

ST. THOMAS.

GRAND CONCERT FOR IRISH RELIEF.

A grand concert was held here on Friday evening, the 27th inst., in aid of the Irish Relief fund, and realised quite a handsome sum. Dr. Sippi, from your fair city, and Miss B. Reidy, the now justly celebrated vocalist from Simcoe, were the leading stars. The former sang the "Death of Nelson" and the "Meeting of the Waters," and was rapturously applauded and encored for each. Miss Reidy's fame, as a cantatrice of no ordinary merit, had reached St. Thomas before this interesting occasion, but people were scarcely prepared for the great triumph she achieved on Friday evening. The rendering of *Robert le Diable*, a most charming, but very difficult selection from the opera of *Robert le Diable*—took the vast audience by surprise, and established at once the claim of Miss Reidy to the honorable distinction of being classed in the very first rank of Canada's prima donnas. "We'll meet nae mair at sunset," "Kathleen Mavourneen," and the "Sweet bye-and-bye," which she gave for encores—were very pleasing, and sung with so much taste and sweetness, as to secure her a host of friends among the elite of our town, who at the conclusion of the entertainment remained to secure introductions. Miss Cantillon and Miss Orton sang very sweetly in both parts, and were also very much applauded.

A recitation by Mrs. Barnett, of "Give me three grains of corn," composed by Miss Edwards during the famine of 1847, was so eloquently and so feelingly given as to draw tears from the eyes of many who never saw Ireland.

Rev. G. G. Ballard, Rector, opened the proceedings with a very eloquent though brief address, on the necessity of helping our fellow-countrymen in their day of visitation—by famine—and its consequent evils. He referred to the virtues of the poorer classes in Connemara, and those living along the western coasts of Ireland, from whom he had received on several occasions extreme kindness and hospitality without even a question as to the faith he preached. He said he was often since he came to Canada asked why he did not conceal his origin, and call himself an Englishman. His answer was on every occasion, that he felt too proud of the country that gave him birth, and that gave birth to such an array of scholars, poets, men of sanctity and men of genius in every age. He never could feel ashamed of the country that sent out its millions to establish christian communities on this great continent, and who were faithful to their mission, for what would America be without them? He concluded by calling on those present to subscribe liberally to the Irish Relief fund.

Before the second part of the concert came to a termination, loud calls were heard for Father Flannery, who on coming to the front of the stage said he could but merely thank all present for their sympathies, the ladies especially, who always occupied the front rank in works of philanthropy, or when charity called for action. He regretted there was not a larger turn out of the Irish residents of St. Thomas on an occasion like the present, when "Ireland expects that every man, this day, will do his duty." He thanked St. Andrew's children, sons of the Highlands and the Lowlands who were present, descendants of the same old Celtic stock, and coheirs with us of all the ancient glories that attach to the name of Scott. He thanked the sons of merrie England, who in Ireland's day of dole, did not forget the services she rendered the Empire in Senate and in Council Chamber, on flood and field in Inkerman, Waterloo, and Glogolosh, when her Connaught Rangers, her Fung-a-ballas, and her Eniskilleners stormed the impregnable redoubt, or swept the gory filled for Britain's flag and Britain's glory.

It had reached their ears that Ireland was afflicted. Ireland, famed in song and story as the emerald gem of the western sea; Ireland of the chrysalis streams and daisy clad hills; Ireland of the Fairy Rathes, of the holy wells, and holy pilgrimages; Ireland of the keeps and castles—"Pillared monuments of time," famed for ivy-clad ruins of ancient seats of learning and of sanctity—to-day, alas! visited with misery untold, famine-threatened and made desolate. And you are assembled this evening to express and to prove your heartfelt sympathy. You are anxious to swell by your generous contributions, the mighty wave of charity that day after day rolls across the Atlantic; you wish to cast your mite, however small, into that gulph-stream of piety and benevolence that reaches across the ocean and harbours of the Emerald Isle. Do not imagine, I beg of you, that our gratitude is ephemeral, and con-

