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THE BALTIMORE COUNCIL.

THE CITIZENS OF BALTIMORE HONOR THE OF THE COUNCIL-THE

Catholic Mirror, Nov. 22.

The Concordia Opera House was crowded Thursday night from 8 to 10.30 o'clock by the citizens of Baltimore and o'clock by the citizens of Baltimore and invited guests from other parts of the country. The occasion was the great reception tendered to the members of the third Plenary Council. There were between 800 and 1,000 persons present. The proceedings were enlivened by music, and refreshments were provided. The invited guests, present consisted of The invited guests present consisted of the clergy of the city and visiting clergymen, Mayor Latrobe, the law officers of the city, John T. Morris, president of the school board; Prof. Gilman, president of John Hopkins University; Col. Web-ster, collector of the port; Postmaster Adreon, S. Teackle Wallis, Hon. Wil-Adreon, S. Teackle Wallis, Hon. William Pinkney Whyte, Hon. George W. Dobbin, Col. R. M. Johnson, William T. Walters, Enoch Pratt, Robert Baldwin, Archibald Stirling, Sr., Gen. George S. Brown, Wm. Keyser, Robert Garrett, I. Nevett Steele, Hon. Charles J. M. Gwinn, Judge Bartol, Dr. Christopher Johnson, Dr. Alan, P. Smyth, Dr. Wm. T. Howard, Dr. G. W. Miltenberger, Gen Bradley, T. Johnson, Hon. Richard T. Merrick, Hon. Wm. Walsh, Joseph Friedenwald, John Gilmary Shea, and a number of distinguished gentlemen from New York, Philadelphia and other cities.

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cities.
The Hon, Wm. J. O'Brien called the

meeting to order and said:

Most Rev., Right Rev. and Rev. Sirs—The
Catholics of Baltimore have availed themselves of your presence in our city at the third Plenary Council to tender to you this evening's reception. It is with great pleasure that they testify their high respect for you personally and their devotion to our Holy Mother Church. I now introduce Mr. Charles J. Bonaparte, who will address you.

ADDRESS OF MR. CHARLES J. BONAPARTE.

Reverend Prelates—The Catholics of Baltimore, in whose name I address you, express, by their gathering to night, the interest felt, not by Baltimoreans or Catholics only, but by citizens of all our States and thoughtful men of every creed, in the third Plenary Council of the American Church. This interest arises less from curiosity regarding the details of your work, the particular measures which your wisdom may devise to define the teaching or perfect the discipline of the Church, than from the living proof which your meeting affords of its harmony, its vitality, its steady, unvarying growth in the great nation of the New compare with a pride in their religion this reunion with its predecessors; note the new sees grown up where was yesterday a wilder-ness, the provinces become too large for the guidance of a single hand, the thou sand churches risen from their founda tions since last the bishops of the United States met to take counsel; the monasteries, asylums, convents, colleges, hospitals, schools, then unthought of reasonable confidence that as the past has been, so will be the future, that the Church in our country is destined, under God's providence, to live and to purify our people. Of this hope, which you share with us, I need say no more; let me dwell for a moment on the reasons why our fellow-citizens who, unhappily differ from us in belief, or, at least those qualified by education and reflection to appreciate the drift of men and things around us, may look on your meeting

GRAVE AND JOYFUL SIGNIFICANCE.

In our day and country two classes of thinking men contemplate the phases of life and thought portrayed in the manners of the times with ever-increasing anxiety. Many see, with alarm and distress fast deepening into silent despair, religious faith in themselves and others fading into a dim uncertainty as to everything beyond the world of sense. everything beyond the world of sense.
These men are skeptics, involuntary skeptics, as to everything. They would believe in a God, but they find only a possibility of His existence in physical science and His alleged revelup tion as doubtful for critics as Himself they would believe in their own immor tality, but they can only hope it is real they feel, too clearly for their happiness that with the fundamental doctrines of Christianity they give up the quickening spirit of modern civilization, but the light which shows the abyss at whose brink they stand, reveals no way of escape. They have seen the religions they may still formally profess, qualify and make meaningless one tenet after an-other, concede this point, silently abandon that, try vainly to compromise over and over again with a constantly advancing spirit of materialism and negation, until the very idea that there can be any fixed, immutable religious truth, has become strange to them. And, while they have lost so much, they have gained nothing. The followers of Luther

or Calvin could believe in a reformed Church; the disciples of Voltaire or Rousseau could believe in a regenerated society, but modern agnostics can believe nothing, not even that they were wrong

before.

