

# The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 6.

FOR THE WEEK ENDING SATURDAY, SEPT. 27, 1884.

NO. 311

## CLERICAL.

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Official  
Bishop's Palace,  
London, Sept. 20th, 1884.

We beg to call the attention of the revd. clergy of the diocese to the Encyclical Letter which our Holy Father Leo XIII. has recently addressed to the universal Church, a copy of which will be found published in the present issue of the CATHOLIC RECORD. In this encyclical letter our Holy Father decrees that the month of October shall again be consecrated to the devotion of the Rosary in the same manner as last year. The very same causes that induced the Supreme Pontiff last year to appeal with the united prayers of Christendom to the powerful protection of God's holy Mother in defence of the Church and her menaced rights and liberties, are still in active and destructive operation, and have impelled him, this year also, to exhort the faithful to persevere in that method and formula of prayer known as the Rosary of Mary, and thereby to merit the powerful patronage of the great Mother of God. The Holy Father decrees and makes order that (1) "from the 1st of October to the 2nd of November following, in all parish churches, *curialibus templis*, and in all public churches dedicated to the Mother of God, five decades of the Rosary, together with the Litany of Loretto, to be daily recited.

2. The Rosary and Litany may be recited either in the morning at Mass or in the evening at Benediction of the Blessed Sacrament.

3. The Holy Father grants the following indulgences to the faithful on the prescribed conditions:—

(a) To all those who on the appointed days shall have assisted at the public recital of the Rosary and have prayed for the Pope's intentions; and to all those also who from legitimate causes shall have been compelled to recite the Rosary and Litany in private, is granted for each occasion an indulgence of seven years and seven times forty days.

(b) To those who in the prescribed time shall have performed their devotions at least ten times, either publicly in the churches, or from just causes in the privacy of their homes, and shall have worthily received the sacraments of Penance and the Blessed Eucharist, is granted a Plenary Indulgence.

(c) A Plenary Indulgence is also granted to those who, either on the feast of the Holy Rosary or on any day within the following eight days, shall have worthily received the sacraments of Penance and the Blessed Eucharist and shall have prayed in any church to God and His Most Holy Mother for the Holy Father's intentions.

4. In virtue of the authority of the Holy See we hereby extend the time for gaining the aforesaid indulgences to the months of November and December in favor of the faithful in country missions, who, owing to legitimate and sufficient causes, such as their agricultural labors, have not been able to attend the devotions and to receive the sacraments during October.

The foregoing observations, together with the authorized translation of the Encyclical which we append, shall be read by the revd. clergy in the churches of the diocese on the first Sunday after their reception.

JOHN WALSH,  
Bishop of London.



SANCTISSIMI DOMINI NOSTRI  
LEONIS  
DIVINA PROVIDENTIA  
PAPAE XIII

EPISCOPALIS ENCYCLICA  
AD PATRIARCHAS PRIMAES ARCHIEPISCOPOS ET EPISCOPOS CATHOLICI ORBIS VNI VERSOS GRATIAM ET COMMUNIONEM CVM APOSTOLICA SEDE HABENTIBUS, VENERABILIBUS FRATRIBUS PATRIARCHIS PRIMATIVIS ARCHIEPISCOPI ET EPISCOPI CATHOLICI ORBIS VNI VERSIS GRATIAM ET COMMUNIONEM CVM APOSTOLICA SEDE HABENTIBUS.

Leo pp. XIII.

Venerabiles fratres

Salutem et Apostolicam Benedictionem.

Superioris anno, quod singuli novistis, per litteras Nostras Encyclicas decrevimus, ut in omnibus catholicis orbis partibus, ad caeleste praesidium laboranti Ecclesiae impetrandum, magna Dei Mater sanctissimo Rosarii ritu, Octobri toto, coelesteret. In quo et indicium Nostrum et exempla sequuti sumus Decessorum Nostrorum, qui difficultibus Ecclesiae temporibus aut opibus, opemque eius summi praesidii implorare consueverunt. Voluntati vero illi Nostrae tanta animorum sollicitate et concordia ubique locorum obtemperatum est, ut luculenter appareret quantum religionis et pietatis ardor exaret in populo christiano, et quantum in caelestis Mariae Virginis patrocinio spem universi reponant. Quem quidem declaratae pietatis et fidei fervorem Nos, tanta molestia et malorum mole gravatos, non mediocri consolatione leniri profitemur, imo animam addidisse ad graviora quoque, si ita Deo placeat, perferenda. Donec enim spiritus precum effunditur super domum David et super habitatores Ierusalem, in spem certam adducitur, fore ut aliquando propitius Deus, Ecclesiae suae miseratus vicem, audiat tandem preces obsecrantium per Eam, quam ipse caelestem gratiarum vicem esse administratum.

Quapropter insidentibus causis, quae Nos ad publicam pietatem excitandam ut diximus, anno superiore impulerunt, officii Nostrum duximus, Venerabiles Fratres, hoc quoque anno hortari populos christianos, ut in huiusmodi precandis ratione et formula, quae Rosarium Mariae dicitur, perseverantes, sibi illam magis in heri, etiam in praesentibus, generantibus. Cum enim in oppugnantibus christianis nominis tanta sit obstinatio propositi, in propugnatoribus non minore esse oportet constantiam voluntatis, ubi praesertim caeleste auxilium et collata nobis a Deo beneficia, perseverantiae nostrae saepe solent esse fructus. Ac recurre iuvat in mentem magne illius Iudith exemplum, quae alioquin in Virginis typum exhibens stultam indecorum rem insipientem, constituit Deo voluntatum arbitrio suo diem ad subvendum oppressae civitati. Intendunt item in exemplum Apostolorum, qui maximum Spiritus Paracliti donum sibi promissum expectaverunt perseverantes unanimitate in oratione cum Maria Mater lesu. Agitur enim et nunc de ardua ac magni momenti re, de inimico antiquo et valerrimo in elata potentia sua acie humilando; de Ecclesiae sine Capitis libertate vindicanda; de illis conservandis tunc quibus praesidium in quibus quiescere oportet securitatem et salutem humanae societatis. Curandum est igitur, ut luctuosis hisce Ecclesiae temporibus Marialis Rosarii sanctissima consuetudo studiose pieque servetur, eum praecipue quod huiusmodi preces cum suis sanctissimis ac omnibus ordine salutis nostrae mysteria resoluant, maxime autem ad fovendum pietatis spiritum comparantur.

Et ad Italiam quod attinet, potentissimi Virginit praesidium nunc maxime per Rosarii preces implorare necesse est, quum nobis adit potius, quam impendat, nec opinata calamitas. Astans enim lues terminos, quos natura posuisse videtur, Deo volente, praevectus, portus Gallicae regiones perstravit. Ad Mariam igitur confugiendum est, ad eam, quam iure meritoque salutiferam, opiferam, sospitarem appellat Ecclesia, ut volens propitia orem operantis sibi precibus implorantem affert, impuramque lues a nobis longe depellat.

Quapropter adventante iam mense Octobri, quo mense sacra solemnitas Mariae Virginis a Rosario in orbis catholicis agitur, omni et, quae praeterito anno praecipimus, hoc anno iterum praecipere statuimus. Decernimus itaque et mandamus, ut prima die Octobris in omnibus curialibus templis, sacrariis publicis dispensari dicatis, aut in aliis etiam arbitrio Ordinarii eligendis, quinque saltem Rosarii decades, adiectis Litaniis, quotidie recitentur: quod si mane fiat, sacrum inter preces persurgatur; si pomeridianis horis, Sacramentum augustum ad adorandum proponatur, deinde qui intersunt rite lustrentur. Optamus autem, ut Sodales Sanctissimi Rosarii solemnem pomam, ubiqueque per civitates leges id dicunt, vicatim publicas religionis causa ducant.

Ut vero christianae pietatis caelestes Ecclesiae thesauri recedantur, Indulgentias singulas, quae superioris anno largiti sumus, renovamus. Omnibus videlicet qui stans diebus publice Rosarii recitationi interfuerint, et ad men-

tem Nostram craverint, et his pariter qui legitima causa impediti privatim haec egerint, septem annorum itemque septem quadragenarium aquid Deum indulgentiam singulis vicibus concedimus. Eius vero qui supra dicto tempore decies saltem vel publice in templis, vel iustis de causis inter domesticas paries eadem peregerint, et criminum confessione expiati sancta de altari liberaverint, plenariam admissorum veniam de Ecclesiae thesauro impertimus. Plenissimam hanc admissorum veniam et poenarum remissionem his omnibus etiam largimur, qui vel ipso beatae Virginis a Rosario die festo, vel quolibet ex octo insequentibus animi sorides elucet et divina convivis sancte celebraverint, et pariter ad mentem Nostram in aliqua sacra aede Deo et sanctissimae eius Matri supplicaverint.

His denique consuevit volentes qui iuri vivunt et agri cultione, praecipue Octobri mense, distinerent, concedimus ut singula, quae supra decrevimus, cum sacris etiam indulgentiis Octobri mense lucrandis, ad insequentibus vel novembris vel decembris menses, prudenti Ordinarii arbitrio differri valeant.

Non dubitamus, Venerabiles Fratres, quin curis hinc Nostris uberis et copiosi fructus respondeant, praesertim si quae Nos plantamus, et vestra sollicitudo rigaverit, illa Deo gratiarum sursum largitione de caelo afferat incrementum. Prosero quidem habemus populum christianum in futurum dicto audientium Apostolicae auctoritatis Nostrae fidei et pietatis fervore, cuius praeterito anno amplissimum dedit documentum. Caelestis autem Patrona per Rosarii preces invocata adit propitia, efficacique, ut sublatis opinionum dissidiis in re christiana in universis orbis terrarum partibus restituta, optatam Ecclesiae tranquillitatem a Deo impetremus. Cuius auspicio beneficii Vobis et Clero vestro, et populis vestrae curae concreditis Apostolicam Benedictionem peramanter impertimus.

Datum Romae apud S. Petrum die XXX Augusti MDCCCLXXXIV, Pontificatus Nostri Anno Septimo.

LEO PP. XIII.

Encyclical Letter

OF OUR MOST HOLY LORD

LEO XIII.

BY DIVINE PROVIDENCE

POPE.

TO ALL OUR VENERABLE BROTHERS THE PATRIARCHS, PRIMATE, ARCHBISHOPS AND BISHOPS OF THE CATHOLIC WORLD IN THE GRACE AND COMMUNION OF THE APOSTOLIC SEE.

LEO PP. XIII.

Venerable Brethren, Health and the Apostolic Benediction.

Last year, as each of you is aware, we decreed by an Encyclical Letter that, in the help of Heaven for the Church in her trials, the great Mother of God should be honored by the means of the most holy Rosary during the whole of the month of October. In this we followed both Our own impulse and the example of Our predecessors, who in times of difficulty were wont to have recourse with increased fervor to the Blessed Virgin, and to seek her aid with special prayers. That wish of Ours has been complied with, with such willingness and unanimity that it is more than ever apparent how real is the religion and how great is the fervor of the Christian peoples, and how great is the trust everywhere placed in the heavenly patronage of the Virgin Mary. For us, weighed down with the burden of such and so great trials and evils, we confess the help of Heaven for the Church in her trials, the great Mother of God should be honored by the means of the most holy Rosary during the whole of the month of October. In this we followed both Our own impulse and the example of Our predecessors, who in times of difficulty were wont to have recourse with increased fervor to the Blessed Virgin, and to seek her aid with special prayers. That wish of Ours has been complied with, with such willingness and unanimity that it is more than ever apparent how real is the religion and how great is the fervor of the Christian peoples, and how great is the trust everywhere placed in the heavenly patronage of the Virgin Mary. 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The Vision in the Chalice.

The priest before the altar stood with uplifted eyes. His heart deep stirred within him, To offer the sacrifice.

PHILISTIA

It was Sunday in Philistia. Philistia is a town in one of the Middle States. It contains several flourishing pottery works, a canal, and numerous first families of intense aristocracy.

ing the Delaware, and the oil-painting of old Mr. Catherwood in the suit he wore in the great Federal procession in Philadelphia, were carefully covered with pink gauze to keep off the flies.

Miss Catherwood's aim, long hands and low voice glided from "Beulah Land" into "Almost Persuaded." It was a doubtful enough. An unusually big fan, and, being disturbed, hummed drowsily among the green slats of the blind at the window.

had heard his voice but was not quite sure who he was. She was a slight young girl, having dark brown hair and large, gray-blue eyes not densely fringed with lashes not to give her face what the people in Philistia called a "poculiar" expression.

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can't; and if we could, we haven't the time." And Cornelius had always rebelled at this. It was an "Irish" way of thinking, and he despised it; he felt grateful that his father had been too enlightened to give way to it.

