Magnificent Discourse in Chicago.

The solemn dedication of St. John' Church was successfully carried forward on 2nd Oct., and the event will be memo-rable in the history of the archdiocese of

The following is an exhaustive synopsis

BISHOP RYAN'S SERMON : 1. And I, John, saw the Foly city, the new Jerusalem, coming down out of beaven from God, prepared as a bride adorned for her husband.

3. And I heard a great voice from the throne saving. Behold, the tabancale of

but should rather intensify our love and gratitude to Almighty God. Such is our nature, however, that the Christian, and

ongregation concerning the great Church of God on earth, and the particular edifice in which they were. The words of St. John, in the Apocalpyse, were selected be-cause they showed the divine origin of the Church of God, and because they spoke of the presence of God within his holy temple, which was the great cause of its sanctification. He also proposed to speak of the author of the text, the patron of the church and parish, under whose invocation the

temple was being DEDICATED TO ALMIGHTY GOD. The want of a clear and proper understanding of the origin and nature of the Church of God lay at the foundation of most of the religious errors of the present The Church was regarded as a collection of individuals who agreed together in the interpretation of certain passages of Scripture, and who proclaimed their belief in those concurrent interpretations of such passages. Hence, it was regarded simply as a human institution, and hence the want of unity outside of the Catholic Church, because there was no authority

from God to preserve that unity. Some times an attempt was made to preserve it by stigmatizing as a heretic an individual who rebelled against a number of people who had associated themselves, and who had agreed upon certain interpretations of certain passages; but the heretic was only made a hero. The people sympathized with him because it was regarded as an usurpation of power to stigmatize a Christian hearts for Jesus Christ would be man as an errorist because he used his the preaching of Christ crucified, not formed and fashioned by God. The Church was not a human monarchy or republic; it was divine. There were collections of beings or substances that had nothing in the collection but was seen in the various parts. A house consisted of a certain number of bricks or stones. There was nothing in the collection that was not found in the parts. In a tree, independently of its parts, there was organic life, which produced branches, leaves, and fruit. In the Church of God was organic life, not merely in the col-lection of individuals believing certain things, but within it was that intrinsic will go forth unto you this organic life. live; cut away from me you will die.' The Church was the spouse of Jesus Christ, as stated by St. Paul. Hence St. Paul said that Christ died that he might sanctify his spouse, that she might be without spot or wrinkle. The Savi ur himself called her the "body of Christ"—the incarnation of Christ continued. The hi of what he did in this continued incarna-tion of his body; hence its identification with Jesus Christ; hence its voice was his voice. "He who heard you heard me." his voice. "He who heard you heard me." Hence there was an inseparable connection between him and his Church. "I am with you all days, even to the consummation of the world." Hence the union between him and her was union between him and his Father. Hence authority.

obeyed.

It had been complained that the clergy spoke constantly of the Church; that they had too much Church and too little Christianity. This arose from the fact that the divine origin of the Church was not known or recognized, and because people outside of the Church felt that it was a human institution. Within the Church alone, was the perfect understanding of the divine nature of the Church. Hence she spoke with the authority of Almighty God. Hence the bishops spoke with the authority God, because they were to God to-day under thy investion.

With regard to the particular edifices passecrated to Almighty God's service, also ady spoken of in the Church universal, which is not of God and for God." consecrated to Almighty God's service, already spoken of in the Church universal, thought of God dwelling with his arch-

angels in heaven. The difference between their relations with their non-Catholic heaven and earth was simply the difference between two created things, and created things were always little. The noblest conqueror was not humiliated by loving his poor, feeble child; so in the relation of father with children, God concescended to dwell with those who were made in his image and likeness. We were glorious beings because we were fashioned after him and were to be associated with him through all eternity.

God descended at times to appear in

the Jewish tabernacle. If Christianity were superior to Judaism the Christian temple should have something in it super-ior to the Jewish temple, and it was only 3. And I heard a great voice from the throne saying: Behold, the tabernacle of God with men, and he will dwell with them, and they shall be his people; and God himself with them shall be their God.

4. And the wals of the six bears the same of th them, and they shall be his people; and God himself with them shall be their God.

4. And the wals of the city had twelve foundations, and in them the twelve names of the twelve apostles of the Lamb.

A remarkable evidence of human weakness was the fact that occasions of great interest and importance seemed to lose their impressiveness by frequent repetition. To the eyes of faith nothing could be more important and interesting than the erection and dedication to Almighty God of a temple in his earthly dominions. It was interesting not only because it was an evidence of the progress of the great Church of God upon earth, but also because God would dwell there to receive the sacrifices of his people and to enrich them with his benedictions.

