine in that comfortable, satisfied feeling we have about all those plants and shrubs that are children of the soil, and able to withstand the buffeting of our latitude without much sheltering care from us."

"If we could get off here where we first enter the city, and walk down into it through the broad, handsome streets, whose dwellings on either hand are set back among trees and surrounded with unfenced lawns glistening with the spray of fountains making rainbows in the sunlight, we should carry away a picture of Minneapolis with no shadow in it."

"We cannot see the river, but we are close beside it, and can hear the pleasant sound of falling water and the busy wheels of the many mills which are the basis of all the prosperity of this very thriving and prosperous city. At this point, and for some distance above, the river, divided by two or three continuous booms for keeping the lumber separate, is fairly choked with logs floating down to the mills. Arrived there, they are drawn up, one by one, as if by magnetic attraction, and in the twinkling of an eye, almost, they pass out below in smooth, ribbon-like bands."

"One cannot help thinking, as he makes the 'grand round' of the city by carriage (which the lively men expect all visitors to do), across the magnificent suspension bridge, circling Nicollet Island—which is a very bouquet of beautiful homes—and over the river again, between the Falls of St. Anthony, with the artificial wooden aprons that have converted them into a sort of sloping dam, and the delicate Bridal Veil, beyond which rise the pleasant grounds and buildings of the University, that Minneapolis is remarkably free from the unbecoming scenes of apparent poverty and wretchedness that mar so many cities."

"You may dismount and go about on foot down all the narrower back streets, and still you find houses that are true homes, and people with happy faces. Here is shown the value of influence and effect of surroundings; every building of no matter how small a cottage, racks his brain for some pretty architectural design, and lays out his diminutive grounds with an inspiration caught from his wealthier neighbor. And in the arrangement of the magnificent merchants' blocks, with their immense plate-glass windows, there is evinced an artistic taste and skill unsurpassed, and rarely equaled, in other western cities."

"Minneapolis is the pet and pride of the Northwest, the goal toward which many of the merchants and professional men in small country towns are looking forward for retirement in middle life, or when they have accumulated a competency. Its admirers regard it with a pride and affection that borders on tenderness, because it offers so many beautiful things; things that touch the finest perceptions, to the eye of the beholder—really offered so persistently that you cannot go away without a look at its treasures. One does not think of it simply as a city, but all its tempting resorts, the lakes and Fort Snelling and Minnehaha, with which it is intimately connected by rail and carriage-ways, enter into account."

Before speaking of these beautiful resorts I may mention that occasion offered itself during my stay in the North West for a brief visit to the Red River Valley. Amongst our party were Mr. Patrick Egan, Treasurer of the late National Land League of Ireland, Mr. Dennis Ryan, St. Paul, and Mr. Keegan, New York. Leaving St. Paul by the evening train on the 8th inst. we reached Kennedy, Minn., early on the following afternoon. There we met with a warm welcome from Capt. Donaldson, Managing Director of the Kennedy Land Company. The worthy Captain, who is one of the best authorities on farming in the North West, feels a very natural delight in receiving visitors to a district that has within a year or two made a progress marvellous even for the great West, where towns and cities spring up as if by magic and the prairie smiles in responsive fertility to the first touch of human industry. To Captain Donaldson's energy and foresight is very largely to be ascribed the wonderful growth of Kennedy since its foundation. At Kennedy Mr. Egan enjoyed his first ride over the prairie. The crops there already give marked promise of a yield fully as large per acre as that of last year. There will be this year under crop at Kennedy fully seven thousand acres. Since last autumn a magnificent new elevator and granaries have been erected there. Besides, the Hotel Oakland, under just completed, has been opened under the management of Mr. Benedict. This gentleman, who has had considerable experience in this line of business, so regulates the hospitality of the Oakland as to make it one of the most favored resorts on the line of St. P. M. & M. Ry. Every traveller on that line looks with pleasure to the dinner gong that sounds at Kennedy. The hotel is conducted on the strictest temperance principles; and during our stay there we certainly had every reason to feel gratified with the arrangements made at the Oakland for our comfort. Mr. Egan expressed himself delighted with all he saw of the Red River Valley during our visit to Kennedy. We returned to St. Paul on the 11th, Mr. Egan leaving on the following day for Minneapolis, and afterwards proceeding to Faribault, Minn., where, with Bishop Ireland, Father McGolrick of Minneapolis, Father Shanley of St. Paul, and others, he addressed the Total Abstinence Convention of Minnesota. He thence directed his footsteps to Davenport, Iowa, whence he will leave for St. Louis and afterwards for the Pacific coast. Mr. Egan's visit to America cannot fail of being of the greatest benefit to the Irish cause. He is thoroughly posted on the Irish question in all its phases, and wherever he goes in America affords the friends of Irish national independence the advantage of partaking of his knowledge of his country's affairs, and of being guided by his moderation and sound political sagacity.