When the Misses Catherwood had left the parlor Alice uttered the cord that kept the window-shutters "shoved" and let in a little more light. The young people showed up to better advantage.

Those that have travelled are broader in their religious views, but they consider it socially "low" to be a Catholic with an Irish name. It took all the influence of the Catherwoods to get me a place as teacher in one of the schools.

When the Misses Catherwood had left the parlor Alice uttered the cord that kept the window-shutters "shoved" and let in a little more light. The young people showed up to better advantage.

ted from the people I love best. I suppose I'll be separated in the next world, too. I don't know whether I ought to pray for the souls of so many dear relatives who on earth hated the church and the Blessed Virgin with all their hearts.

When the Misses Catherwood had left the parlor Alice uttered the cord that kept the window-shutters "shoved" and let in a little more light. The young people showed up to better advantage.

HINTS TO OUR YOUNG MEN.

Catholic Review.

The circular recently issued to the Bishops of the Roman Inquisition has the following: "It will be exceedingly advisable in the interests of young men to promote among them associations under the patronage of the Blessed Virgin, or any saint in heaven."

Response

Forget Thee, I. Oh, you not our Ah, Jesus sweet, howfore, I forget thee, I. Thy pains were out for God's Where He—

NOT

SERMON

Philadelphia On the Sunday the See of Philadelphia Archbishop by the Cathedral, there, expecting present. They to disappointment appear in the day of Septe Sunday service summer seas theoretically, ing the past w had some of the city flooded with great year. But the vest congrega filled every inch the great edifice was represented His Grace ascended of his discip was paid by ev uttered.

THE MOST RE

After the St. Grace knelt in the "Veni Creator in choir. Then he pit. Having re taken from the they, vers 24. and last sentence can serve two fore, the kindg and all these wor in the schools of morality—amongst the J should do this announce his authority unit human, is a p phers have v those words of These were fol sermon of dem Crucifixion, of heart, mem added to you" sake, reviled a stamp of divini first Sermon on human ground. That sermon of audience of all ble, more neces nineteenth cen declarations of serve two mast "Seek ye first His Justice and added to you" whole Christian are the emphat above the dimo boisterous relig century is to which greater gether this m the lessons in Teacher in this dally that of our the service of vidence.

SCOTT'S

Emulsion of Pure Cod Liver Oil

with Hypophosphites.—In General Debility and Emaciation.—Is a most valuable food and medicine. It tends to create an appetite for food. It strengthens the nervous system, and builds up the body.



Response to "Pleadings Sacred Heart."

MISS HUGHES. Forget Thee, Lord! nor heed Thy pleading. Ope not our hearts to Thy melody. All Jesus sweet, I'll leave to Thee. Before Thy throne with contrite sigh! Forget Thee, Lord! I'll leave Thee to Thy peace. Thy peace will seek ere bedtime. Our love for God will ever lead us. Where He loves, His Prison—ditch abide!

NOT TWO MASTERS.

SERMON BY ARCHBISHOP RYAN. Philadelphia Standard, Sept. 13. On the Sunday after the installation in the See of Philadelphia of the Most Rev. Archbishop Ryan, many persons went to the Cathedral, to attend the late Mass there, expecting that he would then preach. They were doomed, however, to disappointment, for the Cathedral did not appear in the pulpit before the first Sunday of September. Then the Solemn Sunday services would be resumed, the summer season being closed, only theoretically, we may remark; for during the past week or ten days we have had some of the very warmest weather of the year. But in spite of last Sunday's great heat many persons from all parts of the city flocked to the Cathedral. In the vast congregation which at the late Mass filled every inch of space in the body of the great edifice every parish in the city was represented. From the time that His Grace ascended the pulpit until the end of his discourse the closest attention was paid by every one to every word he uttered.

Solemn High Mass coram archiepiscopo was sung. In the procession of the sacred ministers from the Sanctuary to the Sanctuary the Most Reverend Archbishop was accompanied by the Rector of the Cathedral, Rev. John J. Eiseck, who attended him at the throne during the Mass. The Celebrant of the Holy Sacrifice was the Rev. Daniel A. Brennan, Chancellor of the Archdiocese, who was assisted by the Rev. James P. Sinnott as Deacon, and the Rev. Alexander A. Gallagher as Subdeacon.

THE MOST REV. ARCHBISHOP'S SERMON. After the singing of the Gospel His Grace knelt in front of the high altar while the "Veni Creator" was being sung by the choir. Then he made his way to the pulpit. Having read the Gospel of the day, taken from the sixth chapter of St. Matthew, verses 24 to 35, he repeated its first and last sentences, which are: "No man can serve two masters." "Seek ye, therefore, the kingdom of God and His justice, and all these things shall be added to you." On these words, which form a part of Christ's wonderful Sermon on the Mount, Archbishop Ryan based a beautiful and clearly reasoned discourse on man's duty to God, of which we here give a necessarily imperfect report.

The extract which forms the Gospel of this Sunday is a portion of that marvellous Sermon on the Mount which has been the admiration of the world for so many centuries, and which itself is a proof of the divine origin of Christianity. That a young Jewish teacher, himself untaught in the schools of philosophy and theology, should soar at once to such sublime heights of morality—heights which neither Plato amongst the Gentiles nor Moses himself amongst the Jews ever attained—that he should do this without an effort, and announce his doctrines with magisterial authority united with such wonderful humility, is a phenomenon which philosophers have vainly endeavored to explain. Those words on the mountain of Beatitudes were followed and confirmed by the sermon of the mountain of the Crucifixion, when He, poor in spirit, clean of heart, merciful, sorrowing, hungering and thirsting—suffering for justice sake, reviled and persecuted—placed the stamp of divinity and immortality on the first Sermon on the Mount on purely human grounds.

That sermon is still addressed to the audience of all humanity, and is, if possible, more necessary and more timely in the nineteenth century than in the first. The declarations of our Lord, "No man can serve two masters—God and Mammon"—"Seek ye first the kingdom of God and His justice and all these things shall be added to you"—are the key notes to the whole Christian system of ethics, and they are the emphatic warning that must rise above the din of commercial gambling and boisterous revelry, if the society of our century is to be saved from the anarchy which threatens it. Let us consider together this morning, my dear brethren, the lessons inculcated by our Divine Teacher in this admirable Gospel, especially that of our undivided allegiance to the service of our God, and trust His Providence.

No matter how much man may differ on ethical and religious questions, there are a few points on which they generally agree, and on which the whole system of religious morality is really built. The first fundamental point is, that there are some things right and some things wrong, that right things are not wrong, and wrong things are not right. There are indeed cases when it is not easy to distinguish right from wrong, but this does not destroy the great distinction, as there are moments between day and night when it is difficult to say, "now it is day or now it is night;" but no one thinks that, therefore, there is no difference between day and night. Another point universally agreed upon is, that there exists within every man a contest between two powers of good and evil—that every heart is a battle-field on which they daily meet

and contend—that this battle commences with the consciousness of good and evil on the part of the child and ends only with our last breath. Conscience and passion contend, and our life is a warfare. Now the tendency of man is not to reject entirely either of these masters, but to make a compromise and serve both. To entirely reject God is desperation—to serve Him is a sacrifice, to half accept Him without entirely renouncing passion, is temporary peace. Now our Divine Lord settles this question by the declaration that such temporizers belong to His enemy, not to Him. "You cannot serve two masters," "He that is not with me is against me, and he that gathereth not with me, scattereth."

If I serve passion, conscience troubles me; if I obey conscience, the passions annoy me. I must, therefore, select one or the other; to serve both is to belong to passion alone. "Why do you halt between two jerks?" cried Elias to the hesitating Jews; "if the Lord be God, follow Him; if Baal be God, follow him." You remember, brethren, it is narrated that on one occasion during the reign of King Solomon, two women had a dispute which was referred to the king for adjudication. Each claimed to be mother of the same child. The king said, "Bring me a sword and let the living child be divided and each one have a portion." To this one of the claimants consented, but the other woman cried aloud in terror, "O my Lord, give this woman the living child, and in no wise slay it." "This woman," cried Solomon, "is the real mother," the fact which he wished to ascertain by pretending to slay it. So, brethren, the devil, indeed, is willing to have half our allegiance, he is willing that the soul should be divided, but God cries out, "No! it must be wholly mine or wholly separated from me. No man can serve two masters, for he must hate the one and love the other." Hence, my dear brethren, you must give to God an undivided heart—pay Him an undivided allegiance. Our Divine Lord clearly, of course, foresaw and clearly answers an objection to this position. It is this: "I am to renounce everything for God, what is to become of my temporal welfare and that of my family? I have duties to myself and them, as well as to drink and wherewith shall we be clothed? The meaning of our Lord's reply to this, is, that whilst we use the means, which reason points out, whilst we are not industrious in providing for temporal wants, we should not be solicitous, that is, we should not allow anxiety and care to interfere with our duties to God, but simply, having done our duty, trust in God for the rest. In the same spirit our Lord spoke to Martha, the sister of Lazarus. She was engaged in preparing a meal for Him. He did not tell her to desist from this good work, but He told her that she was solicitous and disturbed, and that Mary had chosen the better part. Now, brethren, God would have us serve Him as the only one Master, and even in the temporal concerns which belong to our state of life, we should look up to Him to supply what our own industry cannot accomplish. To do this effectually we must have unbounded confidence in Him.

His own express declarations, and the history of His relations with mankind in general and our individual selves, are sufficient to produce and to sustain such unbounded confidence. What are His words—words of the great eternal God? "Can a woman? He asks, "Engage the child which she bore?" Observe you, He appeals to the tenderest, most sacrifice-producing and detailed love on earth—the love of a mother for a child. Other loves may be diminished by time or frozen by neglect or completely torn out of the heart by some act of treachery; but a mother is always a mother, whether her son rules from a throne or stands a criminal on a scaffold. Time, neglect, or treachery cannot change her. God compares Himself to such a mother. Yes, He goes farther: "Can a woman forget the child which she bore? Yet should she forget, I will not forget thee—Stronger, deeper, tenderer and more lasting than mother's love is my love for the creature which I have made after My own image and likeness." "If it should seem strange to you that the great omnipotent God should so regard a worm of the earth like man—and each individual man—remember that God from the very nature of His being must love what is most perfect, and therefore must love Himself, and therefore whatever bears His image and likeness. Man is great and Godlike. "Thou hast made him," says the psalmist, "little less than the angels, with glory and honor thou hast crowned him and placed him over the works of thy hands." This is the magnificent scriptural conception of our humanity. We are not, as a false and degrading philosophy would have us, the descendants of the beasts of the field, but the glorious offspring of our God. And even were we but the irrational creatures of His hands, we should still have on Him the claim which our nature gives us. In this day of our existence gives us the claim which our nature gives us, and appeals to His care for the flowers of the field and the birds of the air. Consider the lilies clothed with a beauty greater than that of Solomon's apparel. "If God so clothes the grass that is to day and tomorrow cast into the oven, how much more will He care for you, O ye birds of the air which have on Him the claim of existence, for He made them. The Scriptures in another place all that the young ravens cry out to God for their food," and the Psalmist represents God in creation as the farmer surrounded by the fowls of his farmyard, that look up to him for food, as he opens his hand and scatters the corn to them. "The eyes of all hope in Thee and thou givest them food in season—thou openest thy hand and fillest every living creature with thy blessing." When the prophet Jonas complained that God did not carry out His threat to destroy the Ninevites in forty days, as he was commanded to announce to them, God replied to his complaint by the question, "Shall I not have mercy on the great city of Nineveh, in which there are a hundred thousand men that know not their right hand and their left hand, and many beasts?" Oh how good is our God who pities not only man, but the very beasts of the field! And if He so cares for these beasts, how much more for his children!

But you may say to me that God acts not always so. That if He sometimes is merciful, He seems often almost cruel.

We must always remember, brethren, in looking at the attributes of God, that He is infinite in each, and to our limited capacity and within our small field of vision one attribute might seem to exclude another. But in truth it is not so. God is just as well as merciful. He has more than the tenderness of human love, but none of the criminal weakness of human love, which often forgives without change or repentance on the part of the object loved. We must also remember that God often appears to abandon us in our wants in order that we may fully realize our misery and entire dependence on Him. He created man free, but did not create him independent. Dependence on Him is what—shall a Father—He most loves. "You shall be as gods, having knowledge of good and evil," whispered the tempting demon to Eve; "thou shalt be like unto the gods." "I shall be independent of your God," said the same demon to him. "Most High," said the same demon to him, "a cry that cursed the universe; and now looking at the result of this proud effort and seeing its impress on man and creature, we are tempted to ask in wonder, 'Is this the world over which the morning God did shout with joy?'"

