

# The Catholic Record.

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

VOLUME 9.

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**NICHOLAS WILSON & CO**  
136 Dundas Street,  
Tailors and Gents' Furnishers.

**FINE AND MEDIUM WOOLLENS A SPECIALTY.**

**INSPECTION INVITED.**

Specially reported for the Catholic Record—**BISHOP WALSH AT INGER-SOLL.**

**HE BLESSES A NEW ORGAN.**

And Preaches a Magnificent Sermon.

**ELENDID DISCOURSE OF REV. FATHER MCCANN.**

Ingersoll, one of the most picturesque and flourishing towns in the Province of Ontario, is the centre of a most important Catholic mission, whose present pastor is the Rev. Father Molphy.

Ingersoll is beautifully situated on the River Thames, nineteen miles from London, and one hundred from Toronto. Its total population, as given in the census of 1881, is 4,218, of whom 568 are Catholics. The total Catholic population of the South Riding of Oxford, of which Ingersoll is the chief place socially, commercially and politically, is 1,819. Through the kindness of the Rev. Father Molphy we are enabled to give our readers an interesting historical retrospect of this important parish—made up entirely of extracts from the Parish Records, which, it may be here mentioned, reflect, by the care and accuracy displayed in their every page, very great credit on the various pastors of Ingersoll from the days of Father Bayard till the present time.

The following information is furnished by old settlers in this mission:

The first priest that visited these missions was Father Variette, in the year 1836. Then Father Burke, who built the Catholic chapel in Beachville, A. D. 1838. After him came successively Father Mills, Father Lee, Father O'Dwyer, and Father Quinlan, all of whom were Catholics.

The first resident priest in Ingersoll was Father Moynahan, who built the Catholic church here, and attended the missions from August, 1850, to March, 1852. Then came Father Carayon, who administered the mission from April, 1852, to June, 1854. He built the Norwich and East Oxford churches. After his removal came Father R. Keleher, who had charge of the missions from June, 1854, to the latter end of November, 1857. The parochial residence was built by Father Keleher. After him the Rev. J. D. Ryan was appointed pastor, of Ingersoll, by the Right Rev. A. Vincent, Bishop of London. Father Ryan took possession on the first Sunday of Advent, Nov. 29th, 1857. He was removed in May, 1858.

The Rev. M. J. Lynch was appointed his successor. He took possession on Pentecost Sunday, May 23rd, A. D. 1858. He put up steeple on church, built addition to priest's house and established the Catholic Separate School. He was removed in September, 1861.

After Lewis Griffin, who succeeded him, took charge of the mission on the 17th of September, 1861. In 1863, Father D. O'Donovan was sent as an assistant for a short time. Then a division of the missions took place, and priest's house built in Norwich, and Father O'Donovan was appointed pastor of Norwich, Woodstock and East Oxford. After a residence of a few months in Norwich, he left, and those missions were again attended from Ingersoll.

The Rev. Lewis Griffin Ingersoll in June, 1864, when Father B. Boutat was appointed his successor. Father Boutat had with him Father Gelinas as an assistant for a short time. Father Boutat left Ingersoll in January, 1866, and the Rev. F. A. Marshall succeeded him.

Father Marshall remained only until June of the same year, when he was replaced by the Rev. G. Volker. During Father Volker's administration the Catholic church in Woodstock was put up. The corner-stone of said church was placed and blessed by the Right Rev. Dr. Farrell, Bishop of Hamilton, on the 31st day of March, 1867, and the church was solemnly blessed and dedicated to Divine worship, under the patronage of the Immaculate Conception of the Blessed Virgin Mary, on the 8th of December, 1867, by Right Rev. Bishop Walsh. Father Volker put up also an addition to the Ingersoll church.

He was removed in August, 1868, when the undersigned was appointed pastor and took charge of the missions on the 21st of August, 1868.

**JOS. BAYARD, Priest.**  
February 10th—After diligent search and investigation, finding no record of the dedication and blessing of the Ingersoll church, we, the undersigned parish priest, spoke of the matter to His Lordship the Right Rev. J. Walsh, Bishop of London, who authorized us to adopt the Feast of the Most Sacred Heart of Jesus as our patronal Feast.

May the Divine Heart of our most loving Saviour be kindle more and more the fire of His Divine Love in the hearts of both the pastor and faithful of the parish of Ingersoll!

**JOS. BAYARD, P. P.**  
July 4th, 1875—Dedication of the Catholic Church in Tilsenburg.

On Sunday, the 4th of July, 1875, Feast of the most Precious Blood of our Lord

Jesus Christ, the new Catholic church in Tilsenburg was most solemnly dedicated to God, under the patronage of St. Paul the Apostle, by the Right Rev. John Walsh, Bishop of London. The Very Rev. J. M. Bruyere, V. G., celebrated High Mass. The Rev. Jos. Bayard, pastor of Ingersoll and Tilsenburg, conducted the ceremonies.

Crowds of the faithful assembled from the various parts of the district to assist at the ceremonies. There was also present a large concourse of Protestants who appeared to take great interest in the services and ceremonies of the Church.

The church is a frame building of Gothic structure, 48x29 feet, and was put up at a cost of about \$1500.

**JOS. BAYARD, Priest.**  
May 15th—Departure of Rev. Father Bayard from Ingersoll and arrival of his successor, the Rev. Bartholomew Boutat, late pastor of Sarnia.

1878—On the nineteenth of May His Lordship the Right Rev. John Walsh, Bishop of the diocese, assisted by the Rev. Joseph Bayard, former pastor of the parish, the Rev. E. B. Kilroy, pastor of Stratford, the Rev. Father Terrian, of the Cathedral, London, and the Rev. B. Boutat, the pastor of Ingersoll, goes processionally after solemn mass and the delivery of a most eloquent discourse on the Blessed Eucharist, from the old frame parish church to the lately purchased Ramsey property, where in the presence of a large concourse of people, both Catholics and non-Catholics, he blesses and lays, in accordance with the ceremonies prescribed by the Pontifical Romanum, the corner-stone of the new church of the Sacred Heart, of which an elaborate plan had been prepared with a remarkable observance of the rules of the art, by Mr. G. F. Durand, architect, of the city of London.

On the 22nd of August, it being a Sunday and the Octave day of the Assumption of the Blessed Virgin Mary, His Lordship the Bishop of the diocese, the Right Rev. J. Walsh, solemnly opened and blessed the new church in honor of the Sacred Heart of Jesus. On this solemn occasion the imposing ceremony was enhanced by the presence of the Right Rev. P. F. Crinon, Bishop of Hamilton, the Very Rev. Mgr. J. M. Bruyere, Vicar-General of the diocese, the Very Rev. Father Vincent, O. S. B., Vicar-General of Toronto and President of St. Michael's College, Toronto; and of the Rev. Deans Murphy, of Irlington; and Wagner, of Windsor; as also of the Rev. W. Flannery, of St. Thomas; J. Molphy, of Stratford; P. Fern of St. Mary's; the Rev. Father Ferguson, professor of eloquence at Assumption College, Sandwich; the Rev. the chaplain of Bishop Crinon, and the pastor, the Rev. B. Boutat. The ceremony of blessing and dedication was performed by the Right Rev. the Bishop of the diocese; the Very Rev. Father Vincent celebrated the first Mass *Coram Pontifice*, assisted by the Rev. W. Flannery as deacon and the Rev. J. Molphy as subdeacon. The dedication sermon, the subject of which was the holy Sacrifice of the Mass, was preached by the Right Rev. the Bishop of Hamilton. The choral service was performed at the blessing of the church by the clergy in attendance, at the Mass and Vespers by the choir of the church, kindly directed for the occasion by the Rev. Father Challandard, O. S. B., of St. Michael's College, as leader, and Miss Minnie Keating, their amiable organist, and assisted by Mrs. Cruickshanks, the organist of the cathedral, at London and Mr. J. Dromgoole, first tenor, also of the cathedral.

The sermon of the evening, on the Sacred Heart of Jesus, was given in unbroken strains of eloquence by the Rev. Father Ferguson. Some of the remarkable features of this solemnity call for an especial notice. In the first place, from early morn Masses were said in the old church, where the majority of the parishioners, in obedience to the exhortations given them the preceding Sunday by their pastor, received Holy Communion as an act of atonement for all sins of irreverence that might have been committed in that time-honored place of worship, and of the longing for all graces therein received. Secondly, the day dawned bright and balmy and the whole day in the sun shone most pleasantly in an Italy-like azure sky, nowhere obscured by the slightest appearance of a cloud; and thirdly, from early morning till the towns throngs of people, Catholics and non-Catholics, from the towns, cities and country surrounding Ingersoll, all eager to witness the imposing ceremony, and as their demeanor in the holy place testified, fervent in their prayers of invocation that the powers of the Most High would overshadow this new sanctuary and make it the abiding place of His love and the fountain spring of His mercies.

On the 19th January, 1884, His Lordship the Right Rev. J. Walsh, Bishop of London, transferred me to this parish of Ingersoll from Maidstone, to administer the parish during the absence of the pastor, Rev. B. Boutat.

**JOS. P. MOLPHY.**  
Episcopal Residence,  
London, Ont., June 12th, 1884.

**Rev. Joseph Molphy.**  
REVEREND SIR,—By these presents you are appointed *vicarius ad vacationem*, pastor of the mission of Ingersoll, with the faculties herewith enclosed.

Given under our Hand and Seal, the day and year as above.

**JOHN WALSH,**  
Bishop of London.

Father Molphy, since his appointment to Ingersoll, has done much solid and lasting work. The debt, which then amounted to \$10,000—a formidable sum indeed even for that mission—has been reduced by one-half. The Church has been improved by the introduction of a hot air furnace, and the sanctuary richly embellished. But Father Molphy, not satisfied with these improvements, had

long determined, if he could do so without adding to the church debt, to purchase for the Church of the Sacred Heart a pipe organ of size and volume in every way in accord with the other appointments of that beautiful edifice. By the generosity of one of his parishioners, Mr. Callaghan, a model Irish Catholic in every sense of the term, the parish of Ingersoll was, some months ago, enabled to take active steps towards realizing his long-nursed desire. To-day the parish of Ingersoll rejoices in the possession of a magnificent \$2,000 organ, from the celebrated house of Messrs. S. R. Warran & Son, Toronto. The following is the specification of this splendid instrument:

- Compass of Manuals, C C to F—64 Notes.
- Compass of Pedals, C C C to G—20 Notes.
- 1. Open Diapason, metal, 54 notes, 8 feet.
- 2. Stopped Diapason, Treble, metal, 37 notes.
- 3. Stopped Diapason, Bass, wood, 17 notes.
- 4. Diapason, metal, 37 notes, 8 feet.
- 5. Harmonic Flute, metal, 54 notes, 4 feet.
- 6. Principal, metal, 54 notes, 4 feet.
- 7. Fifteenth, metal, 54 notes, 2 feet.
- 8. Saxony Flute, metal, 54 notes, 4 feet.
- 9. Trumpet, Treble.
- 10. Trumpet, Bass, metal, 54 notes, 8 feet.
- 11. Horn Diapason, metal, 37 notes, 8 feet.
- 12. Stopped Diapason, Treble, metal, 37 notes.
- 13. Stopped Diapason, Bass, wood, 17 notes, 8 feet.
- 14. Violin Gamba, metal, 37 notes, 8 feet.
- 15. Principal, Bass, metal, 34 notes, 4 feet.
- 16. Principal, Treble, metal, 34 notes, 4 feet.
- 17. Hautboy, metal, 37 notes, 8 feet.

**PEDESTAL ORGAN.**  
18. Bourdon, wood, 20 notes, 15 feet.  
19. Swell to Great.  
20. Swell to Pedal.  
21. Swell to Treble.  
22. Swell to Bass.  
Three combination pedals to Great Organ.

His Lordship the Bishop of London, to prove as well his paternal interest in the progress of the parish, his appreciation of the efforts of pastor and people to liquidate the parochial debt, and place their church on a basis of financial security, kindly yielded to Father Molphy's invitation to preside at the blessing of the new organ, Sunday, the 26th of September, as the day fixed for the solemn ceremony. His Lordship, accompanied by the Rev. Father Coffey, arrived at Ingersoll on Saturday evening, and was the guest of the Rev. pastor through out his stay there. On Sunday morning a heavy rain fell, preventing very many eager to witness the ceremony and hear the Word of God from His Lordship's own lips, from attending. The congregation was, however, large and very appreciative. High Mass *coram Pontifice* was celebrated by the Rev. Father McCann, P. P., Ingersoll, in the presence of Toronto, assisted by Rev. Father Coffey, London, as deacon, and Rev. Father Brady, Woodstock, sub deacon. After the first Gospel, His Lordship the Bishop ascended the pulpit. He began by stating that as the unfavorable weather had kept so very many from attending, he would defer till the winter season the discourse he had intended preaching on that day and which was meant for a mixed congregation. The Bishop then read the gospel of the day:

And it came to pass, after that he went into a city called Naim; and there went with Him His disciples, and a great multitude.  
And when He came nigh to the gate of the city, behold, a dead man was carried out, the only son of his mother; and she was a widow; and much people of the city was with her.

And when the Lord saw her, He had compassion on her, and said to her: Weep not.

And He came near, and touched the bier. (And they that carried it stood still.) And He said: Young man, I say to thee, arise.

And he that was dead sat up, and began to speak. And He delivered him to his mother.

And there came a fear on them all; and they glorified God, saying: That a great prophet is risen up among us; and that God hath visited His people. (Luke vii. 11-16)

The sight of a funeral was a sad but familiar spectacle in the history of the human race. Familiar, however, as it was, the sad sight never failed to move men's hearts and appeal to men's consciences. The thought was indeed unpleasant, but the sight of a human form about to be consigned to its cheerless habitation of clay, ever reminded the onlooker that his turn to receive the dread summons was surely and swiftly approaching. Death was not a natural condition of man, but the penalty of sin.

By the hatred of Satan had death entered the world, and only after Adam's fall had God decreed, "Dust thou art, and into dust thou shalt return." Man had been created an immortal being—both as to body and soul—but through sin, committed by his own free will, he had forfeited this glorious privilege, and purchased death with all its sorrow and bitterness. The Bishop then feelingly portrayed the shocking spectacle that met the eyes of the Saviour of mankind at the gates of the city of Naim. A widow following the bier of a son, her joy and sweetness, her grief and support! Her mother's heart sick and sore, weary and overburdened! Her tear-filled eyes cast upon the earth now bereft of her only hope, her comfort and consolation! Her neighbors sharing in her sorrow, and in sympathetic whispers recalling the virtues of the deceased, for death obliterates the infirmities and brings into bold relief the merits of the departed! Their words of sympathy have, however, for that afflicted mother no other effect but to smite her heart still more poignantly with an unexpressed sense of loss. Jesus looks upon her and is filled with compassion. The tenderness of His Divine Heart ever easily moved by the sight of human sorrow and human suffering, was deeply moved by the sad spectacle before Him. Approaching the weeping mother, the Son of God in accents of sympathetic pity, penetrated her inmost heart, said to her: "Weep not!" And then, amid the profound silence of the awe-stricken multi-

tude, He approached the bier and said: "Young Man, I say to thee, arise. And he that was dead sat up and began to speak." Such wonders none but a God could operate, such sorrow none but a God remove. Death was, indeed, terrible, terrible in every rank and condition of creation. There was a law to the extent of which human experiences were empty testified. It was thus that the nobler creature stricken by death, the more awe-inspiring did death appear. Man was the lord of creation. When death visited the noblest creatures of the animal kingdom it inspired fear and dread, but when man died, there was felt by the eye-witness a sense of awe impossible to describe.

Death smote the hearts and wrung tears from the eyes of the strongest men. The tears of a man were ever touching in the last degree. The strong man never wept but when deeply overcome by a sorrow or an affliction which could find no other expression. What, then, should we say of the tears of a God. Death is death, and death only that wrung tears from the Son of the living God. In the 11th chapter of the gospel of St. Luke they read the deeply touching event of the resurrection of Lazarus. The holy evangelist sets forth the grief of Jesus when told by Mary, the sister of Lazarus, of the death of the friend he loved so dearly. "When Mary, therefore, was come, where Jesus was, seeing him, she fell down at his feet, and said to him: Lord, if thou hadst been here, my brother had not died.

When Jesus, therefore, saw her weeping, and the Jews that were come with her weeping, he groaned in the spirit, and troubled himself.

And he said: Where have you laid him? They say to him: Lord, come and see.