On my return to St. Paul I had further opportunity of viewing every point of interest in that stirring metropolis. Its civic government is conducted on the basis of sound Christian morality, and reflects the very highest credit on the Mayor and his subordinates in control of the municipal machinery of the city. By a late order of Mayor O'Brien all gambling dens and houses of ill-repute were summarily closed and the capital of Minnesota rid of an element of population whose presence is a disgrace to any community and whose influence for evil is too well known to need special mention. Could not the example of Mayor O'Brien be followed with profit in some of our Canadian cities?

It is impossible within the limited space of a correspondence of this kind to recount the good effected by Bishop Ireland of St. Paul by his earnest advocacy of the cause of total abstinence. That cause has the constant benefit of his suasive speech and his powerful example. The result is that the principles and practice of total abstinence have taken so deep a hold on the Irish Catholic people of Minnesota that the name of Bishop Ireland will be blessed by generations yet unborn for the service he is rendering by his advocacy of temperance to God and to country. The State Convention at Faribault, of which mention has been already made, proved the strength and influence of the Total Abstinence movement in Minnesota. But that strength and that influence, widespread as they are, are as yet but in their inception. With their growth will likewise grow and increase the influence of religion and the power of Catholicity, the only power on earth that can reform man by raising him from the degradation of sin and the domination of his own passions.

New York contains more Catholics than any other city in the world, and the grand majority of them are of Irish birth or descent.

## IRELAND'S STRUGGLE FOR THE FAITH.

### XII.

King James' proclamation, dated Westminster, July 4th, 1605, opened the eyes of the Catholics of Ireland to the perfidy of English ministers and sovereigns in regard of all matters affecting their rights to freedom of worship. This extraordinary document is worthy of earnest perusal. It begins by reciting that the king has been informed that his Irish subjects had, since the death of his "beloved sister," been deceived by a false rumor that he would allow them liberty of conscience, contrary to the laws and statutes of Ireland, and the religion he professed. For this he goes on to state that some have deemed him less zealous for the "Irish" church than he ought to be, and that very many of his Irish subjects seem determined to persevere in their contumacy. In consequence of this rumor Jesuits, Seminars, priests and bishops who, he says, have received ordination at the hands of foreigners have emerged from their hiding places to exercise their functions openly, and despite him and the reformed religion. After this far-fetched, deceitful and unfounded preamble, the proclamation goes on to enact:

"Wherefore it hath seemed good to us to notify our beloved subjects of Ireland, that we shall never tolerate such a state of things; and notwithstanding the rumors so industriously circulated, we are firmly resolved never to allow any religion save that which is consonant to the word of God, established by our laws. By these presents, therefore, let all men know that we strictly order and command all and every one of our subjects to frequent the parochial churches, to assist at the divine offices, and attend to the exposition of the word of God, on Sundays and festival days, according to the rule and spirit of the laws. They who will not act contrarily will incur the penalties provided by the statutes which we now order to be rigorously enforced."

Then as to the priests the king declares: "And as it has been notified to us that Jesuits, seminary priests, and many other priests, wandering about the kingdom of Ireland, seducing our subjects to the observance of their superstitious ceremonies, thus bringing our laws into contempt: We now order and command that all such Jesuits, priests, seminary priests, &c., who have been ordained in foreign parts, or derive any authority from the Roman see, do, after the expiration of the last day of November, instant, withdraw from our kingdom of Ireland; nor let any such persons after that date venture to return into the aforesaid kingdom. Should they contravene this order, we strictly ordain that they are to be punished to the utmost rigor of the laws, in this case already specified. We, moreover, strictly forbid all our subjects of Ireland to shelter or countenance any Jesuit, seminary priest, or other priest, who will dare to remain in Ireland, or return thither after the 10th day of December inst."