sists of words and nothing more. But for the present the only return we can make is to give you our prayers and our blessings. But the prayers of God's poor and righteous ones may not be despised. It should be a subject of much gratification for you to know that the districts most deeply afflicted in Ireland are inhabited by the very noblest and the most virtuous of our race and people. Most reliable government statistics give the ratio of immorality as one in the hundred, and some years as nil in Connemara, and all along the western and southern coast of Ireland. You will then have as reward for your generosity the prayers of the most virtuous people in the world; of men strong in Christian Faith, of mothers who are faithful to all their vows and obligations, and of young men and maidens pure as angels in heaven.

Father Flannery concluded his very pleasing and eloquent address, by prophesying that the sympathies of Canadians and of the whole civilized world towards Ireland in this crisis would compel the British government to enact laws less inhuman, and more favourable to the industrious and virtuous tenantry of Ireland. That the cross of Christ was Ireland's sole support on which she leant, and which saved her from lying prostrate in the very dust, that from the cross which she clasped to her bosom emanated a heavenly light, which illumines her pallid features, making them assume a divine aspect, which tells the beholder that the hope is strong within her of standing up at no distant day, erect and glorious amid the most prosperous nations of the earth.

The band of the 25th Batt. executed some very fine selections, and everything passed off very pleasantly as well as profitably for the object intended.

X.X.
St. Thomas, March 2, 1880.

ANNEXATION AND INDEPENDENCE.

LETTER FROM FATHER STAFFORD.

From the Toronto Telegram.

SIR,—The *Burlington Hawkeye's* remarks reproduced in your paper of the 18th inst., show that it does not understand Archbishop Lynch. The Archbishop is head of the Catholic Church in Ontario, and on the question of annexation speaks as a Catholic bishop. With him loyalty is not based on considerations of "commercial advantages" or on "improved social and material conditions." With him loyalty is not a question of dollars and cents, but of duty to his sovereign, of fidelity and allegiance to the government under which he lives, and under which the members of his church live in peace and happiness, in the full enjoyment of all the rights and privileges of free men. It is not so in the United States. There Catholics must pay for the education of the children of their Protestant and infidel neighbors before they attempt to educate their own children—a form of tyranny unknown to Great Britain and her colonies. Pope Pius IX. declared that the Catholic Church was freer in England than anywhere else in the world, except perhaps in her (the British) colonies. Freedom of the Church means freedom of conscience—equal rights—fair play between man and man, freedom of education, that is the divine right of the parent to educate his child, and the divine duty of the child to be educated by his parent. This duty of the parent and his consequent right, as against the State, to educate his child, is as clearly defined and as loudly proclaimed as any other duty in the catalogue. The right to exercise this duty is recognized by the Legislature of Canada and protected by the Parliament of Great Britain. Destroy the connection of Canada with Great Britain and you destroy this protection and place the Catholic parent in Canada on the same footing as the co-religionist in the United States, or in other words, you compel the Catholic parent to abdicate his parental rights towards his children in the matter of education, and to hand them over to be educated by his Protestant neighbor. This the Catholics of Canada will never consent to. The bishops, priests and laymen are as one on this question. They will fight for the present connection in preference to annexation, with all its "commercial advantages" and "improved social and material conditions." But, besides this, there is not something unspeakably mean and unmanly in the conduct of those Canadians who are sighing out their very souls for annexation, simply on account of the material advantages it would bring them? What has made the Great Republic great? The industry, energy, intelligence and genius of her people. Her own sons have made her great. Let Canada go and do likewise. Let her make herself great by the work of her own hands and the power of her own brain, and if it is not in her to do it, there is one thing at least she can do—she can have a little self-respect, and not go whining for wealth to her great neighbor. Such an exhibition on our part would render us unworthy of American citizenship. The Archbishop said nothing

against Canadian independence. Independence that can last only as long as your neighbor likes, and that you cannot maintain and defend by force of arms, is a very dependent kind of independence. And yet men have been found of late to advocate it. What is this Solomon said of the number of tools in his days? That no one could count them, wasn't it? How is it now? Would the task be much easier? What think you, Mr. Editor? M. STAFFORD, Priest.

