

AUG 20, 1887.

It be treated twenty years hence, in an imperial parliament? If they wish to extinguish your 100 representatives and make you a province in form as well as substance, may they not then with some colour say, "We told you in 1867 that you had no constitution; your pretended compact you then gave up, we admitted you to our parliament by courtesy and for a time, and we now at our pleasure dismiss you from it." If the Irish members have not been dismissed from Westminster their wishes have been for sixty years so completely ignored as if they formed no part of the Imperial Parliament. The fact of their taking strong ground in favor of any measure relating to Ireland has been in almost every instance sufficient to call forth a hostile British majority to vote them down and refuse Ireland any boon she craved. For our part we are firmly convinced that it is Lord Salisbury's purpose to enforce the coercion act, if English public opinion permit it—for the purpose of evoking violent resistance in Ireland. This resistance he would, of course, point to as proof of Irish lawlessness and unfitness for self-government. If the tide of British public opinion continue adverse to his policy he will certainly proceed with moderation and discretion. But give him a by-election or two by big majorities and his small soul will swell into the gigantic proportions of a cruel, bloody and brutal coercionist.

EDITORIAL NOTES.

A TELEGRAM from Rome has been received at Cincinnati, O., stating that the Rev. Augustin G. Quatman, pastor of St. Francis de Sales Catholic Church, of that city, has been appointed bishop of Detroit.

THE *London Weekly Register* is authority for the statement that Mr. Henry Christie, who has just taken his degree at Christ Church, Oxford, has been received into the Catholic Church. Mr. Christie, whose reception took place at the Oratory, is the grandson of Professor Bonamy Price, and is a nephew of the editor of the *Guardian*.

IN THE *Catholic World* for September the Rev. Henry Hayman, D. D., a new contributor, will discuss in a plain, popular way the assertion of the late J. Stuart Mill that "Nature is a monster of criminality, without justice and without mercy." Mr. Mill appeared to believe that if a righteous God exists we should have a right to expect either an external order of things in which no noxious and destructive forces should be given play, or else one in which these forces should be brought to bear upon the unrighteous only. This assumption Dr. Hayman will consider, at no great length, yet in a sufficiently cogent manner.

THE Catholics are reaping a harvest of conversions in Germany. Among the latest who have been received into the Church in that country are Herr Von Hillern, a celebrated publicist, and Baron Lowbery, a cousin of the general of that name. Furthermore, the Frankfurt *Gazette* announces that two Protestant ministers have abjured their errors at Mayence and have entered the seminary of Liebstadt to study for the priesthood. The German clergy are well equipped for the battle on behalf of religious truth, and the reasons that they give for the faith that is in them are bringing convictions to men and women who are earnestly searching for light.

It is again asserted, with a fair degree of authority, that the Irish National League will be proclaimed during the last week of Parliament. The statement is probably better founded than when it was first made before the recent denial of its truth. In the event of the proclamation it is pretty certain that Mr. Gladstone will return from his country resting place to the floor of the House of Commons and challenge the action of the Government. Indeed, it is reported that he is spending his vacation in preparing a speech with a direct view to this contingency and that he will make it one of his greatest orations. The time will be a fit one for the delivery of a campaign address to be used with good effect among the people. The speech will provoke a debate and the adjournment of Parliament.

A GRAND new Cathedral is planned for St. Paul, Minn. The *Northwestern Chronicle* of that city says: "Before beginning, \$500,000 must be secured. With this amount Bishop Ireland will go ahead and rely on the future for the balance of the money needed. While in Europe the Bishop secured plans, etc., of numerous Cathedrals and prominent churches there, so that he might have them at hand to assist him in arranging the details of the Cathedral here. It will take three or four years to build an edifice of the size and importance that is contemplated, and the Bishop hopes that he will be able to commence work at a sufficiently early date to enable him to dedicate it in 1899, on the centennial anniversary of the dedi-

cation of the little log chapel of St. Paul, after which the city is named, and which was its pioneer religious edifice."

