

Lyoch, Right Rev. J. J. Toronto
Walsh, Right Rev. J. J. Sandwich
There were three public sessions at the council, the first being Bishop Langevin, Larocque, and L. Roche, Trudelle, were approved January 20th, 1870. In 1870 two new ecclesiastical provinces of those of Toronto and St. Boniface, were erected. The fifth council began its deliberations May 18th, 1883. The present being:

Bourget, Right Rev. Ignace Montreal
Fabre, Right Rev. E. C. Germanopolis
Larocque, Right Rev. L. F. St. Hyacinth
Lafleche, Right Rev. L. F. Three Rivers
Langevin, Right Rev. L. F. Rimouski
Moreau, Right Rev. L. Z. St. Hyacinth
Racine, Right Rev. L. Z. Sherbrooke
Taschereau, Most Rev. E. A. Quebec

Its decrees were approved August 23, 1874. The sixth council of Quebec met on the 18th of May, 1878. There were present:

Dubamel, Right Rev. J. T. Ottawa
Fabre, Right Rev. E. C. Montreal
Lafleche, Right Rev. L. F. Three Rivers
Langevin, Right Rev. J. J. Rimouski
Moreau, Right Rev. L. Z. St. Hyacinth
Racine, Right Rev. L. Z. Sherbrooke
Taschereau, Most Rev. E. A. Quebec

This council formulated twenty-nine decrees that were approved by the Holy See, Dec. 16th, 1881. It was visited by the Delegate Apostolic, Bishop Courty, and Archbishop Tache of St. Boniface.

The seventh council of Quebec, which began its sessions on Sunday last, is attended by the following prelates:

Besse, Right Rev. G. Prefect, Gulf St. Lawrence
Duhamel, Right Rev. J. T. Ottawa
Fabre, Right Rev. E. C. Montreal
Gravel, Right Rev. E. C. Nicolet
Lafleche, Right Rev. L. F. Three Rivers
Langevin, Right Rev. J. J. Rimouski
Moreau, Right Rev. L. Z. St. Hyacinth
Racine, Right Rev. L. Z. Sherbrooke
Taschereau, Most Rev. E. A. Quebec

The first council of Toronto, held in the autumn of 1875, was attended by His Grace the Archbishop of Toronto, and Bishops Walsh, O'Brien, Jamot and Crinon. Of these prelates the Archbishop of Toronto and the Bishop of London alone survive.

A MARTYRED CHURCH.

L'Echo de Fourviere contains heart-rending narratives of the sufferings of the Church in Annam and Tonkin. In Southern Tonkin two thirds of the Christians of Du Lo and of Qui Hoa were massacred at the end of January. The number of victims was six hundred. From the 7th to the 8th of January the rebels in the district of Binh Chanh devastated two parishes of about four thousand souls. The number of the martyred is unknown, but Father Thien, a native priest, there met death. Everywhere the rebels search out the Christians to reduce them to misery. A great part of the Catholic natives are now in care of the missionaries, who know not by what means to feed them. Mgr. Caspar, Vicar Apostolic of Northern Cochinchina, under date February 15th, writes: "Our misfortunes have been increased by new disasters, and the fears I expressed, concerning the Province of Quang-Binh have been in part realized. Here has a new desert been made of our Christian establishment. Six of them have been reduced to ashes, four hundred and forty persons massacred, and nearly two thousand unhappy people seeking refuge under the walls of the citadel of the chief town in quest of food and shelter. The Province of Hue and the northern part of that of Quang-Binh have alone escaped to date both plunder and massacre at the hands of the Mandarins. And then it must be borne in mind that the south of this Yunnan, the whole country from Hue to Touraine, possesses not a single Christian establishment since the misfortunes of December, 1883. M. Hery, one of Mgr. Caspar's missionaries, wrote home on the 14th of January last: "Father Co has been massacred; his head, carried in triumph as a trophy from village to village, has been deposited at the feet of the leader of the assassins, the last supreme insult. Four hundred and eight Christians of his parishes ascended Calvary with him. The bodies of the women and children are especially irreconcilable, having been cut out into a thousand pieces. In three other missions, not a chapel, nor a house, nor an out-building remains standing. One hundred and forty six Christians survive to die, alas! of famine with me, who have nothing, not even a tear, to-day." From these heart-rending statements it will be seen that the Church in those countries wherein the radical government of France vainly sought to establish French predominance, is in a most deplorable condition. Radical rascality has brought on this youthful and once promising Church the trials of the acutest persecution. It is well that Catholics, who in these countries enjoy such freedom, should from time to time have in mind the trials of their brethren in less fortunate regions. The time yet come when the torch of persecution will be lighted and the blade of fanaticism drawn even here. We will be as ready to meet death for Christ's sake as the Christians of the far East!