The erection of one temple in the universe to the Most High filled with wondering awe the soul of the wisest of men. Now the multiplication of temples still more holy should not diminish our awe, but should rather intensify our love and exacting the first of the world. Then the world him to descend upon Christian the love which brought him from the height of glory to the contempt of earth would lead him to descend upon Christian the love which brought him from the height of glory to the contempt of earth would lead him to descend upon Christian altars. There were a few who loved him then; now there are millions in every part of the world. Then the volde lead him to descend upon Christian altars. There were a few who loved him then; now there are millions in every part of the world. Then the volde lead him to descend upon Christian altars. There were a few who loved him then; now there are millions in every part of the world. Then the volde him to descend upon Christian altars. There were a few who loved him then; now there are millions in every part of the world. Then the volde him to descend upon Christian altars. There were a few who loved him then; now there are millions in every part of the world. Then the love which brought him from the height of glory to the contempt of thirty-three years in poverty and suffer-ing. It was not too much to suppose that the love which brought him from the

congregation to build the beautiful edifice and adorn it. This was the thought which thrilled the heart of the devoted pastor even the priest, must feel how repetition is hable to lesson awe, and how meditation is essential to realization.

The bishop proposed to speak to the beautiful temple of the Most High, where Jesus Christ would dwell with them and him defined the heart of the devoted pastor who, after more than a quarter of a century of loving rule, saw completed the beautiful temple of the Most High, where him. "Here you will love to come and hear within these walls repeated again and again the story of Jesus' sufferings and of Jesus' love." Enough is given to him that understands, but to him that loves it is delightful to repeat it often. In the crucifix above the altar, in the stations of the cross that shall hang upon these walls, in every emblem around you, you will behold evidences of our Lord's love, and in glorious music you will hear proclaimed the great truths of your religion, and your minds will be brought back again to the scene of Calvary and the love of Jesus

The Church is appropriately dedicated to Almighty God under the invocation of St. John the Evangelist. The world is to Almighty God under the invocation of St. John the Evangelist. The world is said to be ruled by ideas, but it is more proper to say that the world is ruled by ideals, and still more true that it is ruled by living models. A poet has said that these great men rule from their urns. Their urns are, as it were, thrones, and their ashes retain the royalty of the genius that they possessed in life. Those saints t at reign with Christ are the highest models that man can have, because they models that man can have, because they are most like God, and therefore nearest to perfection. Now, St. John was particularly the model of that personal love for Jesus Christ which lies at the founda-

own independent reason. It was a degra-dation of reason to submit to any author-ity but that authority which reason had assured us came from God, and could and love him. The personal diffusion of not err. The Church of God was not a the great love of Christ was the great human institution. She was the new Jerusalem coming down out of heaven from Christ was not only to be adored and The Church was a divine institution | praised, but loved as a brother, so that he might be nearer to us. Where shall we find an example of this personal love more beautiful, more tender than in John the Evangelist, under whose invocation the church edifice was being dedicated? There were two kinds of love for the Lord-the were two kinds of love for the Lord—the penitential love of Peter and of Mag-dalen, the love of the prodigal for his fa-ther after he was forgiven. But there was a higher love, which never knew disloyalty. Such was the love of Mary, that was never tarnished by thought, word, or deed of disloyalty to her Son. Such was the love of the older brother of the prodi-gal son who would not break his father's the various parts. This was alluded to by the Lord when he said: "I am the vine; you are the branches. From me was never tarnished by one act that would dishonor or wound the heart of the Saviour. When Peter denied him, when Saviour. When Peter denied him, when Judas betrayed him, when the apostles abandoned him, John went into the hall of Caiaphas and identified himself with him. John ascended the mount of cruci fixion when the heart of his Lord was breaking, and stood there as if to say:
"There is at least one left to love you of
the children of man." All others had detory of the Church contained the record serted him. There was none left but this young man, the youngest of them all, to show that there was gratitude left in humanity. There were women who wept over him, but no men—not one to vindicate from eternal disgrace but John. Therefore Christ gave to him the most touching proof of the appreciation of his love when, looking down from the gibbet he saw his mother suffering ineffably, he said to John: "Behold my mother. She has loved me; she has cherished me for thirty-She spoke, and the world heard and three years. I am about to leave her. Take my place. The most precious thing in heaven or on earth I leave in your charge." And this also is the model not only of the love for Jesus Christ but of love for Mary, the mother of Jesus; and

ity of Almighty God, because they were sent from God. This, however, did not inflate them with pride, because the higher Christ, that love which many waters cana man mounted in the Church he could not quench, and which floods cannot drown, that affection strong as death and

was the great central, sanctifying idea. It might seem presumptuous to hope that God should dwell with his people, but it was not more presumptuous than the thereby of God should divide in the cause of the Church, and in his zeal for purity of doctions of God should divide in the cause of the Church, and in his zeal for purity of doctions of God should divide in the cause of the Church, and in his zeal for purity of doctions of God should divide in the cause of the Church, and in his zeal for purity of doctions of the church are the control of the church and for God.

