

The Catholic Record.

VOL. 7.

FOR THE WEEK ENDING SATURDAY, OCT. 3, 1885.

NO. 364

CLERICAL.

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N. Wilson & Co.,
136 DUNDAS STREET

Happiest Days.

I said to the little children,
"You are living your happiest days;"
And their wide eyes opened wider
In innocent amazement.
For their happiness was so perfect,
They did not know that they were
"Oh, no," they said, "there'll be happier
days
When we are women and men."

I said to the youth and maiden,
"You are living your happiest days;"
And into their sparkling eyes there crept
A dreamy, far-off gaze,
And their hands sought one another,
And their cheeks flushed rosy red;
"Oh, no," they said, "there'll be happier
days
For us when we are wed."

I said to the man and woman,
"You are living your happiest days;"
As they laughingly watched together
Their baby's cunning ways.
"These days are days of labor;
They can hardly be our best;
There'll be happier days when the children
are grown,
And we have earned our rest."

I said to the aged couple,
"You are living your happiest days;"
Your children do you honor,
You have wisely answered,
"With a peaceful look, they answered,
"God is good to us, that's true;
But we think there'll be happier days for us
In the life we're going to."

ARCHBISHOP WALSH.

HIS RECEPTION IN DUBLIN.
Freeman's Journal, Sept. 5.

The reception at the Westland row terminus assumed the form of an immense demonstration, representing all classes. Long before the hour at which the train was expected, clergymen, members of Parliament, deputations from various societies, and prominent citizens gathered within the station anxious to obtain good places on the arrival platform. Some uncertainty existed as to the side at which the special train would draw up, and as the barriers leading to the platform devoted to the English passenger train were closed, and a strong body of police guarded the approaches to it, many of the clergymen and laity were for a considerable time embarrassed by the situation. The entry of the Lord Mayor and Corporation was marked by warm cheering. The civic body attended in state, the Lord Mayor and members wearing their robes of office and the attendant officials bore the ancient sword and mace. The body of police who were present were utterly unable to keep back the crowd, who forced their way across the rails and swarmed upon the platform from all portions of the spacious terminus, and considerable confusion was thereby occasioned. But all was good nature, and it was evident that only one thought animated the vast masses of the people. The crowd pressed forward with such eagerness that it was with very great difficulty the members of the Corporation managed to retain their places. Every available point of vantage was speedily taken possession of, and by the time the train was expected to arrive all portions of the station were densely packed with spectators. As the train containing the Archbishop glided into the station cheers were again and again renewed, and a perfect food of hats, caps, and handkerchiefs waved the greeting of the enthusiastic spectators. A small space was cleared with the utmost difficulty to allow of the presentation of the address prepared by the Corporation, and it required the utmost efforts of a strong body of police to keep back the crowd of persons who pressed forward eager to welcome his Grace as he alighted from the platform. The distinguished Prelate, who appeared to be somewhat fatigued after his long journey, was evidently deeply moved by the warmth of his reception. His Grace shook hands with the Lord Mayor and several members of the Council, but, owing to the press of the crowd and the cheering, it was with difficulty that he could make himself heard. When silence was for a few moments restored.

The Lord Mayor—May it please your Grace—I, as chief magistrate of the city, give you a cordial welcome. I am proud as chief magistrate of the city to welcome you back to your native country (cheers). I have also to present to your Grace an address which was passed unanimously by the Municipal Council. I will therefore call upon the Town Clerk to read to you your Grace the address which has been agreed to by the Corporation of the City of Dublin (loud cheers).

The Town Clerk (Mr. John Beveridge, B. L.) then read the following address:—
TO THE MOST REV. WILLIAM J. WALSH, D.D.,
LORD ARCHBISHOP OF DUBLIN.

MAY IT PLEASE YOUR GRACE—We, the Municipal Council of Dublin, desire to unite with the rest of the Archdiocese of Dublin in tendering to you our heartfelt welcome on your return from Rome to assume the exalted duties and responsibilities of Archbishop of Dublin. It is to us, indeed, a source of pride that a native of our city should be selected to succeed to the see of the illustrious St. Laurence O'Toole, and we recognise in your distinguished career all that gives to us abundant assurance that the

dearest interests of our beloved country will be ever in your heart and mind (cheers). In what, we trust, will be the forward march of public liberty in our country, it is of the utmost moment that matured wisdom should characterize the prelate who presides over the Metropolitan See of Ireland. On your Grace it has pleased Divine Providence to bestow, at an early age, all that in this regard can be hoped for and desired, and in praying that length of years may be granted to you we feel assured that we but express your earnest wish that peace and unity among her children may mark the onward progress of our native land to the attainment of her just and rightful hope—the restoration of her native legislature (cheers).

His Grace the Archbishop of Dublin—It is with no ordinary feeling of gratification that I endeavour to discharge the duty of thanking you for this address, the warmth and heartiness of which you have so specially emphasized by surrounding it with the presentation with the splendour of your civic state. Gratefully indeed I accept your address and thank you for it, presented to me as it is with every feeling, I am sure, of personal kindness, but also, and much more so, as a tribute of your respect shown in my person to the sacred dignity with which I have been invested. Your official communication has assured me that the civic welcome thus accorded to me is the unanimous act of our municipal body. Need I say to you that my action in reference to it would be very different if it had come to me in any other way? If, for instance, it could be regarded as a party triumph, or as the act of an inconsiderate majority of the Council, trampling on the feelings and outraging the susceptibilities of the non-Catholic members who form the minority of your body. I do not go the length of saying that even if your act had been such as I have thus described you could not plead in justification, or, at all events, in extenuation of it, much that is to be found in the past history of the Corporation of Dublin. You could find it, indeed, in the records of those very proceedings when, for the assertion of some article of the dominant political creed, the Lord Mayor and civic officers of the day went forth in solemn state, even as you have come upon the kindly mission of this evening. But it is not for us to copy the bad example so freely set for us in days that every citizen of Dublin, I trust, would now wish had never found a place in the annals of our city. A people claiming the name and dignity of a nation must prove, not merely by words, but still more by the acts of its public men, that it has the self-restraint which, especially in matters where religious feeling comes into play, will guard with the most delicate care against all that could savour of disregard of the sincere conviction of even the smallest minorities amongst its citizens. And so, if I may contemplate the case of this address being tendered to me in any other spirit than that which I feel assured has guarded in reference to it from first to last, I should feel constrained, not merely on religious grounds and from a sense of what I owe my sacred office, but also as a citizen of Dublin (loud cheers), placed by virtue of that office in a high civic as well as religious responsibility, to decline its acceptance. But I feel that on many grounds I may safely take a very different view indeed of the proceedings to day. Among those who took part even in the preparation of the address were some members of your body whose religious convictions debar them from recognizing any duty of spiritual allegiance to a Catholic bishop (loud cheers). I have no reason to believe that those other non-Catholic members of your body who were absent on the occasion were influenced by any other feeling than that of an unwillingness to mar by the presence of any element of discord the unanimity of a proceeding to which they were in no way opposed, but in which they did not feel themselves in a position to take an assenting part. I feel, therefore, my Lord Mayor, that to this extent at least I am justified in including in my expression of thanks every member of your municipal body (cheers). You assure me that to you, as representatives of the municipality of Dublin and guardians of its interests, it is a source of pride and gratification that a native of the city of Dublin has been elected to fill the See of St. Laurence (loud and prolonged cheers). I accept this assurance all the more gratefully that it comes to me from a body which in the conferring of its own highest honors has never allowed itself to be swayed by any narrow consideration of the accident of birth. To say nothing of the many former acts of the kind to which I could refer, I am reminded by the presence here today, my Lord, of the worthy gentleman who has been chosen to succeed you in your high office, that even in its latest nomination to the civic chair the members of the Council of Dublin have with graceful unanimity selected for that place of dignity one to whom Dublin unfortunately can lay no claim (loud cheers). And now, my Lord Mayor, without needlessly trespassing on your time to disclaim the language of eulogy with which your address has indeed embarrassed me, I hasten to assure you of my full and ardent sympathy with the wishes expressed in its closing words. With me it is no new theory of to-day or yesterday, but a settled and deeply-rooted conviction, that for a remedy of the many grievances for the removal of which the people of this island have so long laboured with but partial success there is but one effectual remedy—the restoration to Ireland of that right of

which we were deprived now nigh a century ago by means as shameful as any that the records of national infamy can disclose (loud and prolonged cheers). I rejoice then, with you that the flag which fell from the dying hands of O'Connell has once more been bodily uplifted, and I pray that it may never again be furled until the right of Ireland is recognized to have her own laws made here upon Irish soil and by the legally and constitutionally chosen representatives of the Irish people (loud and prolonged cheers). I have thought it right, my Lord Mayor, thus freely to avail myself of the opportunity which your address afforded me of expressing plainly and without reserve my personal opinion on this question of vital importance, as I regard it, for the future welfare of my country. For it has been, if I mistake not, the usage of the venerated prelates who preceded me in this See of Dublin—as it is, indeed, the usage of our Irish bishops, I may say, without exception—to express with the utmost freedom their opinion on the great political questions of the day (cheers). But as I have done so, on this occasion, I must, in conclusion, add one other word. Among the Catholics of Dublin there are, and will be, as there have ever been in the past, as strongly marked differences of opinion in political matters as there are amongst the citizens generally in their religious creeds. I wish then to proclaim, once for all, at the very outset of my episcopal labours—and nowhere surely could I find a more fitting opportunity of proclaiming it than here where I am being formally welcomed to my episcopal see—that in every relation of my pastoral office, in the house which is henceforth to be my home, in the cathedral which will be the chief centre of my episcopal labours—in a word, in every scene and sphere of my duties, I know I shall, with God's help, know no difference between those whose views on public affairs are most thoroughly in sympathy with mine, and those from whose honest opinions I own are most widely divergent (cheers) ever bearing in mind that I have been placed here by the Sovereign Pontiff as Archbishop of Dublin, and thus as the pastor and spiritual father, not of any section or class, no matter how numerous or how powerful, but of all our Catholic people (loud and prolonged cheers).

CORRESPONDENCE OF THE CATHOLIC RECORD.

FATHER O'SULLIVAN CONSECRATED BISHOP OF MOBILE, ALA.

THE CEREMONY PERFORMED BY ARCHBISHOP GIBBONS OF BALTIMORE—A RED LETTER DAY IN THE CATHOLIC CALENDAR.

Sunday, the 25th inst., will ever be a memorable day in the minds and hearts of the Catholics of Washington, for on that day another link was added to the unbroken chain of apostolic succession in the elevation of Father O'Sullivan to the Episcopal dignity. Like all other great cities, Washington can boast of its numerous Catholic population, and this great event being a novelty, inasmuch as it was the first ceremony of its kind that has ever taken place in the American Capital, the Catholic populace turned out en masse.

The ceremony was performed in St. Peter's Church, at which Father Sullivan was the late pastor. Long before the appointed hour for the commencement of the ceremonies the avenues leading in the direction of the church were densely crowded, and the church itself was filled to its utmost capacity. Owing to the fact that admission was by ticket the number gaining entrance was limited. Thousands were unable to gain admittance and had to rest satisfied with seeing the procession and listening to what they could hear from the outside. The weather was favorable for the outdoor exercises, the sun shone in its golden splendor and with its effulgent rays brightened the scene, the rich robes of the ecclesiastics sparkled in the sunlight, not a cloud obscured the native hue of the ether, and the air was fresh and invigorating.

At 10:30 the bell rang the announcement of the coming of the procession which proceeded from the sacristy to the main entrance of the church, thence to the altar. The cross-bearer was followed by acolytes, priests, bishops, bishop-elect and the archbishop. A consecration march was played as the solemn procession moved towards the sanctuary.