REV. MOTHER AMELIA JOUVE.

SUPERIOR OF THE SACRED HEART CONVENT, ORLEANS, FRANCE.

Translated from the Religious and Literary Annals of the city and diocese of Orleans, France.

The Order of the Sacred Heart has recently lost a great and good Religious. Reverend Mother Jouve, local Superior of the convent in Orleans, and Superior-Vicar of the Central Province, belonged to that first spiritual generation which formed, at the close of the French Revolution of 1793, the profound sanctity of Madam Barat and the heroic energy of Madam Duchesne. She possessed a magnificent soul, rare intelligence, firmness of character and a tender love for God and her neighbor. She was a religious of consummate virtue, of entire abnegation and of unalterable kindness, who knew so well how to conceal beneath the veil of a cherished modesty, natural and supernatural gifts, whence her spiritual daughters learned practical lessons for their religious life, that a favored few penetrated, that her beautiful death revealed, and which was now recompensed by God.

Niece of Madam Duchesne, sister of Euphrosyne Jouve, who, under the name of Aloisia has left such pure and holy memories. At the age of five years, Amelia entered into the monastery of the Visitation Nuns, at Saint Marie, of Grenoble, whither her aunt had invited Madam Barat and the Sacred Heart. The saintly foundress, whose century has been recently commemorated by her devoted religious of the Old and the New World, had just reached her twenty-fifth year.

The boarding-school at Grenoble was a veritable nursery of amiable virtues and solid piety, which, in due time, bore abundant fruits of religious vocation. Amelia traced the germ of the divine call to the pontifical blessings of Pius VII., who, when he passed through Grenoble on his way to exile in Savoy.

Twelve pupils of that same convent had already consecrated themselves to God, and each one loved to attribute this enviable grace to the fervent prayers and patient sufferings of that persecuted Pontiff.

The vocation of Amelia matured at the bedside of her invalid sister Euphrosyne. The latter held the office of assistant in the convent at Saint Marie, of Grenoble, and was considered as a terrestrial angel. She bequeathed to Amelia when dying, her apostolic zeal, her ardent love for the Sacred Heart of Jesus, her name of Aloisia and her cross of profession. The same silver cross that rested the other day on the breast of our venerable octogenarian, and the same that was seen at Saint Marie, of Grenoble, on the 21st of January, 1821, firmly clasped by the young religious whose tomb has been illustrated by miracles.

The happy days spent within the convent of the Holy Mountain, as it was called, were never forgotten by her who during twelve years passed in that promised land, had been so carefully nourished with the milk and honey flowing from the perennial fountain of the pure love of Jesus Christ.

A fortnight has barely elapsed since the regretted deceased told me that when tempted to become young again, she would delight to visit in spirit the charming scenes of youth and turn the leaflets of the precious volume containing the annals of the morning of her life.

Amelia only quitted her Alma Mater to devote a few months to her beloved family before entering upon her religious career.

It was during this interval of suspense and trial that she met at Lyons her Aunt Madam Duchesne, who had been summoned to Paris to attend the General Council of the Society in 1816, and who had come to embrace her sister Charlotte, and bless her five nieces for the last time. Amelia had not the consolation of seeing her aunt again till after a lapse of thirty years, when they met once more in a poor cell in an American town on the banks of the Mississippi.

The convent at Paris witnessed the first fruits of the labors of the new Madam Aloisia.

The distinguished young ladies who frequented the boarding-school of the Rue de Valenciennes, under the Restoration, and during the following years, have not forgotten their young teacher whose superior intelligence familiarized her with such a variety of knowledge, whose firmness of character fitted her to cope with every emergency, and at the same time whose benevolent disposition won her all hearts.