Others look less below the surface of things; they are troubled by phenomena in which the first class recognize outward symptoms of the same deep-seated evil. On all sides they note in the American records, a blunting of the sense of evil. On all sides they note in the American people a blunting of the sense of justice; a growing dimness of our moral sight; an inability to distinguish clearly and promptly between right and wrong; a tendency to resolve ethics into mere blind sentiment; in short a distriction a tendency to resolve ethics into mere blind sentiment; in short, a distortion and maining of the national conscience. It is not that we have among us bad men, and that these do after their kind; but this proves the inherited frailty of our human nature; it is that we seem no longer to know had men and wicked a ats longer to know bad men and wicked acts when we see them, or to know how to deal with them if we do. We live in

deal with them if we do. We live in

AN AGE OF CONDONED DISHONOR,
of prosperous fraud, when brazen guilt
need fear no reproach, if only it has
paid. That wealth and what wealth
brings should be gained through baseness; vast fortunes be built up on falsehood and deceit and breach of trust, the
perversion of justice the debaubter. perversion of justice, the debauchery of public servants, is, after all, what is seen everywhere, and has been seen always, and must be seen while men remain men; but that those who thus for profit trample on divine precept and evade human law should be met by the evade human law snould be met by the voices of public opinion, the guardians of public morals, with a faltering denunciation, a halting reproof, an indignation but half kindled and dying out almost before it has flickered; that their fruitful sins should be forgotten before they ful sins should be forgotten before they are cold, and the sight of their scandal ous prosperity awaken but admiration and envy—these things reveal a canker eating into the heart of the nation. Many indisposed to more abstruse spec-ulation, yet feel this and are startled by it, and cast around their eyes for some

guide in morals who at least knows his mind and dares to speak it. To both classes we declare that which they elsewhere vainly seek. The creed of the Catholic Church is founded on no theory in physics or psychology, and she makes no treaty with such theories. makes no treaty with such theories. She teaches not what she thinks from reasoning, but what she knows from an reasoning, but what she knows from an ever-present unceasing revelation. With her facts hypothesis, however plausible or ingenious, must square themselves as best they may; it is not her business to point out their inconsistencies or to correct their errors. She does not so much condemn, them as digregard them; she condemn them as disregard them; she believes, not indeed because, but although what she believes may be humanly speaking, impossible. And she has no fear of the future; as all the speculations of idealist metaphysicians have never made one man doubt for one moment the reality of his own existence. moment the reality of his own existence or that of the visible universe, so no proof, however conclusive in seeming, that our spiritual life is a dream, eternity a blank, the Gospel a myth or a forger can touch her, who lives and breathes and has her being in the reality and truth of all these things. Sure of her mission, she shrinks from none of its responsibilities. Her religion is no abstraction: it is a practical rule of life. She is not content with a passive assent to her claims; her children must heed her voice and do her work at all times and in all places, on the days of abor as on the day of rest, by the fan hearth, in the forum, in the mart no less than within the temple and before the altar. Every act or thought, however minute or private, is subjected to her scrutiny and may merit her rebuke She would not merely invite, but compel, men to do right; and what is right she always knows and is always ready to say. You are fortunate, venerable Fathers.

in the time of your meeting. At this moment we discharge the grave duty, mposed on us all by our form of govern ment, of choosing our chief-ruler