Hundreds of wax-lights burned brightly upon the altar amidst a profusion of the choicest flowers. All was ready for the commencement of the performance of the august ceremony. The preparatory exaltation of the bishop-elect, the reading of the apostolic commission, the taking of the oath, the delivery of the emblems of pastoral authority,—the mitre, the crozier and the ring,—the anointing with holy oil and the imposition of hands, together constitute a whole which was at the same time grand and impressive. Haydn's third Mass was beautifully rendered by a choir of forty voices accompanied by a full orchestra. At the invocation Cirillo's *Veni Creator Spiritus* was sung by Miss Nannie Noonan, the great soprano of Washington. At the offertory the soprano solo, *Alma Virgo*, by Hummel, was sung by Mrs. W. D. Allen. Bishop Kain, of Wheeling, delivered the sermon. He spoke with a clear and forcible power. The introduction to the sermon was a presentation of Christ as an interpreter of the Gospels. He said "Christ was the head and the Church His body. These were united to establish His church a spiritual kingdom on earth. Christ

while on earth established the offices of His ministers. This church which He established was foretold by the men of old. He impressed upon His disciples the reality of His character. Christ was the king, and the church that he set up in this world was not for angels or spiritual beings but for men. That church was founded upon a rock. They that heard the teachers heard Him. There were penalties for neglecting to heed the teachings of His ministers. These penalties were severe; severer even than for rejecting His own teachings. Christ established a church for all men. The church gave to men the enjoyment of spiritual life and liberty, the ends for which all human governments are instituted. It is the freedom from the slavery of the soul, eternal happiness hereafter, that man was created for. Man at the creation was a child of God; sin destroyed man and continues to do so. To restore man Christ came into the world, and His coming intended a general amnesty in which every soul must have a share. All men were born in sin and become regenerate in Christ. The true light of glory is shed abroad to all who are regenerated. They are made members and branches of His defiled body. To perfect this life is the work of Christ's grand kingdom on earth. His ministers are His agents of this great work. They minister to men and fit men for the kingdom of heaven. This ministry is to continue until the end of the world.

Civil officers cannot transmit their power. The perpetuation of the sacred ministry is a Christ-like power. The conferring of such powers is attended with such rites as best fit them. As grateful as we are to civil and religious liberty, how much more so should we be for bestowal of the gift of God's holy word. The framers of the declaration of independence printed the doctrine of political liberty, a boon which they enjoy through suffering. There is a liberty much more precious than that liberty. It was the sacred truth of religion.

The speaker then at length discussed the three-fold ministry, and argued that Christ established it and would maintain it. To Peter He gave all power and authority upon earth, and he to his successors. The bishop, in concluding his sermon, spoke very feelingly of and to the new bishop, and in words of cheer bade him to go forward in his work that he was called and fitted for.

Besides several bishops being present there were about fifty priests from this and adjoining dioceses.

Bishop O'Sullivan will remain in Washington till Christmas. The amethyst ring worn by the new Bishop was the gift of friends.

CORRESPONDENCE OF THE CATHOLIC RECORD.

FROM WASHINGTON, D. C.

A large and enthusiastic meeting was held here in Abner's Hall on Thursday evening, the 17th inst., under the auspices of a local branch of the Irish National League. It was held for the purpose of sympathizing with Parnell's movement and giving financial aid to the League in its work of raising a parliamentary fund. Several hundred dollars were generally subscribed, which will be forwarded to Mr. O'Reilly, of Detroit. Congressman Moran, of Ohio, presided at the meeting and said he advocated Irish rights and the League from the standpoint of an American citizen. Parnell, he said, was Ireland's uncrowned king because he is cherished by every Irishman as their deliverer. He hoped that Parnell would be Ireland's first president. Hon. M. V. Gannon, of Iowa, was introduced. Amid great applause he delivered an eloquent and stirring speech. His reference to Vice-President Hendrick's speech at Indianapolis, endorsing the work of the League, was greeted with the greatest applause. Congressman Lawler, of Chicago, also addressed the meeting. The resolutions which were adopted and forwarded to Mr. Parnell read as follows:

"Whereas Charles Stewart Parnell, in his speeches delivered in Dublin on the 24th and 25th August, respectively, declared that 'the great work and the only work' of the Irish parliamentary party in the new parliament 'will be the restoration of the Irish parliament'; and that the more the place in the power of Irishmen and of the people of Ireland the right to govern themselves, and to manage their own affairs, now, therefore, be it

Resolved, That we, the citizens of Washington City, in mass meeting assembled, fully endorse the programme of the leader of the Irish people, and pledge ourselves to sustain and assist him and his party until the consummation of their great struggle.

Resolved, That a subscription be at once opened for the purpose of raising a fund to be forwarded to Charles Stewart Parnell, or to such person as he may designate, for the use of the Irish parliamentary party.

Resolved, That a committee of fifteen be appointed to take charge of this fund; to provide means of procuring additional subscriptions, and to publish the names of subscribers in the Washington and Irish-American press."

SACRED MUSIC.

We have received from the Anglo-Canadian Music Publishers Association, 38 Church Street, Toronto, some very choice pieces of sacred music, which, no doubt, will command a ready sale amongst our Catholic people. The titles of the pieces before us are "At Vespers," words by Wm. M. Harding, music by F. Paolo Fosti; "Pulsaki," hymn of the Moravian nuns at the consecration of the banner, poetry by H. W. Longfellow, music by

Miss M. Lindsay, "Give me thy Love," Ave Maria, with harmonium and violin ad lib., words by Urban Grey, music by Milton Wellings; "A Winter Story," song written and composed by Michael Watson. Each piece is sold at 40 cents, and may be obtained from the publishers.

OBITUARY.

MRS. CATHERINE M'DONNELL.
We deeply regret to announce the death of Mrs. Catherine McDonnell, wife of Alex. McDonnell, Esq., which occurred at Viridob, Manitoba, on the 16th of September, in the 50th year of her age. She was attended during her illness by the Rev. Father Robillard, of Brandon, who administered to her the sacred rites of our holy faith. Deceased was a lady of most estimable disposition and her death will be mourned by a large circle of friends and relatives. May her soul rest in peace.

MR. FELIX DEVINE.
Quite a shock was received by the people of Renfrew and the surrounding country, at the sad news that, on Wednesday afternoon last, Felix Devine, Esq., general merchant of this town, had breathed his last. Not only in Renfrew and its vicinity, but in many other parts of Canada and the United States, where the deceased gentleman could count numerous relatives and friends, will the grief at his demise be widespread, and many a fervent prayer will be breathed forth for his forefathers that soul whose departure has awakened the memories of many a good deed, many an act of kindness treasured up from the past.

Born in 1820, of the marriage of John Devine and Bridget Kearns, Mr. Devine spent the early part of his life in his birth-place at Templehouse, County Sligo, Ireland, on the farm which generations of his forefathers had occupied before him. There it was that he received his education with other members of his family, at a private school. In 1842, at the instance of his brother Mathew, and his sister Mrs. Moran, then residing at Fitzroy Harbor, Ont., he emigrated to Canada. After being employed for twelve years in the lumber concerns of the late Elias Moore and Jared McCrea, and winning the confidence and respect of his employers and of everyone committed to his supervision, Mr. Devine engaged in business as a general merchant, first at Sturgeon, and then at Renfrew, in which latter town he continued the same business till the time of his death. In 1859, the lamented subject of our sketch married Annie, only daughter of Francis French, Esq., sen., of Renfrew. He was the loving father of ten children, of whom eight survive to mourn his loss. To these and to his bereaved wife we extend our heartfelt sympathy. His eldest son, Mr. J. J. Devine, has been for some time associated with him in the management of his business as a merchant, and is the son of his son, Mr. Felix Devine, Jr., who was prosecuting his studies very successfully at the College of Ottawa when the sad news of the loss of his beloved father brought a mournful interruption to them.

As a father Mr. Devine was a model of domestic attachment; only the pressing calls of duty could tear him from his loved ones to whom he returned as soon as he was able to do so. In his business relations he was honest and plain-dealing, always met his obligations without delay, and won the esteem and confidence of all who ever had the smallest transaction with him. He was a patriotic citizen. A native of Ireland—he was ever a lover of his country, constant and fervent in denouncing Erin's wrongs and upholding her rights. His love for his native land was equalled by that which he displayed towards the country of his adoption. Alive to the interests of his fellow citizens, he did all in his power to forward them, and both his fellow-citizens and the government showed their appreciation of his good will and ability in this regard by entrusting him with various offices of responsibility which he always discharged to the satisfaction of all parties. Besides being reeve, first of the united townships of Bagot and Blythe-field, and afterwards of the village of Renfrew, Mr. Devine was school inspector under the old system. He occupied for a long time the position of Collector of Inland Revenue, and in fact held the office nominally till his death, though its active duties ceased at the time of confederation. As a Catholic, Mr. Devine was a fervent member, a model for the whole congregation. No scheme for the better forwarding of the interests of religion and education was brought up in which he was not a prime mover. Recognizing the inseparability of religion and education he was among the first in organizing and supporting the establishment in Renfrew of the Separate School, of which he was trustee up to the time of his death. We can sum up Mr. Devine's life and character by saying that he was a good Christian; for a good Christian is of necessity a good father and a good citizen. His last act was a silent but eloquent one of adoration and thanksgiving to his Saviour in the Holy Vatican, which he received shortly before his death at the hands of his nephew, Rev. F. M. Devine, and all who have had the good fortune of knowing him, declare that this final action was the fitting conclusion of a life which was but a succession of good acts. The knowledge of this closing scene of his life brings forcibly and compellingly to our minds the words of our Lord, quoted by the Church in the funeral service, "who believed in Me, even though he be dead, shall live."

The funeral took place this morning at half past nine. Rev. F. M. Devine, of Osceola, was the celebrant, assisted by Rev. P. Chaine, of Arnprior, Ont., and D. Lavin, of Pakenham, as deacon and sub-deacon respectively. Among the

Rougier, of Renfrew, A. Brunet, of Portage du Fort, and H. S. Marion, of Douglas, were also present. The whole county of Renfrew was represented, and the cortege which accompanied the body to the cemetery was one of the largest ever seen in Renfrew; it was far exceeded, we may hope, by the legions of bright spirits who received the soul of the dear departed at its separation and bore it to the bosom of his Saviour.

MRS. JOHN O'CALLAGHAN.
The death of Mrs. John O'Callaghan, removes another of Ingersoll's early residents. Mr. and Mrs. O'Callaghan came to this country in 1812, and resided near the Deep Cut on the Welland Canal, and during the first enlargement of that thoroughfare by industry and thrift amassed quite a competency, and after a few years removed to Derham, where they carried on farming until they removed to Ingersoll in 1851. Since that time they have pursued a steady course of business, first in the old Palen Block, until Mr. O'Callaghan erected the large block opposite the Royal Hotel, Thames st. During their residence in our town, both Mr. and Mrs. O'Callaghan have shown an example of diligence and quiet perseverance, and have raised a large family, part of whom are still in our midst pursuing a diligent business calling. The funeral of Mrs. O'Callaghan was attended by a large concourse of friends and neighbors, and Mr. O'Callaghan must have felt the warm sympathy that was shown on this sad occasion by all classes. The room in which and presented a very imposing appearance. Bouquets of flowers from kind friends were nicely arranged both on the coffin and adjoining tables. Crosses and wreaths of flowers were displayed upon the coffin, and the walls were hung with proper habiliments. The pall-bearers were Messrs. Thos. Brown, Jas. Brady, Robt. Keating, Francis Stuart, Wm. McHenry, Andrew Smith, D. McInnes and John Bolea.

The funeral cortege reached from the residence of the deceased nearly to the Church of the Sacred Heart, where the funeral rites in accordance with the Catholic church, were duly celebrated by the Rev. Father Molphy. The anthem was sung by Rev. Father Brady and Miss Bella McDonald. During the impressive ceremonies at the church, the Rev. Father Molphy made a few very appropriate remarks on the sad occurrence and in reference to the deceased, after which the remains were conveyed to the Catholic cemetery, where the last sad rites were performed. The funeral was attended by all the children of the deceased, from the youngest to the eldest. We may remark at the closing of the family of the deceased must have felt great comfort in the kind attention of all classes—old neighbors and friends—who showed such marked sympathy on this sad occasion.—Ingersoll Chronicle.

We offer our sincere condolence to Mr. O'Callaghan and his family in their sad affliction.—Ed. RECORD.

CHURCH CONSECRATION.