The next paragraph ordains punishment not only upon all priests remaining in or coming to Ireland, but upon all who shelter them. "But if any of the aforesaid Jesuits, seminary priests or priests of any order, shall dare to remain in the kingdom of Ireland, or return thither after the 10th day of December, instant, and if any of our subjects shall dare to receive or shelter them, we strictly command all &c., to act as faithful subjects, and to seize the bodies or body of each and every Jesuit, seminary priest, and other priests who have received their ordination in foreign parts, and commit them to close confinement until our viceroys or his deputy shall have inflicted on them just and deserved punishment."

This precious document concludes by holding out a vain inducement to apostasy. "But if any of the aforesaid Jesuits, seminary priests, or others shall, before the aforesaid 10th day of December next, present himself before our viceroys, or any other of our officers of state, signifying his desire to frequent our churches, according to the spirit of our laws, we will give permission to such Jesuits, seminary priests, and others, to tarry in our kingdom, and return thereto as long as they shall continue faithful to the observances which we prescribe. Such persons shall have and enjoy all the privileges belonging to our faithful and loving subjects."

On the departure of Mountjoy for England in 1603, Carew, President of Munster, became lord deputy; to be replaced in the autumn of the following year by Sir Arthur Chichester, who for eleven years held this important post. The new deputy was avaricious and unscrupulous, and made his stay in Ireland a source of vast private gain. Under his administration was carried out further than ever before the schemes of Anglicizing Ireland not only as to religion, but as to the legal procedure and the system of land tenure. The whole island was divided into 32 counties and six judicial districts, all of which were visited by judges in the second or third year of James' reign and afterwards semi-annually. By a judgment of the court of queen's bench at Dublin in 1605, the ancient customs of tansistry and gavelkind were declared null and void, and the entire feudal system, with the rights of primogeniture, hereditary succession, entail and vassalage substituted therefor. It is easy to perceive that by the sweeping change a vast amount of litigation was brought about and the undertakers given a much desired opportunity to prosecute their purposes of confiscation. About the same time all lawyers appearing in court and all justices of the peace were obliged to take the oath of supremacy.

The presence of the veteran Earl of Tyrone in Ireland was a subject of annoyance to the undertakers and friends of the Protestant interest in Ireland, and every effort was made to drive him to extremes by petty persecutions. The king's proclamation depriving the Irish Catholics of freedom of religion, the abolition of all Irish legal customs, and the bitter persecution kept up against Catholics in England and Ireland, all combined to give rise to a deep feeling of uneasiness in Ireland. At Christmas 1606, on the invitation of Lord Howth, a meeting of Anglo-Irish Catholic noblemen and Celtic chieftains was held in the Castle of Maynooth. Lords Howth and Devlin represented the former and O'Neill, O'Donnell, and O'Connell the latter. The determination arrived at by the meeting has never been made known, but the fact of the conference having been held and the alleged purpose of its participants to form another confederacy for the protection of Catholic interests, was conveyed to the Council. This information is believed to have been communicated by Lord Howth, who, it is thought, was employed by Cecil to effect the ruin of the northern chiefs. In May, 1607, O'Neill and O'Donnell were summoned by the deputy to attend him in Dublin and to appear in London before Michaelmas. O'Neill proceeded to Dublin, and taking leave of the deputy as if to set out to London, returned to Dungannon, whence he proceeded to Lough Swilly to meet O'Donnell and others of his friends. From Maguire, who had been for some time on the continent, O'Neill had previously learned the purpose of the government to destroy himself and the other Celtic princes of the North. A flight to the continent was, owing to their inability to take up arms, decided on as the most advisable measure to be taken. At Rathmullen Maguire lay in wait with a French ship for those who decided to leave. With O'Neill there then left for the continent his countess Catherine Maginnis, and his three sons Hugh, John and Bryan, his nephew Art, son of Cormac, Roderick O'Donnell, Earl of Tyrconnell, Caesar O'Donnell his brother, Nuala his sister, who had left her husband, the traitor Nial Garra, the lady Rose O'Doherty, wife of Caffar, Maguire and many others. Their departure was a day of sorrow for Ireland. Sir Cahir O'Doherty, of Innishowen, the only native Irish chief of importance now remaining in the North, was driven into taking up arms, but fell before the combined forces of Marshall Wingfield and Sir Oliver Lambert, Governor of Connaught. The barony of Innishowen was confiscated and made over to Chichester, who afterwards also got a grant of the borough of Dungannon with 1,300 acres adjoining. Wingfield was given the territory of Fecullan near Dublin, with the title of Viscount Powereourt, and Lambert made Earl of Cavan, with a grant of Carig and other valuable possessions in that county. On the 5th of November, 1608, James, in a proclamation, recited the English story of the flight of Tyrone and Tyrconnell. This he did to divert continental sympathy from the Irish princes. It was now decided to confiscate the whole of Ulster, and commissioners appointed for the purpose declared that in consequence of the rebellion of O'Neill, O'Donnell, and O'Doherty, the entire six counties of Ulster were forfeited to the crown. These counties it was resolved to plant with men "well affected in religion."