THOUGHTFUL AND PATRIOTIC MEN throughout the country are now reminding us of the principles on which our polity is founded. That the happiness of a republic depends on the virue of its citizens; that the suffrage is not a positions is not a privilege, to be abdicated or bartered away, but a trust to be sacredly filled; that no man has a right to give his conscience into the keeping of any party or faction, or to sur-render himself for a season to the promptings of blind prejudice or selfish greed; that hypocrisy and calumny and falsehood in every shape are no less mean and hateful during a political campaign than before or after it: these truths they would now have to call to mind. And should not your assembling aid to recall them? True, the Catholic Church has no politics; she knows nothing of candidates or platforms, of administrations or policies, of tariffs or currencies; she is mute on every ques-tion as to which honest men may honestly differ, and no more tells her children what ticket they shall vote, than what food they shall eat or what clothes they shall wear. But, as she demands that they shall eat with temperance, that they shall dress with decency, so she requires of them to vote with an un-clouded judgment, with an undrugged conscience, with the good of the country as their motive, with the fear of God and to its innomental tenet of the uni-before their eyes. She does not meddle with the things of Cassar, but honor and truth, good faith and public spirit, loy-alty to our rulers, candor and charity towards our fellow-men: these are not that the doctrine of non-intervention that the doctrine of non-intervention the things of Cæsar; they are hers and she will have them, of all that belong to

our wants are most sorely telt, the eyes of those who seek, amid the baseness and injustice which political agitation brings as soum to the surface of our national life, the forces left among us which yet make for righteousness. They greet you as shepherds who will do battle with the rayening wolves of selfishness and aver ravening wolves of selfishness and avarravening woives of seinsiness and avarice—as physicians, who will cure the spreading ulcer of dishonesty and falsehood. We, who speak for them, are here to tell you that we recognize the immensity of your task, and our obligation to aid you in our humbler aphere. What you shall determine your spiritual What you shall determine your spiritual What you shall determine your spiritual children will accept with reverence and observe with loyalty. They leave with confidence to your wisdom the means by which the good cause may be made to prosper; but they ask with earnestness and humility of Almighty God, who illumines your minds and strengthens your ways that through this council your purpose, that through this council He may make the American people more worthy of his priceless gift—their civil and religious liberty.

JUDGE MERRICK'S ADDRESS.

The chairman then introduced Judge William M. Merrick, who spoke as fol-

lows:
Most Reverend Archbishops, Right Reverend
Bishops, and Members of the Third Plenary
Council—To you, the accredited representatives and guardians of the spiritual
interests of eight millions of American
Catholics, the Catholic citizens of this
community have deputed me to extend
their cardial walcome, and to express community have deputed me to extend their cordial welcome, and to express their profound gratification at your presence in our midst. The assemblage of any body of men, voluntary or authoritative, for the purpose of promoting the advancement of their fellow-beings, whether in the industrial, the social, the scientific the political scientific, the political, or the moral order, must always be an event of importance, and of interest. The measure of the importance of the assemblage is the importance of subject matter with the importance of subject matter with which they are charged, and the interest felt in it depends largely upon the character and capacity of the delegates who have been brought together. How great then must be the importance, how profound the interest, how vivid the sympathy which attach to this august body, charged to consider the social, the moral and and

THE SPIRITUAL WELFARE OF THE MILLIONS now existing, and of the countless mil-lions who hereafter, in this republic, will regulate their lives and frame their im-

regulate their lives and frame their immortal hopes in accord with the te achings of the Catholic Church.

Recognizing, as we do, that the motives which have wrought to bring about this council are the binding together in good will, for good purposes, of the clergy and the laity of the Church in America, and the infresion its its its America, and the infusion into its membership of a more vigorous spiritual life; and that self-forgetfulness, self-denial, and that self-forgetfulness, self-denial, self-sacrifice are the moral attributes which you individually cultivate, we tender to you in your official character our veneration, and in your personal characters our affectionate esteem and fraternal greeting. Neither the adulation of individuals, nor of official station, par anything which persons the second of the se nor anything which savors of pandering to spiritual pride on the one hand, nor of servile dependence on the other, can have place in the greetings which the etings which the Catholic laity tender to the Catholic clergy. Such inducements would be as distasteful to yourselves as they would be unworthy of those on whose behalf I

speak.