And Jesus wept.  
The Jews, therefore, said: Behold, how he loved him!  
If death was so moving and terrible as to draw tears not alone from the strongest and most hardened men, it was also grief-inspiring enough to cause even the Son of God to weep. Now death was of a two-fold character. There was the death of the body and the death of the soul. The first separates the body from the soul—the second the soul from its true life, which is sanctifying grace. The same law as to the gradation of awe and sorrow inspired by death applied to the human soul. If the body was so terrible and repulsive in death, the soul in mortal sin was infinitely more frightful to contemplate. The death of the body deprived man of all his possessions. Men labored and struggled to lay themselves up treasures on earth, their whole hearts set upon the acquisition of wealth, which they made the end of their life, and then, when death came, they were left as if they had never lived. Men, then, are so attached to filthy lucre that, could they do it, their treasures they would drag with them to the grave. But the decree of death on this point was inevitable. It summoned man to leave all behind, and that summons he had to obey. In the same manner, the soul in mortal sin was infinitely more frightful to contemplate. The death of the body deprived man of all his possessions. Men labored and struggled to lay themselves up treasures on earth, their whole hearts set upon the acquisition of wealth, which they made the end of their life, and then, when death came, they were left as if they had never lived. Men, then, are so attached to filthy lucre that, could they do it, their treasures they would drag with them to the grave. But the decree of death on this point was inevitable. It summoned man to leave all behind, and that summons he had to obey. In the same manner, the soul in mortal sin was infinitely more frightful to contemplate. 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THE PORT-PIEST.

A Tribute from North Carolina.

His weary feet no longer roam, No more he questions what is best; Within the Master's Parsonage...

BANQUET TO MR. JUSTIN MCCARTHY, M. P.

FRERES OF SIR T. ESMONDE, MR. PAR- NELL, MR. MCCARTHY, &c. By Freeman Special Wire.

To-night Mr. Justin McCarthy, M. P., was entertained at a banquet by the Irish Parliamentary Party at the Westminster Palace Hotel...

Mr. Parnell said—Gentlemen, the first toast on our list is "Ireland a Nation." I must explain that we have had more than one toast...

Mr. Parnell, in rising to propose the toast of the evening, "Our Guest," said—Gentlemen, it is my honorable em- ployment...

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a great deal better than we have ever known how to do it in Ireland. Mr. McCarthy had to run the risk of the use of that terrible engine against his literary reputation...

Holmes (laughter). Mr. Holmes and every other Irishman will have to learn before this struggle is over that they are Irishmen; that their duty and their allegiance is due to their country...

drinking with enthusiasm the toast of the health of our guest of the evening (loud applause). The toast was drunk with great enthusiasm...

would scarcely have ventured to predict. We owe that in a great measure, in an overwhelming measure, to the boldness, to the pertinacity, and to the confidence of our people...

MEETING OF THE IRISH BISHOPS AT MAYNOOTH COLLEGE.

IMPORTANT DECLARATION.

On yesterday and the previous day the annual meeting of the Bishops of Ireland was held at Maynooth College. The following Prelates took part in the deliberations...

At the Anarchists' Trial.

From the New York World. It had been rumored that dynamite would be thrown if the jury gave a verdict adverse to the prisoners...

Saint Meinrad and His Cross.

The legend of St. Meinrad and his cross relates that he went out from a monastery in Switzerland under a great forest to live alone...

The Irish Loyalists.

A NEW SONG, TO AN OLD AIR, "THE WEDDING OF A BOLD BIRD."

Kind Muses of Erin your aid I implore To tell how the Loyalists Irish did roam And about themselves hoarse, and splutter...

SCOTCH HOME RULE.

Edinburgh, Sept. 4, 1886.—I called to- day on Mr. Waddie, secretary of the new Scottish Home Rule Association...

SMALL NATIONALITIES.

Well, we have been of this mind more than thirty years. It was then regarded as somewhat singular; now it is not so...

STORY OF THE ARTICLES.

"Before 1770 the two countries were at daggers drawn. England had determined to send her naval force to suppress the Scottish attempts to carry on commerce, while Scotland had resolved, after the Revolution, not to have the same sovereign as England...

The Irish Loyalists.

A NEW SONG, TO AN OLD AIR. "THE WEDDING OF BALLYFORKEN."

Kind Muses of Erin you'd I implore To tell how the loyalists Irish did roar And about themselves hoarse, and bluster and foam With rage against Ireland and Parnell and Home.

How Ministers, Rowdies, and Doctors, Disqualified Bachelors and Proctors, To damn Irish tenants and Crofters, Assembled in our City Hall.

There was Mr. G. H. Smith and loud Dr. Kane, Both fresh from the slums of Shankhill's bloody lane, Where Peeters and Paps, just three weeks before They fiercely assaulted and left in their gore.

There was Evans, the bright Gospel-speaker, And given the Mate Undertaker With Molawak Orony-a-taker, All gathered in our City Hall.

There was Boyle the Inspector, Fitzgerald the tool, Hickey, Barry and Beattie no friends to Home Rule, Mr. Tripp, Dela Hooke, Canon Smith, Dr. Pinks.

All anxious to fight Rome and splinter the rock, There was White all the way from St. Mary's, And Falloves just home from the Prairies, And ladies such pale fairies, Ne'er screamed it in our City Hall.

Mr. Boyle took the chair—Oh you'd think him in school, And he gave us the age and the aims of Home Rule, The Parnells claimed it the cure for all ills, 'Twas the cry of the people, 'twas old as the hills.

So it meant all along separation, But to stir the voice of the Nation These Belfast men in this hall, Shall enlighten us here in this hall.

Then the great Dr. Kane took his stand on floor, He declared that the Paps were fierce as a porcupine, They were cut-throats and murderers every one, As proved in the rising 1841.

Sure I stood upon Vinegar Hill, boys, Now the linn and factory-mill, boys, In Belfast are ready to kill, boys, All rebels as they did before.

Should Parnell be king and my country be free, I'd never bow to Priest or to Rome bend the knee, Far better that Ireland should weep on for years In thralldom and famine, in sorrow and tears.

For should Paps once rule in the land, Mr. Parnell get the upper-hand, str, Their power I'd bravely withstand, str, 'Til he murdered and quartered and drawn.

Hereupon G. H. Smith was pushed out from behind And he gave priests and Bishops a bit of his mind, Father Flannery, Gibbons, had spoke in this hall, John Finerty, Rossa, oh, he jumbled them all.

Then he lied about Parnell's evictions, Praised against all restrictions, Craved Bishops' and Pope's benedictions, And roared till echoes filled the hall.

Dr. Brown then came forward a motion to make, He said those speeches all Canadians should make, There was argument, sense, str, in every word, Such rare brogue humor he never had heard.

Sure I know by your laughter and cheering, You believe every word you've been hearing, So I'll order some whiskey and beer in, Our friends are from Belfast you know.

Then Astrologer E. B. Reed came on the stand, All Heaven in his eyes and a scroll in his hand, 'Twas enough—he had heard, he believed, and he groaned, O'er the errors of Paps, he sigh'd and he moaned.

ment, accepted forty five representatives in the Commons out of a total of 558, whereas the number of Scottish members ought to have been 171, thus leaving Scotland no practical influence in Parliament and making Scottish representatives simply witnesses of English votes.

"Apprehension that the articles had not been respected led very early to Daniel Defoe's argument to the effect that English and Scottish Parliaments were originally based on the people's rights, and that the British Parliament, originating from the union of 1707, would perish if the articles were violated. But this, if true theoretically, is practically futile.

"GROWTH OF NATIONAL SENTIMENT. "Illegal encroachments upon Scottish rights as a nation have been accumulating. At the same time the nationalistic decentralization feeling has been greatly developed during recent years. Nationalism is in the air in Ireland, Scotland and Wales. Much correspondence on the subject in the newspapers suggested our association, and so far remarkable success has been experienced. But progress has been temporarily checked by the excitement of a general election. Still a busy campaign for the autumn and winter is looked forward to.

"The leading principles of the association, of which Professor Blackie is the chairman, are to protect the integrity of the Empire, to secure for the voice of Scotland in the Imperial Parliament as full as that now enjoyed by Scottish members when discussing Imperial affairs; to promote the establishment of a Legislative sitting in Parliament, having full control of all purely Scotch questions, with an executive government responsible to it and to the Crown; to secure to the government of Scotland the same degree of authority as that at present possessed by the Imperial government in the control of civil servants, Judges and other officials, with the exception of those engaged in the military, naval and diplomatic services, and in collecting the Imperial revenue.

"Singularly few, are to be found opposed to the platform and principles of the association. "Our members comprise extreme radicals, whigs and Tories. Some wish the details had been more developed, but the greatest hindrance of the spread of our views are the class of Anglicized Scots who despise the national feeling and are not to be argued with, for Scottish character is the product of Scottish history. Patriarchs and others, thinking themselves pious and canny, say: "Never mind; don't trouble about home rule; it is sure to come." But it won't come from the clouds. Englishmen are excellent fellows but they have a domineering spirit, and if the Scots do not stand for themselves Englishmen won't stand for them. At present Scotland is considerably overruled, and this is the source of most of her grievances.

"It is a hasty assumption of Englishmen that English methods are the best and must suit everybody. John Bull has no time and no knowledge for the management of Scottish affairs. They are as distinct and as complicated as those of the larger nation. Much attention to them is needed, but little is obtained. Indeed, some antagonistic English interests maintain deer forests, as the Scottish maintain the people of the Highlands. Further, many Scottish questions are viewed through English spectacles.

"LEGISLATIVE DEADLOCK. "Scottish opinions favor the abolition of the law of hypothec; English members dread the effect of precedent on English law. Cases of detraiment in England actually far outnumber such cases in Scotland, Ireland and Wales put together. The result is that these are immense arrears of legislation on all manner of subjects in Scotland.

"I may mention the amendment or alteration of the codification of the Scottish civil and criminal laws, which are quite distinct and, we think, superior to the English laws. There are such subjects as the encouragement of fisheries, construction of harbors, the settlement of the trawling question, an amendment to the Poor laws, encouraging thrift and repressing vagrancy, an arrangement for securing better county government and a widening of municipal administration; the keeping up of the standard of education; the stimulation of universities, and a plan for dealing with the present ecclesiastical deadlock.

"The whole field of so-called private bill legislation, including matters relating to railways, docks, water, gas, sanitation—this can be covered in Edinburgh at half the cost involved in doing the work at Westminster. The majority of the inhabitants of Scotland are at an easy distance from Edinburgh; moreover, economy is promoted by making inquiries in the localities themselves.

"The Imperial Parliament ought to retain the army, navy, diplomatic and consular services; the excise, customs; the control over the colonies, India, the foreign policy and the decision as to peace or war. All these are enough to occupy the most august assembly in the world. Members ought to sit in local legislatures, and the Westminster objection that Gladstone's plan for the extension of local government to England and Scotland would amputate the Imperial Parliament is thereby obviated. Scotch bills considered at Edinburgh might go to Westminster to be put on the table of the Imperial Parliament, and if unchallenged to become law. If they were challenged, passed or rejected no alteration could be made in them, the technical form being for the Imperial Parliament to memorialize the Queen to refuse her assent to the Scotch bill in question. Suppose a Scotch bill were rejected; if an election followed in Scotland, the bill, if reaffirmed, must soon pass, for the friction would be unlikely to extend beyond a postponement over one session.

"You see we hardly contemplate bills passing that ought not to pass. We are not revolutionary fellows here. Administrative legislative business means good hard work, and things would wear a different face if, instead of from six to seven hundred men—a great lot of orators—we had a hundred quiet Scotchmen carefully legislating upon Scottish interests under the eye of Scotland. If they could not do the work well, then I should like to see the Imperial Parliament that can.

"We are not enemies of England, nor are we allies of any particular political party, but we insist on seeing Scottish work done and the removal of the congestion in Parliament. Many details are necessarily left over—for example, details of finance. It would be the duty of officials to work up these. Perhaps a portion of the direct taxes set apart for Scottish purposes would promote economy. A big purse at London tempts extravagant demands that are readily granted by England and Scotland, with a response inadequate in many things. Patent, copyright and factory acts may be identical, but their administration might be local.

"SEPARATION NOT TO BE THOUGHT OF. "There can be no separation. No sane man, no man whose opinion is worth considering, approves of Scotland withdrawing from the Empire. Are we, who have spent so much of our blood and so much of our treasure in building up that Empire, to walk away and leave it to the English? Not likely. I do not appreciate any drifting apart of this kind. Brains always command attention. Besides, the Scottish field would then be larger, and there would be less need for the Scottish youth to go to London. Our greatest apprehension is of the refusal by preponderant influences among the English of a system of local government. A mere county management scheme is insufficient, not meeting the national demand, for home legislation not constituted in a form fit to be entrusted with legislative powers. A refusal might raise angry feelings, but the adoption of the association's plan would pave the way for incorporation with our kinsmen across the seas in all colonies.

"FEARFUL FACTS. "A POWERFUL DENUNCIATION BY THE SEMINARY'S SUPERIOR. Montreal Witness, Sept. 23. Despite the bad weather a very large congregation assembled at the Church of Notre Dame, yesterday evening, to take part in the grand temperance demonstration on the occasion of the blessing of a new banner for the Notre Dame Temperance Society. All the Catholic sister societies were represented, and there were present a large number of ladies.

The sermon was delivered by the leading Catholic preacher of the city, the Rev. Abbe Colin, Superior of the Seminary. He opened with a few general remarks, showing how, within the last fifteen years especially, the rise of intemperance has been the great peril of modern civilization, and has called the most serious attention of right-thinking legislators, on account of its direct tendency to destroy the most vital forces of society. Leaving aside all that concerns foreign countries and even other cities, he said he would call their serious attention to the following astounding and alarming facts respecting Montreal and vicinity alone, as regards the liquor traffic and its consequences. The figures were taken from statistics, and he had allowed a large discount.

During the year ending with the 30th of June, 1885, over 430,000 gallons of spirits or whiskey, also poison, entered the port of Montreal for consumption—representing \$830,000 in duty, the price to the consumer, being about double this amount, brings the expenditure to the sum of over \$1,600,000. If to this is added the importation of other spirituous liquor, a sum of over \$2,000,000 for Montreal consumption alone is easily reached. Charitably supposing that one third of the importation is for legitimate purposes, there still remains an expenditure of over \$1,300,000 for utter ruin and degradation.

Statistics establish that the loss of time through intoxicating drinks is ten times that of the cost of the liquor, but taking it to be only five times as much, we reach the enormous sum of over \$7,000,000 lost in Montreal and vicinity from that source alone.

"Has the city, on the other hand, benefited in any way by this expenditure of four times the rev. preacher. "Has it been more flourishing? Has new monuments been erected? Has the cause of education gained anything by it? "Far from it," he replied, "and the direct result has been an increase in the poorhouses, insane asylums, prisons and cemeteries, and a degeneracy in the growing generation, as ascertained by the medical faculty."

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After congratulating the several governments that have been working in the sense of prohibition, the rev. gentleman said he was sorry to find that notwithstanding the serious efforts made for the destruction of this heinous monster, its ravages were still on the increase almost everywhere. Referring to Montreal, he was ashamed to have to state that although the average consumption of spirituous liquor in the Province of Quebec is about 2 1/2 gallons per head, when we come to reckon for our own city, this average reaches nearly four gallons. Again, he was profoundly humiliated and grieved by finding out that the consumption had increased one fourth since the recent epidemic.

When all had so many reasons to consider this plague as a just chastisement, was it not appalling to find the inhabitants of this great city learning no lesson from such a severe punishment.

Mr. Colin concluded his most able address by stating that, since laws and political schemes seemed unable to destroy this terrible enemy, the only hope was in the strength of temperance societies, in whose work rests the hope of both religion and country. For this reason he would congratulate them, and call their most serious attention to the importance of making the foundation of their good work a life long task.

Scott's Emulsion of Pure COD LIVER OIL WITH HYPOPHOSPHITES, In Consumption and Wasting Disease, seems to possess remedial powers of great efficacy. It heals the irritation of the throat and lungs. Makes pure blood and builds up and fortifies the system against further inroads by disease. Take no other.

The superiority of Mother Graves' Worm Exterminator is shown by its good effects on the children. Purchase a bottle and give it a trial.

Corns cause intolerable pain. Holloway's Corn Cure removes the trouble. Try it and see what an amount of pain is saved.

Correspondence of the Record. DEDICATION OF THE NEW CHURCH, SPENCERVILLE, PRESCOTT PARISH.

The new church in Spencerville was solemnly blessed and dedicated to the service of God under the invocation of St. Lawrence O'Toole, Archbishop of Dublin, by His Lordship, the Most Reverend James Vincent Cleary, S. T. D., Bishop of Kingston, on the 14th day of September, the Feast of the Exaltation of the Holy Cross. The Bishop was assisted in the ceremony by Reverend John Masterson, Pastor, Reverend Michael O'Rourke, assistant, Reverend Michael McDonald, Pastor of Kemptville and Reverend Thomas Kelly, secretary of the Bishop.