brethren. Among those outside of the Church were two classes: First, the inculpable, ignorant of the truth. To them Jesus Christ was most kind and tender. Though they were in error, he never repelled them. He selected a Samarita as an example of fraternal charity to the orthodox Jews. To those who are not conscious and pertinacious in their error we should have the charity of Christ and of John. Second, was the class in culpable error? Christ called them whited sepulchres, and he would have his people avoid them. They were heretics. John would not allow them to enter a building in which he was, lest the building should fail upon them. Those men had known the Catholic religion and had left it in bad

While the Lord was most charitable to the Samaritans he did not yield to them one iota of truth. While being most kind to those who were without, the Church could not for one moment admit the possibility of their being right in those things in which they contradict the Catholic Church; for if it be infallibly true, what contradic's it must be infallibly false.

The Church was the only hope for Christian civilization. It taught the truth with all its certainty; not opinions, not speculations, but the truth that had revolutionized and converied the world. To that Church Catholics should give their devotion, and should make the house which was being dedicated the tabernacle of God, where they should worship him until they met in those tabernacles of God beyond the stars, to love and praise him

MONSIGNORE FARRELLY.

His Installation in His New Dignity.

PRESENTATION OF ADDRESSES - SPEECHES BY THE BISHOP AND MONSIGNORE.

Belleville Intelligencer, Oct. 14. St. Michael's Church was last night thronged with people (both Catholic and Protestant) to witness the installation of the pastor of the church in the new dignity recently
conferred upon him by the Supreme Pontily.
Standing room was very difficult to obtain,
and large numbers of people were unable to
get into the church at all. It was known that
the ceremony was to take place shortly after Standing noom was very difficult to obtain, and large numbers of people were unable to get the carrier of people were unable to get the carrier of people were unable to get the carrier of the carrier of the carrier of the carrier of the evening express from the cast, and consequently the church was filled at 6 o'clock; but the train was delayed for fully two hours, and it was within a few minutes of nine that the distinguished party arrived at the church. The immense congtegation, nowever, bore the delay with great patience and good humor, but it must have been anything but an easy task to the whitever will tittle girls, a line of whom stood on each side of the centre aisle, and who were kept standing in their places for considerably over an hour. The interior of the sacred edifice was decorated for the occasion. The high altar was profusely decorated with small white crosses was hung along the walls, and the following mottoes, in scarlet letters on a white background, were suspended in front of the choir galiery and on the walls: 'God bless our Beloved Monsignore,' "The Good are Truly Great.'" God Bless Leo XIII.' "Welcome to Our Beloved Bishop," "Good Will," "Pence," and "Charity."

About a quarter to nine o'clock the distinguished party arrived at the church and proceeded in procession up the centre aisle between the two rows of little girls in white. First came about twenty-five priests of the diocese, then Mgr. Farrelly, in the vestments of his new office, and finally His Lordship Bishop Cleary, who, as he passed up the aisle, arrived at the church and Mgr. Farrelly in a chair facing him at the other side of the altar, the Bishop took his seat on a chair druged in front of the high altar, and addressed the congregation.

It afforded him great pleasure, he said, to come amongst the Beleville people once

size, Farrelly, in a chair facing him at the other states of the state. He work can be start freely directed with gold. Then, after a few moments, the state of t

the world, after having first learned their business and explained it to His Holiness; and, thirdly, those Mousignori who were the

domestics and personal friends of the Pope, who attend him wherever be goes, stand near him in all public ceremonials, and in religious ceremonies are almost on an equality with the bishops. It was to this last and highest rank of Monsignor that Vicar-General Farrelly had been exalted. The Sovereign Pontiff had conferred this high honor on him on account of his eminent and valuable services in administering the affairs of the Diocese during the interreganm of twenty months from the death of the late Bishop to the installation of the present one. He did able services in administering the affairs of the Diocese during the Interregnam of twenty months from the death of the late Bishop to the installation of the present one. He dishis duty faithfully and well, and was worthy the honor which the Holy Father had seen fit to bestow on him. In nonoring him, his congregation and the whole Diocese had been honored. The dignity to which Mgr. Farrelly was raised was one which was but rarely bestowed. If had never been conferred on any in this Diocese but very few in America had obtained it, and even hear to this dignity. This great honor enferred upon their pastor should be a fresh band of union between him and his pension to do, over his honor, they shoulf still resolve to be more faithful to him and his teachings, to themselves, their religion, and their God. In conclusion, His Lordship again offered the people his congratulations, and expressed a fervent wish that God may long spare Mgr. Farrelly to et joy in peace and happlness the height of the altar.