The Rev. Father Twomey, late of Kingston, but now of Westport, has declined a purse from the Catholics of the Limestone city.

"GLORIOUS OLD NORFOLK."

ITS CATHOLIC HISTORY, ANCIENT AND MODERN.

Bishop Walsh Blesses a Corner Stone at Simcoe on Sunday Last.

The County of Norfolk is without doubt one of Ontario's most flourishing as it is certainly one of its most wealthy and populous municipal divisions. Settled by a people springing from the best and hardiest of the races that have conquered and civilized the world, Norfolk, in the early days of Canadian history, distinguished itself by unwavering devotion to the cause of constitutional liberty. Hence the noble and soul inspiring appellation of "Glorious Old Norfolk," that has long deservedly been its own. In its population the English element predominates, but the Germans, the Irish, and the Scotch are very numerous. The census of 1881 gives their numbers as follows:

English.....	11,758
Irish.....	5,622
German.....	5,124
Scotch.....	4,051
French.....	3,546

Norfolk has a Catholic history that is deeply interesting. But before referring thereto let us deal for a few moments longer with statistics that never fail to convey their lesson. The following are official:

	1861.	1881.
Total.....	22,271	116,176
Catholics.....	2,819	11,758
Walsingham.....	4,863	2,819
Charlotteville.....	3,479	9,419
Woodhouse.....	3,703	2,819
Port Dover.....	1,146	3
Waterford.....	118	13
Windsor.....	117	118
Townsend.....	5,742	4,933
Windsor.....	4,993	3,988
Middleton.....	2,819	2,819
Simcoe Town.....	1,868	2,819
Tilburytown.....	66	194
(in part).....	66	194
Total.....	28,500	1,594
Total.....	33,093	1,384

While from these figures it will be at once seen that though the total population of the county has largely increased, and the Catholic population relatively and actually decreased, it must not by any means be inferred that Catholicity has lost any of its old time vigor and vitality. The decrease is attributable to the fact that in those townships, where the early Catholic settlers found themselves overwhelmed by numbers, without prospect of priest or church or school of their own, they removed to some more promising district. The same movement has been noticeable throughout Ontario. The tendency among Catholics is to group together. And this grouping is essential to the preservation of their holy faith. The result of the movement in the county of Norfolk has been to consolidate Catholic strength and to give excellent promise for the future. In a work on Canada published about thirty years ago, we find some interesting details concerning the county of Norfolk.

"The County of Norfolk, formerly the Talbot District, comprises the Townships of Charlotteville, Houghton, Middleton, Walsingham, Windham, and Woodhouse, all of which were originally included in the London District.

Walsingham commenced settling in seventeen hundred and ninety-one; Charlotteville, in seventeen hundred and ninety-three; Woodhouse and Windham, in seventeen hundred and ninety-four; Townsend in seventeen hundred and ninety-six; and Middleton, in eighteen hundred and fifteen. According to the reports furnished to Mr. Gourlay in eighteen hundred and seventeen, these townships at that time contained about three thousand one hundred and thirty-seven inhabitants; in eighteen hundred and thirty-nine they contained nine thousand and sixty-six; in eighteen hundred and forty-two, ten thousand four hundred and forty-two; and in eighteen hundred and forty-eight, the number had increased to nineteen thousand, two hundred and seventy-four.

This county is one of the best watered in the Province, being abundantly supplied with good mill streams, many of which flow through lands covered with excellent pine, which affords supplies to numerous saw mills. In some localities the preparation of lumber engrosses more of the attention of the settlers than agricultural operations, and is likely to do so till the pine woods are exhausted, which, at the rate the destruction of the forest is now carried on, is likely to be the case in a few years; this, however, is not much to be regretted, as the improvement and cultivation of the land, and consequent enrichment of the district, must necessarily follow.