Of the lands confiscated 43,000 were given to the Protestant bishops of Ulster, 30,000 to Trinity College, Dublin, and to different trading guilds of London 209,800 acres, including the whole city of Derry. Grants to individuals were divided into three classes of 2,000, 1,500 and 1,000 acres each as the conditions of the plantation show:

"I. That the proportion of land to be distributed to undertakers may be of three different quantities. The first and least may consist of so many parcels of land as will make a thousand English acres, or thereabouts; the second or middle proportion, of so many parcels as will make fifteen hundred English acres, or thereabouts; the third, and greatest, of so many parcels as will make two thousand English acres, or thereabouts.

"II. That all lands escheated in every county may be divided into four parts, whereof two parts may be divided into proportions consisting of a thousand acres apiece, a third part into proportions of fifteen hundred acres, and the fourth part into proportions of two thousand acres.

"III. That every proportion be made a parish, and a parish church be erected thereon; and the incumbents be endowed with glebes of several quantities, viz: An incumbent of a parish of a thousand acres to have sixty acres, of a parish of fifteen hundred acres to have ninety acres, and of a parish of two thousand acres to have one hundred and twenty acres; and that the whole titles, and the duties of every parish, be allotted to every incumbent, besides the glebes aforesaid.

"IV. That the undertakers of these lands be of several sorts—first, English and Scottish, who are to plant their portions with English and Scottish tenants; second, servants in Ireland, who may take English or Irish tenants at their choice; third, natives of those counties, who are to be freeholders."

In every county ample provision was made from the confiscated lands for the support of the state church, as may be judged from this sample: "Tyronen contained of 'available land,' including the ecclesiastical possessions, 1571 ballyboes, or 98,187 acres; Coleraine, otherwise

O'Callan's country, contained 547 ballyboes, or 34,187 acres, of which the Bishop of Derry claimed tithes lands to the amount of 6343 acres; Donegal contained 110,700 acres, of which 9,000 acres were claimed as tithes lands; Fermanagh, commonly called McGwire's country, contained 1070 tithes, or 33,437 acres, with 40 islands; Cavan, O'Reilly's country, contained 620 polls, or 40,500 acres; and Armagh contained 77,800 acres, of which the primate's share was to be 2400 acres, and the incumbents' glebes were to enjoy 4650 acres.

Upon the Catholic clergy, secular and regular, the fury of Protestant intolerance continued throughout the reign of James to vent itself. Several sealed their faith with their life's blood. Amongst them were the prior of Lough Derg, a priest named O'Loughrane, and Conor O'Devany, bishop of Down and Connor. Notwithstanding the bitterness and violence of the persecution, it is computed that there were still in the country 1,160 priests secular and regular. There must have been besides 300 or 400 other Irish clergymen abroad, professors in Irish colleges or awaiting higher orders.

To prevent the education of Catholics, the lord deputy Chichester in 1610 issued a proclamation commanding all noble men, traders and others having children abroad for purposes of education, to recall them within a year, and in case they refused to return, to cease, under the severest penalties sending them money either directly or indirectly. Notwithstanding this measure a large number of Irish youths continued to be sent to the continent. The "School of Wards" established by Elizabeth and enlarged by James continued, however, to receive many of the children of noble Irish Catholic families. These youths were sent there in most cases against their parents' wishes and trained according to the tenets of Protestantism. Thus by a gross violation of parental rights did hereby seek to implant itself in the Emerald Isle.