THE election in the Northwich division of Cheshire on Saturday to fill the vacancy caused by the death of R. Verdin, Liberal Unionist, resulted in another and the greatest victory of all for the Gladstonians. The vote stood—J. T. Brunner, Gladstonian, 5,112; Lord Henry Grosvenor, Liberal Unionist, 3,983. Grosvenor is a son of the Duke of Westminster. In the last election, when the Liberal Unionists candidate was successful, the vote was as follows: R. Verdin, Liberal Unionist, 4,416; J. T. Brunner, Home Ruler, 3,958. The result of the election is a crushing blow to the Conservatives and Unionists, who were confident that they would retain the seat. At their clubs the news was received with consternation. Home Rule clubs and centres were correspondingly elated. Mr. J. T. Brunner, the newly-elected member, made an address to the electors of his district. He said:—"You have won a victory for Mr. Gladstone and for Ireland. The issue between the classes and the masses has been made absolutely clear for the first time. The significance of this message of peace to Ireland it is impossible to overstate." The Nationalists are jubilant over the victory. They declare that the Government cannot proclaim the National League in the face of a defeat which completely changes the political situation.

CATHOLIC PRESS.

North-Western Chronicle. The statement has been made that McGarrigle the escaped Chicago bomber, was a Catholic. This is an error. He was baptised and brought up in the Anglican or Episcopalian denomination and appears to have been more or less prominent as a Mason. Catholics, however, are more charitable than their separated brethren, so although the Catholic clergy of Chicago were accused of hiding him from the officers of the law, we will not impute that his Canadian trip was made at the invitation of any of the Anglican ministers across the border.

Buffalo Union. An esteemed Lockport correspondent has sent us an extract from an Irish paper containing an account of the celebration of the 12th of July at Crossedown. Rev. E. S. Walsh, of Brooklyn, a Protestant clergyman, made a speech in which he said some good things in behalf of home rule. Had he been asked, he said, a few years ago what the twelfth of July was, he would say a day for breaking heads. In America they believed in allowing the green to have its day, and also the orange. He hoped the time was coming when there would be a blending of the colors, and when they would go hand in hand. When that time came they would have home rule to their heart's content. Then Ireland would be loyal to the crown and manage her own affairs like America and every other country.

Catholic Review. Two young ladies, friends, and both Catholics, were at a summer hotel in the mountains. One blessed herself at table, ate fish on Friday, inquired about the hours of Mass and the means of getting to the church, and conducted herself with regard to her religion exactly as one who had no religion at all. When she was asked if she had any religion, she said she had, and she was a Catholic. She gave a little laugh of annoyance and deprecation, and replied, "Oh! I'm a 'liberal' Catholic." The result of these two courses of conduct was exactly what was to be expected. The first young lady was questioned about her religion by some persons who were curious to know the meaning of certain things that they had heard and observed. Beyond this she was treated as everybody else was treated, and made her own place in the little community by virtue of her character and her social gifts, such as they were. The other was questioned and cross-questioned, compelled to listen to a hundred little slings and innuendoes, and to constant expressions of opinions which it was supposed that she, as a "liberal" Catholic, would have. She found that in sacrificing her own self-respect for the sake of that of others she had simply lost both, besides rendering herself very uncomfortable. There is a moral in this incident for all weak-kneed Catholics, which we trust is sufficiently obvious. If you are not proud of being Catholics, (as you ought to be), at least have the manhood not to be ashamed of it. If you do not or cannot realize how glorious and precious a privilege it is to belong to the one true Church, at least do not belittle it. You will declare, doubtless, that you are ready to die for your faith if need be. True, no doubt; then do not deny or conceal that faith for fear of a snub from some chance acquaintance on a railroad train, or a sneer from some ill-bred bigot on a hotel piazza.