The Rt. Rev. Dr. Carbery, O. P., Bishop of Hamilton, consecrated the new Roman Catholic church at Formosa on Sunday last. The ceremonies lasted from six o'clock in the morning until nearly two in the afternoon. His Lordship was assisted by Vicar General Heenan, of Hamilton; Vicar Lausie, of Walkerton; Dr. Funcken, of Barrie; Dr. Eileen, of Formosa; Fathers Resardes, Wadell, Brohman, Wye, and several other clergymen from a distance. An immense crowd witnessed the imposing ceremonies, which are very unusual as yet in Canada, as a church cannot be consecrated until it is entirely free from debt. This church is a massive stone structure, of gothic architecture, rising majestically on the brow of the hill overlooking the village of Formosa. It cost about \$20,000 and was built entirely by the people of the parish. Not one cent was contributed from outside. As our readers are generally aware, the people of Formosa are almost entirely German farmers. This fine church is an indication of their prosperity. They are a remarkably thrifty race of men, owners of splendid farms, finely stocked and highly cultivated.

In addition to this fine church, the Roman Catholics of Formosa have a large convent, with extensive grounds, under the management of the School Sisters de Notre Dame. It is just thirty-one years on the fifteenth of the present month since a meeting was called by Mr. Zettle to take steps for the formation of this congregation. The present site for a church was then selected, and a few trees chopped down for a graveyard. Out of this humble beginning has grown one of the finest settlements in Canada. Mr. Zettle had the satisfaction of being present on Sunday last at the consecration of the splendid edifice that now "rears its lofty spire to heaven," on the spot he selected. The pastor of the congregation, Rev. Dr. Eileen, has good reason to feel pleased at the material result of his labors, at all events. The bishop preached an impressive discourse at the close of the ceremonies and dismissed the congregation with the Episcopal Benediction.—Bruce Herald.

At a Bazaar and Picnic lately held by the Catholics of Sheet Harbor, N. S., the net proceeds amounted to over five thousand dollars; a recent Bazaar in Moncton netted between three and four thousand dollars, and a Tea Party at Oxford, N. S., on the 17th, netted over five hundred and fifty dollars.

THE CORPORAL'S LETTER.

When the sword is sheathed and the cannon lies dumb and still on the parapet...

Naught remains for an honest wight but to write for bread, as the poet do...

"M'ieu, if you please," and a timid hand is laid on the soldier's forehead...

"I wish you to write a letter, please." "All right, Ten sons," but the little boy has turned away...

A beggar, of course, and who shall be favored to-day? "Dittie—Dittie—Dittie!"

But the child was weeping, and old Pierre suppressed his wrath and indulged a stare...

He paused, but old Pierre said naught. There was something new in the old man's throat...

And something strange in the old man's eyes. And length he took up his pen and wrote...

Will you open my desk. Behold, 'tis there! 'From Heaven,' it says, 'a M'ieu Pierre...

Do you think that letter came from above, freighted with God's and a mother's love?

There are many who believe in the Church of God, who have been born and baptized in her fold...

TWO CLASSES OF CATHOLICS.

BY FATHER BURKE.

There are many who believe in the Church of God, who have been born and baptized in her fold, or who by some extraordinary grace...

He was well pleased with the part of the Irish members in their battle of words across the floor of the House. The Irish party, he said, contained splendid fellows...

themselves members of the body must submit. The Protestant minister that steps into the pulpit in the trim black robes of his ministry...

THE APOSTLE ISLANDS.

Cor. Chicago Herald.

Steam-boats run every day from Ashland, Wis., to Washburn, Bayfield, La Pointe, and the Apostle Islands.

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KEVIN IZOD O'DOHERTY.

HIS VIEWS ON INDIVIDUAL MEMBERS OF THE IRISH PARTY.

Dr. Kevin Izod O'Doherty, the distinguished Irish patriot whose recent return to Ireland has recalled the part he took in the Young Ireland movement...

A MAN OF WONDERFUL ABILITY.

He was well pleased with the part of the Irish members in their battle of words across the floor of the House. The Irish party, he said, contained splendid fellows...

ADMIRER MR. PARNELL'S MODERATION.

The Irish people had been taught, had been inspired with national sentiment. The movement of to-day was sprung from a movement of his own time. He said he had introduced Mr. John Redmond to an Australian audience as his "god-son."

building up the state since then, and it was daily and hourly prospering. In no single instance had home rule proved a failure...

THE APOSTLE ISLANDS.

Cor. Chicago Herald.

Steam-boats run every day from Ashland, Wis., to Washburn, Bayfield, La Pointe, and the Apostle Islands. The latter lie just off the coast, and, though some of them are peopled by Indians and half-breeds...

ADMIRER MR. PARNELL'S MODERATION.

The Irish people had been taught, had been inspired with national sentiment. The movement of to-day was sprung from a movement of his own time. He said he had introduced Mr. John Redmond to an Australian audience as his "god-son."

HE THANKED GOD.

that in '48 they had got no further than they did. Everything was turning out for the best. Considering the success of self-government in the colonies, he could see no reason whatever why it should not be given to Ireland.

after a winter of unusual severity, a party was made up on the mainland to go over and see if the old man had weathered the biting cold...

M. EMILE OLLIVIER.

London Weekly Register, August 29.

Few men have filled a more conspicuous place in the eyes of their countrymen than M. Emile Ollivier. France has known him as alternately a Democrat and a Bonapartist. He has been praised and execrated, admired and scoffed at, honored and stigmatized.

THE APOSTLE ISLANDS.

Cor. Chicago Herald.

Steam-boats run every day from Ashland, Wis., to Washburn, Bayfield, La Pointe, and the Apostle Islands. The latter lie just off the coast, and, though some of them are peopled by Indians and half-breeds...

ADMIRER MR. PARNELL'S MODERATION.

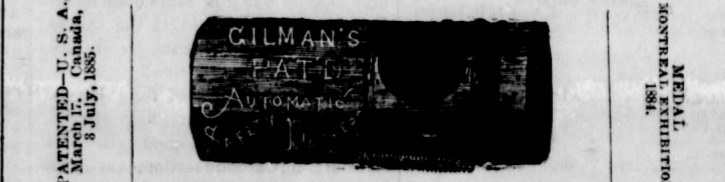
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F. MEAGER'S EIGHT-DAY WICKS, for Sanctuary Lamps, burn a week without interference. Post free, \$1 a box, which lasts a year. Dollar notes are accepted.

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HEAD OFFICE, LONDON, ONT. A. M. SMART, Manager.

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The Catholic Record. Published Weekly at 25 Richmond Street, London, Ontario.

General Agents: Messrs. Donat Crowe and Luke King. Ottawa Agency: P. J. Coffey, Gen'l Agent, 74 George St.

Catholic Record.

LONDON, SATURDAY, OCT. 3, 1885.

CALENDAR. Oct. 4.—Sunday. XIX. after Pentecost. Holy Rosary B. V. M.

DIOCESE OF LONDON. We understand that, although not making the announcement from official information, the following changes were made among the clergy of the Diocese of London during the ecclesiastical retreat just closed.

Father Brady has been appointed pastor of Woodstock. Father Colovin, of Port Lambton, on account of ill-health, has been sent as assistant to Father West, of Wawanosh.

ARE WE TO HAVE A PROTESTANT ASCENDANCY IN CANADA?

Not with a little surprise—if any one can be surprised at the utterances of that journal—did we recently read in the columns of the Toronto Telegram the base attack on the Catholic minority of Ontario.

Moved by Bro. James Adams, seconded by Bro. T. L. Swook. Resolved, That the Orange body deeply laments the sectional feeling gotten up in this country, especially in the eastern province, respecting the notorious rebel party which will deal out even handed justice to the community; and on all questions arising to be voted upon in time to come, we promise to meet and decide on what is best to do on such occasions, and the minority agrees to be ruled by the majority, and vote as a united body, so that we may have power in the land and be recognized as a party working for the cause of freedom and fair play to all men.

THE RIGHTS OF LABOR.

When we lately wrote in favor of the exclusion of Chinese labor, we did not expect that the question would be so soon brought into prominent view by an outbreak such as that which recently occurred in the territory of Wyoming.

Bishop Lorrain is interested has taken any steps or even proposed any measures to keep out this same class of settlers from the Township on the Quebec side in which settlements by it have been formed.

It is enough, however, for a journal that lives by pandering to prejudice, that Bishop Lorrain is anxiously interested in forming Catholic settlements in Ontario and elsewhere, to raise the bitter cry of rage and discontent. This appeal of the Telegram to sectarian animosity is but one proof out of many that we might submit to our readers to prove the existence of a strong spirit of intolerance and an openly avowed determination amongst Protestants of all classes throughout the country to keep Catholics out of place and position, and to establish in this country a Protestant ascendancy as odious as that which for centuries prevailed in Ireland.

Moved by Bro. John Gaskin, seconded by Bro. George Brown. Resolved, That we, the Orangemen of Kingston, solemnly declare as Orangemen we have no connection with any political party, because any man with his eyes open can see that it is the earnest and continual purpose of both parties to carry favour with the Roman Catholics of this province and Dominion, to the injury and detriment of the Protestant population. This preference is especially apparent in this section of country, where work is given or appointments made in the asylum, penitentiary, or other Government institutions when Protestants and Roman Catholics are applying. The facts bear out the statement that the latter are receiving more of the appointments in these places from both Governments than their numbers or position warrant.

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Moved by Bro. John Scally. Resolved, That this meeting condemns most emphatically the late action of the Ontario Government in leasing Regipolis college, in the very heart of this city, for a lunatic asylum, making it at once a nuisance to the most respectable portion of the city, and also the flagrant expenditure of some \$20,000 in said building. It is moreover reported that the building is to be handed back at the end of five years free of charge, when the same amount expended on the asylum proper would have given the needed accommodation, which looks to be nothing more or less than a sop handed over to the Roman hierarchy for their support at the coming elections.

These resolutions speak for themselves. They are a plain indication of the spirit that is at work, but this is not all. At the same mass meeting of the Kingston Orangemen a letter was read from Dr. John McKenzie in reply to an invitation to co-operate with the committee in tendering a banquet to the Hon. Senator Sullivan. This letter is addressed to Mr. J. Cunningham, secretary of the committee, and reads as follows:

DEAR SIR,—I have the honor to acknowledge the receipt of your invitation to co-operate with a committee of gentlemen in tendering a banquet to Hon. Senator Sullivan. You do not mention the nature of the committee, but I presume it is a political one, and for this reason I regret that I must decline the invitation. In so doing it is only fair that I should state my reasons. Senator Sullivan and his friends know that I was a staunch supporter, before, during, and after his political contest in 1882, and until the defeat of the Orange Bill of Incorporation in the House of Commons in 1883, I had been an Orangeman from an early age, and Dr. Sullivan happened to be a Roman Catholic, but I never allowed that difference to influence me for one moment. I supported him loyally in every possible way, because he was the representative of the Conservative party intended to govern the country honestly, and to do justice to all men, without regard to race or creed. Let it be understood that I had no favours, political or other, to ask of them, and I seek none now. Permit me to ask Senator Sullivan and his friends to review the history of the Orange Bill. It asked for no privilege except the simple one of recognition, which belongs to every citizen in a free country. The Orange Order had always been the faithful ally of the Conservative party. For 40 years it had supported

the leader of that party in every emergency, and from whom had it a better right to look for support? And yet Orangemen place with amusement Sir John Macdonald in his place in Parliament, while his faithful friends were being denounced. He raised no voice to help them. He used no measure to coerce his political followers of the French party, and he left the Orange Bill to its fate. In the division of the House of Commons, of 106 "nays," 55 were Conservatives, and only one Roman Catholic member voted for the Bill. In other words, more than half the opponents to the Bill were the Orangemen's political colleagues. Need more be said to know that religious feeling comes before political allegiance with some men, and it is to be wondered at if Orangemen of the future, be guided by the policy of their enemies! At least, in Kingston and the surrounding counties, at the next political contest, it will be found that Orangemen will vote, irrespective of politics, for those who will support them, not by fair words only, but by plain deeds. Orangemen are taught by their obligation, to be tolerant to every one. They are prepared to concede every just right to their opponents, but they will not submit to be trampled upon. They have been hood-winked long enough by political demagogues. The Orangemen are able and willing to take care of themselves in the future. Let politicians do likewise—if they can. Personally, I have nothing but kindly feeling for Senator Sullivan. I wish him and his friends every good wish, but I can take no part in his banquet. I am, Dear Sir Yours faithfully,

JOHN MCKENZIE, Master Allen L. O. L., No. 316. When it is recollected that the Hon. Dr. Sullivan is a life-long Conservative, that he enjoys the confidence of his leader, that he has made great sacrifices for his party, that he deserves well of his country because of his good citizenship and patriotism, it will be seen at a glance what this outbreak of Kingston Orangemen really means. It means the exclusion and the ostracism of Catholics. It means that they are to be treated as the veriest serfs and helots, the very hewers of wood and drawers of water to a bigoted, bigoted and despotic majority. These Kingston resolutions are intended to cover the filling up of nearly all the important positions in the Dominion with Orangemen or pronounced Protestants. It is notorious that the customs offices of Ontario and Manitoba are almost entirely filled with Orangemen. The postmasters in the cities and almost all important towns are Protestants and with the exception of that worthy gentleman, T. Hefferman, Esq., of Guelph, there is not a Catholic collector of customs in this province. The sheriffs of Ontario, with but two exceptions, are all non-Catholics. So also with the Registrars. The superintendents of the Lunatic Asylums and of the Institutes for the blind, are all Protestants, and so are the assistants. The judges of the Superior Courts are, and have been, every one Protestant, until last year, when the first Catholic in the history of this Province was appointed to the Superior Court bench. Of the forty-one County Court judges all are Protestants, but as a very great act of consideration and condescension, we have, though numbering one-sixth of the population, two junior County Court judges.