It was here that Rev. Mother Prevost, De Chebrouet and De Grammont moulded this admirable soul to the spirit of their Society. I wish I had within reach the numerous letters of Madam Barat, in which she highly eulogized the promising qualities of this young religious, who so generously emulated the virtues of her paternal Saint. Amelia cast wistful eyes toward the American missions, which she considered as a family inheritance acquired by the spiritual conquests of the heroic Madam Duchesne, as well as the solemn legacy of her dying Sister. Thither she was sent by Madam Barat in 1847, as visitatrix of the north-eastern Provinces of the Order. It is needless to recall the meeting with her Aunt at Saint Charles, Missouri, nor her eloquent letters to the Mother General after the first interview. I can only say with Saint Anthony: "I have seen Paul in the desert." Yes, I have seen a great Saint who is approaching the term of her earthly career. I should have to cite the thrilling emotions of joy that Madam Duchesne experienced on greeting her dear niece after such a long separation. She writes "To express the pleasure

her visit afforded me would be truly a difficult task. Thirty years have elapsed since I saw her and she has gained so much merit in that space of time." Her mission embraced the Sacred Heart Convents situated in the north-eastern part of the United States, including those of Louisiana and Canada. The Order of the Sacred Heart in the New World had then reached the apogee of its triumphant career, and which it has so successfully sustained. How extensive were the labors therein accomplished for the love of God, during twenty years by Madam Jouve!

The other day she called my attention to the heavy fall of snow which was then enveloping the convent garden of Orleans, and remarked that nothing reminded her more forcibly of Canada, when as Superior of St. Vincent's she was accustomed to travel three leagues in a sleigh in the vicinity of the great Lake. It was thus that going from State to State, from Territory to Territory, she established new foundations and suppressed others, which caused her to assure me through humility "that she only spoiled what her predecessors had so prosperously begun." They who saw her at her post of duty were far from entertaining the same opinion. Few names linger more lovingly amongst her Mothers and Sisters of America, than that of the venerated deceased, and grateful mothers have never ceased to confide their daughters to her special guidance while receiving their education at Orleans. They could not have been entrusted to a more efficient person.

To Orleans it was given to receive her last sigh. It was the centre of her Vicariate which she directed by an extensive correspondence that shall ever remain a monument of goodness and wisdom. It is true the humble Superior had to be sought for, so sincerely did she abhor appearing in public. But as soon as one succeeded in penetrating her discreet reserve, what treasures of devotedness, and what depth of tenderness were unveiled! The pupils were powerfully influenced by Madam Jouve's unfeigned kindness, enhanced by the sanctity of her life. She was truly a mother. No one approached her without feeling refreshed by her gentle words of encouragement and delicate attentions. Her conversations with the pupils and religious, her interesting anecdotes of the American missions and her exhortations possessed a delightful charm, of which candor and simplicity formed the chief characteristics. Yet Madam Jouve often betrayed anxiety when contemplating the very gloomy picture of the closing nineteenth century, but these sad forebodings never robbed her of her natural or supernatural gaiety, for she sought and found a refuge in the benign Heart of Jesus. However, many and superior consolations were enjoyed by Madam Jouve during her earthly pilgrimage.

I place in the first rank with the prosperity and excellent spirit of the Boarding-school at Orleans, the pastoral benevolence of his Lordship Monseigneur Coullié, who so devotedly bestowed on her noble old age the sweetest and highest consolation. She had the happiness of receiving his blessing, and from the heights of the heavenly mansion to which God called this faithful spouse, she beheld her venerated Pastor offering up fervent prayers in her behalf.

Madam Jouve had but two desires during the latter period of her life. The first was to be discharged from her office as Superior Vicar, the better to meditate on the eternal years; the second to be called to her everlasting reward before witnessing the great calamities she apprehended.