Simcoe, lately the district town of the Talbot District, and now the county town of the County of Norfolk, is pleasantly situated near the north-western corner of the Township of Woodhouse, and is giving substantial proofs of its increasing prosperity, in the gradual improvement in the character of its public and private buildings. Five years since it contained but two or three brick houses; it now, however, on a basis of as many as most places of its size in the Province, and contains nearly fifteen hundred inhabitants. Simcoe is incorporated, contains the jail and court house of the county, and all the government and county offices are kept here. There are six churches: Episcopal, Presbyterian, Congregational, Methodist and two Baptist; two grist mills and one saw mill, two foundries, three distilleries, an ashery, two tanneries, a brewery, soap and candle factory, &c., a grammar school, and a daily post. Three newspapers are published here, the Simcoe Standard, Long Point Advocate, and Norfolk Messenger, and the Gore Bank has an agent here. Patterson's Creek runs through the town.

From Simcoe a road runs direct to the Hamilton and Dover plank road, which it reaches at the village of Jarvis, eight miles from Port Dover, following the town line between Woodhouse and Townsend, which is five miles shorter distance than going round by Port Dover. In the present state of the road, however, there is not much saved in time in traveling by it, a portion of it being in very bad order, with a considerable extent of corduroy.

Windham, which is one of the best

settled townships in the county, commenced settling in seventeen hundred and ninety-four, when wild land was only worth five shillings per acre; in eighteen hundred and seventeen it contained forty-eight houses, and two hundred and ninety-three inhabitants, and land had risen in value to ten shillings per acre. In eighteen hundred and fifty the population had increased to two thousand seven hundred and sixteen; it contained two grist and two saw mills, a tannery, and foundry. Wild land was valued at two pounds, and cleared farms at four pounds five shillings per acre. The land is generally rolling, and the timber mostly hardwood, with a small mixture of pine; a considerable portion of the hardwood is oak, with chestnut, beech, and maple; the soil is generally a sandy loam.

At the southern extremity of the township of Walsingham is a strange prolongation of the land, running out into the lake in an easterly direction, called "Long Point." It is about thirty miles in length, and its widest part about five miles in breadth, and has a peculiar turn or crook at its extremity. It is supposed to have been originally formed by the washing up of the sand, and accumulation of soil, &c., brought down by the lake and lodged there. It is described as being a succession of sand hills and swamps or marshy spots, in a few places, however, patches of good soil, covered with beech and maple, may be found. No portion of it is at present under cultivation, and it is chiefly valued for sport, and for the purpose of ducks and snipe being killed in the marshes, and deer are also occasionally killed.

Long Point is now an island, the sea having made a considerable breach near its eastern extremity. The opening has no great depth of water, and is not navigable for vessels drawing over five feet. A light ship has been placed at the opening for the protection of mariners, and a light house is erected on the extremity of the point.

The mention of the Long Point country recalls an interesting incident in the early history of the Canadian Church. In the most delightful of books, "Picturesque Canada," we read:

"Port Maitland is at length reached, on the broad estuary of the Grand River, and we are now in full view of the Lake. To-day it is a scene of wild uproar, for a furious October gale is blowing from the south-west. Under the lash of the tempest, the great waves rear and plunge, then tossing their grey manes, they are off like race horses for the shore. They are now nearing the land, their heaving flanks white with foam, and the earth quivers beneath the thunder of their coming. Just like the October day of '33, that rent the rope of sand which had until then anchored Long Point to the mainland. A sou'wester banked up the lake into a great waterfall to leeward; then, the wind suddenly falling, the water returned westward with a tremendous recoil, breaching the isthmus, and plunging into a channel nine feet deep and a thousand feet wide. And just like that October day of 1869, when the gale, like a madman, tore at the masts and rigging of the ships, and wrote the earliest notice of these stormy waters. Joliet had discovered and explored the lake but a week or so before. He had also found out and explored the Grand River, which was to be but the prelude to his finding a grander and mightier river—the Mississippi itself. We are already witness of the fact, now Joliet with La Salle and his Salopian Missionaries Galinee and Dollier. From Joliet's own rough chart of his discoveries, Galinee made a more scientific route-map, and subsequently corrected this by his own explorations. Galinee's manuscript, bearing the date of 1670, was a few years ago discovered by M. Margry among the archives at La Salle, and it supplies the earliest existing map of the interior of Ontario; for Champlain's map and others that followed were only conjectural, except as to the tract covered by the Huron Mission. Galinee's narrative has been made accessible in the able monograph of the Abbe Verreaux. Well, leaving Joliet and La Salle, and descending the Grand River with a convoy of fifty voyageurs and three canoes, the Salopians worked along the Erie shore westward, looking for winter quarters. They selected for their encampment one of the streams entering the lake to the south or south-east of Joliet, doubtless the stream marked E. d'Orléans in Belin's Carte des Lacs, of 1641. Here in the woods, about half a mile from the shore, they spent five months and eleven days; and during three months of this sojourn they encountered not a human being, not even an Iroquois hunter. So unbroken was the solitude still, though a score of years had passed since the extermination of the Neutrals.

"The Long Point country still maintains, through Fishery Laws and Club House regulations, something of its ancient celebrity for fishing and for fowling; but two centuries ago there was no necessity for 'open seasons' or close preserves. The waterways were thronged by black bass, speckled trout, and sturgeon. The salmon—the 'King of fresh-water fish,' as old Isaac Walton calls him—was unable to storm the Niagara Falls, and so was unavoidably absent. But the pike, 'Walton's tyrant of fresh water' was there in the form both of the 'Mighty Lakes,' and of the far lighter 'Morgue Shrimp.' To entertain his company on mallard ducks, or canvas-backs or 'red heads,' or 'pin-tails,' or 'blue-winged teal,' a fowler of Galinee's party need not be punted out into the marshes; nor, anchoring wooden decoy-ducks, to lie in wait among the wild reeds until the birds left home as early morning came in from the lake at twilight. In those days there was no need of ambuscade, or breach-loading 'choke-bore,' or patent ammunition; the feathered game flew in such clouds into the Frenchman's faces, that they had only to blow away as fast as they could load their clumsy snaphances; they might even knock down the ducks with their wooden ramrods. After the waterfowl had taken their southward flight, the winter of 1669-70 set in so mild that the purveyors for the camp would only have to go through the forest and knock Christmas turkeys off the branches. Nor was the frugal sauce wanting, for

Galinee enumerates cranberries (*les aïeux*) among the stores in the larder. Then there was venison of three sorts, and in unvaried abundance; it was served both smoked and fresh. By way of *caviar* there could be had for the taking, that tit-bit of Indian chiefs—the tail of a plump beaver. But the bears,—ah, we had forgotten the bears! These most of all aroused the voracious Salopian's enthusiasm, for they were fatter and better flavoured than the most savory roast-pig of France." Everything called up memories of the old home. The encampment was in a land of vines and walnut trees. After the choice menu of the woodlands had been discussed, these guests of fair New France doubtless often lingered around the rustic table to remember the dear Old Land.

"In after-thought talk across the walnuts and the wine."

Galinee describes the wild grape of the district as red and sweet, and as equalling in size and flavour the best French grapes. It yielded a full-bodied wine of rich colour, reminding him of the wine of the Graves District (near Bordeaux), and quite as good. On some bits of sandy loam near Lake Erie, this grape grew in such profusion that twenty or thirty bush heads (*barriques*) of good wine might have been made upon the spot. Altogether, quoth Father Galinee, 'this country I call the earthly Paradise of Canada (*le paradis terrestre du Canada*).'