## CATHOLIC SYNOD.

An Address from the Clergy of the Diocese to the Archbishop.

The Synod of the Roman Catholic diocese closed its sittings last week at St. Michael's College. The items in the proceedings of most public importance were those relating to the decrees, and the presentation of an address from the clergy of the diocese to the Archbishop, and His Grace's answer thereto.

DECREES.

No new decrees were enacted, but some of the old ones of 1863 were renewed. Amongst them were—

1st. That the Archbishop is not responsible for any debts contracted by priests or building committees, except when His Grace gives a legal document or mortgage, or signs a note.

2nd. That when a priest gets spiritual faculties in the diocese he is not as a hired servant, but as a voluntary workman in God's vineyard. The bishop provides him with a mission, from which he draws a living. He is not to look to the bishop for salary, but to the people for whom he labors. Should he render himself unworthy of his mission, he may blame himself, and has no claim on the congregation or on the bishop. He will be supported, however, from the infirm priests' fund, in some religious house or with a parish priest apiece, by the bishop as long as there are good hopes of his sincere repentance and he gives proofs of amendment. Christ has pronounced these awful words to His apostles and their disciples: "You are the salt of the earth; but if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out and to be trodden on by men."

3rd. Priests are forbidden, without the permission of the bishop, to contract debts over \$100, or to countersign notes or become security for anybody or to receive money on deposit.

4th. Priests are to read every year the provincial and synodical decrees.

ADDRESS OF THE REV. CLERGY OF TORONTO TO THEIR ARCHBISHOP.

May I please your Grace:

We the priests of the Archdiocese of Toronto, before returning to our respective parishes, beg to tender to Your Grace the expression of our great joy at your recovery from a prolonged and very serious illness.

Whilst reflecting on your long and brilliant occupancy of this important See, we could hardly refrain from regarding your illness as other than the result of overexertion in your generous and exalted duties, and realizing how irreparable your loss would be to each and every one of us and the people confided to our care, our fervent prayers were daily offered to the Almighty for your recovery. It has pleased God to grant our earnest petitions. Our Father and Spiritual Chief has been preserved to us; the Province of Toronto, and the Diocese especially, has been saved from a severe and imminent loss. One who occupies a foremost place in the American hierarchy is still left to adorn its glorious ranks; and we, your humble co-laborers in the work of Christ, we who feel that we are bound to you by ties of the closest friendship and most intimate association, offer our heartfelt felicitation that so great a calamity has been averted; and that Your Grace is still spared to us to continue your noble work for the honour of God and the salvation of souls.

Your Grace has received many congratulations since your recovery, and these expressions of filial attachment must have been pleasing to your paternal heart. We trust that you will accept our assurance that none of these could have been truer or more affectionate than those of your devoted priests who now have the honour of grouping themselves around you.

F. P. Rooney, V.G., J. M. Laurence, V.G., Edward Cassidy, J. J. McEntee, Archdeacon, E. F. Gallagher, R. A. O'Connor, J. M. Cann, Dean, A. D. Finan, W. H. Harris, P. W. McMahon, H. J. Gibney, K. McBride, F. Rohleder, K. Campbell, Etc., Etc.

## ANSWER OF HIS GRACE THE ARCHBISHOP TO THE ADDRESS OF THE PRIESTS.

My dearly beloved Priests: I receive your beautiful and consoling address with the same sincerity and affection that dictated it. Indeed it is too kind and flattering, for after all I am but a poor servant in the Lord's vineyard. Others have done immensely better. Yet I have one consolation, that I never spared pains or labour and had always upright intentions in all my acts. Upright intentions in all my acts. Our Lord mercifully takes into account our weakness and takes the will for the deed. Our office is summarized in the prayer of the mass for a deceased prelate, "Laboriosum Certamen," a laborious contest. We are here not by our own seeking but by the will of God, manifested by His Vicar on earth. Hence our consolation in the difficult contest for God and His church. I thank you for your fervent prayers and holy sacrifices. I am convinced that God prolonged my days, in response to your pious requests and those of the religious communities, the orphans and the good people, not only of our own diocese, but also of other countries, especially of Rome, and the blessed shrine of our immaculate Lady of Knock. It has always been my great consolation to have the clergy so wholly devoted to the service of God, and so truly loyal to the one whom God has placed over them. May that sacred bond of charity which always subsisted amongst yourselves and with us be perpetual. By this you shall be known to be the true disciples of Christ. Pray, we beseech you, my dearly beloved priests, that the remaining part of our life may not be unworthy of our sacred office or of your trust and affection.