These fanatic talk of wanting a party who will deal even handed justice out to the country. This is the last thing they want. Their object is to blindfold the people to the injustice from which they know that Catholics suffer, and to create here on this virgin soil of America a party as odious as that vile ascendency faction which so long ruled over Ireland, to the base of that fair country and to their own lasting disgrace.

These very Kingston Orangemen are the men, or descendants of the men, who, when the late James O'Reilly, Q. C., was appointed to the bench of the County Court at Kingston, forced the government of the day to cancel the appointment and threatened that such was done, to oppose the Hon. Alexander Campbell in his next contest for the legislative Council. Mr. O'Reilly, we believe, out of a generous spirit of self-sacrifice, was good enough to withdraw his application or to consent to the annulment of his appointment. If the Orangemen of Ontario are to rule this province the Catholics may as well at once leave it. This we have no intention whatever of doing, not at least without a struggle that will show all parties and governments that there is a length to which fanaticism may go, but cannot go further.

But it is not alone in Ontario that the spirit of fanaticism is abroad and rampant. From the St. John, N. B., Globe, Sept. 5th, we take the following:

It is reported on the streets to-day that a lively meeting took place Friday night of delegates from Orange Lodges in that County, presided over by Mr. Edward Willis. It is said that the special object of the gathering was to strengthen the Conservative candidate, Mr. Everett, and that they had Mr. Everett's pledges that he would support the incorporation Act or any other movement of the society. They urged on this ground that he should be supported. A good many of the delegates are said to have objected to the entire proceedings, holding that their right to vote was an undoubted one, that no resolution could pass which would bind members of the society, and that as a society it was best not to take a po-

sitive side. It is said, however, that this moderate view did not prevail and that a resolution passed by the majority to support Mr. Everett. The active agents at the meetings were Messrs. Willis, Andrew J. Armstrong, W. Roxborough and other well-known Conservatives. A respected correspondent, calling our attention to this paragraph, says: "The statements in the above paragraph have not been contradicted. This explains the circular sent you the other day. You deserve credit for adhering to your programme of keeping out of political affairs. But, after all, what does the CAROLIC RECORD think of a secret society like the Orangemen endorsing any candidate for Parliament? That is the point."

Then, on Sept. 9th, the following appeared in the same paper: "The following 'confidential circular,' signed by the County Master and County Secretary, has been distributed throughout the city and county among those whom it is expected to influence: CONFIDENTIAL CIRCULAR. St. John, N. B., Sept. 7, 1885. Sir and Brother—At a special meeting of St. John County Lodge of the L. O. A., held in the Orange Hall, City of St. John, on Friday evening, Sept. 4th inst., pursuant to the terms of a resolution passed at the annual meeting of the County Lodge, held at South Bay, on the 3d February last, a resolution was adopted (1) endorsing the candidature of Mr. Charles A. Everett for the seat in the representation of the County of St. John in the Dominion Parliament, derived vacant by the death of Hon. I. Burpee; (2) pledging Mr. Everett the utmost support; (3) directing that every member of the order in this city and county who is an elector be notified of the action of the County Lodge."

Under the above heading the Irish Canadian states that Renfrew has been declared a port of customs and that the collectorship was claimed by the late Mr. Felix Devine, of that town, on the ground that he held the office of collector of inland Revenue for many years under the old government of Canada, up, in fact, to the time of confederation. Mr. Devine, our contemporary states, was deprived of the only emolument to the office, viz., the issuing of hotel, saloon and steam boat licenses. The Toronto Journal further adds that this deprivation was made by the local government of Ontario at the instigation of the then member for the south riding of Renfrew, the present Auditor General, John Lorn McDougall. We may state without knowing exactly what Mr. McDougall's action may have been in this matter, that as he was not a supporter of the government of Mr. Sandfield McDonald, formed in 1867, and retiring from office only in 1871, we cannot see how Mr. McDougall should be held responsible for this act of evident injustice. We say, however, state that we heartily concur in the view expressed by our contemporary:

"That as Mr. Devine never resigned, his son—Mr. J. J. Devine—should have the appointment to the present office, it being, to some extent, a revival of the one held by the father prior to Confederation. Nothing could be more just—nothing more graceful as an acknowledgment of faithful party service—than the appointment of this young man. He has all the qualifications necessary for the position; and as he is the main support of his widowed mother and her eight children, the Minister should see in this fact alone the best of reasons for confirming his appointment, and thus in some measure lighten the burden which Death always brings in its mournful train."

These views, thus tersely propounded by the News, are quite sound, and entitled to earnest consideration. The great evil that labor has to bear with is the heartless injustice of monopoly. The monopolist cares not what injustice he inflicts on individuals or on society so long as he fills his own purse by the importation and employment of Chinamen. White laborers cannot live as do Chinamen, without, as the News justly contends, becoming equally as degraded. Is it not the duty of every good citizen to prevent so great a misfortune, a misfortune that must, in its far-reaching consequences, involve the whole community in ruin? Christian civilization and Oriental degradation are incompatible. The introduction of the latter into America has in certain portions of the country worked almost irreparable mischief.

The white laborer is entitled to protection against the unjust competition of the Oriental serf. The latter is owned and treated by his employer as a beast of burden—the white laborer cannot be so treated. The Wyoming massacre was in all regards a most deplorable occurrence, but no other result could hardly have followed the inhuman action of the employers of Chinese labor. They brought a crowd of semi-civilized workmen—ready to toil for wages in which a white laborer must starve—to compete with and finally drive out of work altogether their white employees. With the latter it was, then, made an issue of life and death. In a moment of anger they took the law into their own hands and committed a most grievous crime. Their action cannot be justified, but its causes and motives may be very easily understood and explained. The national legislature is to blame for not having rendered it impossible for the heartless monopolist to put Chinese in competition with white labor. As long as he is permitted to do so, there will be discontent, misery, and, occasionally, we fear, murderous uprisings such as that which lately took place in Wyoming territory. Our legislature must clearly understand that labor as well as capital has its rights and that to the welfare of every civilized community it is essential that these rights be respected and secured against aggression of every character.

A STRONG CLAIM. Under the above heading the Irish Canadian states that Renfrew has been declared a port of customs and that the collectorship was claimed by the late Mr. Felix Devine, of that town, on the ground that he held the office of collector of inland Revenue for many years under the old government of Canada, up, in fact, to the time of confederation. Mr. Devine, our contemporary states, was deprived of the only emolument to the office, viz., the issuing of hotel, saloon and steam boat licenses. The Toronto Journal further adds that this deprivation was made by the local government of Ontario at the instigation of the then member for the south riding of Renfrew, the present Auditor General, John Lorn McDougall. We may state without knowing exactly what Mr. McDougall's action may have been in this matter, that as he was not a supporter of the government of Mr. Sandfield McDonald, formed in 1867, and retiring from office only in 1871, we cannot see how Mr. McDougall should be held responsible for this act of evident injustice. We say, however, state that we heartily concur in the view expressed by our contemporary:

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Our contemporary also calls attention to a fact of which we were not previously aware but for the statement of which we have no doubt it has good authority:

"That as in the whole County of Renfrew—North and South—there are but two offices held by Catholics worth over fifty dollars a year, the Government should, we think, be but too glad to have an opportunity of making amends for their neglect in the matter of Catholic appointments. Much longer, the prospect of 'redeeming' the South and retaining the North Riding will not be very encouraging. The Government, for its own sake, must do something to allay Irish Catholic discontent; otherwise it cannot expect that people will be such fools as to support those who show no signs that the feeling is reciprocal. We must hit back if we are struck; and the Catholics of Renfrew will, in order to assert their self-respect, insist that they shall have fair play in everything that concerns the public life and the public service of the County."

Perfectly satisfied as we are of the justice of Mr. Devine's claim, we may state, and do so with pleasure, that his appointment would give the widest and heartiest satisfaction to all classes of electors in South Renfrew. It is not

often, as our readers are aware, that we subscribe to recommendations of our Toronto contemporary. In this case, however, we gladly say "ditto."

THE IRISH PARLIAMENTARY PARTY.

At the request of many friends throughout the country we have decided to open a subscription list in aid of the Irish party in the English House of Commons. We take great pleasure in doing this because we believe that the men acting with Mr. Parnell are engaged in a noble work and deserve every encouragement from Irishmen and their descendants the world over. It may indeed with truth be asserted, that the Irish nation—both priests and people being a unit—are now engaged in a mighty struggle to win for that country the Parliamentary independence of which it was robbed nearly a century since. Many of the best representatives in the Nationalist ranks are men of limited means and it would assuredly be most fitting in the present emergency were their fellow-countrymen abroad to lend their assistance by liberal contributions of money. All sums remitted us for this purpose will be acknowledged in the columns of the CAROLIC RECORD, and in due course transmitted direct to Mr. Parnell. Money should in all cases be sent in registered letters or in the form of money orders.

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The Hon. John Carling has been appointed Minister of Agriculture. Whilst the CAROLIC RECORD is strictly impartial in political matters it has no hesitation in stating its conviction that this distinguished citizen of London will discharge the important duties of his office in a manner that will promote the great interests confided to his care.