A number of gentlemen, representing the ongregation, came forevent.

seen it to raise him.

His Lort, ship having resumed his seat at the right of the altar.

A number of gentlemen, representing the congregation, came forward to the chair of Mgr. Farrelly, and Ald, Holden rend the following address:

To THE RT. REV. MONSIGNORE FARBELLY, Domestic Prelate of His Holiness Pope Leo. XIII. and Partr of St. Michael's Church, Belleville:

MONSIGNORE.—It is with feelings of exalted esteem, deep devotion and cherished love that we approach you to-day to congratulate you on benalf of vour congregation upon the very worthy and distinctive honor with which our Holy Father Pope Leo. XIII. has been pleused to invest you.

In no other-place in Ontario, in no other place in this diocese, was the Catholic heart more gladdened than in Belleville at hearing of your Hilbstrious elevation to the dignity of a Frelate of God's Holy Church.

How grand indeed must be your thoughts to-day when you look back upon the thirty years of your priesthood, bright with the glory of fidelity and zeal, blessed by this distinctive recognition at the hands of our Holy Father the Pope.

It behooves us, therefore, Rt. Rev. Monsignore, to approach you to-day and congratulate you in the name of the Catholics of Belleville apon the exalted dignity with which you have been so highly honored. For If the heart of the child rejoices at seeing its father honored with an earthy dignity, how much with raptare and love when they behold their beloved pastor, their spiritual father, honored with the sublime knightoood of henven.

We will foculficate the many christian the

their beloved pastor, their spiritual father, honored with the sublime knightoood of heaven. We will not recall on this occasion the many self-sacrifices, the many christian deeds that mark your pastoral charge of this parish during the past eleven years. While solicitous over the eternal interest of this diocese, as its administrator, you have never flagged in your labor and devotion to promote the spiritual and temporal welfare of your own immediate people. How many noble acts, how many noble works, attest the greatness of your ministry since your advent among us! A conference of that grand institution, the St. Vincent de Paul Society, whose members never grow weary in their divine mission of relieving the poor and needy of Jesus Christ, bringing peace and comfort to many a hearth and home. The Ladies' Benevolent Society, blessed too by the incense of enarity—these exist in our midst as monuments of your labor, your devotion and your zeal. You have procured too, for our children, that greatest of all boons—the facilities of acquiring a cood christian education, by establishing in this city a convent of the good Sisters of Loretto. Within the sanctuary of St. Michael's Church, before the altar at which you have so often offered up for your people the holy sacrifice of the Mass, in presence of our beloved Bishop who has so highly honored Belleville at the Court of the Eternal City, we greed you therefore as our great and Venerable Prefate Priest. That you may long level to the court of the St. Michael's congregation.

tion, DAVID HOLDEN, Chairman.
T. O'HAGAN, Hon. Sec'y.
Belleville, Oct. 18th, 18sl.
Patrick O'Boyle, pupil at the Deaf and
Dumb Institute, then delivered the following
address in the sign language (Prof. Denys in-

Monseigneur.—It gives us, the Catholic dear mutes of Belleville, great pleasure to

pray that you may long be spared to enjoy the distinction which was so fittingly bestowed.

THE CATHOLIC DEAF MUTES OF STOWN.

Mgr. Farrelly then replied briefly to the addresses. He said he found himself in much the same position as the father of a family who has been laddressed to the father of a family who has been laddressed to the same position as the father of a family who has been laddressed to the same position as the father of a family who has been laddressed to the same position as the father of a family who has been laddressed to the same seem to the same position as the father of a family who has been laddressed to the same seem to

Diocese.
The Benediction Service was then performed, Mgr. Farrelly officiation. d, Mgr. Farrelly officiating. On the conclu-ion of the service, which was very brief, His ceiving such an acquisition.