A very large congregation, most of whom met the Bishop some miles outside Spencerville, and forming a long line of carriages entered the village with His Lordship, in processional order, witnessed the interesting and solemn ceremony of the dedication and blessing of the church. The Mass was offered by the Rev. Michael O'Rourke. After the ceremony His Lordship the Bishop addressed the congregation. The Bishop congratulated both pastor and people upon the appearance and substantial form of the new church. He admired the beauty and solidity of the masonry and the capacity of the church for the congregation. His Lordship was still further pleased when the pastor told him that there remained only a small balance of about \$500 to be paid in the cost of the building which was \$5,000. The Bishop having thus expressed his complete satisfaction with the new church and also with its financial condition, delivered an instructive discourse to the congregation on the sanctification of the family, by means of regular attendance at Mass and prayer, especially at night, with the whole family uniting in them, and with voices imploring the protection, grace and blessing of the Father, who had put that family together.

The Bishop moreover exhorted the people to assemble together each family for itself, on the Sundays when Mass would not be offered in the church, and at the hour of mass unite in the recital of the rosary and other prayers suitable for Mass, joining in spirit with the long line of carriages that entered the village at that time, being offered up by their Pastor, in some other church of the mission, for the adoration of God, the necessities of the people, and in thanksgiving for divine favours.

A subscription was taken up which reduced the small balance of debt by about \$300 and the Bishop with a few final words of encouragement in reply to an address presented to His Lordship at the conclusion, gave his Episcopal blessing and the solemn event was brought to a close.

THE LATE MR. McSHANE. THE LAST RITES PERFORMED THIS MORNING.

The funeral of the late James McShane, Sr., took place this morning and was one of the most largely attended that has ever taken place in this city. Long before the departure for the church, the late remains of the deceased, 1947 Notre Dame street, and vicinity was thronged with old and young, rich and poor, without distinction of creed or nationality, all anxious to follow the remains of their old and esteemed friend to their last resting place. Since after 8 o'clock the funeral cortege slowly wended its way to St. Patrick's Church, where the service was sung. The pall-bearers were Ald. Grenier, acting Mayor, Messrs. F. McNamee, Ald. LaPierre, Thomas Mullins, Wm. Masterson and J. Sheridan, all old and long standing friends of the deceased. Preceding the hearse were the mourners' carriages, and among the chief mourners present were noticed Mr. James McShane, M. P. P., and Mr. Michael McShane, sons of the deceased, Bryan McShane, brother, and six grandchildren, also Dr. Cannon, Denis Barry, advocate, and J. H. Isaacson, notary. Over one thousand persons followed the remains, among them Messrs. J. J. Curran, Q. J. P., M. P. Ryan, Ed. Murphy, D. McIntyre, O. McGarvey, P. Kenny, W. E. Doran, W. H. Cunningham, Wm. Wilson, Gilbert Scott, Robert Benny, Samuel Hamilton, Hugh McKay, Thos. Conroy, and numerous others whose names could not be obtained, including many prominent Protestant citizens, who had been intimately acquainted with the deceased gentleman. St. Patrick's church was well filled with friends of the deceased long before the arrival of the cortege, who wished to attend the performing of the last sad rites over the remains of the old and prominent citizen. The sacred edifice was heavily draped in mourning, and a majestic catafalque erected in the centre aisle, and surrounded with hundreds of lighted tapers, presented a most solemn spectacle. The *Requies* was performed by the Rev. Father Dowd, after which the solemn requiem Mass began. The Rev. Father Dowd officiated, assisted by the Rev. Fathers J. Quinlivan and Jas. Callahan. There was a powerful choir of forty-five voices, from St. Patrick's, St. James and Notre Dame churches, under the direction of Mr. J. A. Fowler. They chanted a harmonized Mass. There were also three chorists in the sanctuary with powerful basso voices. The Rev. Father Dowd performed the *absoute*. After the service the remains were again placed in the hearse, which proceeded slowly to the Cote des Neiges cemetery, followed by a vast number of persons.—*True Witness*, Sept. 15.

A Hard Fate.

It is indeed, to always remain in poverty and obscurity, be enterprising reader and avoid this. No matter in what part you are located, you should write to Hall & Co., Portland, Maine, and receive free, full particulars about work you can do now, and upwards daily. Some have earned over \$100 a week. It is all done without any special training or special knowledge required. You are started free. Earned sex. All ages. Better not delay.

Highest Praise.

The well known drug firm of N. C. Polson & Co., of Kingston, writes that Dr. Fowler's Extract of Wild Strawberry has long been considered the best remedy for Summer complaints in the market, and adds that their customers speak in the highest terms of its merits. Wild Strawberry is the best known remedy for Cholera Morbus, Dysentery and all Bowel complaints.

Correspondence of the Catholic Record. FROM STRATFORD.

On Tuesday evening last, at the invitation of Rev. Dr. Kilroy, the members of St. Joseph's choir assembled at that gentleman's residence and were entertained by the doctor to a sumptuous repast prepared in elegant style by the doctor's housekeeper, In Belmont McDonald, the occasion being the departure of Major and Mrs. Gray from Stratford. The assemblage took their seats with the Rev. Dr. Kilroy and Rev. Father Quigley at either end of the table. At the conclusion of the meal Miss Maggie Cass approached Mr. Gray and in the name of the choir read the following address, and Miss Allen presented him with a handsomely framed picture of the members of the choir:

VERY DEAR FRIENDS, We, the members of St. Joseph's choir, hearing with regret of your departure from our midst, beg to express to you a few words of kindly feeling before bidding you farewell. During the period of your sojourn amongst us you have, by your kind and generous conduct, justly merited the respect and esteem of all. By your absence a vacancy will be left in St. Joseph's choir which few others can fill. The congregation of St. Joseph will have lost most faithful and devoted members and the city of Stratford most exemplary and useful citizens, but however much we regret the loss which we ourselves will sustain by your departure, we rejoice to know that it will better your own condition. We therefore in bidding you farewell express our fervent hope that you both may enjoy many long years of continued health and prosperity in your new home. In conclusion, please accept this token as a memento of the pleasant days we spent in your society and as a slight expression of the esteem in which we hold you.

L. Allan, organist Thos. J. Douglas Kate Gallagher Cornelius Tracy Tillie Gallagher Andrew Gatz Mary Fowler A Connolly Maggie Cass Martine Dolan Katie Culling John Kennedy Kate Scanlan John Scanlan Maria Quinlivan Lizzie Scanlan Kate Hartley

Mr. Gray in reply said: I can assure you, my dear friends, that I shall ever look back upon this evening with pleasure. I can safely say that the days I spent among you have been the happiest of my life. My relations with St. Joseph's choir have left impressions on my mind which I can never forget, because in it I may say I have received the first impressions of our holy religion. You are all no doubt aware that I am a convert. I was brought up in the Protestant faith, but like many others I sought in vain for the truth until coming in contact with Catholics, from whom I acquired a knowledge of the Catholic Church. I found that she alone could satisfy the wants of the Christian—that she alone could impart real Christian virtue, and that she alone can conduct us to the Kingdom of Heaven. Signed on behalf of the Congregation of the Catholic Church, as compared with the conflicting doubts and perplexities of Protestantism. For many years previous to my conversion I knew not what religious contentment was. I saw plainly that true religion was not to be found in Protestantism and was determined never to rest satisfied until I found it. I finally found it in the Catholic Church. I thank you, my dear friends, for this expression of your regard for me, and whenever I look upon this handsome present it will recall to my mind many happy associations with St. Joseph's choir. Your kind reference to Mrs. Gray I acknowledge with gratitude. I thank her for the many kind words she has said in your presence, and I thank you, my dear friends, for the many kind words she has said in your presence, and I thank you, my dear friends, for the many kind words she has said in your presence.

OBITUARY.

REV. FATHER MADORE, O. M. I. We regret to have to announce the death of Father Madore, who took place on Tuesday last, the 14th inst., at the Archdiocesan residence at St. Boniface. Father Madore entered the Oblate Order at Montreal and in 1878 came to Manitoba. He was ordained to the priesthood by His Grace Archbishop Tache two years afterwards going immediately to Lake Winnipeg and shortly afterwards to Fort Alexander, where he labored zealously, and through his indefatigable zeal there arose an extended mission. While here the deceased acquired an extensive knowledge of the language of the Indians among whom he labored with untiring energy and succeeded in bringing to a knowledge of the true faith large numbers of them which fully attests to the value of his labors. Father Madore's illness was consumption from which he had suffered more or less ever since his arrival here, but some three months ago he was compelled to retire from his mission and has lived at the residence of the Archbishop who attended him in his last moments and administered to him the rites of Holy Church. All his people were attached to him and he took a deep and intelligent interest in the educational work of the mission to the interests of which he devoted a great deal of time. *Requiescat in pace.*

The funeral took place on Friday morning at 9 a. m. at St. Boniface. Mass was celebrated by His Grace and was attended by the clergy and a very large number of the laity.—*N. W. Review*, Sept. 18.

"My daughter has taken the medicine faithfully, according to directions, and her head and spirits are now perfect. The humor is all gone from her face. I wish every anxious mother might know what a blessing Ayer's Sarsaparilla is in such cases."

A Modern Miracle. In a recent letter from R. W. Dawton, of Deloraine, Ont., he states that he has recovered from the worst form of Dyspepsia after suffering for fifteen years; and when a council of doctors pronounced him incurable he tried Burdock Blood Bitters, six bottles of which restored his health.

FATHER CICOLARI. DEPARTURE OF THE REV. GENTLEMAN FOR HIS NEW FIELD OF LABOR.

On Wednesday, the 8th inst., the Rev. Father Cicolari, for the past five years parish priest of Lochiel, took his departure from Alexandria for the scene of his new labors in Erinville. The rev. gentleman preached his farewell sermon to his parishioners on the Sunday before, the congregation being a very large one. Long before the train steamed out of the Canada Atlantic station crowds began to assemble to give a parting shake of the hand to the good priest and to wish him God speed. The venerable pipe of Kenyon, Mr. O'Kane Cameron, marched to and fro upon the platform, sending the strains of Scottish national music far across the meadows and lending an earnest and impressive reality to the hand shaking and "farewells" in which the rev. gentleman was constantly engaged.

The following address, which was accompanied by a purse of \$122.50, was read to Father Cicolari before his departure: To the Reverend George Cicolari, late pastor of St. Alexander, Lochiel, REVEREND AND DEAR SIR—We the parishioners of St. Alexander, Lochiel, cannot allow you to depart from our midst without giving a feeble expression of our feelings of heartfelt sorrow occasioned by the severance of the tender ties that bound us together as pastor and people.

Though humbly bowing to the authoritative voice of our venerable Bishop, still we cannot conceal nor will we attempt to disguise our real feelings and sentiments, because in you we always found the good father ever ready to promote the spiritual and temporal welfare of your children and a faithful pastor of souls, carefully watching over the minds and morals of your flock.

When you assumed charge of this parish about five years ago our church was burdened with debt and sorely in need of many repairs, but now, through your noble exertions, our church is relieved of its burden and the site and cemetery presents a beautiful aspect eloquently proclaiming the watchful care and patient labour of him who was in charge.

Accept, dear father, the purse that accompanies this humble offering of a grateful people as a slight token of our gratitude to you for the loss we are to sustain in your departure and of the love and esteem in which we always held you, together with the prayers of the congregation for their temporal and eternal welfare.

We will continue to ask for your health and strength to support your faithful labors in whatever part of the Lord's vineyard your lot may be, and that your tender solicitude may receive the only return worthy of it in the constant gratitude of you future parishioners.

Remember us, dear father, in your prayers, and particularly when offering the Holy Sacrifice of the Mass. Signed on behalf of the Congregation of St. Alexander, by D. A. Macdonell, J. J. Kennedy, Duncan McLean, A. B. Kennedy, John Cameron.

CASTELAR ON HOME RULE.

Emilio Castelar has written an interesting article in review of the struggle of Ireland for liberty, which is published in a Spanish paper. He sees no other possible solution for the problem than that of Gladstone, "who is resolved to grant all power of self government consistent with national unity."

"To separate," he says, "into federations people united in nationality is, in my opinion, to 'retrograde'; but to unite in federations people that have not been able to settle upon a constitution of interior and intimate unity is a great and superior progress. Such is Gladstone's idea."

Reviewing the various policies proposed by Gladstone's opponents, he says of coercion: "It is a plan which is discredited by the experience of the most honorable and just Spencer, who, having been vicerey of Ireland, armed with all power, at one time to persecute the Fenians, at another to crush the Parnellites, exhausted the resources of force with the result that to day, from the experience of personal knowledge, he stands the most lofty exponent of the evils produced by a policy of oppression and war."

And he concludes by saying: "The reconciliation of the Celt with the Saxon will be reckoned in the future as one of the great works of the nineteenth century, one of the most glorious creeds with which contemporary democracy could adorn the shirt of reform and crown her great achievements. Against it has rebelled the superstitious spirit of resistance, which, by its checks and opinions, moderates the spirit of progress which it curtails by its attacks and its combats. But such has always been the course in historic ages. Those who fought against electoral reform presented innumerable evils in its adoption and establishment. It was carried, however, and the serene power of pacific progress has thereby reduced the evils engendered by privilege and diminished the multiple motives of discord and anarchy. The prophecies of the reactionaries will not be fulfilled; and, notwithstanding that we are already advanced on the road of life, we believe that we will yet live to see a reconciliation between England and Ireland. Eternal praise to Gladstone."

Horsford's Acid Phosphate.

ADVANTAGEOUS IN DYSPEPSIA. Dr. G. V. DORSEY, Epina, Ohio, says: "I have used it in dyspepsia with very marked benefit. If there is deficiency of acid in the stomach, nothing affords more relief, while the action on the nervous system is decidedly beneficial."

In a Dangerous Condition.

Any man, woman or child is in a dangerous condition when neglecting a constipated state of the bowels. There can be no perfect health without a regular action of this function. Burdock Blood Bitters cure constipation by imparting a healthy tone to all the secretions.

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 former post office.

**Catholic Record.**  
 LONDON, SATURDAY, OCT. 2, 1886.

- CALENDAR FOR OCTOBER.**  
 CONSECATED TO THE QUEEN OF THE MOST  
 HOLY ROSARY.
- 1st, St. Basil, Bp. and Conf.
  - 2nd, Holy Guardian Angels.
  - 3rd, St. Andrew, Bp. and Conf.
  - 4th, St. Francis of Assisi, Conf.
  - 5th, St. Ignace of Loyola, Conf.
  - 6th, St. John the Baptist, Conf.
  - 7th, St. Mark, P., and SS. Sergius and Comp. MM.
  - 8th, St. Bridget of Sweden, Widow.
  - 9th, St. Denis and Comp. MM.
  - 10th, St. Peter, after Pent. St. Francis of Bor-  
 mine, Conf.
  - 11th, St. Peter, after Pent. St. Francis of Bor-  
 mine, Conf.
  - 12th, St. Peter, after Pent. St. Francis of Bor-  
 mine, Conf.
  - 13th, St. Edward, King and Conf.
  - 14th, St. Callistus, P. and Conf.
  - 15th, St. Theresa, Virgin.
  - 16th, St. John the Evangelist, Bp. and Conf.
  - 17th, St. John the Evangelist, Bp. and Conf.
  - 18th, St. John the Evangelist, Bp. and Conf.
  - 19th, St. John the Evangelist, Bp. and Conf.
  - 20th, St. John the Evangelist, Bp. and Conf.
  - 21st, St. John the Evangelist, Bp. and Conf.
  - 22nd, St. John the Evangelist, Bp. and Conf.
  - 23rd, St. John the Evangelist, Bp. and Conf.
  - 24th, St. John the Evangelist, Bp. and Conf.
  - 25th, St. John the Evangelist, Bp. and Conf.
  - 26th, St. John the Evangelist, Bp. and Conf.
  - 27th, St. John the Evangelist, Bp. and Conf.
  - 28th, St. John the Evangelist, Bp. and Conf.
  - 29th, St. John the Evangelist, Bp. and Conf.
  - 30th, St. John the Evangelist, Bp. and Conf.
  - 31st, St. John the Evangelist, Bp. and Conf.