EDITORIAL NOTES. — Rev. Father Thomas Kelly, formerly parish priest of Gananoque, Ont., is now professor in Bourget College, Rigaud, Quebec. — It is stated the Rt. Rev. Dr. Wm. Smith has been appointed to the long widowed archiepiscopal See of Edinburgh, Scotland. — At a meeting of the National League in Dublin it was announced that \$3,000 had been received from the Irish National American League of San Francisco for the support of the cause. The announcement created great enthusiasm. — We are informed by the associated press dispatches that there is a split between Parnell and Healy. Later advices will undoubtedly prove that the split is confined to the head of the cable man. Could not our friends on the other side of the border take some steps to have this hated Ireland removed from a position he so grossly abuses. — The cable man announces that Mr. Healy is to be prosecuted for defaming the character of Lord Banntry. In the same paragraph a short sketch is given of the life of the noble Lord, which in a great measure proves the charges made by Mr. Healy. Defaming the character of a nobleman seems to be a very serious matter—when the rascal happens to be a Lord of the realm. — James Whelan, who was appointed United States Consul at Fort Erie, Canada, several weeks ago, and whose appointment was reported to be objectionable to the Canadian Government on account of his prominence as a member of the Fenian Brotherhood, has been re-nominated by the Government at Ottawa as the representative of his Government at Fort Erie. Official information of his acceptance by the home Government is expected from London in a few days. — It is stated on the authority of La Minerve that the Hon. Thomas McGreevy, M. P. for Quebec West, has been elected to the senate in the room and stead of the late Hon. Mr. Chapais. We heartily congratulate the government on its acknowledgment by this nomination of the right of the English-speaking Catholics of Quebec to a just share of representation in the Upper House. Mr. McGreevy has held a seat in the Commons of Canada since 1867 and during all that time retained the esteem of his fellow-members of both parties. — We learn from the East Kent Plain Dealer that the Hon. David Mills has left that section of country to take up his residence in London. Our contemporary says: "A number of friends of the Hon. D. Mills assembled at his residence last Saturday evening to bid him and his family farewell prior to their departure for London. Mr. Mills and family will be greatly missed in this place by a large circle of friends." We may add that our readers of every class and shade of opinion will gladly welcome the honorable gentleman to the city. — Archbishop Walsh has sent circulars to the priests in the various parishes throughout Ireland advising them in regard to the Parliamentary election campaign. He cautions them to beware of surprises at the coming conventions for nominating candidates for seats in Parliament, and to

resist any attempts to stampede conventions in favour of any outside candidate. He especially advises them respecting the Wicklow Convention, to be held on Monday, Oct. 5th, warns them against supporting other than tried men, and directs them to oppose the overthrow of known for unknown candidates. The Archbishop also states that if it is necessary to secure their objects priests should endeavour to secure an adjournment, and if this is not possible to withdraw from the convention. — The Right Rev. Bishop of Peoria, in one of his pastoral letters, said:—"The home of a Catholic should be a Catholic home; a sanctuary of religion, made beautiful and holy by religious observance; by night and morning prayer in common; by the presence of the Crucifix and the image of the Blessed Virgin and the saints; by blessing and thanksgiving before and after meals; by special devotions in sacred seasons, and by the unostentatious symbols of reverence and love that clothe the family circle as with an atmosphere of Heaven."

— A Montreal dispatch states that on Monday evening last a vaccination riot broke out in that city. About seven o'clock, a mob attacked the east end branch health office, and completely wrecked the building. They afterwards turned their attention to the Central Police station, the windows of which were smashed in a short time. Later on the medical health office and other places were visited and more or less violence indulged in. The police were at the outset unable to restore order, but finally succeeded in dispersing the mob. They used their batons with vigour and many of the rioters were badly cut about the head and face. Several arrests have been made, including the ringleader of the outbreak. — An esteemed correspondent, writing from the county of Middlesex, states that he perceives by the report of the Ontario Branch of the Dominion Alliance, which met on the 14th of September, in the lecture room of the Richmond street Methodist church, Toronto, Mr. W. H. Howland in the chair, a resolution was passed binding that body and all Scott Act electors to vote for no man for municipal, educational or parliamentary honors except those who pledged themselves to obey the dictates of the Scott Act fanatics. Our correspondent is not a Catholic; but he thinks that this action of the Ontario Branch savors of tyranny, intolerance and impudence. They seek, he says, to rule the country, even from the J. P. to the Lieutenant-Governor of the province, but that history has it on record too plain to be misunderstood what such men have done when in power, to permit the people of Canada to be deceived by their appeals. Our friend signs himself "An Independent Elector and Farmer," and we can certify that he is both.

— A respected "Irish Canadian Farmer" writes us to express the hope that as the time is fast approaching when an appeal will be made on behalf of the good sisters whose lives are devoted to the furtherance of the interests of our charitable institutions, there should be no lack of generosity displayed in their behalf, especially by our farming community. We heartily join with our correspondent in the hope he thus expresses, and feel confident that these devoted ladies will meet with a hearty reception from the Catholic people of this province. It so happens that visits are made to the country people on behalf of our eleemosynary institutions as the most inclement season of the year. But as the sisters have a duty to fulfil regard to the little ones of Christ, to find home for the needy, the abandoned, the naked, they are ready to undergo every trial and fatigue to accomplish this duty. All classes of our people, recognizing themselves bound by the law of Christian charity, should be glad to come to the assistance of these devoted religious and thus enjoy a share in the merit of their good works. — In a recent issue the Bruce Herald voices the sentiments of the German people of that district when it characterizes as "an outrage on these men" an absurd law should step in and declare they must abandon their habits living, and give up their national custom of drinking lager beer. No law can make them better citizens than they are, or give the country a finer class of soldiers. They chafe a good deal under the Scott Act, and many say they will go out and to the United States rather than live under it. We are so removed from the centre of Government, that Legislators at Ottawa have no knowledge of the irritation produced amongst German people throughout this section of country at the failure of parliament to grant them relief when the beer wine question came up for consideration. The proposal of Mr. Small would meet their requirements; they are justly entitled to it, and it is the duty of the legislature to take cognizance of their

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A Legend.

I read a legend of a monk who painted, in an old convent cell, the faces of the pictures of martyrs and of virgins sainted, and the sweet Christ-face with the crown of thorns.
Poor darts! not fit to be a chapel's treasure! Full many a leering word upon them fell. But the good abbot let him, for his pleasure Adorn with them his solitary cell.
One night the poor monk mused: "Could I but render Honor to Christ as other painters do, Were but my skill as great as is the teacher Love that inspires me when His cross I view!"
"But no—his vain I toll and strive in sorrow; What man so soars, still less can He adore!
My life's work is all valueless—to-morrow I'll cast, my ill wrought pictures on the floor!"
He raised his eyes, within his cell—O wonder! There stood a visitor—thorn-crowned was he. And a sweet voice the silence rent and said: "I see no work that's done for love of me."
And round the walls the paintings shone refulgent! With lights and colors to this world unknown. A perfect beauty, and a hue transcendent, That never yet on mortal canvas shone.
There is a meaning in the strange old story: Let none dare judge his brother's worth or need; The noblest gives to the act its glory, The noblest purpose makes the grandest deed.
—Home Journal.

CATHOLIC PRESS.

N. Y. Freeman's Journal.

Dr. John Gilmary Shea closes a remarkable article on the rapacious minds among those who are without the Catholic Church, which he contributes to the last number of the *Catholic Quarterly*, by saying: "As the knowledge of the true God is so rapidly disappearing, and false gods are gradually obtaining the honor due to Him alone, ought we not to make some exertion to rescue the country from a return to heathenism? The Council of the Vatican is the first ever held by the Church in which it became necessary to define the existence, personality, and nature of God. This seems to indicate clearly the importance of inculcating these truths as against the errors condemned. Our great theological school at Woodstock has, in the same spirit, given a grand treatise, *De Deo Uno et Trino*, suited to the wants of our day. If learned priests in our great cities were, on Sundays, in some hired hall, and holding up to suggest church ceremonies, to give conferences on God, Revelation, Redemption, the End of Man, on topics such as were propounded by the Apostles to the Gentiles of the Roman Empire, many would be saved who are now losing all trace of Christianity. The very fundamentals of religion are so obscured in many minds that it is necessary to begin at them, and so clearly exhibit the whole scheme of Redemption that thousands with clear minds and willing hearts will, when they hear the word of truth, correspond to the grace of God, and believe."

N. McNeil, D. D., in *Cleveland Universal*.
Give no credit to the Pope, even when credit is due. Such seems to be the motto of Protestant prejudice. The August number of the *Boston Advertiser* contains the following: "A half century ago Ranke said of the policy of excluding scholars from the great treasures of the Vatican archives, 'No search can bring to light anything worse than what is already assumed by unfounded conjecture and received by the world as established truth.' Hence all thoughtful scholars must rejoice in the changes that fifty years have wrought, and all must heartily indorse the policy of the Italian government in making accessible this great depository of the documentary history of the Roman pontiffs." Of course everyone knows, or should know, that the Italian government had no more to do with making accessible the Vatican Archives than had the government of the United States. It was the spontaneous act of His Holiness, Pope Leo XIII. Should we wonder that the history of past centuries is found distorted in Protestant books when contemporary history is so misrepresented in a Review that claims to represent the best of Boston culture?
St. Louis Catholic World.

The havoc which so many wolves in sheep's clothing are making on innocent flocks should call for some remedial measures. There are gentlemen and respectable Protestant ministers, but we declare against ranting, howling hypocrites who are daily furnishing infidels with specious arguments against Christianity. Of such the witty Marshall remarked: "If there be any one who needs a missionary, it is the missionary himself."
Catholic Columbian.

When a child dies it does not become an angel. The angels are an order of beings distinct from mankind. They are pure spirits. All the angels that ever will be, so far as we know, were created before Adam was formed. A baptized infant, dying, goes to Heaven. One day its body will rise and be reunited with its soul. It is good not to lose sight of this truth.
"Except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you." These were Christ's own words to His disciples. How many Catholics are there who go around with a living body but a dead soul? They have no spiritual life in them. They do not eat the flesh nor drink the blood of the Lord. If they were to die to-night, they would fall into the pit of perdition with the other reprobates. Can they restore life to their souls? Yes. How? By breaking off their evil habits, repenting of their sins, going to confession, making all the reparation in their power for the wrongs, if any, they have done to their neighbors, and receiving the body and blood of Jesus in Communion. Will they be able to keep their souls alive? Undoubtedly, if they seek God's help and take the means—go to the Sacraments of Penance and the Holy Eucharist often. How often? As often as their confessor will allow—whenever they hear Mass, or once a week, or anyhow once a month; the oftener the better, for as the body must have its food from day to day, so the soul, to live and be strong, ought to have frequent nourishment.

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SUNDAY-SCHOOL VERSUS EVERY-DAY RELIGION.

Catholic Review.

The public schools of this city and throughout the country have again opened, and, of course, on the same irregular plan that has prevailed now these many years. Thus do honest citizens, thousands upon thousands of whom are God-believing and God-fearing people, continue to consent that their children be brought up without the knowledge or the fear and love of God being impressed upon their minds and hearts in the schools of what profess to be a Christian country. It must be remembered that the public schools are the fountains of education and training to the main body of the people here. Yet for all the knowledge of Christ and Christianity to be gained in their schools as well as conducted by pronounced atheists or pagans. In a word, the schools of this Republic have been dechristianized to accommodate the irreligious that has attached itself to so many of the seats of Government within the last few centuries, that has swept the most Catholic churches and temples with beams of destruction, and that for Christianity, even in a maimed and halting form, has for the most part substituted indifferentism. Accordingly, we hear Protestant pulpits and political platforms ring out with fanatic outcries against those who dare point a warning or a hostile finger at these schools of no religion. "Leave religion to the home and the Sunday-school," is the cry from Beecher to Bloomington. "The public schools are the cornerstone of the Republic and the bulwark of our rights, liberties, and national institutions." And so forth and so forth.

Froth of this kind is forever on the surface of our social and political life, and Catholics are regarded as un-American because, rather than have their children go without religious training and instruction, where it is easiest and fittest to impart such instruction and training, they bear the burden of erecting their own schools. And even with this relief on the public purse and school capacity, representing from 30,000 to 40,000 children, the Tribune, on noticing the public school opening the other day, and the increase in attendance of 5,000 children, is constrained to remark that "thoughtful citizens of the Republic regret that 10,000 children in this city, who should be learning to read, write and cipher, have no chance to learn anything for lack of school room." How is it in the other cities and the country districts? Nice corner-stones and bulwarks these for the Republic! And if there is not room enough in the public schools for the children, how much less in the Sunday schools, on which they rely mainly to depend for their religious training?