To hope in God, to depend on God in spite of His apparent neglect of us, is the highest tribute we can pay to Him. Who could have been treated with more apparent injustice and neglect than that gentle saint, Job? Faithful always to God, he is yet left friendless, homeless, dishonored and alone. Yet he cries out, "If God should kill me, will I yet hope in Him." That cry went up to the heavens, and an arrow-like pierced the very heart of God. God looked down from His throne on Job on the dung-hill, and no praising angel nor adoring domination nor trembling power did He take more complaisance in. Soon He showed His divine face to the patriarch again and rewarded his dependence. Therefore, brethren, from what I have said to you to-day, be as true to our God that He will surely our necessary wants, and do not make these wants a pretext for the service of Mammon. Let us select our one Master, and serve Him in all love and sweet dependence. And if men say to you that this kind of gospel will impede the acquisition of wealth, and therefore stop the wheels of progress, tell them that this gospel will make men more honest and more happy, and therefore more really progressive—tell them that if they need a basis and motive for commercial confidence in each other, they must first seek the Kingdom of God and His justice. But, brethren, be ye loyal to our Great God—do not strive again to serve two masters, but having faithfully discharged the duties of your state of life, rest in peace under the shadow of the wings of His Providence.

A WORD TO FATHERS.

PROTECT YOUR DAUGHTERS—THERE IS NO PLACE LIKE HOME.

Catholic parents have often been advised to keep their daughters at home—away from large cities. It becomes necessary to repeat this warning. Large cities are destructive of morality in the young, and unsuspecting girls from country homes, away from the eyes of parents and friends, easily fall a prey to the designing scoundrels who infest such centres of population. St. Paul and Minneapolis know no exception to the rule. Heart-rending cases of sin, desertion and shame are of almost daily occurrence in each of these cities, and the victims, when Catholics, are almost without exception young girls who left their good homes in the country to seek employment in the city, where good wages and better opportunities for enjoyment are supposed to counterbalance the dangers to virtue. Careless or avaricious parents often realize when too late that nothing can compensate the loss of their child's good name. There is no place like home for young girls. Many Catholic girls have strayed from the path of virtue in St. Paul, and many more are following a course of conduct which will end in disgrace. An evening stroll along Seventh street, the great thoroughfare of this city, will convince the observer that female modesty is rapidly disappearing, and the saddest feature for a Catholic to contemplate in the general moral decadence, is that a large number of the young women who walk the streets after nightfall, and in such perfect harmony that the most varied musical airs can be executed while they peal. The first bell alone weighs six thousand pounds, and has a deep and very musical tone. The ten bells make a fine chime—as we can testify, after hearing the chimes rung repeatedly. They are given with all the parts, and it is not always easy, when near by, to catch the air sounds something like the jay-peep of all the Fourth-of-July bells at sunrise in Hartford, but is more rhythmic and far more musical. 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The Catholic Record
Published Weekly at 48 Richmond Street,
London, Ontario.

Catholic Record.
LONDON, SATURDAY, SEPT. 27, 1884.

TWO SPEECHES.

The friends of the Hon. Mr. Mowat gathered in their thousands last week to greet him on his return from the old land, whither he had gone to represent the interests of Ontario in the famous boundary dispute.

"I come from a Province where some of us have strong sympathies with the views you express, and where some of us believe it is not at all unpopular that the view of Egyptian darkness should prevail sometimes. (Laughter.) We do not have perpetual darkness in the Province of Quebec. (Laughter.) We have lucid intervals with respect to political opinion and times when rays of darkness penetrate further than just now.

Who then are the persecutors of the Liberal party of Quebec? Are the priests to be blamed for its misfortunes or are the English speaking Protestants of the Province the true cause of the evil lines on which its career has run and now runs? Mr. Mercier has cut out work for Mr. Huntington. Let the latter give the priests a rest, however brief, and let him devote some attention to the Orangemen and other sections of Quebec Protestantism, that thus far have refused to follow the standard of Liberalism.

CATHOLIC SCHOOLS.

We beg to tender our hearty congratulations to the Catholics of the villages of Bryson and Portage du Fort in the county of Pontiac, on their establishment of Catholic schools. The establishment of these schools meets a long felt want. The Catholics in both places are well able to support schools of their own and should do so. For many years the Quebec school law was so administered in the county of Pontiac as if Catholics were rarely tolerated in that Province. Injustice reigned rampant at the county Board of Examiners till at last the bill was taken boldly by the horns and floured. Bigotry was the rule with many boards of commissioners where an accidental Protestant majority prevailed, and is so, we are told, in some places yet where such a majority prevails. To the Catholics of Pontiac we now repeat what we have often said to them and to others, that there is nothing to be gained by subservience or servility. If they desire to win and retain the esteem and regard of their fellow-citizens of other creeds let them assert and exercise their legal rights. The Pontiac Equity seems to regret the establishment of the school in Bryson. That paper says:

"Dissatisfaction is felt in some quarters by both parties at this decidedly unwise move as many of whom argue that the municipality is only able to support one good school, and that if it was not for the bungling of two or three sore-heads in the village, who have been inventing all kinds of little schemes, which were nipped in the bud every time, and which drifted into this last as a means of trying to gain a little influence over certain individuals, such a step would never have been taken. No doubt when the time comes for electing school commissioners these gentlemen will be replaced by competent men who will be above contemptible little schemes, and who will work for, and not against, the best interests of the people."

Where the unwisdom of the movement comes in, the Equity does not say. We venture to tell that journal that the Catholic ratepayers of that flourishing village have done that which will best promote public interest. We have known places in the County of Pontiac where Catholics were forced to bear with great injustice at the hands of fanatical commissioners. In one place, to say

nothing of others, the attendance of Catholic children at a Protestant form of prayer was for a time illegally enforced. And this, let it be remembered, in the Catholic province of Quebec. We again congratulate the Catholics of Bryson and Portage du Fort on their wise and thoughtful course in establishing schools of their own for the Christian instruction of their children.

HON. JOHN O'CONNOR.

We made but brief mention last week of the appointment of the Hon. John O'Connor, Q. C., to the bench of Ontario. The appointment is in all respects so fitting, and consequently so popular, that our return to the subject this week will be very easily understood. Especially so, if note be taken of the article in the Toronto News of the 15th inst., entitled "an undesirable appointment." We have rarely, if ever, read anything so clearly marked by the disreputable impression of prejudice as this effusion of our Toronto contemporary, drawn out by the elevation of Mr. O'Connor to the Superior Court Bench. The Toronto journal says that the "appointment is about as bad as could have been made. Mr. O'Connor has no qualifications whatever for the position. He is simply a politician of shady antecedents, and has never displayed any ability, either in his profession or in the administrative positions which he has held."

"The best proof of the unfitness of the new judge for the position into which he has been pitchforked, is that the Mail, which generally feels called upon to endorse the government's nominations, no matter how outrageous, in mentioning editorially the appointment, cannot bring itself to say a single word in favor of it. When the Mail has no syllable of praise for an act of the Dominion government, it must indeed be indefensible."

"From every point of view the nomination is a mistake. If it was intended as a compliment to the Irish Catholics it is certainly a very poor one. There are many Catholic lawyers of ability and standing in their profession, and politically in sympathy with the Dominion government, who could have been selected for the honor, and upon whose selection both the government and their co-religionists could have been fairly congratulated. But to put forward Hon. John O'Connor as a representative Catholic lawyer, is to cast an unjust slur upon that body, instead of doing them honor."

As to Mr. O'Connor's political position, it need only be observed that he has since 1872 occupied a very prominent place in the ranks of the Conservative party, having in that year entered the government of Sir John A. Macdonald as President of the Council. His appointment to this high office was universally regarded as a befitting reward for the long and arduous services rendered by his party in the political arena for the previous ten or fifteen years. In respect of his standing as a lawyer we will content ourselves with a statement which all who know Mr. O'Connor and appreciate the extent of his opportunities will readily substantiate, that had he led politics severely alone, he might easily have amassed a colossal fortune. As a pleader he was clear, convincing and powerful."

We were not, till we read it in the News, aware that the Mail's commendation of any man was a necessary proof of his qualification. We have known the Mail to commend many men who in our judgment were far from the possession of the qualifications required in judicial or executive offices. Be that, however, as it may, Mr. O'Connor is unquestionably the equal of several of those gentlemen whose attainments reflect credit on the judiciary of Ontario. The News says that Mr. O'Connor is not a representative Irish Catholic. As the Irish Catholic body is, like all other bodies in this country, divided in the matter of politics, Mr. O'Connor never could, of course, be said to be a representative man politically, except amongst those of his fellow-countrymen and co-religionists who support Sir John A. Macdonald. With them he is certainly a representative man in the highest and best sense of that term. Mr. O'Connor's own career is the strongest proof of his representative character and of his eminent fitness for the place to which he has been raised. The new judge was called to the bar of Upper Canada in 1854. He is also a member of the Michigan (U. S.) Bar, and was appointed a Queen's Counsel in 1873. He was Reeve of the town of Windsor and warden of Essex for three years, being twice elected by the unanimous vote of the County Council. He also, for 12 years, fulfilled the duties of chairman of the Board of Education of the town of Windsor. Mr. O'Connor is the author of Letters addressed to the Governor on the subject of Fenianism, published in 1870. He was President of the Council in Sir John Macdonald's Administration from 2nd July, 1872, until 4th March, 1873; Minister of Inland Revenue from 4th March until 1st July, 1873, and Post-master General from the latter date until the resignation of the Government, on the 5th

November of the same year. He was again sworn as president of the Council on 17th October, 1878, which position he held until 15th January, 1880, when he resigned and became Postmaster-General. On November 8th, 1880, he was appointed Secretary of State and again Postmaster-General on the 20th May, 1881, holding office until May, 1882, when he resigned. Mr. O'Connor was an unsuccessful candidate for Essex in the Legislative Assembly of Canada, at the general election in 1861, but succeeded, in 1863, in unseating the sitting member (Mr. Arthur Rankin) and obtaining a new election, when he was returned and sat until the dissolution of Parliament in May of that year. He again contested the same seat at the general elections in 1863 when a special return was made to the House by the returning officer; both candidates petitioned to be seated, and Mr. O'Connor's petition being thrown out by the speaker upon preliminary objections, Mr. Rankin was seated.

Mr. O'Connor was returned to the Commons for Essex at the general election of 1867 and again in 1872. He contested the city of Ottawa unsuccessfully in 1875 for the Local Legislature of Ontario, but at the general election of 1878 was returned to the Commons for the County of Russell, and in a few weeks after re-elected by acclamation on his acceptance of office. In 1882 he resigned his position in the government and did not present himself for re-election. From that time till his appointment to the bench he was employed by the government of the Dominion on the boundary case and in the codification of the laws. Few men now wearing the ermine have had the same opportunities for the training required to interpret the law as has had Mr. O'Connor. We tender him our hearty compliments on his elevation, trusting that he may long adorn the bench of Ontario by his research, his lucidity, his firmness, and his dignity of character."

KNOCKED ON THE HEAD.

We really feel that it is time we should apologize to our readers for having so often and at such length referred to their kind indulgence by reference to the iniquitous scheme of gerrymandering in regard to the wards into which the city of Ottawa is now divided. Our readers will readily understand our reason for so stealthily protesting against the iniquitous designs of the plotters because of the injustice which the proposed re-distribution must of necessity inflict on nearly 20,000 Catholic people resident in the city of Ottawa. Repeatedly defeated in their purpose at the City Council Board, the factionists now strive to bulldoze the government of Ontario. In the issue of the Ottawa Free Press of Sept. 17th we read a summary of the report of an interview between one of its representatives and the now far-famed Ald. Cunningham, who has permitted himself to be used as the veriest catspaw in the whole transaction. We must trouble our readers with this summary that they may see the manner of men with whom the Catholic majority of Ottawa have to contend:

"Ald. Cunningham, who is championing the scheme of dividing the city into seven wards instead of five as at present, yesterday informed a Free Press reporter that the question was still in abeyance, and not knocked on the head as seemed to be the general opinion. The Ontario government, he said, had not as yet given any decision in the matter. The special committee to whom the question was referred, would stand by their actions so far. Every step taken was done at the advice of the best lawyers in the city. The members of the committee have not acted according to their own judgment in the least in their dealings with the government. The committee placed the proposition before the government. The latter then asked the committee for their reading of the Municipal law. The proposition passed by the Council on the 15th May last, declaring the expediency for a re-division of the wards, complied with the law. All done after that was simply to assist the Lt. Governor in Council in the work the committee asked him to do. The vote on the 1st September was taken in reply to that false document sent by those six aldermen, in which it was represented that the scheme would not pass the council. The committee had the full confidence of the council in their transactions. The council never wanted the committee to report back. The vote of the council at the meeting held on the 1st September, ten to six, in favor of the proposed re-division gives the lie to that document sent by the six aldermen to the Ontario government. In conclusion, Ald. Cunningham said that a deputation would shortly wait on the Lieutenant-Governor-in-Council, and demonstrate to him that a majority of the members of the City Council were in favor of the scheme. The deputation will take with them a petition, with over two thousand signatures, and representing nine out of the eleven million of the city's property valuation, and the petitioners are all in favor of the re-division."