This reception then has its whole significance in, and is meant to represent the idea of, the cordial relations which exist between the Catholic clergy of America as a body, and the Catholic laity as a body; of

THE UNITY OF SENTIMENT
which forms the bond between the one and the other, and of our desire to manifest before the world our just sense of the benefits conferred upon society— upon humanity—by the Catholic clergy of this country, who, while steadily inculcating the precepts of faith, and en-couraging the growth of the spiritual life, and thereby aiding us to fit ourselves for transit to a higher and happier sphere, moreover bear a most important part in advancing civilization, in stimu-lating and promoting learning and the arts; and by example and precept assist and encourage the laity in the due per-formance of all those duties which make men the true-hearted citizens of a free men the true-hearted citizens of a free republic, fully abreast with the pro-gressive spirit of the age. Nothing is more generally misunderstood than the teachings and the tendencies of the influence of the Catholic Church upon republican institutions; and doubtless this council has been looked upon by many with pious alarm, lest it proper many with pious alarm, lest it prove a congress convened to make insidious war against American freedom. Very many many well-intentioned men fail to understand how loyalty to the State can co exist with obedience to the Church and simply because they do not know JURISDICTIONAL LIMITS OF THE CHURCH

are rigorously confined to the domain of faith and morals. But if, instead of darkening counsel, candid thought were directed to the Church's incessant teaching of the Redeemer's answer-"Render unto Casar the things that are Casar's and to God the things that are God's," and to its fundamental tenet of the uni

her; no man can be at once a good Catholic and a bad citizen.

To your assembly are turned, now when catholic and self-sacrifice for constant and self-sacrifice for constant and self-sacrifice for catholic and self-sacrification and self-sa the sake of our fellow men, are the very radicals out of which all political freedom in modern times has grown. Need I, in proof, refer to the historic fact, which stands out clear and vivid in spite of all calumny, that the Catholic clergy of this country have never interfered with its country have never interfered with its political agitations? Was there ever an occasion on which any portion of the Catholic clergy passed any resolve upon any political issue, or for or against any candidate for public favor? Need I recall to memory the time when this country was torn with civil strife, and agonized through four years of deadly conflict, how that, while in many other Church organizations there was dissension, separation and denunciation, the sion, separation and denunciation, the Catholic Church kept aloof from either side; its clergymen inculcating forbearance, counselling peace and extending the consolations of religion without stint, and in the unity of faith, to all without distinction? Individual clergymen en-tertained and acted upon their individual opinions as citizens on either side, but never acted as heated partisans on any side.

The present occasion especially war-rants me in recalling one illustrious instance in affirmative proof of the NATURAL SYMPATHY OF THE CHURCH WITH

OUR INSTITUTIONS. I refer to your great predecessor, sir-tothe Most Reverend John Carroll, the first Archbishop of Baltimore, the com-panion and intimate friend of Washing-ton, a zealous advocate of American independence, and the author of that beau-tiful prayer published by authority, and recited publicly every Sunday in our churches, in which we say: "Let the light of Thy divine wisdom direct the deliberations of Congress, and shine forth in all their proceedings and laws, framed for our rule and government, so that they may tend to the preservation of peace, may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety and useful knowledge, and may perpetuate to us the blessings of equal liberty." Yes! here is an authentic teaching of the American Catholic Church, found in the prayer that the acts of our national government that the acts of our national government may be directed by the light of divine wisdom, to the perpetuation of our American liberty. Surely when the invocation suggested to his flock by the first Primate of America, and sanctioned by the unbroken usage of his successors, goes up, through the revolving years, from the earnest hearts of millions of Catholic citizens, for the perpetuation of the blessings of equal liberty, the imputation of hostility to republican institutions, in the teachings or in the spirit of the Catholic Church, has thereby been met, and effectually refuted.