**OFFICIAL.**

Bishop's Palace,  
 London, Sept. 23rd, 1886.  
 We beg to call the attention of the  
 revd. clergy of the diocese to the decree  
 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 decree Our Holy Father calls atten-  
 tion to and renews the ordinances of  
 the Encyclical Letter *Supremi Aposto-  
 latus et Superioris Auctoritatis*, the latter bearing  
 date August 30th, 1854. The Sovereign  
 Pontiff commands that the month of Octo-  
 ber shall be again consecrated to the  
 devotion of the Rosary in the same manner  
 as in the past years.  
 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 Cathedral and  
 parish churches, and in all public churches  
 dedicated to the Mother of God, five  
 decades of the Rosary, together with the  
 Litany of Loretto, be daily recited."  
 2. The Rosary and Litany may be re-  
 cited either in the morning at Mass or in  
 the evening at Benediction of the Blessed  
 Sacrament.  
 3. The Holy Father grants the follow-  
 ing indulgences to the faithful on the pre-  
 scribed 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 oc-  
 casion 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 pri-  
 vacy of their homes, and shall have wor-  
 thily 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.  
 The foregoing observations, together  
 with the authorized translation of the  
 Decree and the Encyclical *Supremi aucto-  
 ritatis et Superioris Auctoritatis* 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.  
 DECRETUM



URBS ET ORBIS  
 Post edita a Sanctissimo Domino  
 Nostro Leone Papa XIII. Encyclicalis Lit-  
 terae *Supremi Auctoritatis et Superioris Au-*  
*toritatis*, die 30. Augusti MDCCCLXXXIV., de  
 propagando et celebrando Beatissimae  
 Dei Genitricis Mariae Rosario, Sacra  
 Rituum Congregatio per Decretum diei  
 XXX Augusti praeteritis anni MDCCCLXXXV.  
 ipso Summo Pontifice auctoritate  
 et imperate, statuit, ut quoad quae-  
 tristissima perdetur auctoritate, in quibus  
 versatur Catholica Ecclesia, ac de restitu-  
 tionis Maxima plena libertate Deo  
 potius gratias datur non sit, in omnibus  
 Catholicis Orbis Cathedralibus et Parochialibus  
 ibus templis, et in cunctis templis ac  
 publicis Oratoriis Beatae Mariae Virgini  
 dicatis, aut in aliis etiam arbitrio Ordinariorum  
 designandis, Mariam Rosarium  
 cum Litanis Laurentianis pro totum men-  
 sem Octobrem quotidie recitetur. Im-  
 mense praesentibus annis, qui habere voluit  
 ditatur, idem Sanctissimus Dominus  
 Noster exoptans, ut quo magis ingravit  
 publice et private calamitates, eo  
 firmiori fiducia et proposito auxilium  
 ac remedium quaeratur, et per  
 Mariam quaeratur a Divina Misericordia,  
 quae totum nos habere voluit  
 pro Mariam; pro hoc Sacrae Sacramentum  
 Congregationis Decretum Reverendissimi  
 locorum Ordinarios adhortatur, ut iuxta  
 memoratas Apostolicas Litteras et Decretis,  
 coramque tenore in omnibus servato,  
 Christifideles ad huiusmodi pietatis exercitia,  
 Diapirata maxime associantur,  
 atque gratiarum equidem fecundum, nec  
 non ad Sacramentorum aliorumque sacra-  
 mentorum operum frequentiam, omni soli-  
 tudine adhibere et alio modo student.  
 Confirmamus iterum Sanctissimas in  
 omnibus sacris Litteris ac privilegia,  
 quae in praedicto Decreto concessa sunt  
 indulgentiae insuper dignata est, ut in  
 templis, seu Oratoriis, ubi ob eorum pau-  
 perum, Expositio cum Sanctissimo  
 Eucharistiae Sacramento, ad tramitem  
 Decretis ipsius, solemniter modo, nempe per  
 octiduum festum, vel ad eadem, per  
 modum exceptionis peragat possit, pruden-  
 ter iudicio Ordinarii, cum Sacra Pyxide,  
 aperiente scilicet ab initio ostium cibori-  
 um, etiam ea populorum in fine benedictione,  
 die 26 Augusti 1886.

D. CARD. BARTOLINI, S. R. C.,  
 Praefectus.  
 LAURENTIUS SALVATI, S. R. C.,  
 Secretarius.

TRANSLATION.  
 After the publication by Our Most Holy  
 Father Pope Leo XIII. of the Encyclical  
 Litterae, *Supremi Auctoritatis et Superioris Au-*  
*toritatis*, August 30th, 1854, concerning the propagation of  
 the devotion of the Rosary of the Most  
 Blessed Mary, Mother of God, and the  
 honor to be thereto given, the Sacred  
 Congregation of Rites by a decree dated  
 August 20th, 1855, the Sovereign Pontiff  
 himself ratifying and commanding, ordi-  
 nated that as long as the present exacer-  
 bated and circumstances in which the Catho-  
 lic Church is placed endures, and as long  
 as it was not permitted to offer God thanks  
 for the restoration of his entire freedom  
 of the Sovereign Pontiff, the Rosary of the  
 Blessed Virgin with the  
 Litany of Loretto should be recited through-  
 out the month of October every day recited,  
 in all Cathedral and Parochial churches  
 throughout the Catholic world, and in all  
 churches and public oratories dedica-  
 ted to the Blessed Virgin, besides in  
 such others as it may be the devotion of  
 the Ordinaries seem fitting to appoint.  
 In this present year especially—enriched  
 as it is by the treasures of the Jubilee,  
 Our Most Holy Father earnestly desires  
 that even as evils public and private con-  
 tinue to break in upon society and with firm-  
 ness of faith and purpose, a help and remedy  
 should be sought, and that it be sought  
 through Mary in that God of Mercy  
 who desires to obtain all things through  
 Mary. By this decree of the aforesaid  
 Sacred Congregation, it is enjoined upon  
 the Most Reverend the Ordinaries every-  
 where, that in accordance with the above-  
 mentioned Apostolic letters and decrees—  
 the tenor of these letters and decrees in  
 all things being strictly adhered to,  
 they strive with all care to influence  
 and stimulate the Christian  
 faithful as well to the pious exercise  
 of the Holy Rosary, most acceptable  
 to the Mother of God, and truly fruitful  
 in grace, as to the frequentation of the  
 sacraments and the practice of other good  
 works.  
 His Holiness once more confirming and  
 renewing in all things the sacred indul-  
 gences and privileges conceded in the above  
 mentioned decree, has been furthermore  
 pleased to grant that in these churches  
 and Oratories where by reason of their  
 poverty of the exposition of the Most Holy  
 Sacrament cannot be according to the  
 manner of the decree, that is to say sol-  
 emnly with the ostensorium cannot be  
 held, it may, by exception made accord-  
 ing to the prudent judgment of the Ordinar-  
 y, be celebrated with the Sacred Pyxis,  
 namely, by opening at the beginning the  
 door of the tabernacle and blessing the  
 people with the ceterum at the close of  
 the exposition.  
 August 25th, 1886.  
 D. CARD. BARTOLINI,  
 S. R. C. Praefectus.  
 LAURENTIUS SALVATI,  
 S. R. C. Secretarius.

**ENCYCLICAL LETTER  
 OF OUR MOST HOLY LORD  
 LEO XIII.,  
 BY DIVINE PROVIDENCE  
 POPE.**

TO ALL OUR VENERABLE BROTHERS THE  
 PATRIARCHS, PRIMATEs, 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, to  
 win 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 pre-  
 decessors, who in times of difficulty were  
 wont to have recourse with increased fer-  
 vor to the Blessed Virgin, and to seek  
 her aid with special prayers. That wish  
 of Ours has been complied with, with such  
 a willingness and unanimity that it is  
 more than ever apparent how real is the  
 religion and love for the Church in 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  
 that the sight of such a ready and open-  
 minded piety and faith has been a great con-  
 solation, and even gives Us new courage  
 for the facing, if that be the wish of God,  
 of still greater trials. Indeed, from the  
 spirit of prayer which is poured out over  
 the house of David and the dwellers in  
 Jerusalem, we have a confident hope that  
 God will at length let Himself be touched  
 and have pity upon the state of His  
 Church, and give ear to the prayers com-  
 ing to Him through her whom He has  
 chosen to be the dispenser of all heavenly  
 graces.  
 For these reasons, therefore, with the  
 same causes in existence which impelled  
 Us last year, as We have said, to rouse the  
 piety of all, We have deemed of Our duty  
 to exhort again this year the people of  
 Christendom to persevere in that method  
 and formula of prayer which we have com-  
 manded by the Litany of Loretto, and  
 of Mary, and thereby to merit the  
 powerful patronage of the great Mother of  
 God. Inasmuch as the enemies of Chris-  
 tianity are so stubborn in their aims, its  
 defenders must be equally staunch, espe-  
 cially as the heavenly help and the benefits  
 which are bestowed by God are the more  
 usually the fruits of our perseverance.  
 It is good to recall to memory the  
 example of that illustrious widow, Judith  
 —a type of the Blessed Virgin—who curb-  
 ed the ill-judged impetuosity of the Jews  
 when they attempted to fix, according to  
 their own judgment, the day appointed  
 by God for the deliverance of His City.  
 The example should also be borne in mind  
 of the Apostles, who awaited the supreme  
 gift promised unto them of the Paraclete,  
 and persevered unanimously in prayer  
 with Mary the Mother of Jesus. For it is,  
 indeed, an arduous and exceeding weighty  
 matter that is now in hand; it is to humili-  
 ate an old and most subtle enemy in the  
 spread out array of his power; to win back  
 the freedom of the Church and of her  
 Head, to preserve and secure the fortifica-  
 tions of the Mother of Jesus, and to pre-  
 serve the safety and well of human society.  
 Care must be taken, therefore, that, in  
 these times of mourning for the Church,  
 the most holy devotion of the Rosary of  
 Mary be assiduously and piously observed,  
 their own judgment, the day appointed  
 by God for the deliverance of His City.  
 The example should also be borne in mind  
 of the Apostles, who awaited the supreme  
 gift promised unto them of the Paraclete,  
 and persevered unanimously in prayer  
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 Care must be taken, therefore, that, in  
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 the most holy devotion of the Rosary of  
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 the freedom of the Church and of her  
 Head, to preserve and secure the fortifica-  
 tions of the Mother of Jesus, and to pre-  
 serve the safety and well of human society.  
 Care must be taken, therefore, that, in  
 these times of mourning for the Church,  
 the most holy devotion of the Rosary of  
 Mary be assiduously and piously observed,

ains from their souls and have holly  
 partaken of the Divine banquet, and shall  
 have also prayed in any church to God  
 and His most holy Mother for Our inten-  
 tions. As we desire also to consult the  
 interests of those who live in country  
 districts, and are hindered, especially in the  
 month of October, by their agricultural  
 labours, We permit all we have above  
 decreed, and also the holy indulgences  
 granted in the month of October, to be  
 postponed to the following months of  
 November or December, according to the  
 prudent decision of the Ordinaries.  
 We doubt not, Venerable Brethren, that  
 rich and abundant fruits will be the result  
 of these efforts, especially if God, by the  
 bestowal of His heavenly graces, bring an  
 added increase to the fields planted by Us  
 and watered by your zeal. We are cer-  
 tain that the faithful of Christendom will  
 bearken to the utterance of Our Apostolic  
 authority with the same fervour of faith  
 and piety which they gave most ample  
 evidence last year. May our Heavenly  
 Patroness, invoked by us through the  
 Rosary graciously be with us and obtain  
 that, all disagreements of opinion being  
 removed and Christianity restored  
 throughout the world, we may obtain  
 from God the peace and tranquillity of  
 the Church.—In pledge of that boon, to you,  
 your clergy, and the flock entrusted to  
 your care. We lovingly bestow the  
 Apostolic Benediction.

Given in Rome, at St. Peter's, the 30th  
 of August, 1884, in the Seventh Year of  
 Our Pontificate. LEO PP. XIII.  
 NEW LITURGICAL PRAYERS.  
 Preces Jusu Papae Leonis XIII. in  
 omnibus orbis ecclesias post privatae  
 missae celebrationem flexis genibus recitan-  
 das.  
 Sacerdos ter dicit cum populo: Ave  
 Maria; deinde: Sube Regina cum V. Ora  
 pro nobis etc. O. Ut digna etc.  
 OREMUS.  
 Deus refugium nostrum et virtus, populum  
 ad te clamantem propitius respice;  
 et intercedente gloriosa et immaculata  
 Virgine Dei Genitrice Maria cum beato  
 Joseph eius Sponsone, ac beatis Apostolis  
 tuis Petro et Paulo et omnibus Sanctis,  
 quas pro conversione peccatorum, pro  
 libertate et exaltatione sanctae Matris  
 Ecclesiae, procerum fundimus, miserere et  
 benignus exaudi. Per Christum Domi-  
 num Nostrum. Amen.  
 Adhuc invocatio—Sancte Michael  
 Archangele, defende nos in praefatis contra  
 nequitiam et insidias diaboli etc. praedi-  
 cantur: Imperii illi Deus supplices deprecamur:  
 tuque, Princeps militiae caelestis,  
 Satanam inique spiritus malignos, qui ad  
 conditionem abstruam pervigilant in  
 mundo, divina virtute in infernum de-  
 struere. Amen.  
 Ssmus Dominus Noster Leo PP. XIII.  
 omnibus praesens, ut supra, recitantis  
 tercentum dierum indulgentiam largitur.  
 CRASALTA. This very morning  
 Prayers ordered by Pope Leo XIII. to  
 be said, kneeling, in all the churches of  
 the world after the celebration of Low  
 Mass.  
 The priest shall say with the people  
 three "Hail Marys" then "Hail, Holy  
 Queen," etc., with the "Pray for us" etc.,  
 and R. "That we may be made worthy,"  
 etc.  
 LET US PRAY.  
 O God, our refuge and our strength, gra-  
 dually look upon Thy people who cry to  
 Thee; and through the intercession of the  
 glorious and immaculate Virgin Mary,  
 Mother of God, of Blessed Joseph, her  
 Sponsone, and of Thy holy Apostles, Peter  
 and Paul, and all the saints, in Thy  
 mercy and kindness hear the prayers  
 which we pour forth for the conversion of  
 sinners, and for the freedom and exalta-  
 tion of Holy Mother the Church. Through  
 Christ our Lord. Amen.  
 My Michael, the Archangel, defend  
 us in the battle; be our protection against  
 the wickedness and snares of the devil.  
 Rebuke him, O God, we humbly beseech  
 thee; and do thou, O Prince of Peace,  
 the heavenly host, by the divine power  
 spiritus who wander through the world  
 seeking the ruin of souls. Amen.  
 His Holiness Pope Leo XIII. grants to  
 all who recite these prayers, as aforesaid,  
 300 days' indulgence.

FROM OVER THE SEA.  
 We last week made allusion in com-  
 plimentary terms to the munificently  
 generous subscription of the parish of  
 Mount Carmel to the Home Rule fund.  
 In former issues we published the very  
 creditable and telling list of contribu-  
 tions to the same fund from St. Mary's  
 and Orilla. In all the parishes named  
 the success of the movement is due to  
 the active interest therein taken by the  
 pastors, who, in Ireland's cause, which  
 they recognize as the cause of justice, are  
 all ardent, tireless, enthusiastic. The  
 following correspondence shows how the  
 efforts on behalf of Irish self government  
 of the good people of Orilla and St.  
 Mary's are regarded by the Irish Parlia-  
 mentary party and its leaders:  
 House of Commons, Aug. 1886.  
 DEAR SIR—I regret that because of  
 the pressure of public duties arising and  
 since the general election, I have been  
 unable to sooner acknowledge the receipt  
 of your cablegram advising me that  
 you had forwarded to me the sum of  
 £100 from the friends of Home Rule  
 in Orilla, Ontario, to the parliamentary  
 fund. I have duly received bankers' draft  
 for this amount, which I have  
 handed to the treasurer, and I beg to  
 ask you to thank the contributors in  
 behalf of my colleagues and myself for  
 this generous contribution. I am,  
 Yours very truly,  
 CHAS. S. PARNELL.  
 Mr. ROBERT A. LYNCH, Secretary,  
 London, 27th August, 1886.  
 Patrick Whelan, Esq.,  
 St. Mary's, Ontario.  
 My DEAR SIR—I beg to acknowledge  
 with best thanks receipt of your remittance  
 for £17 6s 3d, in aid of the Irish  
 Parliamentary Fund, and I am,  
 Faithfully yours,  
 JOSEPH G. BIGGAR.  
 House of Commons Library,  
 August, 1886.  
 DEAR SIR—I beg to thank you for your  
 letter of the 14th inst., with draft, value  
 £47 6s 3d, being a subscription from the

Rev. Father Brennan and other friends  
 in St. Mary's, Ontario, to the Parlia-  
 mentary Fund. I have now to most  
 heartily thank you and the subscribers  
 for this amount, which I have handed to  
 the treasurer, and to assure you that  
 we here look forward to the winning of  
 Home Rule for Ireland with great confi-  
 dence in the early future. I am,  
 Yours very truly,  
 CHAS. S. PARNELL.  
 Mr. Patrick Whelan,  
 St. Mary's, Ontario.

The publication of this correspondence  
 gives us occasion to make a suggestion  
 which, if acted on, must very largely  
 assist the good cause, namely, that there  
 should be formed in Canada an inde-  
 pendent organization known as the  
 "Irish National League of Canada," quite  
 separate from that of the United States.  
 We have no fault, indeed, to find with  
 the workings of the latter body, but we  
 do think that, as Canada is a separate  
 country, an integral portion of the  
 British empire, with a large Irish popu-  
 lation wielding when united immense  
 influence, we should do as Australia has  
 done, and give Ireland the benefit of  
 independent Irish Canadian action on  
 behalf of Home Rule.