Lordship the Bishop, Mgr. Farrelly, and the brdy of ecclesiastics left the church, His Lordship walking down the middle aisle and blessing the people as he proceeded. The choir of the church, assisted by Mr. H. Oldham and Frof. Stanistreef, flurrished some fine musle in the course of the evening. The opening voluntary, performed by Prof. Denys, who presided at the orgae, was a march by Louis Mourlab. The "Vivat Pastor Bonus," a vocal chorus, was sunz just after the arrival of the Bishop and Mgr. Farrelly. In the Benediction service, Miss O'Carroll sang Millard's "Ave Maria," to which her full, rich soprano and fine method did ample justice. Lambillott's "Tantum Ergo" was well rendered by the choir. Mr. Bayeur ably sustaining the fine bass solo which it contains. The closing voluntary was Mendelssonn's "War March of the Priests," performed with fine effect by Prof. Denys.

PRESENTATION TO MGR. FARRFLLY

An Address Read to Him in the Christian Brothers' School and His Reply Thereto-A Pleasing

Kingston Whig, Oct. 13.

Kingston Whig, Oct. 13.

Mgr. Farrelly visited the Christian Brothers' School yesterday afternoon, and the occasion was made both enjoyable and memorable. About the time the clitizens commenced to arrange for the banquet in the prelate's honor the pupils of the school projected a reception, the occurrence of which has been the last of a series of incidents of much importance and significance. Mgr. Farrelly has always been a friend of the schools, and around his connection with various educational schemes in Kingston there have clustered memories the contemplation of which is decidedly pleasant.

ENTERING THE SCHOOL.

He was accompanied from the palace to the school by Rev. Fathers Spratt, of Wolfe island, and scilly, of Kingston, and Mr. A. Hanley one of the Separate School trustees. As they entered the building the entire as-assemblage (on the lower floor) arose and remained standing until the visitors had ascended the platform and remained scated, "St. Patrick's Day " meanwhile being performed upon the organ by one of the Brothers. Then the scholars sang an original song of greeting, the music of which was pretty and the language very expressive. Master C. Macarow followed with a recitation, in which a cordial welcome was extended to [Hist Lordship. "The effect was made more impressive by the rendition of a hymn, in which the Father of all was invoked to bestow upon Mgr. Farrelly all those gifts and graces necessary to the proper adornment of the position to which he had been elevated by the Supreme Fontiff. The chorus was very fine. Master Willie Cunningham recited "The Angels," the words of which were beautiful and the delivery excellent. "Angels we Have Seen on High," solo by James Brennan and chorus by the company, was given with good effect, after which Master Philip O'Neil read an address, the inscription on which was artistically done by one of the Brothers. The writing was xeeptionally good, being remarkable for its evenness and legibility.

PRESENTATION OF THE ADDRESS.

To Right Reverend Monsion re F

PRESENTATION OF THE ADDRESS. PRESENTATION OF THE ADDRESS.

TO Right Reversal Mensions are Farrelly, Domestic Prelate of His Holiness:
RIGHT REVEREND AND DEAR SIR.—Among the many who rejoice at your elevation to the dignity of Monsignore, there are none who hall it with more joy than the pupils of the Christian Brothers' School. When this glad news, so recently wafted from the Vatican, fell upon our cars, we all, with one accord, exclaimed: "Honor to whom honor is due!"

ue!"
Yes, Monsignore, the whole country, from

Court for the againty conterred upon the Church of Ontario by the elevation of one of her, most zealous priests.

Though we fully understand, Right Rev. and Dear Sir, that you labor not for terrestrial honors, but for the God of the universe, still it must be a source of great satisfaction to you to know that your unceasing labors in the cause of your Divine Master have been so gratefully acknowledged by the august occupant of the chair of Poter.

The many years you have labored in the Diocese of Kingston, have been replete with grand and lasting results. Three times were you called to ruffil the responsible office of Administrator of the Diocese, and each time you were landed by church and state for the executive ability displayed in the discharge of the onerous duties then devolving upon

you.
Notwithstanding your manifold sacerdotal functions you have identified yourself with the great subject of education, and taken the liveliest interest in everything concerning the welfare, of youth. Schools have sprung up under your care, which have been a credit to the whole community. To the youth of Belleville, who have been so highly favored in the elevation of their

so nignly favored in the elevation of their pastor, we offer our hearty congratulations. Allow us, Monsignore, to wish you many years of happiness, and when he who sent the apostles to preach and baptize, shall call you to Himself, you will receive an abundant reward.

The Pupils of the Christian Brothers'

SCHOOL.
SCHOOL.
Kingston, Oct. 12th, 1881.
REPLY TO THE PUPILS.

Kingston, Oct. 12th, 1881.

REPLY TO THE PUPILS.