THE UNEXAMPLED GROWTH OF THE CATHO

in this country, moreover, proves that it flourishes best in an atmosphere of perfect freedom of thought and opinion, of free discussion and untrammeled action. Just one hundred years ago, in November, 1784, the venerable prelate, whose name I have mentioned, received official notification of his appointment as the spiritual superior of the Catholic clergy of the United States; by which act the Church in America became an organized body, in place of consisting of scattered and dependent missions. At that time the Catholics numbered about 16,000 in Maryland, about 7,000 in Pennsylvania, and a very few thousand in other States not counting the Canadian French and their descendants in the territory to the westward of the Ohio, and on the borders of the Mississippi.

At this centennial date more than eight millions may be computed within the republic. This could not have come to pass were free thought and free insti-tutions uncongenial to the development of the Church. It must be obvious then to anyone who will reflect for a moment upon these suggestions, that even the inferior motives of temporal advantage concur with those of the highest and noblest type in binding the cause of human liberty with that of revealed re-

But not only is the spirit of the Church in accord with the largest liberty of citi-zenship; it has nothing to fear, nor does t shrink from the greatest freedom of philosophic and scientific inquiry. At the foundation of Christianity it encountered all the ancient schools of philosophy in turn; Stoic, Pythagorean, Epicurean, and the rest. And all along the tract of its early history the successive speculative opinions which it encountered, and the accessive heresies of prominence, which it combatted and overthrew, had their support in the subtlest operations of the acutest intellects of those times.

The Church did not hesitate to encoun ter its adversaries in the very field of human reason which they selected. Excelling them in the use of their own weapons it converted those weapons into instruments of its own triumph, and with a wise magnanimity it has preserved and een really the only means of preserving the memory of those schools and systems from oblivion. It has made the learning of those schools the monument of its own glory; and in its turn has been and is now the patron of intellectual devel-

opment. One of the tenets of the Epicurean school still survives, and remains in a modified form among the most dangerous impediments to faith. I mean the opinion that the distance between Divinity and man is so great that He has no concern, or rather sympathy, with humanity, and that therefore any and immortal happiness, are without sanctions to uphold them and are utterly fruitless. Another, more ignoble, but at this immediate present far more cap-tivating error, is that arising out of an illogical application of THE DOCTRINE OF EVOLUTION, to which recent investigations in mater

ial philosophy have lent an exaggerated importance. In the progress of inquiry perverted intellectual pride has stepped in to suggest that man's own greatness is enhanced by denying his dependence upon a creating God, and by ascribing his origin and his powers to some obscure moving cause, out of which his present state and the present condition of other things in their order are emanations. Being persuaded that he is the best teacher of revealed religion who has sounded the depths of human philoso-phy, and that he will be the most devout Christian who has learned the utter insufficiency of philosophy to illuminate his pathway through the un-known, the Church through its ministers has not for an instant avoided the chal lenge to enter the field of historic and philosophic enquiry, and to invite and stimulate its laity to do the same. No matter how far the telescope of the astronomer may penetrate; no matter how many immeasurable worlds may be proved to exist beyond those now dreamed of, it knows that God is still there, and the more and more over-whelming is the necessity for His presence; no matter how minute and how perfect in the descending scale the organisms which the microscope dis-closes, yet more and more it demon-strates that only the constructive and sustaining powers of a divine Architect are capable of causing these harmonious developments. But with or without a law of development reason must pause before some final and impulsive point. Failing at last the intellect must turn to revelation for aid. And then steps forward the Church, repeating to reason one of its own forgotten truths, that the finite cannot measure the infinite, that the less cannot prescribe a law to the greater. And with reason thus baffled and humbled she addresses the heart: Can it be an indignity or a degradation to receive a favor from one whom you have loved, from one whom you know to be prompted by an immeasurable love for yourselt? Behold if there were the sting of dependence in creation it is