But let us see how Sunday-school religion works, and we will cite so unexceptionable a witness as the *Boston Congregationalist*, which opens its columns on the 17th inst. with a slap at the "Romanists" because of an alleged dark movement in Boston to secure to women the right to vote for school committees, the object of which, of course, is to "increase the vote for Romanist candidates for the School Board, or for those who are understood to be ready to vote that public money, which in the main is contributed by Protestants, where it will do the most good for the interests of the Papacy." It is the same paper that elsewhere, commenting on an article by one of its contributors, the Rev. W. F. Crafts, of New York, remarks:

"The statement on our second page in regard to the very large proportion of those in our schools who have been members of the Sunday-school is a startling one." Starting indeed is Mr. Crafts' article to those who pledge their faith on the Sunday-school as the mainstay of Christian morals and education. He quotes from a leaflet on "The Conversion of Children," published by what he calls "the careful and conservative Children's Special Service" of London. The leaflet states that "nine-tenths of the criminals were once Sabbath-school children." This was published here, without comment or question, by the Methodist Tract Society. Mr. Crafts has made "careful inquiry" of many familiar with criminals and victims of vice in regard to this matter. The chaplain of Sing Sing writes to him that the prisoners "who are Catholics may be safely put down as having attended Sabbath-school." The same source states that "nine-tenths of the criminals were once Sabbath-school children." This was published here, without comment or question, by the Methodist Tract Society. Mr. Crafts has made "careful inquiry" of many familiar with criminals and victims of vice in regard to this matter. The chaplain of Sing Sing writes to him that the prisoners "who are Catholics may be safely put down as having attended Sabbath-school." The same source states that "nine-tenths of the criminals were once Sabbath-school children." This was published here, without comment or question, by the Methodist Tract Society.

But, while October is first of all dedicated to the Devotion of the Holy Rosary, it is, at the same time, dedicated to the veneration of the Holy Angels. Two days before October begins the Church celebrates, under a more solemn office, the Feast of the Archangel St. Michael, the Prince that champions all the servants of God. He it was, first of created beings, that with joy acknowledged the rightful sovereignty of her that was to be the mother of God, and the Queen of Angels. The figure of her that was to be, was shown to the Angels as a "great sign in Heaven—a Woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars." St. Michael it was that vanquished Lucifer, in his pride refusing to acknowledge her that was to be the Queen of Heaven. He it is that, hereafter, to plunge Lucifer with his demons into the abyss, and to set a seal on it, that the demons cease to torment men. Rightfully, then, in the words the Church gives us, we invoke him, saying: "Prince most glorious, Michael, guardian angel, be mindful of us, to pray for us to the bosom of God."
But what of all the glorious choirs of Angels, that excel in might, that do the will of God continually, harkening to the voice of His Word? And what of the countless hosts that watch as Guardian Angels over poor mortals, to keep them from dangers, and to make them heirs of Eternal Salvation? Have we no homage and devotion for them?
A devoted Religious priest, many years engaged in giving Missions, and who has known of the immense aid and advantage obtained by a special devotion to the Holy Angels, has promised himself, and has obtained the promise of many other devoted priests,—whose number is still increasing, who promise, each, in every Mass each says,—to make a special motto for all those who, in honor of the Nine Choirs of the Angels, will form the habit of saying, daily, at the same time, the Angelic Trisagion, as it is found in the *Racolla* approved by the Holy See.

THE ANGELIC TRISAGION:

Here is how it stands in the *Racolla*:
To Be Said Nine Times in Honor of the Nine Choirs of Angels.
"Holy, Holy, Holy Lord God of hosts; the earth is full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost."

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into his inquiry as to "What do these ominous figures mean?" On the face of them they show that Sunday-school, as a substitute for careful everyday Christian training, is simply a very thin veneer of Christianity that soon gives out. Mr. Crafts' testimony is that more than half the boys "drop out into the street" as they passed from childhood to boyhood. In many cases "Sabbath after Sabbath they have no teacher. Hardly a Sabbath-school in the whole land is not short of teachers." "Unfaithful parents," he says truly, "have a yet greater responsibility than teachers in allowing their children to grow up without Christian instruction, and throwing 'that most important part of a parent's work upon an unpaid stranger who has but one hour per week in which to do it.'"
Could there be a stronger indictment of the Sunday-school as a sufficient means of Christian training and education than is afforded by the testimony and figures of these Protestant clergymen? And could there be a stronger argument in defence of the unalterable Catholic position that children should be taught their religion together with their reading, writing and ciphering in the daily school? Our public schools are not public, and never can be, while run on the atheistic plan. They are unchristian and anti-Christian while Christ is forbidden them. A chance half hour or hour's work for God, and the rest of the week for—whom or what?

THE HOLY ANGELS.

N. Y. Freeman's Journal.

The coming month of October,—the Month of the Most Sacred Rosary,—is usually counted as, after May, the month most especially devoted to the worship of the Ever Blessed Mary, Mother of God. But what month in the year is not studded with Festivals in her honor, in the Christian Calendar? Look at this present month. It follows August, that celebrates the consummation of her feast, in that sense certainly for her the greatest of all,—her taking up Our Lord, the Most Sacred Infant, by her Divine Son, surrounded by the innumerable choirs of angels; who seated her at His Right Hand, crowning her as Queen of Angels and of men; and putting into her hands the empire of Divine Mercy,—that she should be the Universal Mediatrix of Grace,—as He is the Mediator of Justice and of Merit. But, August past, what magnificent feast of Our Lady, in this month of September, the Feast of the Nativity of Mary, on the Sunday within the octave, the Feast of the Holy Name of Mary. Again, last Sunday,—the Feast of the Seven Sorrows of Mary. And now, on the twenty-fourth of the month, the feast of our Lady of Mercy.

When, then, it is said that the month of October is, next to May, *Our Lady's Month*, it is because it is, especially, the Month of Our Lady of the Most Sacred Rosary, and then we can learn how great a thing this gift is that Our Lady vouchsafed to give to St. Dominic. The urgency of request and recommendation made by Our Holy Father Leo XIII., happily reigning, made in his *Encyclical* of 1883 and 1884,—is this year again, by a "DECRETE," through the Sacred Congregation of Rites, by the Holy Father, promulgated on the 21st of September, and request was that the custom of daily reciting the Rosary, in families, or two or three together, or singly,—as well as by sodalities and in churches,—might be continued not for the month of October alone, but perpetually.

And it is the assertion of great saints that, next to the Holy Mass, there is no devotion more pleasing to God, or more fruitful for souls, than that of the daily recitation and meditation of the Rosary, the month of October is a time offered for beginning this good habit.

ALSO THE MONTH OF THE ANGELS.

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In reading the form of this ascription in the *Racolla*, we are first surprised at the omission of the word "heaven"—as it is found in the office of the Mass: "Heaven and earth are full of thy glory." Single with men as they are gathered in great numbers, for business, for political purposes, or for recreation, and listen to their language. Or meet them, one by one, in country or city, in the house or in the fields. Listen to their words. Or ask them for the thoughts that occupy them.

But here comes the meaning of the Angelic Trisagion. Every man in those thoughts,—every human being on the earth,—even the most brutal,—he that thinks not at all of God,—or if he does, or speaks of Him, does it far otherwise than to give Him glory,—has his good Guardian Angel beside him. And they that are in positions of legitimate responsibility,—whether they be good or bad, have their "Angels of office" watching and seeking to help them to do right, as well as their personal Guardian Angels. And so on for the innumerable other offices that the good Angels perform, so constantly, so intently, and hindering the devil from utterly laying waste the earth,—as in their malice they seek continually to do. Thus, indeed: "The earth is full of the Glory of God."

Are these not thoughts to make a Christian, not once a day, but often, think of the bright and beautiful spirit that is ever by him, and loving him,—for God's sake? And is it not more than enough to make him deeply ashamed, could any one day pass without his honoring and thanking his Guardian Angel?

BOURGET COLLEGE, RIGAUD, P. Q.

To the Editor of the Catholic Record.

DEAR SIR,—Knowing the interest you take in Catholic education I feel a few words from our College will find a place in your good Catholic Journal. Bourget College is situated in the County of Verduvre, on the banks of a beautiful river two miles distant from the Ottawa. It is forty miles from Montreal and about eighty from Ottawa City. The college was founded by the late Bishop Bourget in 1850, and as long as the college exists the name of its saintly founder will be held in veneration and praise.

Many of your readers will be surprised to learn that it is an English College and it gives an English education second to none in the Dominion. Its commercial and business course will compare favorably with that of any of our Ontario Colleges. As for health and beauty of situation, there is no College in the country that can be compared with it. Many of its students come from Western, Central and Eastern Ontario. The usual retreat held at the commencement of this year was held at the mountain side. This year we had one of the noble sons of St. Ignace, aided by Rev. Fr. T. P. Kelly, professor in the College, to conduct our retreat. It finished last Sunday by a pilgrimage to "our" Notre Dame of Lourdes. This shrine is situated about a mile from the College and consists of a beautiful statue of our Lady of Lourdes, which is placed on the mountain side. On the occasion of our pilgrimage the shrine was beautifully decorated, and those who have visited the shrine of Lourdes in Europe say that ours is equal to it in beauty. Perhaps at some future day our Lady of Lourdes, at Rigaud, may see pilgrims coming from all parts of Canada.

We are now settled down to work. Your valuable paper is a welcome visitor to us from Ontario. Hoping you will give this place in your journal and confer a favor on the English students, and wishing you every success,
I am, dear Sir,
Yours truly,
T. P. K.
Bourget College, Rigaud, P. Q., Sept. 28, 1885.

ORDINATION.

St. Catharines News, Sept. 22.

The many friends of Mr. Peter McGuire, so well and favorably known in this city, will be pleased to learn that, yesterday, he was ordained Priest. The ordination, by a special request of the Reverend Mother, took place in the chapel of St. Joseph's Convent, Toronto, and was performed by His Grace, the Archbishop, assisted by the Very Rev. F. Vincent, and the Reverend Fathers Franchon, Hand, Murray, Teely and Gavan. The ceremony commenced precisely at eight o'clock, and the ceremony in private was witnessed by a good number of Mr. McGuire's personal friends from St. Catharines, besides the nun and young ladies of the Convent. After the ceremony, His Grace made a few remarks on the solemnity of the occasion, the calling of a young man to the priesthood; the sanctity of the office; and the importance of the duties imposed upon them. When His Grace finished, Father McGuire gave his blessing, first to the clergy, afterwards to the nun and the laity, and having divested himself and partaken of some refreshment, descended to the spacious reception room of the Convent, where his friends were in waiting to offer their hearty congratulations. Father McGuire in his usual affable and good humored manner, kindly thanked his friends for the manner in which they testified their esteem for him in assisting at the ceremony, constituting the most eventful epoch of his career. Although ordained at Toronto, Father McGuire belongs to the Diocese of Peterboro, under Bishop Jamot, to which he will return immediately, to await His Lordship's pleasure. Our sincere congratulations go with him in his important mission.

THE IRISH NATIONAL LEAGUE.

A LETTER OF THANKS TO ARCHBISHOP LYNCH FOR HIS KINDNESS.

Archbishop Lynch has received from Mr. Patrick Egan, the secretary of the Irish National League in America, the following letter, which explains itself, he having written a letter warmly endorsing Mr. Sutton's efforts:—

"IRISH NATIONAL LEAGUE OF AMERICA, OFFICES OF PRESIDENT AND SECRETARY, LINCOLN, Neb., Sept. 3, 1885.—Your Grace—I have just read the letter which your Grace addressed to Mr. John F. Sutton—the gentleman deputed to organize the Irish National League in Canada—and I feel that I would be wanting in duty if I did not write to specially thank you for the generous words of encouragement and hope with which you accompanied your subscription to the Irish Parliamentary Fund. We feel with your Grace that the dawn of a better day for Ireland is fast approaching. We feel that the question of the restoration of 'Grattan's Parliament' has been brought within the range of practical politics, and that it only requires a continuance for two or three years at most of that splendid perseverance, courage, and above all, unity displayed during the past five years under the leadership of Mr. Parnell, to force from England the restitution of our national rights.
"Such kindly endorsement as that contained in the letter of your Grace must help largely to maintain that perseverance, strengthen that courage, and increase that unity amongst our people at home, and should serve as a healthy stimulus to those of our race on this side of the Atlantic who have become forgetful of the old land or apathetic in her cause. On behalf of the League I warmly thank you.
"I remain your Grace's obedient servant.
PATRICK EGAN.
"To his Grace, Most Reverend Dr. Lynch, Archbishop of Toronto."

you for the generous words of encouragement and hope with which you accompanied your subscription to the Irish Parliamentary Fund. We feel with your Grace that the dawn of a better day for Ireland is fast approaching. We feel that the question of the restoration of 'Grattan's Parliament' has been brought within the range of practical politics, and that it only requires a continuance for two or three years at most of that splendid perseverance, courage, and above all, unity displayed during the past five years under the leadership of Mr. Parnell, to force from England the restitution of our national rights.
"Such kindly endorsement as that contained in the letter of your Grace must help largely to maintain that perseverance, strengthen that courage, and increase that unity amongst our people at home, and should serve as a healthy stimulus to those of our race on this side of the Atlantic who have become forgetful of the old land or apathetic in her cause. On behalf of the League I warmly thank you.
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PRESENTATION TO THE REV. FATHER EGAN.