Milwaukee Citizen. There are some things which St. Paul says should not be so much as mentioned among good people. How admirably we carry out the Apostle's caution with our newspapers! Every beautiful summer morning journals of Christian men are dropped like midew over the cities and towns, detailing all the badness that has come out and weakened itself the night before. When the sky is bluest and the earth greenest, then is apparently the season of prurience. All is good and clean except the basest instinct in man. The

trail of the serpent which started in the enchanting garden of Eden is over it all. Some time ago the papers mentioned with ill concealed spirit of ridicule a society of social purity among certain young men. A strange thing it was; ribald jokes, taboos, begrimed twaddle ruled out, desultory thoughts of impurity which, habitually indulged in, are probably an incipient form of neurosis, disconcerted. We have not heard how the society prospered, but we have no hesitation in saying that it inoculated a good, square, gentlemanly decorum. About the best story we remember of General Grant was his retort when an officer was on the point of telling an obscene joke and inquired: "There are no ladies present?" Grant said: "No, but there are gentlemen." The officer concluded that the right audience was not present for his joke.

Cleveland Universe.

We were quite surprised late to learn that some Catholics in this city, even young girls, do not scruple to consult that ill-omened class—the fortune tellers. It would be impossible for us to add any religious weight to the instruction of the catechism with which these fatuous Catholics are sufficiently well acquainted, but we can tell them some things that possibly they do not know. We can tell them that the police of this city could inform them of the character of these fortune tellers—and that it becomes a Christian maiden to be seen within their doors. Not infrequently they are the hired panders to the most hideous vice. Innocent maidens have had reason to deplore the day they first crossed those evil thresholds. Desolate disgraced families can point to the fortune teller as the first step in crime—and the French truly say, "It is the first step that costs." Matches, honest and reputable, deserving apparently well of God and man, have been broken through the greedy woe of greedy cases; the way has been indignantly paved to wrong-doing through the foul confederation of libertinism with the Madame Hag who pretends to read your destiny. If then you deem yourself wiser than the Church that prohibits this resource, pay to worldly appearances the respect you deny to divinely appointed authority and for your reputation's sake, never enter those dens of falsehood and iniquity. Saun the black road!

Irish World.

There are no essential differences among Irishmen; in and out of the land, the world over, the race is in substantial accord—more so, perhaps, than any other people in existence. We are all agreed that Ireland is entitled to self-government, and that she has the right to resort to all available means, if necessary, to gain her end; but we are also agreed that Parnell's policy ought to have the right of way, and no thinking we are all doing our best, in good faith, to make that policy a success. In order that Parnell's cause might be borne onward to a triumphant issue, and as evidence of our desire for union and good-will among all friends of the cause, both Irishmen and non-Irishmen, we have made sacrifices which very few Englishmen, not even the well-disposed, are able to appreciate. Not only have we given of our time and money thereto, not only have we devoted our best thought and enlisted our best pens in the service, but we have had to suppress bitter memories and feelings and to subordinate prejudices to our better judgment—and all this under circumstances when flesh and blood seemed to require the assistance of restraining grace—so that we might not afford even a small pretext to the enemies of Parnell and Gladstone to use in the fight against Ireland.

SPIRITUAL RETREAT AND RELIGIOUS RECEPTION.

Rev. Father Klauder, C. SS. R., Toronto, conducted the Retreat for the Sisters of St. Joseph in Mount Hope Convent. The exercises opened on Saturday, Aug. 6th, and concluded on Monday, 15th inst. At the conclusion of the Retreat three novices known as Sisters Louise, Rose and Catherine made their final vows and their profession at the hands of Rev. Mgr. Bruyere, V. G. Before receiving their vows Monsignor Bruyere addressed them on the perfection of the religious life. He pointed out to them their duties as spouses of Christ and counseled them to live up to the holy vows they were about to make. He explained to them that was expected of them in order that they might be worthy to receive the reward of the true Religious. He congratulated them on having chosen life Mary the better part which would never be taken from them. Monsignor having spoken for about half an hour proceeded with the ceremony of Profession, in which he was assisted by Rev. Fathers Klauder, C. SS. R., Walsh and Dunphy. The ceremony was brought to a conclusion by the chanting of the *Te Deum*.