Mgr. Farrelly found it difficult to express his feelings when the address had been read to him. Its breathings of earnest simplicity, reverence and affection visably affected him. This was very apparent by his utterences. He spoke of the great pleasure which a meeting with the pupils of the Christian Brothers' School afforded him. The transpiring circumstances plainly and forcibly indicated that they (formerly under his protecting care and guidance) rejoiced in the elevation which the Pope had graciously granted him. Towards him they had acted as those do who have faith in a faither slove and confidence in the friendship which had bound then so closely together. He thanked them for the music which they had so sweetly sung, and for the recitations which pleased him so well. The older people on the previous night had made a splendid demonstration in his honor, the fruits and remembrance of which would be lasting, but the pupils had acted with an enthusiasm and affection and persuasiveness that made the deepest engraving upon his heart. He had always been glad to see them, their deportment being such as to merit his general approval. In calluded to the desire which he had felt for years to see a Christian Brother's School in Belleville, but so far, at the standard of the set of the pupils would mingle their intercessions with a proper standard of the pupils would mingle their intercessions with the spile would mingle their intercessions to passing personal events, and finally resumed his seat amid appleuse.

Brocher's Ralwark's Explanation.

Brocher's Halwark's Explanation.

resumed his seat amid appliause.

DIRECTOR HALWARD'S EXPLANATION.

Bro. Halward, in conclusion, apologized for not having a better display, such as to more fully show the respect and high approciation in which Mgr. Farrelly was regarded by them. It was but a few days since they had learned that he was to return to Beileville, and hence the arrangements which followed for this event had been somewhat hurriedly and imperfectly made. He was glad that their little efforts to honor and entertain Mgr. Farrelly had met with his kind approbation as signified by his eloquent reply to the address just read. He was grateful to His Lordship for his visit to the school and for the encouraging and kindly manner in which he had addressed the pupils.

"God Save the Queen" having been heartily street he was a search was all the same the same than the same heartily street he was a search to the same than the same heartily street he was a search to the same heartily street he was a search to the same heartily street he was a search to the same heartily street heartily same heartily street heartily same heartil which he had addressed the pupils.

"God Save the Queen" having been heartily sung by all Mgr. Farrelly and the other visitors retired and the school dispersed.

MAIDSTONE CROSS.

His Lordship Bishop Walsh, having appointed the Rev. Father Molphy as successor to Father Ouellette to the above named parish, that gentleman sang high mass at the parish church, Maidstone

Cross, on Sunday, for the first time.

A very eloquent sermon, on the Joys of Heaven, and the necessity of makin everything terrestial, subservient to reaching it, was preached by the Rev. Father Tiernan, of London, who afterwards in a few graceful words introduced the new pastor to his people. Not having seen the Rev. gentleman for four or five years, we were surprised and glad to see looking so well. He is warmly received here and promises to become very popu-lar. We congratulate the parish on re-

THE JUBILEE IN FERGUS.

SIR,—Knowing the deep interest you take in all matters pertaining to religion, I venture to occupy a small portion of your valuable space, in the hope that my subject will be of more interest to some of your numerous readers than many of the current political topics of the day. They will, no doubt, be gratified to learn They will, no doubt, be gratified to learn that the exercises of the Jubilee granted this year by our Holy Father, the Pope, and which has already been productive of so much good to the faithful throughout the world, were observed in Elora and Fergus during last week with all due ceremony, fewer and devetion. Having in mony, fervor and devotion. Having in view the interest and welfare of his people as good citizens, and the salvation of the souls of those committed to his care at heart, our good and zealous pastor,

Rev. J. J. Lee, secured the services of the Rev. Fathers Jones and Plante, of the Society of Jesus, Guelph, for this purpose The Retreat commenced in Elora on Sunday, the 9th inst., and continued for three days, and for the three succeeding days the energies and attentions of the rev. gentlemen were devoted to the people of Fergus. The Holy Sacrifice of the Mass was offered up three times daily, followed The Holy Sacrifice of the by a sermon; devotional exercises with an hours' instruction specially intended for children were given in the afternoon, and children were given in the afternoon, and a lecture ending with that grand and imposing ccremony, the benediction of the Blessed Sacrament, concluded each day's exercise. The altars were neatly and tastefully decorated and ablaze with the symbols of purity, presenting such a beautiful. tiful and magnificent scene as has never been witnessed here. I can with truth say the rev. fathers were with slight and necessary intermissions constantly in at-tendance from six in the morning till eleven at night, fully employed either in the confessional, on the altar, or in the pulpit, and their unremitting exertions has effected a marked change in this mission, so much so that few, if any, failed to approach the sacraments of Penance and Holy Com-munion, and their devotion in doing so munion, and their devotion in doing so was really edifying. At each exercise the attendance was large and well-sustained throughout, particularly in the evenings, when the churches were literally crammed, a fair portion of our Protestant neighbors putting in an appearance to listen to the fervid and eloquent appeals of the zealous fathers to their bearers to hearken to the dictates of their consciences, respond to the repeated calls of Almighty nearken to the dictates of their consciences, respond to the repeated calls of Almighty God, as did Samuel of old, and turn to Him, live for and labor to attain the end for which man was created. Man's sojourn here on earth from the time he received the regenerating waters of Holy Baptism till he grew up and bloomed into the fulness of reason and manhood, when he assumed the responsibilities and obligation. sumed the responsibilities and obligations of father to his progeny, and on to when being laden down with the weigh years he tottered into the graveduties during these various sages of life, the duties he owes to himself, to his family, to society, to his country; but be-yord and above all, permeating through and overshadowing them all, his great duty to Almighty God, were explained and enjoined on all in a fervid and forcible manner.