Mr. Cunningham is wrong and very wrong when he states (1) that the resolution of May 5th complied with the law; (2) that every step taken was done at the advice of the best lawyers in the city, and (3) that the committee had the full confidence of the council in their transactions. By the way, will Mr. Cunningham tell us who are those "best lawyers"? Mr. Cunningham speaks of two

thousand petitioners representing nine out of the eleven millions of the city's property valuation. Does the gentleman really forget that the principle of representation by population is that which pervades all our institutions, parliamentary and municipal? According to the principle on which he would have the government in this case act, the workmen were placed entirely at the mercy of the rich. We commend this point to the intelligent workmen of Victoria Ward. The fact is that the project is knocked in the head, not by the government of Ontario, so much as by the stupidity of its own promoters. No one objects to a fair re-distribution, but the Cunningham scheme is too one-sided, too unjust, too villainous, for even consideration."

IRISH CATHOLIC CLAIMS.

In its issue of the 8th of September the Montreal Star, speaking of the vacant Chief Justiceship of Quebec, assumes the position of mentor to the Irish Catholics of Canada. The Star says: "Again, we are informed that the Irish Catholics insist that one of them should be appointed, and the name of Mr. Curran, M. P., is mentioned. It is time these class cries were forever stilled. Irish Catholics have no more or no fewer rights in the community than Scotch, German or English Catholics or Protestants. In the United States the Irish Catholics do not cry out for separate rights, and the consequence is, that portion of the people come much more to the front than they do here, simply because when one element in the community voluntarily isolates itself from the rest, and claims special representation, the balance only accord it what it lays claim to, and it gets nothing more. If our Irish fellow-citizens would cease this eternal clamor for peculiar privileges, and throw themselves in with the rest of the community, we have enough confidence in Irish push, enterprise and ability to believe that they would get a larger share of the good things going than they now seem to secure. No one ever hears of an Irish Catholic physician or merchant laying claim to any special favors on the ground of his nationality and religion, and our Hingstons, O'Brien, Murphys and others are proofs that Irish Catholic ability has as good a chance of success as any other kind. In politics, on the other hand, the Irish Catholics mark off certain constituencies and places as theirs and their only, the result being that they never get outside the limits which they impose on themselves. We are all Canadians, or we ought to be, and if an Irish Catholic is the best man for any position, he ought to get it, no matter by whom it has previously been held."

It is time indeed that mere class cries were forever stilled, but the insistence by the Irish Catholics on their just rights in the matter of public patronage is not what we call a class cry in the objectionable sense of that term. But the exclusion of a man from place and preferment simply because he is an Irish Catholic is to us the most scandalous form of class cry that can be raised. Is the Star unaware that Irish Catholics have been and are now sufferers from the exclusiveness gotten of hatred of their race and creed? Does not the Star know, even if it have not the honesty to avow it, that Irish Catholics have in their midst men fitted for every class of position in the gift of the government and that they have never yet had their legitimate share of these places? Irish Catholics want no more and will be content with no fewer rights than Scotchmen, Germans or Englishmen. And we may here incidentally remark that the English speaking Protestant minority of Lower Canada, of which the Star is a shining light, is that body which of all others in this country has most determinedly insisted on and succeeded in obtaining the enjoyment of peculiar privileges. From out of its mouth therefore comes with very bad grace the imputation of unpatriotic motives to Irish Catholics because of their occasional assertion of right in matters so important to them as a class, as the filling, for instance, of the Chief Justiceship of Quebec. The Star's talk of Irish Catholic physicians and merchants is the veriest twaddle. There is no analogy whatever between the cases. We are happy to hear our contemporary declare that we are all Canadians, and that if an Irish Catholic is the best man for a place he should get it. How often, unfortunately, have not the "best men" been made stand aside because they were Irish Catholics. The Star concludes its incubation with the following:

"At the same time we must confess that Mr. Curran does not strike us as the most fit person to be the Chief Judge of the Superior Court, nor do we imagine that gentleman himself would be anxious to leave the political arena, in which he bids fair to make his mark, for the seclusion of the judicial bench."

But, for goodness' sake, let us have done with these petty local cries in such matters as these!" We have a word or two to say in regard to Mr. Curran. That gentleman, the Star to the contrary notwithstanding, is possessed of every qualification required for the due filling of the position. Yet we should deeply regret Mr. Curran's appointment to the Chief Justiceship or any position necessitating his retirement from political life. Mr. Curran is, in our estimation, the representative par excellence of the Irish Catholic body of the Dominion on the floor of the Canadian Parliament. His eloquence and energy, his foresight and his aptitude for

public business mark him out as one of the coming men in the Dominion Commons. He represents the largest and most influential body of Irish Catholic constituents in the country. And as member for the Centre Division of the city of Montreal he enjoys a personal prestige and influence of which no other man in our national legislature can boast. His majority at the last election, though his opponent was an influential and respected gentleman, was one of the largest ever cast in a Canadian Parliamentary election. That majority was made up of citizens of all classes and creeds, eager to secure the brilliant talents of Mr. John Joseph Curran as one of the representatives of the commercial metropolis of Canada on the floor of Parliament. No, neither the citizens of Montreal nor the Irish Catholics of Canada can afford to lose the political services of Mr. Curran. The latter especially look with desire to his speedy elevation to the highest councils of the nation, as the man of all men best qualified to present their views and uphold their rights. Of any administration of which Mr. Curran may form part he will, we need not say, be a veritable tower of strength."

A BASE ATTACK.

A correspondent of the Irish Canadian from Kingston indulges in a base and villainous attack on this journal and its agent, Mr. Donat Crowe. The writer of this scandalous production, who signs himself "Observer," is well known to us as an individual who had vainly sought the influence of the RECORD, to further "his own little schemes. He has not forgotten the abject and cringing letter he wrote us to secure the assistance of this "dry and newless" journal to procure for him an appointment under Mr. Mowat. If he has forgotten it we may take very earnest steps to remind him of the tenor of that production, which is yet in our hands. As to our agent, Mr. Donat Crowe, we need but observe that the attack on that worthy gentleman by this unprincipled and cowardly writer does not at all surprise us. Mr. Crowe has the happy faculty of calling "a spade, a spade." Hence the anger of this worthy and of his abettors in the Limestone City. Some of the best friends of the RECORD are to be found in Kingston, who feel indignant at the outrageous assault of "Observer" on an honest and respectable man. We give fair warning to this scribe and his counselors that neither with this paper nor with its agents will they be permitted to deal with the flagrant injustice characteristic of their latest effort."

BISHOP MAES.

The appointment is announced of the Rev. Camillus Maes, of Detroit, to the See of Covington, Ky., vacant since the death of the lamented Bishop Toebbe. To those who know Father Maes it is unnecessary to say that his appointment is one that cannot fail to give satisfaction to the clergy and laity of Covington, as well as to the Church at large in America. A contemporary informs us that Rev. Camillus Paul Maes, the Bishop elect of Covington, was born March 13, 1846, in the city of Courtrai, West Flanders, Belgium, of respectable Catholic parents. Having made his classical studies in the principal college of his native place, graduating in 1863, he studied theology at Bruges and in the American Seminary, Louvain. Ordained priest for the diocese of Detroit in December, 1868, he came to America in May, 1869. His first pastoral charge was at Mt. Clemens where he remained till 1871. Here he built a fine Catholic school which he placed in charge of the Sister Servants of Mary. In April, 1871, he succeeded Very Rev. Edward Joos, V. G., as pastor at Munroe, where he organized St. John's parish for the English-speaking portion of the congregation. In July, 1873, he became pastor of the new church, Father Soffers succeeding him as pastor of St. Mary's. His administration of St. John's was marked by great prudence and energy. He was the friend of all, especially the young. In 1880 he received the appointment of secretary of the diocese of Detroit, which he has since retained. Father Maes is a tireless worker, and a close student. He has already published a life of the Rev. Charles Nerinckx, one of the early missionaries of Kentucky, and is at this moment engaged in the preparation of a history of the Catholic Church in Michigan. A secular journal says of Father Maes:

"Bishop Maes is a tall, stoutly built man, with aquiline features, florid complexion and black curling hair. He speaks with a French accent and gesticulates slightly when in conversation. His reputation for sagacity in business and administrative ability is very high. Personally he is one of the most popular men in the diocese."

Of the diocese of Covington we learn that it was established in 1853, and comprises that part of Kentucky lying east of the Kentucky river, and of the western limit of Carroll, Owen, Franklin, Woodford, Jessamine, Ganand, Rock Castle, Laurel and Whitley counties. Its first Bishop was the Right Rev. George Aloysius Carroll, D. D., who was consecrated November 1, 1853, and died September 25, 1868. The late lamented

Bishop Toebbe was 9, 1870, and died these prelates admi affairs of the dioc thirty years, and many lasting monu and zeal. The Cath diocese is estimated fifty-one secular an in the diocese. Th tical students in t twenty-five church and twenty-three s where Mass is of number of orphan three; hospitals, tw We beg to tender relations to Father M. usefulness and virt for which his happ only fit him.

DEATH OF MR.

On the 19th inst. the death of Mr. T. firm of Wright and Wright, Esq., our respected fellow-c had been suffering and some months take a trip east to the most eminent p While in that city time caused the m his friends, as he never again see th the careful attenda and the watchful a ness of his fond si he rallied and recoo to such a degree a long the old-time m

On the date me passed away rather on King street. We do we pen these the death of Mr. T. intimately from b all our acquaintan held as high a pla regard as this gen companion and frien painful to hear of one whose whole lif our midst, but pa this grief when it possessed of such subject of this s honest in all his low-citizens in his kind and loving h such as Thomas h his pure and nobl the unending bliss To his relatives w condolence in thei

The funeral of the took place at 9.30 inst., from St. Pet one of the largest c city. High Mass w Father Tierman. Bruyere presided at the whole body of Mass Rev. Father text "Blessed are L, for they are labors and their go them," spoke very subject of death ar cumstance that had the bier and the alt referring in most characteristic of its peace and joy contrasting it with ings of the death Tierman proceeded sive reference to t the late Mr. Wri Lordship the Bis regret felt by the case at his unavoic funeral service. formed high hope was one of those he looked to rep of zealous and p fast passing away God were otherw faithful servant to been edifying, h the conclusion of cortege moved from cemetery, where E last sad offices. join with heart a that the soul of rest in peace an may shine upon h

CANADA'S

The Western f 22nd inst., was th hibition of the ki The number of e an increase of 1, display in all th credit to Canada Ontario. The e finest we have of good cattle say department was The directors Western Fair Ass son to congratu success (attendin city was crowde



Bishop Toebbe was consecrated January 9, 1870, and died May 3, 1884. Both these prelates administered the spiritual affairs of the diocese of Covington for thirty years, and have left behind them many lasting monuments to their piety and zeal. The Catholic population of the diocese is estimated at 43,000. There are fifty-one secular and four regular priests in the diocese. The number of ecclesiastical students is twenty-five. There are twenty-five churches, fifty-two chapels and twenty-three stations in the diocese where Mass is occasionally said. The number of orphanages and asylums is three; hospitals, two.

We beg to tender our heartiest congratulations to Father Mass on his deserved promotion. We wish him many long years of usefulness and happiness in the episcopate for which his virtues and talents so eminently fit him.

DEATH OF MR. THOMAS WRIGHT.

On the 19th inst., in this city, occurred the death of Mr. Thomas Wright, of the firm of Wright and Durand, son of John Wright, Esq., our well-known and highly respected fellow-townsmen. Mr. Wright had been suffering for the past few years and some months since he resolved to take a trip east to secure the advice of the most eminent physicians in Montreal. While in that city his condition at one time caused the most painful anxiety to his friends, as it was feared he would never again see his native city. Through the careful attendance of Dr. Hingston, and the watchful and never-failing kindness of his fond sister, Mrs. Thos. Smyth, he rallied and recovered his usual health to such a degree as to give hope that ere long the old-time vigor would return.

On the date mentioned, however, he passed away rather suddenly in his home on King street. With feelings of sadness do we pen these few lines concerning the death of Mr. Wright. We knew him intimately from boyhood, and amongst all our acquaintances and friends few held as high a place in our esteem and regard as this genial, whole-souled companion and friend. It is at all times painful to hear of the passing away of one whose whole life has been well spent in our midst, but particularly poignant is this grief when it happens to be a person possessed of such noble qualities as the subject of this sketch. Upright and honest in all his dealings, genial and lovable in his every action with his fellow-citizens, a dutiful and fond son, a kind and loving husband and father—such was Thomas Wright; and we trust his pure and noble soul is now enjoying the unending bliss of the better world. To his relatives we offer our heartfelt condolence in their sad affliction.