Retreat at Sacred Heart Convent.

Rev. T. J. Campbell, S. J., Rector of St. John's College, Fordham, N. Y., conducted the Retreat for the Religious of the Sacred Heart. The exercises opened on the evening of Saturday, Aug. 6th and continuing for eight days, concluded on the morning of Aug. 15th.

REMOVING TO PETERBORO.

Thomas Bayeur, Esq., of Belleville, has determined to remove to Peterboro. In the former place he has for many years carried on a most successful business, and we doubt not a still more prosperous career awaits him in his new home. He has purchased the boot and shoe business of Mr. McAleer in Peterboro. Honesty, integrity, and a kind and gentlemanly disposition are requisites for the achievement of success in every walk of life. All these qualities are possessed by Mr. Bayeur in no small degree and we doubt not abundant prosperity and the highest esteem will be his lot amongst the good people of Peterboro.

SEPTIMIUS SEVERUS IN NORTH BRITAIN.

Read at the annual meeting of the Royal Society of Canada, May 21st 1884, by the Rev. A. Macdonell Dawson, L. L. D., F. R. S., Ottawa.

The Emperor of Rome, Septimius Severus, finding that all the efforts of his predecessors to subdue and annex to the Empire the Northern part of Britain, then called Caledonia, had proved unavailing, collected a more numerous army than any that had as yet appeared in those northern regions, resolved to effect the complete subjugation of that country. If the officers who commanded under Julius Agricola had still been living, they would have advised him as they advised the Emperor Hadrian, whom they accompanied to the valley of the Tyne, that it was a hopeless task to endeavour to subdue a people so warlike and so determined to maintain their independence. Hadrian listened to such experienced advisers, and instead of marching Northward as he had intended, resolved that the line of the Tyne and the Solway should be the Northern boundary of the Empire and erected along this line a strongly fortified wall, as a bulwark against the incursions of the Caledonians. It proved, however, to be a slight protection; and Severus conceived that by the employment of a superior and very formidable force terrible invaders could be chastised and subdued. Nothing could deter him from his purpose, not even the wretched state of his health which rendered him unfit for the fatigues of war. The barbarians, he no doubt supposed, would be all the more convinced of his determination when they beheld the moribund Emperor borne in a covered litter at the head of his legions. His plan of campaign was well conceived. He advanced slowly at the head of his army of 80,000 men into the land of flood and mountain. He must pass over untrodden swamps and through dense forests. For this purpose roads, traces of which still remain in the far north, were made as he proceeded. This was a work of incredible labor, and it was rendered still more difficult by the hostility of the natives, who by frequent ambushes thinned the ranks of the invader. They also, clinging to the skirts of the great army, cut off numerous stragglers whom the frequent rains rendered incapable of keeping pace with the rest of the force. Many of these, likewise, were slain by their comrades lest they should fall into the hands of the enemy. Foraging parties often shared the fate of the stragglers; and the inhabitants cunningly drove their cattle where they could be seen by foragers, and then fell upon and slew the parties that were sent to seize them. By such means did the Caledonians, without ever coming to an engagement, weaken the army of Severus and to such a degree that the baffled Emperor, by the time he reached the shores of the Moray Firth, found the extreme north of the island as some writers have carelessly stated, was glad to retrace his steps. He was, despairing of conquest, anxious for peace; and so were the natives, who had not beheld without apprehension the power and progress of the imperial legions. By the time that Severus reached on his return southward, the wall of Agricola, he had lost forty thousand men. Peace was now concluded; the Caledonians ceding that part of their country which lay south of the Forth and Clyde as far as the Tyne and Solway, the Romans assigning for northern boundary of the Empire the ancient wall of Agricola. On the line of this wall two mounds were erected in memory of the peace, and were known for many centuries as the *Dun paces* (the mounds of peace). They have long since been swept away, but their names remain, the same still remains, the reality casting its shadow through the long vista of vanished ages. There still exists the village of "Danipace." (Dani pacis.)