The end of man, death, judgment, hell. heaven and eternity, were themes which received full justice at the hands of the fev. gentlemen, and their clear eluci-dations of these subjects made a lasting

impression on all present.

The sacrament of penance, the power of remitting sins, transmitted to the priests of the church, to-day, even as it was im-parted to Matthias, its necessity for our well-being and final salvation, its effect on society, &c., &c., the Blessed Eucharist its efficacy in enabling us to lead purer and holier lives, and for the sanctification of our souls, thereby bringing us into closer communion with God, the Γ rinity and other glorious traditions and sacramental doctrines and mysteries handed down untainted and unpolluted by error, were handled in a powerful, masterly and logical manner, equalled in this section only by the venerable and learned Father Damen himself. To attempt to give ever a faint idea of these grand, beautiful dis courses would not slone be doing the sub jects a great injustice, but would also be a positive injustice to the fervor, eloquence, and high culture of the rev. gentlemen who delivered them. I am inadequate to

the task. The Retreat was brought to a happy termination on Saturday morning last with the benediction of the Blessed Sacrament. Our beloved pastor, through whose untiring watchfulness, care and zeal, we have been favored with these religious exercises and instructions, in thanking the kind fathers, on behalf of his people, paid a high and well-merited tribute to the a high and well-merited tribute to the great ability, piety, zeal and learning and self-sacrifice of the members of their order in well-chosen and appropriate language, full of sincerity, and hoped all would profit by and derive much benefit from the abundant graces that must necessarily flow from the devotional expresses just closed.

tional exercises just closed. The rev. fathers carry with them the eve and veneration of every Catholic heart in the mission, and we hope the day is not far distant when occasion will favor us with the opportunity of listening to their fervent and pious instructions. Of these pioneers of Christianity naught need be said, because the learning, piety, need be said, because the learning, piety, zeal, and self-sacrifice of the members of the Society of Jesus is world renowned—suppressed, their beautiful and magnificent churches and educational institutions confiscated, and they themselves banished into exile, they still live and flourish to do good among their fellow-men. For 400 years the followers of the sainted Loyola have preached the Gospel and disseminated Catholicity all over the globe, penetrating even its most remote regions, seeking the salvation of souls; and in the prosecution of their sa-cred calling have suffered and endured the hardships and privations of every clime cheerfully and without murmur. And lately driven from France-Oh, undutiful ungrateful, sinning France—through the influence of the atheistic element who finding themselves unable to cope with these holy men in educational matters, and being unable to obtain supreme con trol of the country so long as the princip les of our religion were inculcated as wel as the arts and sciences, they have resolved on the banishment of those learned men as a means to attain that end. France's loss is our gain, and we hope to profit by their presence in our midst. Parishioner

THE MONSTER MEETING IN CORK. The City Illuminated.

The only demonstration in the South of Ireland within the memory of the living generation that can at all fitly be mentioned in comparison with the magnificent welcome given by Munster to Mr. Parnell and Father Sheehy on Sunday is O'Con-

and Father Sheeny on Sunday is O'Con-nell's monster meeting at Mallow. When Mr. Parnell and Father Sheehy arrived at Cork station, they were met by thousands of their countrymen belonging not only to Cork, but from every place not only to Cork, but from every place for miles and miles round from whence trains cou'd bring them to the city. A deputation had early in the morning proceeded to Mallow, where Father Sheehy was staying, and, on meeting bim at his hotel door, they knelt down on the steps and asked his blessing, the example being followed by an extremely large number of persons who had assembled. On reaching persons who had assembled. On reaching Cork Mr. Parnell and his friends were met by Mr. Healy, M. P., Mr. Redpath, Mr. Dillon Eagan, and an immense crowd of people, who cheered loudly for Mr. Par-nell and the Rev. Father Sheehy. A pro-cession was formed consisting of contingents from twenty-five trade association nd as many Land League branches, each and as many Land League branches, each headed by a band playing and banners carried aloft. Along the route Mr. Parnell and Father Sheehy were presented with addresses and boquets of flowers. The procession was the largest ever witnessed in the city. Fifty bands and seventy banners were in the ranks. When the park was reached, the chair was taken by Mr. John O'Brien, Chairman of the Recention Committee. eception Committee.