The funeral of the deceased gentleman took place at 9.30 a. m., on Monday, 22nd inst., from St. Peter's Cathedral, and was one of the largest ever witnessed in this city. High Mass was celebrated by Rev. Father Tierman. The Right Rev. Mgr. Bruyere presided at the throne, assisted by the whole body of the city clergy. After Mass Rev. Father Tierman, taking for his text "Blessed are the dead that die in the Lord, for they are now at rest from their labors and their good works shall follow them," spoke very impressively on the subject of death and of the special circumstance that had gathered them around the bier and the altar on that day. After referring in most touching terms to the characteristics of the death of the just man, his peace and joy and happiness, and contrasting it with the awful surroundings of the death of the wicked, Father Tierman proceeded to a brief but impressive reference to the life and merits of the late Mr. Wright. On behalf of His Lordship the Bishop he expressed the regret felt by the first pastor of the diocese at his unavoidable absence from the funeral service. His Lordship had formed high hopes of Mr. Wright. He was one of those young men upon whom he looked to replace the older generation of zealous and earnest Catholics now fast passing away. But the designs of God were otherwise. He had called his faithful servant to himself. His life had been edifying, his death saintly. At the conclusion of the sermon the funeral cortege moved from the church to the cemetery, where Father O'Connell read the last sad offices. Our readers will all join with heart and soul in our prayer that the soul of our deceased friend may rest in peace and that perpetual light may shine upon him.

CANADA'S GREATEST FAIR.

The Western fair, which opened on the 22nd inst., was the most successful exhibition of the kind ever held in Canada. The number of entries was fully 10,000, an increase of 1,500 over last year's. The display in all the departments was a credit to Canada, especially to Western Ontario. The exhibit of fruits was the finest we have ever seen—while judges of good cattle say that the display in that department was unprecedented.

The directors and officers of the Western Fair Association have every reason to congratulate themselves on the success attending their labors. The city was crowded with visitors through-

out the week. At night the main streets, the Crystal Palace, and the grounds were illuminated with electric lights, while bands of music delighted those in attendance.

The success of the fair impels us to suggest that the time has come for the holding in London of a Dominion Exhibition. No other city in Canada is so advantageously situated as is the Forest City for the holding of such an Exhibition. Situated in the very heart of the finest agricultural country in the Dominion, and at the very doors of the neighboring republic, London offers every promise for a Dominion Exhibition the finest, not only in name but in reality, that could be organized and carried to a successful issue.

A WELL EARNED TRIBUTE.

It is with pleasure we cull from the Napanee Standard a graceful tribute to the good priest of that town. To those who know Father McDonagh it will not be surprising that he has won the esteem to which the Standard gives expression. All will, nevertheless, feel gratified that a priest in all regards so worthy holds so high a place in the affection of his own people and in the generous regard of his Protestant fellow-citizens. After a brief reference to Right Rev. Dr. Cleary's late visit to Napanee, of which a report will elsewhere be found, the Standard says:

"Father McDonagh was sent to Napanee as priest of the parish in 1874, and under his direction and guidance the church has experienced continued prosperity and progress. He is not only an indefatigable worker, but an affable and courteous gentleman, whose geniality and piety recommend him alike to all classes of the community. Under his auspices the most cordial relations have existed with other denominations, while at the same time he has maintained the entire confidence of his own people. Under these circumstances prosperity was to be looked for, and this has been evidenced by the improvements that have been made from time to time in the church property. In the first place the church has been freed from debt; in 1877 a bell tower and spire were erected, and recently the interior of the edifice was decorated and beautified in a manner second to no place of public worship in this district. The walls have been beautifully frescoed and adorned with handsome paintings, fourteen in number, illustrating the way of the cross. The altar has been fitted up with richness and taste; all testifying the interest which priest and people take in spiritual matters. Nor have the outward surroundings been neglected, for the grounds have been enclosed with a neat and substantial fence. Altogether the church property is a credit to the congregation."

But the church in Napanee has not engrossed Father McDonagh's attention to the neglect of other interests. The spiritual welfare of the people of his faith in Deseronto and vicinity having been placed in his keeping, he has been providing for their welfare, and last year was begun the erection of a handsome brick edifice. The building occupies a commanding position, having a view of the most picturesque stretch of water on the continent. This church was completed early in the season, at a cost of \$4,000, and by the united exertions of priest and people was immediately freed from debt. It was for the triple purpose of blessing the bell in the Napanee church, of confirming a number of children in the faith, and of dedicating this church to the service of God, that the Bishop's visit to the parish was paid.

FATHER MOLPHY'S PICNIC.

The Catholic picnic held at Ingersoll on Tuesday, the 16th inst., was every way you consider it, a most gratifying success. The weather, a little threatening all morning, brightened up towards noon and wore its most genial smiles all the rest of the afternoon and on towards evening, and pity indeed it would have had the rain come down to spoil the pleasure and thwart the hopes of the zealous men and active ladies who made such earnest and expensive preparations for a day of rare enjoyment for themselves and of gain for the church. The grounds chosen for the picnic belong to the town authorities and are used as a race course sometimes, but once in a year as a place of exhibition for agricultural produce. They are admirably suited for both those purposes, and yet more so for all the enjoyments one expects to find at a Catholic picnic. They are about twenty acres in extent, with occasional clumps of trees that afford a delightful shade, a branch of the river Thames running by the whole length of its front, and an amphitheatre-like hill forming its back-ground. The buildings erected for agricultural show purposes were taken advantage of by the lady committees and did service for long dining-rooms. The tables extending about one hundred feet each, were three in number. One furnished by the town of Ingersoll was presided over by Mrs. O'Connor, Mrs. Smith and Miss T. Brady. The tables furnished by the people of Dereham township and of North Oxford were presided over by ladies of those localities who were equally liberal and profuse in their attention to their guests.

The writer of these remarks never witnessed such an abundance or such a pleasing variety of edibles at any similar gathering. Several hundred people sat down to well-laden tables, and sat there as long as they pleased, and enjoyed a most hearty dinner, and yet there was a large amount of provisions not even touched. Such would not have been the case, however, had the Reformers remained home that day, instead of running off to the Mowat oration in Toronto. Mr. James Brady resisted the temptation. Though invited to occupy a front rank position there, he staid home and was the life and soul of the day's proceedings. He carried a gleam of sun-

shine wherever he passed. The venerable Mr. Murdoch, Mr. Ryan, of Dereham, D. McKay and Rev. Father Flannery, of St. Thomas, ascended the platform about 3 p. m. The 22nd Batt. Brass Band had already been stationed there discoursing lively and national airs. A very large and orderly crowd gathered in front of and around where Mr. Brady came forward and announced the day's programme, the speeches to be made by other gentlemen, the games, and the election for a gold watch; after which he congratulated all those present on the happy occasion that brought so many people together from various and distant parts of the country, and introduced the Rev. Father Flannery, who commended the piety of the people of Ingersoll for having contributed so generously to this sumptuous and magnificent picnic, and for being able to stave off, by their prayers, the storm of rain which all morning had been wearing so deterring an aspect.

These picnics had the beneficial effect of bringing together Protestant and Catholic in social harmony, the young and the old from distant parts of the parish, and neighboring parishes, to renew acquaintance or to hold converse over the pioneer days of olden times. The rev. gentleman then alluded to the manifold blessings of Home Rule which we here enjoy in Canada, and hoped the land of our birth and of our love would soon enjoy the same, which caused a big cheer of course. Dr. McKay was then called on, who said: "Although a Protestant, and a Canadian of Scotch origin, he endorsed every sentiment expressed by Father Flannery and congratulated all present upon the great success of the day's festivity."

Mr. James Brady then announced the election for the gold watch, which excited a good deal of keen interest all day between the friends of the fair candidates; viz., Miss Kennedy, representing North Oxford, who polled 1200 votes, at ten cents per vote; Miss Leonard, of Durham, whose friends gave in 1500 votes; and Miss Donnelly, of Ingersoll, who polled 1575 votes, thus securing the gold watch and chain, and a husband in the bargain. The Wednesday week following she was married to a rich merchant and a good Catholic.

A refreshment, candy, and ice cream table, under the able and polite management of Miss Ella Brady, and Mrs. O'Neill, and Miss Smith, were very largely patronized all day long. Miss M. Kennedy and the Misses O'Shea gave interesting and valuable assistance at the table. The games, under the guidance of Messrs. Frezelle and Podmore, gave us the satisfaction, and the prizes won for bicycle racing, foot-racing, potato-racing, &c., &c., were fairly won and impartially distributed. Taking it all in all, Rev. Father Molphy, the respected pastor, has good reason to feel proud of his congregation and the generous spirit of their devotedness and determination to lessen the church debt. At least eight hundred dollars were realized.

BISHOP CARBERY'S VISIT TO CAYUGA.

Cayuga Advocate, Sept. 19th. Wednesday last was the occasion of the visit of Bishop Carbery to this County. Ever since his elevation to the Episcopal position he has labored earnestly and assiduously to ascertain the situation in every parish in his diocese. By his kindly and generous spirit of inquiry he has breathed a new and inspiring life into all congregations that he has visited. In conformity with this object and for the administration of the Sacrament of Confirmation, he came last week to the County of Halimand. He was accompanied by the Very Reverend Father Heenan, Vicar-General of the Hamilton diocese. The rev. gentlemen left the Episcopal residence in that city on Monday evening, for Caledonia to give Confirmation to a large class prepared by Father Madigan. On Tuesday afternoon His Lordship, with the two priests, were escorted to the residence of Father Bardou by a good number of Cayuga gentlemen, who had gone to Caledonia for that purpose.

In Roman Catholic congregations, one of the distinguishing characteristics is honor and homage to Spiritual Superiors, and upon this occasion it was fully exemplified. The church was tastefully decorated with flowers and evergreens, a throne had been erected and the Altar and Chancel completely renovated, while over the door under which the procession passed on its way to the altar was the motto, "Accedite Sacrosancti Magni" signifying "Behold the High Priest."

When His Lordship was seated, Mr. John A. Murphy stepped forward and read on behalf of the congregation an address of welcome which was listened to in deep silence by the crowded church. To the Right Rev. J. J. Carbery, D. D., O. S. B., Bishop of Hamilton.

MAY IT PLEASE YOUR LORDSHIP: It is with the deepest feelings of joy that we, the Catholics of Cayuga, approach your Lordship on this most happy occasion to bid you a cordial welcome to our mission, and, to pledge our loyalty and obedience to you, as one chosen by Divine wisdom and appointed to govern and defend His people.

Honor and veneration to your learning and virtues, as well as respect and reverence for your sacred office, call forth this greeting of your children of Cayuga.

From the time of your consecration as our Bishop, we fervently prayed that God in His mercy would ere long bring you safely to your children of this distant land. Our prayers have been heard, our hopes have been realized, and on this auspicious day, it is our unmingled joy to congratulate you on your elevation to the high and holy office of the Episcopate. Years of labor, of sacrifice, and of self-denial you have spent in religion's sacred cause, not only in your native land, but also within the gates of the Eternal City. In coming to this foreign clime to be our guide and father, you have separated yourself from all that was dear to you; from your home and the scenes of your earlier years; from the shield of your labors in the world-renowned order of St. Dominic, and from many near and dear friends. Oh! may we prove faithful and grateful

children, and may the blessings brought by you make us stronger and more zealous in the practice and duties of our holy religion and the defence of its rights.

Again my Lord, we cordially welcome you and devoutly hope that Almighty God will spare you for many years to His Church and to His people.

This is our heart-felt prayer, and now bowing down in profound reverence at your feet, we again offer you the assurance of our fidelity and our obedience to you. Signed on behalf of the congregation, J. Lynch, M. Toohy, P. Murphy, J. Farrell, J. Murray, A. Harris, W. Collins, M. Clair, M. Brick, M. Slaven, J. A. Murphy.

The Bishop in replying thanked the people for their warm expression of loyalty and esteem and said that though he came from a distant land to live amongst strangers, he had ever found them kind, hospitable, and truly Christian. In exhorting them to the practice of their religion, he took the broad ground of Christian Charity, deprecating narrowness, bigotry and intolerance. The example, His Lordship said, was the principal argument of persuasion.

His Lordship paid a well earned tribute to the parishioners of St. Stephen's Church for the pious enterprise, thrift and taste which was manifested in the erection and perfect maintenance of the building he now stood in. It was an exhibition of wisdom and prudence, for as he said, the Church is the bulwark in degenerate times, the peoples' consolation and their hope.