This was not the only memorial of the celebrated peace. There was erected in the same locality a temple to the God Terminus (the God of boundaries). This monument which also stood the test of time (*tempus edax verum*) for many a century, was destroyed by Edward I. of England, when like the Emperor Septimius, he overran Scotland, and to a little purpose. Severus having made peace with his indomitable enemy, renewed the wall of Agricola, or rather built a new fortified wall, extending 32 Roman miles, from the Forth to the Clyde. This was done in order to secure the Roman Province of South Britain to which was now annexed the country situated between the northern wall and that which Hadrian had erected between the Tyne and the Solway, against the incursions of the Caledonian tribes.

For this fact we have the direct authority of Aurelius Victor, Eutropius, Spartian, Orosius and Eusebius. Aurelius Victor (360) says: "Hic in Britannia vallum per triginta duo milia passuum, a mari ad mare deductum." Eutropius states: "Novissimum bellum in Britannia habuit; utique receptas Provincas omnes accuratissime vallum per triginta duo passuum milia a mari ad mare deductum." Nennius gives the history which existed before his time when he quoted the passage from Eusebius and adds: "et vocatur Britannicum sermo Guald a Perquual quie villa Socice Cenali, Anglice vero, Pendun dicitur usque ad osium fluminis Cluth et Cairpentaloch, quo nuncius hic finitur rusticis operi."

Bruce, the antiquary, remarks that "if Severus built the wall (between Tyne and Solway) we should expect to find frequent intimations of the fact in the stations and mile castles. The truth, however, is that from Wallend to Bowness we do not meet with a single inscription belonging to the reign of Severus, while we meet with several belonging to that of Hadrian."

"Thus terminated the most formidable attempt which had been made to subjugate the inhabitants of the barren regions of the North since the campaigns between the Romans and the Caledonians was more successful, inasmuch as the army penetrated farther into the country, it was equally unproductive of permanent result, and was not marked by the same brilliant feature of the defeat of the entire force of the hostile tribes in a pitched battle." (Sene, Celtic Scotland.)

It is hard, however, to see how glory any more than conquest was achieved

by penetrating so far into the hostile land. It was according to the skillful military tactics of the enemy that the country should be left apparently undefended. The Romans were thus decoyed into a great ambushade and their warriors cut down, leisurely and at will, by the wary North Britons. Their policy was to defend the land of their forefathers, and not to make a vain display of chivalry and useless sentimentality. James IV. in an age of greater military knowledge, would have done well to remember their example. When the wise tactics of the ancient Caledonians were imitated, as they often were, by their descendants, the country remained safe and unconquered, whilst the people were subjected only to some temporary inconvenience.

The results of the campaign of Severus were very important. The baffled Emperor withdrew into the Roman Province of South Britain. He died shortly afterwards at York, and with him perished all hope of annexing North Britain to the Empire of Rome. The Caledonians, although there were some skirmishes in the neighbourhood of the Northern wall, enjoyed complete immunity from all serious molestation. They had united more closely than ever in order to frustrate the great invasion, and the union of the tribes continued, with only temporary interruption, until the whole nation became consolidated under the rule of one Sovereign Prince. Thus the kingdom of Scotland established, and it so remained until the accession of its king to the throne of England.