Mr. Parnell said: Fellow-countrymen

and fellow-citizens, it is now scarcely eighteen short months since first you did

me the honour of permitting me to represent your city (cheers), and I think that you and I can join each other in congratulation upon the magnificent progress that the cause of Ireland has made the meanthe cause of ireland has made the mean-while (cheers). The wonderful character of this demonstration has, i believe, scarcely ever been exceeded in Ireland within the memory of living man. The spontaneous character of your reception and the magnitude and extent of your numbers all combine to-day to mark this demonstration as one of the greater is demonstration as one of the greatest and one of the mightlest that has ever shown the invincible determination of the Irish people to rule themselves (loud cheers). I congratulate you, then, and we all may congratulate ourselves, upon the present position in which the Irish cause stands to-day. We trust that we stand at the commencement of a movement for the revival of the ancient industries of Ireland (cheers). Upon many times in our his tory has such a revival been attempted tory has such a revival been attempted, and it has been sought to originate these movements in former times very often; but they have not had the democracy and spirit of the people to sustain them, and hence their failure. But to-day this great industrial movement—which, I trust, will result in bringing plenty and comfort to the home of every Irishman—is supported by the masses of our people—is based for its support upon the affection and the spirit of patriotism in Ireland. We, then, have every confidence in embarking in this movement for the protection of Irish industry—that it will be a success, and that although we cannot yet have our own Parliament to protect Irish manufactures, we yet shall be able, by the strong force of our public opinion, to give the preferof our public opinion, to give the preference to things that are made in Ireland by Irishmen (cheers). A happy future is, then, before us if you stand together like men. If you refuse to allow the ranks of

abilities of organization and association you will convince our rulers that it is an absolute necessity for them, if they wish to maintain the link of the crown, that the link of the crown shall be the only link between the two countries (loud cheering). The Rev. Father Sheehy on vising was received with loud and prolonged cheering. He said: Mr. Chairman and fellow. ing. He said: Mr. Chairman and fellor countrymen. I feel a new spirit spri within me, having witnessed what I she characterize as the most remarkable national and democratic demonstration the has yet occurred in our country to chrocicle the ancient resolve of Ireland that it been the tradition and the sworn row ages of bravest sacrifices, and you starbere to day in your many thousands repeat once more and to register solemn the vow transmitted to you that stay yo steps you will not until you have plant those glorious banners of Ireland, nalone on the ruins of the landlord pow in this country, but on the ruins, too, that Government and that alien race whilt represents (cheers). This demonstration the stern resolve of the will of an absent quered people (cheers). It is no mere section of the Irish people against a class and an interest (hear, hear). New clements of power are rushing fast into combination (hear, hear). A national idea i becoming a prominent one. It is no longer so much "down with landlordism as "down with English rule is Ireland" (cheers). And, fellow country men, I do not speak to-day o any new ideas; I do not speak because my mind and heart have bees stirred by the splendid declaration of you power—your hundred thousand fichting men. Not because of any new spirit be gotten within me by the presence of tha

your organization to be broken, depend upon it that nothing can resist your power, and that by the spirit of order and the abilities of organization and association

men. Not because of any new spirit begotten within me by the presence of that great power, but more than that, because I see behind your numbers, in every eye I see the soul of a new spirit—the not mere Land Leagueism, not merely selfish interests, but the grand idea possessing your souls that you will not be content to be for ever slaves, but that you are determined to make your country a nation amongst the nations of the earth. I would not be speaking accurately the language of your hearts to-day if I did not declare you enemies to Buckshot rule. We are easily deluded by coaxing. England might coax us, perhaps, if she had only wisdom to coax us, but she can't. I speak to-day as an Irishman and as an Irish Catholic clergyman, in the presence of men from many countries—Englishmen, Scotchmen A Voice: And policemen (groans).

Rev. Father Sheemy; I don't echo the word

voice in the crowd, I don't eeho the word policemen. In the presence of citizens of the great Republic of the West (cheers), I