**TWO NEW BISHOPS.**  
 We are pleased to lay before our read-  
 ers the information taken from a Roman  
 despatch, that Very Rev. P. A. Ludden,  
 pastor of St. Peter's Church, Troy, N. Y.,  
 has been appointed first Bishop of Syra-  
 cuse, N. Y. The telegram also conveys  
 the news that Very Rev. Lawrence Scanlan,  
 of Salt Lake City, has been appointed  
 Vicar-Apostolic of Utah, the territory  
 having been temporarily administered by  
 the Archbishop of St. Francisco.

Father Ludden's merits and services  
 are too well known here in the eastern  
 portion of North America to need any  
 special mention from us. Suffice it to  
 say that the Vicar General of Albany  
 will prove worthy the high charge now  
 put on him, and that as first Bishop of  
 Syracuse he will lay deeply and solidly  
 the foundations of a promising church.  
 Of Father Scanlan very little compar-  
 atively is known here in the east. But  
 this good priest has long been one of  
 the brightest ornaments of God's church.  
 His mission has been indeed arduous,  
 but with the spirit of a true apostle has  
 he fulfilled it. Among strangers and  
 foes he has made the Catholic name  
 respected, and the priesthood hono-  
 red. Beloved by his own flock, revered  
 by his fellow citizens who acknowledge  
 not his spiritual jurisdiction, Father  
 Scanlan is truly a blessed messenger of  
 the gospel of peace and good will. No  
 American appointment ever made by  
 Rome will give more genuine satisfaction  
 than this of the Very Rev. Lawrence  
 Scanlan. To him we say with our whole  
 heart, *Ad multos annos.*

**AN AUSTRIAN PILGRIMAGE.**  
 L'Echo de Fourviere says that the  
 Austrian national pilgrimage to Lourdes  
 was composed of 500 delegates, of whom  
 200 were priests, besides many representa-  
 tives of the Austro-Hungarian nobility.  
 "It was a manifestation of faith surpassing  
 all expectations. We had often heard  
 highly spoken of, the hereditary fidelity of  
 the Austrians to their religious practices.  
 We had been told with what eagerness  
 they had adopted our Catholic work-  
 men's institutes, and our devotions of  
 French origin. The mail has often  
 brought us recitals of popular  
 demonstrations in every place where  
 statues of Our Lady of Lourdes were  
 raised. But all this is something  
 very different from the sending to Lourdes  
 of an imposing delegation from all por-  
 tions of Austria. Already eighty Hungar-  
 ians had in 1881 pointed out the road, but  
 to-day 500 pilgrims, under the same  
 national standard, come this time to  
 make the very same act of faith."  
 Through their generous donation the  
 Basilica is enriched by the possession of  
 a splendid banner. The German papers  
 have already described this gift, whose  
 front is adorned with eighteen medallions  
 representing all the patron saints of the  
 Austrian empire. On the other side are  
 the words: "O holy patrons of our coun-  
 try, pray for the imperial dynasty, and  
 for the Austrian countries." In the  
 angles are images of St. Francis of Assi-  
 sium, St. Elizabeth, St. Rodolph, and St.  
 Stephen, patrons of the reigning family.  
 The execution of this beautiful work is  
 due to the religious of the Infant Jesus,  
 who devoted several long months to its  
 artistic finish. The banner was offered on  
 Monday, August 10th, at 3 o'clock in the  
 afternoon. The sermon pronounced on  
 the occasion was preached in Latin. This  
 precious souvenir of Austrian faith will  
 occupy a place of honor in the Basilica  
 beside the banners of Hungary, Germany  
 and Roumania.  
 "Our visitors," adds the *Journal de*  
*Lourdes*, "belong to a Catholic nation  
 which believes in the religious vocation  
 of France, and heartily wishes our resus-  
 citation. They were heartily welcome to  
 the City of Mary."

**KANE AT THE CAPITAL.**  
 No more intolerant, unscrupulous and  
 aggressive Orangemen can be found any-  
 where than those in and around the city  
 of Ottawa. Held at bay by the superior  
 numbers and strength of the Catholic  
 population in that district, they cannot of  
 course, manifest their savage tendencies  
 to the extent they would desire. But if  
 ever Orangemen ardently wished to wage  
 knee deep in Papist blood it is the Orange-  
 men of the Ottawa Valley. Their past  
 history is one of outrage, incendiarism  
 and murder—their present marked char-  
 acteristic—empty bragadocio and cowardly  
 insolence—their leader Senator  
 Clewson—their mouthpiece the editor  
 of the Ottawa Citizen. These  
 two worthies were duly on hand on the  
 night of Tuesday, the 21st, to grasp the  
 blood-stained hand of Dr. Kane, the  
 surplised monster upon whose head rests  
 the blood of the innocent Catholics mas-  
 saced in the late Belfast riots. If any  
 man consider our language exaggerated  
 let him peruse Mr. Sexton's speech on  
 the disturbances already published in  
 these columns. This Dr. Kane is the  
 worthy successor of that historic repre-  
 sentative of evangelical ferocity of whom  
 the immortal Shiel said: "Is this man a  
 teacher of the gospel, and a minister of  
 the God of mercy, of charity and of  
 benevolence? Is this the man who lifts  
 up his hands from the altar, who breaks  
 the bread of life, and distributes the com-  
 munion cup? Is this man a priest of  
 Christ? Oh! no, no, no; not of Christ; not  
 of the divine and merciful redeemer of  
 mankind, not of the God whose coming  
 was announced amidst the  
 hymns of peace, and whose last words  
 were an adjuration of forgiveness,  
 founded upon the frailty of mankind—  
 not of Christ—but of that sanguinary  
 fiend who was defiled in the abominable  
 idolatry of Phoenicia,—of Maloch,—the  
 demon who was worshipped with human  
 sacrifices, and nourished with infants'  
 blood, would this sacrilegious priest be  
 the appropriate minister. But let  
 justice be done, even to him; if  
 guilt can be diminished by its partici-  
 pation, then he is not guilty. He has  
 given utterance to the detestable wish  
 with which the hearts of Orangemen are  
 pregnant. They pant, they burn, they  
 sigh for another effusion. They long  
 for a return of the era of triangles, and  
 the epoch of pitch caps. They would in-  
 voke the spirit of Fitzgerald, and conjure  
 the blood-battered spectre of O'Brien  
 from the grave. They recollect with  
 a moral luxury, the screams of the hiding  
 hours, they remember them of the shrieks  
 of horror, when the torturer stood by,  
 and presided over the feast of agony, in  
 the ecstasy of his infernal enjoyment—  
 when he gloated at his writhings, and  
 re-acted himself with his groans. But  
 let them beware. . . . In the pres-  
 ence of Ottawa's Orangemen Kane fairly  
 outdid himself in bold attacks on Catho-  
 licity and ferocious condemnation of Home  
 Rule. His heart full of infamy had to  
 find an outlet, and in the presence of the  
 Clewsons and the Johnsons that outlet  
 found. He fought again the battles of  
 1641, of 1798, the riots of Shankill road,  
 and even re-erected the bloody scaffold of  
 Regina. So deep the disgust, so general  
 the dissatisfaction felt in the Dominion  
 Capital at the brutality evinced by the  
 loyalist delegates and their leading hear-  
 er, that a Conservative Catholic gentle-  
 man felt constrained to address the follow-  
 ing letter to the Ottawa Free Press.  
 The Citizen and Home Rule.  
 To the Editor of the Free Press.  
 "SIR,—It is quite needless in Ottawa, or  
 in any Canadian town, to say one  
 word in reply to the rampant bigotry and  
 blatant bombast of Dr. Kane and Mr.  
 Smith. The Citizen, however, has so  
 clearly identified itself with these so-called  
 Loyalists, both by the presence of its  
 editor on the platform at the rink and at  
 the dinner in the Grand Union hotel and  
 by the manner in which he has dealt with  
 the subject in the columns of the paper,  
 thus justifying what his friends desired to  
 believe foundationless, the sobriquet of  
 "Little Ballykilbeg" given to him by  
 the Loyalists, that it would be interest-  
 ing to learn at once the opinion of  
 C. H. Mackintosh, M. P., on this "Irish  
 Delegate move." He must do it now, or  
 the electors of Ottawa will not fail to hold  
 him responsible for his servant's action  
 and words.  
 CONSERVATIVE ROMAN CATHOLIC,  
 Ottawa, Sept. 23."

After confirmation a public meeting  
 took place at which His Grace delivered a  
 very remarkable—even for him—public  
 speech. He was hopeful of Ireland's  
 future, and giving his audience much  
 good counsel inspired them with the same  
 cheerful view of the outlook taken by  
 himself. One paragraph of His Grace's  
 discourse is especially worthy note and  
 attention, not alone for Irish but for all  
 Catholics:  
 "Let me tell you, your cause is as thor-  
 oughly understood and as warmly blessed  
 by our Sovereign Pontiff in Rome, as it is  
 here by me in Dublin; or as it is in  
 Armagh, or in Turin—aye, or as it is in  
 Cashel, by the great Archbishop of the  
 South (cheers), to whom we are all proud  
 to look up as the foremost, the ablest, and  
 the most courageous champion of the  
 cause of justice for the poor. I can  
 give you a proof of it. This very morn-  
 ing I had the pleasure of reading in one  
 of the Roman newspapers, the *Monteur de*  
*Rome*, a paper which, it is no secret, enjoys  
 the personal confidence of the Holy Father  
 himself—I had the pleasure of reading in  
 it a long article in praise of the Irish  
 people for their holding in the constitu-  
 tional struggle through which we are passing,  
 and which, please God, we shall soon see  
 closed in a glorious victory. And what  
 were the closing words which summed up  
 the conclusion to which the writer of this  
 article arrived? They were these—That  
 the Irish people were destined to win;  
 and that for their complete and speedy  
 triumph nothing more was wanting  
 than that they should keep to their pres-  
 ent line, marching to victory under the  
 skillful leadership of those two great men  
 Englishmen, have secured for themselves  
 an indelible remembrance in the grateful  
 memory of our grateful people—the great  
 English Minister, William Ewart Glad-  
 stone, (cheers), and the great Irish leader,  
 Charles Stewart Parnell (loud and pro-  
 longed cheers).  
 His Grace then gave his people a few  
 parting words of good counsel that may  
 be taken to heart by Irishmen every-  
 where. "Keep," said he, "keep them in  
 those paths of justice, and I will promise

instrument of the Orange abomination that has so long afflicted Ireland, and is to-day Canada's greatest curse. We know that in the fearless discharge of our duty we have incurred enemies. The *Citizen* gladly opens its columns to every assault that savage malignity can pen against us, but these assaults and these writers can do us naught of evil with the same population of the country. For any other portion of the people we care not, and we do tell the *Citizen* that all its assaults, whether coming from a Papist or a Protestant, will never silence us when silence would be a dereliction of duty.

WORDS OF HOPE.

On Monday, August 30th, His Grace Most Rev. Dr. Walsh, Archbishop of Dublin, presented with an address by the clergy and people of Finglas and St. Margaret's, on the occasion of his first visit to the parish. Though the visit was of a purely ecclesiastical character, simply connected with the duty of administering confirmation, all the roads, says the Irish metropolitan journal, leading to Finglas and St. Margaret's, were spanned at intervals with triumphal arches and mottoes of welcome. "Welcome to our Great Archbishop," "God bless our best friend," and such words were inscribed on many banners, and the political sentiments of the people found expression in the inscriptions, "Parnell and Gladstone," "Home Rule," etc.

After confirmation a public meeting took place at which His Grace delivered a very remarkable—even for him—public speech. He was hopeful of Ireland's future, and giving his audience much good counsel inspired them with the same cheerful view of the outlook taken by himself. One paragraph of His Grace's discourse is especially worthy note and attention, not alone for Irish but for all Catholics:

"Let me tell you, your cause is as thoroughly understood and as warmly blessed by our Sovereign Pontiff in Rome, as it is here by me in Dublin; or as it is in Armagh, or in Tullamore, or as it is in Cashel, by the great Archbishop of the South (cheers), to whom we are all proud to look up as the foremost, the ablest, and the most courageous champion of the cause of justice for the poor. I can give you a proof of it. This very morning I had the pleasure of reading in one of the Roman newspapers, the *Moniteur de Rome*, a paper which, it is no secret, enjoys the personal confidence of the Holy Father himself—I had the pleasure of reading in it a long article in praise of the Irish people and their bearing in the constitutional struggle through which we are passing, and which, please God, we shall soon see closed in a glorious victory. And what were the closing words which summed up the conclusion to which the writer of this article arrived? They were these—'That the Irish people were destined to win; and that for their complete and speedy triumph nothing more is wanting now than that they should keep to their present line, marching to victory under the skillful leadership of those two great men whose names, though one of them is an Englishman, have secured for themselves an undying remembrance in the grateful memory of our grateful people—the great English Minister, William Ewart Gladstone, (cheers), and the great Irish leader, Charles Stewart Parnell (loud and prolonged cheers).'"

His Grace then gave his people a few parting words of good counsel that may be taken to heart by Irishmen everywhere. "Keep," said he, "keep then in those paths of justice, and I will promise you that before the day comes round when the next episcopal visitation is made in this parish of St. Margaret's, if you are good enough to present me with another address, it will be my privilege then to address you, not in words of encouragement or of hope, but in words of triumphant congratulation, that by persevering to the end in the path in which your leaders now direct you to advance, you will have closed the long struggle of seven hundred years in a glorious and a lasting, because a peaceful, victory.

With the Eastern question re-opened, Scotland and Wales almost unanimous for Home Rule, and Ireland determined on it, with the democracy in England clamoring for just and pressing reforms, and an aristocracy perishing of its own corruption, Britain cannot long successfully resist the just demands of the Irish nation. Resistance in fact means ruin.

BISHOP MCINTYRE.

The *North Western Review* informs us that Winnipeg has been lately favored by a visit from the Right Rev. Bishop McIntyre, of Charlottetown, P. E. I., accompanied by two of his priests, Rev. Father J. E. Macdonald, of Charlottetown, and Rev. Father Gillies, of East Point. The distinguished party visited His Grace of St. Boniface and found many old friends, from the Island down to the sea, in the Capital of the North-West. "We were much pleased," adds the *Review*, "to see the venerable prelate in such excellent health and spirits, and although he has passed the allotted term, three score years and ten, he appears to be good for a score more of useful and active years of life. He is descended from an ancestry remarkable for longevity; his parents came to P. E. I. from Inverness, Scot-

land, about one hundred years ago, and he is a native of that province. He was consecrated bishop twenty-five years ago, and was for five years a schoolmate of our own revered Archbishop."

Bishop McIntyre and party will, before returning, visit the Pacific Coast, with all the points of interest in British Columbia, Oregon and California.

EDITORIAL NOTES.

We respectfully direct the attention of the clergy of the diocese to the circular of His Lordship the Bishop of London, published in another column, in reference to the devotion of the Holy Rosary during the month of October.

We heartily compliment the Ottawa *Free Press* on its singularly able rejoinder to Dr. Kane's rant and bombast. The Ottawa journal puts the case of the Irish people in as succinct and convincing a manner as we have ever seen it presented in the necessarily limited scope of a newspaper article.

The Holy Father, eager to appease the difficulties that had arisen concerning the appointment of a nuncio to China, has decided to send Mgr. Agliardi as Envoy Extraordinary to the court of Peking, with the title of Legate. Mgr. Agliardi will then give careful consideration to the best means of reconciling the independent action of the Papal representative in China, with the exercise of the French protectorate.

WE SEND to offer our hearty congratulations to the Very Rev. Father John S. O'Connor, P. P., and Dean of the diocese of Kingston, on the honor recently done him by His Lordship the Bishop of Kingston, in conferring on him the latter title. Long and constant service as well as exalted merit were Father O'Connor's claims to the honor bestowed on him by his venerable Bishop.

FROM OTTAWA we learn that the Right Rev. Joseph Thomas Duhamel, recently raised to the dignity of first archbishop of Ottawa, the Canadian Capital, has just been forwarded a private document from the Holy See, calling upon him to proceed at once to the Eternal City, to hold a consultation with the Holy Father regarding the future division of the archdiocese. A suffragan bishop will likely be appointed. His Grace, who is not much over his fortieth year, will sail for Rome, accompanied by his private secretary, at the latter end of the present month.

The "loyalist" delegates met with a sudden and severe rebuff at Kingston on the evening of the 27th, when they had, as usual, unburdened themselves of much no-Popery rubbish. A resolution was, says the despatch, offered sympathizing with the minority in Ireland in their struggles "against the mischievous violence of the Parnellites and other disloyal factions." W. Robinson, ex M. P. P., presented a resolution recommending that the British Parliament grant to Ireland the same extent of self-government as Canada enjoyed. A scene followed. Cheers, hisses and loud talking followed, and then the lie regarding the business of the delegates was hurled across the platform, Kane and Smith were called firebrands, and cheers for Parnell were given. Robinson told Kane that he was mistaken if he thought he could change the views of Canadian members of Parliament by his speeches." The chairman, of course, declared Mr. Robinson's motion lost, but the sound sense of the vast majority of Kingston's citizens endorsed that gentleman's motion.