Another great result of the Roman disaster was the secured independence of Caledonia, which proved to be a boon to the cause of liberty and humanity. The victims of Roman tyranny in the south found an asylum in the wilds of Caledonia and a kindly welcome came from the hospitable people. More particularly was this the case as regarded the Christians who were often so cruelly persecuted by the Emperors of Rome. There was no safety for them in any part of the vast Empire. In Caledonia they were beyond the bounds and out of its power. There was no extradition treaty by which parties guilty of the crime, the greatest a man could be guilty of, the crime of professing the Christian Faith, could be extradited. The Christian persecuted in the Southern Province was a freeman in the Caledonian wilds, amid the freeborn children of the North. And no doubt he repaid the boon by communicating the light which he possessed. It would be difficult otherwise to account for the growth of Christianity at an early period in the Northern land. Severus came to Britain in the year of our era 208. The events above referred to occurred between this year and 211 when the warlike Emperor died at York. A king called Donald I. is said to have reigned at the time over an important portion of the Caledonian people. It is also related that he was the first Christian king, and that moreover he was a wise and good sovereign. This can be the man who readily believed in the hostile tribes united under his command in order to repel the formidable invasion of the Roman power. That there were many Christians in Caledonia as well as himself cannot be doubted. It was, it may be said, a Christian paradise in the midst of the heathen world. Christians, persecuted everywhere else, especially in the Roman Province of South Britain, found refuge there, and, without molestation, exercised their zeal in persuading the natives. This was still more extensively done somewhat later, when the unusually cruel persecution of the tyrant, Diocletian, drove them in great numbers to the north. Hence, as Christians, we have reason to rejoice that the ancient Caledonians were able to prevent the country they loved so well from falling under the power of all grasping heathen Rome.

Correspondence of the Record.

FROM PICTOU.

About a year ago the Redemptorist Fathers of St. John, N. B., gave a most successful Mission here, a renewal of which began on Sunday, the 17th July, and ended on Sunday, the 24th. The Fathers who gave the Renewal were Rev. John Walsh, C. SS. R., and Rev. John Bell, C. SS. R., of St. John, N. B. Masses were at 5 and 8.30, followed by instruction; evening, at 7.30, Benediction of the most Holy Sacrament, followed by a sermon. During the Mission the good Fathers were delighted at the zeal and piety displayed by the people in thus availing themselves of the opportunity given them to obtain many spiritual benefits, and showing to them and their zealous pastor that their efforts for their good were duly appreciated. All the Masses and instructions were well attended. The number who approached the Sacraments was very great. The closing exercises of the Mission took place on Sunday evening, 24th July. Father Bell preached a most powerful sermon, and all present received their baptismal vows.

But perhaps the most interesting part of the visit of those good Fathers was the mission given to the Indians at Indian Island, a mission station attended by the pastor, Father McDonald. On Tuesday, 26th, a large party, consisting of Rev. Father Bell, the pastor, Rev. Father McGillivray, Lisamore, and a number of the laity, embarked on the steamer Shannon for Indian Island. There they were met by Rev. Dr. McGregor, P. P. Merigom, the Indians turning out in great force to welcome the visitors. During the three days of the mission the Indians displayed a zeal and piety that was most edifying. It might be well to remark here that the Indians in this part of Nova Scotia and all of Cape Breton, are good practical Catholics. Churches are built for their special accommodation and attended as regularly as circumstances will permit. I have visited settlements where those original owners of the soil have comfortable farms, are industrious and well to do, and in this connection I might mention that they have a church on an island near St. Peter's, C. B., attended by Rev. Father McDougall of Red Islands. Here once a year a grand reunion of the sons of the forest takes place, lasting about two weeks. Mass is said every day

as well as other services. The Indians all approach the Sacraments. Every three years, I think, a king is elected. And his Lordship the Bishop is generally present to install him into his office. No salary is attached. He must be of pure Indian blood, good character, and otherwise fitted for so important an office. This reunion took place last week, and will be continued until 6th Aug.

The good missionaries have now taken their departure, followed by the thanks and blessings of a grateful people on whom they scattered so many spiritual graces, leaving behind them impressions which we hope will bear fruit a hundred fold. Much thanks is due to the pastor, Rev. R. McDonald, for bringing those good fathers to Pictou. There is a fine Church, Convent and Presbytery here, built during the incumbency of the former pastor, the present Bishop of Harbor Grace, N. B., Right Rev. Dr. McDonald, brother of the present Pastor.

The Sisters of the Congregation de Notre Dame have charge of the schools, which are in a most flourishing condition.

Pictou is a lively town, nicely situated. It is an important shipping place, a number of ships calling here for coal. The mines are about ten miles from here.