The following is an extract from the last letter I received from her pen. It is dated December 13th 1879. "The good American religious who leaves Saint Louis, Mo., on the 12th of December, to make a foundation of the Sacred Heart in New Zealand, is an old friend of mine. I shall ask Madam Duchesne to give her a share of her physical and moral strength to conduct her safely into port.

As to me, Rev. Father, I am thinking of another voyage which will be undertaken much sooner than your amiable wish anticipated, when you kindly expressed the hope that I should once more see the dear old Convent of *Sainte-Marie-d'en Haut*.

Alas! do we not amass demerits by living a long life, and is it not wiser to fold up one's tent and resign the field to young and ardent souls? My lamp is nearly consumed and emits a perfume which is far from that of sanctity.

Hence it is, Rev. Father, that I confidently appeal to your charity to assist me by your fervent prayers during eighteen hundred and eighty, which seems destined to be the last of a useless life. And what was that death which occurred at the expected and predicted time? Not having witnessed that solemn scene, we cannot describe the supreme moment, nor should we have dared claim the privilege in order to give it publicity, for such is not the spirit nor the customs of the order of the Sacred Heart. But among the details that others will relate, an interesting fact has been disclosed through numerous letters, and which affixes the seal of hope on the edifying life of this admirable religious.

During the last moments of Mme. Jouve, one of the pupils fell dangerously ill at Orleans. She was one of those American young ladies whom the Mother Superior so affectionately welcomed in remembrance of Madam Duchesne. The young invalid had never expressed a desire for Baptism, when, to the astonishment of all, she earnestly begged to be baptized without delay. The holy Sacrament was immediately administered, and ere the dawn of another day her pure soul had winged its flight to her true home, clad in her robe of spotless purity.

Three hours previous to this event Madam Jouve sweetly passed from time to eternity, after assuring those who gathered around her that her first request on entering Heaven would be the salvation of that child. Ignoring the death of Madam Jouve she joyfully exclaimed one hour before expiring: "Oh! here is Mother Jouve coming for me; see, she is near my bed, I am going." These were the last words she uttered.

An hour later, and sorrowing, earthly mourners wept over two fresh graves, and may I not add that rejoicing angels celebrated a double triumph in the heavenly Jerusalem.

L'ABBÉ L. BAUNARD.
Lille, France, 24th January, 1880.

BLYTH AND WINGHAM.

LECTURE BY REV. FATHER FERON.

Sunday, 28th ult., a lecture was given at the Missions of Blyth and Wingham, which are entrusted to the care of Rev. John O'Connor, parish priest of Wawanosh. It is but a few months since the Rev. gentleman was installed in the newly created parish, and already his zeal has shown itself by his energetic efforts to clear off the debt on his Mission. For this object then a lecture was given last Sunday. In spite of the severity of the weather, the churches were well filled. The subject chosen by Father Feron was a most interesting one: Was there a sacrifice in the Christian religion? If so, which was that sacrifice? The Rev. Lecturer began by showing how God's chosen people, the Jews, from the beginning of time until the coming of Christ, always had a sacrifice as the most solemn act of worship in their religion. By many quotations from the classic pagan authors he proved the same might be said of all the pagan nations, of Gentiles, before the coming of Christ, casting a rapid glance at the heathen tribes of Africa, New Guinea, and the more intellectual and civilized nations of Asia—whether believing in *Buddha* or *Brahminism*—all having their priesthood, their sacrifice and altars dedicated to their false gods. As then there was never a religion whether false or true without a sacrifice—did Christ found the great Christian religion without that central act of adoration, or that link which unites so closely members of one body? This could not be. By numerous arguments, both from Old and New Testaments, the lecturer proved most conclusively that the Christian religion or New Law must have a sacrifice, of which the sacrifices of the Old Law were but the shadows, the figures and symbols, and that the sacrifices of the Old Testament could find their fulfillment, and their prototype in no other sacrifice but that of the Mass. He concluded by showing that the sacrifice of the Mass as offered up to-day in our churches, could trace its origin to apostolic times. The monuments of modern ages, the copious writings of the Fathers of the first centuries, show most clearly that Christ gave to the religion he founded, one clean, unbloody oblation which from the rising of the sun to its setting was to be offered up in every part of the world by our Lord Jesus Christ, that priest forever, according to the order of Melchisedech.