On Easter Sunday (March 23) 1670, the Salopians, with their *wampum* went down to the lake-shore, and there set up a cross bearing the arms of Louis XIV. They thus solemnly took possession of the country for France, while commemorating their own sojourn in these solitudes. The wooden cross must have soon disappeared; but there left a more enduring memorial of their toilsome march in the fragments of European pottery that started the first English settlers on the lake front. In their eagerness to enter on their missionary labours, the Salopians imprudently broke up the encampment, and withdrew from the shore before spring had opened. Immediately afterwards they suffered the direst extremities of cold and hunger. Easter Sunday was spent on the isthmus that then connected the present Long Point Island to the shore. The foragers had become so reduced by want of food that they could scarcely crawl into the woods to look for game; but the missionaries gave up part of their own scanty allowance to lend strength to the others, and a half-starved deer was soon brought into the camp. So this forlorn party spent Easter Day. Through Easter week they subsisted on a little maize softened in hot water. The lake seemed to them to have a malicious joy in starting their last meal. One day a tremendous surf, rising suddenly, carried off a canoe, and left them to cross half frozen streams as best they might. Then one night, as they were slumbering heavily on Point Pelée after a march of nearly twenty leagues, a violent north-east wind sprang up, and the lake swept across the strand, up the bank, and within six feet of where they slept, bearing away with the returning wave the greater part of the baggage and provisions. The missionaries lost, what was to them of infinitely greater moment, the Communion service, without which they could not now establish their intended mission on the Ohio. It is plain that Lake Erie was of a stormy and dangerous character two hundred years ago as it is to-day, when a whole fleet of vessels, like wild swans among the lagoons, crowded for shelter under the Point. From the days of Joliet and the Salopians until now this wild lake has been the rough nurse of bold adventure and of heroic self-sacrifice.

A respected correspondent gives us the following details concerning the parish of La Salette formerly known as Windham, which has had a resident priest almost ever since the establishment of the diocese of London, of which it is one of the most healthy and steadily growing missions. He says, under date May 31st:

"Father Dillon's mission includes the following places: La Salette, having 85 families; Tilburyburg, 10 families; Simcoe, 50 families; Port Dover, 10 families; Walsingham, 6 families; F. of these families are German, and just as generous and devoted as the Irish. They are scattered from one end of the county of Norfolk to the other, with a slice of Oxford. Since Father Dillon's advent, six years ago, he completed the beautiful church of La Salette, which is of brick, and will comfortably seat four or five hundred persons. At present the church is being refitted from sanctuary to doorway, whilst Simcoe is now roofing a fine brick church 103 x 38. The Catholics of Simcoe mission are far from being blessed with a superabundance of worldly wealth, but our Blessed Lord has showered special favours upon them. An American lady (a convert) Miss Lummie, some nine years ago paid a annual visit to a Protestant friend in the town, and seeing the utter destitution of the Catholics, she determined to remain among them and devoted her whole time for nine long years to their religious instruction. Her high social position and wealth went with a vast amount of prejudice. God called her to the religious state about eight months ago, far from the scenes of her devotedness, and shortly after another devoted lady, Miss O'Brien, of Detroit, without worldly help, before bidding good bye to the out-of-the-way flock, this lady presented Father Dillon with a cheque for \$500 towards the building of a new church. This stimulated the Catholics, so that now the present beautiful brick church is nearly under roof, and so far free from encumbrances.

On Saturday last, His Lordship Bishop Walsh, accompanied by Rev. Dr. Kilroy, of Stratford, reached La Salette, and after early Mass on Sunday started for a fifteen mile drive to Simcoe, where he administered the sacrament of Confirmation to twenty-one persons, preached a beautiful sermon, and then blessed the corner stone of the new church. Mr. Wells, the leading lawyer of the town, a Protestant gentleman, filled the part of host, and, with such kindness, that a priest who accompanied His Lordship could scarcely believe Mr. Wells to be outside the fold. May God bless him and his worthy wife and grant him the gift of faith.

At four p. m., Rev. Dr. Kilroy gave a brief instruction to a large congregation. Eight o'clock found his Lordship again in the hospitable home of good Father Dillon, after his hard day's work and thirty miles drive.

This morning La Salette church was filled with good pious people who flocked from the surrounding missions to greet their Bishop and witness the examination of their sons and daughters, who for the last two months have been preparing for first communion and confirmation. His Lordship preached a powerful and thoroughly practical sermon on the duties of parents and children. He then administered confirmation to thirty-four candidates. Thus closed Sunday and Monday in Father Dillon's mission. Some idea of the labors of this truly zealous priest are shown by the fact that he duplicates, winter and summer, in churches fifteen miles apart, whilst his curate does also the same good work. It is by such means the faith of Holy Church is preserved amidst the scattered children of dear old Ireland in the Western wilds. That our Blessed Lord may give the good priest of La Salette, Tilburyburg and Simcoe, health for years to come, and continue the course begun six years ago, is the fond wish of the writer.