## FROM OSLOW.

Bishop Lorrain's first pastoral visit to Osnow was an occasion of general rejoicing amongst the good people of that mission. At Bristol, His Lordship was met by a long procession of carriages from Quio and vicinity, and thence conducted to that thriving village. A tastefully constructed arch was erected between the parochial residence and the church, and the street leading to the sacred edifice lined with evergreens. The effect was very fine. The interior of the church was beautifully decorated, the drapey used on the occasion having been kindly donated by Mr. C. Turpin.

Immediately after his arrival at the church His Lordship proceeded to the blessing of the two magnificent statues presented by Messrs. Clarke and Kirwan. These statues are of the finest manufacture, and will prove a decided ornament to the church. The subjects are, The Sacred Heart of Jesus, and The Holy Virgin and Child. It speaks well indeed for the public spirit of the Catholics of Quio that such a donation should be made by Messrs. Clarke and Kirwan, of these fine statues. Amongst the clergy present, besides the worthy pastor, Father Cadigan, were the Revs. Fathers Lavine, Pakenham, Brunet, Portogues, and Le Repentigny. There were fifty candidates for Confirmation at Quio, and large numbers of persons availed themselves of the opportunity of approaching the sacraments of penance and the Holy Eucharist.

The people of North Osnow likewise extended to Bishop Lorrain a very enthusiastic reception. Notwithstanding a constant downpour of rain there could not have been fewer than 60 carriages in the procession that escorted him to the North Osnow church. Here again there were fifty candidates for confirmation, and, as at Quio, many of them were grown up and even old persons. The clergy in attendance on His Lordship were, very busy in the confessional and several hundreds received Holy Communion. All those who were confirmed both at Quio and North Osnow took the pledge against the use of intoxicants, the children to be bound to it till they have attained the age of 21 years.

The Bazaar set on foot some time ago by Father Cadigan is progressing very favorably, and promises to realize a large amount. The tickets are selling rapidly and prizes being daily added to the already large list. Many ladies and gentlemen from Ottawa, Aylmer and other places have already signified their intention to be present during the Bazaar in September, and several private excursion parties will then also no doubt visit Quio. The Bazaar will, it is justly believed, mark the opening of a new era for the parish of Osnow, and place it on a footing of solid prosperity that the labors of Father Cadigan justify merit.

The Temperance movement organized by that worthy priest amongst the parishioners still continues in full vigor with the happiest results to the people. Osnow has lately had to mourn the death of two worthy parishioners, Mr. Michael Ryan, at the early age of 31 years, and Mr. Maurice O'Reilly, aged 70. Both were deservedly held in high esteem, and their funeral obsequies drew together large concourses of friends and neighbors.

## OBITUARY.

It is with feelings of sincere regret that we have to record the death of Miss Annie Coughlin, youngest daughter of Timothy Coughlin, Esq., Hastings, on Thursday 5th inst., at the age of twenty-seven years. We do not in any way express our feelings when we say that we deeply sympathize with the grief-stricken parents in their bereavement and loss. Miss Coughlin was remarkable for those qualities which make her loss more severely felt by her friends. She was most amiable and all who knew her were so well acquainted with her good qualities that her death at such an early age is most lamentable. She was a member of St. Mary's choir from its beginning, and for a number of years leader, to the members of which she endeared herself by her bright, innocent and vivacious nature, and by her many acts of kindness, and by none will she be more missed or longer and fondly remembered. The funeral took place at 10 o'clock on Saturday, and proceeded to St. Mary's church where a solemn High Mass was celebrated for the repose of her soul, after which the Rev. Father Quirk preached a very eloquent and sympathetic discourse. The funeral cortege from the church, which was by far the largest ever seen in the town, notwithstanding the inclemency of the weather, adding more testimony to the high esteem in which the deceased young lady was held, proceeded to the cemetery where all that was mortal of one who but a few days since had no thought of death were laid in their last resting place.