THE BROTHERHOOD OF REDEMPTION: and man is lifted by gratuitous aid to an immortal rank far higher than the wildest dreams of intellectual pride could ever reach. The law of love reconciles science with religion, man with his Maker. I have thus ventured, on this festal occasion, and although these topies have been evaluatively treated from ics have been exhaustively treated from the pulpit by two eminent bishops dur-ing the sittings of this council, to refer to the harmony between patriotism and religion, and between science and revelation, for the especial purpose of empha-sizing the feeling and the conviction of the laity as to the true attitude of the Catholic clergy of America towards these questions, so that it may be fully understood how well grounded is the interest we feel in the deliberations with which you, venerable men, are now engaged, and our confident assurance that the regulations which you may formulate will not fall short of the exigencies of the times, and will tend to the vast enlargement of your field of wholesome in

luence upon religion and upon society. One hundred years ago there were nineteen priests in Maryland and five in Pennsylvania; of these, four, through age and infirmity, almost entirely unfit devoted band could have seen, as perhaps in the visions of Christian confi. dence and hope they did see, this vast gathering of archbishops, bishops and mitred abbots, what would have been their exultation. We, the descendants of the men whom they taught and suc-cored, here on the soil consecrated by cored, here on the soil consecrated by their humble labors, in the enjoyment of the heritage of liberty and religion which we have received, calling to mind that past to make us more sensible of the countless blessings of the present, again welcome you, venerable Fathers and dear friends, to the hearts and fire sides of a grateful people.

ARCHBISHOP WILLIAMS' REPLY. Archbishop Williams, of Boston, on the part of the prelates and other members of the council, replied to the addresses which we give above as follows: Ladies and Gentlemen—Your reception

to-night is as warm as our hearts lesire, and we know from the past that it is sincere. You have opened your homes with unbounded hospitality to the archbishops, bishops and clergy of the council, and in this but followed the old traditions of the Catholics of Baltimore. No matter how large the numbers of those who visit you, you always find room for them at your firesides.

On our part, we feel that it is more nat ural for us to come to Baltimore than to any other city in the country. Over a hundred years ago, the first bishop of America located his see in this his native city, and he perhaps never dreamed that the time would come when such a host of archbishops, bishops, mitred abbots, monsignors and other clergy would be assembled here to deliberate on the affairs of the then infant Church. To-day, were he alive, he would see thirteen archbishops, sixty bishops, and several hundred priests as their assistants congregated for this purpose. Instead of the poor 30,000 Catholics of that day, there are now 8,000,000 Catholics in this Union; not mere nominal Catholics, but earnest, live, practical Catholics. What a change in a single century! I might say in the last seventy years, for the work has been accomplished in that period. We do not take all the glory of this vast increase to ourselves. Our government, based on the eternal prin-ciples of equal rights to all its citizens, has welcomed the oppressed people of the Old World with generous arms, re-quiring of them only the obedience of the laws. The glory of the Church is that she was ready to provide for this multitude. How much has she done? Priests had to be supplied, dioceses created churches and some control of the churches are control of the churches and control of the churches are control of the church is the church in the church is the church in the church is the church in the church is the church is the church is the church is the church in the church is the church i Priests and to be supplied, dioceses created, churches and seminaries built. Prelates and priests, assisted by the generous efforts of the laity, worked early and late for this constantly increasing stream of immigration, and it is a proud thing to-day to see how their

efforts have been crowned with success It was in Baltimore that the first coun-cil assembled, and in your historic city all the succeeding ones have been held, naking laws that enabled the wheels of progress to work smoothly. Well may you be proud of the Church in Baltimore, over which so many giants have been he rulers and from whose see so many oquent voices have spoken.

In conclusion let me say that were one here to-night, I would not be speaking to you. Need I say that I allude to the illustrious Cardinal Archbishop of New York, detained at home by illness?

New York, detained at home by illness? With how much more grace and eloquence would he have addressed you had he been present!