We need scarcely say that we heartily echo our correspondent's good wishes. It is beside our firm trust and our well grounded hope that the Catholic faith which Father Dillon is now so ardently planting in the county of Norfolk may increase and fructify till that fine district may deserve on religious, as it has already deserved on political grounds, the title of "Glorious Old Norfolk."

ST. THOMAS' ACADEMY.

Although the students of the College of Ottawa have gained so much renown in the athletic world, it must not, for a moment, be imagined that due attention is not given to the exercise of their mental faculties. We assure our readers that not only do scrimmages, but very hard ones, take place in the unclouded world of the mind. Perhaps nothing would better show the truth of our assertion than a short account of the proceedings of the society whose name is at the head of this article.

St. Thomas' Academy is a society founded in connection with the course of philosophy of the College. Its members are the present "philosophers," and its directors the Rev. Fathers Fillard and Nilles, the professors of philosophy. The society was organized late last year, and but few meetings were held, so the present may well be called the first year of the society's existence, and even now it gives signs of great future strength.

The object of the Academy is the improvement that must accrue to its members from a free interchange of thought on all the great questions of the day that have their roots in philosophy, and how very few of them have not! To attain this object a series of meetings are held during the scholastic year, at which meetings a discussion is held or a paper read on some one of the many questions which agitate this philosophical world.

When the society was organized in September last, the following gentlemen were elected to be the officers for the year:—President, Chas. Murphy, of Ottawa; Vice-President, A. E. Lusier, of Ottawa; and Secretary, C. F. Hamilton, of North Sydney, Nova Scotia.

The discussions throughout the year have been most interesting; the members displaying a zeal in arguing that must have been very pleasing to their directors. The following are some of the subjects which have been treated by the society: "Can an atheist really exist?" "The effects of scepticism." "By what criterion do we know truth?" "Societies for the prevention of cruelty to animals are useless and should not be encouraged." "Suspensions of Right." "Which is the best form of government?" "De Quency as a philosopher." "Law, what is it?" "Should church property be taxed?" "A criticism of Fairbairn's essay on the genius and development of the idea of God." "Evolution, is it tenable as a system?" "Physical proofs of the existence of God."

The student who sustains the thesis has to refute any objection or answer any question that may be put to him by the members, and afterwards it is decided by vote whether or not, in the opinion of the members, he has succeeded in repelling the attacks made upon him. At the conclusion of each meeting one of the Rev. Directors shows the bearing of the question treated on in regard to the action of men at the present time.

This partial list of subjects clearly points out the scope and object of the society. It shows that when students are graduated from the College of Ottawa they have already learned to bear contradictions and to meet difficulties and objections, and are thus at least somewhat prepared for the battle of life. They feel ready to fight the world on its own ground, for they have an idea of what it is. They have been taught that the conversation of the world is not of Latin and Greek roots, nor of the parabola, but of something much more practical. These discussions open the young man's eyes to what he may expect to hear spoken of when he moves in society, and he learns that his conversation and judgments are important, because on them, in part, may depend the success of his life. His faith may depend on his being able to refute an objection.

In our day no questions are so freely, and by the great majority, so unintelligently discussed as those concerning society and social right. These social questions, as may be seen, receive, from the members of St. Thomas' Academy, all the attention due to their importance. In the academy most of those burning issues are discussed from a solid philosophical basis, without any play upon words, or "beating about the bush," and thus its members early form a correct judgment on them, and hence not only cannot be so easily carried away by the eloquence of so called orators, but

are prepared to speak the truth and to instruct the people as to what they are to believe in regard to those questions.

Next year it is the intention of the rev. directors to enlarge the field of labor of the society by allowing gentlemen of the city who may wish to take part in the meetings of the society to do so. Many of the young men of Ottawa should avail themselves of the opportunity thus offered them of gaining a correct notion of all the really important questions of our time. The result would be that not only Ottawa, but all Canada, would be benefited.