C. M. B. A. NOTES.

His Lordship Bishop Walsh has appointed Rev. Father Wagner Spiritual Director of the Canada Grand Council of the Catholic Mutual Benefit Association. Rev. Dean Wagner has taken a deep interest in this Association from the time of its introduction into Canada.

Mr. Patrick Thoms, of Branch No. 1, Niagara Falls, N. Y., died on 7th Dec., 1879. This is death No. 17. His beneficiary will be paid by surplus. No assessment required.

Mr. Patrick J. Dowling, of Branch No. 12, Rochester, N. Y., died Dec. 19th, 1879. This is death No. 18. One assessment required. Assessment No. 14.

All beneficiary certificates for members in Canada shall come as formerly from the Supreme Council. Grand Councils have no authority to issue beneficiary certificates.

An Ottawa correspondent asks: "What regulations have to be gone through for a St. Patrick's Society to join the C. M. B. A.?" Members of a St. Patrick, or any other Society, desirous of joining the Catholic Mutual Benefit Association, are subject to the same regulations as if they did not belong to such society. If the members of your St. Patrick's Society are anxious to become members of our C. M. B. A., it will not be much trouble for you to have a Branch organized at Ottawa; follow the instructions for starting Branches lately given under these notes. We are glad to hear the members of St. Patrick's Society are interesting themselves in C. M. B. A. matters. Our Association pays \$2000 at the death of a member; you can at once see the immense benefit each of our members will be to our Catholic people. The expense in keeping membership in this Association is so small, and comes in such a manner that no one will feel it.

This Society does not favor the payment of sick benefits; it is the wish of its founders that it be kept strictly for the purpose for which it was organized, viz.: payment of death losses, social improvements, and watchful care of orphans.

The amount paid the installing officer at the time of organizing a Branch is not the "per capita tax," it is the "Initiation Tax" or "Proposition" fee, and the Branch will receive credit for the amount, on its first quarterly report. See Section 2, art. 20, of Constitution.

LETTER FROM AMHERSTBURG.

DEAR SIR.—In venturing upon opening up a correspondence with your Catholic newspaper, I cannot refrain from expressing the happiness I experience in seeing arising all over this country branches of this truly Catholic Association, the C. M. B. A. This feeling is enhanced by the thought and the hope that it will be true to the charitable idea which led to its first development. It is the one great link that was wanting to bind the faithful in a certain unity of purpose and principle, which the laxity of the morals of this nineteenth century has had too much to do towards rendering the Catholics of America totally indifferent to the practice of their faith, and the soul-saving sacraments it alone bestows.

By the appointment of our truly pious and good Spiritual Adviser of Branch No. 3 of the C. M. B. A. of Amherstburg, he had the honor as well as the supreme pleasure of proceeding in a body this morning, the third Sunday in Lent, to partake of the Easter Communion, thereby giving practical evidence of the living Catholicity with which the Association is imbued. "This one act alone is sufficient to bring down the blessing of God, if there was no other works of mercy or charity to be performed. An association that will bring a vast body of men to make the Easter Communion together is one to be encouraged. Therefore it is to be hoped that the reverend clergy of Canada and

the United States will take a deep interest in fostering and encouraging the establishment of branches in every parish in their respective countries.

I remain, yours fraternally,
H. W. D.
Amherstburg, Feb. 29th, 1880.

IRISH RELIEF FUND.

FURTHER SUBSCRIPTIONS TO THE DESTITUTE IN IRELAND.