Thornhill, Sept. 16.—The parishioners of the Rev. Mr. Egan, a few days ago, waited on him and presented him with the following address and a purse of \$600: To the Reverend J. J. Egan, P. P., Thornhill:
DEAR REV. FATHER,—With feelings of gratitude, love, and respect, we, your parishioners, come to you on this your birthday, to express our earnest good wishes, and to renew the cherished hope that Almighty God may for yet a long time spare you to work with continued zeal and devotion in His sacred service. And in paying you this debt of gratitude we in our own feeble way only reach the well-deserved opinions entertained of you by all your friends, of every hue of creed and nationality, throughout this Archdiocese of Toronto. For the name of Father Egan is deservedly respected wherever it is known. But lest that fond and familiar name be tarnished before the public in connection with what we know to have been at most an unhappy accident, we, while deploring it, as you yourself do, at the same time embrace this occasion of reiterating our unbounded confidence in you, as a good and zealous priest, an accomplished gentleman, and a genuine saggarth aroca.
As every one who knows you admires your princely generosity, your love of relieving the poor and the suffering, we feel that in presenting you with this tribute of the affection and reverence of your friends and parishioners, we are not repaying you for your manifold acts of personal kindness to us, much less is it a full recompense for your devoted work in the service of your God and of His Church.
We know, dear Father, that you esteem far more the knowledge of possessing the good-will of your flock and of your friends of all denominations than the riches of this world. Accept then, Rev. Father, this our testimony of the reverend affection and heartfelt gratitude which we owe you, whilst praying the Almighty to bestow on you the choicest blessings of Heaven for time and for eternity.
We are, dear Father Egan, your faithful people.
Committee.—James Marshall, Richard Seagar, William Bannan, Bernard Hatfield, Andrew Bannan, Henry McElroy, Andrew Collins, Thomas Dilworth, Michael Murphy.

Signed in behalf of the congregations of Thornhill and Richmondhill.
Father Egan said in reply:
I am, indeed, deeply grateful for this expression of your esteem and attachment. A love and veneration for their clergy have ever been a characteristic of your race, and I sincerely hope, for your own sake and that of your children, that the day may never see the dawn when that spirit shall have been extinguished. This is particularly true of the noble-hearted and generous people of Thornhill and Richmondhill, with very few exceptions.

I feel, indeed, that in this address you have been unconsciously drawing a picture of me which your ardent fancies had painted, and that it is to your warm hearts rather than to my former deliberate judgment that I am, however, forced to believe in your sincerity when you accompany your address with the handsome present of \$600. No better proof could be given. I am not at all surprised that you so much exaggerate my humble endeavors when your hearts composed this fond and glowing panegyric when you have your eyes fixed on the priesthood of our race. I shall, however, fully strive, whilst praying the Almighty, and with God's grace try to approach the original.

In all stations in life there are helps and hindrances, trials and triumphs, consolations and difficulties. The pastors of the Church are no exception. They have their consolations and their difficulties. Consolations from God, in the spirit of their holy vocation, in attending to their duties, though sometimes hard to flesh and blood, and in seeing religion progressing around them. Consolations in the devotion and attachment of their flocks: for who deserves these sentiments more than the faithful pastor who will never abandon his flock, but will be their best friend when all others abandon them in the hour of trial and difficulty. Consolation, in the generous co-operation of the people with their pastor, in every Christian and good work undertaken by him for the glory of God and the advancement of religion—but, above all, consolation arising from the hope of a reward in a future life. But if he has his consolations he has likewise his difficulties. These are apt to confront him even in the best regulated parish.

In conclusion, gentlemen, I again thank you and all who have contributed to this presentation. I know and fully appreciate your motives. It is my most earnest wish that charity and harmony may prevail in the parish, and that God may bless our efforts to promote the good of the Church, especially in the Christian education of the youth.

NEWS FROM IRELAND.

United Ireland says - The transformation of Sackville street into O'Connell street is already half accomplished.

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Mr. William Freadin, J. P., Castleguard, county Limerick, attended, on Aug. 28, at a house in Meeting street, Tipperary, to receive the rents of the Killas tenants. He volunteered an abatement of 15 per cent. The tenants to a man demanded the valuation, which was refused by the agent, who said he would enforce payment. The tenants said they had to borrow the money to make up the rent at the valuation, which if the agent refused now he certainly would not get the chance of refusing again, for they would hand back the borrowed money, and in future would pay only what they left after discharging their lawful engagements. The agent retired without accepting the valuation.

Armagh. On Sept. 2, Mr. Bigley, D. L., and fifty police, the whole being under Mr. Hamilton, R. M., proceeded to Drumnahilly, about four miles beyond Keady, to protect the sub-sheriff and his officers in evicting a man named Andrew Mc-Bennett, on the estate of Louisa Donnelly, at Keady. The lands were seized for the rent. Anticipating a disturbance, the police from the town and all the outlying stations were drafted into Drumnahilly, but there was no opposition, and the evictions was quietly carried out in a downpour of rain.

Galway. Mr. Mitchell-Henry has not attained to a particularly happy style as a letter-writer. The chief characteristic of his epistolary correspondence appears to be far-reaching and faring impudence. Disappointed ambition and utter failure in the prominent role he has sought to fill may account for, though they do not excuse, the bitterness which has tainted all Mr. Henry's references to the Irish Party. But a letter, which has been addressed to the Archbishop of Tuam, fairly surpasses in its insolence anything which any public man of distinction has ever in the country addressed to a prelate of the Catholic Church. Replying to a communication from his Grace—who, apparently in reply to a letter from Mr. Henry, says he cannot support that gentleman's pretensions to represent Connemara at the next election—Mr. Mitchell-Henry writes to the county Galway takes consolation to himself that he has not stifled "the still small voice of conscience," and after commenting on the murders, outrages, etc., which he directly attributes to the National agitation, he says that the Archbishop's "defection"—that is, his refusal to continue his support to Mr. Mitchell-Henry—has completed the "humiliation." At Mr. Henry's time of life ill-manners are not to be cured or got rid of, but experience, at all events, might have taught him that such gross discourtesy to a distinguished prelate would deprive him of the faintest chance of representing Connemara, or, indeed, of representing any constituency where Catholic Irishmen can command the issue.

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On Sunday, Aug. 23, an enthusiastic open-air meeting was held in Corthoon, under the auspices of the Charlestown Branch of the Irish National League. Notwithstanding a steady downpour of rain, which continued the whole day, there was not less than 3,000 people present. The meeting was held in the Charlestown field and during the meeting in attendance, with banners inscribed with appropriate mottoes. The various contingents formed into a grand procession and proceeded to the holding of land which has been grabbed by one James Morley, of Corthoon, and on which the meeting was held. Mr. P. A.

The speech of Father John O'Mahony, of Cork, at the Lord Mayor's banquet to Mr. Farnell, in Dublin, on Sept. 1, is the theme of every tongue. When the boyish-looking curate rose, not one in fifty, particularly knew who he was; but in a few minutes he had every eye turned upon him with surprise and delight. It was by universal consent the speech of the night. It spoke with an eloquence pure, warm, and spirit-stirring, and wholly national, the feelings surging in the minds of the young priests whose recent ecclesiastical events have released from a long and galling bondage. The salvos of applause boomed out fast and strong throughout the passages in which he gloried in the escape of religion from being "chained in the palace-yard of England," and pointed out that the moon-lighters and castle-burgers most flourishing where the Most Rev. and Rev. Eignness and Griffin most affect the society of the people's toes. The speech was as significant a symbol of altered times as the era of the "loyal toasts" and the crownless leap in place of the V. R. illuminations, and the green flag in lieu of the Union Jack, and the Irish Leader in the chair of the Viceroy.

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Kilkenny. The district of Mullinavat is still agitated by the excitement aroused, on August 27, on the occasion of the attempt which ended so abortively to evict the tenants on the Tighe-Caulfield estate who lie under writ of ejection. During the week the Rev. Father Neary, P. P., Mullinavat, and the Rev. Edward Nolan, P. P., Mullinavat, were increasing in their exertions to dissuade the tenants from their intention of resisting the law. Passive resistance they are determined to give. If the evictions are again attempted the people will assemble in thousands and protest in a constitutional manner against them. On Sept. 24, the evicting forces were expected at Mullinavat; and though the chapel bells were not rung an immense number of people assembled at Ballyfally. There was, however, an almost complete absence of pitchforks, scythes, flails and sticks. On finding that there was no intention to carry out the evictions, on that day at least, the people dispersed. The extra force of constabulary is stationed at Mullinavat. The relations between the people and police are very strained. On Sunday, Aug. 30, at the weekly meeting of the local branch of the National League, a resolution was adopted interdicting all communications with the police. Since then the local force has been boycotted.

At a meeting of the National League, held on September 3, presided over by the Mayor, the latter said that he had spoken to Mr. Charles Dawson regarding the representation of the city, but that Mr. Dawson indicated that he would not again enter Parliament; however, his worship thought sufficient pressure could be brought to bear on him to allow his name to be put forward at the County Convention as a candidate for the representation of the city.

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Mulligan, P. L. G., was moved to the chair. Messrs. James L. Leonard, John Plover, F. M. Sherrin, and Thomas Duffy, addressed the meeting. Mr. Duffy spoke in the Irish language.

Farnell's Policy and Prospects. ELOQUENT SPEECH BY MR. WM. O'BRIEN. Dublin Freeman's Journal, Sept. 4. At one of the recent Nationalist demonstrations in Ireland, Mr. Wm. O'Brien, M. P., spoke in the following terms regarding the course mapped out for the Irish party in the next Parliament:— Men of Kerry, they are desperately alarmed in England just at present on account of a declaration made the other day by Mr. Farnell. He told them that the question of National Parliament was within measurable distance of us (cheers). Well of course the English newspapers are screaming and shrieking that the English will be in the last ditch before they will grant it. We heard of that kind of thing before (hear, hear). If you study the English newspapers you will find that it is pretty safe as a rule to take it for granted that whatever they prophesy about Ireland the very opposite will come to pass (cheers). I suppose a thousand times within the past few years they have prophesied that Mr. Farnell's power had come down with a crash (laughter); that the people themselves would be cutting each other's throats by this time, and that every decent man in the country would be ashamed to call himself a Farnellite (laughter). What has become of their prophecies? Go and ask Mr. Foster and he will tell you (cheers). Ask Mr. Trevelyan, and ask Earl Spencer what has become of their prophecies, and what has become of themselves (hear, and cheers); and I think they will tell you, with a rueful expression of countenance, not to put your trust too much in the prophecies of the English Cockney newspapers (cheers). A few months ago in the county Kerry Lord Spencer declared that Mr. Gladstone's Land Act was the final and irrevocable settlement of the land question (laughter), and that the English Parliament would never again touch the Irish land question with a tongue. Well, what has become of that prophecy, and what has become of Earl Spencer since he uttered this? That the very last thing that the English Parliament had done was to pass the Land Purchase Act, which Mr. Healy has well called the Land League Act—an act that proceeds from the very beginning on the assumption that the Land Act of Mr. Gladstone was a fraud and a failure (loud cheers). I suppose you have all heard of the young lady, of whom the poet tells us, who, vowing to be "no" of England in matters of this kind is very like that of the squeeze-yea young lady, and generally means ye when all is over (cheers). Anyhow we mean to give them an opportunity of making up their minds as to whether it is to be peace or war between the two countries (cheers). At present, as Mr. Healy tells you, there is a truce, a lull in the troubles, and I hope the truce may continue; but I hope the English people will not mistake the present attitude of the Irish people. As Mr. Healy told you, the English people are not afraid to be extreme in the days of Earl Spencer and the Crimes Act, in the days when being extreme meant persecution and calumny, the prison, the plank bed, eye, even the gallows in some cases (cheers). We were not afraid to be extreme then and we are not ashamed to moderate now when it is a failure (loud cheers). I suppose you have all heard of the young lady, of whom the poet tells us, who, vowing to be "no" of England in matters of this kind is very like that of the squeeze-yea young lady, and generally means ye when all is over (cheers). Anyhow we mean to give them an opportunity of making up their minds as to whether it is to be peace or war between the two countries (cheers). At present, as Mr. Healy tells you, there is a truce, a lull in the troubles, and I hope the truce may continue; but I hope the English people will not mistake the present attitude of the Irish people. 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In Memoriam.