Mass was then celebrated, after which fifty candidates were confirmed. The sermon was delivered by the Bishop himself, who spoke for over an hour. Want of space forbids any comment upon the excellent discourse, suffice it to say, that the Right Rev. gentleman is a fluent, logical and convincing preacher, not impassioned but always pleasing, a man of deep learning and varied experience. His presence is imposing and his gestures singularly graceful. So impressed were the audience with his style of speaking that a very large and mixed congregation assembled to listen to a second lecture in the evening. Rt. Rev. James Joseph Carbery was born in Ireland, in 1821 and is consequently 63 years of age. He has for some time past been Assistant Prefect of the Dominican order in Rome and was selected for the Episcopal position on account of his superior learning, oratorical powers and administrative ability. The Bishop is a man of middle height, of large physique, a benevolent cast of countenance and remarkably social disposition.

THE LATEST CABLE NEWS.

Dublin, Sept. 20.—Mr. Harrington, member of Parliament for Westmeath, has written a letter in which he says, "From careful personal inquiry I am convinced that Myles Joyce, and four others, convicted of complicity in the Manchester murders, were innocent. The local police share this belief." Harrington claims to be prepared to prove that the evidence was fabricated with the connivance of the authorities.

It can now be stated that there will soon be a change in the Lord Lieutenant of Ireland. It is certain that Earl will retire from that post not later than next year, and it is possible that he may resign within a few weeks. It is reported that the Marquis of Ripon, who has just resigned the Vice-Royalty of India, is to succeed Lord Spencer as Lord Lieutenant of Ireland. This statement is doubted in view of Lord Ripon's delicate health, but the fact that he is an ardent Catholic might make his appointment an exceedingly judicious one.

Shanghai, Sept. 20.—The French have destroyed the police junks in the Min River. Neutral fleets will now be compelled to suppress pirates. The Catholic missionary authorities in Paris have received advices from Hong Kong stating that the Chinese have destroyed the Catholic chapels in the Province of Canton, and six thousand Christians in the province are homeless. It is stated on good authority that Earl Granville, Minister of Foreign Affairs, has sent copies of the memorial adopted at the recent meeting of the Shanghai Chamber of Commerce, asking for mediation in the Franco-Chinese trouble to the United States and Germany, with a note requesting the opinions of the Washington and Berlin authorities to the advisability of acting on the appeal.

Catholic Review.

Catholic Temperance will now have a missionary ready to do battle for the good cause and teach and preach its truths whenever the necessity demands. More than a year ago the Catholic Review announced that a liberal Catholic gentleman of Chicago had placed at the disposal of Bishop Ireland a handsome fund to be employed in securing the services of such a temperance organizer. It was not easy to secure a competent worker not otherwise engaged. The zealous priest to whom Bishop Ireland first offered the post was obliged to decline. At last Heaven has made possible the acceptance of the post by a great missionary, known far and near, one whose war record made him friends everywhere, and whose missions in time of peace have ranged from the Gulf to the Hudson. The Rev. Father Cooney, O. S. C., of Notre Dame, was urged by Bishop Ireland to take up this great task. He has done so. We rejoice that he has, for he is a man whose eloquence has already done ample service to this vital reform.

During a visit to the Eternal City, the late Wendell Phillips entered St. Peter's. In the vast church a surprise awaited him, which is thus related by himself:—"I listened to the music, and as it died away, standing as I was behind a massive pillar, which obscured my view, I caught the words of a sermon, pronounced in faultless English, and moving forward to catch a view of the speaker, to my astonishment I beheld there in the pulpit of St. Peter's a full-blooded negro, preaching the Gospel of Christ; and I said—nowhere else could I have witnessed such a scene but in the Catholic Church. All honor to such democracy; all honor to the College of the Propaganda for its grand work in behalf of Christian civilization."

Correspondence of the Catholic Record. MONTREAL LETTER.

EXCURSION OF THE LADIES OF ST. ANTHONY'S CHURCH TO LAKE ST. PETER. Thursday, the 12th inst., will ever be remembered by the good pastor and the people of St. Anthony's parish, on account of the excursion in aid of the building fund of the parish church.

At 2 p. m. the steamer Three Rivers, with about 900 persons on board, left the Richelieu wharf. Among the clergymen present we noticed Rev. Father McCarthy, pastor of St. Anthony's, and his esteemed curate, Father O'Donnell; Rev. Father Loneragan, pastor of St. Mary's; Charpentier, of St. Joseph's; and O'Meara, of St. Anne's. The amusements provided by the ladies were taken advantage of by all present.

As the steamer could not reach Lake St. Peter and get back to the wharf at an early hour, the turning point was opposite Lavallée.

At six o'clock supper was served by the ladies of the choir, who organized and conducted the excursion throughout.

The dining room of the steamer was beautifully decorated, and the good things provided, as well as the zeal of the ladies in attending to the wants of all, deserves much praise. After supper a vocal and instrumental concert was given, in which the following ladies and gentlemen took part as soloists: Misses Dillon, Hammill, Brennan and Drumm, Mrs. Ryan, Messrs. Kelly, O'Brien, and Hammill, and Father Charpentier. All the ladies of the choir, as well as many others present, joined in the chorus.

After the concert Rev. Father McCarthy made a few remarks, thanking all present for their attendance, and complimenting the ladies on the success of their undertaking. He also announced that a young men's society was being organized in the parish and all young men were invited to become members.

At 9:30 the steamer was again fastened to the wharf and those on board departed for their homes well pleased with the day's enjoyment.

THE REGULAR QUARTERLY MEETING OF THE RUSSELL CATHOLIC TEMPERANCE CONVENTION. This organization was held on Thursday, 12th inst., in the presbytery of St. Ann's. Rev. D. Kelly, President, occupied the chair. It was resolved to hold a quarterly religious demonstration successively in each of the parish churches connected with the convention.

The evils caused by the pool tables so generally in use in connection with the liquor traffic were discussed and a committee was appointed to wait on the proper authorities and devise means to suppress the evil. The committee was also empowered to take whatever action necessary to prevent the sale of liquor on Sunday.

On Thursday, 19th inst., a pleasant reunion of the ladies of St. Anthony's choir, together with a number of gentlemen who assisted in carrying out the programme of the excursion mentioned above, took place at the house of the President, Mrs. W. J. Tabb.

After a number of vocal and instrumental selections by Misses Dillon, Hammill, Donovan, Messrs. O'Brien and Kelly, the event of the evening took place.

Mrs. Tabb on behalf of the ladies, addressed the Rev. Pastor as follows: "REV. FATHER: You are no doubt aware that the object of our meeting here this evening was to present you with the proceeds of our excursion of last Thursday."

The success exceeded our most sanguine hopes, and I am most happy to hand you this evening the sum of six hundred dollars, in the name of St. Anthony's choir. This success is in a great measure due to your kind encouragement, and we know that with your able management we will soon see not only the commencement of St. Anthony's church but also its completion. We may also assure you, Rev. Father, that the ladies of St. Anthony's choir will be happy to do anything in their power for the attainment of that object.

Rev. Father McCarthy in a very feeling reply stated that when he was called upon by His Lordship the Bishop of Montreal to take charge of the new Parish of St. Anthony he was at a loss to know how a church could be built.

But now he was certain that the sacred edifice would be finished in a very short time, and he would say that the ladies of St. Anthony's choir have laid the foundation of the church in the magnificent sum of six hundred dollars, the proceeds of an excursion organized by themselves and by them carried to a most successful issue.

He knew that the zeal of the ladies was great and he also knew that as they had laid the foundation, they would also greatly assist in the completion of the edifice, which all desire at as early a date as possible. He thanked the ladies in his own name and he was sure that every member of the parish was proud to have such a noble and zealous choir as that of St. Anthony.

Rev. Father O'Donnell then made a few remarks, complimenting the ladies on the great success of their enterprise.

Mr. Lavallée also made a few appropriate remarks which showed that he was an adept in the art of paying compliments, which on this occasion was most deserved. Mr. W. J. Tabb presented Father McCarthy with a pair of candleabra in the name of Mr. R. Beullac.

After a most pleasant evening those present withdrew, each most happy with the result of the excursion and the presentation to the rev. pastor. J. W. C.

NEW CHURCH.

The Catholic portion of the citizens of Carleton Place are rejoicing over the prospects of a Catholic Church, which they anticipate will be erected in that town early next summer. His Lordship the Bishop has recently announced that the Rev. Father O'Connor, of Perth, who, as an assistant, had charge of Perth and Ferguson's Falls, will in future have his responsibility reduced to Perth only. The Catholics of Ferguson's Falls will be equally gratified to find their spiritual grievances remedied at last. When the proposed new church is erected, Mass will be celebrated every Sunday in each place. The leading citi-

zens of Carleton Place, without exception of creeds or nationalities, have expressed their willingness to contribute generously towards the erection of the new church. A priest, who is expected to arrive shortly from Ireland, will take charge of the parish.

FATHER WEST'S PICNIC.

We beg to tender hearty congratulations to the good pastor of Wawanosh on the success of his recent picnic, at Wingham. The entire receipts were somewhat in excess of \$1,000, voting for a watch bringing in itself \$720. The candidates were: Miss M'Court, 2080 votes; Miss Talbot, 1830 votes; Miss Gibbins, 1720 votes; Miss M'Case, 1680. The Mayor of Wingham, in a neat speech, presented the watch to the successful candidate. Father West made appropriate gifts to the defeated. The attendance at the picnic was very large, many coming from Lucknow, Blythe, Wawanosh and Formosa. One of the visitors from the latter place generously donated \$50 to the purposes of the picnic. Father West, by his successful picnic has, it may be said, effaced the debt which burdened the church of Wingham. Though but a few weeks in charge of this mission he has already won the respect and confidence of all with whom he has come in contact.

DEATHS DOINGS.

Quebec Telegraph, Sept. 16. Our esteemed fellow-citizen, M. A. Hearn, Esq., Q. C., has the sincere sympathy of the entire population of Quebec in the painful family bereavements which he has suffered in such quick succession this year. Not more than three or four months ago, it was our sad duty to record the death and burial of his beloved and estimable wife, and now we are unhappily called upon to perform the same melancholy task with regard to his eldest daughter, Marianne, the wife of S. Dalton Quirk, Esq., who died on Sunday last. After a prolonged illness, and whose funeral and interment took place this forenoon. It is true that this beloved daughter's decease had unfortunately been expected for some months past and that it was looked upon as only a question of time when she would follow her lamented mother to the grave, but the blow is nevertheless severe because it has been anticipated. In this instance, it has torn open a fresh wound of affection which had not even yet commenced to heal, but, though we cannot soothe them, we can at least tender to the afflicted father and family the expression of our population's sincere regret and sympathy.

These feelings found to some extent an outward manifestation at the funeral this morning. Despite the torrents of rain which fell at the time, a large body of the deceased lady's friends and admirers and of Mr. Hearn's fellow-citizens, including members of the judiciary and bar, and representatives of all elements and classes of Quebec society, turned out to accompany the remains to the grave. The body was enclosed in a magnificent casket, which was almost smothered in exquisite hot house flowers, the gifts of the family's numerous sympathizers, and was first taken to St. Patrick's, where a solemn requiem service was sung—the Rev. Rector officiating with deacon and subdeacon and with full organ and choir accompaniments. Rev. Fathers Colfer and Ernest Maguire and other clergymen also assisted. The remains were then escorted to the St. Patrick's Cemetery at Woodbine, where they were committed to the dust by the side of the lamented mother in the family lot. Requiescat in pace.

LETTER FROM KINGSTON.

To the Editor of the Catholic Record. DEAR SIR,—The letter of "Observer" in last week's Irish Canadian, has some very uncharitable remarks relative to the Record.

He says upwards of two hundred Catholics in this city have ordered "Crow" to discontinue sending the Record to them after their subscription expires, &c. Many of the people told him that "Crow" was a dry, needless thing! Observer must be a wonderful being, when he could so easily discover the intention of these two hundred subscribers. Perhaps he is one of those conspicuous oracles who imagine the wisdom of a country is perched on himself; that he is consulted by the people, who comply with his wishes.

I expect he was named by "Crow" and asked to pay up his subscription, which caused his ire to boil over; as it did, by slandering the most valuable and popular newspaper in America.

Some conceited individuals imagine that a newspaper should be sent to them complimentary, because, you see, we have a profession. The public should feel grateful for the news his sick bulletin contained.

It is too bad Mr. Crow made such a rumpus as to compel Observer to rush into print to air his grievance.

ANOTHER OBSERVER.

A New R. C. Church.