THE VACANT SENATORSHIPS.

London, Sept. 27, 1886. To the Editor of the Catholic Record. DEAR SIR,—The following is going the rounds:—"It is rumored that Messrs. E. Curney, of Toronto; Alex. Johnston, of London; and W. E. Sanford, of Hamilton, prominent members of the recent Methodist Conference, are soon to be appointed to the Dominion Senate."

Now, sir, we have no objection to the proposed appointment of our respected fellow-citizen, Mr. A. Johnston, and, indeed, we would be well satisfied with his appointment. But is it not coming a little too strong to foist three Methodists on us at once? We might be able to endure a couple, but when it comes to three, it is too much of the good thing. There is a general impression that Toronto gets everything, and the appointment of a Toronto man to the Senate seems to favor this view. For what right has Toronto to a new Senator, when that city has already more representatives in the Senate than it is entitled to? On the other hand there has been no such appointment from this section of the country for many years. I think I voice the sentiments of my co-religionists when I say that if a Catholic man in this section should be appointed who would be as acceptable to us as I am sure, Mr. Johnston will be.

Yours truly, CATHOLICS.

Slander is the forerunner of murder. To destroy character fits a man to take life. The Jesuits have written 2,207 works in honor of the Mother of God.

Correspondence of the Catholic Record. THE BISHOP OF KINGSTON IN GLENGARRY.

THE PEOPLE OF ALEXANDRIA ALSO PROTEST AGAINST THE REMOVED SEPARATION FROM THE DIOCESE OF KINGSTON.

On Saturday His Lordship the Bishop drove from St. Margaret's to Alexandria, in company with the Very Reverend Pastor, and the Rev. W. Macdonell, and Rev. T. Kelly, secretary. The drive was agreeable and the weather favorable. A few miles from Alexandria a great number of the parishioners had gathered to accompany the Bishop into the village in procession. The Bishop paid a visit to the church, and inspected its interior, which is fully furnished with altars, pews, confessionals, pulpit and all the requisites for carrying out the ritual of the church's beautiful liturgy. His Lordship celebrated mass at an early hour on Sunday morning, and assisted at the parochial mass at 10.30, which was celebrated by the Rev. Father Kelly. On the night of the Bishop the pastor was seated, and on his left the Rev. John Twohey, the new pastor of Lechiel parish. Rev. Father Duffus of St. Raphael's also occupied a place in the Bishop's vestry in full pontificals, and standing on the altar-step received an address of welcome, which was read by Mr. Duncan A. Macdonald, of Alexandria, in the name of the congregation. The members of the church committee stood around Mr. Macdonald within the sanctuary, close by His Lordship, during the reading of the beautiful address, which was as follows:—

MAXIMUS PATER VESTRUM:—On behalf of the congregation of St. Finnan's Church, we have the honor and pleasure to approach Your Lordship to tender you a most cordial welcome. Your occasional visits, words of encouragement and zealous vigilance over our most cherished interests have endeared Your Lordship personally to us, and have established a claim upon our gratitude which entitle you to the warmest reception from us whenever it may please Your Lordship to honor us with your revered presence. The object which brings Your Lordship amongst us to-day is, in a special manner, pleasing to us, for we understand that you intend conferring a high ecclesiastical honor upon our distinguished pastor, the Rev. Father Macdonell. This is exceedingly gratifying to us, for we regard in this action a mark of Your Lordship's confidence in him, and of your recognition of his personal merits. We also are pleased to believe that, whilst this honor which Your Lordship is pleased to confer on our worthy pastor is personally to him, it is also an honorary compliment to the eastern portion of your diocese and for these of the missionary district of Alexandria particularly, and to show your warm appreciation of them.

Nearly a century ago our forefathers, a body of Scotch Catholics, with their pastor, the Rev. Alexander Macdonell, of Scott House, a young and patriotic priest, at their head, quitted their native hills and glens in Scotland seeking to better their condition in the new world, carrying with them the traditions of their race, their lively faith and strong attachment to mother Church. Thus the faith was first planted in the virgin soil of Eastern Ontario. The work commenced by them, in the midst of untold difficulties and privations, was vigorously prosecuted and more thoroughly established by your illustrious predecessor, the Rt. Rev. and Hon. Alexander Macdonell, pioneer and first Bishop of Upper Canada, founder of the See of Kingston, which Your Lordship now fills with distinguished ability and rare gifts for the promotion of religion in your diocese. It is thus that the glory of the Scotch people of Glengarry to have opened the way for Catholic progress through the vast regions of Canada West, to have seen our old country pastor, and the guide of our fathers' pilgrimage made first Bishop of the whole Canadian territory west of the Province of Quebec, and to find our race and our name and our spiritual destiny linked, as we hope, irrevocably with the See of Kingston through the elevation of our father and pastor to the episcopate in that glorious mother-church of the churches in Ontario, the fruit of an illustrious line of hierarchs.

We are happy, my Lord, to have your Lordship with us on so important a mission on this auspicious day, and we trust that your labors on our behalf will not be in vain, and that the words of truth and wisdom which you are wont to address to us with much eloquence will bring forth fruit a hundred fold. For, we beg to assure Your Lordship that the faith of our forefathers continues to burn with undimmed lustre in our hearts, and that it is our fondest hope and most ardent desire to transmit the same without stain or defect to our children.

We recognize in Your Lordship the worthy successor of our distinguished kinsman, and spiritual father, the late Bishop Macdonell, of happy memory, in the See of Kingston, the traditions, associations and remembrances of which episcopal see are dear to us, and we avail ourselves of the present opportunity to renew the expression of our hope and our most earnest desire, that the bond of ecclesiastical union subsisting between Kingston and Glengarry, the cradle of religion in Ontario, shall never be broken.

Among the blessings Your Lordship from time to time has bestowed upon us, it is to be numbered the sacrament of Confirmation. We are pleased to know your Lordship intends to administer that sacred rite on the present occasion to our children, to enable them to fight against evil, and to grow in virtue.

Again greeting Your Lordship with a *Cord Mille Fecit*, thanking you for all sincerity for the honor to be conferred upon our pastor, the Rev. Father Macdonell, and upon our parish, and wishing you health and happiness, and offering you the homage of our dutiful submission, as members of your numerous flock, we beg to subscribe ourselves, on behalf of the congregation, Your Lordship's humble and obedient children,

Signed, DONALD M. McMILLAN, (Senator) DUNCAN A. MACDONALD, A. B. CAMPBELL, ANGLUS MACDONALD.

The Bishop, taking his seat began his reply by expressing his great satisfaction with the beautiful new church of Alexandria, which now, in full completion, external and internal, stood a monument of the people's great Catholic faith, credit to the town of Alexandria. Contemplating this noble temple, no one could withhold admiration of its beauty and grace and full equipment in all things necessary for divine worship, and it was a great happiness for him (the Bishop) to congratulate the congregation of Alexandria on the striking grandeur of their new sacred edifice. As they had estimated, however, in their appropriate address, a very agreeable and very important duty was the occasion of his visit to Alexandria at this time. He came to bestow a high honor and official dignity upon their excellent pastor, the Rev. Alexander Macdonell, and received his oath of office. This was the highest honor it was in his power to confer, whereby Father Macdonell was made his own representative throughout the entire diocese, and bestowed on him officially a partnership of the same powers as he himself possessed in the administration of the affairs of the diocese, judicial and executive; taking Father Macdonell into his councils, as his adviser in the things pertaining to the good order of the diocese, and to the maintenance of ecclesiastical discipline. In conferring this important and high official character upon the pastor of Alexandria, the bishop said he meant first of all to pay respect to the clerical virtue and demeanor of Father Macdonell himself. His worthy perfection of life and self-sacrificing devotion to his people had won for the pastor of Alexandria the good opinion of the Bishop of Kingston, and the universal respect of his fellow-priests throughout the diocese, and therefore the bishop determined to mark this manifestation of the high spirit of the priesthood with the fullest approbation, as a reward to Father Macdonell, and as an encouragement to other and younger priests to pursue and practice the same excellence of sacerdotal virtue.

But not alone was the elevation of Father Macdonell to the dignity of Vicar-General meant by him (the bishop) to be a personal honor; it was moreover intended to be an honor and reward to the people of Alexandria for their noble faith, and their zeal for God's honor, and devotion to the Church and her chief pastors. Furthermore, the Bishop meant this high position and most sacred office given to day to their revered pastor to be his (the bishop's) act of recognition of the faith and piety of the people of the whole county of Glengarry, who had entitled themselves always to his good opinion, giving him pleasure ever since the first day he set foot among them, and winning for themselves by their steadfast Catholic devotion and spirit the same applause from every one of his predecessors in the See of Kingston. Every Bishop of Kingston felt pleasure in visiting Glengarry. They were all eagerly welcomed by the good Scotch people, who preserved well and faithfully and unswayed the ancient glorious traditions of their holy faith. For himself he always and everywhere proclaims his gladness at his visits to Glengarry and the gratification afforded him by their docility and cheerful submission to all his regulations. The two beautiful new churches in the county, his one and St. Margaret's, projected and planned under his direction and raised up by the free bounty of the people and the energy of their respective pastors in their grandeur within the short period of four years, would be an everlasting monument of their practical faith, and their effective will to obey cheerfully and fully the Bishop's behests.

His Lordship concluded by imparting his episcopal benediction, which brought the interesting proceedings to a close. On Tuesday the Bishop administered confirmation to 217 children, and on Wednesday left Alexandria for Perth.

Correspondence of the Catholic Record. THE BISHOP OF KINGSTON IN PERTH.

THE INSTALLATION OF THE VERY REV. DEAN OF PERTH.

On Wednesday His Lordship the Most Rev. Dr. Cleary, Bishop of Kingston, took leave of the people of Glengarry, and set out for Perth, where he arrived on Wednesday afternoon. The pastor and his assistant were at the depot to receive the Bishop, who proceeded immediately to the presbytery, accompanied by his secretary. The following morning at 10.30 His Lordship, accompanied by the Very Rev. Father Gauthier, Brockville; the Rev. M. J. Stanton, Smith's Falls; the Rev. M. J. O'Donoghue, Carleton Place; and Rev. T. Kelly, proceeded to the church, which is undergoing important repairs, and assisted at the Holy Sacrifice offered by the Rev. T. P. O'Connor. A very large congregation was present, although the notice given them of the Bishop's visit was unavoidably short.

After Mass, the Bishop assumed his vestments, and took his seat upon the platform of the altar. Father O'Connor gave intimation to His Lordship of the people's intention of presenting an address, which the Bishop signified his great pleasure and willingness to receive. Whereupon, Mr. Geo. A. Consett, accompanied by Mr. John O'Brien and Mr. William Farrell, approached, and Mr. Consett, in the name of the congregation, read the following address:—

To the Most Reverend James Vincent Cleary, S. T. D., Lord Bishop of Kingston, Ont. MAXIMUS PATER VESTRUM:—On behalf of all your spiritual children in this old missionary district of Perth, County of South Lanark, we beg leave to approach Your Lordship in order to bid you a hearty welcome to our midst. We are awfully glad to greet the presence of our Chief Pastor amongst us, but especially do we rejoice on the present occasion, that, as your Lordship comes for the special purpose, we learn, of conferring a high clerical dignity upon our respected Pastor—the Reverend John Stephen O'Connor; and at the same time of restoring Perth mission to the hon-

orable position it formerly occupied in this Diocese of Kingston, during the lifetime of your late illustrious predecessor, Most Rev. Dr. Horan.

Permit me, my Lord, if, while tendering you our profound gratitude for the signal honor you now propose to confer upon both the Pastor and people of Perth, we venture to express the belief that this mission is not altogether unworthy of the consideration your Lordship is now about to bestow upon it, as a historical fact that cannot be forgotten into a missionary district by the Rt. Rev. and Honorable Alexander Macdonell, first Bishop in Upper Canada, in the year 1823, Perth mission alone has given no less a number than ten priests to labor in their native Diocese of Kingston.

But, my Lord, we will not longer detain you from your duties at this moment, by the recital of other claims which we think Perth mission might fairly prefer to your Lordship's kindly sympathies on this occasion.

We shall only add our hope that the extensive improvements now being made both on the exterior and interior of our noble parish church, will meet with your full approbation, especially as they have been undertaken under God's blessing and in accordance with the suggestions offered from this sacred place by Your Lordship some twelve months ago.

Ere we conclude this unavoidably brief and hurried address, owing to the short time at our command for its preparation, permit us, my Lord, to voice the heartfelt prayer of us all, pastor and people, that Divine Providence may grant you a long and prosperous reign over this venerable diocese, the fruitful parent of the present Ecclesiastical Province of Ontario; and furthermore, to express our firm conviction that when, in the fulness of time, your lordship shall have "finished your course" by a below you will immediately thereafter receive your crown of righteousness in heaven above.

We remain, my Lord, your obedient children in Christ, and humbly crave your benediction upon us all.

On behalf of the Parishioners all, Wm. O'Brien, WILLIAM FARRELL, Geo. A. Consett, BISHOP'S REPLY.

His Lordship thanked the congregation for the kindly sentiments and Catholic spirit of their beautiful address, read in their name by Mr. Consett, and presented by him and the gentlemen who accompanied him on behalf of the good faithful people of this old mission of Perth. The Bishop explained that his gratification at receiving these marks of respect from the various congregations of the diocese, as he moved among them in the discharge of the functions of his pastoral office, arises not from personal considerations, but from their faith in the sacredness of his Episcopal character, as their chief Pastor charged with the responsibility of protecting and nourishing and strengthening them in the practice of all Christian virtues. The Bishop commended the congregation for their pious demeanor in the church, and their strict observance of the rules he had recently laid down for his clergy to observe in all the missions of his diocese, respecting the manner of assisting at the celebration of the holy mysteries. He was pleased to see these rules now observed wheresoever he goes. This uniformity of public worship, in accordance with the ancient and venerable usages of the Catholic Church, is conducive to piety and mutual edification, and, moreover, is an evidence to unbelievers, who sometimes assist at the sacred ceremonies in our churches, that we really believe in the personal presence of our Redeemer and our God, St. Paul, in one of his epistles to the Corinthians, refers to it as a powerful help to attract unbelievers to the true faith.

He next referred to the principal purpose of his visit, namely, the installation of his pastor, the Rev. John S. O'Connor, as Rural Dean of the district that shall henceforth constitute the Vicariate of Perth. He stated that since his arrival in the diocese of Kingston he regarded the organization of his clergy as imperfect because of the absence of official gradation in the ministry. It was not convenient that the priests of the diocese should be on the same level, without any distinction of title, or superior official position to mark the difference between them in the order of their sacred profession. In the legal, the medical, the military, the political and all other professions, certain members were distinguished before their fellows and they supplied by official grades and titles that served to denote the estimation in which they should be held for ability and meritorious service, and uprightness of professional life. These distinctions are always held in honor, and are an object of laudable ambition, and they supply an impulse to virtuous minds for a more eager pursuit of good works and perseverance in a praiseworthy career. So also it should be among ecclesiastics; and so the Church ordains her grades in the ministry, whosoever she has the means of organizing them after her own fashion. In this spirit, he (the Bishop) had determined to constitute four Vicariates in his diocese and assign their charge to four dignitaries, two of whom, namely, the pastors of Belleville and Alexandria, should be his Vicars-General, holding jurisdiction throughout the entire diocese, with special charge over the eastern and western Vicariates respectively; the pastors of Brockville and Perth, should be his vicars, Forane Rural Deans, holding authority throughout the intermediate districts assigned to them. This organization of the diocese of Kingston will contribute much to the facility of administration, and strengthen the ties of union between the missions everywhere, and the Bishop, and thus will serve to consolidate the diocese and maintain good order.

Perth, he said, was a convenient centre, and appeared to him entitled to distinction, as the first Irish Catholic settlement in Ontario, and also because formerly its

pastor enjoyed the title of vicar. Their present pastor was justly held in high respect by the people, Catholic and Protestant, for his literary ability and zeal in promoting their interest, social as well as religious; whilst amongst his fellow-priests he was known to be possessed of the virtues that adorn clerical life, and had this other claim to special regard, that he is the oldest priest of this diocese born on Canadian soil.

The Bishop proceeded from Perth on Friday to Westport, twenty three miles distant, in company with Rev. P. A. Twohey, who had come the previous evening to conduct His Lordship to the parish recently assigned to him, and where he has a number of children prepared for confirmation, and a magnificent new convent, and a new school building to be blessed by His Lordship on Sunday, and handed over to the Sisters of the Congregation de Notre Dame, who arrived to-day to take up their residence there, and devote their lives to the education and sanctification of the children of Westport.

Correspondence of the Catholic Record. DIOCESE OF HAMILTON.