We congratulate the society on the success it has already achieved and bespeak for it many more years of good and lasting work.

EDITORIAL NOTES.

THE See of Green Bay, Wis., for some time vacant through the death of Bishop Krauthauer, has been filled by the appointment of the Very Rev. F. Katz, V. G., to the vacant bishopric.

THE REV. FATHER TWOMEY has been appointed Chaplain of the Kingston Penitentiary and Asylum, a post long held and well filled by Father Twomey. No better successor could have been chosen for him than Father Twomey.

THE first council of the Province of Milwaukee has concluded its labors. It was attended by the Archbishop of Milwaukee, the Bishops of St. Paul, Marquette and Lacrosse, the titular Bishops of Halia and Thierias, who are vicars apostolic respectively of Northern Minnesota and Dakota, and the administrator of Green Bay, besides the superiors of religious orders and theologians.

FROM THE *Pilot* of May 20th we learn that the New York Parliamentary Fund was closed on June 1. The fund now amounts to nearly \$75,000 of which \$55,000 has been sent to Ireland. Immediately following the close of the present movement, an organization to be known as the Annual Irish Parliamentary Fund Association will be formed. This step is taken in order to provide for a permanent fund. The Boston \$5 fund has now almost reached the splendid figure of \$15,000.

REV. FATHER PRENDERGAST, O. P., of whose ordination we spoke, in a late issue, is now in the city on a visit to relatives and friends. We trust that the reverend gentleman's days of rest in London will result in much benefit to his health, impaired by long and close application to study. Father Prendergast is, we learn, assigned to the house of his order in Minneapolis, of which the Very Rev. Father Dinahan, well known in London, is Superior.

On Thursday, the 27th ult., the Rev. Dr. Burns, under the auspices of the St. Patrick's Literary Association of Ottawa, delivered a lecture to a crowded audience in the Grand Opera House. Says the *Free Press*: "In the audience were noticed several members of parliament as well as many distinguished citizens, among whom may be mentioned the following: Rev. F. W. Farris, Rev. A. P. McDiarmid, Rev. Fathers Leyden, Sexton, and Whelan, Mr. A. F. McIntyre, County Treasurer Cowan, and Messrs. Armstrong, M. P., McGaney, M. P., Watson, M. P., Irvine, M. P., Fairbanks, M. P., J. J. Curran, C. C. M. P., Hon. John Costigan, minister of inland revenue, Hon. M. Adams, M. P., Newcastle, N. B.; ex-Sheriff Powell, Messrs. W. H. Barry, P. J. Coffey, H. G. Roche, J. R. Edmond, Wm. Cowan, J. J. McFee, F. R. Litchford, Wm. McCaffrey, T. P. French, J. G. Moyle, Prof. Fawley and others. The vote of thanks was moved by Mr. P. Barkerville, M. P., and seconded by Mr. A. F. McIntyre, C. C.

FATHER BARDOU'S CONTRIBUTION.

We have very great pleasure in publishing a letter from Mr. Charles Stewart Parnell, M.P., to the Rev. Father Bardou, Cayuga. The good pastor of Cayuga, though not himself an Irishman, is, in his views on Irish rights, as Irish as the Irish themselves:

House of Commons, April, 1886.
REV. DEAR SIR: I beg to sincerely thank you for the Draft value £25 enclosed in your letter of the 27th March, being the contribution of the people of Cayuga and Walpole, Ontario, to the parliamentary fund. I have handed this sum to the treasurers of the fund who will have it duly published in the Dublin papers. You will kindly express to the contributors of this amount the warm acknowledgments of my colleagues and also my own.

I am, Rev. dear Sir,
Yours very truly,
CHAS. ST. PARNELL.

Rev. P. Bardou, Cayuga, Ontario, Canada.

The Bothwell Picnic.

A grand union picnic and bazaar will be held in Bothwell on Dominion Day (July 1st, 1886). Eloquent addresses will be delivered by several members of Parliament and others. Excursion trains will be run from all points; the games and contests will be exciting and the music charming. Half-fare tickets will be sold from all stations.