Says the Perth Courier: "Bishop Cleary of Kingston came to town on Sunday evening by way of Ferguson's Falls, and on Monday morning met a number of the local members of the church at the residence of Mr. J. L. Murphy, where he had tarried during the night. His Lordship had associated with him Vicar-General Farrelly, and Fathers Roche, of Smith's Falls and O'Connor of Perth, and delivered an address in the polished and resonant tones which are the distinguishing features of his utterances, subsequently introducing the question of a church for Carleton Place, which was really the object of his visit. To this there was unanimous and enthusiastic assent, and the Bishop promised to send, in about three weeks, a priest, with residence in Carleton Place, under whose direction the work of detail will be carried on. Ferguson's Falls will then be cut off from Perth and joined to this mission. The locality of the Church and Presbytery has not been defined, but most eyes are turned with favor towards Chiselville. The foundation will not be commenced till spring."



Memorare of the Blessed Virgin.

Remember holy Mary, I was never heard of known that anyone who sought thee, and made to thy aid, soon as anyone who hastened for shelter to thy care, was ever yet abandoned, and left to his despair.

A GLASS OF WINE.

A large party of excursionists, guests of the company, were on an Arkansas railway train, en route to visit the advertised lands of a famous wine district.

At a way station a young man boarded the train and took the only vacant seat in the car, beside a rather old gentleman who did not seem to join in the festivities of the excursionists.

He meets a friend on the road, and talks a minute or so. He has time and knows it. He is always at the working place long before the time for beginning his day's work.

It is hard to believe that a man was cured of a kidney disease after his body was swollen as big as a barrel and he had been given up as incurable and lay at death's door.

With every disease imaginable for the last three years. Our Druggist, T. J. Anderson, recommended Hop Bitters to me.

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Drunk Women.

Men sink lower than brutes by rum's curse, but woman—woman, how low do you sink when you abandon yourself to rum's influence!

TAKE CARE OF YOURSELF.

The great Apostle of the Gentiles also teaches us to take care of ourselves. But warns us to care for the soul first, and then the body.

Michael Davitt and Mr. Parnell.

Mr. Davitt, in a letter to a Boston paper, denies the statement of a London correspondent which appeared in a New York paper that he "parted" with Mr. Parnell.

Hard to Believe.

It is hard to believe that a man was cured of a kidney disease after his body was swollen as big as a barrel and he had been given up as incurable and lay at death's door.

A Cure for Cholera Morbus.

A positive cure for this dangerous complaint, and for acute or chronic forms of Bowel Complaints incident to Summer and Fall, is found in Dr. Fowler's Extract of Wild Strawberry.

FOR THE COMPLEXION.

For Pimples, Blotches, Tan, and all itching tumors of the skin, use Prof. Low's Magic Sulphur Soap.

QUANTITY AND QUALITY.

The Diamond Dyes more coloring is given than in any known dyes, and they give faster and more brilliant colors.

Respect Age.

Age should always command respect. In the case of Dr. Fowler's Extract of Wild Strawberry it certainly does, for 25 years that has been the standard remedy with the people.

The Signs of Worms are well known, but the remedy is not always so well determined. Worm Powders will destroy them.

CHASTITY AND PUBLIC LIFE.

We do not write on this subject for the purpose of influencing votes in the Presidential contest. The subject has entered the struggle, and in consequent discussion there has appeared and been advocated a theory that would take all opprobrium from unchaste action and tend to demoralize public sentiment.

An Ex-Alderman Tried It.

Ex-Alderman Taylor, of Toronto, tried Hagar's Yellow Oil for Rheumatism. It cured him after all other remedies had failed.

COOK'S FRIEND BAKING POWDER.

It is a PURE FRUIT ACID POWDER. It contains neither alum, lime, nor ammonia. It may be used by the most delicate constitutions with perfect safety.

DOMINION SAVING AND INVESTMENT SOCIETY.

TO FARMERS, MECHANICS AND OTHERS WISHING TO BORROW MONEY UPON THE SECURITY OF REAL ESTATE.

MESHANE BELL FOUNDRY.

Manufacture those celebrated BELLS and BELL METALS.

BUCKEY BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, and Public Buildings.

IT LEADS ALL.

No other blood-purifying medicine is so complete as Ayer's Sarsaparilla.

Ayer's Sarsaparilla.

It leads the list as a truly scientific preparation for all blood diseases. It is a purgative and a tonic.

SCROFULA.

AYER'S SARSAPARILLA will dissolve it and expel it from your system.

CATARH.

AYER'S SARSAPARILLA is the best remedy for Catarrh of the bladder.

SCROFULOUS SORES.

With the use of two years of experience we have cured many cases.

SORE EYES.

Physicians told us that a powerful and efficient alternative medicine must be employed.

PREPARED BY DR. J. C. AYER & CO., LOWELL, MASS.

MACLEOD'S YELLOW OIL.

CURE FOR RHEUMATISM.

FREEMAN'S WORM POWDERS.

Are pleasant to take. Contain their own purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

HOW TO SAVE MONEY, TIME, AND TROUBLE.

THIS CAN BE DONE BY ADDRESSING, OR CALLING ON, THOMAS D. EGAN, NEW YORK CATHOLIC AGENCY.

W. HINTON.

THE ONLY HOUSE IN THE CITY HAVING A CHILDREN'S MOURNING CARRIAGE.

ONTARIO STAINED GLASS WORKS.

Stained Glass for Churches, Public and Private Buildings.

STAINED GLASS WORKS.

434 RICHMOND ST. R. LEWIS.

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The following books, in paper covers, will be sent to any address on receipt of price, by writing to Thomas Coffey, Catholic Record office, London, Ont.

THE RISE AND FALL OF THE IRISH NATION.

By Sir John Barrington. 25 cents.

THE SPANISH CAVALIERS.

By Mrs. James Sadlier. 15 cents.

THE MYSTICAL CITY OF GOD.

Translated from the Mystical City of God. 25 cents.

THE INVASION.

A great Irish Historical Tale, by Gerald Griffin. 25 cents.

CONVANSING.

A tale of Irish life, by John Banim. 15 cents.

THE STRAW-CUTTER'S DAUGHTER.

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FARM AND LIVE STOCK NOTES.

Brace leaning stacks. Repair farm buildings. Drive up bushes and briars. In fattening feed regularly. Meadows may be top-dressed. Harvest buckwheat seasonably. Clean the cellars on rainy days. Topping corn to hurry ripening is nonsense. Shape up the furrows and ditches in wet land. Hens coops are too often stench breeders. A good cat is worth money about the farm barn. Pull up mulleins before they scatter a new crop of seed. The game fowl crossed with the Brahma produces a large and delicious table fowl. A suggestion kindly put to a thoughtful neighbor, concerning the eradication of his weed patches for the good of the community, may sometimes prove rightfully fruitful. Wormy orchard fallings fed to swine are by no means badly disposed of. The tone of the animal system is thus improved for fattening, and the larva in the fruit is effectually destroyed. It has been observed that flies, fleas and other insects dislike the odor of the walnut. On this account the tree is desirable to plant in pastures for shade. Branches freely burnt about the stables and stalls of animals, will save them a good deal of torment. Don't run a chicken, that is to be killed, down with boys and dogs. Such a bird becomes frightened, and heated up, and is not as fit for food as one caught in a pen, without running, and then afterwards, is held still while bleeding. Old Meadows Unprofitable.—We know of a farm that has been kept up as a pasture for village cows so many years, that that it is almost worthless now, even for this purpose. The seed plowed under would yield a big crop of most any kind, without doubt. After a change in the cropping, if the land were to be reserved for pasture, the increase of the grass yield would be wonderful. In an old meadow, the grass becomes so crowded, that vigorous growth is out of the question. The new setting of grass plants is one of the things most needed in such a case. Fattening Fowls.—Where it is desirable to do this in the shortest space of time, a good method is as follows: Shut up each fowl in a small coop or box, and place it in a darkened place. As the start give no food for six or eight hours, and then begin a course of regular feeding three times a day. Let the food be corn meal, well boiled and crumbly, with barley or oat meal porridge frequently for a change, and there must be water in the coop. Remove what is left both of food and water as soon as the bird is satisfied. In two or three weeks the bird ought to be very fat, and then if the fattening is not discontinued it will sicken. By this method only fat accumulates. If the same amount of food and care were bestowed on young chickens running free, the fattening would take longer, but there would be an increase of good flesh with the fat. Arrange for more Clover.—Farmers do not as a rule properly appreciate the great value of this crop. As hay it is excellent food, and makes a manure three or four times as rich in nitrogen, as manure from feeding straw. For pasture clover possesses great value, and it is also unequalled as a green manure. For the latter purpose some turn it under when the crop is full grown in June; others take off a crop of hay, or pasture the clover field early and then allow it to come on again, and turn it under for wheat; still others allow it to develop then turn it under. Sometimes two crops are taken off, and the field is plowed the next season, and sometimes the second crop is allowed to develop for seed. Being a strong rooted plant, the mechanical condition of the soil is always much improved by a vigorous crop of clover. Some farmers contain the idea that the decay of the roots in the soil is equivalent to a good applied fertilizer, even if the crop above ground is harvested. However used the plant is worthy of receiving increased attention from all farmers. Clover ought to have a place in every rotation. Orchard and Garden. Blanch the endive. Dry onions in a cool place. Transplant rhubarb in the fall. Pears should not ripen on the tree. Wash new strawberry beds clean. Prune useless wood from young trees. A 60 pound watermelon is reported. The seckel pear makes a delicious morsel. In planting trees, first work the soil two feet deep. For good celery, the soil must be moist and rich. Manage to have fresh fruit of your own growing on the table every day in the year. It can be done. Grapes have been kept over winter by gathering late in the season, putting them in a box, and burying it beneath the frost in dry soil. Don't be discouraged because the worms have used up your currants. Increase the patch, both of this wholesome fruit and of the gooseberry, and then, early the next spring, apply a wash to the leaves made of water, with one ounce of white hellebore to each gallon, and you can easily keep free from their depredations. Plant Asparagus.—There should be a large bed of this delicious early vegetable in every garden. Once planted and the thing is a permanency. Fall planting has some advantage over spring planting, and besides, there is more time for the work. The soil should be rich, and if it is worked up a foot and a half deep, all the better. Should it naturally be stiff and clayey, incorporate some sandy loam, or rotted turf, or some coalashes with it. It should be well underdrained. A bed of six rows of the plants, three feet apart and fifty or sixty feet long, with nine inches between the roots in the rows, will supply a good sized family well. Flowers and the Lawn. Order the flower pots. Propagation should go on. Rats will devour carnations. Shift winter-blooming alyssum. Seeding verbena is the sweetest. Empress Josephine loved flowers passionately. Fire-heat is now acceptable to tropical plants. Do up flower seeds in neat packets and label them.

Mealy bugs on stephanotis or other plants should be washed off. Saw down any dead branches of trees, before they fall down to hurt some one. If any pot ferns show signs of mould or damping off on the leaves, the ailment may be overcome by keeping the foliage dry. Protect the Aithens.—These beautiful fall flowering shrubs are not as common, especially in the double varieties, as they deserve to be. One reason why, is because the latter sorts sometimes winter-kill when they are young. This may be easily prevented by covering over the roots with hay or leaves for several years after planting, and until the roots can reach pretty well downwards. Pot up some Bulbs.—Those who aspire to have a fine show of window flowers during mid-winter should not fail in getting some hyacinths, tulips and other Dutch bulbs potted directly now. No other flowers are half as certain of doing well in the house as this class are, and a small outlay of imported bulbs will secure the best of material to work with. The bulbs may be potted at any time now. See to having good earth for them. If it contains some sand, all the better. One bulb in a four inch pot, or three in a six inch one, is about right for hyacinths and tulips as to accommodations. Plant firmly, water once thoroughly, and set pots away in a cool dark place. Putting them on the cellar floor and inverting an empty box over them would be good treatment. In about six weeks the bulbs will be well enough rooted that they may be brought to the light and warmth for growing and flowering.

"NOTES ON INGERSOLL," BY REV. LOUIS A. LAMBERT



OPINIONS OF THE PRESS:

The following extracts are from some of the many and lengthy notices which these "Notes" have received from the Press—Protestant and secular as well as Catholic—throughout the country. "They are written by the hand of a master."—Washington Catholic. "Remarkable for keenness of logic and (these Notes) play havoc with many of the infidel's pet theories." "The author completely turns the table on the doughty Colonel. We commend the volume to all who would see the assumptions and crudities and mistakes of Ingersoll turned inside out, upside down, and for end, over and over."—Chicago Star and Covenant (Leading Protestant paper in the Western States.) "There is neither truth, nor life, nor argument left in Ingersoll when Father Lambert has done with him."—Chicago Western Catholic. "The author takes up and thoroughly riddles the impious blasphemer."—Louisville Western Recorder (Protestant) "It is a book that should be in the hands of every Catholic."—Notre Dame Scholastic. "Reader, get this book, and after reading it yourself, pass it to your neighbor."—Donner's Magazine. "Should be read by Christians of all denominations. Father Lambert scours the little infidel with his own whip."—Springfield Mass Herald. "Father Lambert has completely upset all the infidel's sophistry and exposed the shallowness of his eloquence."—Catholic Columbian. "The refutation will serve to dissipate the haze of doubt which may have found its way into the hearts of the sifting, through the seductive oratory of the infidel humorist."—Baltimore Mirror. "Father Lambert takes a firm hold of the infidel at the very start and keeps him in the toils until he disposes of him. Every man in the United States, of whatever religious leaning (Leading Protestant paper in the Western States.) "This is the most deserved castigation this infidel's infidelity ever enjoyed. It will be good for his soul (if he has any) to read his own condemnation and digest it."—American Citizen Review, Cincinnati (Catholic). "Written with singular conversational insight, depth of thought, and breadth of learning, Father Lambert has a clear, strong, picturesque style, and quickness of perception as well as originality of thought—a mind that closes on a fallacy with the sudden snap and crack of a pistol."—Christian Secretary (Protestant). "Full of sharp criticisms of Ingersoll's."—Christian Secretary (Protestant). "Father Lambert endorses the favorable notices it has everywhere received."—Berlin, Ont., Daily News. Sent on Receipt of Price, 25 Cents. Address, THOS. COFFEY, Catholic Record Office, London, Ont.