On Sunday, the 16th inst., the Bishop of Hamilton held the Canonical Visitation in the mission of Eora, and expressed himself highly pleased at the state of religion in the mission. He congratulated the people on the commodious presbytery recently finished, on which a mere nominal debt remains due. He administered the Sacrament of Confirmation to fifty-four candidates, whom he had previously examined in the Christian doctrine, and who were greatly pleased. He expressed his acknowledgments of the zeal of Rev. J. Lennon, the diligence of the teachers and the devoted care of the good parents.

On Tuesday, the 21st inst., he made the visitation of the mission of Piesville, where he had previously examined the children in the Catechism, and with whose proficiency he expressed himself perfectly satisfied. After the Mass he administered the Sacrament of Confirmation to thirty-seven candidates. He then addressed the people on the importance of regular attendance at the Holy Sacrifice of the Mass, and dwelt with peculiar force on the necessity of the young people acquiring intimate acquaintance with those of a different religion, so as to guard against the perils of mixed marriages, so strongly condemned by the Church. He concluded by a fervent exhortation to all classes in the mission to cultivate the virtue of temperance, and as an aid to the practice of this desirable virtue he inaugurated a branch of the Sodality of the League of the Cross. Some of the leading members of the congregation advanced to the communion rail to lead on the good work, when His Lordship had the pleasure of administering the pledge to 42 members, who thus formed the nucleus of the League. J. S. Black, Esq., J. P., was unanimously elected President of this branch. To all the boys who received confirmation the Bishop administered the pledge until their twenty first year. He spoke in terms of warm approval of the zeal of the pastor and the devoted care of the teachers and parents.

On Thursday, the 23rd inst., he proceeded to Mount Forest, where he examined the candidates for confirmation, to whom, after the Mass—which was celebrated by the Rev. R. T. Burke—he administered the Sacrament of Confirmation. During the course of his pastoral address, he impressed on the people the necessity of prayer, frequenting the Sacraments, and the cultivation of the virtue of temperance. He then inaugurated a branch of the League of the Cross, and had the happiness of administering the pledge to fifty-four candidates. Mr. J. Noonan was unanimously elected the President of this branch of the League of the Cross. In conclusion, he expressed his approval of the devoted zeal of the pastor and the corresponding compliance of the good congregation to all his spiritual instructions.

On the 24th he proceeded to Arthur, where, shortly after his arrival, he began the examination of the candidates for confirmation, with all of whom he was highly pleased. On Sunday, the 26th, he opened the Canonical Visitation, and after the Mass, celebrated by himself, he administered confirmation to 108 candidates, of both sexes. In the course of his pastoral address he dwelt on the necessity and importance of education, frequenting the Sacraments, and the virtue of temperance. He proceeded to inaugurate a branch of the League of the Cross, and had the happiness of administering the pledge to 56 candidates. He complimented the Rev. P. J. Dougherty, the pastor, on his zeal, and the people on the confidence they evince in his administration, as is evidenced by the discharge of the heavy debt and expenditure on the church, amounting to over \$9,000, which has been paid off in the space of three years, thus leaving the church free of all debt, so that the Bishop will be enabled on to-morrow to solemnly consecrate it to the honor of God. This is the second church solemnly consecrated in the diocese of Hamilton. In our issue of next week we hope to lay before our readers a description of the church and an account of the ceremony of consecration.

C. M. B. A.

Paris, 20th Sept., 1886. DEAR SIR AND BROTHER,—At the last meeting of Paris Branch, No. 17, it was moved by Chancellor J. P. Keaveney, seconded by Vice President T. Flahiff, that, whereas, he has pleased Almighty God by the hand of death to remove the beloved daughter of Brother John Marks, Be it resolved, That the members of this Branch tender to Brother Marks their deep sympathy and pray God to comfort him in his great sorrow.

Resolved, That a copy of this resolution be sent to Brother Marks and to the CATHOLIC RECORD, our official organ. JOSEPH ION, Chairman. J. GARDINER, Rec. Sec.

After confession one should feel and act like a school-boy, who, after being punished for selling his copy-book, gets a new one to start afresh, and takes special pains to better.

Written for the Record. IN A SCANDINAVIAN TEMPLE. A. D. 800.

The sun in its splendor descended over the desolate Northland.

There, in a circle of oaks, amidst which it towered majestic.

Round the wall were the statues of gods adored by the Swedes and Norwegians.

Who could bear the gross grow in the field, and the dew as it fell on the flowers?

Next, drawn by oaks in a chariot, was Freya, the goddess of love and beauty.

Where Odin, serene and majestic, stood on his throne, and the sword in his hand.

Up in the dome of the roof was sculptured a marvelous city.

There rose the great ash-planted tree, whose branches spread over the world.

At its foot were the destinies three—the Present, the Past and the Future.

There stood the great ash-planted tree, whose branches spread over the world.

One who had grown old and gray about this magnificent temple.

At a meeting of ministers, the Rev. Mr. Ayer read a long paper, in which he argued that the coming Christian would not use tobacco.

When the climax was reached a smile rippled over the upturned faces of the ministers.

The meeting broke up in hilarious disorder. Brother Ayer walked off by himself.

The Far Reaching Perfume of a good name heralds the claim that Putnam's Painless Corn Extract is a sure, certain, and painless remedy for corns.

Fatal Attract Among the most prevalent fatal and sudden attacks of disease, are those incident to the summer and fall, such as Cholera Morbus, Efficous Colic, Diarrhoea, Dysentery, etc.

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Correspondence of the Catholic Record. FROM WASHINGTON.

A LITERARY PANORAMA.

In this great metropolis which hundreds of thousands of strangers visit in the course of a year, it must be true that special attractions are afforded, and numerous objects of interest presented to draw hither such large numbers.

Washington is justly called "the city of magnificent distances," and for the one who may ascend to the capital dome to view the surroundings no more splendid sight is presented in the wide, wide world of cities than the numerous avenues stretching away far into the distance in an order and arrangement unsurpassed.

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ments occupy one superb and commodious structure built in the Italian Renaissance style. Ancient and modern ideas of architecture blend harmoniously in this magnificent edifice.

The Treasury Department, where "Uncle Sam" stores his tons of gold and silver and through whose channels of business flow millions upon millions of dollars annually, is a rare building of large dimensions.

The Patent Office and the Post Office Department, the former of freestone and the latter of marble, were built at a combined cost of about five millions of dollars.

The Bureau of Printing and Engraving is a very interesting and instructive place, where one may witness the process of manufacturing the currency of the country from the engraver's plate to the crisp new bill, also the government printing office, the largest in the world, where an army of typists are employed and from whence issue the voluminous reports of the various departments printed and bound.

The Smithsonian Institution and National Museum are situated in the same section, a tract of fifty acres laid out in groves, walks and drives; 5,000 varieties of trees and shrubs flourish on the soil.

Though the cost of these many edifices has been great, sometimes bordering on extravagance, still when we consider the beauty of design, the material of materials and the skill displayed in their construction we cannot help saying in our humble judgment that the returns have been more gratifying than the losses disheartening, and that what has been done is well done, worthy of the great nation whose monuments they represent, and that in the remote centuries to come they will live as monuments illustrative of the grandeur, talent, and prowess of the American Republic; no monuments of antiquity have a deeper or more lasting impression on the mind than these will in future ages, for none others are built upon the corner stone of liberty.

The population of Washington is about 180,000. Probably one-third is composed of colored people and these quite a large number are Catholics.

Washington has many fine Catholic churches as well as Catholic institutions, educational and charitable, Georgetown college, one of the foremost in the country, is located on a beautiful site overlooking the Potomac. It is nearly a hundred years since it was founded by the Jesuits, but the great work which Catholics look forward to is the new Catholic University, which is rapidly springing into being.

Cholera morbus, cramps and kindred complaints annually make their appearance at the same time as the hot weather, green fruit, cucumbers, melons, etc., and many persons are debarred from eating these tempting fruits, but they need not abstain if they have Dr. J. D. Kellogg's Dysentery Cordial, and take a few drops in water. It cures the cramps and cholera in a remarkable manner, and is sure to check every disturbance of the bowels.

A Speedy Cure As a speedy cure for Dysentery, Cholera Morbus, Diarrhoea, Colic, Cramps, Sick Stomach, Canker of the Stomach and Bowels, and all forms of Summer Complaints, there is no remedy more reliable than Dr. Fowler's Extract of Wild Strawberry.

NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions.

Mrs. Mary Thompson, of Toronto, was afflicted with tapeworm, 8 feet in length, which was removed by one bottle of Dr. Low's Worm Syrup.

Prof. Low's Magic Sulphur Soap is highly recommended for all humors and skin diseases.

RAT POSTAGE.

MISSION BY REV. FATHERS LECOMTE AND M'CARNEY—CONFIRMATION BY HIS GRACE—PRESENTATION FROM THE C. T. A. SOCIETY.

The past week has been one of great interest to the Roman Catholic population of this place. The Rev. Father Lecomte, assisted by the Rev. Father M'Carney, preached the mission during the jubilee.

His Grace Archbishop Tache was with us on Sunday and administered Confirmation to a number of children. His Grace celebrated High Mass, assisted by the Rev. Fathers Beaudin and Marconi.

His Grace then held a levee to which all were admitted alike, a striking feature being the affable manner in which he received the attentions of all irrespective of position.

Words are inadequate to express the heart felt gratitude we owe to the Rev. Fathers for the zeal with which they have labored for our salvation during the past few days.

As Your Grace is already aware, our worthy Pastor, Rev. Father Beaudin, who by his avidity for our spiritual and temporal welfare daily endears himself to all of us, by him and Your Grace sanctioned a C. T. A. Society was formed which, though as yet in its infancy is rapidly increasing and we hope that ere long all the Catholics of this parish shall swell the ranks of our Society.

As our Congregation has greatly augmented since our last visit, and will likely continue so, we wish in the near future call your Grace's attention towards the building of a new church as we eagerly look forward to the day when we will be able to convert our present little chapel into a residence for a religious Community for the education of our children.

In concluding please accept our best wishes for Your Grace's health and happiness and in return we humbly crave Your blessing.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and the eustachian tubes.

No one need fear cholera or any summer complaint, by having a bottle of Dr. J. D. Kellogg's Dysentery Cordial ready for use. It corrects all looseness of the bowels promptly and causes a healthy and natural action.

In Good Repole James McMurdoch, writing from Kinross, says: "B. B. is a remedy for diseases of the blood, liver and kidneys, has an excellent reputation in this locality, I have used it, and speak from experience, it is well as observation. It is the only medicine I want, and I advise others afflicted to try it."

Freeman's Worm Powders are agreeable to take, and expel all kinds of worms from children or adults.

Forewarned Forearmed

of danger by the condition of your blood, as shown in pimples, blotches, boils, or discolorations of the skin; or by a feeling of languor, induced, perhaps, by inactivity of the stomach, liver, and kidneys, you should take Ayer's Sarsaparilla. It will renew and invigorate your blood, and cause the vital organs to properly perform their functions. If you suffer from

with Ayer's Sarsaparilla, there need be no fear of Dyspepsia, Rheumatism, Neuralgia, Salt Rheum, Tetter, Eczema, Catarrh, Liver troubles, or any of the diseases arising from Scrofulous taints in the blood. Geo. Garwood, Big Springs, Ohio, writes: Ayer's Sarsaparilla has been used in my family for a number of years. I was a constant sufferer from

Rheumatism, or Neuralgia, a few bottles of Ayer's Sarsaparilla will relieve and cure you. Alice Kendall, 218 Tremont st., Boston, Mass., writes: "I have been troubled with Neuralgia, pain in the side, and weakness, and have found greater relief from Ayer's Sarsaparilla than from any other remedy."

Dyspepsia, but Ayer's Sarsaparilla effected a permanent cure. Seven years ago my wife was troubled with Gout; two bottles of Ayer's Sarsaparilla cured her, and she has never had any return of the disease. I regard this preparation as the best medicine in use for the blood." B. Bernard Wair, 55 Adams st., Lynn, Mass., writes: "For many years I suffered terribly from Indigestion, Dyspepsia, and Scrofula. Almost hopeless, I took Ayer's Sarsaparilla, and am a well man to-day." Be sure and get Ayer's Sarsaparilla, the most thorough and effective blood purifier. The best is the cheapest.

Ayer's Sarsaparilla

parilla." It instils new life into the blood, and imparts vitality and strength. Being highly concentrated, it is the most economical blood purifier.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A. For sale by all druggists. Price \$1; six bottles for \$5.



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Have reached a Standard of Excellence unequalled by any other manufacturer.

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HEALTH FOR ALL!!! HOLLOWAY'S PILLS & OINTMENT

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. For Children and the aged they are priceless.

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.

Manufactured only at Professor HOLLOWAY'S Establishment, 78, NEW OXFORD ST. (LATE 539, OXFORD ST.), LONDON. and are sold at 1s. 1/4, 2s. 9d., 4s. 6d., 11s., 21s., and 38s. each Box of Pills, or of Ointment, and all Medicine Vendors throughout the World.

Eurochases should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

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TO THE CLERGY. MINNESOTA

The Clergy of Western Ontario will, we feel assured, be glad to learn that WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers. Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

FOURTEENTH SUNDAY AFTER PENTECOST. (Feast of the Seven Sorrows of the Blessed Mother.)

"Now there stood by the Cross of Jesus His Mother."—St. John, xix, 25.

A month ago Holy Church placed before us for our contemplation the triumphant entry of the Mother of Jesus into Heaven, and invited us to the great feast of the Assumption to glory in our Blessed Lady's triumph and rejoice in her joy. To day Holy Church places before us for our contemplation the sorrows of the Mother of Jesus and invites us to mourn over her sufferings and sorrow in her sorrow. One is the feast of hope, the other the feast of faith; one is of heaven, the other is of earth. And our Blessed Lady's sorrows, being of earth, come close to us and teach us a practical lesson—sojourners as we are in a vale of tears.

Sorrow is in very truth the monarch of the other the feast of hope, and later every soul is sure to feel the touch of his sceptre. There is nothing that men find so difficult to understand and account for as the mighty vale of sorrow that rises up out of the whole wide world of mortal anguish, and extends to its most distant shores. What is the reason of all this suffering that exists in the world around us? Is a question that has been asked day after day and year after year, and century after century, since the first human tear fell upon the unconscious earth. And the attempt to solve the enigma of mankind has founded schools of philosophy and philanthropy and systems of religion and methods of life from the dawn of human history and before it.

Christ is the witness of our faith, though it has escaped the search of mankind, is not far to seek—it is sin, and sin is everywhere. On any other theory than the religious one of the probation, and Fall of man this present existence is a dark and hopeless riddle. But even for the first lesson of their faith, seem to lose sight of it in their practical views of life. We have not the heart to meet the stern truth face to face and recognize that our life in this world is not a season of innocence, but a warfare, and before it lies the first lesson of their faith, seem to lose sight of it in their practical views of life.

Picture the Mother of Jesus in her early childhood, when, in the arms of St. Ann; behold her growing up a spotless flower in the Temple of God; contemplate her in the tranquil purity and beauty of her girlhood and the bright hopes it inspired. And then behold her, in the arms of the Mother, who, in the Temple of God, the first lesson of their faith, seem to lose sight of it in their practical views of life.

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(Continued from first page.)  
 immensely stretching out on every side, above the blue expanse of heaven, which seems spread over the leafy foliage like a rich transparent drapery, with music there in the sighing breeze, filling the soul with heavenly pensive contemplation—what music in the sweeping wind, and was it not that, that suggested the organ, that grand instrument, so much used in religious worship. Certain it is that it sprang from a religious mind, and that its place by excellence is in the Church. Nowhere, perhaps, will man be more impressed with his own littleness and the omnipotent power of the great Creator than out amidst the giant trees of the boundless forest. And as in the great Cathedral, with their buttresses rising up and towering abruptly like the broken trunks of trees, and their ceilings sculptured with foliage of various kinds, Christian architecture sought to give an idea of the woods, so the musician by means of the organ has introduced the breezes that murmur and the wild winds that roar in the recesses of the forest. What shall I say of the organ, that noblest and most princely of musical instruments, whether considered in regard to the grandeur and beauty of its sounds, the variety of its powers, or the sacred purposes to which it is dedicated. According to St. Augustine, the organ is a very ancient instrument of music. However, he tells us that the name was originally applied to any musical instrument, and it was only in the course of time that it was exclusively used to designate that "kind of sounds" which we call the organ. The period when organs were introduced into the churches of western Europe is very uncertain. Pope Vitalian is supposed to have been the first to omit it about the year 672. The Greek Emperor Constantine sent one as a present to Pepin, king of France, in 755. In the tenth century they had become common. Whilst other instruments were applied to profane uses the organ in a special manner remained consecrated to the highest purposes of religion. What a noble symbol of the Christian Church, what colors and tongues and peoples in the bosom of Christianity, differing in dress, customs and manners, separated by interests, politics and government, yet all united in the same faith, as the organ, with its stops and pipes and multiplied varieties of notes blended together, forms one little world of melodious harmony.