One thought before concluding. This soil is consecrated not only by holding the first episcopal see of the United States, but by being the first home of perfect liberty in the world. When the pilgrims of Maryland left behind them the persecutions of England they turned the persecutions of England, they turned their faces to the Western hemisphere with one grand idea in their minds—to establish untrammelled freedom to worship God; and this, to their eternal honor, they were the first to do.

OBITUARY.

Our town seldom witnessed a more impressive sight than on last Friday morning, when the mortal remains of Edward Hanrahan sr., were borne from his late residence on Glengarry avenue, Windsor, to St. Alphonsus Church, fel-layed by a force of control of control of the control of lowed by a funeral cortege of ninety carriages. Solemn requiem mass was chan-ted at 9 a. m., Father Dunphy celebrant, Father Lotz deacon, Father Scanlan sub-deacon, Father McManus master of cere-monies. Very Rev. Dean Wagner, our monies. Very Rev. Dean Wagner, our esteemed pastor, and Father Cushing, Director of Assumption College, Sandwich, were present in the sanctuary. The altar, pulpit and stalls were heavily draped with the trappings of woe and presented a mournful appearance as the relatives and friends crowded the beautiful edifice. The coffin, surrounded by tall wax lights, rested on a catafalque in the main aisle and was almost hidden from view under the elaborate floral in the main aisle and was almost hidden from view under the elaborate floral offerings, which were exquisitely designed. Among the principal pieces we noticed a cross about three feet high of white roses and calla lilies, the gift of Father Dunphy; a harp with broken strings, and a pillow of white azaleas with the word "Father" in purple wood violets running across it. These were presented by the children of the deceased. A wreath and anchor from Miss Barrie, of A wreath and anchor from Miss Barrie, of Detroit; a sickle and sheaf on the reaping field, from Miss Gardiner, Buffalo, N. Y.; a sickle resting on an easel from Thos. Manning, on an easel from Thos. Manning, Detroit. The pall bearers were Messrs, John Davis, Donald Cameron, Alex. Bartlette, John Waton, Peter McLaughlin and Charles Labadie. Mr. J. L. Marrentette presided at the organ and directed the choir, assisted by Prof. Mazurette, of Detroit. After mass the funeral centrage reference are absolute. funeral cortege reformed and slowly wended its way to the cemetery, where the final benediction was pronounced by Father Dunphy as the coffin covered with flowers was lowered into a grave tastefully lined with evergreens, present-ing a consoling picture as the loved one was lost sight of forever. The deceased gentleman was born in the year 1818 in Rathkeal, County Limerick, Ireland. was married in 1845, removed to America some few years later and settled in Windsor in 1851, residing here from that time until his death, which occurred after a brief illness, on Tuesday the 25th inst. During the years he has been in Windsor, by industry and careful management he amassed considerable property, which increased in value, so as to enable him to leave a handsome inde pendence to his family. Five children survive him: three sons, P. Hanrahan, of survive nim: three soms, r. Hanrahan, of H. M. C.; Edward jr., and Willie; two daughters, Mrs. J. A. Kilroy and Mrs. George Baby, all of this town. Mr. Han-rahan was ever identified with works of charity. In sickness and death he was the friend of the needy; particularly in 1854, when this town was scourged with cholera epidemic, he was one of the few to volunteer to nurse the sick and bury the dead. He was one of the first to offer labor and money to build the primitive Catholic Church edifice of this par-ish, now replaced by one of the most beautiful churches in the province. To the family we offer our sincere sympathy for the loss of a fond parent and true friend, and with them we unite in the beautiful prayer of Holy Church, "Requiescat in pace."
Windsor, Ont., Nov. 30th, 1884.

CATHOLIC FAMILY ALMANAC.

The numerous orders we daily receive for the Catholic Family Almanac attests its popularity and excellence. We urge its popularity and excellence. We urge on those of our patrons and friends who have not yet sent their orders to do so at once before our supply is exhausted.