KIDNEY-WORT. DOES WONDERFUL CURES OF KIDNEY DISEASES AND LIVER COMPLAINTS. Why? Because it cleanses the system of the poisonous humors that develop in Kidney and Liver Diseases, Biliousness, Jaundice, Constipation, Piles, or in Rheumatism, Neuralgia, Nervous Disorders and all Female Complaints. IT WILL SURELY CURE CONSTIPATION, PILES, BRONCHITIS, AND RHEUMATISM. By causing FREE ACTION of all the organs and functions, thereby CLEANSING THE BLOOD. THOUSANDS OF CASES of the worst forms of these terrible diseases have been quickly relieved, and in a short time PERFECTLY CURED. PRICE, 25 CENTS PER BOTTLE, SOLD BY DRUGGISTS. WELLS, RICHARDSON & CO., Burlington, Vt. Send stamp for Descriptive Circular for 1884.

WHITE SULPHUR BATHS. Dunnet's Baths and Pleasure Grounds, Dundas Street, London, will be opened on Thursday morning, May 15. The baths have been thoroughly cleaned and refitted. JOHN FLEMING, Proprietor, 18 DUNDAS STREET, CITY.

LIONESS STORE. New English and American HATS. JUST ARRIVED SELLING CHEAP. RAYMOND & THORN'S CARRIAGES W. J. THOMPSON. King Street, Opposite Revere House. Have now on sale one of the most magnificent stocks of CARRIAGES & BUGGIES IN THE DOMINION. Special Cheap Sale During Exhibition Week. Don't forget to call and see them before you purchase anywhere else. W. J. THOMPSON.

DE FOWLER'S EXTRACT-WILD STRAWBERRY CURES CHOLERA CHOLERA INFANTUM DIARRHÆA, AND ALL SUMMER COMPLAINTS. SOLD BY ALL DEALERS. EVANS BROTHERS PIANO Manufacturers, DUNDAS STREET, LONDON, ONT.

EVANS BROTHERS PIANO Manufacturers, DUNDAS STREET, LONDON, ONT. We are now manufacturing Pianos, with the very latest improvements. Having had many years experience at Pianoforte making, we conclude that we know how to make a first-class Piano. Every Piano guaranteed for five years. Buy an EVANS BROS. Piano. Remember the place Nitschke Block, Dundas St., LONDON, ONT. Tuning and Repairing promptly attended to.

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Table with columns: MAILS AS UNDER, CLOSE, DUE FOR DELIVERY, and various routes like Great Western Railway, Grand Trunk, etc.

HEALTH FOR ALL!!! HOLLOWAY'S PILLS & OINTMENT. THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS, They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Burdock BLOOD BITTERS. Cures Dizziness, Loss of Appetite, Indigestion, Biliousness, Dyspepsia, Jaundice, Affections of the Liver and Kidneys, Pimples, Blotches, Boils, Humors, Salt Rheum, Scrofula, Erysipelas, and all diseases arising from Impure Blood, Deranged Stomach, or irregular action of the Bowels.

YOUNG LADIES' ACADEMY, CONDUCTED BY THE LADIES OF THE SACRED HEART LONDON, ONT. Locality unrivalled for healthfulness. Offering peculiar advantages to pupils even of delicate constitutions. Air bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of instructing exercises, system of education thorough and practical. Educational advantages unsurpassed. French is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Literary recitations are held monthly. Vocal and Instrumental Music form a prominent feature. Musical Soirees take place weekly, elevating taste, testing improvement and ensuring self-possession. Strict attention is paid to the beauty of the times, without impairing the select character of the Institution. For further particulars apply to the Superior, or any Priest of the Diocese.

CONVENT OF OUR LADY OF LAKE HURON, SARNIA, ONT.—This Institution offers every advantage to young ladies situated on the Grand Western Railway, 20 miles from Detroit. This spacious and commodious building has been supplied with all the modern improvements. The hot water system of heating has been introduced with great facility and economy. The grounds are extensive, including groves, gardens, orchards, etc., etc. The system of education embraces every branch of liberal and practical education, including the French language. Plain sewing, fancy work, embroidery in gold and chenille, and other useful and ornamental arts. Board and tuition per annum, \$100. German free of charge; Music and use of Piano \$40; Drawing and painting, \$15; Bed and bedding, \$10; Washing, \$20; Private room, \$20. For further particulars apply to MOTHER SUPERIOR, Box 333.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasantly located on the Grand Western Railway, 20 miles from Detroit. This spacious and commodious building has been supplied with all the modern improvements. The hot water system of heating has been introduced with great facility and economy. The grounds are extensive, including groves, gardens, orchards, etc., etc. The system of education embraces every branch of liberal and practical education, including the French language. Plain sewing, fancy work, embroidery in gold and chenille, and other useful and ornamental arts. Board and tuition per annum, \$100. German free of charge; Music and use of Piano \$40; Drawing and painting, \$15; Bed and bedding, \$10; Washing, \$20; Private room, \$20. For further particulars apply to MOTHER SUPERIOR, Box 333.

URSULINE ACADEMY, CHATELAIN, ONT.—Under the care of the Ursuline Ladies. This Institution is pleasantly situated on the Grand Western Railway, 20 miles from Detroit. This spacious and commodious building has been supplied with all the modern improvements. The hot water system of heating has been introduced with great facility and economy. The grounds are extensive, including groves, gardens, orchards, etc., etc. The system of education embraces every branch of liberal and practical education, including the French language. Plain sewing, fancy work, embroidery in gold and chenille, and other useful and ornamental arts. Board and tuition per annum, \$100. German free of charge; Music and use of Piano \$40; Drawing and painting, \$15; Bed and bedding, \$10; Washing, \$20; Private room, \$20. For further particulars apply to MOTHER SUPERIOR, Box 333.

ASSUMPTION COLLEGE, SANDWICH, ONT.—The Studies embrace the Classical and Commercial Courses. Terms for the ordinary expenses, Canada money, \$50 per annum. For all particulars apply to REV. DENIS O'CONNOR, President.

IRISH BENEVOLENT SOCIETY.—The regular monthly meeting of the Irish Benevolent Society will be held on Friday evening, 27th inst., at their rooms, Masonic Temple, at 7.30. All members are requested to be present. C. A. STEEL, President.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third of every month, at the hour of 8 o'clock, in our rooms, Castle Hill, Albion Block, Richmond St. Members are requested to attend punctually. ALEX. WILSON, Pres. C. HEVEY, Rec. Sec.

Professional. ELECTROPATHIC INSTITUTE. 523 Dundas Street, London, Ontario, for the treatment of all Chronic and Acute Diseases. J. G. WILSON, Electrotherapist and Hygienic Physician.

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To Dyspeptics. The most common signs of Dyspepsia, or Indigestion, are an oppression at the stomach, nausea, flatulency, water-brash, heart-burn, vomiting, loss of appetite, and constipation. Dyspeptic patients suffer untold miseries, bodily and mental. They should stimulate the digestion, and ensure regular daily action of the bowels, by the use of moderate doses of Ayer's Pills. After the bowels are regulated, one of these Pills, taken each day after dinner, is usually all that is required to complete the cure. AYER'S PILLS are sugar-coated and purely vegetable—a pleasant, entirely safe, and reliable medicine for the cure of all disorders of the stomach and bowels. They are the best of all purgatives for family use. PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

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C. M. B. A.

C. M. B. A. Pins will be sent on receipt of price \$1.50, by addressing T. P. TANEY, 27 St. Martin Street, Montreal; or THOS. COFFEY, Catholic Record Office, London, Strathroy, Sep. 15th, 1884.

Received from the Supreme Council of Catholic Mutual Benefit Association through the Recording Secretary of Branch 6, Strathroy, Ont., one thousand dollars due me on the death of my father, William Henderson, late a member of said Branch.

On September 18th, D. J. O'Connor, C. M. B. A. Deputy, organized the Branch of the Association in Hamilton, Ont. This Branch organizes with 31 charter members, the best start yet made in Canada.

On motion of Eugene Bertrand, jr., seconded by J. C. Todenbier, of Mich., Rt. Rev. S. V. Ryan, D. D., Bishop of Buffalo, was unanimously elected Supreme Spiritual Director.

Bro. Coffey, of Canada, nominated W. C. Shields, of Pennsylvania, for Supreme President. The nomination was seconded by Keena, Mich., McGary, Pennsylvania, and Franklin, New York.

On motion of Mr. J. Hickey, of Michigan, the Secretary was unanimously elected for Supreme President. He did so and Mr. Shields was declared unanimously elected.

Wm. Look, of Michigan, nominated Casper J. Drescher, of New York, for first Vice-President, seconded by Bro. Bourke, of Canada.

Daniel J. O'Connor, of Canada, put in nomination Bro. Thos. Coffey. On a ballot, Bro. Drescher received 15 and Bro. Coffey 14 votes. On motion the nomination was made unanimous.

BLESSING THE BELL.

AN IMPRESSIVE CEREMONY AT ST. PATRICK'S CHURCH.

Napanees Standard. On Saturday evening the Right Rev. Bishop Cleary, accompanied by his Secretary, Rev. Father Kelly, and Rev. Father Shea, of Waterford, Ireland, arrived in town for the purpose of performing certain interesting episcopal duties at the St. Patrick's church on Sunday.

Before the last gospel Bishop Cleary ascended his throne and gave the congregation his blessing. Immediately after mass the new bell was blessed by the Bishop, assisted by Monsignor Farrelly and Fathers Kelly and McDonagh.

The bell was tastefully decorated with palm and natural flowers. To the top of the bell were attached sixteen ribbons, eight green and eight white, about two yards long, each of which was held by one of the sixteen sponsors during the long and imposing ceremony.

Canada has gone beyond all our expectations. It is our duty to encourage them by granting their reasonable demands. Some provision should also be made in regard to the printing for said Council. At present the duty and Customhouse is a source of much annoyance to their officers.

On Sunday the 14th inst. the Rt. Rev. Bishop O'Mahony visited Smithville to give Confirmation to the sixty children who were carefully prepared by his Lordship to receive that Sacrament.

His Lordship left for Tyndingas on Wednesday morning, in order to hold confirmation for the priests here provided, besides numerous altar decorations, a new fence has been erected around the grounds, and lastly a new bell in the tower and a new baptismal font make about as complete a church as it is to be found anywhere in a mission of the size and strength of Napanees.

On Tuesday morning His Lordship administered the rite of confirmation to about 160 children in St. Patrick's Church, Napanees. Included in the above number were about 50 from Deseronto and 25 from Richmond.

The handsome new church recently erected by the Roman Catholic residents of Deseronto and vicinity was dedicated with the usual ceremonies on Monday last by Right Rev. Dr. Cleary, Bishop of Kingston. His Lordship left Napanees about 9 o'clock, accompanied by several of his clergy and a number of friends, to drive to Deseronto.

OBITUARY.

With feelings of deep regret we chronicle the death of Miss Jane Wright Dawson, daughter of R. J. C. Dawson, Esq., our respected estimator. The young lady had been ailing for a couple of years, and passed peacefully away on the 17th instant, in the 23rd year of her age.

PERSONAL.—We were very much pleased with a visit this week from Mr. Richard Brown, brother of Messrs. S. R. and James Brown, of this city. In company with his amiable wife he is spending a few weeks vacation amongst his London relatives.

LOCAL NOTICES. L. C. LEONARD is positively selling off his stock of crockery, glassware, lamps, chandeliers, etc., cheaper than at any other house in London.

WANTED. A CATHOLIC MAN of business disposition and steady habits. Must travel short distances in section in which he resides. An application with references, to BENJAMIN BLOOMFIELD, 36 and 38 Beccles St., London, E.C.

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