The following additional subscriptions to the Irish Relief Fund have been received:

Alex. Johnston, \$100.00	R. Furness, 4.00
William Smith, 10.00	R. Dalmage, 4.00
John J. Blake, 5.00	C. S. Cheney, 5.00
John Blair, 5.00	J. Haggarty, 5.00
J. F. Dundas, 1.00	G. I. Clarke, 2.00
John Brown, 1.00	Wm. Clarke, 2.00
P. Boyle, 1.00	Wm. Fraser, 2.00
Mrs. Lanning, 1.00	S. Clarke, 2.00
Rev. Dr. Evans, 1.00	J. Carney, 2.00
John Logan, 1.00	C. Murphy, 5.00
John Kreyer, 1.00	D. Delaney, 5.00
Peter Murray, 1.00	A. Pongias, 2.00
John Houseman, 1.00	R. Hill, 2.00
John Mills, 1.00	S. Peters, 2.00
A. M. Hamilton, 1.00	J. Roach, 2.00
Joe Bryan, 1.00	J. Moylan, 1.00
H. Mulholland, 1.00	W. Fogg, 1.00
Joe Lee, 1.00	H. Hart, 2.00
Mrs. Barnes, 1.00	J. Delaney, 1.00
Rev. Slade, 1.00	J. McCarthy, 1.00
A. Friend, 1.00	Fitzpatrick, 2.00
Do, 1.00	S. Rouse, 5.00
A. S. Abbott, 1.00	J. Taylor, 5.00
R. Mawhinney, 2.00	Jersey McCarthy, 2.00
H. R. Beecher, 1.00	Wm. Tyler, 5.00
Q. J. McDonough, 100.00	J. Egan, 2.00
The London Oil Refining Co., 50.00	R. A. W. Fraser, 20.00
L. McDonald, 5.00	Proceeds of Ham-
Burard & Sons, 10.00	mond Concert, 48.15
A. Friend, 1.00	Rev. J. O'Connell, 1.00
H. Benton, 1.00	John Orange, 10.00
J. E. Dawson, 1.00	
P. Murray, 1.00	

Rev. M. J. Tierman thankfully acknowledges the receipt of the following sums for the diocesan fund for relief of Irish sufferers:

Rev. J. Brennan, St. Mary's, 2100.00	
Rev. Fr. Flannery, St. Thomas, 175.00	
Very Rev. Dean Wagner, Windsor, 170.00	
Rev. M. McGrath, Thamesville (Per Dr. Featherstone), 79.50	
A. Friend (Per Rev. W. O'Mahony), 5.00	
Mr. McGrady, London, 4.00	
Rev. B. J. Watters, Golebich, 163.00	
Father William, Chatham, 200.00	
P. Andrieux, St. Anne's, Windsor, 63.00	
J. Gerard, Belle River, 33.00	
B. Boubat, Ingersoll, 163.00	
A. Wassera, Woodlee, 85.00	
Very Rev. Dean Murphy, Irish town, 225.00	
Rev. P. Conoran, Parkhill (per I. C. McIntyre), 51.00	
P. Marselles, St. Joseph's, Canard River, 55.00	
A. D. Villeneuve, St. Francis, 40.00	
Very Rev. D. O'Connor, Sandwich, 310.00	
Rev. C. Dupart, Painscourt, 45.00	
R. Beausang, Ashfield, 100.00	
J. Connolly, Biddulph, 170.00	
M. McGrath, Bothwell (Per Mr. Crotty), 92.00	
F. J. O. Ouellette, Maidstone, 230.00	
M. Kelly, Mount Carmel, 285.00	
H. Japes, La Salette, 66.00	
Rev. J. Bayard, Samia, 100.00	
Proceeds of concert given under the auspices of the C. M. B. Association Windsor, per Very Rev. Dean Wagner, 360.00	

BIRTH.

At 722 Craig street, Montreal, on the 23rd ult., Mrs. T. P. Tansey, of a daughter.

New Advertisements.

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