The people are now rejoicing over the new extension of the railroad from Stellarton to the town. A station and round house is being erected, and the road will be running in a month. Hereafter passengers had to go to Pictou landing across the river.

Pictou, July 30th, 1887.

Correspondence of the Catholic Record.

RELIGION UP THE MADAWASKA AND MOUNT ST. PATRICK.

More than a generation ago a sturdy band of Celtic settlers—Irish and French—settled in the valley of the Madawaska, bringing with them as an only inheritance the faith and industry of their forefathers, and bravely arms to aid them in their struggles in making a home for themselves and their children. These pioneers met and surmounted difficulties with a determination which nerved them for greater and more arduous ones.

They found the country in those days an almost interminable forest of pine, cedar and other valuable timber, and they set to work with vigor to clear and cultivate the rich soil which they adopted as their home. How successful they have been under all difficulties their vast farms and comfortable homes to day attest. Not slow in following and assisting them by moral support were the energetic, zealous and self-sacrificing Catholic missionaries who devoted themselves with heroic fortitude in carrying forward the faith they loved so dearly. Indescribable must have been the privations of these first missionaries as they were exposed to rough life in the forest travelling through wilderness over hill and dale, across swift flowing rapids and waterfalls with their faithful and often times faithless guide. But the love of the eternal God buoyed them up and gave them renewed courage to withstand their trials. Even to day instances are not wanting of the difficulties with which the missionary has to contend. The observant traveller can still see in some of the missions examples of these hardships. Progress there has been, but under circumstances not necessarily have been slow. Even yet many a zealous priest has to adapt himself to circumstances in furthering religion in those regions. The coming of the missionary to some of those outlying missions is looked anxiously forward to by the settler and every attention paid to him.

The parish of Mount St. Patrick, Renfrew Co., over which the late revered and lamented Father Collins so ably and heroically presided, is a very extensive one, and in some sections of the mission churches have not been erected and mass must be offered in private houses.

The Rev. Joseph Chisholm, P. P., is Father Collins' successor, and with zeal and love for which he has always been noted exercises a potent influence among his scattered parishioners. Rev. Father Holland, a young priest recently ordained, has been appointed by the loved and saintly Bishop Lorrain as curate of Mount St. Patrick, and gives evidence of wisdom and piety in the discharge of his duties, as he has of talent and ability in his college course. Sunday, the 24th inst., will long be memorable in the history of Griffith and Matavatchan townships. It had been previously announced that Rev. Father Chisholm would have for the first time mass in a central place for both towns. Accordingly, the Rev. Pastor, after a tiresome journey over most difficult and dangerous roads, arrived at his destination. A guest from Cape Breton accompanied him, and they were most hospitably entertained by Mr. Gilbert Goldwin of Griffith. It was found that his house was too small, and he kindly offered the use of a new machine shop for the celebration of the holy sacrifice.

A rough temporary altar was improvised and due preparation made. On Sunday morning at an early hour the people began to assemble so that at the hour of mass the congregation more than filled the building.

There, upon a most beautiful spot called "The Plains," covered with a beautiful grove of pine, and protected on all sides by frowning rocks and towering hills clad with the virgin forest, the first mass in that region was solemnly offered by the rev. pastor, and the prayers of the faithful went up to heaven in unison for the speedy erection of a little church in which to serve their God. The parishioners have already collected some money and soon a church dedicated to the "Sacred Heart of Jesus" will be erected on "The Plains," and in which spiritual aid and comfort will be offered to the faithful.

In concluding I beg to bear testimony to the kindness and warm-hearted hospitality of Rev. Father Chisholm, and his curate Rev. Father Holland, a warm-hearted college friend. More anon.

Renfrew, July 30th, 1887. V. C.

THE WINNERS.—The following are the names of those who won the prizes offered at the late picnic at Mount Hope:—silver tea set, Rev. T. Corvay, Saultroy; fat sheep, Eddie Carey, London; biscuit box, Mrs. Packham, London.