What a wonderful influence it exercises on the congregation! Into the solemn tread of hoary age, the light, buoyant steps of youth; the wrinkled brow and the fresh bloom of youth; the rich, the poor, the proud, the humble; the ambitious man with thoughts of honor, and the distinction; the avacious with thoughts of gain; the weary heart bowed down with care; the laborer thinking of the heat and toil of the day, the lawyer of his clients, the doctor of his patients, the banker of his stock. Into the church they come with a thousand varied thoughts, then the organ swells upon the air, the soft notes of the Tantum Ergo strike the ear, and the thoughts and affections of all are borne upward to the throne of God.

What wonder if the prophet tells us to be in praising God. What wonder the Church encourages music, and throws around it the protecting mantle of her blessing to teach us that its highest and noblest use is to elevate our thoughts and affections and to assist us in praising God. Music is intended not only to cheer but to improve mankind. Hence she became the handmaid of religion, her mission on earth divine, and in no other sphere, like that of sacred melody, did she soar to loftier flights, win higher laurels, or pour forth more enrapturing strains. Here her magic power produced grand and lasting fruits and many an untutored savage, deaf to every call, sank down beneath her heavenly spell in adoration to the true God. Her voice became a powerful engine of good. She breathed in touching strains the lamentations of a Jeremiah, the sublime effusions of a David, and poured the celestial balm of consolation into wounded hearts, strengthened the drooping spirit and sang with bewitching sweetness of a brighter land. In the midst of lamps of gold, torches and perfume, with organ and many a well tuned instrument, she has transported, ameliorated and filled with holy rapture countless thousands. Go listen to some of those grand old hymns, around which cluster the memories of centuries, see the multitude swaying to its melody like the golden corn fields to the breeze of heaven.

Instance the "Te Deum," a hymn of thanksgiving to the Creator, grand and lofty in its sentiment, breathing the life in every heart, what a response it finds in every heart, how it elevates the soul and makes it thrill with what is truly good and truly beautiful.

Instance the "Miserere," the cry of the prophet king for mercy, the cry of many a weary heart in every age since then; how it moves the profoundest depths of the human soul. Yes, she has been indeed a bright ethereal messenger to man, singing her glad songs to him in moments of joy, and pouring out her love, plaintive, soothing melody, when tears bespoke the lonely heart.

Such is the nobler mission of music on earth. But she stops not here, unlike her sister arts, painting and sculpture and architecture, which finish their career on earth; she will soar up above the decorations of earth, above its mountain summits, its minarets and towers and cloud piercing spires;—and when all their proudest trophies will be mingled with the dust, she will seek her native home in the glass city of the king of seas; she will enter with sounds harmonious through the golden portals of heaven and mingle with kindred melodies through endless time. Our song and our music here should, like the hymn of the angels around Bethlehem's cave, tend to comfort our hearts and fill them with charity towards our fellow men; should tend to the honor of God, who gave this heavenly messenger to cheer us on through the valley of death and over the enchanted ground, and up through the azure firmament, to that

bright land, where she is ever sending up her glorious hallelujahs, ever flying away in tuneful sweetness on the isthmus of eternity. Let it be our lot to follow it, freed from the discord of earthly passions, to seat ourselves on the banks of the beautiful river, that runs and lapses and murmurs on with sweetest sympathy, and pour out in gladness the enchanting strains of our own true home, joining the united voices of many a separated land and the grand chorus of the angels forever more.

**NOTES.**  
 The attendance in the morning, considering the unfavorable weather, was very large, and in the evening the church was crowded in every part from the sanctuary to the doors. Many non-Catholics were in attendance at Vespers. All were delighted with the sermons, which were profound and lasting impressions. The collections at both services were liberal. His Lordship the Bishop and Father Coffey returned to London on Monday. The musical service was presided over by the accomplished organist, the Sacred Heart Church, Mrs. McGinnis, in the morning, and by Dr. Carl Verinder, organist of St. Peter's Cathedral, in the evening.

**WEDDING BELLS.**  
 On Monday, 20th of September, Mr. Thomas G. Smerchak of Kansas, was joined in holy wedlock to Miss Lizzie Doyle, daughter of Michael Doyle, Esq., township of Lowe. The nuptial ceremony was performed by the Rev. P. McCarthy, P. P. Wakefield, assisted by Rev. C. Gay, P. P. Wright. A large number of guests were present, and in exquisite taste. We cordially wish the happy couple many years of unbroken happiness.

On Wednesday, Sept. 22nd, Mr. C. J. Fitzgerald, of New York, was united in marriage to Miss Margaret Cook, daughter of our esteemed fellow citizen, Philip Cook, Esq., one of London's most accomplished and amiable young ladies. The Rev. Father Walsh officiated at the solemn ceremony. Our best wishes accompany the bride and groom to their new home.

We have much pleasure in chronicling the marriage of Mr. James Buckley, Pelee, to Miss Phoebe Ann Smith, of the same place, which was celebrated by Rev. Father Tieran, at St. Peter's Cathedral, on Monday, the 27th inst. Miss Mary Coffey, London, was bridesmaid, and Mr. Richard Cullinan, Martham, supported the groom. After the ceremony the bride and groom, amid the congratulations and best wishes of friends, for a prolonged trip to the East.

On Tuesday, September 28th, the Rev. Father Cummins, P. P. of Woodlee, officiated at the marriage in St. Peter's Cathedral here of his brother, Mr. Martin Cummins, of Warranook, Ont., to Mrs. O'Donnell, relict of the late Mr. O'Donnell, of Stratford, formerly Miss Pendergast. The hearty good wishes of the many friends of both bride and bridegroom accompany them to their new home.

Miss Teresa G. Sharkey (daughter of Peter Sharkey, Esq.) and John L. Carleton, Esq., a rising young barrister, were married at the Cathedral, St. John, N. B., on Wednesday evening, Sept. 22nd, by the Rev. J. J. Walsh. After the ceremony, the bride and groom with relatives and friends, proceeded to the residence of the bride's father, Elliott Row, Mr. and Mrs. Carleton took the night train for Boston and New York, followed by the best wishes of hosts of friends for their future happiness. The proof of the popularity of the happy couple was fully shown by the numerous and costly presents received. The Record extends its congratulations, and wishes the young couple many years of married life.

**CONSECRATION OF ST. JOHN'S CHURCH, ARTHUR.**  
 To the Editor of the Enterprise:  
 DEAR SIR—As the dedication of St. John's Church, Arthur, is to take place on Sunday, the 20th inst., and as there is only one other Roman Catholic Church dedicated in the Diocese of Hamilton, and in the midst of a condensed report of the history and progress of the Church in Arthur, for the past forty-four years may be interesting to some of your readers. And for that purpose it will be necessary to commence about the year 1842 and as well as most parishes, in the then counties of Wellington, Waterloo and Grey, was little better than a howling wilderness. In those days the population was composed of all shades of denominations, but the Roman Catholics were the only class which received spiritual, or in fact any kind of instructions. At that time Rev. Father Gibney, of Guelph, was pastor, and his mission extended from the Owen Sound and almost as far in other directions. The rev. gentleman, as well as circumstances would permit, attended those entrusted to his spiritual care, but the introduction of either churches or schools throughout this vast wilderness was not at that time thought of. Private residences as they would now be styled—then they were called shanties were the only substitutes for churches. The priest sometimes accompanied, but often alone, went from one part to another on foot, carrying his vestments and often some of the necessities of life, in a valise. This as well as other sacred duties was performed alike by Fathers Gibney, Sandrius, Callen, Blatter and Dumortier in the order named, extending over a period of eighteen years; no resident priest being stationed here until Rev. Father Lausier took charge of this Mission in the fall of 1860. It must be remembered, however, that at that time Rev. Father Dumortier had completed what was known as the "old church," a frame structure, which was the first of any description erected in Arthur. In February of that year the Rev. E. Lausier was appointed administrator to the spiritual wants of the Catholics of the Mission of Arthur and the surrounding districts. Though his self-sacrificing zeal prompted him to accomplish such for the advancement of the Mission, he met with great difficulty, owing principally to the poverty and privation to which the early settlers were subjected. He labored

three years among his few and widely scattered parishioners, and was succeeded in February, 1863, by the Rev. Father O'Shea, who was succeeded by Mr. Morris, who was in turn succeeded in September, 1870, by Rev. Father Lausier. This Father Lausier came with the determination of making the Mission of Arthur a success. The same obstacles which had before impeded his success he was forced again to encounter, but in spite of the many privations that almost incessantly retarded his progress he manfully struggled on, prompted only by his many sterling qualities and his great anxiety for the advancement of the church entrusted to his charge. A great many undertakings now filled the mind of the good cure. Ability he had, but means were not at his disposal. The separate school of Arthur like that of many a kindred institution in the Province was a humble one, a dilapidated log building of the poorest type. The church, a wooden structure, was fast becoming incapable of holding the large number of zealous and youthful members of the congregation prompted him first to provide for their educational advancement. Consequently his first step to put his plans into execution was to establish a small but substantial school in the village of Arthur. Further in the summer of '73 he succeeded by pressing solicitation in inducing the Sisters of St. Joseph, of Hamilton, who have ever since conducted with untiring zeal, the management of the school. Too much praise cannot be given to those good Sisters, who kindly volunteered to sacrifice their strength and abilities for the advancement of education in the poor mission of Arthur. The Rev. Father next turned his attention to the crowning act of his missionary labors in Arthur, viz., the erection of the present beautiful church with its ample accommodative facilities, and which can be truly called one of the finest churches in the Diocese of Hamilton, the erection and completion of which placed the Rev. Father in the front ranks of zealous pastors. And it would be expected that he would desire to remain in Arthur and reap the reward of his untiring energy and self-sacrificing labors. But alas! while by her great love choicest blessings descending from the throne of that Saviour to Whom she gave birth. Still, pure Queen of Angels, and Mother still teach us to love thee and pray to thy Son. That the joys of this world may be counted as folly. The course through this valley of tears shall be run.

**COMING TO LONDON.**  
 The great Cosmopolitan Physicians and Surgeons, who are travelling with their own Pullman car, will visit the City Hotel, London, Ontario, on the morning of the 8th October, and will remain until the evening of the 16th October. They will visit five places only in Canada, viz., London, Hamilton, Toronto, Ottawa and Montreal, and will return to each of these places every seven weeks. Consultation and examination are free of charge. These doctors do not advertise cure no pay, nor treatment free of charge, as they believe that the "laborer is worthy of his hire." They simply ask a reasonable remuneration for each patient whose case they decide to accept. They give each person a thorough examination and tell them the absolute cost of treatment, and if satisfactory to the party examined, treatment will be given, otherwise no displeasure will be incurred. These specialists have never asked any one to doctor with them since they came to this continent, and will not under any consideration urge patients to purchase their treatment. Each person must exercise his or her own judgment in the matter. They will in no instance accept or attempt to treat any case unless they feel satisfied that a cure can be effected, and hence their success in the medical profession. The number of cases were treated and rejected in the following places, viz.:  
 Louisville, Kentucky, 4,970, of whom 2,165 were rejected; Cincinnati, Ohio, 8,763, of whom 5,360 were rejected; Cleveland, Ohio, 6,578, of whom 3,117 were rejected; Detroit, Michigan, 9,220, of whom 1,780 were rejected.  
 This body of Metropolitan physicians and surgeons have had a vast experience both on land and sea, also in the following hospitals and infirmaries: London, (Eng.) Paris, Edinburgh, Liverpool, Perth, Dublin, Belfast, Cork, Vienna, Berlin, Hamburg, Heidelberg, St. Petersburg, Copenhagen and Stockholm.  
 Office hours, 9 a. m. to 5 p. m. Sunday 10 a. m. to 5 p. m.

**LOCAL NOTICES.**  
 New Fall Dry Goods received at J. J. Gibbons', New Dress Materials, New Usterings, New Furnishings, New Housefurnishings, New Hosiery and Gloves.  
 For the best photos made in the city go to E. H. B. Reynolds, 80 Dundas Street, and examine our stock of frames and photographs, the latest styles and finest assortment in the city. Children's pictures a specialty.  
 FINE ARTS.—All kinds of art materials or oil and water color painting and crayon work, wholesale and retail, cheap at E. H. B. Reynolds' advertisement on eighth page. \$500,000 to loan at 6 per cent. yearly.

**MISSION AT SEAFORTH.**  
 The people of Seaforth have a right to return special thanks to Almighty God, and their good pastor Father Shea, and the pious Carmelite Fathers, for the great blessings conferred by the jubilee which was begun on Sunday, 15th inst., and ended on the 20th. The good Fathers Seehan and Smith labored with a zeal and devotion which only the salvation of souls and the hope of a higher reward than man can give inspired, from four o'clock in the morning till twelve at night, on the pulpit, at the altar and in the confessional, giving three sermons a day and the holy way of the cross with eloquence and unction inspired by the love of God and filial love for man. Towards the close, the eloquent Father Krith left his charge at Niagara to assist his companions Fathers Seehan and Smith, who, by his sublime and powerful eloquence, moved the minds of the people to a determination to serve God in earnest, and love their neighbors for the love of Him who died on Calvary. The mission was closed by solemn high mass for the departed souls and *Te Deum*. Secular work was entirely suspended and young and old attended the exercises constantly from beginning to the close. The people of this parish are under a deep debt of gratitude to our Holy Father, Leo XIII., our good pastor, and those admirable Carmelite Fathers for the showers of divine grace so abundantly poured forth on our people which has brought such happiness to all as was apparent on every countenance on Sunday and Monday last, when those who had not been in the

order of Mount Carmel were enrolled in the order of the Rosary, and thus more immediately placed themselves under the protection of the Queen of Heaven. The fruits of the Mission have been abundant, and it is to be hoped that they will be lasting. Language is too cold and unmeaning to give anything like a report of the goodness of God through His Church to His children. Only the soul made clean and pure in possession of a plenary indulgence can express or appreciate the gifts that cannot be told in the language of earth; the eyes, once down-cast by sorrow and the cares of a cold world, now beaming with joy through tears of love and happiness, express what angels alone can render to God. While the angel of darkness around us is creeping and weaving his trammels our souls to destroy. Our good pastor Leo, a keen eye is keeping. On the watch tower of Peter's health Italy's sky. With love for the flock that God placed in the keeping. The treasures of grace has unlocked for our people. In God's holy temple all nations are meeting. Holy peace with their God and their neighbors to make. London, my you live, dearest good Holy Father, to Mr. C. J. Fitzgerald, of New York City.  
 To handle the keys of your Master and Lord and to give you the keys of the Kingdom of Heaven. To gain such rich blessings and future rewards. In the crown of our mother fresh garlands of glory. To make her more loved by her children on earth. While by her great love choicest blessings descending from the throne of that Saviour to Whom she gave birth. Still, pure Queen of Angels, and Mother still teach us to love thee and pray to thy Son. That the joys of this world may be counted as folly. The course through this valley of tears shall be run.

**THE CANADIAN MEDICAL ASSOCIATION.**  
 Permanently located at 151 Dundas Street, London, Ontario.  
 REMARKABLE CURES!  
 Has caused a remarkable growth.

**PROF. ORVILLE AND STAFF.**  
 Can be consulted free, on all Chronic and supposed incurable diseases and deformities of Men, Women and Children.  
 SCOTTISH.—Will please remember that this Association has a large number of specialists in all the different forms of Galvanic, Faradic and Electro-Bath surgical instruments and applications. Inhalers, Douches, Nasal, Throat, Eye and Ear, Bladder, Rectum, Vagina, and all other diseases. Also employ many new and most expensive Vegetable, Eclectic, Homoeopathic, and Allopathic Remedies. Family physicians, or treating acute diseases, few so called "doctors" have ever used. They have a large number of experienced and successful large majority of chronic diseases of the head, throat, digestive organs, nervous system, blood, sexual organs, etc. All chronic diseases of the eye, ear, catarrh of the bladder, gonorrhoea, prostatic trouble, dyspepsia, indigestion, liver complaint, all kidney diseases and bladder troubles, piles, hemorrhoids, female weakness, nervous debility, all loss of vigor, brain, and general debility, mental and physical wrecks can be made perfect men and women at a fair price. All cases guaranteed to be cured, or not taken.  
 P.S.—All invalids who cannot consult in person, will send us for list of questions, circulars, testimonials, etc. Terms reasonable. We cannot cure. For a case of Catarrh of Throat trouble that we cannot cure. For a case of Seminal Weakness or Sexual Debility that we cannot cure. For a case of Chronic Rheumatism, Gout, or Gravel that we cannot cure. For a case of Nervous Debility, or all other chronic diseases that we cannot cure. For a case of Chronic Catarrh of the Bladder, or all other chronic diseases that we cannot cure. For a case of Chronic Catarrh of the Prostate, or all other chronic diseases that we cannot cure. For a case of Chronic Catarrh of the Uterus, or all other chronic diseases that we cannot cure. For a case of Chronic Catarrh of the Vagina, or all other chronic diseases that we cannot cure. For a case of Chronic Catarrh of the Cervix, or all other chronic diseases that we cannot cure. 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