MRS. LIZZIE WHELAN DIBBS, WHO DIED AUGUST 1ST, 1885.

So calm and sweet in death she lay, Her dreams of peace she passed away So peacefully she passed away To join friends gone before.

So willingly she yielded all To her on earth so dear, In answer to her Saviour's call— And bade us farewell here.

The sunny memories of her life Will ever light our way, And, as our "Linnæus," or a wife, Thus will not dim its ray.

She lighted up our darker days With sunlight of her own; She won our hearts by loving ways— Such ways were hers alone—

We lay our "Trove Leaves" among The memories of the past, And where her name is said or sung, Forever they shall last.

Traverse City, Mich. K. M. M.

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifth Avenue Street and Ninth Avenue, New York.

SEVENTEENTH SUNDAY AFTER PENTECOST.

"I beseech you to walk worthy of your vocation in which you are called."—Epiaphani.

In the Gospel our Lord says that the perfect love of God and of our neighbor fulfills all the law and the commands of God through the prophets. At another time He said, "Be ye perfect as your Heavenly Father is perfect." It is plain that every Christian has a vocation, that is, is called to a Christ-like, a God-like life.

Something more is expected of him because he has received infused light to know by divine grace how to do more. In general, we call that a higher, a more exalted spiritual state. Now, there are degrees even in this, depending upon the particular grace it pleases God to give to one person or another.

One star differeth from another star in brightness and glory, and so shall the glory of the Christians differ in heaven, according to the perfection to which they have brought their souls while in this school-time of the world-life. Over and above what are called strict Christian laws, which one must obey or lose heaven, there are certain principles of Christianity called Evangelical Counsels, namely poverty, chastity, and obedience. Some folks fancy these counsels apply only to monks, nuns and priests. That is a great mistake. Monks, nuns and priests receive grace and are bound by their vocation to practise these counsels in a high degree, and, yet, not even all these in the same.

A secular priest, for instance, is not called to practise poverty as absolutely as a priest of a religious order, although one or another may be so called, even as one in the world may be called, to practise that counsel, as he may the other counsels too, just as perfectly as any monk ever heard of. All depends on the grace one has. His vocation and his responsibility, and his position in heaven all hang on that, and his fidelity to that grace.

I said all Christians have to practise the counsel of poverty. Yes, both rich and poor. The spirit of poverty is detachment from created things. One's heart must not be set on them. One must not love riches for their own sake. One must feel obliged to share with the poor. One must not despise the poor, but love them for Christ's sake. One must give a good deal for religious purposes. One must keep his baptismal vows to renounce the devil and all his pomp. One must, therefore, deny himself in many things that savor of the pride of riches, even if he is rich. Why? Because he is a Christian.

Every Christian must practise the counsel of chastity. Heaven help us! In these degraded times, to judge by the familiar indecencies sanctioned by so-called society people—the horrible abuses of the holy state of marriage—the filthy accounts appearing every day in the newspapers—one would think that even the Sixth Commandment was abolished. Now, I need not enter into particulars, but you know, without further argument or illustration, that every Christian man, woman and child would be unworthy the name if they did not, almost every day, make many sacrifices and struggles against temptation—all of which mean practising the counsel of the Christian perfection of chastity.

So also of obedience. One must obey the Ten Commandments and the laws of the Church. Oh yes! And have we not also to obey the special decrees of the Holy Father, of our bishop and of our pastor? What sort of a Christian is he who is his own shepherd for one who is always "standing up for his own rights," as they say, submitting just within law and only when he cannot help himself? And does Christian humility mean nothing in act? That is a narrow road of obedience and a long one, as you all know; and blessed be he who joyfully walks therein. Instead of wanting to shirk these counsels, and put all upon the shoulders of religious, every one ought to be praying hard that God will, of His divine bounty, give us, too, more and more grace to practise all that our worldly condition will allow us to do, convinced by faith that he is most truly happy here, as he will certainly be hereafter, who is filled with high Christian aspirations, striving to "walk worthy of his vocation" and realize in himself the picture of a perfect Christ-like life.

An Important Arrest.

The arrest of a suspicious character upon his general appearance, movements or companionship, without waiting until he has robbed a traveler, fired a house, or murdered a fellow-man, is an important function of a shrewd detective.

Even more important is the arrest of a disease which, if not checked, will blight and destroy a human life. The frequent cough, loss of appetite, general languor or debility, pallid skin, and bodily aches and pains, announce the approach of pulmonary consumption, which is promptly arrested and permanently cured by Dr. Pierce's "Golden Medical Discovery." Sold by druggists.

Much distress and sickness in children is caused by worms. Mother Gray's Worm Expeller gives relief by removing the cause. Give it a trial and be convinced.

CHARLES O'CONNOR.

HOW A BOY OF SPIRIT BECAME A GREAT MAN.

From the Youth's Companion.

An Irishman seldom admits his inability to do whatever is asked of him. "I have it myself," said Charles O'Connor, the famous New York lawyer, referring to this trait, "I should never hesitate to undertake anything from doubt of my ability to do it. I might have a good deal of trouble about it, but I would manage to accomplish it some way."

A friend once said to him that he had been fitted by nature for a lawyer, and that no other profession would have proved so congenial to him.

"I do not think it would have made any difference what profession I had adopted," replied O'Connor. "I should have attained about the same relative success whether I had been bred a blacksmith, a doctor, a theologian, or a lawyer. I was just as fit and as unfit for one thing as for another. With hard work, for which I had a capacity, I could have mastered almost anything after some fashion."

Lord John Russell's critics used to insist that his self-confidence was as audacious as an Irishman's. Lord John, they said, undertakes to form a government, commands the Channel Fleet, makes a speech, compiles a biography, writes an essay for the Edinburgh Review, or a "leader" for the London Times.

Irishmen in thinking they can turn their hand to anything may be pardoned for their audacity, when one recalls the fact that Sheridan was both dramatist and orator; that Goldsmith was poet, novelist, essayist, comedy-writer and naturalist; and that Wellington could win battles, describe his campaigns, and govern a nation. It is not every nation who can back its self-confidence by such versatile deeds.

Mr. O'Connor's self-assertion is justified by his early life, whose study we commend to those who excuse their own failure by accusing circumstances. His father, as we learn from an article in the Century, was an improvident gentleman, who sent his son to school for only two months, and then put him with a manufacturer of turpentine, pitch, tar and lampblack.

The boy received no pay, except his board, but in one year he became so familiar with the details of the business, that when he signified his intention to leave, his employer offered him a man's wages.

The other workmen would not, however, submit to a boy of 13 years being paid as much as a journeyman, and Charles, therefore, retired.

His father then placed him with a lawyer who had little business, and no law-books. Charles managed, somehow, to get hold of a copy of "Blackstone's Commentaries," and read it through two or three times. He did not comprehend it, but his mind was too immature to grasp the principles of legal science. But his persistence is shown by his reading through, at least twice, a book he did not understand.

He left that desolate office for another, and in his 15th year, he re-read Blackstone, and comprehended it. In those days even the most eminent lawyers owned very few books.

A multitude of books distracts the mind," O'Connor was forced to adhere to the old-school system of reading, instead of rambling through many books, as is now the fashion, he mastered a few so thoroughly that he never forgot their contents. He knew not many things, but much. Mr. Tilden said that O'Connor had a more precise knowledge of the science of jurisprudence than any other person living of the English-speaking race.

After Mr. O'Connor was admitted to the bar, he had \$25 in his pocket. He hired an office, bought a desk, three old chairs, and a little stationery, and put up a small sign, but he did not own a single law-book.

One day he saw a notice of a law library of 150 volumes for sale at \$2 a volume. Having no money or credit, he asked Mr. Fardow, a merchant, whom he knew slightly, to endorse his (O'Connor's) note. The merchant did so for his purpose in life, and the young lawyer purchased the coveted books. The library proved the means of his rapid rise to success; for that day O'Connor never knew what it was to lack from a want of means.

An Irishman never forgets a favor or an injury. A thousand years of religious teaching have not made Ireland forgive its enemies or forget its friends. She loves France to-day almost as much as she did the England of the past.

When Mr. O'Connor had become famous and rich, he found the great-granddaughter of Mr. Fardow poor. He adopted her, and when he died, left her a third of his large estate.

So vivid was the recollection of the days of his own poverty that he gave to all who came to him with the plea, "I am poor and needy." He knew that he was often deceived by impostors, but he could not shut his ear to that plea, saying, "I am better for giving, even if the receiver is unworthy."

He was once stopped in Broadway by a stranger who asked him for the loan of \$5. He put his hand in his pocket, drew out the amount, and handed it to the man.

The befriended person was penniless and in despair. He asked a man standing near, if he knew the name of that gentleman.

"That was Charles O'Connor, the lawyer," said the man.

Thirty years after, Mr. O'Connor received a letter, enclosing \$5 from a person living in Virginia. It recited the facts, and promised to send thirty years' interest as soon as the writer was able.

Mr. O'Connor wrote to the poor man, saying he accepted the \$5, as that would make the lender feel that he had discharged a duty, but he must decline to accept the interest.

"I Don't Want Relief, But Cure," is the exclamation of thousands suffering from catarrh. To all such we say: Catarrh can be cured by Dr. Sage's Catarrh Remedy. It has been done in thousands of cases; why not in yours? Your danger is delay. Enclose a stamp to World's Dispensary Medical Association, Buffalo, N. Y., for pamphlet on this disease.

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.

A Sad Case. The poor victim of Chronic Dyspepsia apparently suffers all the ills of life, living in continual torture. Regulate the Liver and the Bowels, and 'tione the Stomach with Burdock Blood Bitters and the dyspeptic's trouble is soon gone.

Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites, is a more nutritious and strengthening than any other single or combined remedy.—In Consumption and wasting diseases its effect is very astonishing.

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. Dealers who sell it and those who buy it are on mutual grounds in confidence of its merits.

Every observer who walks the streets of a great city, and scans with intelligent eye the colorless faces of more than fifty per cent. of the people he meets, can easily agree with us in the statement, that this age, which makes such drafts upon the working energies of the greater part of men in the intense pursuit of business, has destroyed in a proportionate degree the animal health and robust constitution. Nature, in this stage of exhaustion, cannot be restored of itself, but requires some stimulating tonic, to strengthen and keep the system in regular order, and in Northrop & Lyman's Quinine Wine we have the exact remedy required. The peculiar operation of this medicine, in cases of general debility and nervous prostration, has undergone long and close observation, and it is believed it will never fail, if properly and judiciously administered. Prepared by Northrop & Lyman, Toronto, and sold by all druggists.

A Sure Indication. Wherever there are festering sores, blotches, pimples and boils appearing, it indicates an extremely bad condition of the blood which should be speedily cleansed by that best of all medicines Burdock Blood Bitters.

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

No means have been taken by the manufacturers to push the sale of their "Myrtle Navy" tobacco except giving from time to time a simple statement of the facts connected with it in the public press.

The large and rapidly increasing demand for it has been the result of the experience of smokers which these statements suggested. Their advice to business men is to advertise largely if they have the right article to back up the advertisement with.

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

James Cullen, Pool's Island, N. F., writes: I have been watching the progress of Dr. Thomas' Electric Oil since its introduction in this place, and with much pleasure state that my anticipations of its success have been fully realized, it having cured me of bronchitis and soreness of nose; while not a few of my 'rheumatic neighbors' (one old lady in particular) pronounce it to be the best article of its kind that has ever been brought before the public. Your medicine does not require any longer a sponsor, but if you wish me to act as such, I shall be only too happy to have my name connected with your prosperous child.

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